

AUSTRALASIAN RECORD



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

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Choose Ye This Day

Choose ye this day whom ye will serve,
To-day alone belongs to thee;
Another morn may never rise
Till waiting for eternity.

On Carmel's mountain prove thy God;
See Sinai and Moriah meet;
Behold the flash of Satan's fall,
And choose the master you would seek.

Thy will is sovereign to control
For good or ill thy work to-day,
To build with God or abide with sin,
And mid its chaos pass away.

Choose ye this day whom ye will serve,
E'en at the dawning choose your king;
Then weave the moments in a crown
To bring at eve as offering.

—WORTHIE HARRIS HOLDEN.

Help for the Tempted

WHY do you not cease from sin? You may overcome if you will cooperate with God. Christ's promise is sure. He pledges Himself to fill the office of personal intercessor, saying: "I will pray the Father." He who could not see human beings exposed to destruction without pouring out His soul unto death to save them from eternal ruin, will look with pity and compassion upon every soul who realizes that he cannot save himself. He will see no trembling suppliant without raising him up. He who through His atonement provided for them an infinite fund of moral power will not fail to employ this power in their behalf. He will impute to him His own righteousness.

Christ accepts the surrender of the soul. He has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. How is it that such an infinite treasure is not appreciated? In heaven the merits of Christ, His self-denial, and self-sacrifice, are treasured up as incense, to be offered up with the prayers of His people. As sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His life of perfect obedience. Our prayers are made fragrant by this incense. Christ pledged Himself to intercede in our behalf, and the Father always hears His Son. Pray then; pray without ceasing; an answer is sure to come.

But let me speak in warning. "If any man regard iniquity in his heart, the Lord will not hear him."

It is our privilege to avail ourselves of Christ's mediatorial influence. Let us then increase in wisdom and knowledge by praying much, being instant in prayer at all times, looking unto Jesus, the Author and Finisher of our faith. The name of Jesus must be in our hearts and fall from our lips. The eye of faith must behold the Lamb of God, which taketh away the sin of the world.

According to justice and retribution, God might have placed in the hands of His angelic ministers the vials of His wrath, to be poured out upon a rebellious world, to punish the inhabitants for their treatment of the

Prince of heaven. But He did not do this. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

Isaiah tells us who and what our Redeemer is: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Christ has two natures—the nature of man and the nature of God. In Him divinity and humanity were combined. Upon His mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a perfect humanity, combined with divinity; and by preserving each nature distinct, He has given to the world a representation of the character of God, and the character of a perfect man. He shows us what God is and what man may become—Christlike in character.

MRS. E. G. WHITE.

"HE that hath knowledge spareth his words: and a man of understanding is of an excellent spirit."

"Say, what is prayer? When it is prayer indeed,
The mighty utterance of a mighty need.
The man is praying who doth press with might
Out of his darkness into God's own light!"



When Duty Calls

"Go ye into all the world," the Master said,
"In every land. My messengers must tread

The path I tread, the way of life to show
To those who sit in darkness here below."

God's call comes only to the one whose heart
Is fixed to do His will, to act the part
Which duty shows, wherever it may be,
Who answers quickly, "Here am I, send me."

It may be that to wider fields He sends,
Where greater service to His purpose lends

Responsibilities before unknown —
The watering of seed by others sown.

If thus it is the Master's call has come,
Upon that one the Master lays the sum
Of burdens greater than before He laid,
Of burdens which erstwhile would have dismayed.

But in it all it is the Master's hand
Which guides His own, in home or
distant land;
And never does He call to wider field
The one to whom the world-need ne'er
appealed.

O let us follow in the path He shows,
With grateful hearts for all His love
bestows;
Stand in our lot, nor from clear duty flee,
And saying ever, "Here am I, send me."
—MAX HILL.

From Sydney to Norfolk En Route for New Hebrides

WE left Sydney on Friday, February 1, in the little steamer *Malaita*, bound for our new field of labour in the New Hebrides, staying at Norfolk Island *en route*.

The weather was delightfully calm and all that could be desired for sea travelling, and we made up our minds for a good trip; but our hopes were sadly disappointed, for before we had been at sea many hours, both Mrs. Carr and myself were taken with all the horrors of seasickness. The sea was not at all rough, but we suffered just the same.

We arrived at Lord Howe Island about midnight Saturday night, where we managed with some difficulty to get

on deck, and there we stayed for the rest of our journey.

Our steamer anchored out in a bay, and about eight o'clock in the morning two boats came out from shore and proceeded to take in cargo and passengers for the island. We had a stay of some hours here, so we decided to go ashore, and boarded one of the little sailing boats. After sailing about a mile we came to the landing-place, which is nothing more than a sandy part of the shore, and so here we had the experience of being carried through the surf on the backs of strong fishermen.

