

AUSTRALASIAN RECORD



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

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Earth Growing Old

Earth, trembling with old age,
Proclaims her sure decay.
Read it on the Bible page,
And note it day by day—
How like a garment waxing old;
Soon God her drapery will fold.

We see her very old,
Once fertile, rich, and strong,
Now weakened with the toil,
And thorns thistles borne.
So heavily the curse does weigh,
As crime and sin mark her decay.

The blood of heroes slain
Has soiled her grassy sod.
And tears and groans and pain
Cry constantly to God;
And tho' His mercy long is lent,
Yet never does old earth repent.

Come Thou whose right to reign—
Has through the ages stood—
Come, and Thy children claim—
Take to Thyself the good.
Our yearning hearts are crying
Come—
Come and restore our Eden home.
—Mrs Pauline Alderman.

The Sin Against the Holy Ghost No. 1

SIN is the world's moral disease—the destroyer that has marred every landscape and withered all the flowers; that has filled the path of human life with thorns, and tainted the atmosphere we breathe with the pestilence. Sin has especially wrought ruin for man; it has filled his life with weeping, and his heart with fears, and under its power this old earth has

become a great cemetery, for "the wages of sin is death."

Sin is defined by Inspiration as "transgression of the law." 1 John 3:4. So then, in the widespread curse over the earth, we are brought face to face with Heaven's standard of right and the result of man's disregard of that divine rule. All that is contrary to that divine standard of rightness is "unrighteousness," and all unrighteousness is sin, because it is contrary to God's righteous law.

In the Old Testament, God's great moral standard is everything, and men and nations and characters are measured by it. In the New Testament, Jesus Christ, as the living law, is set forth, working out in His holy life the sublime example that men might be able to see righteousness, just such as the divine law required. And having set forth that law and its righteousness in human flesh, God henceforth condemned sin in the flesh, and hence everything unlike the character of Jesus Christ is sin. That character was the law in thought and action, and in just so far as human character to-day approaches the character of Jesus Christ, just so far does it conform to the law of God. Hence the changeless truth, "All unrighteousness is sin, and sin is the transgression of the law."

But sin has many and varied forms; and God's ten commandments represent the ten aspects under which it

may be classified. That law is the instrument or talisman by which God detects or measures sin in human life. It is contrary to all sin, hence Paul's statement, "I had not known sin but by the law." Rom. 7:7.

The sixth commandment is the divine decree that guards life, and anything and everything that tends to injure or shorten life is a violation of that law. By using the poisonous weed, known as tobacco, the smoker sins against that law that God has ordained to guard human life, just as the man who indulges impure thoughts sins against the law of purity, "Thou shalt not commit adultery."

It is utter folly for men to think that sin is an undefined something that cannot be measured. God knows its every proportion, and the heart of man may also know if it will. True, that great law, standing outside the man, becomes a law of threatening, but when written within the man, as required under the new covenant, every precept against sin becomes a promise of victory over sin. The man who through carelessness or wilful design steals the seventh day from Jehovah is just as much a thief in the sight of Heaven as the man who steals his neighbour's gold.

Every part, then, of that holy law forbids sin, and sin is in the violation of any part of it. And in this matter of transgression the whole world becomes guilty, for all have sinned and

come short of the character of God. A man may not commit adultery, but if he steal he has become a transgressor in the sight of Heaven just as surely as if he violated every precept of the decalogue. James 2: 10-12.

But while the Scripture recognizes a uniformity in the character of sin, it also sets forth, very clearly, the fact that there are two ways of sinning—sinning in ignorance, and sinning in rebellion. R. HARE.



My Life Work

What wilt thou have me do Lord ?

What wilt thou have me to be ?

Where wilt Thou have me to go Lord ?

These are the questions for me.

One little life I can yield Thee,

Gladly it's laid at Thy feet,

May I be true to my Saviour—

Make my surrender complete!

Where thou wilt have me go, Lord,

That is the country for me;

What Thou wilt have me do, Lord,

Life's sweetest guerdon shall be;

What wilt Thou have me to be, Lord,

Humble and loving and pure—

May I be found to Thy glory:

Seeking the things which endure.

Choosing the things that Thou
choosest,

Thinking Thy thoughts after Thee,
Joyfully witnessing, toiling—

This is the service for me!

Seeking the lost and the fallen,

Telling them Jesus has died,—

No other life-work so precious,

These are the joys that abide!

—E. May Crawford.

