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The Family Altar---Part 2

Ingratitude to God

WHAT a dark picture the prayerless home presents!

How ungrateful the inmates who, after receiving at the hand of God blessings in the form of raiment to wear, food to eat, sunshine to enjoy, the right use of the mind, etc., still feel that they cannot afford to take time daily to surround the family altar and thank the Lord who is the giver of all the countless blessings we receive from His hand day by day! It matters not whether the home be in a palace or in a hut; we may dwell in a tent, or we may live in a sod house or in a dugout; regardless of our circumstances, we may still have a foretaste of heaven as we surround the family altar.

"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry."—*"Patriarchs and Prophets,"* p. 130.

The family altar constitutes the antidote for all unpleasantness that seeks to enter the home. Differences of opinion, the spirit of quarrelling, and the spirit of worldliness are all softened and subdued in the hour of family prayer. The home where the Lord loves to linger, the home where prayer is made, has a mighty soul-saving influence. "If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good. They would indeed be the 'light of the world.'"—*Ibid.*

Instead of putting forth such earnest efforts to make it possible to leave a quarter section for the son, and a new automobile for the daughter, why not give to our boys and girls that which is better than silver and gold, and that which is infinitely more important than material things,—a strong Christian character?

Conducting Family Worship

In some homes father and mother, and perhaps two

or three of the children, habitually engage in family worship, while other children of the home are permitted to play about the house or run out in the yard without coming under the influence of the family altar. Such divided interest cannot possibly produce successful worship.

"You have not zealously performed your duty to your children. You have not devoted sufficient time to family prayer, and you have not required the presence of the entire household. . . . The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also to engage in the song of praise. Morning and evening, the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. . . . The reason why the youth of the present age are not more religiously inclined, is that their education is defective."—*"Testimonies,"* Vol. II, p. 701.

The importance of having a fixed hour for morning and evening worship is emphasised by the Spirit of Prophecy:

"In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the Heavenly Father for His protection during the night, and to ask Him for His help and guidance and watchcare during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past!

"The father, and in his absence, the mother, should conduct the worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonoured when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it.

"Fathers and mothers, make the hour of worship

intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day. A little thought given to preparation for it will enable you to make it full of interest and profit. From time to time let the service be varied. . . . The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. As circumstances permit, let

the children join in the reading and the prayer."—*Testimonies*, Vol. VII, p. 43.

Surely the time is come for the fathers and mothers of Israel to gather about them every member of the family, and earnestly seek the face of God as a family in the hour of family worship. There must be a revival of true devotion at the family altar before there can be a revival of true godliness in the church.

S. J. RUSKJFR,

President Western Canadian Union.

Education Department

College News Notes

IN order to break the sirenous cycle of daily routine, an outing was planned for students and teachers on July 4. The day dawned bright and clear, and promptly at 8.30 the *Avon* left the wharf. The Industries kindly gave us the use of an organ for the day; and this, with some stringed and brass instruments, helped in the singing of some well selected songs and hymns which had been mimeographed the previous day. These were passed around and sung with zest. The games, too, directed by the sport's committee, were heartily entered into, and all returned home feeling that it was the best picnic they had ever attended.

Many and varied are the visitors we welcome to Avondale from time to time, but we felt especially privileged to welcome Pastor and Mrs. C. H. Watson for the week-end of July 5-7. Pastor Watson spoke in our Friday evening meeting on "Character," basing his remarks on 2 Peter 1:1-9. His exposition of the verse beginning, "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge," etc., showed how strong are the elements that enter into the building of a Christlike character. He also gave a stirring talk in young people's meeting on the extension of our work in mission lands, and told us of the many calls that were coming for consecrated workers, and of the need of a speedy preparation to answer these calls.

Pastor and Mrs. D. Nicholson, who are on furlough from the New Hebrides, spent last week-end (July 12-14) with us. Pastor Nicholson told of the way God's Spirit is working on the hearts of the people of the New Hebrides, and of the ready response on the part of the traders and other influential men to have our workers commence mission work among their people. This, he said, was due largely to the change the gospel had made in the lives of those who had received the message, and also to the fine, noble impression made on them by the kind deeds of former missionaries. Mrs. Nicholson told us in a very interesting way of God's care for His own, and how He had frustrated the enemy's plan to take their lives.

We have just added to our college family two young men,—Mr. F. Salmond from Alstonville, N.S.W., and Mr. G. Masters from Edwardstown, S.A.

A call came to one of our much loved students, Miss Mamie McNair, to connect with the teaching staff of the Auburn church school. Although we regretted having to say good-bye to one who had become so dear to us, we were happy to know that she was leaving to connect with the work of God. As can readily be seen from the calls that come year by year, the Union Conference is counting on the product of the college to recruit its forces, and we feel sure from the high spiritual tone manifested in the school this year that many more young people will find their places in the organised work.

DORIS REEVE.

Thrilling!

WE think that we are not given to the use in print of such adjectives as we permit ourselves to use in heading this report. But such was our experience in Sabbath school at the Australasian Missionary College on the Thirteenth Sabbath, June 29, that the word "thrilling" really describes the occasion.

We had reached the college late at night, Thursday, June 27. Next morning at breakfast in the large dining hall we met the student body. "Good morning" salutations were exchanged around the table at which we were invited to sit, the blessing was asked, and we all sat down. Our host was the first to speak. He said, "To-morrow is the eventful day." As if in reply to our unspoken query, he continued, "It is the Thirteenth Sabbath."

We immediately felt the influence of the great interest that surged in the souls of our students as on the part of all the Thirteenth Sabbath offering aim was the predominating topic of conversation. "Will we reach it?" was the question mostly discussed at our table. Our hostess had no hesitancy whatever in expressing her opinion. "Yes, why not?" were the words that measured her faith in the triumphant success that was bound to come.

