



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

Vol. 18. No. 41

SYDNEY, MONDAY, OCTOBER 12, 1914

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

"He Saved Others; Himself He Cannot Save"

Sermon by Pastor A. G. Daniells, Sabbath, 10.30 a.m.,
September 19

THE thought that I desire to emphasize this morning is expressed in the following words, "He saved others; Himself He cannot save." Matt. 27:42. These words were spoken of Jesus. They were spoken in ridicule and mockery. Yet they were true, and they express a fundamental truth that every Christian ought to know. "He saved others; Himself He cannot save." Man was lost, and there was only one way to save him from total and eternal ruin. That was that Christ should die for him. It was for just that purpose that Jesus came into the world. Of His mission Jesus said, "The Son of man is come to seek and to save that which was lost." But that meant His death. And so it was absolutely true that although He saved others, Himself He could not save. He could not save Himself from death, and yet save a world from sin. In order to save the world, He had to die. May this great truth find its way to every heart, making us willing to endure sacrifice, sorrow, suffering, and even death, if need be, to save others. May the Spirit of the Master help us this morning to count the cost and give us hearts willing to pay the price, to make the sacrifice, to enter into this great truth, "He saved others, Himself He cannot save."

It was necessary that one should die that the whole nation perish not. So, dear friends, that great truth enters into the warp and woof of the human existence. First of all, in order for me to be saved—this inward man—the outward man must perish, it must die; it cannot be brought up and sustained and saved as it is, and have the inward man saved too. If we keep our life, we shall lose eternal life. And what does that scripture say?—"He that findeth his life shall lose it: and he that loseth his life . . . shall find it." This is

a paradox, is it not? The only way we can understand it, is in the light of this truth I am dealing with this morning. The Bible records the experiences of great men who learned the meaning of this beautiful truth. One of these was Abraham. Of him Jesus said, "Your father Abraham rejoiced to see My day: and he saw it, and was glad." John 8:56.

Abraham lived hundreds of years before the Saviour came, and was instructed to look forward to His death for the world, and by faith accept that death for his own salvation. He did so, and that faith saved him. But Abraham longed and prayed for a personal experience in Christ's experience. He wanted somehow to enter into it and know it for himself, and he did, and although the experience was terrible, yet it brought unspeakable joy to his heart. This experience was gained in the great trial through which he passed in offering his son Isaac as a sacrifice on Mount Moriah. Abraham was praying God to take him into the very heart of this great plan of redemption. He wanted to feel in his own heart the meaning of the death of God's only Son for the human race. His prayer was answered, he was taken into the secret place of the Most High, and given an experience in it all. One night he was awakened from his sleep by the command, "Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him . . . for a burnt offering." Oh, what a terrible command! Abraham was accustomed to offering sacrifices. Many a time he had erected altars, placed upon them the faggots and the slain lambs, and lighted the fires. And now comes the awful command to take his son, his *only* son Isaac, the son of his old age, the son of promise, the son through whom he had been taught to look for the Messiah, and offer him as a sacrifice.

In the account given of this great trial by the Spirit of Prophecy, we get a fuller, clearer view of

the terrible struggle through which Abraham passed, and the revelation it gave him of the great sacrifice heaven made to save the world.

Startled and overwhelmed by the command to offer his son for a burnt offering, Abraham quietly stole out of his tent in the darkness of the night to one of his accustomed places of prayer and communion with God, to obtain from Him some unmistakable evidence that it was truly the voice of God that was speaking to him. Of this night of wrestling and the days of anguish that followed, a touching and inspiring account is given in "Patriarchs and Prophets."

"Darkness seemed to shut him in; but the command of God was sounding in his ears, 'Take now thy son, thine only son Isaac, whom thou lovest.' That command must be obeyed, and he dared not delay. Day was approaching, and he must be on his journey.

"Returning to his tent, he went to the place where Isaac lay sleeping the deep, untroubled sleep of youth and innocence. For a moment the father looked upon the dear face of his son, then turned tremblingly away. He went to the side of Sarah, who was also sleeping. Should he awaken her, that she might once more embrace her child? Should he tell her of God's requirement? He longed to unburden his heart to her, and share with her this terrible responsibility; but he was restrained by the fear that she might hinder him. Isaac was her joy and pride; her life was bound up in him, and the mother's love might refuse the sacrifice.

"Abraham at last summoned his son, telling him of the command to offer sacrifice upon a distant mountain. Isaac had often gone with his father to worship at some one of the various altars that marked his wanderings, and this summons excited no surprise. The preparations for the journey were quickly completed. The wood was made ready, and put upon the ass, and with two menservants they set forth.

"Side by side the father and the son journeyed in silence. The patriarch, pondering his heavy secret, had no heart for words. His thoughts were of the proud, fond mother, and the day when he should return to her alone. Well he knew that the knife would pierce her heart when it took the life of her son.

"That day—the longest that Abraham had ever experienced—dragged slowly to its close. While his son and the young men were sleeping, he spent the night in prayer, still hoping that some heavenly messenger might come to say that the trial was enough, that the youth might return unharmed to his mother. But no relief came to his tortured soul. Another long day, another night of humiliation and prayer, while ever the command that was to leave him childless was ringing in his ears. Satan was near to whisper doubts and unbelief; but Abraham resisted his suggestions. As they were about to begin the journey of the third day, the patriarch, looking northward, saw the promised sign, a cloud of glory hovering over Mount Moriah

and he knew that the voice which had spoken to him was from heaven.

"None but God could understand how great was the father's sacrifice in yielding up his son to death; Abraham desired that none but God should witness the parting scene. He bade his servants remain behind, saying, 'I and the lad will go yonder and worship, and come again to you.'

"The wood was laid upon Isaac, the one to be offered; the father took the knife and the fire, and together they ascended toward the mountain summit, the young man silently wondering whence, so far from folds and flocks, the offering was to come. At last he spoke, 'My father: . . . Behold the fire and the wood: but where is the lamb for a burnt offering?' O, what a test was this! How the endearing words, 'My father,' pierced Abraham's heart! Not yet—he could not tell him now. 'My son,' he said, 'God will provide Himself a lamb for a burnt offering.'

"At the appointed place they built the altar, and laid the wood upon it. Then, with trembling voice, Abraham unfolded to his son the divine message. It was with terror and amazement that Isaac learned his fate; but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those three terrible days, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood, to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honoured in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar.

"And now the last words of love are spoken, the last tears are shed, the last embrace is given. The father lifts the knife to slay his son, when suddenly his arm is stayed.

"An angel of God calls to the patriarch out of heaven, 'Abraham, Abraham!' He quickly answers, 'Here am I.' And again the voice is heard, 'Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me.'

"It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial, was permitted that he might understand from his own experience, something of the greatness of the sacrifice made by the infinite God for man's redemption."

This last thought is more fully expressed in "Desire of Ages." "Abraham had greatly desired to see the promised Saviour. He offered up the most earnest prayer that before his death he might behold the Messiah. And he saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He saw His day, and was glad. He was given a view of the divine sacrifice for sin. Of this sacrifice he had an illus-

tration in his own experience. The command came to him, 'Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him . . . for a burnt-offering.' Upon the altar of sacrifice he laid the son of promise, the son in whom his hopes were centred. Then as he waited beside the altar with knife upraised to obey God, he heard a voice from heaven saying, 'Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from Me.' This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that to raise it from its degradation He gave His only begotten Son to a most shameful death.

"Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die was answered. He saw Christ; he saw all that mortal can see, and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that in giving His only begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make."

This account of Abraham's experience and life was recorded for the benefit of all succeeding generations. It has been a source of encouragement, comfort, and inspiration in the trials and struggles of life, to untold numbers of men and women. But of Abraham it may truly be said, he saved others, himself he could not save. He could not obtain the experience he did and so render the help he has to the world without enduring the test and trial of his faith in, and submission to, his God.

Time will not permit us to trace the experiences in the lives of other Bible characters who learned this great lesson of sorrow, and sacrifice, and service, for the good of others. Before Joseph could be ruler in Egypt he must be slave and prisoner in Egypt. Before he could save his father and brothers he must endure the suffering, and sacrifice, and surrender, necessary to fit him for such service. He saved others, himself he could not save.

