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A Sorrow-Stricken World

F. M. WILCOX

SURELY we live in a sorrow-stricken world. Nearly every day the newspaper or the radio records the casualties that are occurring in various parts of the world in consequence of this terrible global war. And these casualties are bringing sorrow of heart to thousands of homes. We think of the boys of our church who have been called to the colours of their country. We know that some of these are exposed to constant dangers. We think of our American boys, millions of whom are overseas and thousands of whom have met their death and been buried on foreign soil. And we think as well of the terrible loss of life that has come to the boys from Great

Britain, from Russia, from Germany, and every other nation engaged in this terrible conflict.

Every Christian believer, whether he is a member of the Allied or of the Axis nations, must sympathize most deeply with the relatives of those who suffer death. We should remember these bereaved ones in our prayers, and above even that we should pray for the men of every nation who are facing death on the battle-field, that their hearts may be turned to the Lord and that before their lives are snuffed out they may find a friend in Christ their Saviour. The Christian believer can hold no feeling of hate even against those who are oppos-

ing his own nation in warfare. The Christian soldier may fight for what he believes is a worthy cause, for the maintenance of right principles, of free government, for the suppression of evil, for the overthrow of ungodly men who have brought thousands of innocent men and women under abject slavery, but in doing this it is his privilege to pray even as did Christ the Lord, when He hung upon the cross for those who were heaping ridicule and abuse upon Him in His dying agony, "Father, forgive them; for they know not what they do."

What a glorious age it will be when the kingdom of peace is ushered in, when Christ establishes His rule of righteousness, and the sceptre of peace waves over all the nations of the redeemed! In that kingdom there will be no racial animosity, no national prejudices. All will recognize one kingly rule, one form of government, one universal brotherhood.

Let us pray devoutly for this, for the speedy return of the Lord when this glorious era will be ushered in.



CHRIST
WEEPING
OVER THE
BATTLE-
FIELD



Baccalaureate Address by Pastor R. H. Powrie

West Australian Missionary College,
December 9, 1944

My message this morning finds its inspiration in the words of David recorded in Ps. 16: 6, "Yea, I have a goodly heritage."

On this special occasion, and in this the centennial year of our church, I believe it is appropriate that we should bring to the hearts of our graduates and to all hearts, a new appreciation of the blessed heritage of every Seventh-day Adventist.

These young people who have prepared themselves to enter the Lord's service, and those who are still preparing, will face many difficult and perplexing situations. They will have to be certain that this church has come into existence to fulfil a definite and divine purpose—"to make ready a people prepared for the Lord." The consciousness that this Seventh-day Adventist movement is God-inspired will be an anchor to their souls.

"We have nothing to fear for the future except as we shall forget the way the Lord has led us, and His teachings in our past history."

For a moment let us survey the world we live in. The wise man said: "God hath made man upright; but they have sought out many inventions." Eccl. 7: 29. These inventions are wrecking civilization. The glory of man's genius is being shattered on the battle-fields of blood. An appeal is being made that mechanical science should pause in its progress to enable morality and spirituality to regain control. Speaking of present-day conditions, the English essayist, H. M. Tomlinson, uses these words:—

"Never in history has humanity possessed so great a body of knowledge for its use as we have today. With our formulas we have gone far; we can boast, and do boast, in the conquest of nature; and what has happened in consequence? Look around at our triumph! What we need is a salt to deliver us from the smell of this corruption."

Yes, the world—the whole world—is in a terrible plight. Against this sombre background of man's failure how brightly shines our blessed hope—our goodly heritage! Not in any new political order, but in the advent of Jesus, is found the solution to our world's ills.

Since we were children many of us have believed in the coming of Jesus. Our childhood dreams and youthful visions have gathered around this event, but this has not been the happy lot of many. To them the future is all uncertain. For instance, Mary Elmer Barnes, in "Current History" of January, 1944, says: "Actually, the world was never in a more chaotic and unpredictable condition. We may attain Utopia, but it is also possible that we may temporarily revert to barbarism instead."

"But ye, brethren, are not in darkness." The message of the second advent unravels the tangled skein of world affairs and spreads before us the divine programme of things to come.

Really, friends, it was the great truth of the second coming of Jesus which gave birth to this church. It has been the driving force in all its activities. Since the days of William Miller it has been the ardent hope of every believer to live to see his Lord return. As we have laid our loved ones to rest, we have not sorrowed as others, because our vision rested on the glad day when Jesus would return and

bring them again from the land of the enemy. Belief in the Lord's promise to return should mightily influence our conduct. "And every man that hath this hope in him purifieth himself, even as He is pure." You will remember that thousands in ancient Israel fell morally just on the borders of Canaan. We must be very watchful lest our arch-enemy use the same tactics on modern Israel. "Blessed are the pure in heart: for they shall see God."

Oh, yes, what a different people we would be if we were always "advent-minded"! We would be kind and affectionate towards each other. We would not relish tit-bits of scandal, but we would go out of our way to shield a weaker brother or sister. We would be honest and generous in our business relationships. In this crooked and perverse generation we are to be made and kept holy by the indwelling presence of the Holy Spirit. My friends, only God can keep us good and pure and upright in this vile world of sin. May the influence of this great truth permeate every phase of our lives and cause us to be speedily prepared to meet our Lord in peace.

"The return of Christ to our world will not long be delayed. Let this be the keynote of every message."

The advent people in 1844 made a sad mistake when they expected the return of their Lord so soon; but the advent people of 1944 would make a more tragic mistake if they projected their Lord's return into the indefinite future. If they should say in their hearts, "My Lord delayeth His coming," and should begin to smite their fellow servants, and to eat and drink with the drunken—in Matt. 24: 50, 51 we read of the fate of such people. May the Lord preserve those present from such a fate.

I am glad that our graduates have chosen for their motto, "Heralds of the King." I like to think of the early "heralds of the King." Our spiritual forefathers were not men who were driven about by every wind of doctrine. Strong, keen-minded, independent men were they. Their courage stood the test of the greatest disappointment men have ever endured. Disappointed, but not discouraged, the pioneers more earnestly sought the guidance of God. They turned to the study of the Bible with new vigour. They prayed, they fasted, they counselled together. You will more readily grasp the situation if I read this statement from the pen of Mrs. White:—

"We would come together burdened in soul, praying that we might be one in faith and doctrine, for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted that we might be better fitted to understand the truth.