We were both very weak, and it was very slow work making our way up to the houses, but we managed it by resting along the road. However, we soon found a house where we obtained a plentiful supply of fresh milk and other foods that we appreciated very much.

We had a very pleasant visit with one named Mrs. Geo. Nicholls, where we obtained some fresh fruit, which we took on board with us. This island is thickly studded with tall palm trees, and we were told that it is the only place in the world where this variety grows naturally. The chief employment of the island is gathering the seeds of the palms, which are exported all over the world. We gathered a few of the seeds to take with us, and as the steamer by this time was ready to sail, we took our departure, leaving for Norfolk Island about 3:30 p.m. on Sunday.

Another three days on the water brought us to Norfolk Island, where we were intending to stay for a time. About eight o'clock on Wednesday morning the boats from the shore came out and took us on board, when we were taken to the landing stage.

On reaching the shore we were welcomed first by Uncle Stephen Christian (all the elderly folk are called uncle or aunt), who had spent some time at the sanitarium. He was down long before the shore boats came out, and when we landed gave us a hearty welcome. By this time Brethren Parker and Ferris arrived from the mission house, and gave us a good reception. We also met many of our island brethren and sisters, who were very cordial in their attentions.

After a brief rest we were driven to the mission, and here we have been made comfortable and at home by the kindness of Brother and Sister Ferris, also Brother and Sister Parker.

During our stay we have learned to love the dear people of Norfolk. They are so very good to strangers, and do all in their power to make them feel at home. We were expecting to spend a month resting here, but soon found so many in need of our help, both in medical and spiritual lines, that we have felt a burden for them and have been seeking to help them.

Two of our island friends have kindly loaned us a horse each, which enables us to get about among the people to a much greater extent than we could otherwise do. We feel very grateful to them for their kindness.

Brother Parker has been holding a series of public meetings twice a week since the beginning of the year, besides several cottage meetings regularly. Many of the people seem to give evidence of a desire to know more of the truth for these times, and we have been having some very enjoyable experiences amongst them.

Since my arrival I have been assisting Brother Parker in his public work, visiting many of the sick, also holding studies with several interested ones, from which I hope to see good results. On Wednesday evening last (March 13) I presented the subject of the Sabbath observance to a good audience in the Longridge Hall. There are many who see that this truth is God's message to them, and O, may they have courage to accept it!

Some have already started to keep the Lord's Sabbath, and we believe that God will yet give us many more souls in this place. Pray for us, dear friends, and for the work on this island, that God may cause the seed sown to spring up and bear fruit to His glory.

Mrs. Carr and myself are in excellent health and of good courage in the Lord. We send greeting to all our Australian friends.

H. E. CARR.

SMALL kindnesses, small courtesies, small considerations, habitually practiced in social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—*M. A. Kelly.*

"THE water of life is free, but we have to pay for the piping. Let us help to provide the necessary piping to get the living stream to the regions beyond."



Those Tent Meetings—No. 15.

(Concluded)

"Then they that gladly received His Word were baptized." Acts 2: 41.

When the meetings were near ended,
And all minds were deeply stirred,
An expression then was taken
In regard to what they'd heard;
All who fully were persuaded
It was truth without disguise,
As it had been shown by Scripture,
Were requested then to rise.

Now the tent was rather crowded,
Filled was every chair and seat;
But about two-thirds the people
'Rose and stood upon their feet.
Then they gave an invitation
Unto all who would obey,
To remain just after meeting,
When the rest had gone away.

Then when nearly all departed
(Ah, it was a goodly sight,
Though but seven had decided
They would walk within the light),
Happy voices joined the singing,
Humble forms did kneel in prayer,
Pleading that their names be written
In the Lamb's book, over there.

They resolved, with Jesus helping,
That from hence they each will try
So to walk that He can own them
At His coming by and by;
For the promised, coming Saviour
They are watching day by day,
Praying that the jagged edges
By His grace may smooth away.

As they all desired baptism,
Now they gathered on the shore,
Going down into the water
As their Lord had done before;
Ah, it was a gladsome symbol
(As they rose from out the wave),
Of the coming resurrection
From the lowly, gloomy grave.

Learn thou now a goodly lesson,
One in which a moral lies:
Do not trust to vain tradition,
Search the Word with open eyes.
Though the world despise, forsake thee,
Though the hosts of ill unite,
Go thou forward, e'er rejoicing,
In the great and wondrous light.