Paul was telling this experience when he wrote to the Philippian brethren, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." In order to bring to the people of Philippi the joy of salvation and the life to come, Paul had to be offered as a sacrifice upon the altar of their faith. This he did and shared in the joy this brought to them. He saved others, himself he could not save.

How I would rejoice if this great lesson could come to our dear people who pass through trials and sorrows that they cannot understand nor prevent. You may be tied to some great trial, or sorrow, or suffering, that you cannot break away from. Some are laid upon beds of sickness and suffering, and no power on earth can help them. Remember that the Lord has some blessing in store for you, if you are willing to pay the price. At the last, after you have suffered, you may come

forth purified, and then you will see the travail of your soul and be satisfied. How I would like to help the young to walk in the footsteps of Joseph. You would not object to the glory that came to Joseph in Egypt; but, dear friends, do you know what preceded that?—The surrender of his heart to God while a slave and a prisoner. That helped him to keep humble and true to his God in the hour of great prosperity.

May the Lord help us all to learn this great lesson of submission and surrender, and make us willing to endure great and continual sacrifice in order that our lives may be a blessing to others.

Devotional Meetings During the Conference

Wednesday, September 16

A LARGE number of delegates and friends assembled in the large pavilion and listened with intense interest to a study of God's Word given by Pastor C. H. Watson. Pastor W. W. Fletcher led out in earnest prayer, asking God for His blessing upon the exercises of the hour. Attention was then directed to Isa. 6:1-6, which gives a description of the character of God. The result of the vision on the prophet is given in verse 5. "Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of Hosts." The speaker showed how essential it is for all to obtain a new vision of self as compared with the character of God. The experience of Job fitly represents this experience. There were four steps which he took after failing to behold Christ. They are as follow: (1) Job 6:24. Justification of self. (2) Job 9:22. Accusation of God. (3) Job 12:1, 2. Criticism of friends. (4) Job 13:15. Resistance of God. These four steps led to his downfall. But he took four other steps, which led him to God again after having a partial vision of himself. Job 19:23-26. (1) Job 40:3, 4. Vileness. (2) Job 42:6. Self-aborrence. (3) Job 42:6. Repentance. (4) Job 42:10. Prayer for friends. Job 42:5 shows that he catches a new glimpse of Christ,—the secret of his return to his Saviour. We must place the Lord always before our faces.

Thursday, September 17

"Nearer, Still Nearer" was a very appropriate introduction to the helpful thoughts presented by Pastor Rogers, the leader of our morning worship. The study, "Christian Growth," was based on 2 Pet. 3:17, 18. To have growth, the germ of life is necessary. The Lord Jesus Christ is the source from which springs the Christian life. In Hos. 14:15 this spiritual development is compared to the growth of a lily. It may have the most objectionable surroundings, yet it always develops into the spotless bloom so frequently used as an emblem of purity. Full development is obtained by surrendering to, and depending on, the divine power. It is a mistake to think that we can do anything alone. We are helpless. Christ desirés

to do for us that which He did for the early disciples. Encouraging promises were read from "Steps to Christ." A season of prayer followed, in which twenty of the brethren and sisters took part. The remaining time afforded opportunity for over seventy-five to speak of their determination to grow as the lily, watered by the showers of God's good Spirit. Those who through lack of time were debarred from taking part, were still able to express their determination by joining in the closing hymn, "Oh, Let Me Walk with Thee My God."

Friday, September 18

In spite of the continued rain and the muddy condition of the camp-ground, most of the brethren and sisters gathered in the large pavilion at 6.15 a.m. for worship. After the singing of an appropriate hymn, Pastor A. G. Stewart, from Fiji, spoke briefly on the subject of "God's Dwelling Place." Basing his remarks on Isa. 66:1, 2, he pointed out that God has three dwelling places; namely, the heavens, the earth, and the human heart. By figures, the speaker endeavoured to show the greatness of the heavens and the immensity of the Creator's handiwork about us. In this God's presence is manifested. Jehovah dwells also with the children of men, manifesting His presence from the sanctuary. (Ex. 25:8.) By continuing the study, we learned from Isa. 57:3; Ps. 34:18; and 138:6, that His relationship was even closer than this, for the heart of the individual who is humble and contrite may also have the presence of God dwelling therein. With this thought in mind the speaker urged all to be humble, so that the One who inhabiteth eternity might enter the human heart, and lead His people on to victory. Opportunity being given, some prayed for humility, while others praised the Lord for the knowledge that they had of His indwelling presence.

Sunday, September 20

A good attendance at this early morning meeting indicated clearly that the worshippers were earnest in seeking God for help and victory. Pastors Rogers and Steed led out in an earnest season of prayer. This was followed by a profitable Bible study presented by Pastor G. G. Stewart. That familiar scripture in Ps. 103:2, "Bless the Lord, O my soul, and forget not all His benefits," was made new to all. "Forget not" was emphasized; we remember that about which we talk. I Cor. 10:11; Ps. 106:7, 8-13; Num. 11:5 prove that God's ancient people, whose experience has been recorded for our learning, "remembered not the multitude of His mercies," and "they soon forgot His works; they waited not for His counsel." The Israelites did not forget the fish which they ate freely in Egypt, the cucumbers, and the melons, and the leeks, and the onions, and the garlick. This evidently was part of their conversation. God faithfully remembers our good deeds, and as far as we know, forgets only one thing, our sins. (Heb. 6:10; Isa. 43:25.) Let us not forget the many blessings of a kind Father, but give Him the praise due to His great name; thus shall come strength and growth in grace.

Monday, September 21

All joined heartily in our opening hymn, "Standing on the Promises." Pastor Woods led in prayer, thanking God for His watchcare during the silent hours, also claiming the promise of divine guidance and presence during the hour of worship. Pastor Pascoe read extracts of letters from church members, who through sickness, distance, and other unavoidable circumstances were debarred from attending the camp-meeting, and who requested the prayers of God's people. In response, five of the brethren presented these cases before the throne of grace. Pastor Pascoe directed our attention to some phases of the precious promises of God. From Heb. 6:16-19, we learned that the unchangeable, eternal attributes of God are the best guarantee of the fulfilment of His promises. They are sure and steadfast. If one promise of God fails, Satan can demand the life of God Himself, for has He not confirmed them with an oath, in His own name? Even if He had no interest in the human race, we find in Isa. 43:25 that for His own sake he counteracts Satan's efforts, and brings salvation to a sin-cursed earth. Shall we not trust this Being, who has staked His very kingdom on the fulfilment of His covenant with the human family? Every heart was filled with trust, and our worship hour proved far too short to allow all to tell their story.

Tuesday, September 22

At the sound of the bell a large congregation met in the main pavilion to sing praises to our Heavenly Father for His many mercies to the flock of Israel. Pastor Meyers, who had the meeting in hand, asked for a season of prayer, the participants being Brethren Constandt, Bell, and Butz. Special mention was made of our brethren who are suffering from the devastation of the war in Europe. A most interesting and profitable study was then conducted by Brother Meyers, on the "Bread of Tears." Basing his talk on Matt. 6:11, he showed how we are dependent on the Saviour for all temporal blessings, and also the abundance of spiritual blessings which make us children of the kingdom. Christ does not only give us spiritual bread from the abundance of His rich pastures, as shown in Eze. 34:14, but in order that we may develop Christian grace and the patience befitting a true follower of Christ, as depicted in Rev. 14:12, He allows us also to eat the bread of tears (Ps. 80:5), in order that we may become spiritual giants. All present felt as did the apostle, "I count it all joy to suffer with Christ." Twenty minutes were given for a testimony meeting. Fifty-five bright testimonies were delivered. The meeting closed with the singing of the hymn, "Watchman, What of the Night?"