In Prison for Conscience' Sake

ON October 12, 1906, I entered military service as a recruit, and was brought before a court martial the first week, and sentenced to fourteen days' imprisonment for refusing to work on the Sabbath. On being referred to the text in the thirteenth of Romans, "Let every soul be subject unto the higher powers" (the officers did not mention the context during the hearing), I answered that when the laws of man conflict with the laws of God, as in this case, God is to be obeyed rather than man. At the termination of the above-mentioned imprisonment, as I still refused to work on the Sabbath, I was con-

demned by the court martial to a two months' imprisonment for having "persisted in disobedience." During this confinement I was subjected to further punishment nearly every week for attempting to observe, while there, the commandments of the great God in an upright and earnest way. But, O, great was the joy that I experienced during this imprisonment! Surely I could often testify with the Psalmist: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

Having returned to the troops, under guard, on February 15, 1907, I was again arrested on account of the same disobedience at the beginning of the Sabbath, and after three months' imprisonment on trial, was again sentenced to three months in the fortress. This term was somewhat prolonged for disregard of discipline. But in spite of all this, my joy in the Lord was great, and with it was mingled the joy in the thought that I was, according to my conviction, suffering for the truth's sake. At the expiration of this sentence, I returned to my regiment, but was again sentenced to seven months; later another six, and then still another six months' imprisonment, and transferred to an inferior class in the military service.

During this time many attempts were made to render Sabbath-keeping as unpleasant as possible, so that I would give up the idea, by taking all work from me for periods of eight, ten, and twelve days. This is a severe trial,—without any occupation whatever, and completely isolated,—and without God it would have been almost enough to drive one to despair. Even this was not enough. According to the direction of the law, a stay of six weeks in a lunatic asylum followed, for a medical examination as to whether my mind was in a good condition or not. After the doctor's testimony had been handed to the court martial,—where no less than forty-eight cases were being tried,—I was sentenced to one month's imprisonment for each time I had refused obedience to duty, making a total of four years, since my understanding was declared to be in normal condition.

On the nineteenth of March of the same year I was sentenced to still another year's confinement. After two months, however, I was declared unfit for military service by the commander-in-chief, after the doctor of the

fortress had examined my blood; but I had still to serve my time in a civil prison. It is true the difficulties in this struggle of faith were much less in the civil prison than in the military. It was, however, a strange treadmill of daily life. Occupied as a military tailor, one day was exactly the same as another, except the Sabbath, and I was surrounded with severe critics on the points of our glorious truth, having jest and contempt on the one side and a kind of sympathetic laughter on the other. However, my inner feelings were always those of joy at having the privilege to suffer for righteousness' sake, knowing that our Lord and Saviour had done much more for me. Added to this, thanks be to God, was the assurance that when God considered the hour come for me to be freed from prison, I should surely be delivered by His grace.

On October 24, 1911, a despatch was received from the office of the commanding general, as a response to a request on my part for grace. What indescribable joy when I read, "To be dismissed"! It was a slight foretaste of the joy described in Psalm 126, and "we were like them that dream." My five years in prison, filled with rich experiences, now lay in the past.

As a closing word, let me say: I should not wish to have missed the days that I spent in prison, dreary and comfortless as they often seemed to be. The great God, who also notices the slightest thing, always gave me to understand that as long as we trust in Him and do not rest on the loose sands of human opinion, He will help us to succeed in getting nearer to the heavenly goal, which is the prize of the high calling of God in Christ Jesus. May the Lord grant us all, who call ourselves Christians, the power of His Spirit, that we may practise true, positive Christianity.

J. MUEGGE.

Straits Settlements

WE have had the pleasure of baptizing ten more candidates at Singapore. This took place in the sea, and most of the church members were present to witness this happy event, which signifies a living and a growing company at Singapore. An organized church means an organized work, and all are trying to do their part in helping on the good work.

The numerous children we have are characterized by their love for mission-

ary work. The Sabbath-school is our missionary training school, and all the members of the Sabbath-school are also members of the missionary society. I have several times recently counted from one hundred and four to one hundred and ten present at the 8 a.m. Sabbath-school service. The work here is truly moving forward, for which we praise the Lord.

It is seven years and nine months since my wife and I entered Singapore to find jewels for the Master's crown. The devil, the world, and the clergy have put forth superhuman energy to prevent this; but perseverance and faith in the message we bear has rewarded us in at last seeing an established work in central Orient. Although in the history of the work in this field there has been much uncertainty as regards labourers and leaders, yet the Lord has given us grace to stand by the work from the beginning.

In Kuala Lumpur, where Brother and Sister Montgomery have been labouring for one year, there are several Tamils convinced of the truth and who come regularly to meetings. None have yet stepped out by faith to keep the Sabbath, but we are expecting them to do so before long. Brother and Sister Montgomery have now been called to Singapore, as Brother and Sister Hungerford are returning to Australia, while myself and wife are already on the steamer en route to America, where we expect to be until the close of the next General Conference; at which time, if it is the Lord's will, we hope to return again to our work in Malaysia. We have sent Brother and Sister Duckworth, converts of Singapore, to take up the work at Kuala Lumpur.

As we called at Penang two days ago, I was glad to find that the interest begun by my three days' visit there one year ago had not abated, and we felt a longing to be at work to establish a church in that city.

British North Borneo has also a lively interest started among the Chinese by one of our Singapore young men, and some have begun to keep the Sabbath. I hope to visit and open up mission work there upon my returning from America.

G. F. JONES.

NEVER think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—*Buffon*.



Islands of the Pacific,— Origin and Population

As we travel over the waters of the great Pacific we pass thousands of islands, large and small, which in general are clustered together in groups, from a few in number to hundreds. We wonder at their existence, construction, and population, so far removed from civilization, and yet forming little worlds in themselves; each group having its own language, customs, government, and religion.

