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A Call to Prayer

IN Matt. 17:21, we are told that the special outpouring of divine power will come only when God's servants prepare their hearts for the reception of that gift by fasting and prayer. We recognise that our greatest need is the baptism of the Holy Spirit for holy living and service for God. We shall not receive the blessings God would bestow upon us, until we make special preparation to receive them.

"The disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were with one accord. They believed Christ's promise that the blessing would be given; and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*"Desire of Ages,"* page 827.

Why the Disciples Previously Lacked Power

When the disciples asked Jesus the question, "Why could we not cast him out?" Jesus answered,

"Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." Their **unbelief**, that shut them out from deeper sympathy with Christ, and the **carelessness** with which they regarded the sacred work committed to them, had caused their failure in the conflict with the powers of darkness. The words of Christ pointing to His death, had brought **sadness** and **doubt**. And the selection of the three disciples to accompany Jesus to the mountain had excited the **jealousy** of the nine. In-

stead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their **discouragements** and **personal grievances**. In this state of darkness they had undertaken the conflict with Satan."—*"Desire of Ages,"* page 430.

The Seven Reasons Summarised

Careful study of the foregoing statement from the Spirit of Prophecy reveals the fact that the lack of power on the part of the disciples was due to the following causes:

1. Unbelief.
2. Carelessness with which they regarded the sacred work entrusted to them.
3. Sadness.
4. Doubt.
5. Jealousy.
6. Dwelling on discouragement.
7. Dwelling on personal grievances.

The Ark of Refuge

AS Noah's dove, sent forth on landward quest,
O'er the wide deluge waste pursued its flight,
And finding near or far no place of rest—
No spot of earth where longing foot might light—
On wearied wing at length, when day was dead,
Returned unto the haven whence it fled:

So may my thoughts, when unrestrained within
By wholesome task, not wander idly forth
O'er the dark deeps of folly and of sin,
Where rest is not, nor aught of solid worth,
But turn, as the needle toward the pole,
To Christ, the ark and refuge of my soul.

LEON A. SMITH.

It was only after these sins had been removed from the lives of the disciples that they became complete in Him, and *in their human weakness they were enabled to do the deeds of Omnipotence.*

Wrestling with God for Power

Surely the state that prevails in the world, and even in the Church, is a clarion call to God's true believers to seek God with all the heart, and prevail as Jacob did; and let us cry out in the hour of our need, "I will not let Thee go, except Thou bless me."

"All who lay hold of God's promises, as he [Jacob] did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonise before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair, which no language can express, sweep over the suppliant, how few cling with unyielding faith to the promises of God. . . .

"If the messengers who bear the last solemn warning to the world would pray for the blessing of God, not in a cold, listless, lazy manner, but fervently and in faith, as did Jacob, they would

find many places where they could say, 'I have seen God face to face, and my life is preserved.' They would be accounted of heaven as princes, having power to prevail with God and with men."—*Great Controversy*, pages 621, 622.

"Teach me, O Lord, to pray indeed, in truth;
To feel my need, and then to plead Thy grace.
I ask no form of words, but prayerful heart,
And then to feel Thee near, to see Thy face.

"Yes, teach me, Lord, to pray as Jacob prayed,
To hold Thee fast, nor ever let Thee go
Until the blessing comes I so much need,
Till Thee, as ever-present Friend, I know.

"If I must halting go from Jabbok's brook,
I dare not, if Thou only go with me;
I dare no longer tread this erring way;
My will I yield to walk alone with Thee."

The Power of Intercessory Prayer

In Zech. 12:10, the Lord has given us a very gracious promise:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Let us, therefore, ask in faith for the spirit of grace and supplication, for—

"Intercession is shared by few, because it is born of self-oblivion. So long as the self-life sways, the Christ-life cannot; we cannot look on lost men through His eyes, nor yearn over them through His yearning. Intercession is not formal or mechanical. It scorns rules and fixed methods, and cannot be made to order, or cramped by a programme. It must be spontaneous, like the flow of a spring, and hence demands the fulness of a spring behind its stream.

"One of the divine marks on missions is that the work has developed true intercession, and that every great crisis in mission work has found its pivot in prayer. Being the peculiar property of the secret place of God, it has no complete human record. Its history is on high. But in the day of the revealing, it will be seen how the prayers of the closet have controlled crises in the Church and events in the world; have held the key of heaven's gates and brought down both the flood and the fire of God."—*The Modern Mission Century*, pages 234, 235.

Plead as for Your Mortal Life

In conclusion, we would earnestly request our people to set apart a definite time every day for prayer and supplication, when we can seek for the promised blessing until it

comes in all its fulness upon our own heart and upon the work of God. Let us give earnest heed to the following message, which comes from the Spirit of Prophecy:

"Do not neglect secret prayer, for it is the soul of religion. With earnest, fervent prayer, plead for purity of soul. **Plead as earnestly, as eagerly, as you would for your mortal life, were it at stake.** Remain before God until unutterable longings are begotten within you for salvation, and the sweet evidence is obtained of pardoned sin. . . . Morning and night obtain the victory for yourselves. . . . Let not your daily labour keep you from this. Take time to pray, and as you pray, believe that God hears you. Have faith mixed with your prayers."—*Testimonies*, Vol. I, pages 163-167.

F. A. ALLUM.

The Triumphs of the Church

"Solemn, serious times are upon us, and perplexities will increase, to the very close of time. There may be a little respite in these matters, but it will not be for long."—*Testimonies to Ministers and Gospel Workers*, page 200.

"The commandment-keeping people of God ere long will be placed in a most trying position; but all those who have walked in the light, and diffused the light, will realise that God interposes in their behalf."—*Ibid.*, page 206.

"The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day."—*Testimonies*, Vol., IX, page 229.

But all this that is surely coming should not discourage any one, for "men ought always to pray and not to faint."

