

AUSTRALASIAN RECORD

"Sound an alarm: for the day of the Lord cometh, for it is nigh at hand."

Vol. 16. No. 1.

SYDNEY, MONDAY, JANUARY 1, 1912

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

A New Year Given Us

She came to my desk with a quivering lip;
The lesson was done.
"Dear teacher, I want a new leaf," she said,
"I've soiled this one."
I took the old leaf so stained and blotted,
And gave her a new one all unspotted,
And into her sad eyes smiled:
"Do better now, my child."

I came to the throne with a quivering soul;
The old year was done.
"Dear Father, hast Thou a new leaf for me?
I've soiled this one."
He took the old leaf so stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled:
"Do better now, my child."

—Selected.

A Happy New Year

"I WISH you a happy New Year" will soon be repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems more appropriate than the "Merry Christmas" so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year festivity, is gone from the circle. A merry Christ-

mas seems a mockery to that bereaved family.

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their fulfilment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy. Recipients of gifts and favours every new year, many accept these as their due. Receiving daily the bounties of heaven, sunshine and shower, food and raiment, friends and home—all the unnoted yet priceless blessings of life—they forget the claims of the Giver; forget that God has left them a legacy in His poor; and that Christ, the Majesty of heaven, identifies Himself with suffering humanity in the person of His saints.

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted, I was hungry; while you were absorbed in pleasure, I was sick, a stranger, and uncared for." Let those who would have a happy new year, seek to honour God and make all around them happy. Let them

share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin-offerings, and their free-will offerings.

Let us review our own course during the past year, and compare our life and character with the Bible standard. Have we withheld from our gracious Benefactor that which He claims from us in return for all the blessings He has granted? Have we neglected to care for the poor, and comfort the sorrowing? Here, then, is work for us.

Upon many, God has bestowed His gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty, were faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessities of life, than to withhold their offerings from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of His bounty. Their wants increase faster than their income, and they no longer return to God the portion which is His due. Thus is developed that same spirit of covetousness which proved the ruin of Judas.

Let us each bring our souls to task. Let us see if we have brought all our offerings to God. I would do this for myself as an individual. It may be I have been remiss during the past

year. I know not when or where, but to make sure that I have done my whole duty, I will at the first of the year bring an offering to God to be appropriated as may seem best, to some one of the branches of His work. If any of you, my brethren and sisters, are convicted that you have failed to render to God the things that are His; if you have not kindly considered the wants of the poor; or if you have withheld from any man his due, I entreat you to repent before the Lord, and to restore fourfold. Strict honesty toward God and men will alone meet the divine requirements. Remember that if you have defrauded a neighbour in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of heaven.

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past year's record shows that they have separated themselves from God by their departure from strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives, then their prayer will be, "Create in me a clean heart, O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full restitution; let them in their after-life give evidence of a genuine reformation, and they will assuredly enjoy the peace of heaven.

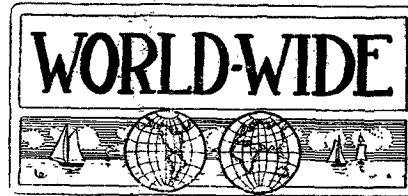
Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a happy New Year."

We may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time when Christ shall come in among us, and say, "Peace be unto you."

Brethren and sisters, I wish you, one and all, a happy new year.

"We live in deeds, not years: in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts
the best."

MRS. E. G. WHITE.



More things are wrought by prayer
Than this world dreams of, wherefore let
thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or
goats,
That nourish a blind life within the brain.
If knowing God, they lift not hands of
prayer
Both for themselves and those who call
them friends;
For so the whole round earth is every way
Bound by gold chains about the feet of
God. —Tennyson.

FROM Georgetown, British Guiana, Pastor Boger reports the baptism of ten earnest souls, and speaks of several others desirous of being baptized in the near future.

A CLERGYMAN connected with the Concordia Seminary, Illinois, sends \$5.55 (£1 6s. 11d.) to pay for thirty-seven yearly subscriptions for the *Protestant Magazine*, including all back numbers for 1911. During two weeks he sent in sixty-one yearly subscriptions, and is still at work.

A WORKER went to labour in a city of Upper Austria recently, and placed some of our good German publications in the hands of a woman who dreamed about thirty years ago that there would be sent her a message from Hamburg that she must accept. After reading she was greatly impressed, and on seeing the Hamburg imprint, remembered her dream. In a short time she was enrolled with those who keep God's commandments.