"After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplication went up to heaven that God would help us to see eye to eye that we might be one, as Christ and the Father are one. Many tears were shed.

"We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony." —Review and Herald, March 28, 1935.

The beautiful system of truth is the product of earnest prayer and careful Bible

study. Pioneers left us a brilliant example in Bible research. The truth concerning the heavenly sanctuary turned their darkness into light. Joseph Bates began to keep the Sabbath in 1845. You will remember the story of how returning from his visit to the Washington Sabbath-keepers he met a neighbour, who called out, "Hello, Brother Bates! What's the news?" Captain Bates earnestly replied, "The seventh day is the Sabbath."

Captain Bates, James White, and Ellen Harmon found a community of interests; but James White and Ellen Harmon did not at first accept the Sabbath. Ellen Harmon thought that Captain Bates "erred in dwelling upon the fourth commandment more than upon the other nine." Later they carefully studied Captain Bates's tract on the Sabbath, and began to keep the Sabbath in 1846. At that time they used to keep the Sabbath from six o'clock in the afternoon; but in 1855 at a conference it was agreed that the Scriptures called for the Sabbath to be observed from sunset to sunset.

The seventh-day Sabbath surely forms a

The Peacemakers

ELLEN M. H. GATES

I thought I saw, upon the shining coast,
A mighty host.
Their eyes were luminous with joy and peace
That would not cease.
Somehow they seemed more loyal and more blest
Than all the rest.
Yet ever did they wonder that their names
Met loud acclaims,
And that such honour unto them was given
In highest heaven.
They had not borne the banner in the strife
Of mortal life;
Their foreheads had not felt the touch of wreaths
Which fame bequeaths
To conquering heroes as they homeward march
Through victory's arch.
These were the souls that, when the strife was high,
Made soft reply—
The men and women who could patient stand,
And make demand
For peace, peace only, though their pride was crossed,
Their dear hopes lost.
Oft they had caught, with soft and naked hands,
The flaming brands
Which anger hurled, quenching before it fell,
Some fire of hell.
They did not dream how great their souls had grown;
No sculptured stone
Was piled above their ashes when they slept;
But God had kept
Their faces in His sight; He knew the cost,
When, passion-tossed
And sorely hurt, they patient came and went,
On peace intent.
Now they are "blessed" evermore, and lo!
Where'er they go,
The angels look on them and smile, and say,
"God's children they!"

large portion of our "goodly heritage." "The Sabbath is the golden clasp between God and His people." As old Captain Bates used to say: "How I love the Sabbath, how I love the Sabbath!" Yes, friends, it should be a delight. A pleasant day with God and His people. So light and more light came to God's people.

It was very natural that a people who expected to see the Lord come would be interested in the health of their bodies. This is called for in Paul's prayer, for the church at Thessalonica: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Captain Bates seems to be the first of the ministers to adopt the healthful living. At the time when some of the preachers were receiving hams for their services as ministers, Captain Bates had ceased eating meat and other unhealthful foods. But the captain never urged his ideas upon others. When asked why he did not eat certain things, he would usually say, "I have eaten my share of them."

The Lord through our late Sister White preserved the church from the fanaticism that was rampant at that time. The Spirit of prophecy is still our sure guide, and the more carefully we observe the principles therein laid down, the more prosperous shall we be as individuals and as a church. The wealth of literature published by Ellen G. White is certainly part of our "goodly heritage."

To this small group of people, poor in worldly goods, came a vision of their responsibility to take the gospel of the kingdom to all the world. It is difficult for us to realize how poor our early pioneers were. Silver and gold had they none. Captain Bates used his small fortune in proclaiming the truth. Mr. James White worked hard in the fields in order to sustain his family and help the work along. If they had opportunity to settle for a little while, friends would lend them furniture. The sleeves of James White's overcoat had so many patches that it was difficult to find the original cloth, and yet they went on. In speaking of these times, Mrs. White said: "I allowed myself and child one pint of milk each day. One morning before my husband went to this work he left me nine cents to buy milk for three mornings. It was a study with me whether to buy the milk for myself and babe or get an apron for him. I gave up the milk, and purchased the cloth for an apron to cover the bare arms of my child."

Under these circumstances, it is little wonder that their opponents joked about their aim to take the gospel to the whole world. One said, "It would take you 144,000 years to do what you propose." But what has God wrought! The message is being proclaimed in 400 countries by 28,000 evangelistic and institutional workers. Over a million pounds' worth of literature is distributed every year. Millions of people are listening to the message as it comes over the air. The stage is set for the speedy finishing of the work. At this crucial hour the youth of our church must hear the challenge of the past. They will respond.

As the pioneers lived devoted and consecrated lives, so by God's grace we will. As they earnestly studied the Bible under the guidance of the Spirit, so we will.

As they, without consideration of their personal interest, worked for the salvation of others, so we will.

I am not one who believes that the spirit of the pioneers was buried with them. The spirit which possessed Miller, Bates, James White, and Ellen G. White, and others, can and will possess the youth of this last generation. Our young people under right leadership will arise and finish the work in the same spirit that inspired the young people who pioneered the work. All that our pioneers were we must be. They faced an unfriendly world; we, at present, an indifferent world. A spiritual stupor seems to have enveloped the people. How much we need the outpouring of God's Holy Spirit to cause the people to realize their need of a Saviour! Oh, for grace to live yielded lives that the Spirit of God might use us mightily!

Mrs. White writes: "Can I say anything

FROM FIELDS AFAR

Our Work in Russia

The brethren at the General Conference hoped this year to have a report of work from the Russian Division, and accordingly wrote to the brother who has charge of our work in that field for such a report. Under war conditions he evidently was limited in what he might say, but the "Review" quotes these cheering paragraphs from the letter:—

"May God bless you and all your people so to act as is written in the Book of Judges of Israel and as our nation acts for the triumph of justice on earth. The Seventh-day Adventist movement is God's cause on earth, and we Seventh-day Adventists constitute one people in all the earth. In connection with the one hundredth anniversary of the Seventh-day Adventists, the history of the development of Seventh-day Adventists in Russia is being opened, bringing to mind all we have lived through, in the past and present, good and bad. With all brethren and sisters faithful to God, we can boldly say in the words of the prophet Samuel, 'Hitherto hath the Lord helped us.' 1 Sam. 7: 12.

