



Vol. 30, No. 34.

Sydney, Monday, August 23, 1926

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

## The Work of Faith

WE are to be diligent workers. An idle man is one of the most miserable of God's creatures. And to be idle in the great work which Christ gave His life to accomplish, is the worst kind of idleness. Our spiritual faculties will die without exercise. Satan is never idle in seeking our destruction. All heaven is actively engaged in preparing a people for the second coming of Christ to our world. "We are labourers together with God." The end of all things is at hand, and we must work while it is day, for the night cometh, in which no man can work.

Our interests and powers are to be enlisted in the work of proclaiming Christ and Him crucified, preparing the way for His second appearing. Lift Him up, the Man of Calvary. Place yourselves in the divine current, where you can receive the heavenly inspiration, for you may have it; then point the weary, the heavy-laden, the poor, the broken-hearted, perplexed soul to Jesus, the Source of all spiritual strength. Be faithful minute-men to show forth the praises of Him who hath called you out of darkness into His marvellous light. Tell it with pen and voice, that Jesus lives to make intercession for us. Time is passing; the end is near. We must work while it is day.

You can unite with the great Master Worker; we can follow the self-denying Redeemer through His pilgrimage of matchless love on earth. Jesus came to magnify the law and make it honourable. He died to exalt the law of God, testifying of its changeless character; and as we proclaim God's law, we may look unto Jesus, and be

comforted with the assurance, "Lo, I am with you always, even unto the end of the world." The same Jesus that walked with His disciples, that taught them upon earth, that toiled and suffered in His human nature, is with us in His divine power. He is at our

right hand to help us in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith.

There has been among the believers, dissension, unbelief, and jealousy, and on the part of some, a firm resistance of light from heaven. I have been shown that those who have resisted light will never see clearly again, unless they humble their hearts before God, and confess their backslidings, their prejudice, their hatred of the light which God has sent, which, if accepted, would make them wise unto salvation. Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an obstacle to prevent God's light, in warnings, reproof, and counsel, from coming to the world.

Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third angel's

message, which is to be proclaimed with mighty power. If Satan sees that the Lord is blessing His people and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on the one hand, and cold formalism on the other, that he may gather in a harvest of souls. Now is our time to watch unceasingly. Watch, bar the way against the least step of advance that Satan may make among us.

### Give God the Best

Give God the best; thus honour Him  
With seraphim and cherubim,  
Who worship at His feet.  
Our Lord is rich, no need He knows.  
Our gifts He takes, and then bestows  
More blessings than are meet.

Give God the best; to thee He gave  
The best of heaven, thy soul to give,  
Nor asked for gold or praise.  
Thine alabaster box then bring  
While heart and soul together sing  
And halleluiahs raise.

Give God the best; He e'er will hold;  
No thief can steal, nor rust nor mould  
Consume thy gifts so dear.  
And thou shalt not forgotten be;  
The sparrow's fall His eye doth see;  
Then hast thou need of fear?

Give God the best; for what is thine  
Was His. Then pour into His shrine  
The best thou hast to give.  
Count not its worth by weights of men;  
For love transmutes all gifts again:  
Thy gifts with thee shall live.

I. H. EVANS.

There are dangers to be guarded against on the right hand and on the left. There will be inexperienced ones, newly come to the faith, who need to be strengthened and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner. Others will seize the ideas that have not been correctly presented, and will go clear over the mark, ignoring works altogether. Now, genuine faith always works by love. It supplies a motive power. Faith is not an opiate, but a stimulant.

When you look to Calvary, it is not to quiet your soul in the non-performance of duty, not to compose yourself for sleep, but to create faith in Jesus, faith that will work, and purify the soul from all the slime of selfishness. When we lay hold of Christ by faith our work has just begun. Every one has corrupt and sinful habits, which must be overcome through vigorous warfare. Every soul must fight the fight of faith. If he is a follower of Christ, he cannot be sharp in deal, he cannot be hardhearted, devoid of sympathy; he cannot be coarse in speech, he cannot be a surmiser of evil, an accuser of the brethren; he cannot be full of pomposity and self-esteem; he cannot be overbearing, nor can he use harsh words, and censure and condemn.

The labour of love springs from the work of faith. Bible religion means constant work. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure." We are to be "zealous of good works." "Be careful to maintain good works." And the True Witness says, "I know thy works." While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity.

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan and the working out of his plans. Satan will insinuate himself by little wedges, that widen as they make a place for themselves. There will be a gradual adoption of worldly policy. The specious devices of Satan will be brought into the special work of God at this time.

MRS. E. G. WHITE.

ONE-FOURTH of the population of America still speak a foreign tongue, and every third person is a foreigner. So immense is the task of giving present truth to these people that a special department of the General Conference has been organised to carry the responsibility. And that abundant success has attended the work may be seen from the fact that during the last four years 4,700 of these people, representing nineteen different tongues, have united with our churches. We have today in North America 349 foreign-language churches, besides unorganised companies, with an army of over 17,000 church members.

## News from Afar

### Opening Doors

IT was but fifty-two years ago that the first foreign missionary under the direction of the Seventh-day Adventist denomination sailed from America. For many years following, our work in foreign lands moved rather slowly, and in most places openings for advancement were not particularly numerous. The great burden of prayer on the part of our people was that God would incline hearts to soften, and the people of heathen nations be willing to open their doors to the message.

In the closing days in which we now find ourselves, God has changed the whole situation, until now there stand wide open before His workers hundreds of openings and thousands of needy people holding out their hands and lifting their voices as they call for light and truth. Probably never in the history of missions has a people stood before so many doors of opportunity for service as do Seventh-day Adventists today. May the One who has created the openings supply us each with the will and the spirit to enter so that soon we may rejoice with the redeemed in a completed work.

Let us pass on the experience of one of our Portuguese workers, labouring for the Portuguese people in the New England Conference. Pastor Moffett, in the absence of the worker, told the story at the recent General Conference at Milwaukee:

"Just a word about a providential experience of our Portuguese worker. This man is a man of prayer, a godly man, a personal worker. He and his wife, as they went back and forth to their work, took little rolls of Portuguese tracts, and tossed them into the yards as they sped by in their motor car. Their prayers followed those rolls of tracts.