Wednesday, September 23

The good season of prayer which formed a part of the opening exercises, was the means of bringing us nearer to God, and the study which followed, given by Pastor W. J. Westerman, brought to us

the great necessity of seeing Jesus. The thought of the opening scripture, Heb. 2:8-10, was, "We see Jesus." The wonderful power which we may ever wield, is only secured by placing our Lord and Master always before our faces. The speaker showed that in the case of Moses (Heb. 11:27), he "endured as seeing the Invisible." Stephen when being martyred, caught a glimpse of glory, and beheld the Son of man. (Acts. 7:55.) The reason we gain help by beholding Jesus is that we see. He met temptation by statements of Scripture. The Word of God sustained Him. "He came to His own, and His own received Him not." He was "despised and rejected of men." "Being in agony," He prayed, and sweetly surrendered to God. Shall we not behold our Saviour more than we do? A large number availed themselves of the opportunity of thus witnessing for their Saviour, and determined by His help to behold more of Him.

Thursday, September 24

The announcement that Pastor Daniells was to tell how the European crisis is affecting our brethren, drew a large number to the pavilion. After the usual opening exercises, he at once proceeded to read the latest communications from the General Conference office at Washington. Twenty-five thousand of our European believers are within the war zone, and many are liable to be called into active service. At least two thousand workers will probably be forced into the conflict. Many of our German labourers may even now be still and cold in death. On hearing of the declaration of war, Brother Conradi hurriedly left the council in England two days before it was over. Just what this terrible crisis may mean to our work we do not know, but it is certain that the mission fields of the European division will now be dependent on America. The brethren within the war zone will have to struggle on until help can be sent, but there are many in Turkey, Persia, Africa, and elsewhere, who will need help now that their base of supplies is cut off. It is surely time for every member of our great Sabbath-keeping family to rally to the assistance of the brethren in distress. The call comes to every one to carefully husband his resources, so that the needed help will come, and none of our workers be recalled from the mission fields. The work must go forward at all costs. From Haiti and South America also, notes of distress are sounding. Terrible as the situation is, there is one cause for thankfulness. A new spirit of enquiry is noticeable everywhere. "What do these things mean?" is a question which our workers are glad to answer. From four tent efforts in the States over one hundred souls have been gathered in. Joel's prophecy seems to be fulfilling. Our brethren are awakening, and many have promised to give one dollar (4s. 2d.) a week for missions. A special edition of the *Review and Herald* is finding ready sale. Six hundred thousand copies are ordered, and probably a million copies will be distributed before the effort is finished. When our people fully realize the seriousness of the situation, and begin to dispose of their property and deposit

the proceeds in the Bank of Heaven, this great work will soon be completed. God came graciously near to His people, and as the meeting closed, every one was filled with a determination to faithfully do his part in bringing this work to a glorious completion.

Friday, September 25

As usual, a large congregation answered the 6:15 a.m. worship bell, and soon most of the seats in the large tent were occupied with early worshippers. All voices gladly united in singing to God's praise, "Come, Thou Fount of Every Blessing." Prayer was offered by Pastor Westerman. Pastor Lyndon, who conducted the meeting, took Zech. 3:1-7 for his text, and pointed out the experience of Joshua as recorded in this chapter. When a Christian comes to the Lord to make supplication, Satan is there too, oftentimes to resist, as he did in the case of Joshua. Joshua, being a brand plucked from the burning, is a fit representative of the advent believers, as we, on reviewing our prodigal experience, can endorse the statement that we, too, are brands "plucked from the burning." God does not rebuke the sinner, but He forgives him. He not only forgives, but also asks him to join hands and go forth to reap in the harvest of the world. We have the assurance, as did Job, that the Lord has built a hedge around us which will counteract all the efforts of the enemy, and quell any opposition which he may try to promote. A short time was given for testimonies, and in response to the call, seventy-seven voices were heard. The meeting concluded with the hymn appropriate to God's reapers, "Will There Be Any Stars in My Crown?"

Sabbath, September 26

Heartfelt praise and thanksgiving ascended to God at this early morning meeting, for the beautiful Sabbath which had dawned upon the camp, and judging from the expressions of a large number, it was very evident that God's people came to receive abundant blessing on the last Sabbath of the feast. Pastor J. M. Cole drew the minds of his hearers to Isa. 62:4, dwelling especially on the thought, "For the Lord delighteth in thee." God's people are certainly His delight, and His ideal for us is almost beyond comprehension. The great love of God for His people has been, and still is, shown in a thousand forms. A large portion of the hour was devoted to praise and testimony, and it was very uplifting to see so many seeking God for help, and making definite plans to unite unreservedly with God for the finishing of the work.

Sunday, September 27

"To God Be the Glory," was the appropriate opening hymn of this service. Pastors Fulton and Gates led in prayer. On the previous day an announcement was made requesting a good attendance at this early morning meeting. In response to this request the large pavilion was well filled at the appointed hour. Pastor Fulton then placed before the audience the needs of the work of God,

especially as it pertained to the work of the Australasian Missionary College. All were invited to read Deut. 16:13-17. In this we saw that in the feast of tabernacles, father, son, and daughter, were to rejoice, and each one was to make an offering. Our college has, in past years, suffered greatly for the lack of water for all purposes. Millions of gallons of good water are available, but machinery, pumping plants, and other equipments are necessary to obtain the water. At this juncture Pastor A. G. Daniells spoke, and all were wonderfully stirred as he told of the providence of God in the selection of the present site of the college. It was Brother Daniells' lot to lead out in this great enterprise many years ago while labouring in this Union Conference, and the recital of events which led to the establishment of this school proved beyond doubt, by the many definite answers to prayer, and the divine leading of the Master, that the selection of this property was in the order of God. A considerable sum of money was required for these improvements, and the response which followed gave tangible evidence of a genuine testimony to the goodness of God. In just forty-five minutes over one thousand pounds was given in cash and pledges. Surely God is setting His hand to finish the work by imbuing the hearts of His people with a spirit of liberality, in this the day of His preparation. "Praise God From Whom All Blessings Flow," was fervently sung by all to close the meeting.

Monday, September 28

After the singing of a hymn, prayer was offered by Pastor Fulton, invoking the blessing and power of God as we separate to return to our homes and fields of labour. The nature of this meeting was a farewell service. Pastor Daniells read 2 Cor. 4:6-18 as his farewell testimony to the brethren assembled in conference. The counsel given by the Lord in this passage is very timely and appropriate, and all were made to see that we must look upon the things that are eternal. When the opportunity was given for the congregation to express a few words of farewell, a large number of people arose, eager to press in and obtain a parting blessing. Never before in the history of God's work in Australasia and the islands of the sea, has there been seen such an outpouring of the Spirit of God. All have been greatly strengthened for service, maintaining the two dominant notes of the institute and conference,—efficiency and power in the work of God.

Relationship between the Gospel of Health and the Third Angel's Message

A Talk by W. Howard James, M.B., B.S.

IN Rom. 7:10 we read, "And the commandment . . . was ordained to life." In verse 12 this is called, "the law," which is said to be "holy, and just, and good," and in verse 14, "spiritual." Natural law is included in this commandment, and as it is a law of the Creator, it must be holy, just, good, and spiritual. "It is not a vain thing for you; because

it is your life: and through this thing ye shall prolong your days in the land." Deut. 32:47.

A mistake is generally made in making a great distinction between natural law and spiritual law, between natural or physical life and spiritual life. Scripture, rightly understood, makes no such distinction. The law to the children of Israel would give them life, and through it they were to prolong their days. The law thus includes that which appertains to physical life. Ps. 66:7 says that God "ruleth by His power for ever." By this power God "holdeth our soul in life." (Verse 9.) "In Him we live, and move, and have our being." (Acts 17:28.) From verse 25 we ascertain how this is effected, for God "giveth to all life, and breath, and all things."

God holds the soul in life by giving us a body. The heart, the lungs, and the digestive organs are all necessary for the life of the soul. Thus without a body, the soul cannot have a living existence. The soul has a mental existence, and it works through bodily organs. It sees through the eyes and the nervous structures connected with them; it hears through the ears and their corresponding nerve centres. These mental organs in death crumble to dust: consequently death is absolutely an unconscious state. What is spiritual life? Can it be connected in any way with the vital and mental states? "Be ye transformed by the renewing of your mind." (Rom. 12:2.) Thus the spiritual life is a transformation of the mental life. The child of God is a "new [renewed] creation." He has a mind freed from sin, a mind cleansed by the blood of Christ. The life that is in the blood, that which we are pleased to call the vital life, coursing through the brain, gives us not only thought (mental life), but spiritual life. Christ by a renewed creation gave His children "life more abundantly."

