



“ Press Together ”

ONE of the most solemn admonitions in all the Bible is that found in Zephaniah 2 : 1, 2. “ Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger, come upon you.”

This is addressed to the church of to-day, in view of the swift approach of that last mysterious decree by which the destiny of all will be sealed. The appeal is for the church to “gather together.” The “multitude of them that believe” will be, when the Christian dispensation closes, in the same frame as at its beginning, when they were of “one heart and one soul.” This unity brings great blessings to the church, and has much weight with the world. “By this shall all men know that ye are My disciples,” says Christ, “if ye have love one to another.” The call of Zephaniah is repeated to us in the “Testimonies.” “Press together, press together,” is the message many times given.

We must conclude, therefore, that whatever has a unifying influence among God’s people should be regarded as of the greatest importance. While our camp-meetings are operated by our conferences and attended by our people at considerable expense, money values cannot express what they are worth to the remnant church. They build us up on a united platform of doctrine, facilitate mutual acquaintance and mutual love between the believers, and unite us in action in the steadfast endeavour to forward to completion the work of the gospel.

There is another helpful medium whose influence in binding us together into one harmonious whole is of priceless worth. I refer to the AUSTRALASIAN RECORD. This paper has a place among us that nothing else can fill. Through the *Signs of the Times* the church speaks to the world, but the RECORD is as a confidential letter to the flock of God, ministering such help and instruction as would not interest or be readily received by the world.

Jesus often took His disciples aside where He could have quietness and seclusion that He might speak to them of things He could not make public. The church is still an “inner circle,” and there are to-day many things the followers of Jesus must talk over among themselves. It is when we have become “of one heart” with God’s people that these confidential chats become so sweet to us.

It is true now as in Nehemiah’s day that “the work is great and large, and we are separated . . . one far from another.” The camp-meeting comes to most of us but once a year. Many are too isolated to attend weekly meetings. The

majority of our churches and companies can have to but a limited extent the help of the labourers God has raised up amongst us. There are colporteurs, foreign missionaries, and evangelists, who have a message for the church concerning the work “at the front.” They cannot deliver this message in person to our churches, but the RECORD is the grand medium by which all Australasia may sit together as one congregation each week. We have those who carry the responsibilities of leadership among us. The burden is too great for them to bear alone. The RECORD should bring them at once in

My Spikenard

I had a tiny box, a precious box
Of human love,—my spikenard of great price:
I kept it close within my heart of hearts,
And scarce would lift the lid lest it should waste
Its perfume on the air. One day a strange,
Deep sorrow came with crushing weight and fell
Upon my costly treasure, sweet and rare,
And brake the box to atoms. All my heart
Rose in dismay and sorrow at this waste;
But as I mourned, behold! a miracle
Of grace divine! My human love was changed
To heaven’s own, and poured in healing streams
On other broken hearts, while soft and clear
A voice above me whispered, “Child of Mine,
With comfort wherewith thou art comforted
From this time forth, go, comfort others;
And thou shalt know blest fellowship with Me
Whose broken heart of love hath healed the
world.”

—C. J. Montgomery.

touch with all the believers in the Union Conference. What unity of sentiment, of prayer, and of action, there might be among us if only the RECORD were used as it should be!

Then there is the surpassing interest attached to the reading of the stirring incidents and experiences inseparable from such a movement as this in which we are engaged. Through the RECORD one watches a great battle as from a mountain top, and marks how all the ventures of God's people, their faith, their devotion, their self-denials, losses, conflicts, prayers, and tears, are moving the cause of God onward with solemn certainty to glorious victory and final deliverance. One sees the forces at work by which vantage ground is to be gained for the cross of Christ, and he becomes one in spirit with the Lord's great army in every endeavour.

Some say they cannot take much interest in reading of persons and places with which they are not acquainted. But this is because they are not regular readers of the RECORD. Read this paper each week and you will soon enlarge your circle of acquaintances. "A man that hath friends must show himself friendly." Make a friend of the RECORD, and the RECORD will make a thousand friends for you.

Decide now, dear reader, that you will not let anything prevent the regular visits of the RECORD to your home. The publishers tell us that about this time of the year many subscriptions fall due for renewal. How about yours? Do not fail to send in your renewal. Talk to others of the reports contained in the RECORD, and invite them also to subscribe that there may be a widening circle of readers, and a closer unity of interest in the work God is doing in the earth.

W. W. FLETCHER.

What Is Prayer?

PRAYER produces fruit to a pray-er, allowing the pray-er to produce more fruit as a result of prayer.

Praying is the opening of the heart to the Friend of friends, keeping the channel open between the Sustainer and the one sustained.

Prayer is the means of continuing partnership with the source of our supplies, for the great Partner says, "Without Me ye can do nothing."

Prayer is expressing appreciation, which reveals the degree of willingness on our part to receive in the future.

Prayer is more than broadcasting. It also helps to keep us in tune for receiving from station HEAVEN. Prayer helps us to keep the dials in the right place.

Prayer is a better eliminator of distance than radio. Better still, prayer with faith is the means to bring us face to face with our Maker.

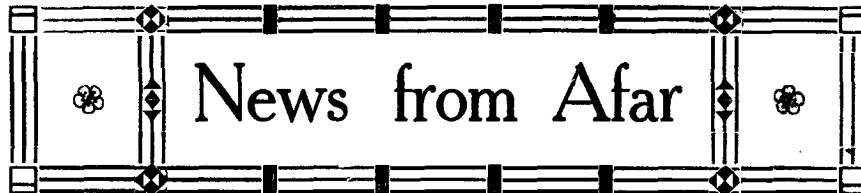
Prayer is the electrical shovel to keep the path clear of the snow of indifference. If the means are not used, the road is blocked and communication is hindered. When the power is turned on and the means used "without ceasing," then we may expect the return of the supplies of heavenly graces.