### Why the Switch Refused to Act

"One dark night, returning home from a meeting, the lights on the car went out. The brother stopped the car, examined the switch, but could not get the lights on. He went into a house directly in front of which the car had stopped. As he started to knock, he heard the voice of prayer in Portuguese. He listened; they were praying for light, for guidance. When he entered the home, there was the open Bible, there were the tracts he had tossed into the yard. He forgot all about the lights, he even forgot he had a wife in the car, and stayed there some time studying the Scriptures and answering their prayer.

"Then he remembered his wife in the car, borrowed a lantern, turned on the switch, and the lights came on. Our brother believes that the same God who heard the prayer of Cornelius, and that of Peter in another city so burdened for souls that he was praying and fasting at mealtime—heard their prayers and brought them together. He believes the God who

saw the Ethiopian eunuch searching for light in the scroll of the Bible, and sent to him Philip the evangelist, and then gave Philip a ride through the air to save time and get him back to his interest—that same God caused the lights to go out to put our Portuguese brother in touch with this family.

"The studies were continued. I had the privilege of seeing twelve persons baptised as a result of that effort, one of them an aged grandfather ninety-four years old, who knelt down on the sand at the baptism and lifted his hands to heaven, thanking God that he had lived to see that day. His daughter and his granddaughter were baptised at the same time, and the granddaughter is in Broadview College today, preparing for the work.

"Just before this Conference, we dedicated a little chapel and mission school building near the spot where this happened. And today our worker, who intended to be at this Conference, is staying on the ground taking care of the growing interest that still exists."

### A Thousand Converts

From the Moslem people, recognised as being the most difficult of access, God is drawing His disciples. In the West African field the following was noted a few months ago, and related at the General Conference by Pastor L. H. Christian:

"One of our native boys went off alone to a place where no Christian had ever been, and in less than a year there were a thousand people there keeping the Sabbath and waiting to be baptised."

### Moslems Receiving the Message

From Sumatra and Java and the Celebes comes a somewhat similar experience:

"We have started work in three new languages during the last three years, and the most encouraging thing is that Mohammedanism is breaking down before the advance of the third angel. Already we have more than 200 believers from among the Mohammedan people."

From Egypt, Pastor Keough reported a number of Moslems purchasing "Steps to Christ," knowing it to be a Christian book. Calls are coming in now for workers, and reports of a number of these people now keeping the Sabbath. He tells of a Moslem doctor in Egypt ordering a copy of every book we publish in America, and stating that the reading had touched his soul and given him light. He praised God and asked for prayer that he might have power and courage to walk in His way.

### Bonfire Signals to the Missionary

We pass for a moment to Inter-America. Pastor E. E. Andross, of that Division, says:

"Some of our people in the Bocas del Toro district became acquainted with a chief of this tribe, who urgently requested

that a Bible teacher be sent to his people. He received the promise that at some favourable time such a teacher would be sent to them. Rejoicing in the expectation that his request would soon be granted, he returned to his home.

"Several months later he came to inquire why his request had not been granted. The brethren could only reply that as yet we had no teacher to send to them nor money for his support; but they hoped that soon we could send one. The chief reminded them of their promise to send one at a favourable time. Soon after his return, the chief, seeing the weather was favourable, gathered his people in a large valley where they supposed the teacher would pass on his way to them. At night they kept large bonfires burning so the teacher would not pass by without finding them. After four or five days of anxious vigils their supply of food was exhausted and regretfully, sorrowfully, they returned to their homes in the mountains without having greeted their long-looked-for teacher. Later, when the weather again was favourable, they repeated this experience. This they did several times, each time, however, with the same disappointment. How long? O how long shall we keep them vainly waiting?"

#### Walked 270 Miles in Search of Other Sabbath-Keepers

"Going over to Colombia, which was closed against the message until recently, we find the doors now opening wide. About a year ago the message came to us that two men in the interior, on the Cesar River, about 270 miles from the north coast, had learned about the truth through the study of the Bible. One of them was a Protestant officer of the State, another was a physician practising there. These two men learned the truth first through the study of the Bible. Then a copy of 'Our Day' fell into their hands. They began to obey the message, and stirred up quite an interest. They decided that they must go to find some people who believed as they did, who were keeping the Sabbath, and they said, 'At the city of Barranquilla, 270 miles away, perhaps we can find some one.'

"They started out through the wild jungle country on foot, and finally they reached the city. They went to the Presbyterian mission, supposing perhaps they would find there the people they were seeking; but they soon discovered that these were not Sabbath-keepers, and did not baptise by immersion.

"They went back to their hotel somewhat discouraged. While talking together in the lobby, they were overheard by a gentleman, who went up to them, introduced himself, and said, 'Are you seeking the Seventh-day Adventists?' Well, they didn't know. They said, 'We are trying to find a people who keep the commandments of God and the seventh-day Sabbath.' 'Well,' he said, 'I can lead you to them,' and he took them right over to our church, and they found there the people they were looking for.

"These men went over to our little church there on Sabbath afternoon, and spent the rest of the day with our believers, continuing their study far into the night. Then the next day, loaded down with literature, they started back on that long journey of 270 miles. They would not

wait any longer, for they said, 'We must go back with this good news to our people.'

"Recently one of our native brethren went over there, and found the whole country stirred up. Opposers had assailed the people, but God's providence is opening the way now, and the call is, 'Come over and help us reap the harvest.'"

#### Waiting Twenty-Two Years

From America we swing back again to the African Division, a field that has more than doubled its membership during the last four years, and where today 3,000 in one conference alone are being instructed in preparation for baptism.

"While Pastor W. H. Anderson was passing through South-west Africa on his first trip through that country to spy out the land, a man came from the north-east of South West Africa, where the Ongondas live, walking 280 miles to meet Pastor Anderson and appeal to him for the Adventists to start mission work among his people. He had heard of us through a young man who had been in one of our mission schools. They had been waiting for years to come into touch with one of our missionaries, so that the gospel could be planted in their tribe. When asked whether other missionaries had not offered to come, he said that they had, but they had held the country for us; they wanted the Adventist mission. He knew they must give up their idols, their tobacco, and their beer, but they were ready to do it, and to obey God as soon as they knew His will.

"There are 70,000 people for whom this man is spokesman. Four years have gone by, and this call is still unanswered. The Spirit of God has thrown open the door. They had been waiting there for missionaries for eighteen years, and now four years more have gone by, and we have not a man nor the money to enable us to answer the call."