Among Demon-possessed Natives

When suddenly brought face-to-face with natives possessed with a devil, as is sometimes one's experience in the islands, a great humiliation comes, and a feeling of feebleness to deal with it, and we realise then that a life of prayer is of much more consequence than the usual activities of a mission, which too often are allowed to encroach upon the precious time that should be spent in humble prayer, for more power to meet every attack of Satan and cast him out. "Howbeit this kind goeth not out but by prayer and fasting."

More petitions at the throne of grace mean more wisdom and power against all manner of opposition and sin, and more courage and strength in the day of trouble and distress. Seeing that the days in which we are living are evil, and the coming days will be still more so, we must now put into practice the science of prayer, or we shall be overcome.

"If ye will ask anything in My name, I will do it." There is not the least shade of uncertainty in this promise, and we can depend upon it with our very life, as

many have. When Mitieli was casting out devils in New Guinea, I especially noticed the power of authority that came upon him as he commanded the demon to leave the poor victim. The response was instantaneous, and these victories over sin and Satan in the midst of a heathen people were the sound of a death knell to heathenism, and the bugle of advance to our mission work.

"Peculiar and rapid changes will soon take place, and God's people are to be endowed with the Holy Spirit, so that with heavenly wisdom they may meet the emergencies of this age, and as far as possible counteract the demoralising movements of the world. If the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy."—*Testimonies*, Vol. VI, page 436.

But how very sad are the following words!

"The simplicity of the gospel is fast disappearing from professed Sabbath-keepers. I inquire a hundred times a day, How can God prosper us? There is but little praying. In fact, prayer is almost obsolete."—*Vol. I*, page 566.

The Praying Church

The Scriptures abound more in encouraging examples of wonderful deliverances through prayer than perhaps anything else. The greatest victories of the church have always been gained through her praying, and there is less said of her activities, or of eloquent sermons. The response to the immortal call, "Come over into Macedonia and help us," found a few women meeting on Sabbaths by a river side, "where prayer was wont to be made." Then occurred the casting out of the demon from "a certain damsel" which raised an excited mob that beat Paul and Silas and put them in "the inner prison and made their feet fast in the stocks." But what a marvellous deliverance came as they prayed and sang praises unto God at midnight! It was this that saved the keeper of the prison and his household, and changed also the minds of the rulers of this "chief city of that part of Macedonia." Prayer, too, saved all the Jews from destruction in the days of Esther and Ahasuerus.

Prayer also saved Peter from being beheaded as James had been: for "prayer was made without ceasing unto God for him" in the house of Mary the mother of John Mark, "where many were gathered together praying." And were they not "all with one accord" in the spirit of prayer when Pentecost came? And again, "When they had prayed, the place was shaken where they were assembled together, and they were all filled with the

Holy Ghost, and they spake the word of God with boldness."

It is more fervent prayer of faith that we need today, in the home and mission fields. It was the custom of Jesus often to go into a mountain to pray and continue all night in prayer to God; and hear what His enemies testified concerning Him: "Perceive ye how ye prevail nothing? Behold the world is gone after Him."

"Why sleep ye? Rise and pray, lest ye enter into temptation." Do not say you can do nothing, for it is prayer that moves the arm of Omnipotence, and "prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*"Steps to Christ," page 99.*
G. F. JONES.



Our Tongan Orchestra

THE breeze was blowing softly and carried to us the sweet perfume of the jasmine climbing over the verandah. The palms rustled and made mysterious shadows in the moonlight.

All was very beautiful, yet there was a sad feeling in our hearts, for we were



Orchestra in Tonga

leaving the place where we had worked and prayed and watched for developments. The love of our hearts twined around the place and people.

We sat thus meditating on the joys and sorrows of the past few years, when a little band of native young people came up silently and seated themselves near us on mats.

Soon sweet strains of music floated out on the evening air. The plaintive tones of the violin, the mellow tones of the guitars, the pretty chords of the banjo, ukulele and other instruments, all melted together into sweet, sad music. Old

melodies, native farewell songs, and some of the hymns that we all love, were played.

You ask who are the musicians? They are the young people from our Tongan training school, and this is the orchestra. Do they play well? Yes, these native people have natural talent for music, and, if you could visit our school, I am sure you would enjoy the music.

Don't forget to pray for these dear young folk, who are preparing for a part in God's work.

BESSIE I. SMITH.

A Letter from Fiji

HOW cheering it is to pick up the RECORD, and to read of the doings of our brethren and sisters in distant lands. For instance, as we read with much interest the experiences of Brother Lock in New Guinea, we feel that our trials are indeed small, very small in comparison. Although we are situated in rather a secluded spot, we are able to enjoy the association of our white workers occasionally; whereas other missionaries who are less favourably situated than we, very rarely have the opportunity of meeting a white face. At times when I sit and ponder over it all and think how great Christ's love for us is, nothing that we can do on this earth could repay Him for all that He has done for us. Not even with the giving up of our lives could we compensate. We thank God that there are still stout-hearted men and women who are willing to give up the comforts of home life to carry forward the gospel message to a dying world under such conditions. How precious is that promise

which Christ made to His disciples when they were going their several ways with the Word of God. He promised that He would be with them always. Of course we know that this includes us, one and all. So whether we be in the cities, out in the wilds of Africa, or New Guinea, no matter where, we can rest assured that our Heavenly Shepherd is ever watching over us.

We esteem it a great privilege indeed to work in this small corner of our Lord's vineyard. Our hearts are made glad as we see so many bright young people around us here training to be of use in the uplifting of their fellow men.

We ask, dear reader, a part in your prayers, that we may be given grace from on high to carry on this work, that we may be like Columbus, who though tossed about on stormy seas sailed on, and on, and on, never turning, at last reaching those beautiful shores beyond. So as we sail over the seas of life, let us sail on, ever onward, until we reach those heavenly

shores, there to live in love and unity with those for whom we have prayed and laboured.

VIOLA STEED.

Navuso, Fiji.