The writer, although so far only a visitor of a night's duration, felt almost ashamed to ask the amount of the aim set. He felt as if he should have known and would be expected to know in the midst of such enthusiasm to reach it. But he did venture, and the answer was, it must be confessed, almost staggering, "One hun-

dred pounds for the New Hebrides and the Mandated Territory." We will not record all the thoughts that followed quickly, one after another, in the writer's mind. Needless to say, he did not express them; but this one sums up them all: "How can a handful of teachers and a few families from near-by homes and a body of non-earning students, comparatively speaking, raise £100 in one Sabbath school offering?"

Sabbath morning broke wet and cheerless; heavy rain fell off and on all day. Sabbath school convened at the usual hour. We were there in good time, for we did not want to miss anything that Thirteenth Sabbath.

The four charts were well planned and incited interest. The daily study chart was a picture of a balance with a hand that passed over a half-moon shaped dial, marked off in tens to one hundred. One arm carried weights labelled, "No Time," "Forgot," "Lost Interest," etc. On the other arm was a horn from which, when the daily study percentage was good, appeared the beautiful "fruits" of the Spirit and those things which overcome the weights,—"Zeal," "Prayer," "Effort," "Time," "Study," etc. The average daily study was 83 per cent, the highest, for the quarter being 92 per cent, and this from a membership of 239. The admonition on a banner connected with the design was, "Let us lay aside every weight."

But the charts used to increase interest in the offerings were telling indeed in their effects. A train, "The Close of Probation," is seen approaching out of a dark tunnel in thirteen stages towards captives of sin, bound on a crossing. To save these men "Offerings," in the form of a man, came down the road in thirteen steps. The train movement was regular. The "Offerings" moved in proportion to their amount. All through the quarter the question of that whole school membership was, "Will the offerings be sufficient? Will they reach the railway line in time to save the captives of sin from destruction by the sure and relentless movement of the train of closing probation?"

The history of the two movements throughout the thirteen Sabbaths of the quarter is stirring. In their desire to be in time at one stage, the man "Offerings" was enabled to be fully 15 per cent ahead of the train in their respective journeys to the given crossing. Then the train gradually forged ahead. Zeal in the offerings flagged a little. On the eleventh Sabbath "Offerings" had dropped back to the extent of £5 15s. He, the man "Offerings," was so burdened that he had fallen on his knees. On the twelfth Sabbath some leeway was made up, but they were still £3 15s. behind, and there was no possible hope for the poor captives unless £3 15s., in addition to the aim of £100 for the Thirteenth Sabbath, was raised that day. That Thirteenth Sabbath opened with the train and the man both almost onto the crossing.

Interest then begins to centre on a second chart depicting a cocoanut palm on an island there. At its top among the fruit showed, "Our Aim, £100." From the ground a native with longing desire gazed intently upon it. A panel showed the words, "We Must Reach It." This was exhibited the twelfth Sabbath as a poster. On the Thirteenth Sabbath a man was fixed to climb the tree, which

was marked in twenty divisions, to reach the £100.

Then the third—the tell-tale record chart—claimed immediate attention. It revealed twenty-seven classes in one column, and the Thirteenth Sabbath aim of each—amounting in all to £69 10s.—in another column, with a third column for the actual offering still to be worked in.

Every one of that whole school of 239 members was asking his own heart, "Will we reach our aim? Will the captives be crushed? What! What!" You could have heard a pin drop, all were so intent, so quiet. It was a moment of deep soul



Device Used at the College

reflection as they transferred their thoughts to the appalling needs of a great island mission field, after all so poorly represented by the chart pictures.

The first named class reported, "Our aim was £2, but our offering is £4 15s. 6½d." and out shot the amount by a spring device to its proper place in the third column. The man on the cocoanut tree began to ascend, and the hush of the school ceased. The second class reported "Our aim £5 14s., our offering £8 16s." The man on the palm tree was up three divisions of the twenty, and the faces of all present were lighted with happiness. The third class reported, "Our aim was £2 14s. 6d.; we have £4 5s. 6d.," and you could feel the joy that just seemed to bound up in the hearts of all at such magnificent results. And so, on and on, one class after another reported, one stating its aim to be £5, and the achievement £10, until the twenty-third class reported, and the man climbing the cocoa-

nut tree was at the top among the fruit with £100 raised.

Now would the overflow be enough to save the captives on the railway crossing from imminent destruction? Yes, the next two classes did that and more, and when the officers and supply class reported an aim of £7 with an attainment of £12 5s., and the handful of children in the primary department reported £4 18s. 2d., the grand total of £125 3s. 7d. was the joyous reward of the effort put forth for that Thirteenth Sabbath offering. The total for the quarter was £241 18s. 2d.

The final amount announced, then the largest chart of all was raised up; and this showed, to the complete joy of all, the captives of sin released and happily wending their upward way to the city of God.

In conclusion we just want to say that this splendid offering was not the result of an accident. It was not a mere happening. It was the working out of carefully thought out plans. It all took time. It cost something. But it succeeded. Our Sabbath school leaders everywhere are doing well, but let us not remain content with present achievements. Let us ever push on and upward. Surely a great blessing was experienced at the college Sabbath school June 29. You can have just such a blessing in your Sabbath school, leaders, provided you work and pray for it.

It remains to be said that when that student body sang its hymn in closing that Sabbath school, they meant it when they sang so happily and heartily, "To God be the glory, great things He hath done."

A. H. PIPER.

May Fourth, Nineteen Twenty-nine!

WE shall long remember the cheerful evening of May 4 at the New Zealand Missionary School.

Brightened by lamp-light, star-light, and high spirits, girls and boys had a very happy time in the girls' parlour. Time flew as visitors and students contributed to the evening's enjoyment.