In writing to the *Review and Herald* recently, a worker in the Caucasus says that they have at present six

labourers in that field—two ordained ministers, one licentiate, and three Bible workers; and besides these there are two canvassers. There are thirty-eight churches and companies in that country, with a membership of 946. During the last two years, 252 persons have been added to the church. Without doubt, the Lord's hand has been in the work in this field to bless.

THE manager of the Fort Worth Branch of the Southern Publishing Association, writes: "You will be interested to learn that last September proved our banner month in the way of sales, having passed our previous highest record by about \$4,000 (£800). We shipped, on an average, a little over a ton of books a day for each shipping day during the month. On two books, the orders filled have exceeded the reports, and it has kept us very busy to get books enough to fill our orders."

BROTHER SPROHGE, of the Baltic Conference, writes:

"We realise that the Lord helps us in localities where we have no workers. For instance, in Kalnemoise, a brother who went out with books found several families in the country who were seeking for truth. After the brother had told them a little of the present truth, they requested that a man be sent who would give them further instruction, offering to pay his transportation. We sent a young Bible-worker, and after three weeks we were able to baptize three farmers and their wives, and organize a company of seven members."

FROM the *Missionary Worker* we cull the following interesting items. Brother John D. Gillatt reports that during a sojourn of twenty months in Brighton, England, no less than fifty-five souls have taken their stand for the truth, and there are still others who have expressed their intention to keep the Sabbath. This was the result of continuous effort in tent meetings, hall meetings, and cottage meetings, sometimes under adverse conditions. During the last two and a half years, twenty-nine souls have been added to the Southampton Church. Recently seven precious souls went forward in baptism in Gillingham, Kent; and each week brings

news of fresh converts in other places. Truly the work is going forward in Great Britain.

ONE of the most interesting addresses delivered at the recent Southern California camp-meeting, was one given by Pastor G. A. Irwin, in which he referred to his recent visit to Europe, and spoke particularly in regard to the work in Germany. The fact that Pastor Irwin was sent to Germany in 1898 to assist in the organization of the work, then just beginning, enabled him to sketch its growth during the thirteen years since its commencement. The cause there has forged ahead, until to-day it is not only self-supporting, but the school located at Friedensau has sent out 525 missionaries, 250 of whom are ministers. These occupy positions of responsibility in Africa, Asia, Russia, and other needy mission fields.

Africa's Youngest Teacher

WHEN Pastor Enns went to Africa, he secured the services of a boy to teach him the language. This boy was converted to God, and gave his life to the truth. After a time the mission needed a teacher to open an out-school, and this boy was selected. He had a black face, but his heart was white, and God went with him to the work. A school-house was built, the school was opened, and then Pastor Enns left him alone for a year with his school before visiting him.

When he went back, he found that a school of one hundred and seventy-five students had been organized. The teacher had arranged his pupils in three groups. The first division recited from eight to ten in the morning; the second, from ten to twelve; and the third, in the afternoon. Everything was neat and clean, and the school was opened and closed with the reading of the Scriptures and prayer. This young teacher was teaching his pupils reading, writing, geography, and arithmetic. His school was orderly. He had the respect of the students, and God was blessing this little black school in the jungles of Africa.

The most remarkable thing about it all was that this little man, who taught Pastor Enns the language of the country, and who was now teaching this out-school, was but twelve years old.—*Youth's Instructor*.



A Call from Niue

ON November 18, 1911, letters were received from fifty children from my island home, Niue, pleading that I would appeal for help to be sent to them, to teach them about Jesus and His second coming. This reminds me of these beautiful lines:

"Brothers, hear your brothers calling,
'Throw the line this way;'
Sisters, see your sisters sinking,
With no arm to stay."

Will you pray and do all that you can to help them to get hold of the lifeline that will lead them home to God's own city?

Several letters have come also from my own relatives in Niue, thanking us for the good news that has come to them through the Samoan paper, the *Tala Moni*. But, they add, "Ask the white man to send us a paper, too, in our own language, so that we can understand it more perfectly."

Will you, "whose souls are lighted," answer this call?

VAI M. KERISOME.

On the Way to Beramba Mission

THE unexpected call to Beramba reached us about the closing days of the Union Conference Council meeting, and after a short time given us to fully consider the matter, we began to prepare our minds for the new, and to us, strange work to which the Lord has called us.

After the camp-meeting at Merewether was over, and the tents and other property safely stored for the season, it was decided that I should leave for our new field alone, and that my family should follow as soon as arrangements could be made to properly house them.