"The Lord is marvellously accomplishing His promise in us, too, as in all the world, as He spoke through the prophet Isaiah: 'O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by Me: whosoever shall gather together against thee shall fall for thy sake.' Isa. 54: 11-15.

"In closing I shall speak in the words of the prophet Isaiah: 'Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.' Isa 52: 9, 10. 'Praise the Lord, call upon His name, declare His doings among

that will make an impression upon the young? Never before was there so much at stake; never were there such weighty results depending upon a generation as upon those now coming upon the stage of action."

While we have a goodly heritage in the wonderful truth we have received from the founders of the message, yet with it we must accept the responsibility of enlightening others concerning its saving power. The best days of this church are still ahead of it. Wonderful things God is going to do through His people.

When the work is finished the Master will say, "Well done . . . enter thou into the joy of thy Lord"—our goodly heritage in its fullest meaning.

the people, make mention that His name is exalted.' Isa. 12: 4.

"I assure you, dear brethren and sisters, that our people stand firmly in a united spirit with you, working the same holy cause of the proclamation of the eternal gospel.

"Do write to us and pray for us, as we are praying for you, in order that we may be striving with one mind for the faith of the gospel to the end.

"Remember us to all the brethren and sisters in Christ. I remain your humble brother who is praying for you and who loves you."

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In the Interior of Panama

W. A. BERGHERM

The following experience was related by Pastor G. C. Nickle, president of the Panama Conference, at a church officers' institute, during the hour in which the publishing work was considered.

"In the Province of Chiriqui, Republic of Panama, an Adventist mother frequently read from 'The Gospel Primer' (in the Spanish) to her children, who learned to love its stories.

"One day the school-teacher was telling of some of the Bible characters. Something she related did not agree with the book. Instantly the little boy was on his feet and said, 'No, teacher, it is not that way.' To have her word questioned rather irritated the teacher, but the boy held to his point. 'How is it then?' the teacher asked. The boy told how it should be and won his point with the reasonableness of his explanation.

"A few days later the teacher was again telling of a Bible character, and once more the boy jumped to his feet at one of her statements. 'It's not that way, teacher,' said the boy. By this time the teacher was quite irritated, but the boy was firm. 'Where did you learn these things?' asked the teacher. The boy then told of the book at home. The teacher asked to see it, so the book was brought. Recently an order was received from the Board of Education of the city of David for a supply of 'The Gospel Primer' to furnish each school with a copy."

Our books always give a good testimony and recommend themselves. We believe public school boards in other places would do the same as the school board of David did if they were acquainted with some of the books we publish.

Around the Conferences

East and West

CONSTANCE M. GREIVE

On Sabbath afternoon, December 9, 1944, the Wahroonga church was favoured with the presence of Professor Chow, Chinese Minister for Information. A cordial welcome was extended to him by Pastor F. A. Allum, who also expressed thanks to the professor for giving his time to address us. The guest, we learned, had been educated in England and America. He is well acquainted with our medical work in his home country where, incidentally, we have sixteen sanitariums. Later in the afternoon Professor Chow inspected the Wahroonga Sanitarium. His address was very informative, and these are some of his main points:—

Distance does not divide China and Australia as it once did. Aviation experts say that after the war we shall be able to breakfast early in Sydney, have lunch in Darwin, and tea in Canton. What will divide us? Will there be conflict or collaboration between the East and the West? We must eliminate our racial prejudices and religious superstitions if we are to come to a co-operative understanding.

The first element in the Chinese civilization is defensive; the West is based on offensive, and believes in being aggressive. Some may consider the Chinese cowardly because of their attitude; but they believe they are reasoning beings, and that the hands and feet are the last to be used in settling a dispute. When Japan defeated Russia in 1904, the Western nations proclaimed her a "first-class power." That is not China's way.

Chinese society is based on scholarship. Even a coolie has an aptitude for learning. First in their estimate is the scholar, followed by the farmer, the artisan, and the business man. The soldier is not in the picture. The Chinese have three contempt: A contempt for soldiers, because they know there will be no peace while there are soldiers; a contempt for too many lawyers, which means no justice; a contempt for too many policemen, for then there is little liberty. Australian headmasters have asked Professor Chow why Chinese children never hit back. That is born in them, he says; it is the way they have been educated. It is the same attitude which Christ exhibited—"Who, when He was reviled, reviled not again; when He suffered, He threatened not."

The second element is that they have no religious fanaticism. They believe that right will conquer might in the end. They have many religions, and if they are not sure that one will take them to heaven, they embrace others to be certain. They are humanists and realists. They believe in tolerance and courtesy. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The third element is filial piety. As we all know, the Chinese characters are painted with a brush. The one representing filial piety is a picture of a young man carrying an older one, conveying the idea of the young people bearing the burdens of the old people.

An outgrowth of the family education is loyalty to country and trustworthiness to friends. Let us solve our difficulties in the family spirit.

Young people in Australia have frequently inquired from Professor Chow whether China intends to follow the economic system of America, which is capitalist, or the Russian system, which is socialist. He answers, "Neither. We shall follow our own methods, which suit us."

Singing by some of our Chinese girls—Mrs. Koh (nee Josephine Tan), Misses Lee and Pearl and Minnie Chung—enhanced the meeting; and Mrs. G. H. A. McLaren presented this poem:—

In Christ There Is No East or West

"In Christ there is no east or west,
In Him no south or north,
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

"Join hands, then, brothers of the faith,
Whatever your race may be.
Who serves my Father as a son
Is surely kin to me.
In Christ now meet both east and west,
In Him meet south and north;
All Christly souls are one in Him
Throughout the whole wide earth."

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Graduation Sabbath at Avondale

EDNA FERRIS

To most students, graduation comes only once in a lifetime, and when it represents the grand culmination of years of arduous work and close application to difficult and exacting studies, the joy of attaining to this experience can be better appreciated.

And so it was that forty young people, representing all the courses offered at Avondale, arrived with happy and expectant hearts to the last grand week-end of their college career.

There seemed to be a sacred hush pervading the precincts of the old chapel when the time of the Friday evening vesper service arrived. At the time of commencement the graduates filed slowly into their allotted seats in the centre front of the chapel. After a rousing and inspirational song service conducted by Mr. A. Westerman, Pastor O. K. Anderson invited the student body to engage in an earnest season of prayer for the blessing of Heaven to rest upon the speaker and the congregation assembled.