"The commandment was ordained to life." The commandment, the law, may well be defined as "the expressed will of God." (Rom. 2:16; Ps. 40:8.) God's will was most fully revealed at creation. "The works [the rest, the perfect kingdom of God] were finished from the foundation of the world" (Heb. 4:3), and the Sabbath is complete evidence that such was the case. "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." See also Gen. 1:31. It was at this time that "the commandment" went forth. "For He spake, and it was done; He commanded, and it stood fast." That commandment meant life in its fullest and most glorious form—life without hindrances of any kind. Man was created in the image and likeness of God. Not only was the man "spiritual," but the kingdom was spiritual, for it was in absolute harmony with the perfect God.

The Sabbath is a memorial of the works, the kingdom of God and all its spiritual (perfect) splendour "finished from the foundation of the world," and is stamped on all nature. Says Dennis Hird, in "An Easy Outline of Evolution," "Some of the important processes of life happen at fixed times,—the eggs of the pigeon are hatched in two

weeks, those of the fowl in three, those of the duck in four, those of the goose in five, and those of the ostrich in seven." "This weekly law applies to the birth of mammals as well. It also applies to diseases. Altogether it is very mysterious, but most wonderful of all, these different times follow the periods of the moon. Many careful observations have shown that a seven-day period is very common in nature. Of course it may be a period of one seven, or two sevens, or three sevens, and so on up to forty-eight sevens. Human beings are universally subject to this law in common with mammals, birds, and insects. At present there is not an absolutely clear explanation of this law; but evidently it is one of the oldest things in connection with life, extending, as it does, all the way back to insects, and for anything we know, much farther still." The "moon explanation" is a very poor one. Inspiration shows that the Sabbath is the memorial of creation, and the feats of nature show that God has been pleased to imprint His memorial right throughout His works. Instead of the moon being a cause of the weekly period, we would point to its four weekly cycles also as an evidence of God's special Sabbath gift.

Christ came to magnify the law and to make it honourable, to show us that the commandment is a transcript of His character, and that character is impressed in all His creations.

Those who give the third angel's message should be keepers of this "commandment." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." They will be observers of the magnified law, the law that includes what we are pleased to call the natural law of their being. They are to restore all things, for they have the message of Elias. (Matt. 17:11.) They will restore the "commandment which was ordained to life" to its proper place. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:12-14.

Bible Study

Wednesday, 2.15 p.m., September 16

PASTOR WESTERMAN conducted an interesting Bible study entitled, "How God's Word Came to Man." Various scriptures were read which proved that God's Word came by inspiration and through the gift of prophecy. The order in which God's will is revealed to man is contained in Rev. 1:1-3. God gave His revelation to Christ, who sent His

angel to deliver His message to John, who, in turn, conveyed it to the church.

In the remnant church the same gift through which the Word of God came, was to be specially manifested. The writings of Mrs. E. G. White, given through the Spirit of Prophecy, are of inestimable value to the people of God, to warn, to instruct, to reprove, and to comfort them.

The speaker related how the reading of "Christ's Object Lessons" led to his surrender to God, and also some personal experiences of benefit and help received through statements contained in Mrs. White's works. The people of God should be extremely thankful for this gift in the church to-day.

A Praise Service

Synopsis of a Talk by Pastor Daniells

OVER one thousand were in attendance at the afternoon meeting on Sabbath, September 19. The weather and all other conditions were favourable during the service.

We want to sink the ploughshare deeper and deeper. Just a little from now all will be over. This is our opportunity. Now is the accepted time. When probation closes there will be no opportunity.

If in our work we do not walk and live aright, others will follow us to their ruin. If we do walk and live aright, others will go through the glory gates with us. Everything appeals to us to get right with God. The Christian will meet trials, but the Christian faith will enable us to overcome trials. Some day we shall understand all that has seemed so strange. While we walk by the river of life, the Master will unfold the dark chapters of our experiences, and tell how each trial worked out good for us.

Our surrender to God must be unconditional. Is God reliable?—Surely; then He is good enough to guide each life to its close. Every one who makes confession of sin receives forgiveness. It must be so because that is God's Word, and that Word declares that God cannot lie. We must not wait for that feeling which faith alone can bring. True faith takes hold of the blessing before it is felt. We must hold to His promise by faith.

A testimony meeting followed in which over one hundred witnessed to the power and blessing of the message. Many heartfelt resolutions were expressed and many requests for prayer were made. The meeting ended with the close of Sabbath, and as the gloaming fell in quietness, all was peace.

New Hebrides

ON Saturday night, September 19, Pastor Parker occupied the time in giving an interesting and instructive lecture on "Mission Work and Experiences in the New Hebrides."

During the opening exercises Brother and Sister Parker sang a hymn entitled, "Come to Jesus," in the language of the natives for whom they labour.

The words of the hymn are the only ones yet reduced to writing in the Atchinese.

The New Hebrides Group is comprised of thirty-five inhabited islands, with a population of seventy-five thousand, speaking about eighty languages.

Malekula, an island sixty miles long by twenty-five miles wide, is the largest of the group. Our missionaries are located on the island of Atchin, a quarter of a mile to the north-east of Malekula. Atchin is but two miles long by half a mile wide, and has a population of three or four hundred.

Brother and Sister Parker arrived in the New Hebrides in June, 1912. Brother and Sister Harold Carr arrived one month before, but returned last year on account of sickness.

The people have a system of ancestral worship, and connected with it they have a dancing ground surrounded by carved figures. Before each of these figures is a flat stone, upon which they offer their sacrifices of boar pigs. The boar pig is held in high esteem by the people, and the more turns the tusk has, the more valuable the pig. Female pigs are regarded as unclean, and cannot be used for sacrifices nor food.

The men and women live in separate houses, and both men and women do their own cooking. If a man should eat food cooked by a woman, he would lose caste, and would have to offer a pig for a sacrifice.

When a man dies he is buried in the house in which death takes place. The body is buried a few inches below the earth, sometimes with the face showing above the ground. Three young men must live in the house for a period extending from thirty to one hundred days, according to the age of the dead person. They are not allowed to leave the house nor to wash themselves during the whole period. In case of trouble, the relatives come to the grave to seek help and protection from the spirit of the dead.

When our missionaries first arrived, the natives decided that they would not help them to obtain a knowledge of the language, but the death of Brother Carr's little boy seems to have softened their hearts. The natives are now on the most friendly terms with Brother and Sister Parker, so that they have been able to act as mediators between these people and those in authority, whose duty it is to see that law and order are maintained in that group.

A Workers' Meeting

Sabbath, 8.30 a.m., September 19

ON Sabbath morning the programme was changed, and a meeting of workers was held in the young people's tent. The hymns, "Higher Ground," and "Wholly Thine," expressed the sentiments of the entire meeting. Pastor Fulton led in prayer.

Pastor Daniells spoke to a large company on the importance of retaining what we have gained at this institute and camp-meeting. He based his remarks on Rev. 3:11, which exhorts us to "hold that fast which thou hast." He was very anxious,

he said, for the workers who had received a lift heavenward, that they might carry this blessing back to their fields of labour. Too frequently, when leaving a gathering such as this, we become so absorbed in what we are doing that we lose our fellowship with Christ. Satan is ever alert to break our hold on the blessings received. This he must do if his kingdom is not to be seriously affected, and it is our duty to let none of his devices entrap us. However great the pressure of God's work, we must feed on His Word. The reason we lack in power to hold what we have is "that we let go the arm of the Lord too soon."

Pastor Daniells' remarks were followed by an impressive testimony meeting, and many determined to work by a programme which would give God the first and rightful place.

Brethren Pascoe and Johanson closed the meeting with prayer, earnestly beseeching a mighty outpouring of God's Spirit to convert souls in the morning service.

"The Claims of the Bible"

Sermon by Pastor Meyers, Sunday Morning, September 20

WHEN it is understood that the claims of the Bible are based on a definite, "Thus saith Jehovah," but one of two logical conclusions can be reached. The Bible is either what it claims to be, or it is a stupendous fraud.

Isa. 40:7, 8. The greatest claim put forward by the Bible is that revealed in this scripture, "But the Word of our God shall stand for ever." The position adopted by the true Christian is based on this eternal claim.