On November 4, I left by the S.S. *Cooma* for Brisbane, and had the satisfaction of having one of the very best trips that I have ever made at sea. Our boat entered the bay before day-break Monday morning, and after we had passed Pinkenah, the approaches to the City of Brisbane began to unfold

themselves to our view, and I have to admit that I never remember viewing a more lovely scene, softened as it was by the early morning light. The landscape simply delighted me; everything appeared at its best after the recent rain; and green, in all its wonderful variety of shade, met the eye everywhere.

Finally reaching Brisbane, we were among friends, and began to be busy about things relating to the mission. Brother Cady accompanied me on a visit to the Chief Protector of Aborigines, and we had a pleasant and instructive interview, finding the "Chief" a very good-natured and kindly-disposed gentleman. On November 9, Pastor Cady journeyed to Murgon with me, and we spent several days visiting Beramba and district, considering matters relating to the mission; also planning for future work.

Murgon is a small town of about fifty houses and 250 population, on the Thebiue-Kingaroy line, and is mostly made up of business places. There are very few houses for solely dwelling purposes.

Beramba is about four miles from Murgon, in a south-westerly direction. The Seventh-day Adventist farming settlement begins about three and a half miles distant from the town in an easterly direction, and covers an area of several thousand acres, the most distant being about nine miles away. Beramba is not at present a "mission" in the ordinary sense. It is known by the Queensland Government as the Beramba Aboriginal Settlement. The place was at first started as a mission, but for various reasons was abandoned as such, and was taken over by the Chief Protector and placed on the same footing as the other aboriginal settlements under Government control.

My family left Sydney, November 25, by the *Cooma*, and after an enjoyable passage arrived safely at Brisbane. We enjoyed very much the pleasurable meeting again with friends and brethren, all giving us a hearty welcome. We reached Murgon on December 1, after a ride of 182 miles, landing in the midst of the worst heat wave that has visited this district for several years, which prostrated us all more or less. A cool change on the third day relieved the situation, and we were made happy. We heartily thank the good Lord for bringing us safely to our field of labour. P. B. RUDGE.



"Those Tent Meetings"—No. 1 Pitching the Tent

"These that have turned the world upside down have come hither also." Acts 17:6.

To the grove across the common
Flocked the boys in great delight,
Circling round some poles and cordage
And a lot of canvas white.
We had seen no flaming posters,
And we wondered what it meant
When we saw some quiet strangers
Putting up a nice, clean tent.

Then we listened for the music,
Watched to see the merry clown;
For, you see, we thought most likely
That a show had come to town.
But when bills announced such preaching
As would make the Bible clear,
We determined to arrange it
So we all could go and hear.

Then our pastor, Rev. Slimmens,
Came and made a little call,
And advised us, as a Christian,
Not to go down there at all;
'Cause those preachers were misleading,
With their charts and oily speech;
But it only seemed to make us
Want to go and hear them preach.

Well, we waited until evening,
When we just prepared and went,
And with many friends and neighbours
Soon were seated in the tent.
Everything passed off in order,
When the service had begun;
Not a smile, much less a titter,
Though we knew some went for fun.

M. B. DUFFIE.

Tasmanian Camp-Meeting

WE pitched our camp at Launceston, upon a beautiful site at the forking of the Perth and Wesburry Roads, overlooking the city, and began our meeting on the night of November 30. Twenty-one tents were erected on the ground, and presented a pleasing and inviting appearance. These could be seen from almost every part of the city.

There were sixty-five present from different parts of Tasmania, besides eleven from Launceston, not including children, which made the full attendance of our own people, seventy-six.

The ministers and workers who helped in the meeting were Pastors Gates, R Hare, B. F. Machlan, T. H. Craddock, A. H. Rogers, the writer, and Sisters A. S. Higgins, McDowall, and Brother Gillespie. Brother Bell,

of the Australasian Missionary College, was also present, and rendered helpful service. Sister Higgins, in conjunction with Brother Machlan, did faithful and effectual work with our young people.

From the first preaching service, the subject of which was "Christ the Theme of the Bible," to the last, on "Earth's Millions and Earth's Millionaires," the one object set before our minds was, "the mark of the high calling of God, in Christ Jesus;" and the word of exhortation was, "Say unto My people that they go forward." The first and last Sabbaths of the camp were refreshing seasons, and living waters were poured into our hearts. Nearly everyone came forward at the invitation, "Go forward." Idols were given up, sins confessed, and wrongs righted, while tears flowed, and songs of praise arose. A woman of the Catholic faith was moved to go forward with the rest.