—M. B. DUFFIE.

A Foreword

CONCERNING the West Australian camp-meeting, official reports of this meeting will be forthcoming later.

The camp was pitched in the beautiful suburb of Cottesloe, about

four miles from Fremantle, and seven or eight from Perth. In front of the grounds, a few yards away, was the Swan River, spread out in silvery loveliness, and at the back the hill-sides were studded with gentlemen's residences, hid among stately trees and luxuriant foliage. The camp-ground itself was a peppermint grove, amongst the trees of which most of the dwelling tents were pitched. The ground was sandy, covered with a good grass sod, and the weather could scarcely have been better.

There was a good representation of our people present, and at night especially, the preaching pavilion was well filled, although but few from the neighbourhood came to the meetings. The outside attendance was not large at any time. The morning meetings, conducted usually by Pastor Lukens, were seasons of spiritual refreshing, enjoyed and appreciated by all who could attend them. One marked feature of all the meetings was the general regular attendance, and especially was this noticeable at the business meetings.

The interest taken in the Bible instruction at 9:15, the missionary meeting at 2:15, and the health lectures at 4 p.m. was such as to indicate a healthy spiritual life in the conference, and should certainly be a source of encouragement to those upon whom the Lord has laid the spiritual responsibilities and oversight of the work in West Australia. In harmony with the beautiful surroundings, a spiritual calm rested upon the encampment and affected every soul that came within its reach. Heartfelt praise, without one discordant note, ascended to God for present blessings, and for unstinted goodness during the year that has gone.

Among the young people—and West Australia certainly has more than its share of fine young men and women who will soon be a power in the work, if they will consecrate themselves to the Lord—there was a general revival, many yielding for the first time to the gracious invitations from the Lord. Of the eighteen candidates for baptism, the majority were youth, children of parents already in the truth. This is as it ought to be. Every year our young people should be gathered into the fold, and not one allowed to slip by unheeded. No surer or more satisfactory evidence than this could be obtained of the presence of the Holy

Spirit, and the out-pouring of the latter rain.

Dr. Ethel Heynemann, Pastor Lukens, and the writer were the only Union Conference labourers present. The hearty welcome and hospitality extended to us is characteristic of the West, and if the people benefited from our services in like degree to the pleasure and profit we derived from the visit, then certainly our long journey was not undertaken in vain.

West Australia is indeed a fine State, and the conference is vigorous and healthy. Pastor Baker, whose acquaintance I first made twenty-three years ago in the old Echo Office, and with whom I laboured seventeen years ago in Tasmania, and then later in New Zealand, is in charge of the conference. His hair is growing gray in the service of the Master for whom he and his faithful wife left their home in the United States twenty-four years ago. Associated with him is Pastor Hilliard, who, with Sister Hilliard, has laboured in the Australasian field now more than seventeen years. They also, uncomplainingly, have borne the burden and heat of the day. In Tasmania, where we first met, they faithfully laboured until eight years ago, when, after a year's work in Victoria, they came to this conference. Pastor C. P. Michaels, for many years a successful canvasser and conference worker in Victoria, also is here doing good work, with his old-time energy not abated one whit. He and Sister Michaels are well satisfied with their field of labour and appreciate the even and salubrious' climate of West Australia.

During the camp-meeting an aggregate of something over £500 was pledged for different departments of the work, and a large amount of literature was bought, including nine hundred and fifty of the new "Armageddon" pamphlets, to take home for distribution amongst relatives, friends, and neighbours. Although drought and other troubles have affected many of our country brethren financially, yet these were not allowed to be an excuse for abating their zeal in spreading the gospel message. Jehovah will respond with commensurate blessings to their labours of love and faith.

After the camp-meeting we visited the Darling Range School, and were present at the yearly opening. This institution is delightfully situated in the rugged hills, where abound mar-

vellous springs and sparkling water. The valleys are fertile and well-suited for fruit-growing. Brother A. Mountain, formerly from New Zealand, is temporarily in charge of the school, until Pastor W. J. Smith, also from New Zealand, arrives. Here also is Brother Ellis Behrens, farm manager, and Miss Kathleen Giblett, teacher, both from Avondale College.

Before embarking for South Australia, we had the privilege of meeting, for about an hour, with the brethren in the Perth church. The Lord has blessed them with a good company of Sabbath-keepers, and a beautiful little building in which to worship. May the Lord richly bless our dear people in West Australia from now until next camp-meeting, as He has in years gone by.

Our steamer is now nearing Adelaide, where we expect to land tomorrow, March 27, to attend the camp-meeting there, which will commence in one week's time.

GEORGE TEASDALE.