Being the source of all true knowledge, it is not light, but darkness, that the Bible deprecates. If men of science were men of piety, and if men of piety were men of science, the intellectual and the spiritual light of the world to-day would be far in advance of what it is.

Isa. 41:23. Criticism of the Bible has increased to a fearful extent. God here challenges the critics to produce their cause, to bring forth the former things, and to show the things that are to come hereafter. The weakness of the critics is in strong contrast to the wonderful power and knowledge of God, who alone "knows the end from the beginning."

Genesis, chapters 1, 2, and 3. With the critics these three chapters offer the largest scope for contention. They contain a short, concise history of the creation and the fall of man. The brevity alone proves God's claim to authorship. The history of man's fall from his high estate is recorded in the first three chapters of the Bible. God in His mercy passes over this sad event as briefly as possible. But the means which God has put into operation by which man may be restored to his former estate, occupy the remainder of the Bible.

Gen. 3:1-4. The consistency of God's Word is sharply contrasted with the word of the serpent.

Faith in God must rest upon a "God saith" without any explanation. Obedience works out an experience, and the explanation is made clear. Adam and Eve questioned God's word. They became higher critics. Their eyes were opened. But all that their larger vision revealed was their own nakedness. All man saw was his weakness and deficiency. He sewed fig leaves together. Man began to clothe his deficiency with a covering of his own devising; thus introducing a system of self-improvement. All man's efforts have been based on this system. But in no way has the operation of the Word of God been hindered. "Dying, thou shalt die." The average age of man during the antediluvian period was 912 years. Now it is but 36 years. This deterioration is manifest also in the mental and spiritual phases of man. In 1859 the number of insane persons in Great Britain was 36,762. In 1913 the number had increased to 138,377; an increase of 267 per cent of insane persons in proportion to 87 per cent increase of population.

Dan. 12:3. The remedy provided by God to counteract this degeneracy and death is "turning to righteousness." As a reward, life is promised; the life promised to increase with the eternity of the stars.

Gen. 1:11, 21, 24, 25. God informs us that by His creative power all vegetable, animal, and insect life was created "after his kind." The mathematical accuracy with which the bee builds the honey cells is a manifestation of the power of God. There is no room for evolution in the demonstration of God's power. "God spake and it was; He commanded and it stood fast."

2 Cor. 5:17. Man becomes a new creature in Christ. This is God's greatest miracle. It is wrought by creative power. But growth follows. Growth is not evolution.

Rev. 21:1. As in the spiritual, so in the material. The new heavens and the new earth will come into existence by creative power, and not as the result of evolutionary processes.

Evidences That We Are Living in the Last Days

Sermon by Pastor Anderson, Sunday Afternoon, September 20

THE large pavilion was crowded with an interested congregation which listened intently to the evidences that we are living in the last days, produced from the Scriptures by Pastor A. W. Anderson. "What shall be the sign of Thy coming, and of the end of the world?" was the question put to the Saviour by His disciples on the Mount of Olives. Instead of giving a sign in response to their question, the Saviour outlined a number of unmistakable signs which would give indication that the time for His return to earth was near; and, moreover, He said, "When ye shall see all these things, know that He is near, even at the doors."

Not only were signs of the end of the world given by the Saviour, but the other Bible writers

portrayed many conditions which would manifest themselves in the last days. These conditions were outlined under four separate heads; namely, natural phenomena, political conditions, social conditions, and religious conditions.

Under the natural phenomena were enumerated such signs as the darkening of the sun and the moon, and the falling of the stars, the great storms and cyclones which have become the terror of the modern mariner, as well as of the dweller upon land. Seismic disturbances, crop failures, frequent droughts and famines, all tell in ominous tones that "the earth is waning old."

Political conditions join in the great chorus of voices which are warning the world of its coming doom. The present war, which is generating more and more hatred between the nations engaging in the conflict, is but a prelude to Armageddon. The strife and unrest in the industrial world, and the wonderful growth of American influence in world politics, all tell the story that Christ is coming. The social conditions of the world,—the pleasure-loving propensity, the travelling mania, the immorality, the poor and the rich dwelling side by side in our great cities,—add their quota to the chorus of signs which are now fulfilling prophecy.

Finally the religious world is playing its part in completing the drama. Men are "lovers of pleasure more than lovers of God," but they have "a form of godliness." They build beautiful temples for worship. They deem it a virtue to attend public worship, but their forms of godliness offer them no power to live a life of godliness. Their lack of spiritual power is an incentive to them to combine into huge church amalgamations, and these are now in process of formation.

The irreligion of these last days is outlined by the apostle Paul in his letter to Timothy (2 Tim. 3:1-5). How true is the pen-picture! Are men to-day lovers of their own selves, and covetous?—Yes! Are they proud and boastful?—Yes! Are they blasphemers?—Certainly, for they not only deny the Lord, but they dare to criticize His Word of truth, and to doubt its origin. Are they disobedient to parents? Let the parents answer. Are they unthankful, unholy, and without natural affection?—They certainly are. Do they indulge in truce-breaking and false accusations?—Yes. Are they incontinent? Let the white slave traffic and the medical men answer. Are they fierce?—Read the reports of the fighting in the trenches on the Aisne River. Are they despisers of those that are good?—Yes, a truly good man is despised by the worldling as a fool. Are they heady and high-minded?—The vulgarism, "a swelled head," is too frequently used to doubt that these conditions are being fulfilled. Are they lovers of pleasures more than lovers of God?—For proof that they are, compare the attendance at the picture theatres with the attendance at prayer meetings. Yet with all these irreligious tendencies, men still retain "a form of godliness." This is the pen-picture of "the perilous times" of the last days.

Surely it is time to get ready for the final crisis. Time is swiftly passing, and soon the opening

heavens will reveal the Son of man coming to judge the earth and redeem His faithful people; for "when ye shall see *all* these things, know that He is near, even at the doors."

Preparation for Soul-Saving

From a Talk by Pastor Johanson, Monday Morning,
September 21

ATTENTION was directed to John 9:4. "I must work . . . while it is day; the night cometh when no man can work." We are told by the Spirit of Prophecy that our great need to-day is to "bring up the people of God to be workers." If we are to labour effectually to save souls, we must have a deep conviction of God's saving power.

In order that the disciples might learn methods in soul-saving, they were frequently invited to come apart, and "rest awhile." They talked together regarding the work of God and the possibility of bringing greater efficiency into their work. Many years are spent in preparation by worldly men to bring efficiency into their business; so it must be in the work of soul-saving.

We have come to the time when, as stated in "Early Writings," page 33, we should preach the truth more fully. When we as believers correspond with our profession and our message, we shall see much more accomplished. It was because Elijah was so convicted by the Word of God, that he left all and became actively engaged in the work of God.

Bible Study

Monday, 2.15 p.m., September 21

THE afternoon Bible study was conducted by Pastor Brittain, the topic being the "Fear of the Lord, and the Fear of Man."

Opening with the first words of the first angel's message which call upon men to fear God, the speaker showed from Prov. 16:6 that those who fear the Lord will depart from iniquity. Attention was also called to the fact that diligent seeking will result in finding the experience sought, as indicated in Prov. 2:1-5.

The treasures which men seek, such as gold and silver, do not lie on the surface of the earth, but require earnest effort to obtain. The rush to the Western Australian gold-fields was used to illustrate how we should search for the fear of the Lord, enduring every hardship to attain the desired object.

There is another kind of fear which brings men to destruction, as indicated by Rev. 21:8. This is the kind of fear referred to in Gen. 3:6-8, when man began to dread the presence of God. This will culminate in that awful scene described in Rev. 6:15-17, when men will pray to the rocks to fall on them to hide them from the presence of the Lord.

It is vain, however, to seek to escape from God.

(Jer. 23:23, 24.) It is love of sin that causes men to do in the darkness what they would not do in the light, imagining that God cannot see them. Like the ostrich, they hide their heads and think that they are hidden. Jonah tried to escape from God and failed, proving the truth of Ps. 139:7-12. Let us obey God and depart from evil, and we shall desire to dwell in His presence.