The farewell service, Monday morning, December 11, was a precious season, and one that will never fade from memory's wall.

The interest from the outside increased from night to night. The last night the large pavilion was packed, and keen interest was manifested, while Pastor Hare turned the great search-light of prophecy on "Earth's Millions and Earth's Millionaires."

The people around us have been very kind and obliging. They say they will miss us greatly, as an influence seemed to come from our camp that brought peace to troubled waters.

Though this was a larrikin neighbourhood, yet we did not have one instance of disturbance. The constable of this suburb was very attentive and kind.

At first the weather was ideal, but toward the last it turned stormy and very boisterous. One night and two days it seemed impossible for the tents to stand, but our people prayed, and the Lord held the ropes. Though the stakes were pulled up, not one tent was blown down, and our hearts sang, "We have an anchor which keeps the soul, steadfast and sure" while the elements are in commotion.

We appreciated the labours of Pastor Hare very much. His sermons were searching and powerful. He and Pastor Craddock, with Sister McDowall as Bible-worker, and Brother F. Gall of Bismarck, as tent-master, will

continue the public services in the same tent and on the same ground, each night as long as the interest continues. We have faith to believe that results will follow this effort.

Nearly £60 was given for camp expenses and for missions.

The long experience and practical instruction of Pastor Gates was a source of great help and encouragement to our people.

Pastor Rogers and Brother Harold Harker will hold a tent-mission somewhere along the Hobart line, beyond Parratah.

And now we raise our Ebenezer, and say, "Hitherto hath the Lord helped us." C. H. PARKER.

The Work in Queensland

AFTER an absence of nine weeks in Victoria in connection with the religious liberty work there, I returned to this State, and was much gratified to find that every department of the cause here was progressing satisfactorily. The Lord is blessing His people in this conference. We see much room for improvement on every hand, yet we are thankful that He who has done so much for us is well able to finish the good work on our behalf.

The three ministers in the field, with their helpers, have been working faithfully to spread the good news of salvation abroad. And although but little results as yet are seen, we believe that the word will still be effective. A young woman in Toowoomba, who was seriously considering the advisability of entering a convent to obtain a spiritual experience, heard the message in time and learned of a better way. Others there are interested. Several business people in Brisbane are making arrangements to keep the Sabbath, who, when they come in, will be a great help to the church here.

The exceptionally dry weather that Queensland is having is beginning to militate against the sale of literature, by reducing to very small limits the territory fit to work under these climatic conditions. Cattle and sheep are dying by thousands in the central district; and the coastal districts up north, which usually are not affected by drought are now suffering for the lack of rain. The cane crops for next year are almost ruined. The weather is exceedingly hot, the hottest

I have ever felt in this part of Queensland.

Brother and Sister Cady, who were appointed to this conference at the late Union Conference Council, and who have been here since then, are now in New South Wales. Brother Cady has to go to Tahiti to attend to some business interests there, after which both will be coming back to Queensland to labour. They like their work here, and look forward with pleasure to getting permanently into harness.

Brother P. B. Rudge and family are now in Murgon, under appointment by the Union Conference to work amongst the aborigines. Our people in Queensland gave them a hearty welcome to this field, and we shall all look with interest upon, and pray for the success of this newest of all our mission enterprises.

The patronage at the cafe in Brisbane has fallen off considerably during this last three or four months, for some reason or other that is inexplicable, but still the prospects are not discouraging, and we are hoping that in time many more permanent customers may join the ranks of those who attend regularly, and who are thus brought constantly into contact with the principles of present truth.

At the beginning of next year Mrs. Teasdale and Lilford are going to Avondale to live. This will make the sixty-seventh move we have had in the seventeen years of our married life. We earnestly hope that the next will be to meet the Lord when He comes for His people.

GEORGE TEASDALE.

Gracemere, Rockhampton

WE have many pleasant experiences in our work at different times, one of which I thought the RECORD readers might be interested to hear.

Not far from our house in this little township of Gracemere, where we have located, is a beautiful place. There is a fine stream of clear water, with large trees growing close to the water's edge, and grassy slopes, which is in marked contrast to the dry appearance of the country all around.