The questions often arise in our minds, "What is their origin?" "And how have they been populated and by whom?"

To the first question, this scripture found in Deut. 32 : 7, 8, would seem to apply, "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders and they will tell thee. When the most High divided to the nations their inheritance, when He separated the sons of Adam He set the bounds of the people according to the number of the children of Israel." Before the flood the land was gathered together in one place and the waters in another. But during the flood the waters encroached upon the land, breaking up its surface, and leaving large expanses of water between. But all this has been in the providence of God, and Babel testifies that God would not have all the people gather together in one place. God has taken this means to separate the human family into small communities.

To the second question, "How have they been populated and by whom?" I can do no better than to quote from the "Life of John Geddie, D. D."

"The islands of the Pacific are arranged in two great divisions—Eastern and Western Polynesia. These are separated not only by their geographical position, but by their inhabitants. The only exception to this is New Zealand, which, though by its position connected with Western

Polynesia, is inhabited by a race similar to those which inhabit the eastern islands. Eastern Polynesia embraces all the islands eastwards of the Fijis, where the two races seem to meet, and northwards to the Sandwich Islands, thus embracing, besides these, the Society, the Austral, the Samoas or Navigators, the Friendly, and the Hervey Islands.

"Western Polynesia includes all the islands from the Fijis on the east to New Caledonia on the west and south, and northwards to the large islands in the neighbourhood of New Guinea. This division includes New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Britain, New Ireland, New Guinea, and others. These islands, in their number, size and population, greatly exceed those of the other division.

"The two great divisions of the Pacific Islands, as just mentioned, are inhabited by two distinct races of people. They have, indeed, many features in common, yet both in physical conformation, colour, language, and habits they show evidence of a distinct origin. The inhabitants of Eastern Polynesia are allied in all these respects with the Malay race. They have large and well-moulded frames, skin of a light copper colour, hair fine and glossy, with a Malay countenance. The inhabitants of Western Polynesia, again, are more allied to the negro race, having very dark skin, with curly hair and somewhat of a negro cast of countenance. To them has been given the name of the Papuan or Austral negro race. More recently, the title Melanesian has been adopted, and is now most commonly employed."

"The origin of these races," Mr. Geddie writes, "is an interesting subject of inquiry. It now admits of absolute demonstration that the copper-coloured, or superior race, are of Asiatic origin. They belong to the same family as that which peoples the East Indian Islands. The Samoans, indeed, trace the origin of their race to a large island situated to the northwest, called by them Puloto, or Buroto. Now, the eastmost island of the East Indian Archipelago, inhabited by the Malayan race, is Bourou, or Booro. It lies between Celebes and Ceram, and is inhabited in the interior by Papuans, and on the coast by Malays. The correspondence between the language spoken by the

Malays and the several dialects of the Polynesian tribes likewise proclaims a community of origin. And if more evidence is wanting, we have it in their conformation, colour, character, and customs. The progenitors of the present Polynesian tribes either left their original places of abode, influenced by the spirit of adventure, or else, as is more probable, they have been driven from their native shores in their frail barks, and been wafted by unpropitious winds to some forlorn island, and then spread from group to group. It is easy to conceive how the Malays, departing from their own coasts and following the several chains of islands with which the Pacific Ocean abounds might have eventually reached the several groups where their descendants are now to be found. I met on the island of Efate, Sualo, a Samoan chief, who, with a number of others, was about twenty years before blown off from his native shores, and after a voyage of 1,500 miles in a canoe, landed on one of the northern islands of this group.

"The history of the negro race is not so clear as that of the Malays. It may be found that the origin and subsequent progress of the negro and Malay races inhabiting the islands of this great ocean are very similar. It is well known that the islands of the Indian Archipelago contain two races distinct in their origin, language, appearance, character, and customs, and irreconcilably hostile to each other—the Malay and black races. The former of these races is superior to the latter, and usually occupies the shores and finer parts of these regions, while the latter takes refuge in the interior. Now, if we leave the Indian Islands, and take a south-easterly direction until we reach the Fijis, both races may be found on the chain of isles which intervenes between these two points. On some islands both races exist in a distinct state; on others an amalgamation has taken place; and here and there an island may be found inhabited either by one race or the other. At the Fijis a separation has taken place, and while the Malay race has gone eastward alone, the other has chosen a westerly course; and if we go as far westward as New Holland (Australia), we find the negro what he is in the islands that have given birth to the race."

C. H. PARKER.

"SATAN's hellish arts are masked."



"I've found a friend in Jesus, He's everything to me,
He's the fairest of ten thousand to my soul;
The Lily of the Valley, in Him alone, I see
All I need to cleanse and make me fully whole."

An Ordination Service

ONE of the recommendations passed at the late Union Conference council was that Brother C. H. Watson, who has laboured for the last year or two in the Victorian Conference, should go to Queensland and take the position of president of that conference. It was also voted that he should be ordained to the gospel ministry. Though Brother Watson at first hesitated, on account of his lack of experience, to take such a responsible position, he did not delay when he became satisfied that the call was from the Lord. On Sabbath, September 14, the solemn ceremony of setting apart this dear brother to the work of the ministry was performed at the Windsor (Melbourne) church, Pastors Lukens, Woods, and the writer being the officiating ministers. Two days later he took the train with his family for his new field of labour.