Prayer does not change God, to cause Him to bestow; but prayer does change us, and allows God a place to bestow. It is written, "Ask, and it shall be given you." Matt. 7:7.

Communication with God helps us to abide in God so that the Word of God may abide in us. As God's Word is the bread of life, prayer is the breath of life. Studying God's Word is eating to live spiritually. In addition to the expiration, we must have the inspiration that we receive in prayer. We take in through

the same channel. What we take in, is more beneficial to us than what we give out. Breathing physically, keeps the passage open to the lungs, and praying, which is breathing spiritually, keeps the passage open to the heart, to take in the heavenly oxygen of "bright beams" to keep us spiritually healthy.

O. J. LAWRENCE.



A Remarkable Development

In Northern Abyssinia

FROM time to time we have called attention to a remarkable development in the northern part of old Ethiopia. During recent years there has been a wonderful movement, affecting thousands of people.

It began several years ago when Sheik Zacharia turned to God from the darkness and superstition of Islam. He became a preacher to his people and under his ministry thousands of persons were won from heathenism to the knowledge of the true God. They began to keep the Sabbath and earnestly believed in the coming of the Lord.

Just before Sheik Zacharia died, he called some of his followers together and told them that some day the white missionaries would come and teach them more of the message. He said that his work was like a glimmering star, shedding just a little ray of light amidst the darkness, but when the missionaries came their message would be like the sun shining in its strength.

He passed away and ever since that time these people have been looking for the white missionaries. Ere long they came in contact with the third angel's message and began imploring us to send workers. The best we have been able to do up to now is to send them one of our native evangelists, Brother Ogbashki, our only ordained minister in the Ethiopian Union Mission.

A little while ago a very interesting letter was received from this brother. The following paragraphs will tell something further of the remarkable interest he found and also some experiences which have meant much to him:

"As I had to make this journey during the rainy season I encountered considerable difficulty, but the Lord was with me through all the perplexing experiences and brought me safely to my destination. I began my work soon after my arrival. Sheik Zacharia's people received me more as 'an angel of the Lord' than as a man. I gathered all the people who would listen to the message and it was surprising to me to find that there were so many. After I had been speaking a little while they began to cry out, 'What shall we do to be saved?' Never in my life have I seen such a thing. They were not concerned about where I came from or with what body of people I was

connected. The real question of their hearts was, 'What is the will of God?' That they consecrate themselves and all they have to the Lord is shown by their faithfulness in paying tithes. In four months I received 400 thalers [£40] and it seems as if we shall be given much more than one thousand thalers this year. The people not only bring money but they bring corn. One brought an ox, another an ass, and various articles of food have also been brought into the treasury. Three of the members are keeping account of all the tithes we receive.

"Up to the present time sixty-five of these people have been baptised and another fifty-five are waiting. This is in Begemder only. In Wag and Socota, towns not far away, there are also a large number waiting for instruction and anxious to be baptised.

"As soon as this later interest began to develop, some of our opponents became annoyed and accused us to the local authorities. The result was that they arrested me. I was taken to the Ras and kept in prison for two months and a half. One of our brethren was also confined to prison. At the end of this period I was released and was ordered to return to my own country. While sitting in prison I was bound for most of the time. It was a wonder I survived, what with the smoke which continually filled our cells from the wood fires, the fleas, the contaminated food, and also pains in my stomach, but the Lord did not forsake me."

A number of our fellow-believers in this part of Abyssinia are suffering persecution and encountering many difficulties on account of their allegiance to the Advent faith. We certainly need to remember them in our prayers and pray that God will give them grace, courage, and wisdom and help them to bear a faithful witness for His truth. This opening in Northern Abyssinia is a remarkable providence of God, and we should certainly send in a missionary couple as soon as possible, for there is no doubt that in a little while a rich harvest of souls will be gathered.

W. E. READ.

In *The Advent Survey*, Oct., 1929.

Soldiers Seen Guarding Our Mission

THE cabled word was sent out to American newspapers that our medical mission near Cajabamba, Ecuador, in South America, so long conducted by

Missionary Orley Ford and his faithful wife, had been burned in an uprising among the Indians. In a recent communication from Brother Ford, he tells of their narrow escape, and the experiences through which they really did pass in this unprecedented uprising in the section of the country where our mission is located:

"On Thursday all was quiet, so Brother Schwerin and I, with the two children, went to town, leaving our wives at the mission. Soon after reaching town we heard shouts, and looking toward the mountain in the direction of the mission, we saw the cavalry and many people running down the mountain side. A few minutes later thousands of Indians filled the mountain behind them, waving clubs and machetes [swordlike knives used in cutting cane] and yelling at the top of their voices. Evidently all the white people around our mission were in flight. Thinking of the evident plight of our wives, we started for the mission in the Ford car. We met the crowd and the troops, who tried to turn us back. Later we met the village priest, the last one to come down the road, who also tried to turn us back. He said the Indians were out for blood, and were killing animals of the white people and cutting out their hearts as they were going to do to the whites.

"We tried to reach the pass; but before we arrived there the Indians caught us in the worst part of the road on a steep grade, too narrow to turn around, with a high mountain wall on one side and a precipice several hundred feet deep on the other. As it was too narrow to turn, I started to back the car down the grade. The Indians were now right upon us, shouting to kill us, and waving their machetes and poles with which they were armed. The stones began to fly. As the road was narrow and winding I had to back slowly for fear that in my excitement I would go over the bank, as the narrow road slopes decidedly to the lower side, with only a foot or two to spare.