#### A Visit from the King

In Barotseland the barriers have gone, and the way is open. Brother Konigsmacher, of that mission, says:

"One morning I saw a great fleet of boats coming up the river. In front was the royal barge, and the fleet of boats was the king's bodyguard. This fleet drew up to the bank of the river on the side near the mission. The natives all disembarked, and I went down to meet them, and found that the king with his bodyguard had come to visit the station and talk with me. The king looked the mission over, and then said:

"I have heard of you from my son-in-law; we have kept you out of our country; we have not wanted you to come; but what we have heard, and what we see today have changed our opinion, and we believe that our people need the message you have to give them, and we want you to come."

And so the story might go on.

#### One Hundred Villages in New Guinea

One hundred villages in New Guinea await our workers in this field today. Scores of doors in other islands of the South Seas are open wide. The end is approaching. May we prepare ourselves for its closing events, and should the call come for us to ourselves enter some of these openings, may the Master find a ready response in our hearts and lives.

W. G. TURNER.

#### From the Land of the Pharaohs, Palestine, and Syria

In these days the motor car runs along a fairly good road up the valley of Jethro from the River Jordan, a distance of nearly forty miles, to Amman, the present capital of Transjordan. A little over halfway lies Es-Salt, a town of some 15,000 inhabitants, of which two-thirds are Moslems.

In 1914 Brother Ibrahim al-Khalil was sent to this town in the interests of the third angel's message. At that time there were no motors nor motor roads, but he made the journey safely, and with a helper began work.

The war soon intervened, and Es-Salt being none too safe even in peace times, conditions made it necessary for Brother Khalil to return to Mount Lebanon.

It was not until last year that we were able to send him back to his old field, but he has now twelve Sabbath-keepers there

#### Baptism Near the Jordan

In March of this year the writer received a call to go over and baptise those that were ready, and during Easter week was met in Jerusalem by Brother Zerne. From Jerusalem the trip was continued to Es-Salt.

On Good Friday we left the town at 5.30 a.m. for a little stream called Zerka, an hour and thirty minutes distant, where the ceremony of receiving the new converts into the heavenly family was to be performed. The hills were gorgeous, being covered with poppies, marigolds, and a wealth of other wild flowers. The blue shimmer of the Dead Sea appeared to the west through an opening in the hills. The day was bright and warm; everything was ideal.

As I went out there and took part in the ordinances with the brethren near Mt. Gilead, I thought of that hymn we sometimes sing, "There is a balm in Gilead." And we thank God that there is a balm in Gilead to make the heart whole.

We went across the mountains of Gad into the mountains of Reuben, and there in a little stream we had the baptism. After that the brethren testified of their desire to walk in obedience to all the commandments of God. As they each spoke in turn, the sisters as well as the brethren, saying that they loved the Lord Jesus, my heart was very full indeed. I was thankful to find that here among these people, who are no doubt descendants of the Israelites who accepted Christianity and have remained Christians more or less from that time to this, we should have believers in this advent message. The people in Transjordan, before the British occupied that country, used to go to church with their guns over their shoulders, not knowing but that there might be a Bedouin raid while they were in church. But now as the Bedouins pass in and out, I hope some day we shall be able to work among them also, and gain some from them for the kingdom of God.

Every branch of our work is advancing in these countries. We have Harvest Ingathering; we take part in all the offerings; we give our first-day offerings and our Sabbath school offerings; we take part in the Week of Sacrifice, the Big Week, the Midsummer Offering, and the Annual Offering. We take part in every offering that the denomination has found

necessary for the carrying on of this work throughout the world. We do that because we believe that we should do what lies in our power for the advancement of the message in our own country as well as in other countries.

#### Calls from Among the Moslems

We also have a canvasser who is meeting with wonderful experiences. I think your interest would not flag if he were to talk to you for hours of experiences among the Moslems, how they purchase "Steps to Christ," although they know it is a Christian book. They desire to read it, because it has been recommended to them by their fellow members of the same mosque and the same town.

In times past we had to go to the people, and almost compel them to accept

the truth. But now we begin to receive calls. This year I have received calls from three different places in Egypt, from people telling me that they were keeping the Sabbath, and wondered why we did not go and preach to them, and organise them into a church, that they might be a part of us.

I believe that when the Lord comes, we shall see many princes come out of the land of Egypt who will enter God's kingdom. I hope that every time you read your Bible, or read of these countries, or sing of Galilee, you will remember to breathe a prayer on our behalf and the work of God there, that He may cause many to accept His truth and be saved in His kingdom. We have three churches in Egypt.

GEORGE KEOUGH.

joyed my visit with them and prayed much that the Lord would bless it. To Mr. Hadfield, the English missionary, is due the credit, humanly speaking, of what these natives are. He did a good work and built the finest churches for them during his nine years' stay in Uvea. The fact that I was of the same nationality went a long way towards gaining the respect they showed me.

Upon returning to Noumea, where resides their French Protestant leader, I visited him and related my visit among his pastors.

I rejoice to believe that the whole truth will soon reach these dear people in God's own way, and I would not steady the ark of God for anything. Every obstacle will be removed, and I am waiting, praying, and watching intently for opportunities. Won't you do so with me to this end?

G. F. JONES.

## Our Mission Field

### In the Loyalties

FOR some time there has been a disarrangement in the sailing of the regular boat from Noumea to the Loyalty Islands, owing to the owner being dissatisfied with the government subsidy granted him; so it has been difficult to reach those islands. In the meantime a new schooner was being built especially for the Loyalty trade, by the leading firms of Noumea whose bulk capital is purely of the Catholic Church. These combined Catholic companies exercise a tremendous force over everything commercially, politically, and religiously in the group, and they are very anti-British. The other day, an Englishman who wished to send only four cases of kerosene on this vessel, which is named *Loyante*, to one of the islands in the Loyalties, was told they would not be taken, although there was plenty of room. No Britisher can do any business in Noumea except through a French firm, so the national motto of "Liberté, fraternité, égalité" is only for a Frenchman in their colonies.

It is not difficult to see that before long, if we become aggressive in our work in these islands, we shall be forbidden a passage on the boat. However, I have enjoyed more than one trip to the Loyalties on the *Loyante*, and I hope to do more; but if that fails the Lord "shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law."