Brother Watson has won the confidence of all his brethren in Victoria, who are sorry to lose him from that field; but they recognize the fact that our conferences should be officered by men of God, who also have physical strength and energy. The prayers of Victorians will follow Brother Watson to his new field. E. H. GATES.

A Rich Harvest from Faithful Seed-Sowing

THE following, from an early experience in seed-sowing by Sister Belden, now on Norfolk Island, is taken from a private letter, and is passed on to our readers with her permission. How far-reaching and prolific has been the harvest from the faithful seed-sowing in that one effort! Let us remember this experience when tempted to yield to

our natural inclination, and be willing to sacrifice ease and comfort that the light may be given to others:

Perhaps you noticed in the *Review and Herald* the sailing of C. L. Bowen in the *Cedric*. He is my grandson, and goes to the mission in Africa where Brother Sturdevant is labouring. In the week-of-prayer readings it was stated that Brother Sturdevant would not take a rest, because the people had been waiting so long for the light. He will find good help, I think, in my grandson and his wife.

T. E. Bowen, who writes frequently for the *Review*, is his uncle. I knew him when he was a little boy, and little thought how he would develop. I think I will tell you a little in connection with their accepting the truth. I moved into the neighbourhood where his father lived. As there were no Sabbath-keepers, I began to give out reading matter, and talked to the people, until they became so interested that they wanted a minister to come. So I wrote to Pastor R. F. Cottrell, with whom I was well acquainted, and asked him to come to my assistance. He wrote me that he was just recovering from typhoid fever and was unable to come. I waited a while and then wrote to him again. He counselled with Pastor J. N. Andrews about it, and he told him that he did not think he was strong enough to stand the strain. He feared that he would break down. I waited a while longer and then wrote again. He had told his wife that if I wrote the third time he would think that it was his duty to go; so he packed up and came. When I saw how feeble he was, I was afraid, but we both prayed a great deal, and he commenced a course of lectures.

I attended every meeting, although I had to walk three-quarters of a mile to the school-house and the same distance home again, and often was so tired before I started that I longed to retire; for I used to weave rag carpets through the day. But I felt that I must go and hold up his hands and sing. The result was that several families embraced the truth, and amongst them were the Bowens. T. E. Bowen has a sister who is a nurse and a Bible-worker. There was a family of Carrs, also, one of whom is Pastor Carr, President of the Western New York Conference, and his sister is a nurse.

A young man and his wife by the name of Thurston also came out. He became a minister—Pastor S. Thurston, in California. His wife was also a Bible-worker, and their son is Pastor H. P. Thurston, President of Arizona Conference. Now my grandson and his wife from the same church have gone to Africa. Do you not think I have reason to rejoice and feel amply repaid for the little work I did and the sacrifice of ease I made at that time? There are nine workers from that little church, Randolph, Western New York. I look back on those meetings as the brightest experience of my life.

FERVENT prayer, humility and earnestness must be combined with God's help; for human frailties and human feelings are continually striving for the mastery.—*Testimonies*.



Our Work

There's a work for you and for me to do;
Will we do it?
The work may be small in the eyes of men,
But 'twill not be forgotten when Christ comes again,
And the welcome "Well done," will be ours then,
If we do it.

There are seeds of truth for us to sow;
Will we sow them?
Beside all waters, with bountiful hand,
And fully obey the Lord's command,
By sending His Word to every land,
Will we sow them?

There are fainting hearts for us to cheer;
Will we cheer them?
As we journey along life's rugged way,
Where shadow and sunshine alternate play,
Till breaks the dawn of eternal day,
Will we cheer them?

There are waiting hearts for us to teach;
Will we teach them?
Hungering and thirsting God's will to know,
And praying that He would knowledge bestow
Of His will and Word, and their fullness show;
Will we teach them?
MRS. NELLIE. M. HASKELL.

Monthly Summary of Australasian Canvassing Work

South Australia

AUGUST, 1912

Practical Guide to Health—	Hrs.	Ord.	Value
W. Bowbey	65	17	£17 7 6
J. W. Parsons	143	26	26 15 0
<i>Desire of Ages—</i>			
F. Masters	141	42	39 10 0
<i>Patriarchs and Prophets—</i>			
A. T. Start	189	57	40 10 0
Miss E. Mundy	60	17	13 5 0
<i>Daniel and Revelation—</i>			
J. van de Groep	7	4	2 5 0
<i>Bible Readings—</i>			
Miss D. Hoepner	101	45	34 8 0
<i>Christ's Object Lessons—</i>			
Miss A. Turner	2	3	1 16 6
<i>Miscellaneous --</i>			13 5
Helps sold by Agents			12 13 1
	708	211	£189 3 6