"They were throwing stones as they ran down the road toward us, while others from the mountain above were casting stones at us. Several times in my haste I nearly backed over the precipice, which would have been as serious as falling into their hands. In some way, I hardly know how, I finally succeeded in turning the car around before they could bring their machetes and clubs into play. With the car going forward and down grade, we were soon out of danger. Surely the Lord helped and protected us, as not a stone among the thousands thrown bruised us or the children. One stone six inches in diameter came through the top of the car and hit on the seat between Brother Schwerin and me. The car was damaged a little, but nothing worse. I was glad I had gone no farther, for just a little way ahead on the road they had cut a trench which was so placed that I would probably not have seen it until too late to avoid running into it. Evidently they thought they would stop us here. And surrounded with ten thousand wild Indians, our lives surely would have been lost had not God very miraculously delivered us.

"I went to a telephone and called the consul, and also the governor of the province. I asked for re-enforcements, which were immediately promised by the governor. The troops were ordered

to go to the relief of the mission at once. Again we started up the mountain, but this time behind the troops. The troops—in all nearly 250—and armed, were more than a match for the Indians with their clubs, and in a short time the Indians took to the hills to escape. They left the wounded everywhere, and ran in every direction and hid where they could. Some jumped into the lake, others hid in an aqueduct, and the rest ran up over the mountain.

"On arriving at the mission, we found that nothing had happened there, and our wives were safe. Our effort to come up the mountain had held the Indians that way, and they had not arrived closer than a half mile of the mission when the soldiers started firing. No doubt in another half hour at most they would have arrived there. Our wives were not only excited for themselves, but had also received word that we had been attacked in the car and killed. In Cajabamba we had received word from train men that as they passed near the mission they saw it in flames. The townspeople, a town of two thousand, were crying and calling on the saints for mercy. All sorts of rumours were going around about what the Indians had already done. Mrs. Ford and Mrs. Schwerin were about the calmest of all the people, although they were in the greatest danger. They thought maybe it was not so serious as it appeared."

"That night thirty soldiers stayed at the mission. Twice the governor wired us to leave the mission, but as every one was so frightened, they could not get any one to bring us the telegrams from town three miles away. Three travellers who stayed at the mission the night after the attack, in attempting to return home the next day were killed by the Indians. We have received cables from the United States and Peru asking about us. These have had a good effect on the government and people here, as they think we must be rather important to have the news about us go to the States and back so quickly. And I believe we do hold the highest office possible in this world,—ambassadors for the King of kings. And *that King* has sent His soldiers to our relief. Several have come and inquired why we still had soldiers here, for they say they have seen as many as three hundred soldiers here at one time.

"This experience has been a lesson to us in demonstrating the Lord's protection, and I believe it will result in the advancement of the work here. We have had larger attendance at our meetings since then, and some who before showed no interest are now talking of baptism. We are praying that this terrible uprising shall result in the salvation of many souls."

In speaking of the work in general in Ecuador in his accompanying letter, Brother Ford has this to say:

"There is a movement here in old Ecuador that we have never seen before. Last year we more than doubled our membership. More believers were baptised during this year than in the twenty-four previous years since the work was established in Ecuador. We are hoping for even better results during the present year."

"NOTHING can separate the living Christian from the living God."



Bougainville, Mandated Territory

YOU will be pleased to know that two more Sabbath schools have recently been opened in this part of Bougainville. One is up in the hills behind Inus, and the other is about fifteen miles down the coast.

The school in the hills has a membership of twenty-four or twenty-five. The people there are very anxious to have worship, and though so new to it themselves they are beginning to spread the message. They have taken their teacher to visit another village farther inland. These inland people are very frightened and do not care to meet white people or strangers. They run like deers when they see any one coming they do not know. While going there the other day, we met several at different sections of the road, and each time the men trembled with fear, and as soon as they got past they ran their hardest and we did not see them again. It is this class of people that we have been invited to visit. If we only had the teachers, there are plenty of openings. The trouble is that other organisations are going the pace and are taking the places while we are waiting. I am planning to send out my launch boy, if needs be, and to move on the teacher at Inus and take the school myself, with the help of my wife. I have heard that the teacher up in the hills has visited a large village farther inland, but I have not yet heard the result. I shall have to think out a way to care for the new interest fairly quickly, or we may lose the opportunity. I am very pleased with the way these hill people are developing, and the interest they take in worship.

It is hard to have a work like this and no prospects of teachers. I believe I could place three within a week if I had them, and this would lead to many more, for there is a large population up this way. We are afraid to go out among the people, for if we do, an interest is awakened as soon as we begin to talk to them, and we have not the teachers available. Oh, that we were told to push on, that the home folk are behind us, what a work we could do! Just holding on is hard work, for we see the people need uplifting, yet we dare not go among them, and we know that the other organisations are doing their best to stop our progress if they possibly can. Just to sit and not develop our work is very trying to us who see the situation as it really is. So I do pray that means will come, so that we may receive orders to move forward at top speed.

DAVID H. GRAY.

Education Department

College News Notes

INSPIRING and encouraging messages came to us during the week-end of November 3, when Pastor E. R. Whitehead and Pastor and Mrs. D. Nicholson visited the college. Taking for his text Hebrews 10: 35-37, "Cast not away therefore your confidence, which hath great recompence of reward," Pastor Whitehead spoke to us on Friday evening. He urged that as the testing time is before us we need to hold fast the hand of Jesus, our leader. Pastor and Mrs. Nicholson, at the young people's meeting, told some of their experiences in the Solomons and the New Hebrides. Many have been their trials, but they now rejoice in the results of their labours.

As a result of continual improvements we hear, "What changes have been made!" "What better facilities you have!" from the lips of missionaries as they return to Avondale after a few years' absence.

Our new laundry will be the next improvement. During the past fortnight the boys, under the supervision of Brother Sprengel, have been busy laying the foundation.