One item particularly interested all. Pastor Kranz rose to speak, and two of the smaller students, a girl and a boy, crept stealthily out of the room. What could it mean?

It was soon made only too plain to one who for three and a half years had been loved as a teacher, a preceptress, and a mother. In asking Miss Edith Clarke to accept a tiny gift as a sign of our appreciation, Pastor Kranz explained that it would be impossible for us to repay her valuable service. Then staggering under the weight of a large trunk, the mysterious pair reappeared. For almost the last time, Miss Clarke spoke to us, assuring us of her lasting interest in the school.

Although we are sorry to lose this mother, a hearty welcome was extended to our new mother, Miss Stirling, who was called here from the A.M. College.

This item was concluded by Miss E. Hadfield's poem:

"Oh, school is the place where we find
one another,
For when we've no father or sister or
mother
We seek for a friend.

"We search for a heart that can under-
stand ours,
Whose knowledge, experience, character,
powers,
Are all we desire.

"And a friend is a person to whom we
can tell
Our innermost feelings, joys, troubles
as well,
And ask for advice.

"And youth make good friends—they are
happy and gay.
We play with them, laugh with them,
chatter all day;
But oft we are lonely.

"Although we've young friends we still
miss our mothers,
For they are the ones who can cheer as
no others;
Yes, mother's the one.

"We'd like to run home for a day or a
while
And hear all the news, and once more
see her smile;
But she's too far away.

"Oh, can't we find some one to help take
her place,
To counsel or help us or teach us with
grace?
Why, there's the preceptress!

"And here we've been wondering with
whom we could speak,
To whom to confide all the thoughts of
the week.
Why, yes, we'll tell her!

"So away then we hasten and knock at
her door,
And tremble for fear some one's got
there before,
And so we must wait.

"But soon we're relieved and our hearts
they rejoice,
And we hasten right in, at the sound of
her voice,
To tell the preceptress!

"No more need we say, for we all know
the feeling;
We've told all our troubles, found com-
fort and healing,
Through talking with her.

"She has given us counsel, and given us
help,
She has set aside pleasure and set aside
self
And so we respect her.

"We have said so, no doubt, but wish her
to know it.
And so we have planned, all together to
show it,
By giving this trunk.

"If you lift up the lid you will find it
contains
Our very best wishes, but still there
remains
A very great space.

"And we leave you to fill this however
you wish
With books, pictures, dresses, or treas-
ured wee dish,
And aught you desire.

"But there's one thing we ask you to keep
put away
And never to bring to the light of the
day,

And that is your troubles.
So pack up your troubles in this great
big trunk,
And smile, smile, smile!"
GRACE M. YOUNG

Our Mission Field

Volcanic Eruption on Ambrym, New Hebrides

ON Friday night, June 28, we were awakened by a continuous rumbling, which grew louder and louder. When we looked out, it was almost as light as day, and we saw that the old volcano on this island was active. We could also see a great column of smoke, followed by a glare, moving down the old lava path toward the mission. At first we thought the lava would be confined to the old flow, and if so, there was no danger; but soon it appeared to spread right across behind the mission.

Everybody moved rapidly. We secured two suit cases of clothes, a rug, and a mosquito net, which, with the baby, was all we could carry. The natives gathered, laden with their effects, and we all hurried out as quickly as possible to the old mission which we had occupied before building the new village. We intended to stay there, but the lava flow threatened there also, so we went on to another village.

It was not long before that also seemed to be too dangerous, so we hurried off again in the heavy rain to higher ground, where Mrs. Taylor and a few of the women found refuge under a leaf shelter for four hours. During that time some boys and I went down to the beach, where we could see the mission frontage. Now we could see that the lava had filled up the place where the *Loloma* anchors, and was flowing out to sea, a glowing mass about twenty feet high and a hundred yards wide. It was also coming along the reef toward the old mission, and had already filled up the hot water passage. While we watched, a new stream of burning lava came down the valley right close to the old mission. This met the first one, and so our mission was entirely surrounded.

Next day when we viewed the scene from a trader's launch, we could see that the bush, grass, and gardens between the two lava flows had been burnt, and this, no doubt, is what set our house on fire. It had completely disappeared.

By morning we had made our way to a trader's four miles away, where Mrs.

Taylor stayed while I went with the trader in his launch to see if any people were left at Craig's Cove. When we passed Baiap we could see that it was surrounded by lava and swept by fire. Just as we passed Yen Mek, another river of molten lava entered the sea. We went into Craig's Cove with two launches, and had sufficient room to take all the people left there to Malekula. While the people were being taken aboard the launches, a new crater was hurling up stones a short distance inland, and by the time we left the Cove, the flowing lava which we saw enter the sea near Yen Mek, had attained a half-mile frontage, and the sea was so hot we had to keep about two miles out.

That afternoon the trader took us over to the *Loloma*, which was anchored at Port Sandwich. Brother Radley had borrowed my launch ten days before. Sunday morning we were overjoyed to see him arrive at Port Sandwich. He had had his adventures as well, having met high seas and been without sleep for several nights. However, he immediately set out in the *Loloma* for Ambrym. On our way over we saw a new crater start up in the sea at Craig's Cove. About every fifteen minutes stones and water were thrown up to a height of 600 feet or more, right at the place where the launches had been crossing the morning before.

We picked up eighty people and left about 5 p.m. for Aore. Quite a number of people were back at the old mission at Baiap and did not seem at all afraid to remain. Not many of our people's gardens have been destroyed, so they are not bad off that way. They expect a big fall of ashes before the eruptions cease.

From the *Loloma* we could see that almost all the flat ground at Craig's Cove was covered with lava, and the only building left was the lime-built Catholic church. It is likely that Craig's Cove will be entirely altered when we see it again, as the two new craters were both active when we left.