Victoria and Tasmania

AUGUST, 1912

Christ's Object Lessons—	Hrs.	Ord.	Value
Miss Robson	76	11	£6 10 6
A. Robinson	43	22	13 6 0
A. Chesson	118	82	49 6 0
Miss Gaskin	94	29	17 14 6
S. Gall	75	25	15 12 6
W. Robson	21	2	1 6 0
Miss Wadsworth	39	9	4 19 6
<i>Great Controversy—</i>			
J. W. Kent	23	24	15 7 6
N. Woods	32	12	8 4 6
A. Bullas	31	7	6 16 0
<i>Heralds of the Morning—</i>			
Miss M. Armstrong	86	48	20 12 0
F. A. Clark	120	35	18 16 6
H. Swan	109	31	19 13 0
W. Armstrong	21	21	10 4 6
Miss Pascoe	37	15	5 17 6
W. Burgess	7	7	5 10 0
<i>Practical Guide to Health—</i>			
Mr. & Mrs. Tank	77	28	28 0 0
P. Lloyd	183	66	66 0 0
J. Moore	144	55	58 0 0
H. Stacey	48	51	15 0 0
J. Diverall	101	26	17 7 6
C. Fisher	12	4	4 7 6
F. Vicary	47	7	7 0 0
G. Webb	64	36	32 5 0
F. Gall	7	4	4 7 6
<i>Seer of Palms—</i>			
M. Wilson	59	49	29 19 6
C. Stafford	25	13	7 17 6
Helps sold by Agents			23 17 6
	1644	716	£350 13 6

New Zealand

AUGUST, 1912

Christ Our Saviour—	Hrs.	Ord.	Value
C. E. Reynolds	53	35	£11 7 6
Miss Hodgetts ... ..	...	1	4 6
<i>Coming King—</i>			
W. Chidley	18	9	3 5 6
<i>Desire of Ages—</i>			
F. Byford ... ..	...	4	3 0 0
C. E. Reynolds ... ..	...	1	1 0 0
<i>Daniel and Revelation—</i>			
Miss Hodgetts ... ..	...	1	12 6
<i>Great Controversy—</i>			
J. Coutts	103	26	21 8 0
F. Byford	72	22	14 7 0
G. H. Edwards	44	12	8 8 6
Miss Hodgetts	66	46	38 3 6
G. Hare	110	18	14 0 0
H. Kirk	68	49	35 7 0
H. Letts	72	21	15 7 0
Mrs. H. Letts	31	12	10 17 0
J. Wordsworth	122	37	45 6 0
D. N. Johnston	120	70	59 16 6
Mrs. D. N. Johnston	14	6	3 17 6
Miss F. Knowles	44	13	11 2 0
J. Pascoe	93	25	17 12 6
R. H. Tutty	88	33	21 10 6
W. J. Redhead	19	2	1 5 0
G. F. Hansford	68	45	36 3 6
G. H. Wordsworth	36	27	22 3 6
<i>Practical Guide to Health—</i>			
J. L. McFarlane	28	12	12 0 0
J. J. Watkins	53	32	33 2 6
J. Ivey	74	47	48 17 6
T. W. Graham	121	44	48 17 6
<i>Patriarchs and Prophets—</i>			
Miss F. Knowles ... ..	...	1	16 0
<i>Miscellaneous—</i>			
Helps sold by Agents	78	20	19 3 6
Helps sold by Agents			11 12 3
	1595	691	£570 14 3

New South Wales

AUGUST, 1912

Practical Guide to Health—	Hrs.	Ord.	Value
J. Eggins	113	27	29 12 6
F. Hedges	128	9	12 9 0
<i>Great Controversy—</i>			
W. E. Prees	75	10	6 6 6
L. W. Davey	46	37	26 2 6
W. J. Stevens	98	29	25 1 0
W. H. Stevens	114	41	33 12 6
<i>Christ's Object Lessons—</i>			
H. S. Cozens	122	47	20 18 0
<i>Christ Our Saviour—</i>			
W. E. Prees ... ..	...	10	2 5 0
<i>Patriarchs and Prophets—</i>			
F. Holland	37	15	10 4 6
<i>Bible Readings—</i>			
F. W. Foots	155	59	32 3 0
A. W. Chelberg	63	16	9 2 6
<i>Heralds of the Morning—</i>			
A. E. Liston	52	14	9 4 6
W. E. J. Clarke	104	37	22 7 6
A. Munson	105	60	42 19 0
A. Mountain	135	73	51 10 0
<i>Other Books—</i>			
F. Holland ... ..	...	3	2 12 6
Helps sold by Agents			23 10 0
	1347	487	£368 11 6

Queensland

AUGUST, 1912

Practical Guide to Health—	Hrs.	Ord.	Value
H. C. Bonney	93	64	£82 15 0
F. L. Bonney	133	115	143 17 6
C. F. Hodgkinson	96	32	39 2 6
T. A. Driver	93	98	116 15 0
F. Allbon ... ..	...	16	16 7 6
P. Joseph	54	12	13 17 6
G. S. Joseph	64	8	9 10 0
W. R. Lamb	100	57	78 7 6
<i>Desire of Ages—</i>			
Mrs. K. M. Newley	158	12	26 12 6
Helps sold by Agents			2 0 0
	791	414	£529 5 0

Totals for August, 1912

	Hrs.	Ord.	Value
New South Wales	1347	487	£368 11 6
New Zealand	1595	691	570 14 3
Victoria and Tasmania	1644	716	350 13 6
South Australia	708	211	189 3 6
Queensland	791	414	529 5 0
	6085	2519	£2208 7 9

Luther's Tribute to Printing

THE art of printing was discovered just a few years before the birth of Luther, "the friend of the booksellers," as he was called. His appreciation led him to say, "Printing is the latest gift by which God enables us to advance the things of the gospel."