#### Uvea

Uvea is an atoll composed of many small islands and one large one. In reading "Stewart's Handbook of the Pacific" one would imagine it is the most beautiful lagoon in the Pacific, as the book says; but really there is nothing much that is beautiful to be seen. One can see nothing of the islets on the other side of the lagoon. It looks just like the open sea on one side, while on the other lies the long, low coast of the main island, with its fine beach. While the lagoon has anchoring depths, it is bad holding ground, and no vessel can

stay there when the wind is westerly. I saw it at its best when the weather was lovely, but it cannot be compared to the magnificent lagoons of some of the other groups in the Pacific.

There are two languages spoken in Uvea among a population of about two thousand, but it is becoming more general to speak the language of the large island. It is believed that one tribe came formerly from Wallis Island, about one thousand miles to the north-east of Uvea, as one of the languages is much the same. The legend is that when cutting down trees in Wallis Island, the axe-head flew off the handle and killed the son of a chief, and to save their lives from the anger of the chief all concerned took to their canoes with their wives and children and finally landed, driven by the wind and seas, on Uvea, a thousand miles away.

The whole of Uvea is under the competitive oversight of the Roman Catholics and the French Protestants. Their church edifices are especially well built, and where there is a Protestant church, the Catholics have erected one also. Each priest has two nuns, one French and the other a native. The Protestants are called "heretics." When I asked children where some Protestant pastor lived or where their church was, they always answered, "Oh, you mean the heretic?" The same answer was given me in the other islands of the Loyalties. The children are taught to despise and hate the Protestants. What an awful business they are at. I landed with the government doctor, and Mrs. Jones and I stayed with the Resident and his wife, who were very hospitable.

The Protestants have no white resident pastors on Uvea. All the Protestant pastors are natives of Uvea, and seem to look after their flock very well. Finding that I was also a Protestant missionary, although another kind from theirs, they showed me great respect. At one place it happened that the leading pastors were together and they invited me in to tea. I was asked several questions on religion and finally was invited to conduct the evening worship in French. I much en-

### Ambrym, New Hebrides

I AM pleased to be able to tell you that our work is going well. Another village back in the bush has asked for a teacher, and as soon as possible we will place one there. The people all around are very friendly. Those who formerly opposed us seem to have changed and manifest a very friendly spirit toward our work. The only thing which seems to be holding them from joining us is the fear of their chiefs.

At the village where we placed teachers last quarter, a Sabbath school has been started. It is a little too soon to count many as members, as it is hard for heathen people to break away at once from their old customs. But they are attending day school well, from twenty to twenty-five being always in their places. The Sabbath school has a regular membership of seven or eight, with others as visitors.

A few weeks ago our island was visited with influenza. A few of the natives have died from complications. Several at our mission have been very ill. One boy is still very low; but last Friday evening and Sabbath we had special prayer for him, and since then he seems to have taken a turn, and the pneumonia has left him. He is very weak and can scarcely speak. Last Friday it did our hearts good to hear the prayers ascending to the throne of God on his behalf. Over twenty prayed in a very short time. I thought if only the people in the homeland could hear the earnest prayers and realise the simple, childlike faith prompting each prayer, it would touch their hearts and fill them anew with a longing desire to do all they can to help spread the gospel among those who know it not. We are glad that God has called us to labour for these dear people. We do enjoy our work, and we do love the people.

Our medical work keeps us very busy. Every Sunday seems to be a day for bush people to come for medicine, and we scarcely have time to eat our meals. We also had a visit from a Baptist missionary and his wife.

MARY TAYLOR.

THE Christian life is the only life that will ever be completed. Apart from Christ, the life of man is a broken pillar, the race of men an unfinished pyramid.—*Henry Drummond.*

# Home Missions Department

## Missionary Convention at Stanmore

"ONE of the best missionary conventions ever held in Australia," was the general verdict regarding the series of meetings held on Sabbath and Sunday, July 24 and 25, at the Stanmore church (Sydney) in the interest of the literature ministry. The large attendance, the good matter presented, and the responsive spirit of the meetings were an inspiration to all. The rostrum was lined with Union and local conference leaders, and the metropolitan churches were well represented in the congregation that filled the church to overflowing on Sabbath afternoon. The addresses of the day were delivered by Pastors A. H. Piper, A. W. Anderson, A. H. White, and H. C. White.

The Great Commission uttered by the Master on the mount of ascension, and sounding down through the ages, tearing men from all avocations of life, was caught up by the first speaker and repeated with an earnestness that gave witness to the fact that the invitation to service is the call of God to His people.

The second speaker vigorously emphasised the "Educational Value of Our Literature upon the Community," telling how throughout the world the literature of this denomination is wielding an influence on the social and moral life of people, and to some extent on the political life of the nations. A God-ordained work, it is fulfilling its God-appointed mission.

"Laity and Literature" was the theme of the next speaker's discourse. Very clearly were we made to see that the laity is to scatter the printed page like the leaves of autumn, that the message of God's love might be heralded in the highways and byways.

Directly to our young people spoke the leader of the Missionary Volunteer Department on the "Silent Ministry of Missionary Volunteers," unravelling ways and means by which our consecrated young people might use the printed page in their missionary effort on behalf of lost souls. The greatest asset of the church of God is its young people, and the value of this asset is limited only by the measure of its service.

On Sunday afternoon stories of "Miracles Wrought Through Literature" were related by the writer, showing how in the wake of the real missionary colporteur, often companies of believers spring into existence, proving the truthfulness of the statement, "The same ministry of angels attends the books that contain the truth as attends the work of the minister." Verily, the trail of the colporteur is a trail of blazing light.

Then was explained by the next speaker, Brother H. G. Moulds, our "New Plans for a Greater Work,"—plans that place the colporteur work on a better financial basis. Especially is the plan beneficial to the men in the field. Thus a new spark is

applied to the oft-times weary engines of the road, for

"There is naught can deter them, nor tempest, nor rain,

As they carry God's message to earth's farthest plain;

And those who accept of the message they bear,

Shall be stars in the crown the colporteur shall wear."