Prophetic Utterances

Sermon by Pastor Hare, Monday Evening, September 21

"NEVERTHELESS the foundation of God standeth sure" (2 Tim. 2:19), was chosen as an introductory statement. Then reading in Isaiah where it states that God tells the end from the beginning, the speaker pointed out that the best that man can do is to tell the beginning from the end. Man can look backward over the centuries, but God is the only one who can look forward down through all the changes of the ages, and tell beforehand just what will happen. To prove this, the prophetic utterances relating to many of the ancient cities were read. Many times, even before they had risen to the height of their power, the Lord had, by the operation of His Spirit on the minds of His prophets, made plain what would be their end. Babylon, Tyre, Nineveh, Memphis, and Jerusalem were cited as examples. A graphic description of each was given, and then their history was told to prove the truth of the statements concerning them.

In some cases skeptics doubted the existence of such cities, because the ruins could not be found; but in these days of higher criticism and great unbelief, men have been digging on the supposed sites of these ancient cities, and have been successful in finding just such places as are described in the unfailing Word. How good it is that just at the time when such evidence is needed, it is being brought to light, so that our confidence can be established in the truthfulness of all prophetic utterances.

Bible Study

Wednesday, 2.15 p.m., September 23

THIS study was conducted by Pastor H. E. Piper. The subject of the "Reception of the Holy Spirit" was taken up, beginning with Eph. 5:18. The command to "be filled with the Spirit" was shown to be as positive as the command "be not drunk with wine."

From the fact that the apostles had received the Holy Spirit before the day of Pentecost, it was shown that men could be converted without being filled with the Spirit. (John 20:21, 22.) Before the disciples were filled with the Spirit they put away all sin. They had the Spirit, but not the overflowing of the Spirit. In John 3:7; 4:14, and 7:38 we have the development of the spiritual life shown; first, its beginning, then its springing up, and lastly its overflowing like rivers of water.

The order of the work of grace is cleansing,

consecration, and sanctification. In I Thess. 5:23 the apostle prays that believers may be presented blameless to the Lord at His coming. The Lord is able to present us "faultless" as indicated in Jude 24, but that word differs in meaning from the word "blameless." The speaker illustrated the difference by reciting a poem concerning the loving attempts of a little child to help its mother in her work. The work was not faultless, but the motive rendered the poor work blameless. So it is with our faulty work. God takes the motive into account. Yet we are required to be as perfect in our sphere as God is in His sphere.

In Rom. 12:1, and 6:13 we are instructed to present, or yield ourselves to God. That means full consecration. When we give up every idol, God can pour out His riches upon us in the gifts of His Spirit, and thus fit us for effectual service.

Workers' Meeting

Sabbath Morning, 8.30 a.m., September 26

ON this Sabbath morning the workers were again called together for a special meeting conducted by Pastor Daniells. "O Let Me Walk with Thee My God," as expressed in the opening hymn, was the sentiment of the entire meeting. Pastor Parker invoked God's blessing.

Pastor Daniells based his opening remarks on Isa. 40:31. "Those expecting Jehovah shall run and not be weary, and shall go on and not faint" (Dr. Young's translation). Frequently God will lead us to soar on pinions like eagles. He will lead us to the mount of transfiguration, where, like the disciples, we shall want to dwell, but we must go down to the valleys. We cannot always remain in encampments; we must go amongst the mixed multitudes.

The story of an English worker attending a Ministerial Institute was told. His experience in the field where he had been labouring was such that he decided never to return. The meetings proved a great blessing to him, but he dreaded returning to his field. The greater the blessing received, however, the more the conviction settled on him that he should go back. He had worked there for months, without apparent results, but at this meeting he learned to "wait on the Lord," "to walk and not faint." He did return, and twelve months later he had baptized ninety souls.

The meeting was then given over for the brethren to express themselves. The happy keynote was struck by some one who spoke of the way that pearls are formed. The irritation is covered by a secretion that finally forms the pearl. So, by rightly relating ourselves to the irritations that meet us day by day, pearls may be formed in our character.

"GOD wants as perfect work as it is possible for human beings to do. It is a dishonour to sacred truth and its Author to do His work in any other way."—*Testimony*, No. 33, page 81.

Ordination Service

AT 4.30 on Sabbath afternoon, September 26, in harmony with the recommendation for the ordination of Brother G. L. Sterling, this very impressive service was held. The appropriate hymn, "Go Preach My Gospel," was sung to open the meeting, and prayer was offered by Pastor Westerman. Seated on the rostrum were Pastors Daniells and Fulton, and the presidents of all the conferences. Pastor Daniells remarked that this service was one of the best of all the camp services.

A minister is likened by the inspired writer to an ambassador, whose work is to tell of the kingdom he represents. When hostilities break out a worldly ambassador returns, but God's ambassador must know no retreat. He is likened to a watchman who gives no uncertain sound, but a solemn warning; to a soldier, who fights the fight of faith with the sword of the Spirit, the Word of God; to a fisher, who draws men with the gospel net into the kingdom of God; and to a shepherd who guards his flock and leads it to good pasture.

Pastor Fulton gave a brief outline of the work of Brother Sterling, telling of his field of labour and the evidences of his call to the ministry in faithful souls gathered into the truth.

The ordination prayer was offered by Pastor Watson, and with the laying on of hands by the ministry, Brother Sterling was dedicated to God's service.

After prayer, Brother Daniells gave the ordination charge from Ezekiel 3, then Pastor Sterling was welcomed by Pastor Fulton on behalf of the conference.

The choir rendered a very impressive hymn, "O Jesus, I Have Promised to Serve Thee to the End"; and the singing of another hymn brought this solemn meeting to a close.

After the War, What?

Sermon by Pastor A. W. Anderson, Sunday Afternoon, September 27

THE world is now facing the greatest crisis of history. Never before had it so great armies. Ten million men are confronting each other on the field. For twenty-five years peace conferences have been held; yet kings and statesmen are more agitated over this question than ever before. The downfall of kingdoms past still speaks, and in God's great plan outlined history still speaks, and points beyond our day into eternity.

There are three reasons why we cannot believe this war to be Armageddon:

1. The Bible tells us that we are to have a time of peace. This is outlined in Isa. 2:2-4. Here the government, resting on church authority, plans to produce world-wide peace.
2. Russia has not yet acted out the part assigned by the prophet. Eze. 38:15, 16.
3. The battle of Armageddon will be fought in Asia and not in Central Europe.

Two great movements appear to forward the idea of peace—the gospel is going to all lands, and the Asiatic powers are being Christianized. When this war passes, with all its dark revelation and its nine miles of dead, a hearing will be given to all who advocate peace. Thousands will flock to hear this, and already men are beginning to predict that 1916 will see the world's peace established. When we hear this peace-gospel, we may know that we are in the last days. We wish that all their peace ideals might be realized, but we know that this cannot be. During the past three years, the nations have spent £3,000,000,000 on war preparations, and no one knows what they are spending to-day.

In the second chapter of Daniel we have the drama of the world's history, but the confederacy idea is not carried out. No combination of men can overrule the divine plan. Napoleon gave his life for the idea of a universal empire, and sacrificed 3,000,000 men on the altar of his ambition; but he died on St. Helena and the dream went by. The Kaiser has thought to create another federation in Europe, and in the endeavour, hundreds of the flower of Europe are falling. The God of heaven is to set up "a kingdom," not kingdoms. That will be the kingdom of Christ. No single man is ever to rule the world again.

If this were Armageddon, probation would now be over, but this is not so. "Now is the day of salvation." But this is the most solemn period of human history, the most solemn hour of *our* history. May the Lord help us to awake to the great fact that the Lord is coming.

The Opening Providences of God

Synopsis of a Sermon Delivered by Pastor Daniells

THE speaker read for the basis of his remarks Luke 4:21, "This day is this scripture fulfilled in your ears." This statement was made by the Saviour regarding a prophecy that foretold His work on earth, and declared that He was fulfilling the prophecy. This was the highest proof He could give of the divine origin of His message and work. This is the kind of evidence that should accompany the work of God in all ages—that it fulfils the Scriptures. The speaker then went on to show that the events transpiring in the world to-day in connection with the work of God, are fulfilling the prophecies which point to this time. He referred to the angel of Revelation 10, who stood with one foot on the sea and the other on the land, showing that his message must go by land and sea to all the world. The same message is brought to view in Rev. 14:6-16. Here it is declared that this message must be given to every nation, kindred, tongue, and people. It is a last-day message, for it closes with the coming of Christ to reap the harvest of the earth. This message is God's last call to a perishing world.