Our esteemed principal, Pastor McMahon, then directed a few very timely and practical words of exhortation to the graduates. "Him that honoureth Me," says God, "will I honour," was the theme of the speaker, and he urged the graduates to make the honouring of God the first and last and supreme object of their lives. He then invited the graduates on this their last Friday evening service at the College to come forward and honour God with their

testimonies of praise to Him and with their consecration to the tasks that lay ahead. I am sure that God and all heaven rejoiced that night as almost all the graduates went forward and acknowledged God's leading and blessing in their careers before the assembly of people, and publicly pledged their lives in His service as loyal "Keepers of the Flame." The many references to godly parents, with sincere gratitude for their Christian example and help, were a touching feature of many testimonies.

Sabbath morning dawned; and once again the angels of God seemed very near as the hour of the baccalaureate service drew on. A beautiful anthem rendered by the college choir provided a fitting atmosphere for the meeting to follow. The Spirit of God came very near as our loved Bible instructor, Pastor Roenfelt, accepting the invitation of the graduating class, outlined before us the tremendous import and deep significance of the motto chosen by the class—"Keepers of the Flame." Our hearts burned within us as we were made conscious of the deeper meaning and the real import of the motto, and the Spirit of God alone recorded the sincere resolve of our hearts, that by the grace of God we would live true to the pledge of our motto.

The M.V. meeting was conducted by the graduating class, and presented a special message in a fittingly unique manner. Three talks, musical items, and a recitation were rendered by members of the class at the outset, reviewing Satan's age-old determination to quench the "Flame of Truth." His special methods of flame quenching down through the years were outlined with the corresponding failures resulting. The flame is divine and eternal, and can never be quenched. The third speaker reminded us that the same age-old methods are still functioning with concentrated fervour today to quench the flame of truth. A call, however, was made to the congregation to stand with the graduates of 1944 as faithful "Keepers of the Flame."

An impressive tableau then followed, when members of the graduates representing flame-keepers of the past entered bearing a lighted torch held high. The first speaker, Noah, recalled to the listeners how he had kept the flame burning for one hundred and twenty years, then passed the torch on to the next one who entered and he passed on. The second flame-bearer was to represent Moses' mother, who kindled the flame in the heart of a babe, and there it burned. The torch was handed on by Moses' mother to Daniel, then on to Esther, John, Paul, Luther, Latimer, Margaret of Scotland, down to Sister White, all of whom left appropriate messages from their experiences to modern flame-keepers. As Sister White's representative was speaking, the remainder of the graduates filed on to the platform in front of those who had gone before, and a young lady and a young man, representatives of the 1944 class, stepped forward and grasped the torch from the hands of Sister White, and holding it aloft pledged themselves with those who had gone before to be "Keepers of the Flame." The whole group of graduates then sang the hymn, "Speed on Thy Truth," the congregation joining in the last verse. At the close of the benediction the group marched off the platform bearing the torch.

Thus ended our Graduation Sabbath exercises. Everyone who tasted the feast of good things provided rejoiced in the spiritual nourishment and satisfaction gained.

Baptismal Service at Warburton

MARIAN HAY

As a happy climax to months of study and preparation, a baptismal service was held in the Warburton church on Sabbath afternoon, December 9, when fifteen souls were baptized and received into church fellowship.

Six of the candidates were brought up in the message, and their baptism marks their personal decision to join themselves to Christ and His church. The truth that they have thus publicly accepted has been unfolded to them in their own homes, in the church school, and in the Sabbath school and church services, and has been accepted as their own standard of life. In a special course of study covering six months, they have also studied with Pastor Rosendahl the principles of Christian living and the doctrines of the church.

Two young ladies whose parents have been studying the message in Gladysdale and Powelltown respectively, were also members of this baptismal class, and went forward in the service. One has been living in Warburton and attending the church school for the past two years; the other has been employed in Warburton.

Two local young men who have come into close contact with the message during the past two or three years, and who have studied it carefully, were also baptized.

The hearts of the Warburton church members rejoiced to see the beginning of the harvest which is ripening after much faithful labour in the Powelltown, Gladysdale, and Three Bridges districts. For years Brother O. Goldsmith and a number of enthusiastic helpers have visited, distributed literature, and held Bible studies in the homes of these places. Since his coming, Pastor Rosendahl has also held regular studies in a number of homes there. The hearts of these overflowed as they saw five from these places, and the two girls already mentioned, die to self and sin, and rise to walk in newness of life.

There are others who are still studying the message, and we hope to see some of them join fully with us before many more months pass.

The baptisms in Warburton have shown an encouraging balance. Our own young people have been joining the church as they come to years of decision, and new members have been coming in from the surrounding districts as a result of faithful witnessing on the part of ministers and lay workers. May we labour so untiringly in the strength and wisdom of the Lord that we shall see a still greater harvest of souls gathered into the heavenly garner.

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Fruitage at Wollongong, N.S.W.

F. G. RAMPTON

As the year draws to a close and we look back over the past eight months, we feel that the time has not been just "spent." God has given us fruitage for which we are grateful.

Six souls went forward in baptism last Sabbath, another twelve are keeping the Sabbath, and will be going forward early in the new year. Another dozen souls are very hopeful prospects, but their interest was discovered later, and they have not yet entered decision valley.

The usual house perplexity held up two of the families till the middle of June. Then regular Sunday evening concerts for a silver coin admission made public effort

almost impossible. But by a combination of radio address distribution, lay cottage meetings, and above all, the work of two faithful colporteurs, the work of discovering interests was simplified. Brother Broadfoot is well and most favourably known, another proof of the value of residential canvassing. Miss B. Cook has also laboured most earnestly, and she has opened fifteen homes to our team. We count these colporteurs our most valued asset. No wonder the Spirit of prophecy calls such colportage equal to that of the gospel ministry.

One of our team accompanies the colporteur on his delivery, and when the details are out of the way, the work of transfer of interest from colporteur to minister begins. While some purchasers prove to have no interest beyond the purchase of a good book, many are looking wistfully to heaven for something they know they do not yet possess. It is this interest that the minister encourages and directs.

Our team—Brethren Doherty, Wallace, and the writer—look forward to a still brighter and more prosperous year, after the lessons that 1944 brought to us.

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Literature Evangelism

L. G. CROSSBIE

Publishing Dept. Secretary, South N.Z.