From beyond the horizon of the dim past the next speaker brought forth "Pioneer Australian Stories" that told of the adventures of the men who made the early history of our colporteur work in Australia. From the inception of this work noble men and women have left all at the call of God, to take the life-saving message to those sinking in life's ocean. And "as long as probation continues, there will be opportunity for the canvasser to work"

"The Power of the Press" and "How Our Books Are Made" were the subjects for the Sunday evening hour, when Pastors A. W. Anderson and J. M. Johanson were the speakers. God has created wonderful facilities for the speedy production of high-class literature. "The Power of the Press" is measured by the efficiency of the great organised plan for the distribution of its products, without which the press would be powerless; but, praise God, the press, plus the human instrument, is the most powerful agent in the hands of the church for the promulgation of God's last message. God supplies the facilities, the church must and will supply the human instrument.

H. STACEY.

## The Educational Value of Our Literature upon the Community\*

FROM the commencement of the Christian era the circulation of literature has been recognised as one of the most efficient means of propagating truth. Never before in the history of the world, so far as is now known, did men possess such a system of intercommunication as in the first century of the Christian era. Letters could be sent safely to any part of the civilised world; and the apostles took advantage of the available opportunities for travelling and for letter-writing, and sent the news of the gospel to all parts of the world.

The effects of this propaganda work carried on by the early church were soon seen. In the very strongholds of paganism there sprang up Christian communities which in turn became centres of activity for the further propagation of the gospel of Jesus Christ. In less than three centuries Christianity was recognised as a power to be reckoned with. Instead of being ostracised, Christianity had become virtually the most influential religion of the Empire.

Recognising this fact, Constantine be-

\*Basis of talk given at the home missions convention at Stanmore (Sydney) on Sabbath afternoon, July 24.

lieved that Christianity was, possibly, "the one bond which would hold together the disintegrating Empire," and he thereupon, as a piece of statesmanship, chose what he believed to be the strongest of all rival religions.

Now, while we cannot commend Constantine for his policy from a moral standpoint, yet there is a lesson which we can draw from the facts which led that great statesman to call Christianity to his aid. That he recognised the influence of Christianity had become a power throughout the Empire is proof positive that the propagation of the gospel had changed the views of men and had exerted some influence upon the life of the Empire; wherefore, as a statesman, he desired to enlist the power of Christianity in his selfish and ambitious interests.

The early Christians had sowed the seeds of truth so faithfully, and had propagated their ideas in every portion of the Empire so energetically that even the Emperor was caused to recognise the unseen force which was actively at work in the hearts and minds of the people. Surely in this there is a lesson for us to learn concerning the power which truth exerts upon the minds of a community, even though there be manifested on the part of the people the greatest antagonism towards the truth. What greater opposition could have been offered to any system of religion than that which was offered by the Græco-Roman world towards Christianity? To all outward appearances the carrying out of the Great Commission of Christ to His church, the project of preaching the gospel in all the world, seemed an insurmountable task. But noble men and women who counted not their lives dear unto them went everywhere declaring the good news of salvation, circulating the writings of the New Testament in every community and in a comparatively short time the very strongholds of paganism were invaded, and the religion that was ostracised by the whole world was courted by the Emperor because he recognised it as the strongest moral force, and therefore the strongest of all forces in the Empire.

Now what may we learn from this? If we were as energetic in using our mighty facilities for the propagation of the truth, as the early Christians were in using their meagre facilities, how much greater would our work be as an educational factor in the world! They had no printing presses with which the gospels and the epistles could be multiplied by the million. Every page of literature had to be produced by handwriting. They had no such transportation facilities, nor such a simple and cheap postal system as we have. But the meagre facilities which they possessed they used to the fullest extent; and history records the mighty results which followed their activity and faithfulness.

### Our Wonderful Facilities

It would perhaps be profitable for us to have a look at the facilities which God has given to us for the purpose of educating the world and warning the people of the proximity of the most stupendous event in all history—the second coming of Christ. Possibly the most powerful weapon, next to the Bible, which has been given to us with which to combat error is the five books known as the "Conflict of



the Ages" series—better known perhaps by their individual titles—"Patriarchs and Prophets," "Prophets and Kings," "Desire of Ages," "Acts of the Apostles," "Great Controversy." These five books cover the history of this world from creation to the time when this earth is to be cleansed of sin and made into a fit home for the redeemed.

In the second of these books mentioned, we read this illuminating phrase:

"A careful study of the working out of God's purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and unseen, and to learn what is the true aim of life."—"Prophets and Kings," p. 548.

In this series of books the history of the world is retold in such a manner as to reveal that the events of this world are all subject to the purpose of God—that God still rules in the affairs of men; and that in spite of all the speculations of men concerning the past and future the divine principles as revealed in the Bible "are the only steadfast things our world knows."

Who can estimate the educational value of such a series of books? And yet there are many of our own people who do not study them; and because they do not know what a wonderful revelation of moral and historical truth is made therein, they see no reason why any particular "urge" should be made to secure a wider circulation of these volumes. These books, if they were more widely circulated and read, would exert a steadying influence upon the whole community. Truth is explained so simply that it would appeal to many honest hearts. Men would be led to realise that the history of the past has been unfolded with wonderful accuracy by the prophets, and that just as the predictions concerning the past have been fulfilled to the letter, so their predictions concerning the future will likewise meet their fulfilment.

This denomination has been called to perform a mighty work—a work which according to the predictions of the Apocalypse is "to lighten the whole earth with its glory." Therefore God has endowed it with special facilities with which so mighty a work can be accomplished.

It is in the purpose of God to gather out a people who shall stand before Him without spot or wrinkle, or any such thing—a people uncontaminated by the philosophies of modern schools of thought, such as evolution and higher criticism. Therefore He has raised up men amongst us who are able to meet the sophistries of the "modernists" from a scientific standpoint. The books written by Professor George McCready Price are doubtless exercising a profound influence upon the minds of many highly intellectual men and women.

Then, too, God has endowed His remnant church with special light upon the question of health. Who can tell what results have been wrought upon the community by the circulation of tens of thousands of our medical books and magazines which have been given to us to enlighten the world upon the evils of incorrect diet, and unhealthful homes, and drug medication, etc.?

Then there are our educational books, which we find are recognised by leading

educators as valuable exponents of the art of true education. No one is in a position to estimate the value of the book "Education" as an uplifting factor in the problems which confront modern teachers, who are finding that the youth today require some other influence in their lives than that which is furnished by mere scholastics.