Our New Mission on Bougainville

WHEN we came from Dovele to Lavalae, Bougainville, we brought the Dovele launch with us. It has certainly been a great help, in fact, it would be impossible to carry on without a boat. There is an island opposite Lavalae called Refuge Island, and it is truly a refuge in a current-swept sea. The launch has anchored there every night. It is a poor anchorage but it is the best there is. This island is two miles away. The coast at Lavalae is open to the broad Pacific.

Two months ago a nine-foot dinghy arrived. This was truly a necessity here, but we have had some exciting times with it. Once a wave came too close behind us while we were landing one night, and just tipped two natives and myself into the sea. On two other occasions the dinghy has been swamped and the natives have had to swim ashore with launch upside down. The surf is treacherous. The natives tell me that a Roman Catholic priest once received a ducking in the same place as I received mine. The boat has been pulled up on shore two miles below Lavalae for an overhaul, and it took twenty-six natives half a day to get it up. The beach is sandy and very steep.

Our ears are catching a little of this language now, and we are trying to talk to the natives in their own speech. These people smoke and chew heavily, even little tots going about with a pipe in their mouths.

A few incidents show us that the Lord is working on the hearts of the people. Two natives went to a trader's for Christmas. One is employed part time by this trader. They were asked to do some work on a Sabbath and they told this trader, "Me no work today, today *tabu* along God." The trader kindly gave them the Sabbath off. This man asked how it was that they had a missionary when they had withstood the other missionary societies so long. They replied, "This fellow missionary another kind. He no get cross along me." The trader told this to us.

We were visiting up the coast and met a native who seemed very friendly and chatty. He informed us that he was coming to see us at Lavalae soon, and told us that he was chief of that district. He had had a talk previously with the boat's crew, and had asked them what sort of missionary I was and did I get cross. The boat's crew gave us such a good character that he said he would call and see us, and if he liked the mission he would build a church in his village. The amusing part of it is that some one who should have been preaching the gospel told him, "When the missionary along Lavalae come along, you rouse him." We do not mind this sort of rousing! A missionary's character seems to be judged by the natives as to how cross he can get with them.

I went with the natives to get some leaf and we were away four days. During this time the natives tried to catch pigs but failed. They could not understand the pigs' behav-

our. They could get near them, but were unable to hit them. The natives concluded that it was because a missionary was with them.

Another instance: I lost a pencil and asked a native if he had seen it. He replied, "Me belong mission now, me no steal." A trader gave the Lavalae natives a very bad name as liars, thieves, and rogues, but we have not yet found them to be such.

This village is surrounded by stagnant water, and natives in the past have died

through drinking it. One was taken ill while we were here but he quickly appealed to us for medicine. Some time ago Nano, our native worker, not knowing the nature of the water, washed his clothes in it and had a drink. The local natives were much concerned about it, but as no ill effects followed they concluded that it was because he was their missionary and God took care of him. These may appear to be trifles, but they show that the natives are seeking for truth.

R. H. TUTTY.

Education Department

Sydney Sanitarium Graduation Exercises

FOR twenty-one years the Sydney Sanitarium has had the pleasure of awarding diplomas to classes of nurses who have finished three years of faithful service and study in this Nurses' Training School. This year the graduation exercises were held on Tuesday evening, April 7, in the Wahroonga church, which had been tastefully decorated for the occasion. We had hoped to give a flashlight picture of the graduates seated upon the platform that evening, their well-beloved doctors with them, and thirty-two other nurses in uniform in the choir seats immediately at the back of the rostrum, under a canopy of the class colours,—gold stars studding a blue sky. The railing had been removed from the rostrum, and artistic hands had placed two tall white pillars,—one at either end of the platform,—supporting the motto the graduates had chosen for their life-work, "WHERE HE LEADS."

Very appropriate from a class who had dedicated their lives to service seemed the words of that beautiful old hymn sung in opening, "He Leadeth Me."

Pastor Fulton, the chairman, gave some interesting facts showing how prominent a part in our denominational endeavour the health work has had from the very beginning of this movement. Captain Joseph Bates was an active temperance worker, and in 1843 became a vegetarian. It was in 1865 that our first health literature was published. In 1866 our first regular health periodical appeared, entitled *The Health Reform Journal*, which later changed its name to *Good Health*. In the same year our first sanitarium was established. Having personally visited our mission stations in the Solomon Islands last year, Brother Fulton told of the excellent work he had witnessed there being done by six graduate nurses from the Sydney Sanitarium.

Preceding the invocation by Pastor W. G. Turner, appropriate Scripture selections were read by Pastor A. H. Piper. These brought to view scenes in the life of Christ, where His footsteps led to the bed of suffering, the hungry multitude, the home of the bereaved. The opening scripture was, "What He saith unto you, do it," and the closing one, "I have given you an example, that ye should do as I

have done. . . . If ye know these things, happy are ye if ye do them."

The address was given by Dr. T. A. Sherwin, based upon the motto, "Where He Leads." A monologue by Nurse E. Knowles, a solo by Mrs. W. G. Turner, remarks on behalf of the graduates by Nurse Rupert Wood, and a quartette by Sanitarium workers, were items that added much to the enjoyment of the occasion.

The Most Beautiful Art in Life

Dr. M. M. Freeman, when presenting the diplomas, spoke in part as follows:

"I wish I could find words to picture to you nursing as I see it. It is the most beautiful and tender of all the arts of life. It is a serious work, for we are concerned with life and death. The very word itself, 'nurse,' as defined by the dictionary, holds a beautiful and spacious significance. It is 'to raise by care from a weak or invalid condition, to educate, train, or nourish to health.' One cannot hand the art of nursing on to anybody, for the nurse must be trained physically, intellectually, and morally.

"The tools of nursing are, many of them, simple enough, but the range of the sources from which they are drawn must be very wide and their uses perfected by long and arduous effort. Senses and perceptions must be trained to their finest adjustments. Behind that quick sure touch, that fine and delicate manipulation, must be months of toil and practice, experiment and failure, as well as progress. Behind that sure judgment lie long stretches of experience and careful study of persons and situations, of comparisons of methods and results. The relationship between patient and nurse is a peculiarly intimate and vital one, and should contribute richly and constantly to our knowledge and understanding of our art.