Pukekura Intermediate School

AFTER a long vacation of five months, planned so in order that the harvesting of the crops and the canning of the fruit might not interfere with the regular class work, as in previous years, the Pukekura School opened again on Wednesday morning, March 20, at ten o'clock. There was a fair attendance of students, almost all being boarding students. We were also glad to see so many of our brethren and sisters come in from the neighbourhood for the opening.

The whole congregation, consisting of teachers, students, and friends, joined heartily in the opening songs of praise to God. The special blessing of the Lord upon the school as a whole, the members of the faculty, and the students, was invoked by Pastor Smith.

Following a word of welcome to our student body by the writer, Pastor Cole delivered a stirring address, dealing upon the relation of education to the third angel's message. He reviewed the special messages God had sent to this world from its very beginning through such men as Noah, Moses, David, John the Baptist, and Luther, showing that each message was a reform message, and was necessarily educational in its charac-

ter. Particularly was this so in the days of the Reformation, when the reformers planted schools all through the country.

So it is with this last message. God has instructed us that schools should be established, that our young people should be educated and trained for a special purpose, the promulgation of this message to the ends of the earth, in order that God's perfect character might be developed in them.

Pastor Cole addressed a few words to the parents, exhorting them to stand by those in charge of the school, and ever to uphold the teachers before their children. A few words of advice and counsel were spoken particularly to the students, encouraging them to keep ever in mind the great object of education and the purpose for which they have come to the school.

This address was appreciated by all, and we trust that it will prove beneficial. We would particularly ask the readers of the RECORD to remember this school at the throne of grace, that divine wisdom might be given in planning for the advancement of the educational work in this conference. We are expecting other students to come shortly, and hope for a successful year.

Pastor Smith was with us on the opening day, having planned to leave for Auckland and thence to West Australia on the 25th inst. Pastor Cole has now located at the school, and will render efficient help from time to time as he is able.

J. MILLS.

Cambridge, N. Z.

Tasmania

AT a railway siding called Rhyn-daston, about the centre of the island of Tasmania, and something like forty-five miles from Hobart, on the main line between Hobart and Launceston, in a beautiful glen, sheltered on one side by a hop-garden of living green, we pitched our tent on January 10. On the following Sunday evening, Brother H. C. Harker and the writer opened the services with an attendance of over forty.

There being no town here, only a scattered population, we wondered from whence all the people came. But one is reminded of the huntsman who enters the forest in quest of game, when at the blast of his horn the stags

are seen running in all directions. So when the gospel trumpet is sounded, from their seclusion in the different parts of the hills and mountains, the people are attracted.

As nightly for two months we have upheld the truth for this time, the attendance has continued, and a good interest has been awakened and maintained. There have been many expressions of how clearly the Bible has been interpreted, and many have admitted that all they have heard is true. Notwithstanding all this, when exhorted to obey God, there are few who have the courage of their convictions, and are willing to do what they know to be right.

Nevertheless, at this juncture there are five who are keeping the Sabbath. One man and his wife, who have six children, another man who is a justice of the peace, and two women. There are others in the balance, whom we trust God will cause to come out on the right side.

At Stonor, about four miles from here, in a small school-house, on Sunday afternoons, we are holding meetings with a few who listen very attentively while the Lord speaks to them through His Word. We trust that here some souls will be led to give themselves to God, and His cause, and as a beacon light, to let their light shine, that amidst the darkness the glory of God may be revealed.

There not being any resident ministers in these parts to disturb the minds of the people, or to cause prejudice, we have been able to get all the truths clearly before them.

Although for the present many are holding back from the truth in abeyance, yet we believe later they will take their stand with the people of God; for they are not denouncing the truth, only do not seem to have the courage of their convictions.

We all are of good courage in the Lord, praising Him for His aid manifested through His Holy Spirit in our work.

A. H. ROGERS.

Wanted

A SABBATH-KEEPER for ploughing and other farm work; permanently if suitable. Three miles from rail. C. Burden, Curlewis, New South Wales.



Sabbath-school Conventions in New South Wales

ON the first three Sabbaths in March, Sabbath-school conventions were held in connection with the Sydney and suburban Sabbath-schools. Two sessions were held, one in the morning and the other in the afternoon.

The first, on March 2, was held at Wahroonga, at which place with the local members, the Sabbath-school members from Chatswood, North Sydney, Epping, and Hornsby met. Despite the fact that the morning broke stormy, with heavy rain squalls, the gymnasium at the sanitarium was well filled.