But in addition to these valuable books which God has in His infinite wisdom provided for the finishing of the work, there are our periodicals. Week by week our presses reel off thousands of copies of the *Signs of the Times*. The most recent world-happenings and their meaning are set forth in its pages in brief articles which are read by large numbers of busy men and women in our large cities, who, perhaps, would not be induced to study a large book. Many public men read the *Signs*, and this silent messenger exerts a greater influence upon the community than we know anything about.

In view of the perilous times in which we live, and the immense work which must be accomplished in a brief space of time, do you think it strange that those who have been chosen of God to be your leaders and teachers should urge both young and old to energetically engage in the *literature* ministry? You may never preach a sermon, you may never occupy even a responsible position in the church, but by circulating the literature which an all-wise Providence has placed within your reach, you may set in motion a set of circumstances which would change the ideas of the whole community. In this way you may be used of God to do a work greater than any preacher could accomplish on the public platform. The call comes to you to enlist in the army of the Lord, and upon your decision hangs great results to your own community.

"If God abhors one sin above another of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God."—"Testimonies," Vol. III, p. 287.

A. W. ANDERSON.

### A Call to Service

IF ever there was a time when men and women ought to give themselves to this world task, that time is now. I should like to see the time come when every Seventh-day Adventist would be just as enthusiastic for the finishing of this work as the people were in finishing the great World War. The enthusiasm was everywhere. Men were thinking in terms of sacrifice and self-denial to finish the war. On the trains in those days, men were knitting,—travelling men knitting socks, knitting sweaters! You put plain food on your tables during the war. You could hardly get a good meal anywhere in this country [America]. You cut out sugar, butter, fats, and were living on bran and the coarsest kinds of food in order to give the men at the front good food to enable them to fight.

I believe the time has come when Seventh-day Adventists ought to be just as determined to finish this work as the people were to finish that war. That means sacrifice. The farmer ought to think of it. He ought to say, "It is my business to finish this work." The car-

penter ought to think of it when he contracts for a house, "I am going to put so much of that house into the cause." The merchant ought to think of it; the travelling man ought to think of it; the preacher ought to think of it; we ought all to be putting our whole strength into finishing this work.

I. H. EVANS.



### Sydney Sanitarium Notes

TRULY the Lord has given us many evidences of His watchcare and blessing during the past few months. These evidences have come to us in many different ways, and they fill our hearts with courage and a deeper desire to spend and be spent in His service.

As a faculty, we have prayed together that God would help us to get right with Him and with our fellow workers to such an extent that all hindrances to the bestowal of His favour might be removed. In response we have seen the fulfilment of the promise, "Draw nigh to God, and He will draw nigh to you."

*First*, in our patronage. The past six months we have enjoyed the best average patronage in the history of the "San." Several times we have had all our rooms filled, and last week we had to postpone reservations for three inquirers for diet and residence only, in order to give preference to cases needing full treatments. We have many inquiries for our lower-priced accommodation, and have repeatedly had to advise that none was available at the time. This forcibly convinces us that the hour has struck for us to go forward with the plans approved at the 1918 session of the Australasian Union Conference, for the erection of a nurses' dormitory. If this were done, we could release for use of patients nearly twenty rooms now occupied by our staff. We hope that at the coming session the note to advance will be sounded in regard to this project.

*Secondly*, in the results secured in the treatment of patients. God has surely blessed the efforts of our doctors and nurses and many have been the grateful expressions which have come to us from patients. We have some who used to come here as far back as 1902, 1903, who still return. Several have said to me, "There's no place like the 'San,'" and they mean what they say.

*Thirdly*, in the spiritual freedom which is enjoyed by us all as a family of workers. Our young people are setting their faces resolutely Zionward, and are daily gaining victories. This is a good testing ground for one's spiritual strength. Much courage, endurance, faith, patience, and heavenly love are needed to keep bright and smiling amid circumstances which are often depressing and strenuous. But God is helping us, and some fine missionaries are here in the making.

*Fourthly*, in the winning of souls. Pastor Knight is finding a fruitful field and God is blessing him in cultivating it.

*Fifthly*, in the favour of business men and firms. As the philanthropic nature of our work is explained, we find very

often a ready response in reduction of prices and special concessions, in addition to an interest being awakened which we trust may lead some towards the truth.

Sixthly, in the work we have been able to do for our own workers, run down and almost worn out sometimes with years of earnest service, I shall mention one case only as space is limited. A little over ten weeks ago Brother A. L. Were came to us from New Zealand, weak and worn almost beyond recognition. He had had a month in hospital over there, and medical skill had done its best to restore his powers of assimilation, but to no avail. Under God's blessing on the treatments given and dieting in harmony with the health principles given to us, he began to improve almost immediately. He has put on 22¾ lb. and is beginning to feel and look more like himself once more. Others who have been with us are Brother and Sister C. S. Palmer, Sister Tutty, Brother and Sister Peacock, Sister J. D. Anderson, Sister McLaren, Sister S. W. Carr, and Brother and Sister Nicholson.

C. H. PRETYMAN.

### An Interesting Letter

THE following letter from a man in Queensland who had in some way received a copy of the "Appeal for Missions" magazine, and had noticed therein a picture of the Sydney Sanitarium, has just been received by the manager:

"The Manager,  
Sydney Sanitarium.

"Dear Sir,

"I have just been reading in a paper named the 'Appeal for Missions,' which shows a photo of the Sydney Sanitarium and states that a free booklet will be posted to any address on application. Would you be so kind as to send me one? I will be so pleased to hear from Christian people. Up till about two years ago I followed the world and just did what they did. Then I went to work for a cousin of mine, and they were very good people and taught me the Word of God as well as they could, but they were followers of Joseph Smith and the book of Mormons. My father told me about the Seventh-day Adventists, and said he had heard a good many people explain the Scriptures, but he had never heard any man explain the gospel like S.D.A. ministers can. So I am going to follow the Sabbath-keepers and hope some day to be a helper in their work.

"Your brother in Christ,——"

### Recommendations Affecting Our Medical Work

FOLLOWING the return of the writer from the General Conference at Milwaukee, U.S.A., a majority meeting of the Executive Committee was held at Wahroonga. At this meeting a number of recommendations from the General Conference to this field were considered. Among others, the call of the General Conference for Drs. T. A. Sherwin and M. M. Freeman to connect with the African Division was dealt with.