If we would follow Jesus, we can not restrict our interest and affection to ourselves and our own families.—*Testimonies.*

Satan's Masterpiece of Destruction

SATAN separated himself from God, and selfishness became the law of those who placed themselves under his leadership. He came to this earth, and entered upon the work of conforming all things to himself. He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be.

To a large degree Satan has succeeded in his plans. Through the medium of influence, taking the advantage of mind upon mind, he prevailed upon Adam to sin. Thus at its very source, human nature was corrupted. And ever since then, sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin.

Mutual dependence is a wonderful thing. Reciprocal influence should be carefully studied. We should find out without doubt on which side we are exerting our influence. When placed on the side of right, influence is a power for God; when placed on the side of evil, it is a power for Satan. One human being under Satan's control becomes a means of temptation to another human being. Thus evil grows into immense proportions.

Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, the wheat, and also other things given by God to man as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale.

Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy, he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This habit, which has no foundation in nature, has destroyed its millions, yet it is indulged by high

and low, rich and poor. Too often those appointed to guard the interests of the people are under the power of this appetite.

Not only is the evil of intemperance allowed and sanctioned in Christian lands, the curse is carried to heathen nations. Poor, unenlightened savages, ignorant of God, are taught to ask for liquor. So hardened have professed Christians become that they care not that the liquor curse is introduced into the dark regions of idolatry.

No man liveth to himself. Consciously or unconsciously he is influencing others, either for good or evil. If for evil, his influence accumulates evil; if for good, it strengthens good. Not only do those human beings who give themselves up to work evil, breathe the deadly infection of the time preceding their time; they add to the deadly influence their own disease, to the injury of those who come after them. But when men are guided and controlled by the power of the Holy Spirit, there goes out from them an influence that is a savour of life unto life.

MRS. E. G. WHITE.

Missionary Visits

Two sisters left home early one morning to sell some papers. The eldest was anxious to canvass her territory as quickly as possible so as to get back to her cosy home to finish an interesting book she was reading. She returned home early, with more than half her papers unsold, and looking very disconsolate. In answer to her mother's enquiry she explained that the people did not care for the papers, and that the women were too busy to be even civil to her.

The younger sister came home several hours later. All her papers were sold, and she looked very happy, as she exclaimed, "Oh mother, I have had such a lovely day! When I reached Mrs. Naylor's I found her very busy. You know, mother, she has to earn her own living, and with all those children she finds it hard to do all her work, sometimes, so I darned stockings for her for half an hour, and then helped her with the children. She was so grateful, and she said never to miss calling, as she took the *Signs* and *Good Health*."

"When I came to Mrs. Outram's I found her with a severe headache and not able to do her work. I said 'I am

strong and well able to help you, please let me.' I looked about and soon found an apron, and in twenty minutes I had the dishes washed, the floor swept, and the chairs in order. She was very pleased, and said as her head was much better she would be able to sit down and study my papers for awhile. After saying good-bye, I went on to Mrs. Timmin's. 'Dear me,' said she, 'what time have I for reading papers? From morning till night I am kept busy. Why, I have scarcely time to speak to you.' I said, 'Well, if you will let me help you I will be glad.' She protested, but I insisted, and so we came to terms. The children were her biggest worry, so I sat them facing one another in their home made cart and took them with me for a walk. They were delighted. I took charge of them for an hour, and sold five *Signs* and three *Good Healths* to people on the road. When I again reached Mrs. Timmin's the babies were fast asleep, most of her work was done, and she was very happy. She was pleased to have some of our papers, and asked me to send her a little book she is interested in.

"My next place to visit was about half a mile further on, where I found a Mrs. Griddles. She had a bad cold, so I gave her some treatment. Her head was greatly relieved, and she intends to continue the treatment until she is quite well. She readily took the papers and gave a twelve month's subscription for the *Good Health*."

"I had only four papers left, and these I disposed of in the stores."

"Oh mother, I do want to be a missionary. Why, it is just lovely to help others."

Reader, there is joy in the Master's service. He improved every opportunity to do good. He is our example, so let us never "grow weary in well doing." Our experience will then be like His. "And it came to pass, that when Jesus was returned, the people gladly received Him, for they were all waiting for Him." Luke 8:40.

ANNIE AUBREY.

As SHIPS meet at sea a moment together, when words of greeting must be spoken, and then away upon the deep; so men meet in this world. And I think we should cross no man's path without hailing him, and if he needs, giving him supplies.—*Henry Ward Beecher*.