Without any announcement whatever, amid the murmur of voices and inattention that unfortunately prevails at most of our churches between Sabbath-school and the meeting following, the organist touched one note of her instrument, and by a crescendo movement introduced four voices which sang unseen, with measured tones, sweet and low, that reverential hymn :

"Be silent, be silent, a whisper is heard,
Be silent, and listen, O, treasure each word.
Tread softly, tread softly, the Master is here;
Tread softly, tread softly, He bids us draw near."

The effect of this hymn, sung as it was in but little above a whisper, was wonderful, and the audience, hushed and thoughtful, was prepared to bow their heads and uplift their hearts in prayer, as the ministers with the church elder, knelt in silent supplication for God's blessing upon the meeting.

The first paper, "Reverence and Order," drew the attention of all to the reverence and godly fear manifested by heavenly beings and holy men of old when in the presence of Him of whom it is written, "Holy and reverend is His name." No less holy is the place where God meets with His children to-day than was the ground whereon Moses and Joshua

stood, and which, because of the presence of the Divine, was holy.

And the hour to begin the Sabbath-school, how important; for the appointment "is as much with the Lord and with holy angels as with one another. The hour is of our naming. We should not show disrespect to these heavenly guests by having them await our tardy arrival."

The lesson on reverence was further impressed upon us by the recitation of a poem, a line or two of which reads,

"And shall not we, in this our day,
Regard the things of God
With due respect, and in His house
Walk softly with the Lord?"

"The More Thorough Study of the Lesson," was the title of the paper prepared and read by the Secretary of the Sabbath-school Department of our conference, Sister L. M. Bree. "Every lesson thoroughly studied, should be our aim. But if we would succeed in this we must set our faces as flint to the task of studying the Sabbath-school lessons; and never give up until the victory is ours." "We should feel free to draw information from any source at our command,—the *Sabbath-school Worker*, the Bible dictionary, the helps in our Teachers' Bibles, and from other reliable commentaries."

And take every opportunity to study the lesson. "A clergyman in Australia relates that one day he was riding in a railway carriage, and in the same carriage he noticed a well-dressed young lady reading the Bible. This was so unusual that he asked her if she would allow him to look at her Bible. 'Certainly,' she said, and handed him the Bible. He looked through it, but saw nothing striking about it except the title page. On the title page of most of our Bibles are the words, 'Appointed to be read in churches.' But on the title page of her Bible she had drawn her pen through the words 'in churches,' and instead of these words she had written the word 'everywhere,' so that on the title page of her Bible she had the words, 'appointed to be read everywhere.'"

At the conclusion of this paper, as we listened to the solo, "Give of Your Best to the Master," we could not help feeling to respond, which the whole audience did, by raising their hands in token of their resolve to more thoroughly study the Sabbath-school lesson.

The afternoon session, after the opening exercises, was introduced by a paper on "The Art of Teaching," by Brother C. H. Pretzman.

"As the highest preparation for your work, teachers, I point you to the words, the life, the methods of the Prince of teachers. . . . Reflect Him." Inwrought conviction, sympathy, simplicity, enthusiasm, and self-control are some of the attributes of the successful teacher.

"It is important that scholars should be made to remember; more important that they be made to understand; and most important that they be made to think." "But foolish and unlearned questions avoid." Christ imparted only the knowledge which could be utilized. To those who were so eager to pluck from the tree of knowledge, he offered the fruit of the tree of life."

The duet that followed this paper, "Teach Me That I May Teach," seemed to breathe the prayer that was upon our hearts as we thought of the responsibility of teaching the Sabbath-school lesson.

"Soul Winning in the Sabbath-school," prepared and presented by Sister A. L. Hindson, Secretary of the Union Conference Sabbath-school Department, was the last paper of the day, but by no means the least important. The thoughts presented in the preceding papers seemed but to lead up to the great theme of this paper—the saving of the soul—the great object of the Sabbath-school work.

"There should be much personal work done in the Sabbath-school. . . . The teacher should labour tenderly and earnestly for the conversion of his scholars."

"A minister was called to conduct the funeral services of a young girl who was a stranger to him. He went to her Sunday-school superintendent and asked, 'Was Minnie a Christian?' 'Really, I don't know,' replied the superintendent. 'She has attended Sunday-school for several years, and I have often thought that I would like to ask her, but never did.' Then the minister went to her teacher, and said, 'Was Minnie a Christian?' The teacher replied sadly, 'I don't know. I have often thought that if ever I got her alone, I would talk to her, but never did.' The minister then called upon the mother, and repeated the question, 'Was Minnie a Christian?' 'I don't know,' replied

the weeping woman. 'She went to Sunday-school, and I thought the teacher and superintendent ought to talk to her. I never seemed to be able to say anything to her on the subject.'