From now till the end of the school year the graduates will be conspicuous by the wearing of their class colours—purple, white, and orange. Significant! yes, significant to them, because it is a sign of achievement. The goal for which they have been striving has been reached, and they are now contented.

"By the grace of God I have smiled and prayed my way through ten years of hard experiences in the mission field," said Pastor A. Munson as he spoke to the young people on Sabbath afternoon, November 9. "I have never been discouraged," he said. "This I attribute to my ability to smile even in the face of great difficulties." The experiences he related inspire us to become optimistic workers for God.

The dairy boys are feeling rather important now. Five new Jerseys from the Hawkesbury Agricultural College have been added to the college herd. The students are looking forward to an added supply of milk and cream.

"We want you to pray for us as we go back to India, where, in a few years, conditions will not be as peaceable as they are now," said Brother E. R. Streeter in chapel, Monday morning, November 11, in response to Pastor Cossentine's words of appreciation for his work as science teacher this year. As he returns to the mission field we shall not forget him and his family in our prayers.

ARTHUR WHITE.

How We Spend the Sabbath

IF there is one day to which we at school look forward more than another, it is Sabbath. It is the culmination of all our week's study and work, the day during which we become spiritually and physically refreshed.

The time of our work on Friday afternoon is necessarily shortened in order that all may be ready to welcome the sacred hours in comeliness of appearance. About ten minutes before the sun sets, we all assemble in the chapel to worship our Creator and to welcome the day He has given to mankind in which to contemplate the wonders of His creative and redemptive powers. Presently hymns of praise and petition are heard, and every one feels a sweet peace and joy in the knowledge that the thoughts and troubles of the week can be laid aside for the contemplation of heavenly themes. After singing a few hymns, a short reading or portion from the Bible is read by the preceptor, and this is followed by prayer. We then dismiss for a period, to reassemble at quarter to seven for our much-looked-forward-to song service and evening meeting.

We are always glad to blend our voices in singing our well-known hymns, and we enjoy our regular Friday evening song service. For all our community singing we use the new "Advent Hymnal," so there are some new hymns for us to learn. Some of the favourites are, "Dear to the Heart of the Shepherd," "Help Me Find My Place," "Onward, Christian Soldiers," "Christ Returneth," and "Thine Own Way, Lord."

Then follows the service. After the singing of a hymn we all join in a real good season of short prayers offered by many of the students, the burden of these being that a rich Sabbath day's blessing may be poured out upon all God's hungry and thirsting children. To a large degree, we see our prayers answered in the talk or Bible study for this season, given by one of our teachers. All listen eagerly to catch every word that they may be blessed and receive just the help they are needing. All who have at any time been students here will long remember these devotional meetings and the inspiration received from them to live the life of victory over sin. They will remember, too, the testimonies that follow, the decisions made, and the determinations expressed. At the close of this meeting we retire to enjoy the refreshment which comes through nature's provision, sleep.

Usually our Sabbath mornings break fine, and we again voice our praise in adoring worship. One of the chief features of the day is Sabbath school at quarter to ten, but most assemble before that time to be quite sure not to spoil that "present and on time" record.

Our Sabbath school is conducted in much the same order as all other Sabbath

schools are, but occasionally, on a warm day, we have our classes outside on the lawn or in the porches. Church service occupies the time between eleven and twelve o'clock, and many helpful lessons come to us as we set ourselves to gain as much as possible.

Dinner is at half-past twelve, and after dinner one may see groups of two or three students wending their way across the paddocks to the bush along the riverside, or to other sunny spots where they can enjoy a quiet read or chat together. Former students will recollect many happy times spent thus with their companions and with nature.

About two miles from school is an old people's home, which is visited by a large group of us once a month on Sabbath afternoon. We take our hymn books and sing to them the good old gospel hymns. Their appreciation can be seen by the attentive way they listen, by their beaming faces, and by the way they try to join in singing the ones they know. It gives us pleasure to know that we can cheer these aged ones in the sunset of their lives.

The last exercise of our Sabbath day, just as it is leaving us, is evening worship. Again we assemble in the chapel to voice our praises to God in song. We look back over the passing day and see where our prayers have been answered through the blessings we have received, and feel stronger to go forward with our duties and service for another week. Just as the sun has set we sing,

"The day Thou gavest, Lord, is ended
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall hallow now our rest."

J. LESLIE S. WOOD.

N. Z. Missionary School.

Having an Aim in Life

It has been said that "the most dissatisfied people, as a rule, are those who do not have an aim in life. They beat their wings forever against the bars of indecision and delay. They move in circles and come out at no end. And out of this endless experience, there arises at last a sense of defeat and helplessness—a sense of the utter futility of the life they lead that often embitters."

Contrast this statement with another: "No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will."

Biologists tell us that at birth the child's "mental capacities are apparently unlimited." "The kind and extent of mental acquirements which may be made by a person of average ability in a life of average length, are almost inconceivable if neither time nor opportunity be wasted."

From the two preceding statements it will readily be manifest that there is absolutely no justification for the large number of aimless lives which throng our cities and countryside to-day. To every one there has been given talents which, if rightly used, would benefit the world at large. And those who neglect to use them, who refuse to shoulder their responsibilities, will be found in the position of

the slothful one-talent servant who was counted unprofitable by his lord.

Some three years ago the Salvation Army, alive to this question, made an appeal to the youth of its ranks through the *War Cry*. The appeal was headed, "Are You a Misfit?" and was worded as follows:

"Next to the salvation of the soul there is no more important subject than that of one's calling in life. Even among Christians there are multitudes of 'misfits.' These are people who would have made good success in life if they had but found their rightful place at an early period. But as it is, they are unhappy and of but little service to others. The passing years will do them little good; for they will look back upon life from their dying pillow, and wish they had followed some other course. Young man! Young woman! You have the opportunity to save yourself from the world's junk heap of misfits. The privilege of prayer is yours. Ask God where He would have you spend your life."