How to Reach Two Hundred Thousand Persons with the Message

THE problem how to reach a large number of persons with the message in a short time is always a most difficult one, and to accomplish such a work means a continuous, systematic effort. We feel confident, therefore, that every Seventh-day Adventist will be glad to know that definite plans are being formulated at the present time, so that the third angel's message can be given to at least

TWO HUNDRED THOUSAND PERSONS

with but very little expense and effort. Of course, to make this work successful it will be necessary to obtain the hearty co-operation of every member in our Union Conference, but the plan is so simple that it will come as a surprise to all.

We are not prepared at the present time to present the plan in detail, but will only say that it is one that is bound to be successful. So brethren and sisters, let us be ready to do our part when the call is made for a *united effort* in the near future. This special campaign will be carried into every State in the Commonwealth as well as the Dominion of New Zealand. Every man, woman, and child will be able to have a part in this grand effort, so none need feel that there is nothing for them to do. Let every one remember the words of our Captain: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Further particulars of this plan will be given in the near future.

Circulation of the Australasian Record

Conference	1912	Members- ship	Memberships to each copy
New South Wales	321	1182	3.68
New Zealand	149	570	3.82
Queensland	81	344	4.24
South Australia	100	345	3.45
Vic.-Tas.	218	1088	4.99
West Australia	108	431	3.99
TOTAL	977		4.03
Mission Field and Foreign	49		
Tot'l Paid Subs.	1026		
Exchanges and Free Copies	91		
Tot'l Circulation	1117		

"It takes the entire man to make a valiant Christian."



Little Love-Tokens

God oft times hides His love in little things
To win cold, earth-bound hearts, too
weak to rise
To heights revealing the great Sacri-
fice.
He folds it in some lowly flower that
springs
Beside the road, darts it on sudden wings
Of a lone bird down flashing from gray
skies.
Paints it in mosses, and, with myriad
dyes,
On ripple that to brooks a stray breeze
brings.
It beams in a child's smile, from faces dear
Looks wistfully, clasps in a friendly
hand.
In snatch of song or kindly word of cheer
Utters its sweet, mysterious command.
God grant that with dull ear and blinded
eye
His small love-tokens we may not pass by!
—Emily A. Braddock.

Missionary Volunteer Reading Course

TO OUR YOUTH: Are you a member of the Reading Course? If not, why not? It is for your benefit, and will tend to your eternal salvation.

"Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly: 'I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service.'"

"The religious experience is to a great degree determined by the character of the books you read in your leisure moments. If you love the Scriptures, and search them whenever there is opportunity, that you may come into possession of their rich treasures, then you may be assured that Jesus is drawing you to Himself."

I believe every young person in our ranks desires to develop a character that will fit him for the heavenly courts. I believe many have not known how to obtain that development of character. The Missionary Volunteer Reading Course will do a great deal for such.

Many might not have joined this course on account of the expense attached to it in the purchase of books. The plan suggested in last week's RECORD will enable every one to overcome that difficulty. Look up the plan, and do not neglect to put it into operation immediately.

A. E. HODGKISON.

Obituaries

FAIR.—Albert Wallace Fair, after an illness of only one week, died of double pneumonia in the Auckland Hospital, September 4, 1912, aged 30 years. Brother Fair was born in Tasmania and came from Launceston to Auckland about eighteen months ago. He took a lively interest in the progress of the truth, and died trusting in the Lord. He suffered intensely, but seemed fully resigned to the Lord's will. He leaves a wife in delicate health and four little children to mourn their loss. At the graveside words of comfort from the Book of comfort were given by the writer to the sorrowing ones, who sorrow not as others that have no hope.
W. H. PASCOE.

DEAL.—Elizabeth Deal, a resident of Lismore, New South Wales, died at Murwillumbah, Tweed River, on Monday evening, September 9, aged 65 years. Sister Deal accepted this glorious message twelve years ago through the efforts of Brother F. Paap. Ever since that time she has been a faithful member of the remnant church. On Wednesday at noon, September 11, our dear sister in Christ was laid to rest in the Murwillumbah Cemetery, there to await the call of the great Life-giver. The service was conducted by the Rev. G. Hart, the Presbyterian minister, who drew special attention to the comforting words of 1 Thess. 4:13, 14. Sister Deal had been a great sufferer for fifteen years, and now she rests in peace. "O death, where is thy sting; O grave, where is thy victory."
J. EGGINS.

WILMSHURST.—On Friday, September 6, 1912, Sister Wilmshurst of Lower Hutt fell asleep at the age of forty-seven years. She accepted the truth about twenty-one years ago, and united with Petone Church. Sister Wilmshurst suffered from acute asthma for many years, but towards the end complications set in which hastened her death. Our sister leaves a husband and two sons to mourn their loss. Though she suffered intensely at times and was confined to her bed for many months, all who visited her during her illness testify to her patience and trust in Jesus. She had no fear of death, for the Word of God was her stay and comfort. The resurrection promises were presented and words of comfort spoken by the writer to the sorrowing relatives and a large gathering of friends assembled at the graveside to pay their last tribute of respect to our deceased sister. We then laid her to rest, believing that when the Life-giver raises His sleeping saints she will awaken in His likeness.