This centennial year of 1944 opened with many perplexing problems for the literature ministry in Australasia. Here in South New Zealand we faced new and untried difficulties in the way of book supplies for the colporteurs. We endeavoured to face these difficulties courageously, prayerfully, and certainly God has overruled affairs for us.

However, the medical journal, "Health," has had to be entirely eliminated, for the time being, from our sales, and helps reduced to a medium. At the same time we have been able to step up in doctrinal and spiritual books, and at the present time of writing, nearing the Christmas season, eight out of the eleven colporteurs are selling our message-filled volumes. A definite increase in souls over the past year has been observed, twenty keeping Sabbath as a direct result of this change over to spiritual literature. God's Word never returns unto Him void.

Over in Greymouth at one time, a faithful unknown canvasser delivered the book "Our Day" to a lady residing there. Quite recently a family of three was discovered keeping Sabbath and paying tithe as a direct result of the reading of this book. Several others are interested, and now Pastor Wood is happily engaged in studying the Scriptures further with this group. Their number has helped to swell the band of faithful torch-bearers in that district. Another soul in Dunedin, after having "Our Day" on the shelf for seventeen years, has now taken it down and is reading it through with intense interest. So the work of the literature ministry goes on.

We are glad to report a record in sales for the year, the £7,000 mark having been passed. That the greater part of this has been accomplished on religious books goes to demonstrate that gospel salesmanship is still a vital factor in our work.

The colporteur band in this conference is faithful and zealous. It holds the torch of truth high, and the work of the printed page moves steadily onward here in South New Zealand.

OUR ISLAND FIELD

Farewell to Pitcairn

D. H. WATSON

Grey smoke hovers on the horizon. Sail O! "Will the Wards leave this time?" "What a pity the ship did not come after Sabbath!" And so on the lunch conversation goes, following the morning services.

Chattering groups gather on the Edge and other vantage points, and gaze out to sea. The smoke still drifts slowly upwards towards blankets of grey and white billowing clouds, but it is much nearer now. Three whaleboats have left the cramped harbour of Bounty Bay, and at present are lost to view in a shimmering silvery patch of sea.

"Ngaere, keep away from the Edge." The anxious grasp of the minister's wife tightens as her excited two-year-old tugs towards the edge of the precipice overlooking the bay. Below, the sea continually foams ashore between rocks and boulders scattered along the rock-bound shore.

Ten small thatch-covered boat-houses cluster around larger duplicates 280 feet straight down below at the landing, like a family delegation waiting to welcome visitors.

There are the boats again, gleaming white in a patch of sunlight, bobbing up and down, waiting for the nearer approach of the steamer.

Now the almost stationary steamer seesaws gently. It is side-on to our view—a long, dingy grey cargo ship, one tall funnel and three masts pointing to the sky.

A low moaning sound drifts landwards, and white steam floats from the funnel—the hoped-for siren has just signalled the captain's acceptance of the passage of the missionary teacher and his wife, who have worked faithfully on this lonely spot for six long, yet short, years. They are off at last, after a number of attempts over a period of eighteen months.

One load has gone down the wire rope swinging in mid-air, while the engine chugs cheerfully. Sorrowful good-byes are said as the Wards wander from one to another. Loved missionaries are departing.

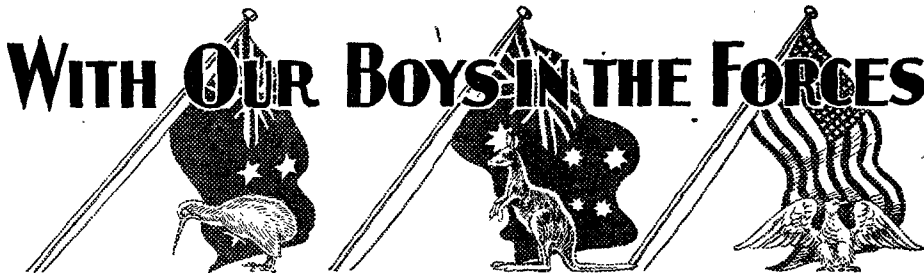
Signals flash from the sea. "Hurry up" seems to be their tenor, so things move more rapidly.

Now then, all together! Twelve strong men stagger under the weight of a heavy marine engine, as they load it into a whaleboat, one of the remains salvaged from the wreck of the "Trondhjem" on its way, with other possessions of the Markwalders. Mitzi, the grey Persian kitten, mews and tries to claw its way out of a basket. The dog goes aboard across the shoulders of Monsieur Markwalder, who is followed by his wife.

Parkin carries Sister Ward aboard, then Brother Ward; the Doctor perches on a pile of bedding. One boat has gone—a tearful group watches on the landing as Parkin pushes and the rowers strain at the oars. Off she goes; sticks and handkerchiefs wave. She breasts a white-capped wave, another, a little spray goes up, another, and the worst is over. The first boat stops to erect a sail. Dusk is descending.

The twins, with breeze-filled sails, keep company towards the "Northampton," waiting impatiently, still and grey on the

(Concluded on page 6)



"My strength is as the strength of ten because my heart is pure."

Into Central New Guinea

Home on leave in December last, W/O2 Athol Rudge was able to tell us that he was stationed at Kikori, 140 miles from Vaiala. The native hospital in his charge is one of the biggest native buildings in Papua, measuring 110 feet by 45, by 35. Constructed entirely by native craftsmen, of native materials, without a nail, it accommodates comfortably 100 patients. The average number of patients was 350.

A few canoes were built during his residence. One of them, sixty feet long, was capable of holding five and a half tons. It was a hollowed-out log made for him by the patients in the hospital. Forty adults could travel in it in comfort. This canoe was used for patrol work, for transporting mails, house-building materials, or other supplies.

Seven or eight acres of cultivated land produced native foods to supplement hospital supplies.

"I went with three other Europeans on a trip into Central New Guinea," said Warrant Officer Rudge. "We were away three weeks and visited people who had never seen Europeans before. One tribe in particular lived in a village known as Wa'a. These people are still cannibals, according to their own story. They dressed in traditional New Guinea style, similar to the Bena Bena natives. They were very friendly toward us. Their houses were round.