"No matter how proficient a nurse may be along material lines, it is the practical demonstration in his or her life of what the grace of God can do in restoring to human beings their lost kingship, giving them mastery of themselves, that crowns the work with success and makes the nurse's life an element of strength, a barrier against evil, a safeguard to the tempted, and a guiding light to those who amidst difficulties and discouragements are seeking the right way.

"It has been said that in nursing there are no big things, and the greater the experience the more the nurse realises this is quite true. It is the little things of life that matter, and nursing is made up of just these little things which seem on the surface not to matter much. It is most often through the little things which seem so unworthy of notice that great good or evil is brought into our lives. 'It is through our failure to endure the test that comes to us in the little things that habits are moulded, the character misshaped; and when the great tests come they find us unready. Only by acting on principle in the tests of daily life can we acquire power to stand



Left to right: Nurses Janet McKay (N.S.W.), Barbara Howie (W.A.), Rupert Wood (Vic.), Ella Knowles (W.A.), Nina Baker (Qld.).

firm and faithful in the most difficult positions.'

"It is essential to realise that the constant dealing with intense suffering makes our profession different from any other—makes it unique, and it will absorb as much thoughtfulness and self-sacrifice as we can devote to it. We should be inspired by the ideal that—

'Every life is meant to help other lives.
Each man should live for all men's betterment.'

"Graduates, keep your lives clean, your honour spotless, and help all those sorrowful and needy people who come to you for help. Stand daily linked with the divine Physician, receiving of His skill and wisdom, and you will be respected of men and beloved of God. May God bless you each and use you in a life of service, bringing the sunlight of Christian love and sympathy into the lives of the suffering, the afflicted, and the needy."

VIOLA M. ROGERS.

Sanitarium Training Class for 1925

THE new class of nurses which commenced the course early in April, consists of eighteen members, representing every conference in the Union except South New Zealand. Their names are as follows:—

Theresa Duffy, Lillian Howarth, Aubrey Mitchell from South N.S. Wales; Mary Anderson, R. C. Hill from North N.S. Wales; Wilma Beveridge, Dorothy James, Jean Rodger, Rosa Stoneham from Victoria; Emma Scarfe from Queensland; Nancy Cornish from South Australia; Clara Chandler, Florence Flynn, Louisa Hollingsworth, Belle Moncrieff from West Australia; Dorothy Beauchamp, Eleanor Howell, and W. J. Johnson from North New Zealand.

We wish them all every success.

QUEENSLAND

PRESIDENT : A. C. CHESSON
SECRETARY : P. GLOCKLER

Field Notes

Kingaroy. This town is in the centre of a rich volcanic tableland, surrounded by maize-growers and dairy farmers. Here Brother A. Hysler and Miss I. Craig were sent with a tent just prior to the departure of Pastor E. B. Rudge for Fiji. Although Brother Hysler has had to compete with a Church of Christ evangelist, yet he has drawn the larger congregations, and although it is too early in the effort to state the precise gains, it seems certain the results will be encouraging.

Winton. This prosperous town of three thousand people, in a pastoral district, is nearer to Port Darwin than to its capital, being 1,200 miles by rail from Brisbane. Winton has been chosen as the field of labour of Brother J. J. Crammond, who has recently returned from India. This is virgin territory, as it is a new departure on the part of this conference to work the far inland towns.

Ipswich. Pastor F. G. Rampton, who has recently arrived with his family from New Zealand, has commenced an effort in Ipswich, a city of about twenty thousand inhabitants, twenty-four miles from the capital. This town, although so near Brisbane, has not been worked for many years. Brother Fergus McFarlane and Miss E. Cozens are assisting Pastor Rampton.

Boonah. Here Brother H. Robinson has been labouring for the past year. The work was commenced by an aggressive tent effort, in which Brethren E. Patterson and C. Wrigley successively assisted. Brother Robinson has nearly fifteen ready for entrance into church membership.

Ayr. This town is a little less than half-way, as the crow would fly, between Brisbane and Cape York, the northernmost part of the continent. There is a population of about eight thousand here in the delta of the River Burdekin. The people are dependent upon the cultivation of sugar cane, which is here grown by irrigation, as their average annual rainfall is only thirty-five inches. It is a land of

windmills and steam pumps. Water can be pumped at the rate of untold millions of gallons daily from a shallow depth without any diminishing of the river and underground supplies. A company of over sixty, if we include the young people, meet in Sabbath school. The local tent mission, encouraged by the splendid co-operation of a live company of believers, is witnessing a number of striking transformations of lives. Brethren C. A. Wrigley and Theodore Anderson are conducting this tent effort.

Mackay. This town is 184 miles south of Ayr, and has a population of about eighteen thousand, all more or less dependent upon the sugar industry. In this district much labour has been expended by faithful workers, with varying degrees of encouragement. About two years ago Brother C. M. Lee was asked by the executive committee to commence work in Mackay. Brother Lee centred his efforts chiefly upon the Kanakas, some of whom are very intelligent and almost all of whom can read. The result today is a church of dark brethren with two dark elders who are men of God. Brother and Sister Lee are now on their way to the islands from which these men came,—the Solomon Group. Before leaving, Brother Lee erected a church building in which the dark believers assemble each Sabbath and two evenings every week. They have two prayer-meetings a week, Tuesday and Thursday. We have at present no paid conference worker in the district but these members are none the less devoted. The number of dark members and their children is about seventy. One of the leaders plays the organ acceptably, and even before he took hold of this truth could exhort fluently in another church. They have been instructed that they must arise and learn to be self-governing on the same basis as a white church, and they are already doing this. How could it be otherwise with their simple faith and bi-weekly prayer meetings? Their two elders, Sabbath school superintendent, church clerk, Missionary Volunteer leader, treasurer, etc., are all full blooded natives with skins the colour of tar, but with hearts as white as snow, and they are fulfilling the duties of their offices as well as the average white person. When the two elders were ordained the senior elder wept for hours as his mind dwelt upon his responsibilities and his need of divine help.