These are words which should be pondered by every young man and every young woman who is at the parting of the ways. How few to-day if asked the question, "What is your aim in life?" could answer in any other words than, "I don't know." The great majority are content to remain in the sphere in which they were born. Content—yes, but it is the "content of indifference, of indolence, of unambitious stupidity."

The plea is so often made that environment or circumstances are a drawback to advancement, and in many cases this plea is exaggerated and put forward as an excuse for not having an objective in life.

Such a plea is futile, for experience has proved that all obstacles in the shape of environment or circumstances can be overcome. The world's greatest men have given the lie to this excuse. That famous statesman, William Pitt, during a debate in Commons, in which a member voiced his opinion that a certain course was impossible, said, "Impossible! I trample on impossibilities." The great Napoleon, when told that it was impossible for his army to cross the Alps, said defiantly, "There shall be no Alps."

Many others are inclined to belittle themselves and say that there is so little that they can do. For these Mrs. White has a message. In "Education," page 267, she says:

"Not all reach the same development or do with equal efficiency the same work. God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach."

It is the glory of the Christian religion that it recognises the poor, despised of this world. Our Lord toward the close of His earthly mission made use of a donkey. Read the story in Mark II:1-7, and notice five things concerning that donkey, which find a parallel in each of our lives. First, the Lord sent for him. Secondly, he stood in a place where two ways met. Many of us too are at the parting of the ways. Thirdly, the Lord Jesus

needed him. And He needs us too. Fourthly, he was unloosed and brought to Jesus. Have we been unloosed from sin and brought to the Lord? Lastly, when the Lord had full control of this donkey, He used him to carry Him where He wanted to go. Are we willing to let the Lord use us too?

This is the greatest aim in life—to be used by the Lord in some capacity. For this reason our schools fling open wide their doors to those who would aspire to His service.

What are you going to do about it?

H. J. HARRIS.

N.Z. Missionary School.



Request for Books for South India

WE have received a letter from Pastor E. D. Thomas, one of our Indian (Tamil) ministers, requesting help for the building up of the library of the South India Training School. This school plays a most important part in the work in India. It

is conducted largely in English. This makes practicable the uniting of a student body speaking various languages.

The practice of teaching the higher classes through the medium of English is followed in the Government schools throughout India. In the primary schools the lessons in the first four standards are taught in the native tongue. After that the study of English is introduced, and steadily increased, until the student is able to do practically all college and university work in the English language.

In South India, where the missionary bodies as well as the Government have carried on educational work for many years, there is a wide-spread knowledge of English. This makes it a natural and convenient arrangement for English to be used as the medium of instruction in our South India Training School.

The student body at this centre is drawn not only from the various races of South India; it includes also students from North India, from Burma, and from the islands of Mauritius and Madagascar. This institution is recognised as the training school for the Southern Asia Division, which includes the whole of India, Burma, and Ceylon. Classes up to the twelfth standard are taught, which I understand is practically equivalent to the fourteenth grade, or junior college standard in our American schools.

Pastor Thomas writes that the only



Faculty and Students, South India Training School

serves as a training centre for our young people in the areas where the languages known as the Dravidian group are spoken. The population of these areas is more than sixty millions. The leading Dravidian languages are the Tamil, Telugu, Malagalam, Kanarese, and Singhalese.

In several of these language areas we have intermediate schools, where part of the work is done in the vernacular, and part in English. Students are drawn from these intermediate schools for the training school, which is located about seven miles from the city of Bangalore. In the training school, the work is con-

ducted largely in English. This makes practicable the uniting of a student body speaking various languages. The practice of teaching the higher classes through the medium of English is followed in the Government schools throughout India. In the primary schools the lessons in the first four standards are taught in the native tongue. After that the study of English is introduced, and steadily increased, until the student is able to do practically all college and university work in the English language.

Here is an opportunity for our people in Australia and New Zealand to donate suitable books to a most important educational enterprise. Those who have books that can be given for this purpose, may address them direct to

The Business Manager,
South India Training School,
Krishnarajapuram,
Bangalore District,
INDIA.

Reasonable care should be taken to select suitable books; but quite a wide range of literature would be useful in such a library. Our own denominational literature would of course take first place. The duplication of some of these would be no disadvantage, but rather an advantage in such a school as this.

Commentaries on the Bible, or on any of the books of the Bible would be acceptable, as also would historical works, and books on the various arts and sciences. Books of reference on almost any subject would be useful in such a library. Ordinary fiction is of course not wanted; but serious works of travel and biography would be suitable.

The rate of postage on books sent to India is one penny for every four ounces.

Should any reader of the RECORD desire to have counsel as to the suitability of books before posting them, the writer will be glad to help in any way he can.

I have still another request to make. Pastor Thomas would particularly like to obtain a set of the paper-bound volumes known as "The Fundamentals." There are twelve volumes in this set. Those who could send any or all of them should address them as already explained above.

W. W. FLETCHER.

South India Training School

AS I was leaving our print shop to-day, I noticed a white sheet of paper pasted on a cardboard, hanging on the light switch by the door. As I had not noticed this before, I casually read the following:

College Printing Work Department

Regulations:

1. Punctuality in everything.
 2. Attention only in the appointed duties.
 3. Keep the furniture clean, neat, and in order.
 4. Cause no trouble which will damage the work.
 5. Be ready to respond to the most urgent call.
 6. Be accurate in everything.
 7. Let us all work together to promote the cause of our calling.
- Matt. 6: 33; 28: 18-20;
Rev. 14: 6-12; John 14: 1-3.