"We went up the Purari River for three days. It was very interesting to find that right back in the mountains there were crocodiles. On the way in we swam a river, and on the other side were horrified to find traces of a large crocodile. One evening we slept in a village built on a river bank. On the other side the ground dropped away for several thousand feet, giving us a wonderful view of a large waterfall flowing from the top of a bluff overlooking the Purari Delta.

"One village we found the people living in trees. The houses were thirty or forty feet off the ground, with ladders which could be drawn up.

"We did not get quite as far as the Kukakukas. However, we could see their gardens in the distance, through our glasses. These people are notorious for their savagery and treachery.

"Throughout the whole of the trip we suffered rather severely from leech bites. There were no mosquitoes. In one place we had a terrifying experience. The mountain streams are very fast flowing. One in particular was flowing at approximately thirty knots. With a great deal of difficulty we constructed a log bridge across it. One of the carrier boys walking across this bridge slipped and fell into the rushing water and was carried down over cascades something like sixty feet in length. Natu-

rally, we gave up hope of ever seeing him again. Much to our astonishment, he escaped without injury.

"We brought back to Kikori a native from the village of Witi, in the mountains. He was very much impressed with the launch, the hospital, and the station. We sent him, back to his village as an ambassador for the Government.

"Rather an illuminating fact out there at the moment is that the native population is decreasing rapidly, the reason being that these people apparently have lost all interest in life. Their form of religion, which was head-hunting, was taken from them by the Government, and nothing put in its place. They are lethargic, without anything to occupy their energies. It seems to me the only remedy for this condition is for missionaries to go in there and give the natives some interest, and thus save them."

PERSONAL

A few of our U.S. members continue to call, among them Dr. R. M. McLennan and four nurses from the 47th General Hospital; Lieuts. Mary E. Mashburn, Eleanor Mason, Josephine Thompson, and Beatrice Wohlforth.

Cpl. Oswyn Adair, home on leave from a forward area; L.A.C. A. L. Armstrong and Pte. Leslie Morris, both of West Australia; Dvr. M. Bernoth, of Queensland; and L.A.C. Roderick Colman of Melbourne, were also welcome visitors.

Natives Sing for Soldiers

Pastor A. J. Campbell quotes from a letter received from Salau, and adds a few comments.

"Please I want any copy of 'Redemption Songs' or any other religious song book, for the officers want us to sing all times when they visit the native villages. The first thing they want at all times is for the natives to sing for them. And at night when they rest they call us to go and sing hymns, so we would like hymns with tunes [with music]."

"Any hymn or song book with music, such as 'Advent Hymnal,' 'Christ in Song,' 'Redemption Songs,' or similar books, would be greatly appreciated. The natives love part singing, and of course this pleases the soldiers. Many natives are quite capable of learning new pieces quickly without European help. On their behalf we should be very grateful to receive hymn-books that can be spared. Post them to Pastor A. J. Campbell, 66 Walker Street, Bundaberg, Queensland.

Farewell to Pitcairn

(Concluded from page 5)

greying horizon. The landing, filled with the ceaseless pounding of the restless waves, is empty of people. Up above a few lonely figures peer seawards. Grey lights scintillate and quiver on the darkening water under the shadow of the shapeless cliffs.

Two star-like lights, fore and aft, appear on the ship to assist with the loading. And we wend our quiet and thoughtful way up the dirt track homewards.

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Cook Islands News Notes

JAMES E. CORMACK

The opening exercises of the 1944-1945 school year were conducted by the writer on Wednesday, October 18, in the chapel of the Cook Islands Training School. We were disappointed that some of our prospective students were not with us for the opening; for the schooner which was to bring them suffered a serious mishap when one day out from Aitutaki, and was forced to return to Rarotonga. It is not known when she will sail again. Forty students were enrolled, and we expect the number to pass the fifty mark when the new students arrive.

To celebrate the opening of school, and to welcome new students who had come 750 miles from Pukapuka, a very enjoyable picnic was held by the still waters of the Lagoon at Muri, where we played the games so well known to our young people at home. As we gambolled and laughed, we felt the exhilaration of re-creation which God intends that His people should experience from time to time. We have now settled down to the sweat and the toil of another school year.

Planned to coincide with the opening of school, our Week of Prayer extended from Friday evening, October 20, to Sabbath, October 28. A special feature was the early morning prayer bands which formed a chain clear around the island. At the evening services, messages from our leaders, as translated from the Week of Prayer number of the "Australasian Record," were read by capable students, who also spent some time visiting our people in their homes. Many professions of a new-found experience were expressed, and some who had grown careless were reclaimed. The thank offering from Rarotonga amounted to £12 10s. Reports are not in yet from the rest of the field.

Our little mission press is a valuable adjunct to the work of the mission. Kept busy throughout the year printing Sabbath school lessons in the vernacular for senior and primary divisions, time has been found to print a new edition of the Maori hymnal. At the moment the 1945 Morning Watch calendar is on the press.

Letters coming in from our native evangelists bring the cheering news of souls preparing for baptism at our various stations.

In a recent article we told of our experience at Aitutaki, where, owing to bad weather, the steamer sailed off and left us marooned for eight days. Since our return we have received news of eight adults having taken a firm stand for the message as a result of meetings held during those few days. "God moves in a mysterious way His wonders to perform." How true!

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SEVENTH-DAY ADVENTISTS

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WEDDING BELLS

TONKIN-BROOKS.—In the Woollahra church, Sydney, on the 19th of December, 1944, there was celebrated the wedding of Lloyd, son of Sister Tonkin of Auburn, late of West Australia; and Marion, daughter of Brother and Sister Brooks of Cockatoo Valley, South Australia. The best wishes and interest of the many friends gathered to witness this union go with these young people as they give of their youth and talents in the Master's service.

L. G. Maxwell.

MARTIN-MAINSTONE.—Miss Edna A. Mainstone presented a charming picture as she entered the Cooranbong church on her father's arm on August 1, 1944, to exchange marriage vows with Edmund G. Martin. Both young people were formerly employed at the S.H.F. factory at Cooranbong, and Brother Martin is studying at the A. M. College. The church was beautifully adorned, and a large number of friends gathered to witness the ceremony. May the rich blessings of our God rest on this new home.