One of our white sisters from Brisbane has chosen to remain in Mackay, and the young dark mothers come ten miles on horseback almost every week to see her and to go home later and put into practice the counsel of this mother in Israel.

Italians. It may be interesting at present to remark on the great influx of Italians who are settling in the rich tropical strip of country to the north of Townsville. They number thousands, and are in the majority in many districts there. Sometime we shall need literature in their mother tongue to use among them.

A. C. CHESSON.

An Explanation

OUR attention has been called to the fact that in the fourth article on "The Day of Christ's Resurrection," appearing in our issue of April 13, the chronology outlined is not in harmony with some statements in the Spirit of Prophecy.

This article would not have appeared had this been discovered before publication. We very much regret the oversight. Before this article was published, copies were taken, by the request of the writer, and passed on to a number of the brethren; but through pressure of work and absence from headquarters of some of these workers, the subject was not given the critical examination it should have had.

WEDDING BELLS

REID-FISHER.—On March 18, 1925, the Avondale church was tastefully decorated on the occasion of the wedding of Richard Horace Reid, of Tasmania, and Hazel Miriam Fisher, second daughter of Brother G. S. Fisher, manager of the Avondale Industries. The ceremony was performed by Pastor Lynn H. Wood. Their large circle of friends wish these young people much of God's blessing as they enter their new walk in life.

PRESLAND-GARRICK.—At the home of the bride's parents, 230 New North Road, Kingsland, New Zealand, Margaret Muriel Garrick was united in marriage to Arthur William Presland, of Victoria. Sister Muriel with her mother and two sisters, has been connected with the Edendale church for many years, and has filled the office of Sabbath school secretary with very great credit. Brother Presland has recently taken his stand for this great message. We have every reason to believe that God has a place for them in the harvest field, and we trust that with God's blessing they may have some sheaves for the heavenly garner.

JOSEPH E. STEED.

BEHRENS-PARKER.—On April 8, the marriage of Agnes Victoria Parker, of Box Hill, to Brother Edmund Behrens, of Doncaster, Victoria, was solemnised in the Mont Albert church. Two old loyal Seventh-day Adventist families are united by this marriage, and it is interesting to note that nine children of the Behrens family and ten of the Parker family are all obeying God's last message. The young people received the heartiest congratulations of their many friends, and earnest prayers will follow them as they begin their united life. We are sure that God will make this union one which shall rebound to His glory and honour.

F. A. ALLUM.

TATE-PEPPERELL.—Thursday, April 9, at 6.30 p.m., at the Seventh-day Adventist church, Windsor, which had been tastefully decorated by the friends of the young people, John Thomas Tate, of Malvern, Victoria, and Emma Victoria Pepperell, also of Malvern, were joined in matrimony. The many friends of these popular young people filled the Windsor church, and heartily congratulated them. We also pray that God's richest blessing may be with them in their united life. We are glad to know that they are not only united in love for one another, but also are united in obeying the truth which we hold so dear.

F. A. ALLUM.

OBITUARIES

MCCOY.—Died March 10, 1925, Rita McCoy of Pitcairn Island, aged twenty-four years. The severe epidemic that passed over the island some months ago left behind many sad traces of its work. Rita suffered severely, and though she recovered to some degree, the after effect left a weakness that resulted in consumption, which proved fatal. She was a member of both church and Sabbath school, and she fell asleep in the blessed hope of soon sharing the life immortal. The parents have great sorrow. A father, a son, and now a daughter have all died within four years. Grief has cast its mantle over all on the island, but they sorrow not as those without hope. Rita was baptised after the last camp-meeting and she fell asleep in the confidence of a Saviour's love. She was laid away in the little cemetery where the roll of the great ocean and the sound of the wild winds hymn a ceaseless requiem. May God comfort the sorrowing!

R. HARE.

WILLIS.—On March 4 we laid to rest in the Crookwell cemetery, the infant and only son of Brother and Sister Willis. Our dear Brother and Sister Willis have recently accepted this message under much opposition and persecution. The grandeur and strength of the message has wonderfully sustained them. The blessed hope of a soon-coming Saviour and a glorious resurrection has removed the sting of their loss. They sorrow not as others who have no hope. Words of comfort were spoken at the graveside by the writer.

C. J. GRIFFIN.

Interesting Sidelights of Council Proceedings in N. S. Wales

DURING the recent debate in the Burwood Municipal Council over the question of our collecting for missions, one of the aldermen spoke very strongly against permission being granted to the Seventh-day Adventists on the ground that we never conducted foreign missions, but only caused trouble by proselytising. Subsequently some of the aldermen were visited personally, and an effort was made to point out to them reasons why the council's decision should be rescinded. At the following meeting of the council this same alderman arose to apologise to the council for all he had said at the previous meeting that was detrimental to the Adventists, and he strongly supported a resolution which had been moved, which would give us the privilege of carrying on our work as hitherto. One of the local newspapers in alluding to this episode said that the alderman "fairly wept when he withdrew all the little things he had previously said;" and of another alderman it was said, he "nearly wept with joy when the resolution was carried."

Another newspaper describes the council's second action as a most "regrettable inconsistency." To this a reply was sent to the newspaper, setting forth the idea that as the council had voted on the previous occasion without being acquainted with certain facts with which they were made acquainted later, it was a perfectly honest thing for them to change their minds.

In the same newspaper a Methodist gentleman wrote expressing his approval of the determination of the council to prevent us from collecting, and lamenting the fact that a neighbouring municipality had granted us permission to collect in spite of the fact that the mayor was a worthy Methodist. This correspondent declared that the mayor was "sowing the seed for disruption and dissension in the mission centres operated by his own party, the Methodists."

We took the opportunity to reply to this letter at considerable length, pointing out the danger of permitting such intolerance to find a place in the mayoral chair. It would certainly be a monstrous thing if, in this land of enlightenment, local government should be administered by men who ruled for the benefit of their own particular churches to the exclusion of all others.