These rules were signed by about twenty of the students who regularly work in the print shop and book bindery. I tell you it did cheer my heart to see those "regulations" and to know that the boys themselves had made them. I sincerely hope that they will be able to measure up to them all—from the work it looks as if they will.

The students have for a long time now taken a keen interest in the school. It makes my heart rejoice to hear them speak of the school as "my school," and to know that the school is becoming more and more their school. Often in the past the school has been looked upon as a place of rest and comfort—a place where everything would be provided for those who were so fortunate as to get in, but not so now. It is more and more becoming the "Gateway to Higher Service,"

and the students study and plan to make the school better and more efficient every year.

This year there is a splendid spirit prevalent in the school, and we think that it will prove to be the best year we have had.

The six weeks' examinations are over, and the students are again back to the daily study and work. It is cheering to see the activity everywhere, and we sincerely hope that we shall be permitted to continue to grow industrially. Up to the present so many orders have come in that we have not been able to keep up with the work, in spite of the fact that about twenty students are more than busy in the print shop. And yet there is more work to be had for the asking. Our present enrolment is about forty-five.

O. A. SKAU,
Principal.

NORTH NEW SOUTH WALES

PRESIDENT: P. G. FOSTER
SECRETARY: H. S. STREETER

New Church Organised

LET it be said to the praise and glory of God that another witness to the third angel's message has been raised up in the far north of New South Wales, in the town of Kyogle.

Just twelve months ago, a mission tent

this, six precious souls were baptised into the family of God, rising to walk in newness of life, from henceforth to set their affections on things above.

In the afternoon, to the joy of all present, Pastor Foster, assisted by the writer, organised the Kyogle Seventh-day Adventist church with a membership of seventeen. Strong, devoted, capable officers were elected to the responsibility of carrying the work of the newly organised church.

Shortly it is planned to hold another baptism which should further add to Kyogle's membership. Brother Arthur Parker, now of Newcastle, and Brother Ray Bullas, who has recently moved to Lismore, ably assisted in the work of the mission. After six years' labour on the North Coast, the writer is about to leave for fields to be decided at the forthcoming camp-meeting. Brother W. J. Richards and wife of the South N.S.W. Conference are taking over the care of the work in this part of the vineyard.

M. H. WHITTAKER.

Two Aerial Flights

BOYLKE, he heartily admired Lindberg's flight across the Atlantic, and wrote from Adamstown, N.S.W., to America, congratulating the distinguished flying expert on his achievement. Because he was the only Australian school boy who wrote, he received scores of letters and mementoes from America, and a request from a newspaper for a photograph of



Kyogle Sabbath School

was erected in the main street of the town, in which the everlasting gospel was declared from week to week. In spite of storms, unfavourable circumstances, and difficulties, steadily the wonderful truth of God fell into good soil, some to yield thirtyfold, some sixtyfold, and some an hundredfold. Sad to say, some fell among stones, and endured for a while, but when persecution and tribulation arose they fell out by the way.

Sabbath, November 2, was a memorable day for the Kyogle company. With the heavens as our dome and the grass as our carpet, by the banks of the Eden River on this memorable Sabbath at 10.30 we opened Sabbath school with over fifty members present. We were much privileged to have with us Pastor Foster, our president, who took the lesson for the day.

Sabbath school over, a service was held when three little babes were presented and dedicated to the Lord. Following

himself. This was furnished and later published in the *Detroit News*.

Many Americans and naturalised Australians wrote to Adamstown, congratulating this boy upon his fine letter, among the number being a Mrs Wright who, as a girl, went to a school in Adamstown. Mrs. Wright now lives in Detroit and is a Seventh-day Adventist. She wrote a nice-spirited letter to this Adamstown boy, requesting him earnestly to seek out a pastor of the Seventh-day Adventist Church. Another boy in the same school furnished Pastor R. A. Salton's address to the one who corresponded with America, and now Brother Salton has received a very nice letter indeed from this boy, enclosing the original letter from Mrs. Wright.

Let us hope and pray that the boy from Adamstown will yet be among those who will participate in the greatest aerial flight this world will ever see, when Jesus

comes to take His people to heaven until such time after the millennium, that the saints will come back to this earth in that grand city, 350 miles square, which will be the blessed inheritance of the righteous.

Missionary work by correspondence opens out interesting possibilities, doesn't it?

J. L. SMITH.

SOUTH NEW SOUTH WALES

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

What If—?

WHILE working in a little left-over territory, after our Appeal campaign for this year had practically closed, a lay brother of the Wahroonga church met a couple who at first appeared much prejudiced against foreign missions, but who a few weeks later, as a result of this brother's personal visits with them, embraced the truth.

At the first meeting they knew nothing about Seventh-day Adventists, but became interested in what our brother told them of the Sydney Sanitarium and our mission work. Their visitor, Brother E. A. Shepherd, was invited inside to continue the conversation. He gave them a Bible study from memory and had prayer with them before leaving. The gentleman was so interested that he walked part of the way home with his visitor. In a few days Brother Shepherd returned and had a further talk with them and a Bible study.

Within a fortnight after first meeting our Ingatherer, this lady came to the Wahroonga Sabbath school, having to make connection with two motor buses to reach here. She expressed herself as delighted with the Sabbath school and thought it a wonderful idea for individual study and exchange of thought. Never had she seen adults in study like that before.

When she had attended services four or five weeks, and she and her husband had exchanged visits with Brother and Sister Shepherd, studying the coming of Christ and the Sabbath question, and receiving literature, they both decided to keep the Sabbath and are now rejoicing in the message. Brother Carswell is continuing the studies, and they are hoping shortly to go forward in baptism. They are also hopeful that some of their relatives will accept the new-found light.