W. J. WESTERMAN.

Australasian Record

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OF SEVENTH-DAY ADVENTISTS
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WHEN YOUR COPY OF THE RECORD comes in a red
wrapper, it indicates that your subscription is ex-
piring, and that your renewal is kindly solicited.
Please order promptly, that no copies may be
missed.

FROM Pastor Jones' report in the
World-wide Department it will be
seen that Brother and Sister E. K.
Hungerford were returning to Australia.
We understand that they have
arrived safely, having come on the
Mataram on September 20.

IN comparing the circulation of the
RECORD as given on another page with
that of two years ago, we find that
there has been an increase of fifty-
nine subscriptions. The greatest gain
has been in New South Wales. New
Zealand and Queensland have also
maintained their lists and added
slightly thereto, while in the other
conferences there has been a small de-
crease. The figures in the last column
of the table show the number of mem-
bers to each paper taken. Let us per-
severe in our efforts until the paper
visits every home of our people.

IN accordance with the action of the
late Union Conference council, Brother
and Sister E. J. Giblett sailed on
Wednesday, September 18, by the
Maheno for New Zealand, en route to
the Cook Islands. We know that
many prayers from relatives and
friends in the homeland and from those
interested in the progress of the work
in the mission fields will follow Brother
and Sister Giblett on their way and
in their future labours in the islands
of the sea.

Notes from Avondale

THE new addition to the Boys' Hall
has just been painted, and is receiving
the finishing touches. It now looks
the substantial addition to the college
buildings that it is.

THE beehouse and the long rows of
hives that have for so many years
been a familiar landmark at the rear
of the college buildings, have now
been moved to a more suitable situa-
tion on the north side of the orchard.

AN abridged edition of "Early
Writings," translated by Pastor Fulton
into the Fijian language, is just about
to be issued. The major part of the
work was done at the printing office
in Fiji. The Avondale Press is bind-
ing the volume, and the first shipment
is now nearly ready to be sent to our
brethren in Fiji, who we are sure will
be glad to have in their own tongue the
instruction that we prize so highly.

OUR readers will be interested to
learn that the book "Thoughts on
Daniel" in the Talitian, to help de-
fray the cost of manufacture of which
our special Sabbath-school offering for
September 28 is devoted, is making
good progress. The printing is almost
finished, and it will not be long before
the book is bound, and sent out on its
mission. It will form a neat little
volume of 197 pages, in good, clear
type, and containing a number of
illustrations and diagrams.

TO ALLOW the members more time to
prepare for examinations and for other
matters that come crowding in toward
the close of the school year, the
students' brass band and the young
men's literary society both closed
their sessions a little earlier this year.
The closing meeting of the band took
the form of a musical evening, inter-
persed with recitations and speeches
by the members. The secretary's re-
port showed that the band's finances
were in a satisfactory condition.
Several of the members testified to
the help that their association with the
band had been to them in increasing
their knowledge of music and making
more keen their enjoyment of har-
mony. The last session of the literary
society was held in the college chapel
on the evening of September 28, and
there was a full attendance of mem-

bers, besides a number of visitors. In
his opening remarks, the chairman
told how, during the past four years,
the society had been a great help to
the young men, teaching them how
rightly to conduct business meetings;
how to look at a subject from various
viewpoints; to be tolerant of the
opinions of others; and to express
their own ideas clearly and concisely.
The secretary's report was an en-
couraging one; and the surplus funds,
amounting to a little over one pound,
were voted as a donation to the col-
lege missionary society. All present
greatly enjoyed the evening's pro-
gramme of literary gems, speeches,
and bright musical items, both vocal
and instrumental. J. P. G.

New South Wales

Notice

THE following information will be
of interest to all who are planning to
attend the New South Wales camp-
meeting, which convenes on October
15.

COST OF HIRE OF TENTS AND FURNITURE

12 x 15 tent and fly ...	17s. 6d.
10 x 12 " " " ...	15s.
Double spring-stretchers ...	3s. 6d.
Single " " " ...	2s. 6d.
Large tables ...	3s.
Small " " " ...	1s. 6d.
Chairs (Folding) ...	6d.
Straw for double bed ...	1s.
" " single " ...	9d.
Hessian for sale for floors, per yard	7d.

Campers should book to Campsie.
A van will be available at this station
to convey luggage to the camp-ground
at reasonable rates.

We are pleased to report that the
prospects are bright for a good meet-
ing. Already the camp is in course
of erection. Send in your order for
tents, etc., at once, and let us know if
we can assist you in planning to be
present.

Above all, we ask an interest in
the prayers of all our people to the
end that the meeting may be all that
God designs it should be to all who
are privileged to attend.

A. W. CORMACK,
Conference Secretary.

Notice

ALL who have reports to send in
for missionary campaign work, please
address them to the Missionary Cam-
paign Secretary, "Mizpah," Wah-
roonga, N. S. W. M. LUKENS.