"This incident is but one of many indicating that while numbers are content to sow the seed, there are few who realize their duty as harvesters. Let us no longer sow the seed and expect to reap the harvest by and by. 'Now is the accepted time.'"

"Be with us, Lord, as forth we go, winning precious souls for Thee," was the sentiment of the quartette that followed the reading of Sister Hindson's paper.

The latter part of the programme provided time for the asking and answering of questions on the work under consideration, and for the expression on the part of any present as

"Rally then, rally then, stand by the school.

Why should it languish and die?

Rally then, rally then, stand by the school: Why should it languish and die?"

A. H. PIPER.



It Does Pay to Sell "Life and Health"

FOLLOWING we give the figures for our *Life and Health* sales for the month of February. Those who read the re-

February was considerably broken into by the camp-meeting, which all these workers attended. Now for the comparison:

During January the days worked numbered 45, while in February they were 43. The actual hours worked in January were 245, while in February they were 226½. The canvasses given in January were 983; in February 770. Subscriptions taken for January numbered 64½, and subscriptions taken in February were 76. Value of periodicals (single copies) sold in January was £9 7s., while in February the value of periodicals sold was £7. The total value for January was £20 12s. 9d., and for February £20 6s.

Thus by a careful reading and comparison it will readily be seen that the average figures for February are in advance of the figures for January,

MONTHLY SUMMARY OF PERIODICAL SALES FOR VICTORIA, MONTH ENDING FEBRUARY, 1912

Name of Periodical	Agent's Name	Territory	Days	Hours	Calls	Can.	Copies sold	Subs. Taken	Value of Subs.	Value Period. Sold	Total Value
Life and Health	Miss A. S. Griffiths	Hawthorn	19	76	133	421	153	47½	8 6 3	3 14 6	12 0 9
	Miss O. White	Glenferrie	7	34	72	113	27	2	7 0	13 6	1 0 6
	Miss A. M. Higgins	Auburn	4	57	7	51	38	17½	3 1 3	19 0	4 0 3
	Miss M. Robson		13	59½		185	66	9	1 11 6	1 13 0	3 4 6
			43	226½	212	770	284	76	£13 6 0	£7 0 0	£20 6 0

to what they had learned as a result of the convention.

On the second Sabbath, March 9, the same programme was rendered at Stanmore, although local help was utilized in some of the musical items. It was good to see this large church-building with all its seating capacity fully occupied with Sabbath-school members from Marrickville, Drummoyno, Woollahra, Ashfield, and Arncliffe.

The last convention of the series, held March 16, was at Parramatta, one of our oldest churches. The brethren at this place, who have been renovating their church, had worked hard to have it ready for the occasion. It was a closely packed audience, made up from the Prospect, Kellyville, Guildford, and Auburn companies, that gave attention to a similar programme as the one we have above described. As at Stanmore, some local help was used in the musical items. This was a very enthusiastic gathering, and as the concluding hymn was sung, all heartily sang its chorus:

port of this work for the month of January will doubtless remember that we had an advance of 6s. 9d. over the sales for February; and at first reading of the figures given below, they will probably consider that this work is on the decline.

We would like to remind our readers, however, that during the month of January our *Life and Health* workers had some advantages which they did not have during February. Brother F. C. Rampton, who was placed in charge of this work at its beginning, gave his whole time to help these agents during the month of January; but early in February he responded to a call from the New Zealand Conference, and so left the work that had met with such an encouraging beginning, with the result that our *Life and Health* workers practically stood alone during February, as no one has yet been appointed to fill the position made vacant by Brother Rampton.

Again, the month of January was clear from beginning to end, while

despite the apparent drop in the total sales.

We here give two or three extracts from letters received from our agents for *Life and Health*.

I have been enjoying the work very much, and have had fair success. One woman I met seemed anxious to know what we believed regarding justification by faith. She also spoke of the Sabbath, and although she seemed very shocked at the idea of not keeping Sunday, yet she seemed honest and earnest. I have given her name to Sister —, who is going to send her the *Signs*. I am hoping that some good may result from it.

Another woman who would not look through the book "Life and Health Prospectus" took a single copy when I said, "Well, if you don't care to look through the book, you wouldn't mind just looking through this single number," and grew interested enough to buy that and give a year's subscription. That was a lesson to me, as sometimes I feel like saying but little when the people do not seem interested.

I am anxious to see the new paper, and would be glad if you would post me one when they are ready, as they take so long to come by goods train.