What if that left-over territory had never been worked? And what if our brother had not known his Bible well enough to give them their first little study from memory? Let us be faithful students of the Word, and God will give us precious opportunities. In this experience we again see demonstrated that the Appeal for Missions is a soul-saving agency.

VIOLA ROGERS.

For Sale.—Walk in, walk out. Stocked poultry farm. Immediate living. Convenient for family attending A. M. College. Full particulars, C. WATSON, Maitland Road, Cooranbong, N.S.W.



Gathering Wood in Season

IT is absolutely impossible. No man can change the order. Night will always follow day, and winter, summer. It is just as true that the winter of life will follow the summer of life. "Life's winter, the season of need, must feed upon the stores laid up in life's summer, the days of abundance."

Youth is a summer,—it is the time for gathering knowledge. He who gathers in life's summer shall not lack in life's winter. A youth-time diligently improved prepares one for whatever comes in the sterner years, while every opportunity wasted in youth is a chance for misfortune or failure in after life. In Rose Porter's little book, "Summer Driftwood for the Winter Fire," the grandfather's counsel to the child is, "Annie, the flowers will fade, the sunshine be hidden when the winter storm-clouds come, and the song birds will grow silent. Find something lasting. Begin to gather wood now that will warm the heart when the winter of life comes."

What wiser counsel could be given us? "Gathering wood in season." The season for preparing to imbibe during 1930 great and noble thoughts, is already here, for the 1930 Reading Course books are now obtainable at the following greatly reduced prices:

	Reading Course Price	Catalogue Price
Miracles of Modern Missions	4/6	6/6
Pushing On and Up	3/3	5/3
Without Excuse	2/6	6/6
Black Beauty (for the Juniors)	10/3	18/3
	1/9	2/
	12/-	41 0 3

There is only a limited stock of this wood, so grasp the opportunity and decide to-day to "gather it in season." You can do this by ordering a set of the books from your Conference Tract Society. Note well that by buying a set of the senior books under the Reading Course prices you are saving eight shillings.

N. H. FAULKNER.

A Lawyer's Viewpoint Changed

I HAD an interesting experience with a well-known lawyer a short time ago. I had been waiting for an opportunity to visit this man in the interest of Harvest Ingathering. I had been in town several times and to his office, but did not find him in; but one day as I was going up the street I met this lawyer for whom I had been looking.

He turned to me and spoke, and before I could say anything he said, "Are you the man that has been sending me the magazine on the Sunday law?" I replied that I was. He then told me that he had been reading *Liberty*, and that it had changed his mind in regard to the Sunday law issue in Washington. To quote him:

"Last winter when you came to me about it, I thought it would amount to

nothing, but now I can see the whole thing. I am heartily in harmony with the editor about it. I believe that when it is passed, it will be the beginning of a time of trouble in this country such as we have never yet experienced."

We stood there and talked for nearly an hour. It was so cold that I thought I could stand it no longer, but still he talked, and I was glad to know that the little paper had changed his views so greatly.

It should wake up when men of the world, such as this man is, with only a worldling's view of the situation, tell us what they see coming, when we have the prophetic view of the situation, and know what is coming. Surely the time is here when the last message must go with power, and I am glad to have a small part in it.

J. J. MATSON.

In the Review and Herald.

One Copy of "Steps to Christ" Wins Six

WHILE waiting for a ship at a Far Eastern port, one of our workers improved the opportunity to circulate some of our truth-filled books. Among the books sold was a copy of "Steps to Christ," which was sold to a Japanese. This man read the book, and was converted; and he in turn lent it to another, who also gave his heart to Christ. This experience was repeated until six Japanese had been led to give their hearts to Christ. What a blessed harvest from just one small town! —*African Division Outlook.*

OBITUARY

Rudge.—On Sabbath, Nov. 9, we laid to rest in the Northern Suburbs Cemetery, Sydney, Sister Vesta Alice Marion Rudge, late wife of Brother Victor N. Rudge. Sister Rudge had been suffering for some time, and passed peacefully away on Sabbath evening, Nov. 8, in her thirty-first year. It has been a great blow to her husband and other loved ones to lose her thus early in life; but we believe she sleeps in Jesus, so these bereaved ones need not sorrow as those which have no hope. Although the life pilgrimage has been thus comparatively brief, that fact loses its sadness when the eternal issues are borne in mind. He who is best able to judge says, "Blessed are the dead which die in the Lord from henceforth, . . . that they may rest from their labours; and their works do follow them." Sister Rudge leaves two children of tender years, to learn as they grow up something of the great loss they have sustained. Our deceased sister was a daughter of Pastor W. J. Smith, of Adelaide. Her sisters, Mrs. B. A. Jones and Miss Lilian Smith, are residents of Wahroonga. Another sister is the wife of Brother W. Chapman, a member of the faculty of our West Australian Missionary School. Her brother, Wilfrid Smith, is manager of our Health Food Café in Melbourne. The bereaved husband is the youngest son of Pastor P. B. Rudge. We commend these sorrowing ones to Him who has borne the grief and carried the sorrows of the sons of men. The burial service was conducted by Pastor E. H. Guilliard and the writer.

W. W. FLETCHER.

Australasian Record

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

Editor: Anna L. Hindson
Associate Editor: A. H. Piper

All copy for the paper and all advertisements
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.

Advertising rate 2s. 6d. for each insertion

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

BROTHER AND SISTER THEO ANDERSON and their little daughter sailed from Sydney for Auckland on November 1. Brother Anderson has been labouring in the South N.S.W. Conference, and now joins the field staff in North New Zealand in harmony with a recommendation of the recent Council.

IN sending his reports of labour to the Union Conference, Brother H. E. Barham, in the Solomon Islands, has had frequently to mention one whole day spent in repairing the old worn-out sawmill engine at Batuna. The workers there are looking forward eagerly to receiving the new engine that the Sabbath schools have been asked to provide by their next Thirtieth Sabbath overflow offering. They have even requested the Union Conference to send it on without waiting until the end of the quarter, so confident are they that the Sabbath schools will not fail them.