Subsequent to the arrival of Dr. C. W. Harrison, recently appointed medical superintendent of the Sydney Sanitarium, careful consideration was given to the future requirements of this institution from the viewpoint of the medical staff,

and it was felt by Dr. Harrison, members of the Sanitarium Board, and the Executive Committee of the Australasian Union Conference, that this Union should retain the services of Dr. Sherwin and Dr. Freeman, both of whom have rendered such faithful service over a long period of years. It was therefore voted that we advise the General Conference that owing to our own great need we regret we cannot at this time release Drs. Sherwin and Freeman from this field.

The Committee had some months ago taken action giving Drs. Sherwin and Freeman twelve months' leave of absence on furlough, and in order that they might do some post-graduate work in America and England. This plan will be carried out as soon as possible.

We are happy to advise our readers that during the absence of Dr. Freeman, Dr. Eulalia Richards of Sydney will be connected with the Sydney Sanitarium as resident lady physician. We know that all will extend to Dr. Richards a very hearty welcome as she again connects with our work in a professional capacity, bringing to the Sanitarium the experience of many years of successful practice in Sydney and elsewhere.

We are happy to report that the Sanitarium is experiencing excellent patronage, being full and having a waiting list of those desirous of entering the institution.

Dr. Harrison has recently been called upon to perform a number of serious operations at the institution, the results of which have been eminently successful.

W. G. TURNER.

### WEDDING BELLS

KENT-LANE.—The Seventh-day Adventist church at Fremantle, W.A., was prettily decorated by the members of the church on the evening of July 19, the occasion being the marriage of Brother John R. Kent and Sister Florence D. M. Lane.

For several months Brother Kent has been labouring as a successful colporteur in this conference while Miss Lane has but recently arrived in the West, coming from Warburton, where she was engaged in the Health Food work. Both of these young people have been students in the A. M. College and are well known to many of the RECORD readers.

We wish these earnest young workers much of the Lord's blessing as they begin their united life and labour together in the field, placing God's last message in the homes of others by means of the printed page. A. G. STEWART.

### OBITUARIES

BEHRENS.—Died of internal hemorrhage caused by diphtheria, July 14, 1926, at the age of four years and ten months, Vera Alice Behrens, daughter of Brother and Sister Kenward Behrens, Doncaster, Vic. Little Vera was a most affectionate child and an earnest little Christian. The writer, assisted by Pastor Craddock, conducted the funeral service in the Box Hill cemetery where on July 15, in the midst of a large number of sorrowing relatives and friends, we laid little Vera to rest beside her Grandma Simpson, until Jesus

comes to awake His sleeping saints. "He shall gather the lambs with His arm and carry them in His bosom."

W. H. PASCOE.

LATIMER.—At the age of sixty-four, Sister Adelaide Latimer sleeps in Jesus. The writer had the privilege of visiting her and reading the Word of God. On the last occasion, when we sang at her request, "Abide with me," she whispered, "That's beautiful." Shortly after she became unconscious and passed peacefully away a few days later, on Sabbath evening, July 10. We laid her to rest in the Karrakatta cemetery. Two daughters mourn the loss of a devoted mother. Words of comfort were spoken at the graveside by the writer, A. H. BRITTEN.

MORRISON.—About two years ago the writer had the privilege of baptising Sister Morrison, with her daughter and son-in-law, Mr. and Mrs. Donald, and their son. Up to the time of her death she, with those she loved, rejoiced in the blessed hope. Now at the age of eighty-two she has fallen asleep in Jesus. Sister Donald said, "Mother was prepared, ready every day." On Sabbath afternoon, June 12, we laid her to rest in the Karrakatta cemetery, there to await the call of the Life-giver. A. H. BRITTEN.

GOODLIFF.—After a prolonged sickness Sister Mary Goodliff passed peacefully to rest at her residence, New Parkside, S.A., on July 18, 1926, at the age of eighty-four years. Sister Goodliff became a Christian in her youth and united with the Baptist Church. She first became acquainted with present truth over thirty years ago through the writer, who presented the truth to her, also lending her "The Great Controversy." Then her minister placed in her hands D. M. Canright's book which confused her. Still the truth troubled her until one of our sisters came across her, supplying her with the *Signs* and tracts. Then she took her stand for the truth and proved a staunch believer to the time of her death. During her sickness she often expressed her deep love for her Saviour and was prepared to rest, asking that the following lines be inserted in her obituary:

"As a tired bird folds its wings,  
Sure of the morning light,  
She laid her down in trusting faith,  
And did not dread the night."

The service was conducted by the writer, when we laid her to rest till the morning light when the Son of righteousness will call her to awake. A. H. ROGERS.

### Australasian Union Conference

THE twelfth session of the Australasian Union Conference of Seventh-day Adventists will convene on the grounds of the Royal Agricultural Society, Moore Park, Sydney, New South Wales, on Wednesday, September 15, at 11 a.m., when all delegates are requested to be present.

Business incidental to such a meeting will receive attention, reports from Union Conference departments and from the field will be presented, and officers will be elected for the ensuing four years.

W. G. TURNER, Secretary.

### For Adoption

A NEW-BORN baby girl, for immediate adoption. Apply DR. FREEMAN, Sanitarium, Wahroonga, N. S. W.

## Australasian Record

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

### Editors

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All copy for the paper should be sent to  
Mrs. Hindson, "Mizpah," Wahroonga, N.S.W.

Single Subscription per year, post paid - 5/-  
Order through your conference office, or send direct  
to the Avondale Industries, Cooranbong, N.S.W.

Printed weekly for the Conference by the  
AVONDALE PRESS, (A.C.A., LTD.) COORANBONG, N.S.W.

OUR first camp-meeting of the season opens in West End, Brisbane, August 17. The following visiting workers will be in attendance: Pastors A. W. Anderson, H. C. White, A. H. Piper, and Dr. T. A. Sherwin; and probably for the latter part of the time, Pastor W. G. Turner.

It has been thought best for Pastor C. H. Parker and wife to remain a little longer in the United States in order to further recuperate their health. Brother Parker has yielded to the advice of the brethren and will not be leaving the United States until January of next year.