After this letter appeared we wrote to the editor, thanking him for his courtesy in granting us so much space to set before the public our case, and also asking him to send us copies of any papers in which replies might appear to our statements. To this the editor replied stating that a letter had been sent in for them to print, but as they "considered it a libel" they returned the letter to the writer.

Our people, we feel sure, will be glad to know that the public have been made aware of the genuineness of the work in which we are engaged, and that men who attack us in public print cannot do so with impunity. We are satisfied that there is still a large amount of "fair play" to be found amongst the men of the world, and that although they might not be inclined to grant favours to us, yet they will not permit others to place obstacles before our work without first giving us an opportunity to defend our positions.

During the last two or three months we have, in all probability, had more publicity than at any previous period. Sometimes the devil oversteps himself when he seeks to cast stumbling blocks in the way of God's people.

A. W. ANDERSON.

A Chinese View of "Clistians"

A Call to Action in Australasia

HIS face was as impassive as that of only a Chinese can be. He was a carpenter by trade and was surrounded by shavings, glue-pot, and all the usual tools of his calling. We found only one establishment using machinery in Chinese Melbourne. All the rest were man-power. Probably it is cheapest. There are apparently no wages boards operating. The Chinese are a law unto themselves. One peculiar feature of Chinese carpentry is that they all use a backless seat, which is shorter in the legs at one end than the other, but it is admirable for planing purposes. It is good to remember that Jesus of Nazareth was a carpenter and that He died for this man. There are hundreds of Chinese like this one in Melbourne's Chinatown. How can we reach them? That is the problem.

This man listened intently, and scanned closely the pages of the Chinese Appeal for Missions magazine. Suddenly, this silent, taciturn, Chinese seemed to be galvanised into life. He must have been thinking very hard, for there poured forth a torrent of words from his lips. They

were words of indignation and of scolding, but he spoke more in sorrow than in anger. He was like a silent volcano that had suddenly erupted into activity. He told us that he was a "Clistian," that the Clistianity of White Australia was no good; that God made all men, some black, some yellow, some brown, some white; that God was the Father of them all, and that all were of one blood. Although a Christian, he said that he had not been to church for four years. He classed even the Chinese clergymen as politicians and commandment-breakers. Why didn't he go to church? He said he once heard a prayer by a Chinese clergyman for the death of a Chinese public man whom the clergyman thought of no benefit to China. "Christ not do that," he vehemently protested. And he was right; Christ would not. Our friend, who gave us 5s. for missions, told us that he rebuked the Chinese pastor. If he did it in English the rebuke was probably more fiery than forceful, for his command of the English language was fearfully limited. "Amellicans good Clistians," he declared. "They love Chinese. Australians not good Clistians at all. They love themselves."

This Chinese was tired of and disgusted with, politics in religion. It was evident that he wanted church and state kept separate. It looks as if he, and many more honest Chinese Christians, are looking for a clean church; one that recognises no race as supreme, except the human race; no government as perfect, except the government of heaven; no nation paramount, except the invisible empire, beheld by faith—the commonwealth of Israel; and no land, superior to that better country which Abraham sought for; and with no capital city to take pride in, except that great city not made with hands, whose builder and maker is God.

This Chinese was only a rugged, uncouth, stammering-tongued man, but through it all, truth and honesty were struggling for expression. Are we going to guide the halting footsteps of such as he, so that instead of staying away from church for four years, he can join with us on every Sabbath day in the worship of the only true and living God? The Chinese of Australasia are calling to you and to me, just as did the man of Macedonia years ago unto Paul. We only have the truth! What shall the answer be?

Just after writing the foregoing I read in the *Review and Herald* of February 26, 1925, an article by Pastor M. N. Campbell, from which I quote:

"Those who would like to be missionaries to China may find Chinese in their own town. Why not start in with them? We have a series of twenty-four illustrated sheets, eleven by twelve inches, printed in Chinese, and they are accepted with gladness. These papers are called 'Broadside,' and the twenty-four numbers cost but a trifle. Take one each week to the Chinese in your community, and see what the results will be."

Volunteers are wanted to reach the Chinese of Australasia. Who will be the first to offer for service? Pastor F. A. Allum, who spent so many years in China, would probably head up an evangelical movement of this character! **WHAT WILL YOU DO?**

J. L. SMITH.

Reports from Conferences to May 2

| Conferences | Amount | Per Cent of Goal |
|-------------------------|---------------|------------------|
| South N.Z. | £1,053 | 131 |
| North N.S.W. | 1,281 | 106 |
| Vic.-Tas. | 2,212 | 73 |
| South N.S.W. | 1,741 | 71 |
| West Aust. | 627 | 59 |
| South Aust. | 577 | 46 |
| North N.Z. | 933 | 35 |
| Queensland | 391 | 30 |
| Union Conference | £8,815 | 62 |

NORTH New Zealand's first report shows a total of £933 collected. We rejoice with them in this good report. As they labour "to make ready a people prepared for the Lord," may success be theirs.

QUEENSLAND'S first report is very encouraging—£391. May eternity reveal the results of much self-sacrificing labour.

IN Perth, city business men have expressed to our Appeal workers their deep appreciation of splendid work being done in foreign lands. One gentleman who had not been appealed to previously said, "I am pleased you have called upon me in this Appeal. I will gladly give you two guineas."

THE following bright note reaches us from South Australia: "On Easter Monday a band of fifty adults and Missionary Volunteers besieged Glenelg with magazines, collecting cards, and boxes. Despite the fact that fully half of the residents were absent from home, almost £22 was collected by lunch time."