The speaker said he was glad that the message

was not to be given in vain. Some will hear and obey, as is shown by the twelfth verse. Pointing to a map of the world, he showed that the message has already reached many lands. He said it has gone just as far north as there are people to hear it. From Alaska on the north to Cape Horn on the south of the American continent, it is being sounded to-day. And in the old world it is being preached from Great Britain in the west, to China and the islands of the Pacific in the east.

The speaker referred to his own experiences in making a visit to Russia a short time ago. He found it possible to stop nearly every night on land from San Francisco on the west coast of North America to Moscow, Russia, and meet with a company of believers in the threefold message of Revelation 14. He told of one of our ship missionaries, who, when boarding a vessel in New York harbour, was told by the captain that he met our missionaries and people in nearly every part of the world. The speaker stated that it is a fact that our people are to be found in nearly every important harbour in the world. He told of finding at one of our meetings in Europe, a brother by the name of Abraham, who had come from Mesopotamia. Literature had reached him there, and he had read himself into the truth. Hearing of the meeting, he had come to attend. Some very interesting things were told concerning our work in Austria. In that country the law forbids the holding of Protestant religious meetings without obtaining permission from the Government. When the speaker went there he found he had to obtain permission to attend our religious meetings,—the first and only place in the world where he had to ask permission to go to church. He told how our church cannot use its denominational name. We are registered there in the parliament as "The More Light Society."

He also told of how it is against the law to circulate Protestant religious literature, but in spite of the difficulties, a band of faithful colporteurs are selling large quantities of Protestant reading matter. Some have been arrested and sentenced to pay fines, or in default to two days' imprisonment. Strange to say, they are permitted to choose the day of the week they will go to jail. They choose Friday, as this will give them more time to work the following week. So by one way and another, in adversity and in prosperity, the message continues to make headway, and this work which we see going on in all parts of the world is the fulfilment of those prophetic statements relating to the great threefold message which is to prepare a people for the coming of our Lord.

THE annual session of the New South Wales Conference was held during the last two days of our encampment at Gore Hill Park. A full report of the proceedings of this meeting will appear in a following number of the RECORD.

The Millennium

Synopsis of a Sermon by Pastor Lukens

THE only passage where the subject of the millennium is brought to view is found in Rev. 20:1-7. In these seven verses the thousand years are spoken of six times. The word "millennium" is not mentioned, but "the thousand years" from the two Latin words, *mille*, a thousand, and *annus*, a year, are designated the "millennium." There are differences of opinion regarding the millennium, and all cannot be right. Matt. 24:14 does not teach that all will be converted, but that all will have the gospel for a witness, and then shall the end come. In Matt. 13:30, Christ said, "Let both grow together until the harvest." In verses 38, 39, Jesus explains the parable, and when He speaks, the whole world should remain silent.

Some of the conditions in the last days are revealed in 2 Timothy 3. We read that evil men and seducers shall wax worse and worse, so we cannot agree with those who say that the world will be free from evil at the end. The European nations have been adding dreadnought to dreadnought, yet people have been saying that they would not engage in warfare. A few weeks ago, all the preparations were made, the match was lit, and Europe was ablaze.

Now just a word on the second advent of Christ. When Jesus comes, how will He come? (John 14:1-3.) The same Jesus who paid the penalty of sin on Calvary said, "I will come again." He will not come silently. (1 Thess. 4:16.) "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." The wicked will be destroyed (2 Thess. 1:7; 2:8), and the Word of God does not promise that we shall have another opportunity to be saved.

Isa. 24:1 describes the earth as deserted and emptied. Rev. 20:1-4 speaks of Satan being bound one thousand years. He is bound by a chain of circumstances; for the righteous having been translated, and the wicked slain, there are no inhabitants left for him to deceive. His work has been that of tempting and deceiving people during the term of probation. The righteous are raised at Christ's coming and this is the beginning of the millennium. We learn from Rev. 20:5 that after one thousand years the wicked will also be raised, also that Satan then goes back to his old tactics. He goes out to deceive the nations who have been resurrected, and causes them to think they will now be able to take the city that has descended from heaven. (Verse 8.) This city is the New Jerusalem. (Rev. 21:2.) And as they surround the city, fire comes down and devours them. This is the second death. After Satan and the fallen angels and human beings are destroyed, 1 Pet. 3:13 will be fulfilled. The earth will be renewed, and the subjects of Christ's kingdom will be the inhabitants thereof.

Report of the Australasian Union Conference

Ninth Quadrennial Session

THE ninth quadrennial session of the Australasian Union Conference was held at Gore Hill Park, near Sydney, September 14 to 27, 1914. There were seventeen meetings in the session.

The general work, the conferences, and the mission fields were represented by the following delegates:

DELEGATION TO THE UNION CONFERENCE

AT LARGE: A. G. Daniells, J. E. Fulton, M. Lukens, J. M. Johanson, G. Teasdale, G. S. Fisher, E. H. Gates, C. H. Watson, J. M. Cole, W. W. Fletcher, A. H. Piper, L. D. A. Lemke, Mrs. A. L. Hindson, Dr. W. H. James, C. H. Pretyman, A. W. Anderson, R. Hare, W. L. H. Baker, W. J. Smith, D. N. Wall, P. B. Rudge, W. R. Carswell, G. Hubbard, B. Judge, A. Mountain, Mrs. Waugh, J. Mills, Dr. Sherwin, J. P. Gregory, Mrs. A. G. Daniells, A. Smart, J. E. Steed, N. J. Waldorff, F. L. Sharp, C. V. Bell, R. C. Stewart, J. Allen.

MISSION FIELDS: A. G. Stewart, G. G. Stewart, F. E. Lyndon, S. W. Carr, C. H. Parker, G. L. Sterling, A. H. Ferris.

NEW SOUTH WALES: A. H. White, W. G. Brittain, C. A. Paap, E. S. Butz, J. Hindson, A. W. Cormack, D. M. Little, R. Salton, W. N. Lock, G. E. Marriott, A. J. Dyason, Miss E. M. James, P. G. Foster.

NEW ZEALAND: W. H. Pascoe, W. J. Westerman, C. K. Meyers, H. E. Piper, F. G. Rampton, G. A. Brandstater, Dr. Eric Caro.

QUEENSLAND: W. G. Hodgkinson, J. H. Mills, H. J. Cooper, B. Cozens.

SOUTH AUSTRALIA: C. P. Michaels, J. J. Potter, C. Davey, T. A. Brown.

VICTORIA-TASMANIA: J. H. Woods, T. H. Craddock, A. E. White, E. Watson, J. A. McAinsh, A. H. Rogers, H. C. Harker, S. V. Stratford, Miss A. S. Higgins, J. Todd, Mrs. Lukens, H. Mitchell.

WESTERN AUSTRALIA: L. J. Imrie, E. Behrens, R. H. Constandt, L. R. Harvey.

The following committees were appointed:

DISTRIBUTION OF LABOUR: A. H. Piper, G. Teasdale, G. S. Fisher, W. N. Lock, C. H. Parker, F. E. Lyndon, J. H. Woods, E. H. Gates, A. G. Stewart.

PLANS AND RECOMMENDATIONS: A. W. Anderson, J. H. Mills, A. H. White, E. S. Butz, E. Watson, A. G. Miller, W. J. Smith, J. Mills, G. L. Sterling, S. W. Carr, D. N. Wall, G. A. Brandstater, T. A. Brown.

NOMINATIONS: A. G. Daniells, C. H. Watson, G. S. Fisher, L. D. A. Lemke, Mrs. A. L. Hindson, L. J. Imrie, W. J. Westerman.

CREDENTIALS AND LICENSES: W. W. Fletcher, J. M. Cole, W. H. Pascoe, C. P. Michaels, H. E. Piper, A. H. Rogers, R. Hare.

DELEGATION: C. H. Pretyman, T. H. Craddock, P. G. Foster.