Last Monday we had invited a number of children (with whom we have become acquainted during the five weeks we have been here) to come to our house to spend the day. It was a beautiful day. The sun was

shining brightly and a gentle breeze was blowing, cooling the air. When dinnertime arrived we spread our good things under the over-reaching branches of a large pontiava tree, and after partaking of them we made ready for a trip to the previously mentioned place. Some drove, while some rode on bicycles. We did enjoy the privilege of viewing nature, the handiwork of God. As we looked upon the water, the trees, the grass, and the blue sky above us, and heard the whistling of the birds, and watched the beautifully-coloured parrots flying from tree to tree, and numbers of wild ducks sailing in the air, we could not but remember the words of the Psalmist—"How wonderful are Thy works, O Lord."

The children took off their shoes and waded in the cool water, sailing their boats and making harbours, etc. in the sand.

Towards evening we again partook of some refreshments spread out on the green sward, and after we had sung some hymns and Mr. Wantzlick had spoken to them of the new earth and the conditions which will exist then, we turned our faces homeward, feeling refreshed and encouraged to press on in the good work.

Jesus has said "Suffer little children to come unto Me." They are the lambs of His fold, and very often parents are more easily reached when an interest and tender care are shown for their little ones.

M. WANTZLICK.

Proper Relationship of Parents and Children—No. 2

ABRAHAM was called the father of the faithful and the friend of God. He was highly honoured of God, because he trained his children in the right way. The Lord said of him:

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Gen. 18. 19.

It was because Abraham would command his children after him in the way of the Lord that God could bring upon him all the good things promised. Abraham was a man of wealth, but neither his time nor his money were spent in giving Isaac a worldly education. Instead, he

trained him to fear God and to honour his parents. Children who have not learned to honour their God-fearing parents whom they have seen, how can they honour God whom they have not seen? When Abraham called Isaac early one morning to go and worship in a far-off mountain that God would show him, he obeyed. When the wood for the burnt offering was laid upon Isaac, and the servants were asked to remain behind to look after the beasts, no complaint of overwork was heard, but Isaac said, "My father, here is the wood and the fire, but where is the sacrifice?" And even though Isaac was now a strong youth and his father over a hundred years old, he had so learned to trust his father and his father's God that no resistance was made by him, but he encouraged and assisted his father as he prepared to take the life of his son, as the Lord had commanded him. Here is a beautiful figure, showing the love existing in heaven between our Heavenly Father and His Son. Jesus Christ did always those things that pleased His Father, and it was more pleasing to Him to do so than to partake of temporal food. John 4: 33, 34.

Before Samuel was born, his parents gave him to the Lord to be wholly the Lord's, as long as he should live. They were not thinking how much selfish gratification they could get out of his life, but freely gave of their time and money and offered up many prayers, that God would make of Samuel what He would have him to be. Year by year, as they went to worship the Lord, they had the pleasure, not only of ministering to his temporal wants, but also of knowing that God was answering their many prayers. That boy for whom Hannah prayed and laboured became one of the world's greatest prophets. He had learned in childhood that "to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22. And as his mother came yearly to worship, bringing little garments to her son, and enjoying a few days of worship with him in the place God had appointed, how swiftly the time seemed to pass! She doubtless told him how he was born in answer to prayer, and that she had lent him to the Lord as long as he should live. His whole life, not a part of it, but *all* was to be spent in God's service.

Hannah was not compelled by poverty to put her son out to service.

She had given him to God, and his life was all to be spent in God's service. As the feast drew near its close, and the fond mother must soon say, "Good-bye, Samuel, till I see you next year; God bless you;" should Samuel have said, "I will not let you go, mother, unless I go home with you;" she would have answered, "'Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.' God can only bless you, my son, as you surrender your will to His. Find your pleasure in doing His will."

This fond mother and her son were not living for present, selfish gratification. His *whole* life was what she was thinking of. She well knew that much depended upon her own words and actions, as they would exert a great influence over her boy. So she gave him a noble example of sacrifice and self-denial. As a family they bore the cross, being separated from one another for the Lord's sake, and God rewarded them for it.

How different with the self-indulgent Eli, who had the pleasure of having his sons with him. How sad that he did not restrain them! When he heard of their wickedness, he reprimanded them, but permitted them to go right on in their wicked course, which resulted in death to them all.

Many parents, like Lot, choose large and beautiful cities for their home, where they can educate their children for the world. When it is too late, they entreat them to give their hearts to God, only to be mocked by them in return. What are we doing for our children? Are we choosing the good part for them while they are young, and are we by consistent, godly lives leading them to God? Or are we so much like the world that, when we talk to them of preparing to meet God because of Christ's near coming, we seem to them as one that mocks?
B. J. CADY.