B. H. McMahon.

CALDWELL-HEATON.—In the evening of November 28, 1944, in the Avondale church (N.S.W.), which was tastefully decorated, David Archibald, only son of Brother and Sister R. Caldwell of Warburton, Victoria, and Joy, daughter of Brother and Sister G. Heaton of Cooranbong, were united in the sacred bonds of marriage, in the presence of many relatives and friends. Bride and bridegroom are graduates of the A. M. College, but the bridegroom is at present serving in the medical section of ANGAU. We join in wishing them much happiness and success, and pray that God will use their united influence in extending His kingdom.

G. G. Stewart.

FRENCH-DELANEY.—In the evening of November 15, 1944, in the Adelaide City church, Joseph William French and Lucy Elizabeth Delaney were united in marriage. Many friends witnessed the ceremony and later expressed good wishes on behalf of the future life and work of the happy young couple. The bride is well known in West Australia and also in Adelaide, where for three years she rendered faithful and efficient service as office clerk. Her many talents have always been willingly used for the advancement of God's work. Brother French is an evangelist, and as the future leads him and his bride in the steps of the Master, it is our prayer that Heaven will prosper their service in a special manner.

Gordon I. Wilson.

WALLACE-RAMPTON.—In softening twilight of evening, December 19, 1944, the happy anticipation of two faithful hearts found its realization before the sacred altar of devotion in the Wahroonga church, when Ruby Elisma, second daughter of Pastor and Mrs. F. G. Rampton of Wollongong, and John Stewart, only son of Brother and Sister R. M. Wallace of Warburton, Victoria, exchanged vows of fidelity, consequently being proclaimed husband and wife. The setting was a charming background of seasonable blooms. A large number of relatives and friends subsequently met in the local social hall, where the usual warm greetings were extended and good wishes expressed. The bridegroom is engaged in evangelical work at Wollongong, N.S.W., and will continue his ministry, ably supported by his devoted companion. May Heaven's sweetest benediction crown their lives and labours with success.

A. G. Stewart.



"In the resurrection morning we shall rise."

LAWN.—On October 30, 1944, our highly respected and beloved Sister Kate Hughes Lawn went to her final rest. She was born in England seventy-eight years ago, and her kind Christian life will be sadly missed. Words of consolation were spoken to her dear ones as we laid her to rest in the Karrakatta cemetery, Perth, West Australia, to await the summons of the Saviour she loved.

R. H. Powrie.

BONNER.—On November 26, 1944, in the Wanganui Hospital, New Zealand, Joseph Leslie Bonner, husband of Sister Mabel Bonner, passed away at the age of thirty-five years, after a short illness, as the result of an axe wound in the foot, which turned to septicaemia. The church was taxed for seating accommodation at the funeral service, and the many floral tokens proved how highly esteemed and beloved our brother was. His fellow employees acted as pall-bearers and guard of honour. To the sorrowing widow and relatives we extend our sincere sympathy, and with them we believe he awaits the joyful summons of the Life-giver.

G. Weslake.

BARRATT.—As the result of a tragic burning accident, caused by an explosion while at work, Brother George H. F. Barratt, aged thirty-five years, passed from this life at the Rockdale Hospital, Sydney, on November 15, 1944. Born of British parents at the British Consulate possessions in Denver, Colorado, U.S.A., he accompanied them back to England, and later came to Australia under the Big Brother movement. Ten years ago he and his wife accepted present truth under the labours of Pastor F. L. Taylor, who was then a colporteur. Always an active church missionary, Brother Barratt's efforts bore fruit in souls won. We laid our brother to rest in the presence of a large gathering of relatives, church members, and friends, there to await the call of the Saviour whom he loved and served. He leaves a widow and three children, who look forward expectantly to the day of glad reunion. To them we again extend our Christian love and heartfelt sympathy.

H. Stacey.

WEBB.—Died suddenly at his home on November 6, 1944, Albert Vear Webb, aged seventy-two years. He was the husband of Sister E. Webb, of the Cowra (N.S.W.) church, and father of Brother Fred Webb. Of a kindly nature, Mr. Webb was very friendly and hospitable to members and ministers of the advent faith, and often entertained them in his home. Another son left to mourn is Mr. Alva Webb, who is in charge of the Blind, Deaf, and Dumb Institute in South Australia. To these bereaved ones we offer our Christian sympathy, and commend them to the God of all comfort. The last rites were performed by the Rev. B. Chapman, of the Methodist Church.

A. G. Stewart.

ASHTON.—On November 26, 1944, the Victorian Conference lost a staunch and faithful member when Sister Phœbe Ashton fell asleep in Christ at her home in Coalville, Gippsland, at the advanced age of ninety years. Born in England, she came to this country in the year 1887, in the sailing ship "Port Dennison," and the next year settled with her family in Coalville, where she lived till the day of her death. Nearly forty years ago she accepted the message, and although she was the only member of her family to do so, she remained loyal and steadfast in spite of isolation and considerable opposition from the home circle. Her means were freely given to the work of God. For many years she followed the profession of a nurse, and many residents of the district have reason to be thankful for her timely assistance in the hour of need. Four daughters and one son are left to mourn the loss of a loving and godly mother. Her husband predeceased her by some ten years. We laid her to rest in the sure and certain hope of the resurrection. To the sorrowing relatives and friends we extend our sincere sympathy.

J. W. Nixon.

In our issue of January 8, the name of Mrs. Crichton was wrongly given as Mrs. Crichtor. Will those concerned please accept our regret for the mistake.

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Return Thanks

The relatives of the late beloved Brother E. Bullas, of Edward Street, Brunswick, Victoria, desire to thank kind friends for their sympathy in their time of sorrow.

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Notices

WANTED TO RENT by S.D.A., a small cottage or unfurnished flat in any suburb of Sydney. E. Mitchell, Avondale Road, Cooranbong, N.S.W.

WANTED for evangelistic meetings, good records of hymns or sacred music. The pieces must be suitable, and records in good condition. Particulars and prices to A. F. Parker, 252 Pakington Street, Geelong.

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POWER OF SYMPATHY

Sympathy is one of the great secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the hardest heart, and develops the better part of human nature. It is one of the great truths on which Christianity is based.—S. Smiles.

BREVITIES

Maintaining the good record of the Sydney Sanitarium nurses, the 1944 graduates all passed their State examinations successfully.

The Townsville Mission office has gained an efficient and genial worker in the person of Miss Olive Shaw, formerly of the Union Conference treasury department.

Pastor and Mrs. M. S. Ball, for some years stationed in North Queensland, spent some time with relatives in Wahroonga before proceeding to their appointment with the South New South Wales Conference for evangelism.