MISS WANDA HABERMAN has returned from Fiji on furlough, arriving in Sydney by the *Ventura* August 10. Other passengers by the same boat were Miss Dorothy Heywood, and her sister, Mrs. Albert Ward with her little daughter, who has come to the homeland on a visit.

PASTOR AND MRS. J. M. COLE are spending a few months with Sister Cole's parents at Battleground, Washington State, prior to the Autumn Council of the General Conference. Their daughter, Miss Ruita Cole, is entering upon the nurses' course at the Paradise Valley Sanitarium, National City, California.

MISS L. M. GREGG, formerly of this field, who for some time has been connected with the work at the White Memorial Hospital, has recently returned to the General Conference office in Washington. Sister Gregg has been invited to assist in the work of the Fireside Correspondence School.

"YOU will be interested to know that we have organised another Sabbath school in Efogi," writes Nurse Heise. "Naphtali went to this village for four Sabbaths and found an interest, and today Brother Lock went over and organised the school. He reported an attendance of twenty-nine today. Several were sick and could not attend. Two Sabbaths ago I went with Naphtali and counted forty, so we are hoping to have at least thirty-five members there."

YESTERDAY when the English mail came in, it brought to our desk a copy of the *Missionary Worker*, published near London. In scanning its pages, we were interested in a report from one of the colporteurs in the north of England, regarding a happy surprise he had in his canvassing. We shall let him tell the story: "After I had canvassed a gentleman with 'Bible Readings,' he desired to show me a letter, and to my surprise I found it was from Pitcairn Island. Enclosed were several tracts printed by the Review and Herald and some of our other publishing

houses. There were also some painted leaves, and the gentleman gave me one which I have now in my possession. I enclose an extract from the letter: 'If we compare the happenings of the world it is the finishing up of the world's history. . . . We keep the seventh day for the Sabbath; the Word of God tells us to do so. We used to keep the first day of the week before we studied the Bible, but nowhere can we find that Christ changed the day.' It was most encouraging to me to find our brethren far away interested in souls here." How little the member on Pitcairn who penned this letter thought that it would cheer the heart of a colporteur in his work in England, and find its way into print in an English periodical. From widely separated sources, the Lord sends His call to individuals to walk in the light.

### Opening of the Union Conference Session

NOTICE of the first meeting of the twelfth session of the Australasian Union Conference appears in this issue of the RECORD. While the opening of the business portion of the session will take place on Wednesday, we would advise all delegates and intending visitors that a preaching service will be held in the pavilion on Tuesday, September 14, at 7.45 p.m.

We are asking Pastor C. H. Watson to conduct this meeting, taking as his topic, "The World-wide Message." We know that many will desire to hear Brother Watson after his visitation to the Far East, to India, Inter-America, and his close touch with world matters as general vice-president of the General Conference, and we would therefore invite all delegates and others to plan to be in attendance at this meeting, and thus be in good time for the first business meeting on Wednesday morning.

W. G. TURNER,  
Secretary, A.U.C.

### From a Letter from Pastor Fulton

THE following paragraphs are taken from a letter written by Brother Fulton from California, July 11:

"Just now is the busy camp-meeting season. We have just closed the camp-meeting in South-eastern California at San Bernardino. It was a very good meeting, as was the meeting at Stockton. In a few days we shall be going to the Central California camp-meeting. It is held up in the mountains from Fresno in a new place, a sort of Chatauqua grounds, among the big trees, and will be very pleasant, I understand. The weather will be cool, and so it will be a pleasant change from the valley. It has been very hot in San Bernardino and also in Stockton. When the meeting in Central California is about half over, Ratu Meli and I will probably go to Portland, Oregon, as the people up there have been calling very strongly for a visit from Ratu Meli. From there we may go to Seattle and Walla Walla for a day or two in each place, and then run down to Salt Lake City where we have a meeting in this Union about July 28. From there we go to Nevada and back into California when the Oakland meeting will be held. Ratu

Meli is getting on fine and is well received wherever he goes. He gives a good strong message and the people are thoroughly enjoying his talks. I believe they are doing good.

"Mrs. Fulton is under the care of Dr. Clarke, one of our eminent physicians, and is making some improvement. Brother Blunden is also under the care of Dr. Clarke, but being away at the General Conference he has gone back somewhat.

"Pastor Brodersen, who had charge of the work in South America but was unable to return for health reasons, is now here in California and is taking charge of one of the local conferences. He is a very fine man and we do appreciate having him in this part of the field.

"Pastor R. W. Munson is still at the Glendale Sanitarium as chaplain. It is thought that we must now give him some additional help to cope with the work. The Glendale Sanitarium has been making very good progress."

### En Route to the New Hebrides After Furlough

WE had a perfect sea when we left Sydney Heads, but Sabbath it was rough and Sunday we were rolling in fine style. The big seas were going our way, and so they rolled us in to Noumea Tuesday afternoon, some hours ahead of time.

We took a car and went out to see Brother and Sister Jones on arrival in Noumea, as they were not at the wharf. We found the house locked, so returned, and on our way met Sister Jones looking for us. They took us to their comfortable little cottage, where we spent a most pleasant ten days in Christian association. They are living only about ten minutes' walk from the business portion of the town. The town is not a nice place, dusty and low-lying, but the suburbs are on the surrounding hills, which are pretty. Brother and Sister Jones are meeting with some nice people, both white and native, and I believe we will see results.

We arrived at Vila, in the New Hebrides, Sabbath morning and had Sabbath school with Sister McCoy and her daughter Alice, also her sister who was in for the day. When we passed through Vila on our way to Australia, we encouraged them to begin to keep a record of their Sabbath school, and yesterday I was handed the records for the past two quarters and over £3 in Sabbath school offerings, also some tithe.

As we are writing this on board the *Dupleix*, of course we cannot speak or write of the work in the New Hebrides, but hope to do so shortly. We have some friendly fellow passengers on this trip. Most of them are tourists.

LILIAN NICHOLSON.

AT the graduation exercises held recently at the Loma Linda College of Medical Evangelists, forty men and women who had taken the doctors' course received their certificates, and seventeen nurses their diplomas. This is the thirteenth annual graduation exercises for medical students. Including the present class, 331 graduates have been passed out from the school. This is also the twentieth class of nurses to graduate, and 380 have received their certificates.