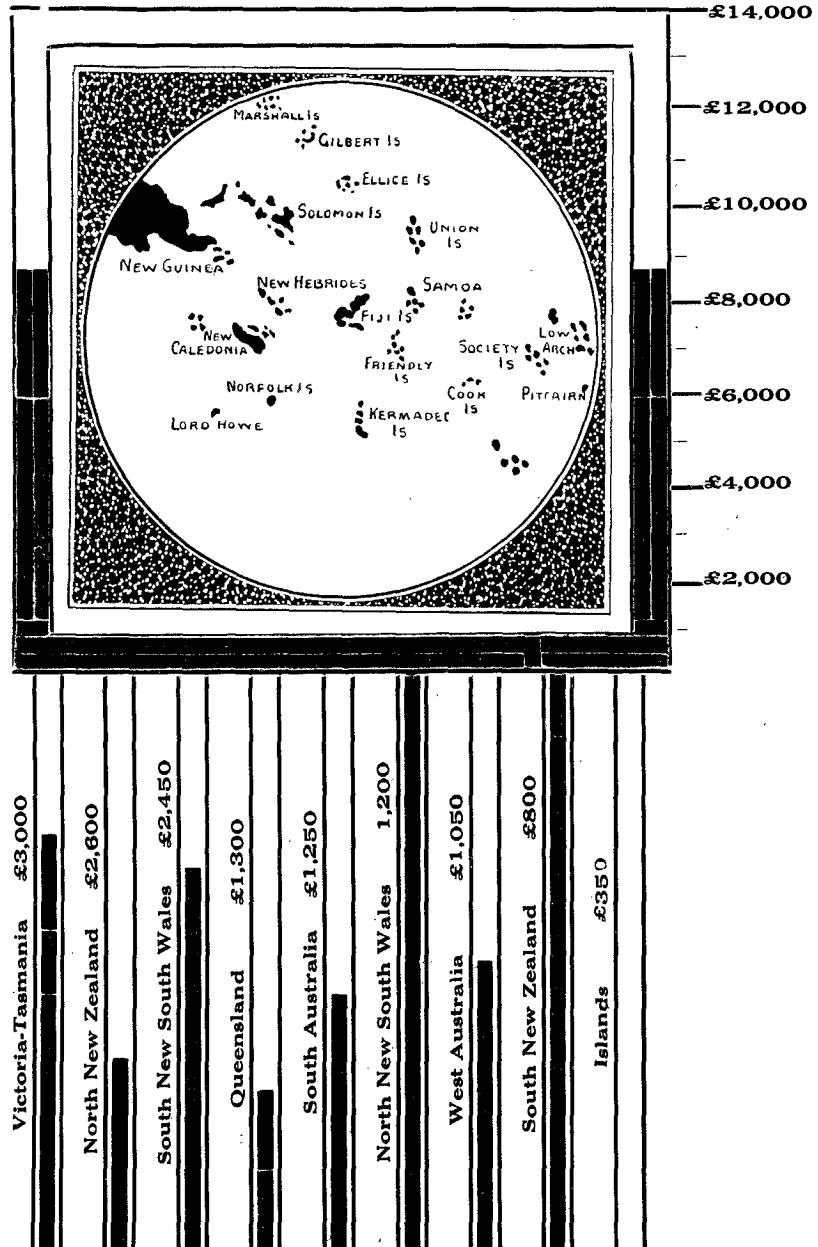
PASTOR Lemke, Brethren Todd, Head, and Potter of the South Australian Conference spent nearly three days collecting in Mannum and Murray Bridge, with the result that £28 10s. was added to the Appeal figures of that conference.

IN recent years, Pastor C. A. Paap conducted a tent effort in one of Sydney's suburbs. Unknown to him one evening as he was preaching, a business man of Sydney walked into the tent and listened to the message for the first time in his life. That evening he accepted Christ as his personal Saviour. During the last three Appeal campaigns he has been visited, each time giving a substantial donation to missions. When visited this time he said, "I feel disposed toward Seventh-day Adventists because they always appear to me to be such a devout people." Surely God will water by His Spirit the seeds of truth sown in the heart of this city business man.

NURSE T. Judge of the Launceston General Hospital, being very busy naturally wants to make the most of her time. She has the mission field greatly at heart. In fact, she has laboured there. Sister Judge prayed for the Lord to give her £5. Then she went forth, seeking it. Discouragement after discouragement attended her appeals. She persevered and called on a lady whose heart was touched, and this sympathetic soul responded with a donation of £5. "Ask in faith," is the Bible way. Sister Judge was rewarded. Why not tell the Lord what you need for His work and then go forth to seek it?

Our Eighth Appeal for Missions

Union Conference Goal, £14,000



"THE WEALTH OF THE NATIONS SHALL COME UNTO THEE."

Australasian Record

THE OFFICIAL ORGAN OF THE
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A GENERAL Conference Standard of
Attainment Certificate has been awarded
to Miss Nellie Sheed of the West Aus-
tralian Conference.

PASTOR W. G. Turner sailed from
Sydney on April 30 for New Guinea. The
workers in New Guinea are looking for-
ward to this visit from the secretary of the
Union Conference, that they may have his
counsel in their mission problems and plans
for aggressive work. Pastor Turner expects
to be away five or six weeks.

OUR next number of the RECORD con-
tains the Week of Prayer readings and
bears date of May 18. It has been posted
earlier than the ordinary number for that
week would have been, in order that our
far-away readers may have this special
number in good time for the important
prayer-season, May 30 to June 6. Please
bear in mind that the next ordinary issue
will be dated May 25, and will be sent out
at the usual time.

PASTOR J. E. Fulton is now on his way
to the New Hebrides, having sailed from
Sydney by the French boat, *Dupleix*, on
May 2. We are glad for the sake of our
workers in the New Hebrides, who have
looked forward with such anticipation to
this promised visit. This is Brother
Fulton's first visit to the New Hebrides,
and no doubt will be of great encourage-
ment not only to the workers but also to
the native believers on the various mission
stations in that group. Pastor Fulton ex-
pects to return in about two months' time.