We had engine trouble and drifted around half the night. We arrived at Aore on Monday about 2 p.m., all very

hungry, tired, and thirsty, but glad to be there.

So far as we know, no lives have been lost and North Ambrym is not affected. We hear that the lava covered part of our new mission behind Baiap. It will probably be about two weeks before the lava is cool enough to cross over to the mission site. We expect to visit there in the *Loloma* about that time. I fear our anchorage at Baiap is completely destroyed.

W. A. TAYLOR.



"Faithful unto Death"

HERBERT KENNETH SMITH, Director of the East Kweichow Mission of Seventh-day Adventists, was killed by bandits on April 7, 1929, while itinerating in the south-western section of Kweichow Province, China.

Brother Smith was making a trip from the mission headquarters to a village near the borders of Yunnan and Kwangsi. With Brother Smith were a Chinese evangelist, a Bible woman, some believers, and several coolies. They had spent Sabbath at the village of Sincheng, and left there Sunday morning about six o'clock. By ten o'clock some thirteen miles had been covered, and the company were ascending a mountain in single file. A believer from Nosu happened to be in the lead, followed by a carrier, and Brother Smith was the third, these three being out of sight of the rest of the party.

Bandits had taken up positions on the road, and as Brother Smith came up where they were, one called out, "Foreign officer, ah!" Brother Smith possibly had no way of knowing whether those accosting him were soldiers or robbers. In an attempt to identify himself, he reached for his name-card, when the bandit opened fire. The first shot is reported to have missed; but with the second shot Brother Smith fell to the ground—mortally wounded.

The robbers evidently made quick work of looting, and then left the road; for the evangelist writes that he helped carry Brother Smith down the mountain while our brother was still alive. The evangelist tried to talk with him, but Brother Smith was unable to make reply. The members of the party who had been accompanying him, tried to do what they could for him, but in only a few minutes he was asleep in death.

The first word regarding this sad event was received in Shanghai April 15, in the form of a telegram stating that Brother Smith had been killed. An attempt was made by wire and wireless to learn the details; but no further word was received until May 7, when a letter reached Shanghai from Brother A. B. Buzzell, of our headquarters in Kweiyang, conveying the foregoing information. Brother Smith's

wife and infant are with Brother and Sister A. B. Buzzell in Kweiyang, far from friends and loved ones. How we did hope to learn that a mistake had in some way been made in the first message! But now we face the facts of an awful loss. We have lost a friend who was always so ready to help. We have lost a brother with whom it was a pleasure to be associated in service. The field has lost a fearless and faithful worker of great promise.

He who takes notice of the sparrow's fall, we know, has marked this great loss. And it would seem that He marked it long before it took place, even to overruling in the choice of Revelation 2:10 as the verse in the Morning Watch Calendar for April 7, 1929,—the day when His messenger was to fall on that mountain road; "Fear none of those things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life."

M. C. WARREN.

SOUTH NEW SOUTH WALES

PRESIDENT: C. H. PARKER
SECRETARY: W. H. HOPKIN

A Trip Among the Country Churches

IN company with Brethren W. S. Renn and C. Head, we left Sydney May 30 for a convention tour of our country churches in this conference. We spent the first night at Bowral with the Bird family, and held a cottage meeting for the benefit of others. On leaving the next morning, Brother Head had almost all the young people of the Bird family enrolled as members of the Standard of Attainment Course.

Harden

Friday evening we reached Harden and spent Sabbath and Sunday with this church, and also conducted the service with the church at Young. Sunday was packed full from morning till late at night with convention work. Brother Renn took the Sabbath School Department work as well as his Tract Society Department. Brother Head had his two departments,—Home Missions and Young People's; while I took the conference department on church organisation. Our people greatly appreciated it, as was shown by the many questions asked. We closed with a lantern lecture on the New Hebrides, which was held in the best hall in the town and brought in a nice little sum for missions. Brother Head added the names of all our young people here to the Standard of Attainment family.

Cootamundra

Monday afternoon found us at Cootamundra, where we visited all our people and interested ones, and held a cottage meeting for the benefit of those not of our faith. A good interest was manifested.

Junee

Tuesday we were in counsel with our mission workers at Junee, and the next day we arrived at Wagga, where two days

were spent in visiting and holding meetings. All our isolated people were called upon. The last night we gave a lantern lecture that increased our offering for missions. A number here joined up with the Standard of Attainment family.

Albury

Six days were spent in convention work at Albury and visiting all our isolated people in that part of the conference. We went across the border into Victoria to see what our good Pastor G. G. Stewart was doing, and after we left he came across our border to see what we had been doing. It was very, very cold all the time we were at Albury, as the wind blew from the snow-covered ranges, which were beautiful to look at from a distance. We agreed that "distance lends enchantment to the view." One morning Brother Head woke up and greeted us with, "We have been sleeping in a refrigerator." Each of us felt that we had when we got out from between the warm blankets. Our people appreciated very much our stay with them. A stereopticon lecture was given in a beautiful hall, and a large number not of our faith were present. Here again our mission funds were increased. Brother Head enrolled a good number of our young people for the Standard of Attainment Course.

Tumut

Thursday, Friday, and Sabbath were spent with our people in and around Tumut, and also with our isolated members in the surrounding district. The Lord came preciously near in all our meetings with those dear people, and especially as we celebrated the ordinances of the Lord's house on the Sabbath. A lantern lecture was given them the second night of our visit. We had the use of the leading hall. This company is growing in numbers though it seldom has a visit from one of our ministers. We felt as if we were sitting on a field of ice almost all the time we were there, and could not keep our feet warm as the frosts covered the ground like snow. Nearly all the people here joined up with Brother Head's Standard of Attainment family.

Temora and Lake Cargellico

Sunday evening we reached Temora, where we began to thaw out. We held a cottage meeting in the hospitable home of Brother Jack Cleverdon. These dear people are endeavouring to let the light shine for Christ in that district.