Two afternoons I went to shops which I visited last month. I did not try much

for subscriptions, but found that I sold the single copies as readily as I did last time. I would like to go to these places where I have done well with every issue, and suppose you will have no objection.

Another writes :

I have met some very kind people. I went over to P— to try that district, but did not do as well as at Brunswick, so will continue in Brunswick. At P—, however, there were two much interested.

At Brunswick I met a poor woman with cancers on her face; she would not buy a book, but I was able to give her advice, and gave her a tract.

As we read these letters which come to us week by week, and note the various experiences our workers have, we thank God and take courage, trusting in the Saviour who has told us to sow the seed, for we know not "whether shall prosper, either this or that, or whether they both shall be alike good," and in the promise, "My Word shall not return unto Me void."

E. O. LONGLEY.



A Visit to the Cambridge Church-school

ON Monday morning, February 18, the Cambridge church-school reopened for this year. Although it was raining, nineteen children were present when the teacher opened the school. Pastor Smith was present and exhorted the children to heed the instruction of their teacher, learn their lessons well, and thus fit themselves for a place of usefulness in the Lord's work when they are older. It was my privilege then to speak a few words to the children. After attention was called to a few of the Bible characters, mention was made of Paul, one of the children stating that he liked to study his life, as he was such an earnest missionary. We then talked over a few things and found that it was our privilege also to be earnest missionaries even now whilst attending the church-school. The children were reminded of their promise to support Brother and Sister Howse in Samoa, and began to wonder what they could do to earn money for this work. After a few suggestions, the girls thought that, with the help of their parents and friends, they might make

a number of useful articles, which are always in demand, and find a ready sale for them. The boys thought they might earn something by having missionary gardens, missionary hens, missionary calves, and perhaps by selling some of our good literature. All felt very sure they could earn, in some way or another, at least three-pence a week for their missionary, and some felt they could earn more. A missionary money box will be supplied to each child, and we expect at the end of the quarter the returns will prove a very practical interest in missions.

L. M. GREGG,

Secretary of Young People's Work in New Zealand.

Notes of Victoria-Tasmania Young People's Work

AN officer of the Glen Huon young people's society is conducting a branch society, composed of the younger members of the society, and some outside children. The parents express their pleasure at the interest taken in their children, and allow them to save their pennies for our missions. One mother decided after a time to send her little ones back to Sunday-school instead, but they cried bitterly, and begged so hard to be allowed to go back to our meetings that consent was given. Last quarter they raised the sum of 30s., which was added to the young people's society offering for the quarter. I had the pleasure of visiting this Sunday-school, and greatly appreciated the good attention given, and the earnestness that was manifested by one and all. Could not more societies plan to hold similar meetings for children not of our faith in their localities?

I am now writing to ten young people and children not of our faith, and some of them write as regularly to me as do our own young people in the country. One of them has recently joined our Bible doctrine class.

On Sabbath, the 9th of March, one of our Victorian young people had the joy of witnessing the baptism of a coloured man, a native of Mauritius, whom the Lord had used her to bring into the truth. She first lent him *Signs*, and then "Great Controversy," praying earnestly all the time that he might accept the truth. He is an intelligent, well-educated man, speaking several languages, and for a long time he has been praying for more light. He is a steward on a boat that

trades between Melbourne and Mauritius, and took reading matter away with him on his last trip. On his return he had begun to observe the Sabbath. We hope that his wife and child will soon be with him in the truth.

The isolated young people and children are taking a great interest in missionary work. Nearly sixty of them reported or sent money last quarter. Thirty-seven took the Bible class examination, and thirty-two of these received certificates.

A little boy of eight joined our State mission band about two years ago, and since then has faithfully done his part. His home was some miles from a township, so he was not able to engage in all lines of work. At the beginning of last quarter he joined the Bible class, and learned all his texts faithfully. Just before Christmas several members of the family sickened with diphtheria. One night Leslie went down to his missionary garden, dug up his missionary potatoes and carried them to the house. That night he, too, was taken sick, and he did not leave the house again until he was carried from it to his last resting-place. The potatoes were sold after his death, and the money forwarded to me by an older sister who feels the bereavement very much, especially as she missed the privilege of giving her little brother his first Bible class examination. I believe that little Leslie loved the Lord, and hope that the other members of the mission band will meet him when Jesus comes.