WRITING from Bombay, India, March
11, Brother George Masters states: "After
a very pleasant voyage we arrived in Bom-
bay on March 8. Pastor R. E. Hare and
Brother Conley met us at the wharf, and
we are now being entertained at the home
of Brother and Sister Conley. We hope to
meet Pastor Cormack tomorrow, and we are
to proceed to Lucknow next Sunday. India
is a most interesting country. Here one is
continually being reminded that one is in
an ancient country, whose millions of in-
habitants are enveloped in a stronghold of
heathenism. Men and women and children
ranging from the poor and filthy to the
cleaner rich may be seen praying in the
streets; shrines and sacred animals abound
everywhere, but it all bears evidence to the
fact that the religions of Satan degrade
rather than uplift mankind. We are
anxious to get settled and at our study. We
trust that the Lord will bless our efforts
here, and that by His grace we shall suc-
cessfully accomplish our task here."

A Testimonial

THE following testimonial regarding the
book "Daniel and the Revelation" came to
our publishing house in England recently:

"It is three years this spring since a
young man came to our cottage to sell
books. I did not want to part with my
half-crown deposit, but the young man per-
suaded me to do so, and in due course my
book came—"Daniel and the Revelation"—
and I thank God I did buy it. I read it
through, and when I came to the Sabbath
my feelings can better be imagined than
described. I made a vow there and then
that I would never do on the Lord's day
what I would be ashamed to do on Sunday.
It was not at all easy at first, but I fought
on and God has blessed me. I am only a
poor farm worker's wife, but I do want to get
to the kingdom."

The Need of Earnest Prayer

THE Book of Acts has many lessons for
the remnant church, and one of the lessons
that is taught there so clearly is on the
subject of prayer. Prayer brought Pente-
cost. Jesus told the disciples to wait for
the promise of the Father; and that meant
prayer. And He promised that as they
waited, power would come upon them, and
thus they could be witnesses unto all parts
of the earth. We read that all continued
with one accord in prayer and supplication.
The second chapter of Acts opens with these
words: "And when the day of Pentecost
was fully come, they were all with one
accord in one place." This clearly shows
that they had been praying; that they
were perfectly united together; and as the
result of this unity in prayer, what wonder-
ful power was manifested, what wonderful
demonstration; and how the work went
forward into many lands! When we learn
to pray as did the apostolic church, we shall
then have apostolic results.

In verses 41 and 42 of chapter 2, it says:
"They that gladly received the word were
baptised: and the same day there were
added unto them about three thousand
souls. And they continued steadfastly in
the apostles' doctrine and fellowship, and
in breaking of bread, and in prayers." So
successful were their prayers in apostolic
days that thousands were converted unto
the Lord. O shall we not, brethren, at our
coming Week of Prayer, seek God earnestly
for ourselves, and be perfectly united to-
gether, so that resulting from our prayers,
we may see thousands converted? Let us
pray one for another. Let us pray for our
children. Let us not forget our mission-
aries in the islands of the sea. Paul asked
the brethren to pray for him. I know that
there are many missionaries who would be
glad to have us remember them in prayer.
They have many difficulties. Let the
coming Week of Prayer be a very precious
season of drawing nigh unto God.

Again, in chapter 4, verses 31 and 32, we
read: "And when they had prayed, the
place was shaken where they were as-
sembled together; and they were all filled
with the Holy Ghost, and they spake the
word of God with boldness. And the
multitude of them that believed were of one
heart and of one soul." If we learned
the wonderful art of prayer, God would help
us also so that many places would be
shaken, and the Holy Spirit would come
with power upon His servants, and they
would be able to preach in such a way that
multitudes would believe. May God help
us during this Week of Prayer to learn this
wonderful art.

It has been decided to follow the custom

of some former years, and set apart the
first Sabbath of the Week of Prayer as a
special day of fasting and prayer. We are
another year nearer the end. The perils
and darkness thicken about us as time goes
on. The devil has come down to us in
great power because he knows the end is
near. Prayer is our power in these evil
days.

"Therefore also now, saith the Lord,
turn ye even to Me with all your heart, and
with fasting, and with weeping, and with
mourning: and rend your heart, and not
your garments, and turn unto the Lord your
God: for He is gracious and merciful,
slow to anger, and of great kindness, and
repenteth Him of the evil. Who knoweth
if He will return and repent, and leave a
blessing behind him; even a meat offering
and a drink offering unto the Lord your
God? Blow ye the trumpet in Zion,
sanctify a fast, call a solemn assembly.
And it shall come to pass, that whosoever
shall call on the name of the Lord shall be
delivered: for in Mount Zion and in Jeru-
salem shall be deliverance, as the Lord
hath said, and in the remnant whom the
Lord shall call." Joel 2:12-15, 32.

Let the following words by the poet tell
us of the wonderful sweetness, blessing, and
opportunity of prayer:

"Prayer is the swiftest cable known,
And longest, reaching to God's throne.
It is a flame of heaven-born light
To flash a clear way to our sight.
Prayer is the Christian's telescope
To scan the star-strewn sky of hope.
It is the prism through which we view
God's colour scheme for me and you.
Prayer is the lever for each hour,
To move the arm of Mighty Power.
The drafts for all this wealth we take
Bear e'er this seal, 'For Jesus' Sake.'
How oft we lose, unarmed by prayer!
No battle wanes when God is there!"

May God make the day of fasting and
the entire Week of Prayer of special bless-
ing to all our people throughout Australasia.

J. E. FULTON.

Baptism at Goulburn

BENEATH the willows of a quiet water-
side, the little band of believers in Goulburn
assembled on February 18 to witness the
immersion of six of their number in the
watery grave, who thereby signified that
they have renounced the things of the
natural man and have taken on a life de-
voted to the service of the Lord. The cere-
mony was conducted by Pastor B. Cozens.

These souls represent a portion of the
results of the labours of Pastor Harvey and
his associates in Goulburn last year. One
of these recently baptised ones has gone to
Avondale in order to better prepare herself
for a place in this rapidly closing work. We
are glad to welcome these members into our
growing family of believers.

C. J. GRIFFIN.

ALL things "work together." . . . Many
different colours, in themselves raw and
unsightly, are required to weave the
harmonious pattern. . . . Take a thread
separately, and there may be neither use
nor beauty discernible. But complete the
web, and you see how perfect and sym-
metrical is the result.—J. R. Macduff.