Leaving here we picked up Pastor Behrens at West Wyalong and went on to Lake Cargellico and eighteen miles farther on, where the brethren told me was "Woop Woop." Perhaps my readers know what it means, I do not. Some way I like Woop Woop, for we had a splendid time with Brother A. J. Cleverdon, his wife, family, and others. An interesting cottage meeting was held. There are seven girls and two boys in the family, and all of these who were old enough, Brother Head adopted into his Standard of Attainment family.

From West Wyalong to Young

The next afternoon we were at West Wyalong in counsel with our mission workers regarding their work.

They are opening up work in near-by

places. They have a nice new hall in which to hold their meetings at West Wyalong since they have taken their tent down. The rental is very low. It is on the main street and central. We gave a lantern lecture here, and an audience of forty-seven gathered, one man coming from a place twenty-three miles away. He was a stranger, but gave uncommon attention. This audience was three times as large as their best audience had been. We trust that this advertisement will give them better congregations from this time on.

The following day we visited all our isolated people between West Wyalong and Young. Just before dusk we reached Young. We found Sister George Parker much improved in health, and she and her husband enjoying their work, which God is blessing. Brother Head mustered all our young people here into his Standard of Attainment class. The last night we were there we had a lantern lecture, which the people seemed to appreciate greatly. Then we went out to King's Vale to stay with Brother and Sister Hunter for the night,—it might be better to say for the morning, as we did not retire before 1.30. They made our stay very pleasant. Here Brother Head obtained all the names of the young people for the Standard of Attainment. Dear young people, our Standard of Attainment family is a good family to belong to. Would you not like to be adopted into it? We would like to adopt you. Just write to Brother Head and see if we would not.

Cowra

From here we went to Cowra and had a very profitable time at the home of Brother Herbert Kent, and in visiting the different ones with himself and Sister Kent. We had not planned to have a lantern lecture here, but when they heard "lantern," they said, "By all means we must have a lantern lecture here," and so we did. A good class of non-Adventists attended, and they were favourably impressed. Brother and Sister Kent's close copying of the life of the Master is having a wonderful drawing effect upon the lives of their neighbours.

We concluded this month's itinerary by visiting Bathurst, Lowe's Mountain, and Oberon. From the last-named place we returned to Sydney.

We feel that this trip has been a very profitable one from a conference and departmental viewpoint. I know that Brother Renn and Brother Head thoroughly enjoyed it, and I know I did. We do trust that our visits and meetings with our churches, companies, dear isolated folk, and young people shall have increased their faith, encouraged their hopes, and brightened their future. Our prayer is that a blessing has been left with each of them, that will be an ever increasing one, carrying them into the fullness of God's blessing,—which is into the presence of God.

C. H. PARKER.

GOD reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.—"The Desire of Ages," p. 123.

The Ashfield Mission

"BEHOLD, a sower went forth to sow; and . . . some seeds fell . . . into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." Matt. 13:3-8.

From the time of Jesus to our own day, this has been the experience of the gospel evangelist.

The Ashfield mission had been running in the Ashfield Town Hall until camp-meeting, when it was suspended for a few weeks. Within a few days after the clearing away of the camp property last year, gospel mission tents were in process of erection in the various suburbs of Sydney. In the twilight of a busy day, the erection of the gospel mission tent in George's River Road, Ashfield, neared completion. Busy days followed,—days of preparation for the opening night, and the distribution of handbills from house to house in all the Ashfield district. From the very first night God richly blessed our labour with Him for the people there. As the sower went forth to sow, the Holy Spirit watered, and God gave to us the increase. The mission opened with an attendance of approximately eighty people. This number gradually increased until it reached its maximum in the attendance of 157 people. The week-night meetings also were well attended, the number present seldom falling below sixty.

As Pastor J. W. Kent broke the bread of life to those hungry souls, God richly blessed his work. Night after night the same people came, and listened intently to this wonderful truth unfolded so clearly to their understanding.

Later, when the baptismal class was held, between thirty and forty people attended regularly, drinking in the deeper truths of the Word of God.

As we look back upon those meetings, they shine out among the brightest and happiest of all the mission. All the staff were sorry when the time came that we were called away to open up another work in the Bathurst district. However, the interest was not abandoned, but left under the care of Pastor Whitehead and Brother Crammond, assisted by Miss E. Moran, the new Bible worker. Before we left, it was our privilege to witness two baptismal services in which twenty-five souls were buried with their Lord in baptism to arise and walk in newness of life, "hid with Christ in God." Pastor J. W. Kent conducted both these services. We wish these new believers much of God's richest blessing in their walk with Him.

Before our departure to commence our work in Bathurst, many of our friends met together one evening on the lawn of the home of Brother and Sister Maisey to wish us Godspeed and God's blessing.

In conclusion, I would like to say how much we appreciated the support given to the mission by the Ashfield church, and especially the help so kindly given by Brother Maisey, who, night after night stood at the tent door ready to meet the public as they came along, and to show them to their seats, speaking words of welcome and encouragement. We wish to express our appreciation to Brother Fayers, who also assisted in meeting the people, and to Sister Fayers, who so regularly attended to play the organ for

the meetings. And we one and all thank God for His rich blessing. To Him we give all the praise, for though we may sow, it is God that "giveth the increase." A. L. PASCOE.

Layman's Missionary Movement, Stanmore

THE members of the Stanmore church, Sydney, at one of their business meetings early in March, unanimously voted to conduct an evangelistic effort in connection with their church, and made a request to the conference to furnish them with a tent for the purpose. This request was willingly granted; and as all the available tents were in requisition, a new forty-foot circle tent was purchased and lent for the occasion.