For Sale

NINE-ROOMED HOUSE, with cellar, stables, buggy-shed, 25 acres of land, orchard with 700 fruit trees, cow, horse and trap, horse and van, farming implements. Close to Australasian Missionary College. Cash or terms. Apply, M. Noack, Coorabong, New South Wales.



Pathways Through Life

You may say that your life is a failure,
Your future holds naught that is sweet,
That the troublesome years bring little
but tears

And always, always defeat.
Mistakes—aye, sins you may call them—
May cover your past like a pall,
But the soul that is strong to outlive its
wrong

Is the bravest soul of all.

The toil that is yours seems fruitless,
Your days seem weary and long;
But the lowliest duty may glow with
beauty

When wrought with a cheerful song.
The pathways we traverse are many,
And some by the barrenest strand;
But with visions grown wide we shall
wonder we sighed,
For they led to the Beautiful Land.

— Emma C. Down.

Religious Liberty Campaign in Victoria

PRIOR to the recent general elections in Victoria, the question of the introduction of religious teaching into the State schools was receiving a good deal of attention, both from the public platform and also in the columns of the daily press. The Victorian Conference Committee regarded this as an excellent opportunity for educating the people on the true principles of religious liberty, and decided to enter upon a vigorous campaign with the distribution of the printed page. It was decided to circulate 100,000 tracts and leaflets, and 50,000 copies of the *Signs of the Times*. Special meetings were held in the various churches around Melbourne, and also in Bendigo, Ballarat, Geelong, and Stawell. Pastors Teasdale and Anderson presented the different phases of this important question, emphasizing the point that this was another of the many golden opportunities we have of scattering our publications like the "leaves of autumn."

It was decided that all this literature should be distributed to the public free of charge, and that an effort should be made to obtain contributions from those who felt willing to help.

One young sister had no difficulty in collecting £2 2s. 6d., and another worker, although seventy-five years of age, received 16s. 3d. Many others met with excellent success. The full returns have not yet come to hand. This proves without question that the general public are willing to help forward these different movements when they are given an opportunity to do so. Wherever this matter was presented, our people took hold heartily, as they always do when a call is made for a united effort.

A large quantity of printed matter in the form of circulars, etc.; was distributed by the Education Act Defence League. While the object of this League is the defence of the present system of free, compulsory, and secular education, yet the principles they advocate are certainly in harmony with the Bible. The following extracts will give some idea of the position they hold:

A democracy which is founded on justice adopts majority rule in public affairs, but it faithfully respects the right of the individual in private matters of conscience—such as religion. Majority rule in matters of religion means religious persecution.

No majority, however great, has any rights in matters of private conscience.

All cannot agree on any one form of religion, but all may live in peace and freedom if the State leaves religion alone.

THE RESULT OF THE CAMPAIGN

We sometimes have the idea that because our numbers are few, the efforts which we put forth do not amount to much. But in this campaign we feel confident that the distribution of this literature had its effect. The following is an extract from a letter just received from one of our workers:

I asked one of my readers what he thought of the religious liberty number, and he said, "Well, I was strongly in favour of religion in State schools, but since reading that paper and the tracts, I see where it would be wrong, and would only lead to trouble. In fact, those papers nearly converted me. I think you people are more sincere than other churches."

After reading the tracts and leaflets, a large number in Ballarat stated to our workers, when they were distributing the *Signs* a few weeks later, that they understood the question, and were thoroughly prepared to vote against a referendum should one be granted. In Ararat, where our literature was circulated, both candidates when asked whether they were in favour of religion in the State schools, replied by an emphatic "No," and

were cheered and cheered by those present.

It was also encouraging to our workers to read the following note in the *Argus* of November 18:

The returns announced to date show thirty-three assured opponents of the proposed referendum. This is an absolute majority of the House.

Let us all therefore take advantage of every opportunity to spread the message as contained in the printed page, believing that the Lord will fulfil His promise to give the "increase."

FIELD MISSIONARY SECRETARY.

Who Will Respond?

"WHAT would you think, if the following were true, and we should announce it as a fact?

"We do not want any more workers in the cities, as they have been fully warned of their soon coming doom. Workers have left the field, and gone to quiet places in the country and mountains, to await the Saviour's appearance."

"How many would say, 'O, if I only had known the time was so short, I would have been more active in passing on the tracts and periodicals filled with the message!'"

"I thank my Saviour that it is not the case yet, but we are told that the end is much nearer than we realize. The work is not finished; on the other hand, there is *much* to be done, and the labourers are few.