BROTHER A. R. BARRETT, who is in charge of the Batuna Training School, Solomon Islands, writes: "We have commenced our vacation, and hope to push on with some of the work that has been waiting so long for attention. We are all very anxious to have the engine for the sawmill. I am hoping to go and build the Buini church shortly. The Buini people have a dozen big logs thirty feet long, all ready, waiting for us to go and haul them in, so the engine will be put to use about as soon as it comes. Then we hope to commence our own church building at Batuna."

Letter from Pastor Fulton

I HAVE been away visiting the Hawaiian Islands, and two or three days after returning home left for Columbus, Ohio, to attend the General Conference Autumn Council.

We had a very fine Council. The reports from the foreign fields were very wonderful indeed. Brother Olsen, speaking for Southern Europe, reported 1,300 had been baptised during the past year, and that as many more were awaiting baptism as soon as they could get release from the Roman Catholic Church. Brother Christian tells of their work in Africa, and that new tribes are coming into the truth, sometimes springing up without having received much help, in one case building a new village and schoolhouse and waiting a year for a teacher. We learn that 12,000 new believers in the Southern African Division await baptism. One group of Sabbath-keepers has been

discovered that has asked to unite with us, and fifteen of their ministers with them. Some of the Mohammedans in Abyssinia are keeping the Sabbath and appealing for teachers.

At the Council it was voted to spend five million dollars on our mission work next year, the largest by far ever given in the history of this movement.

During last year, 1928, sixty-eight new languages were added. Is it not marvellous what the Lord is doing?

Brother Carlyle B. Haynes, in charge of the work in South America, told of wonderful advances. At one place where a strong new tribe is turning to the light, one of our workers and his wife went in to start work among them. The people were under the domination of the priests and so mobs rose against these workers. The missionary went to Peru to obtain guarantees of protection. The government refused to give these. He kept on requesting, every day going to see the officials and receiving denials and refusals. At last, to get rid of him they requested that he go and see the Roman Catholic archbishop in the same city.

The brother went over to the palace of the archbishop, secured an audience, and when the archbishop asked what he was doing he said, "I am first of all nursing, treating the people, helping them physically." "Yes," said the archbishop, "but I understand you are teaching them religion." "Well," said the missionary, "I treat the sick and of course they ask me questions and I answer them as I understand the Bible. How differently could I do?" "Well," the archbishop said reflectingly, "I don't know that you could do differently." The archbishop seemed a fair-minded Roman Catholic, and after a while he said, "Well, I don't know that we should stop your work. I see no reason why you should not go back." Then our missionary asked if he would give him a letter to that effect, which the archbishop did. With this, our brother went back to the government official.

The official looked at it and said it was a forgery, and that the archbishop wouldn't write such a thing. Our brother said, "Phone him and find out," which they did, asking if he had written such a document. "Sure," he said, "I see no reason why this man should not return and carry on his nursing work, and if they ask him questions about religion, why he cannot answer them." The government officials were amazed and could not help giving the authority for him to go on.

He went back and a week or two later the archbishop arrived. The mobs had been troubling our brother. When the archbishop's carriage drove up the main street, our missionary was standing on the corner, and when the archbishop noticed him, he had his carriage stopped and went over to our missionary and shook hands with him. The mob observed this, and since that time they have not troubled our missionary. These are marvellous things. God certainly is moving in a mysterious way.

Glendale, California,
Oct. 11, 1929.

J. E. FULTON.

The Latest Report

FROM the sixty-sixth annual Statistical Report of the Seventh-day Adventist denomination, for the year ending December 31, 1928, recently published, we quote the following interesting items:

This work is now conducted in 135 countries, operating among a population aggregating 1,800,000,000. The number of evangelistic and institutional labourers employed is 18,866. The story of a soon-coming Saviour is being told in 347 different languages.

During the past twelve years since 1916, the membership of the denomination has more than doubled, or for every 100 members in 1916, there are now 201 members. The gain in membership during the past twelve years was 2,317 more than during the preceding 54 years.

The average efficiency of each member in making contributions has increased in like manner. For every \$100 given on an average by each member in 1916, each member now contributes \$154.05 for purposes of evangelistic work.

The denomination is conducting schools of all kinds numbering 1,523. The total enrolment of students is 61,774. An army of 3,715 teachers is engaged in their instruction.

There are 56 publishing houses and branches, employing 1,057 in the production of our literature. This literature is issued in 141 languages. It takes the form of 215 regular periodicals; 1,333 bound books; 825 pamphlets; and 3,330 tracts, making a total of 5,703 publications. To purchase one copy of each would require \$1,700.68, or nearly £350.

Last year nearly four and three-quarter million dollars' worth of our literature was sold.

Connected with denominational activities there are 30 sanitariums and 51 treatment rooms, employing 474 physicians, 3,315 nurses and others, making a total of 3,789 engaged in the care of sick and suffering.

In addition to the 141 languages in which publications are issued, this work is now conducted orally by denominational representatives in 206 other languages, making a total of 347. This is an increase of 68 languages during 1928, or one new language added every 5.38 days. There has been an increase of 123 languages since the close of 1924, or a new language added practically every twelve days during the past four years.

The denomination is employing 9,765 persons in evangelistic lines of work, and 9,101 connected with institutions. This number constitutes one labourer for every 15.12 members.

THE believers in the British Isles began their Harvest Ingathering effort in September. A willing people, aided by heavenly agencies, are finding responsive hearts. "Our first week's work for 1929 truly breaks all previous records," writes Brother J. Harker, "the total being £1,547, compared with £684 last year."