A good central site was found and rented for one shilling a week from the Government railways; but when the application was made to the Petersham Council to erect the tent, by the casting vote of the chairman we were refused. The reason, they said, was not that they had any ill feeling toward our denomination, but they had decided to refuse any ecclesiastical body permission to erect a canvas pavilion in their suburb. However, strange to say, only a month or so later the same council granted permission to the Baptists to erect a mission tent not far from our first block. Nevertheless, as is usual when the enemy tries to impede the work of God, he overdoes it, as in this instance. The good Lord found us a better site in the suburb of Leichhardt. We had made it a special subject of prayer that we should be guided to the right place, and the results have proved it. "He doeth all things well."

The block chosen having no fence, it was decided to put up a temporary one as a protection. And it was while we were engaged putting this up, that a local resident strongly advised us not to waste our time as the people around were gospel-hardened, and he said he spoke of what he knew, having resided there over fifty years. We explained why we had come, that we had a definite message, and that we believed our God had directed us there. Seeing we were not to be put off, he remarked as he strolled away, "Good luck to you."

March 24 was our opening meeting, and having advertised a song service to precede each meeting, what was our surprise to find the tent nearly half filled with children from three to fifteen years of age. We had never seen a mission open like it, and wondered what we should do for our adult visitors when they should come. However, Brother A. Shannon came to our rescue, took the children in hand, conducted a song service especially for them, and then told them a Bible story, dismissing them a few minutes before our general meeting. The task, however, was not an easy one. Our little visitors enjoyed their part of the programme, and kept coming for about a month.

In all, we conducted twenty services before taking the tent down on June 9. Our adult attendances were never large; we averaged about twenty strangers. As the direct result of this tent mission, six have already taken a definite stand and now meet with us in our Sabbath services. Several others with whom we are studying,

and who also are attending our Sunday evening services in the church, are showing a keen interest, and we feel confident that some of these will also soon be uniting with us.

I have much enjoyed my labours with these dear brethren at Stanmore in this mission, and have very much appreciated the part Brother Shannon has taken in assisting me with the services. Brother William, my assistant elder, with the other church officers, nobly assisted; and our young people acted as scouts, and took part in distributing the invitations, and helped in the singing. Altogether we have been a happy band of labourers and we feel well repaid by seeing a nice addition to our Father's family. To God be all the praise.

H. C. HARKER.

WEST AUSTRALIA

PRESIDENT: E. G. WHITTAKER
SECRETARY: S. C. BUTLER

Perth, W.A.

WRITING of the City Mission in Perth, W.A., of which Pastor E. E. Roenfelt is in charge, Brother S. C. Butler, the Conference Secretary, states:

"On Sunday evening, June 30, the Perth City Mission was opened in the Unity Theatre, Beaufort Street. Our people, as well as the workers, were very much encouraged by the good attendance at this meeting, about 500 people being present. A deep interest was manifested in the subject presented, and we feel that this opening meeting is a good forecast of what will be. The lay members in our metropolitan churches are co-operating with the mission workers in making this mission a success, and we believe that the meetings will grow and the attendance increase as people come to know of the truths that are being presented.

"The theatre in which we meet is small compared with some of the other meeting halls in Perth, but we were glad to note that the congregation on Sunday night filled almost all the seats in the body of the hall, and there were a few in the gallery. We hope yet to see the gallery filled as well as the body of the hall. About seventy of our church members assisted in the choir and orchestra, and the music was much appreciated. We hope later to be able to report many souls won as a result of this mission effort."

Up to Mount Moriah

WHEN Abraham was called by God in the quiet hours of the night to listen to a command to offer his son, his only son, on Mount Moriah, he heard a summons of authority which seemed to tear from his heart his dearest treasure and to dash to pieces his fondest hopes.

What a miracle Abraham did not stagger! Notice, that God asked Abraham for the best thing he had. Not only a son, but an only son, and one who was a child of promise.

Really, it was not Isaac that God wanted, but Abraham himself. I am sure that if anything could have stood between

Abraham and God it would have been his fondness for his son,—that darling of his heart.

God sometimes uses ways of teaching us lessons of faith which, at the moment, we do not understand. In the church to-day we hear the summons of His authority in one form or another. It may be with reference to holy time or money which He claims as His, but it is there to strengthen our faith and deepen our love.

What a lesson this experience of Abraham teaches! The road that leads to the fountain of life goes up by way of the altar and the cross. If we will be satisfied with a part of what God can do for us we will get it by a part consecration.

Let us go all the way and lay our offering on the altar. We shall find that God will open the door that seemed shut and remove those mountains of difficulty which we looked up to with a heavy sigh.

A. E. NELSON.



Day by Day

Sydney Sanitarium Happenings

WHILE we have our perplexities and disappointments, as in other branches of God's work, the Lord gives us much to help and encourage us by the way. Of late this has come to us especially through correspondence from ex-patients, and a few brief extracts from recent letters will, we believe, be of interest to the readers of the RECORD.

From a young lady who came to us as a nervous wreck, Miss Osmond received a letter written a few days after the patient's return to her home. We quote the following: "You are often in my thoughts, . . . and your helpful and unobtrusive attentions made my stay very pleasant and restful to the nerves. I am feeling so much better. I would like a copy of 'Christ's Object Lessons.' The copy you lent me was rather heavy. Do you think I could procure one not so heavy?"

The letter also contained a suggestion as to a visit. This was arranged, and we had the pleasure of meeting the young lady's mother, who accompanied her. Since then Miss Osmond has visited their home and from a letter written subsequent to this visit we quote: "Give my love and kindest regards to the 'San folk' and thank the chaplain for his study. I have been looking it up last evening and early this morning. We have also some good reading for study in those books you left."

From still another letter from her we quote: "We had a nice motor trip to Mount Colah and home again. The 'San folk' were well in my thoughts when we passed the Fox Valley Road, and that is not the only time. I pray for the San and those in connection with it every night. *I got my happiness through them*, and since I saw you last, I asked God to remove my nerve trouble and I feel quite well again."