"Those in our churches in the cities who are valiantly working to bring others near them to the truth, those who are going ahead in the work with our literature, are meeting blessed experiences daily. They find those who are waiting for the truth.

"There is an urgent need for consecrated workers to help in handling our message-filled literature from home to home and in the business districts. Are there not those who could respond, thus multiplying the talents God has given them?"

A WELL-ORDERED Christian household is a powerful argument in favour of the reality of the Christian religion,—an argument that the infidel cannot gainsay.—*Patriarchs and Prophets*.



Military Drill

THERE appeared in the Sydney *Daily Telegraph* of Friday, October 6, 1911, and it was copied in the RECORD of October 23, 1911, the following paragraph:

"To meet the conscientious objections of Quakers and other religious sects to compulsory military service, the Defence Department has arranged for their training as non-combatants. Those whose conscientious objections are found to be in conformity with their actions are being drafted into such service as the medical corps and commissariat department."

On approaching the military authorities on behalf of our boys and young men, we learned that these regulations only applied to the adult forces but that the question of the cadets coming under the same regulations had been submitted to higher authorities for a ruling.

After waiting a month we received the following from the Department of Defence, Melbourne:

"With reference to your communication of the 2nd ultimo, addressed to the Defence Department, Sydney, relative to a paragraph in the Sydney *Daily Telegraph* of Friday, October 6, 1911, I beg to inform you that local arrangements will be made in each area as soon as possible, for the training of cadets who come under the provisions of section 143 (3) of the Defence Act—in non-combatant duties. In the meantime the cadets so affected should make known to the area officer their position as regards their religious belief."

A. H. PIPER.

Appreciation

A SISTER in Victoria, in sending her renewal for the RECORD writes: "I received my last copy of the RECORD with a red wrapper on it. I am the only Seventh-day Adventist in the family, and live a long way from the post office, and have not been able to obtain a postal note. I am anxious not to miss one copy. I look forward

with great pleasure to receiving the paper."

A subscriber in New Zealand writes: "We are glad to have the RECORD. It is an old friend of ours. In fact, I think it is our best paper, for through it we hear news of the work from all over the field, and that is what we need, especially when isolated."

We wish that all our isolated members were numbered among the regular readers of our church paper. Although deprived of the association of those of like faith and of all church privileges, they still might be kept in touch with the progress of the message through this means. Sample copies for the purpose of sending to such as do not take the paper can be obtained from the Union conference office.

Obituaries

SMITH.—At her residence, 22 John Street, Petersham, at an early hour on Sunday, November 19, 1911, Sister Annie Maria Smith, aged 62 years, passed away of paralysis of the brain. Sister Smith had been a sufferer for years, but her death came very suddenly and was unexpected by her grown-up family. Our late sister became interested in and accepted the truths of the third angel's message at the Marrickville camp-meeting in 1905, and was to the time of her death a member of the Marrickville Church. Loved, honoured, and respected by her sons and daughters, Sister Smith lived a consistent Christian life, and found much comfort in the truths of the message and in the reading of her Bible. In the presence of sorrowing friends, we laid her to rest in the Rookwood Cemetery, Monday, November 20.

"Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to rest
In hope of being ever blest."

A. H. PIPER.

STUCKEY.—Died on December 8, 1911, at her parents' residence, Stanmore, N. S. W., little Hilda Thelma Esther, daughter of Mr. and Sister Samuel Stuckey, aged 19 months, after an illness of ten days. Hilda was a bright, winsome child and much beloved of her parents, who feel keenly the loss of this little lamb of their flock. But the promise is "Refrain thy voice from weeping, and thine eyes from tears . . . they shall come again from the land of the enemy." On Sabbath morning, December 9, we laid this little sleeping one to rest, where angel watchers mark the place, in the Church of England portion of the Rookwood Cemetery. Soon these sad scenes of earth's sorrow will be over, and "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow nor crying," for "He will swallow up death in victory."

A. H. PIPER.

Australasian Record

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

"Mizpah," Wahroonga, N.S.W.,
Australia

SUBSCRIPTION RATES s. d.

Single subscription per year, post paid - - 4 0
New Zealand and Foreign countries,
per year, post paid (\$1.25) - - - - 5 0

Editor: Mrs. James Hindson, "Fernhaven," Roland
Avenue, Wahroonga, N.S.W.

Printed weekly for the Conference by the Avondale
School Press, Cooranbong, N.S.W.

WHEN your copy of the RECORD comes in a red wrapper, it indicates that your subscription is expiring, and that your renewal is kindly solicited. Please order promptly, that no copies may be missed.