About the end of the year, Brother and Sister Irwin Harvey and their little boy passed through Sydney en route to Tasmania, on a visit to Brother Harvey's parents, prior to taking up their appointment at the Aore Training School, New Hebrides.

After a few weeks in the new surgical ward of the Sydney Sanitarium, Pastor J. R. James, of North New South Wales, and Pastor C. E. Mitchell, superintendent of the Papuan Mission, are on their feet again and hoping soon to be sufficiently strong to resume their regular duties.

In transit to North New Zealand, to which presidency he was called at the Annual Meeting in November, Pastor W. A. Battye arrived in Wahroonga on the 2nd of January. Mrs. Battye and the children are visiting relatives in South Australia prior to their departure for the Dominion.

A very impressive baptismal service was conducted in the font on the lawn adjacent to the College chapel at Avondale, on Sabbath afternoon, December 16, 1944, when nearly forty persons were baptized. The majority of these were students from the College, but quite a number were from the surrounding districts in which teachers and students had been doing mission work during the year.

A party of ten Adventists sailed from Sydney for New Zealand toward the end of December. They were: Miss H. K. Lewin, visiting the Dominion in the interests of the J.M.V. department; three A.M.C. graduate teachers—Mr. Exley Barker (for the North Island); Mr. Fred Thomson and his sister Marie (for the South Conference); and six Sanitarium graduates—Mr. and Mrs. Ron Taylor, to augment the evangelistic staff in the South, and returning to their homes in the North, Misses Lorna Ratcliffe, Ila Roberts, Alma Middlebrook, and Gwen Wright.

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Closing of School Year, 1944, at Aore

Secretary of the New Hebrides Mission, Pastor A. R. Barrett, in a letter to the editor gives an account of the closing celebrations at the headquarters school.

"We have come to our school vacation, which means we have finished our school course for this year. Just how much has

been accomplished the Lord alone can tell. We have committed it all into His hands. We commenced the school year with several of those who were here last year and additional students, and they have been a very mixed lot; from real piccaninnies up to married men who have already been out as teachers.

"It has been quite a problem to know how to help everyone, there was such a difference between them all. While the work has been interesting and the students have shown keenness, and we have been trying to carry on with simple English according to instructions, it seems to me that many of them have a long way to go before they will be able to help anyone else very much. The same conditions obtain here as in most other places—the lack of men ready trained to take positions; but then we haven't heard of many calls requiring the men, and maybe we shall catch up.

"At our closing exercises items were given in English and the various languages of the folk here. While we did not understand the words sung in the native tongues, the efforts were good, and each party was on its merits, as they were all self-coached. The school you may be sure received decoration to meet the occasion, and as it was given to the students as their responsibility, they did it in the same way as they prepare a feast—all in.

"At present students are away earning money on a neighbouring plantation. We are trying to pick up on jobs that got on the 'lay-by' shelf, and we all kind of feel that we wish we had more labour to help pull ourselves out of accumulated jobs and get ahead a little.

"The garden is growing, and we are hoping for improvement next year. Other work is going on, but will be suspended while the boys are away. We are having seasonable weather; most folk are a little tired just now, but generally speaking, well."

APPEAL FOR MISSIONS RALLY DAY . . .

February 10

Forty-ninth Annual Session, South N.S.W. Conference

The forty-ninth Annual Session of the South New South Wales Conference will open with a general meeting in the Sydney Town Hall on Sabbath, February 10, 1945. Sabbath school will commence at 10 a.m., and will be followed by morning and afternoon services. Business meetings of the session will be held in the Bible House, 95 Bathurst Street, Sydney, commencing Sunday, February 11, at 9 a.m. All members present, in good and regular standing, will be accredited delegates.

P. A. Donaldson, Secretary.

Young Camp-meeting, South N.S.W. Conference

A camp-meeting will be held in the Showgrounds at Young, N.S.W., from Friday evening, March 2, to Sunday evening, March 11, 1945. As the date of this meeting is later than the usual January camp, there will be no J.M.V. camp associated with it, as in former years. Order forms will be forwarded to those in the districts concerned. P. A. Donaldson, Secretary.

"This One Thing I Do"

"Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavour. Such an aim is set before the youth of today. The Heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to everyone whose heart Christ has touched."—"Education," page 262.

If you desire to fit yourself for that field of usefulness in which your own particular abilities may be most effectively used in the service of God, you may begin now to attain that object. Much of the work ordinarily done in the class-room may be done without leaving your home surroundings and without greatly interfering with your regular daily routine. Write for prospectus and full details to The Fireside Correspondence School, Hardy's Chambers, 5 Hunter Street, Sydney.

H. G. Vetter, Principal.

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Baptism and Church Hall, Gympie, Queensland

C. T. POTTER

December 9 was a "big" day for Gympie. Not even the most oppressive and hottest day for six years could stifle the high spirits of the sixty-seven Adventists and friends who gathered to witness the opening and dedication of the new church hall. For some time the need had been felt for a hall that could be used for Sabbath school classes and social evenings, and now that need has been fully met.

To raise funds for the building of the hall, it was not necessary to organize functions such as sales of work, etc., as all the money had been received in donations. The church now rejoices in a hall dedicated free from debt.

For the opening of the hall we were privileged to have Pastor W. T. Hooper and Brother A. White with us. In the service Pastor Hooper likened the church in our day to the vision recorded in Ezekiel 47, where the prophet reveals the expanding river of God's grace flowing out of the temple into the desert of man's experience. After this Brother White offered the prayer of dedication.

As it was impossible to build a baptismal font in the church, it was decided, in the building of the hall, that one of concrete should be constructed beneath the floor. In the afternoon the people reassembled to witness the immersion of five candidates. Pastor Hooper performed the ceremony, and the writer gave the address, in which he stated that the baptism of Christ was not only "an example that we should follow," but that it was also a seal upon His death, burial, and resurrection, and a testimony to the world that this would be necessary if He was to provide the gateway into the paradise of God.

After the baptism, Brother Cox, the local church elder, and the writer extended the right hand of church fellowship to two of the candidates, and Pastor Hooper and Brother White welcomed the other three as members of the Conference church.

On Sunday evening Brother White conducted a very pleasant social in the new hall. Thus ended a week-end that will long live in the memories of all present as one spent in the sweet fellowship of God and in happy association with man.