From another lady who was attending our Bible studies Miss Osmond had the following lines: "Rest assured you are always in my thoughts. I think of you and the dear old San every day. I am just waiting a chance to come and see you. Have some more of those interesting books looked out for me. I have nearly finished the others. I would like you to procure the 'Ministry of Healing' for me. I have decided to have one with a good cover."

The visit referred to is now in the past. She came, and returned laden with more of our good books. She has taken hold of health reform fully and heartily, and we trust that she will be lead into the full light of truth. She is now studying "Bible Readings."

We have been holding afternoon Bible studies with another group of patients since those previously referred to left us. At the request of one gentleman we studied, "The Punishment of the Wicked." After an hour's contact with the Scriptures, by questioning we ascertained that all were satisfied that the Bible does not teach "eternal torment." Last Friday morning after worship one lady called me to where she was sitting and said, in substance, "I expect to leave for home on Monday, and I want to take the opportunity now of telling you that I am going home so happy. I have always tried to be loyal to God, but I was so puzzled to think that He is love and yet could keep His creatures in endless pain. Now it is all clear, and I see just what the Bible teaches. It has lifted such a weight off my mind. I want to thank you, too, for the morning studies on the life of Joseph. I never saw before what a wonderful type of Christ is found in his life."

We pray that this dear soul, too, may be led into the full light; for she is a sincere seeker.

The Friday evening meeting with our staff on July 5 will be long remembered by those who were present. The second-year class was responsible for the matter presented. The topic selected was, "Were Jesus Present in Person To-night, What Would I Say to Him?" All members of the class who could be present had some part; and the testimonies of praise, prayers for grace and guidance, and expressions of faith and consecration, as they came to us one by one, stirred our hearts to a deeper realisation of the preciousness of Jesus. Surely His presence was felt in the room, and we could say truly, "Did not our heart burn within us, while He talked with us by the way?" The last item was a summary of men's attitude to Jesus Christ. Some asked Him to depart, some welcomed Him, some sought His help and salvation, some showed Him love by acts of devotion, some invited Him to "abide" with them. The attitude of heart of all present was expressed in the words of the closing hymn, "Come, not to sojourn, but abide with me." Ours is a blessed work and privilege; for we can say with Jacob, "The Lord is in this place." May we all be faithful to our several responsibilities.

C. H. PRELYMAN,
Chaplain.

WEDDING BELLS

Hansen-Stevens.—Under a beautiful canopy of flowers and palms, in the Avondale church, Brother Ernest H. Hansen of Cooranbong, and Sister Maude M. Stevens of Napier, N. Z., were united in the bonds of holy matrimony on June 26, 1929. The bride was given away by Pastor F. G. Rampton. The church, prettily and tastefully decorated by some of the New Zealand students of the A. M. College, was well filled with friends and well-wishers of the bride and bridegroom. The hearty congratulations bestowed upon the happy young couple revealed that they had won the hearts not only of each other, but also of the large assembled congregation. We wish them much of the Lord's blessing in their united life. W. H. PASCOE.

OBITUARY

Bree.—In the early hours of the morning of June 7, 1929, Helier Bree passed to his rest at the age of ninety-two years. He was one of the early settlers in New Zealand, having emigrated from the Channel Islands in 1857 at the age of twenty years. He, with his wife, who predeceased him three years ago, first learned and accepted the truth thirty-five years ago at Whangarata, N.Z., through one of the old-time canvassers, Brother Masters. For the past fifteen years Brother Bree had been an invalid, but in all his sufferings was perfectly resigned and patient to the end. Of a family of fourteen sons and daughters, ten survive him, among whom are Sister Sedman Ashton, Sister Olive Pascoe, Sister Esther Clapp, Sister Lucie Byrne, Sister Florence Bathgate, and Sister Amelia Rosendahl. There are also thirty-three grandchildren and five great grandchildren. Many relatives and friends gathered at the graveside at Tuakau to pay their last tribute of love and affection as we laid him to rest to await the call of the Life-giver.

F. L. SHARP.

Thanks

THROUGH the columns of the RECORD I wish to thank all the friends that so kindly cared for us, and those that sent letters and telegrams of condolence in our late bereavement. Really, dear friends, I find it impossible to write personally to each of you, so wish you to take this as a personal expression to you. Naturally we feel very keenly the gap made in our home circle, but we sorrow not as those that have no hope; we look forward to the glad morning when Jesus calls forth our loved one. In the meantime we take up life's duties, taking a tighter grip of Jesus' hand, making Him our constant companion. M. B. C. SMITH.

City Accommodation.—Friends visiting the city of Sydney can obtain clean and comfortable lodgings at No. 98, "Cheapside Buildings," Cathedral St., Sydney. From Central Railway Station take Elizabeth Street tram and alight at Market Street. Follow around Hyde Park and a few minutes' walk will bring you to the place. Address correspondence, MISS HARKER, 98 Cathedral St., Sydney, N.S.W.

Australasian Record

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SISTER J. D. ANDERSON and two children have returned from Malaita, Solomon Islands, for a time, on account of Sister Anderson's health, and are at present at Wahroonga.

THE account of the volcanic eruption on Ambrym, New Hebrides, given on another page by Brother Taylor, who was stationed at the Balap mission and who with his wife and little one was obliged to flee before the oncoming flow of burning lava, will be read with keen interest.

A MESSAGE from South Australia states that that conference has exceeded its Appeal for Missions' aim by £10. This represents £102 received since their previous report. Brother George Masters, a returned missionary from Fiji, collected £40 on a recent trip.