WE wish all our readers a happy
New Year.

"HAPPY is he that hath the God of
Jacob for his help, whose hope is in
the Lord his God."

A FAIR interest is reported from
Kempsey, New South Wales, where
Brother R. C. Stewart and his fellow-
workers are conducting a tent effort.

FROM a letter we learn that during
the temperance campaign that has
just closed in New Zealand, Sister
Emma Hill personally collected about
£55 from the public for this work.

AS WE are printing this paper a
little before the usual time, owing to
the holidays, we are not able to pub-
lish the canvassers' summary in this
number, two reports not having come
to hand.

BROTHER J. A. Chaney and wife
have been invited by the Union Con-
ference to connect with the Maori
work of New Zealand. They expect
to sail from Sydney for their new field
of labour on January 3.

READ the call from Niue in our
Missions Department. It is of inter-
est to know that Brother E. Giblett,
who has been for some time in charge
of our Health Food Factory at Avon-
dale, is under appointment to this
field.

THE book, "The Story of John
Paton," that has been chosen for our
young people's reading course for the
first half of 1912, has now come to
hand, and can be obtained from the
State Tract Societies. It is an in-
tensely interesting book, and will be
helpful to all who read it. Price
1s. 6d. (postage 3d. extra).

WITH this number, the RECORD
enters upon its sixteenth volume.
This is a good time to obtain new
subscriptions and to solicit renewals.
We expect the Lord to do great
things for us the coming year, and
we all want to keep in touch with the
work, that we may advance with it.
The new Sabbath-keepers who are
being added to our number from time
to time would enjoy reading the
paper. Do you not know of some
one from whom you could obtain a
subscription?

The Crowning of the Year

"Thou crownest the year with Thy good-
ness." Ps. 65 : 11.

GOD puts crowns on years, as well
as on men. The coronation of a king
is usually a grand and impressive oc-
casion. Much is said about it for
weeks and months before it takes
place. Many travel long distances to
witness the event; and when the new
monarch comes forth wearing his
crown—the symbol of glory and power
—he is hailed by many as possessing
divine rights. And he is looked to
and trusted as able to bestow favours
and blessings.

But when God puts His crown of
goodness upon the year, how little is
said about it by those to whom the
new-crowned year brings blessings and
joys untold.

Now, lest we forget, let us count
our many blessings, and thank the
Lord for all His benefits. Children
of the heavenly King should speak
their joys abroad.

The crowning of the year with God's
goodness, reminds us of our utter help-
lessness and dependence upon Him.
In Him we live and move and have
our being. He giveth to all life and
breath and all things. His hand is
open to supply all our returning needs,
and the most precious and important
of our blessings come to us without
our asking. He does not have to be
prompted by our importunate prayers

to give us life, food, raiment, and
many other blessings which all alike
enjoy. The gift of our Saviour, our
eternal salvation, came to us without
our asking. The promise of John 3 :
16 is not an answer to prayer. It is
the evidence, the everlasting token,
of eternal goodness, which will crown
all the years of time.

Nineteen hundred and eleven has
just passed his crown on to nineteen
hundred and twelve. Then let us for-
get all the unkind and bitter and un-
pleasant things of the past year, and
gather up all the roses, the lilies, and
the sweet forget-me-nots, and strew
them in the path of the new year,
and that will help make his reign a
happy season.

But God has another crowning of
the years of His goodness, to which
we look with intense interest and glad
anticipation. It is the crowning of
the Kings of kings. In heaven a
great and glorious event is soon to
take place. All the representatives
of the principalities, the powers, and
the dominions of God's great empire,
will be there. All the silver cornet
bands of heaven will join in the great
coronation anthem. All the holy
angels will unite in singing:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

O, will not this be the crowning of
all the years of His goodness? Will
not this be indeed a happy new year?
"He that sat upon the throne said,
Behold, I make all things new."

Let us, dear friends, take up anew
the work of telling the glad tidings of
the soon-coming King to all this
world. Let us do more in nineteen
hundred and twelve than we did in
nineteen hundred and eleven to send
the joy of His salvation to the nations
that sit in darkness, that they may
see the King in His beauty; for with
long weeping their eyes have grown
dim. Their needy conditions appeal to
us to send them the glorious gospel,
which will make a marvellous change
in their lives, and they too will rejoice
with us in the blessed hope. And as
we go on to finish the work in this
generation, let us toil with the sun-
light on our faces, and sing as we
toil:

"Joy to the world, the Lord will come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

DANIEL NETTLETON.