A. S. HIGGINS.

Obituary

MUNDY.—Rose Mundy, born in Mooropna, Victoria, January 23, 1892, was drowned in the Mitchell River, Bairnsdale, February 25, 1912. Four young people were going for a row on the river, and as the young men were changing places with the oars, the boat overturned, and Sister Mundy was drowned. The sad accident cast a gloom over the whole town. Five years ago Rosie and her mother were among the first to keep the Sabbath in Mooropna, while the writer was labouring there. She leaves a father, mother, four brothers, and two sisters to mourn their loss, but they mourn not as others which have no hope. We trust that she will come forth glorified in the resurrection of the righteous. The funeral was conducted by the writer. Words of comfort were spoken at the graveside from the text, "Blessed are the dead which die in the Lord."

GEO. BURGESS.

Australasian Record

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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.

A TENT effort is being conducted at Kelvin Grove, a suburb of Brisbane. There is a good attendance and interest. Pastors Cady and Hubbard are connected with this effort.

PASTOR Fulton is planning to leave on his trip to Eastern Polynesia on Wednesday, April 3. He expects to be gone from Australia about ten weeks. During his visit to this part of the field the annual meeting of the Eastern Polynesian Mission will convene at Tahiti.

OUR next issue contains the week-of-prayer readings. It constitutes a double number, containing twenty pages, and hence there will be no paper the week following it. Our next issue after the week-of-prayer number will bear the date of April 29. We trust all will bear this in mind.

OWING to ill-health and the effect of his accident which occurred in February of last year, Brother W. E. Ward, who was in charge of our cafe in Wellington, felt it necessary to request a six months' leave of absence. This was granted, and Brother and Sister Ward have been improving this opportunity to visit relatives from whom they have been separated. From a communication recently received from Brother Ward we learn that he expresses thankfulness for improving health and hopes soon to be

in possession of his usual strength. We know that the friends of Brother and Sister Ward will be glad to hear this report of them.

A Definite Aim

"SUCCESS in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavour. Such an aim is set before our youth to-day. The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens the field of effort to every one whose heart Christ has touched."

Do you desire an education that will fit you for Christian service? If you do we will undertake to place you in a position to pay your way through the school at Avondale. We will give you the instruction and the practical help which will not only enable you to earn the means required for your education, but which will also at the same time enable you to gain an experience that, coupled with the education you will obtain at the school, will make you a competent worker in the cause of the Master and of humanity.

Write freely to the Union Conference Publishing Department, Warburton, and we shall correspond with you.

J. M. JOHANSON,
Secretary, Union Conference Publishing
Department.

Good News from Lord Howe and Norfolk Islands

LETTERS from Brethren Parker and Carr tell of good meetings on Norfolk Island. It will be remembered by readers of the RECORD that these brethren and their wives were to remain two months on Norfolk Island to cheer up our brethren there, before going on to their appointment in the New Hebrides. As the two months' term drew to a close we learned that the interest was growing, and that the workers were loth to leave. We accordingly cabled them to remain another month, and also delayed the shipping of the portable mission house we were to have sent to the New Hebrides.

We are glad, now that the third month is almost up, to hear that several souls have come to the light, and have decided to throw in their lot

with God's remnant people; and there are some others who are apparently on the deciding line. Since the letters giving the information arrived, we have received a cable from the members of the Norfolk company, asking for our workers to remain another month. Evidently the interest is good, and we thought wise that our workers should not leave it to hurry away to their field in the New Hebrides, especially that the hot, malarious season is perhaps not well over yet, so we cabled them to remain for one more month. While I am sure we are anxious to hear of the opening of the work in the New Hebrides, yet I feel sure that we are all rejoiced to know God is using our workers on Norfolk.

While our New Hebrides workers have been carrying on this good work on Norfolk, Brother Ferris has been relieved, to look after an interest that he much desires to follow up on Lord Howe Island.

This small dot in the Pacific of five square miles of land, and supporting a population of about a hundred souls, lies almost equidistant between Sydney and Norfolk, or about five hundred and fifty miles from Australia. All of the people on the island are, we understand, Europeans. Brother Ferris has had a good reception, and writes that he is having good meetings, having as many as sixty-five in attendance at some of the services. We are all glad of the good report. We regret that it will be necessary for Brother Ferris to return so soon to Norfolk, but no doubt he will be needed there to look after the new converts, and, of course, the burden of the work in Norfolk rests upon Brother and Sister Ferris. It therefore seemed advisable to us to secure, if possible, the services of a labourer for a few months from one of the local conferences, to go to Lord Howe to carry on the work. Accordingly, the New South Wales Conference was approached, and we were pleased to know that they could spare Brother and Sister Meyers for this important work. It was voted to send them, and although only a few days remain before the sailing of the steamer, they are getting ready, and before this reaches our readers, most likely, Brother and Sister Meyers will be on Lord Howe Island. Let us pray that God may be with them, and make their stay there pleasant and very profitable.

J. E. FULTON.