By a recent mail from Fiji, word has come to hand of the death of Adi Kele-reani (Queen Clara Ann), relict of the late Ratu Ambrose who attended the Australasian Union Conference held at Warburton in 1910. Queen Clara has been a widow for many years and has been an isolated believer, being the only representative of the faith of Seventh-day Adventists in the large village of Rewa. We are pleased to say she remained faithful to the message which, with her late husband, she embraced under the labours of Pastor Fulton and others over thirty years ago.

Aore Training School, New Hebrides

THE Aore Training School opened on Monday, June 3, with an enrolment of sixty-one students, and has now increased to eighty-five. These our ketch *Loloma* gathered from the mission stations on the various islands. We have a very fine class of students, and I believe they have all come with the determination to do their best. Some are much more advanced than others, and we have found it necessary to divide them into four classes. Masig Nalo, our native assistant, is a fine man, and he will be of great value in the schoolroom. He very capably assists with the junior pupils, while for one period during the day he is able to receive instruction with the more advanced students, and thus improve his own education. He and his wife Phebe will take an oversight of our girls' home, and I am sure that Phebe's neatly kept home will be an inspiration to our girls.

Aore is now a hive of activity, and the

month during which school has been in operation has been a very, very happy one.

During the afternoon, all work out of doors. There is much to be done in order to supply our natives with food and shelter. All are busy at present clearing and planting the ground, and we hope to commence building some good permanent houses for our students in a short time; and we are praying that means will be supplied to us, so that we shall soon be able to make our training school here a great factor in the saving of souls, and a credit to our denomination.

There is a very fine spirit manifested by all the students. During the Week of Prayer all entered heartily into the services and prayer meetings. This, coming as it did right at the opening of school, has given a good spiritual uplift to the student body. In their class work all seem to try their very best, and it is marvellous the way they have advanced for the short time they have been here.

Calls for teachers here are numerous; tribes which a short while ago were engrossed in heathen darkness are awakening, and they join in the calls for teachers. We have the students here who will be ready to go, provided the means are available. The time is ready to do a great work in the New Hebrides.

W. O. BROAD.

Beginning at Rabaul, Territory of New Guinea

THE steamer for Sydney will be leaving here in three days and will be taking away Pastor Stewart from us. We shall miss him, but must take fresh courage to grapple with the problems of this immense field.

The *Melanesia* with her happy and cheery crew will also soon be returning to the Solomons, and then I fear we shall feel lonesome, which we must endeavour to forget in the activities of our new field and responsibilities. There will be much to think of, to do, and to plan alone, in this enormous territory. I shall need much wisdom and discernment to know where best to begin, and how. I know our people at home are praying, and I have confidence that the Lord will guide us all the way. I have seen Him working wonderfully for us from the moment we arrived here. Every hour of each day we have been brought in touch with one after another who happened to be just the right ones to help us.

The Administrator, General Wisdom, was very pleasant to meet. He said, "Don't be afraid to come and see me if you want any advice any time." He said also, "The League of Nations has specified religious liberty for the Territory of New Guinea, and you are therefore free to work where you can."

We met Judge Phillips, whom we knew in the Solomon Islands. He is very fond of our Solomon boys, and invited them all and us to his home for a visit to-morrow. Several years ago, after he had returned to Melbourne, I had a long visit with him at his mother's home; and now we have the pleasure of meeting him in Rabaul as the permanent judge of the Territory of New Guinea, while also acting as the Administrator when General Wisdom is away. We believe the Lord has planned

all this. The Roman Catholics are very strong here, also the Methodists; and the Anglicans have begun with a great deal of vigour in some of the best territories.

The editor of the *Rabaul Times* has been very good to us. He wanted a write-up of the visit of the *Melanesia* to Rabaul, and Brother Stewart sent one in, which appeared in the latest issue. Every one we meet is pleasant and ready to assist. Some planters invited us out to their places in order to gain a view of the valleys and mountains, and the gardens of many villages in the distance. Much of this is virgin territory for mission work. One man invited me to go and stay with him in his mountain home for awhile, which overlooks the savage "beyond," and from which we might descend and make a start.

Another planter whom we met on the pier said to us, "Come out and see me; I might be able to help you." So next morning we hired a car and went out to see him, taking some of our Solomon Island boys for their first ride in a motor car. He, too, has been here many years and knows the territory and its people very well. He was able to give us splendid information, and made us three or four offers of land.

Savages are living only twenty miles from Rabaul. Rabaul is a natural centre, with about 3,000 native boys, servants, etc., representing all parts of the territory. Through some of these we can, I trust, find openings into their homelands. We shall work to this end, and have some of them if possible under our own care and instruction, to prepare them for their own places.

We visited the managers of Burns, Philip and Co. Ltd., Messrs. Carpenters and Sons, and other firms in regard to renting a house, but they all said the same thing,—that it is impossible to find a house, and they had not enough for their employees. Firms and Government have waiting lists, and two or more families are crowded into one house. But we knew the Lord had one somewhere for us, and in due time we would find one. Sure enough, the editor of the paper told us of some places out of town, not near enough for business people. One of these is on Matupi Island, inside the harbour, and only three miles from Rabaul. So it has been arranged that we take this one.

There is in this Territory of New Guinea such wonderful scope for advancement, from all I can gather, that we shall need to bend ourselves to it without delay. There will be calls for proper men, for boats, for houses, and for other equipment forthcoming now we have put our hands to the plough. God knows the needs, and He will provide the means as soon as we relate ourselves whole-heartedly to the finishing of His work, to which He has called every one of us to have a part in the short time that still remains to us.

I have written this letter with some optimism, and optimism means "aiming high," but I know by experience that it means also hard, persevering work, with battles to fight and win, trials, fevers, and loss of health, perhaps, but in the end the crown.

G. F. JONES.

June 11, 1929.

Important Dates

M.V. Week of Prayer: August 3-10.
Annual Council: August 27—