Notwithstanding the copious showers of rain, the large pavilion was well filled with delegates and friends at the opening meeting of the conference.

The president gave a very comprehensive and interesting report of the progress of the work in this Union during the quadrennial term. From day to day, reports from the various departmental secretaries, the presidents of conferences, superintendents of mission fields, and managers of institutions were presented. As these reports are all given in full in the Special RECORD No. I, they are not repeated here.

The presence and efficient help rendered by Pastor Daniells, President of the General Con-

ference, was greatly appreciated. His arduous labours, not only in public speaking, but also in all the deliberations of the conference, and his counsels and instruction to the workers, did much toward making this meeting the great success that it was.

The reports of the various committees follow this report under their respective headings for convenient reference.

All the recommendations brought before the conference by the various committees were freely discussed, and after careful consideration unani- mously adopted. The closing resolutions express- ing gratitude for the blessings received, were passed by unanimous vote of all in attendance at the meeting.

Plans and Recommendations

Missions

1. *We Recommend*, That the Fijian Mission be provided with an auxiliary vessel of from eight to ten tons capacity, part of the cost to be met by donations from our people in Fiji.

2. That provision be made for one or two young persons from Fiji to attend the Australasian Missionary College to receive further training, and to assist in the printing of the Fijian paper, *Rarama*, and other Fijian literature.

3. That provision be made for one or two young persons from Tonga to attend the Australasian Missionary College to receive further training, and to assist in the production of Tongan literature.

4. That a small, suitable dispensary be built in the New Hebrides in connection with the mission work at Atchin.

5. That as soon as is practicable, steps be taken to open up the work in the territory generally known as German New Guinea.

6. That our island workers be encouraged to take a course of study in first aid, in order to secure a certificate of competence from one of the recognized associations.

7. *We Recommend*, That in order to safeguard the health, and provide for the general welfare of native students during their period of training in Australia or New Zealand,

(a) Wherever possible all prospective island students be medi- cally examined before leaving their fields for Australia or New Zealand, and that similar examinations be conducted at least once every six months while in training.

(b) That committees of three persons to be known as the Island Student Committees be appointed by the Union Confer- ence Executive Committee to supervise the spiritual and tem- poral interests of such students, special attention being given to their studies, clothing, diet, and the selection of suitable school companions, and that provision also be made for their regular church offerings.

MEDICAL

8. That it hereafter be the policy of the Sydney Sanitarium and Benevolent Association, Limited, to distribute any profits it may make from year to year, among the various institutions holding loans from the Association, on a *pro rata* basis on the interest paid, as is now being done by the Australasian Confer- ence Association, Limited.

9. That our conference workers be invited to seek out suitable persons who should be trained as competent medical mission- aries at the Sydney Sanitarium Training School, and com- municate to the manager of that institution information concerning any young people whom they think should be recommended for such training.

10. That in view of the faithful missionary efforts put forth by Brother Robert Judge of New Zealand, resulting in many souls accepting the message for this time, we take this opportunity to express our appreciation and approval of his work, and encourage him to continue.

SABBATH-SCHOOL

11. That our regular Sabbath-school offerings for 1915 be appropriated as follows:

First quarter: To assist the European Division Conference in support of its missions.

Second quarter: Monamona Mission.

Third quarter: Solomon Islands and New Hebrides.

Fourth quarter: Eastern Polynesia.

Special Sabbath-school offerings to be appropriated as follows:
Fourth quarter, 1914: Students' Aid Fund for students attend- ing Union Conference training schools.

First quarter, 1915: To meet portion of appropriation for German work in South Australia.

Second quarter, 1915: Auxiliary vessel for Fiji.

Third quarter, 1915: Work for the blind.

Fourth quarter, 1915: Opening the work in the territory gen- erally known as German New Guinea.

PUBLISHING

12. That an extra copy of the *Missionary Leader*, printed on one side only, be furnished to each church and company.

13. That we take our stand as individuals to aim definitely to bring at least one soul to Christ during this coming year, and that we work earnestly to advance the work of God by encouraging each believer and church member throughout the Australasian Union Conference to take the same active part in this soul- winning work.

14. That in view of the urgent need for a revival in home missionary work by our churches, we request our state confer- ence committees to make arrangements for our ministers to take a more active part in organizing our church work, and in giving the necessary instruction and help, and, as far as possible, to encourage every individual believer to do systematic house- to-house work with our literature.

WHEREAS, It is important that every Seventh-day Adventist should be thoroughly grounded in every principle of the message; therefore,

15. *We Recommend*, That an earnest effort be made by our evangelistic and tract society workers to place within the home of every believer a complete set of our standard works at a minimum cost.

16. That all our people having surplus copies of our publica- tions be invited to give them to their state conference officers for distribution.

17. That a report of membership of the state conferences and the amount of tithe and general offerings be published quarterly in the AUSTRALASIAN RECORD, giving the growth in member- ship.

WHEREAS, Our literature has already demonstrated its power in reaching souls; therefore,

18. *We Recommend*, That our ministers and workers give more attention to the circulation of our literature, and especially to the circulation of our pioneer missionary periodical, the *Signs of the Times*, in connection with camp-meeting and tent efforts.

19. That our Publishing Department endeavour to bring into operation in all our tract societies, a uniform scale of charges and discounts on trade and subscription books and periodicals supplied to our churches.

WHEREAS, The press is a mighty factor in the education of the public; therefore,

20. *We Recommend*, That all of our workers and church officers be invited to co-operate with the Union Conference Press Bureau in its efforts to publish news items of our work in the daily and weekly newspapers.

EDUCATIONAL

21. *We Recommend* the immediate instalment of a complete irrigation scheme for the Darling Range School, to include the purchase of an engine with a capacity of from eight to ten horse-power, at a total estimated cost of £750.

22. That the recommendation in reference to the church- school at Avondale, passed at the Union Conference Council, 1912, be rescinded, and the following substituted:

(a) That the Avondale church-school be recognized as a regular church-school of the New South Wales Conference, and that it be operated by a church-school board consisting of five members elected by the Avondale Church.

(b) That the Faculty of the Australasian Missionary College be requested to continue to make use of the Avondale church- school as a training ground for normal students.

(c) That under the supervision of capable teachers, the normal students of the Australasian Missionary College in turn take the management of the Avondale church-school for not less than one session at a time.

23. That no student of the Australasian Missionary College be granted a diploma for the normal course who has not put

in an aggregate of at least one month in practical work in the Avondale church-school; and that, if in order to do this the student is unable to put in full time for the Australasian Missionary College, such time so spent in the church-school be accepted in lieu of that time.

24. That we rescind that portion of the recommendation passed at the third meeting of the eighth session of this conference, held at Warburton, October 24, 1910, relating to church-school boards, and that the following clause be substituted; namely,

"To be composed of three or five members elected by the church. The director or chairman to be recognized as a member of the church board, if not already one."

25. That the state educational secretaries endeavour to secure suitable young people with teaching ability with a view to arranging with the faculty of the Australasian Missionary College for their speedy preparation and training for church-school work.

26. That in harmony with the plans followed in other parts of the world, the territory for our Union Conference schools be as follows:

(a) Australasian Missionary College: Queensland, New South Wales, Victoria, Tasmania, and South Australia. Students may also be drawn from New Zealand and Western Australia when they have finished their intermediate course, or before they have reached that stage only on approval of the faculties of the Darling Range and Oroua Missionary Schools respectively.

(b) Darling Range School: Western Australia.

(c) Oroua Missionary School: New Zealand.

(d) Island students to be recommended to Buresala or Oroua Missionary School or to the Australasian Missionary College by island workers.

Students should not be solicited from any of our institutions without the consent of the management.

27. That in each conference, definite arrangements be made to educate church officers in their duties, that they may become efficient leaders in all lines of church activity.

28. That, wherever possible, the minimum wage for recognized church-school teachers be fixed at thirty shillings per week.

29. That our church-school teachers continue to use the curriculum adopted at the Union Conference held at Warburton, Victoria, 1910, as a basis; and we further recommend that our teachers obtain a copy of the State School Syllabus, and approach as nearly as possible to the requirements therein stipulated.

MISCELLANEOUS

30. That we request all state conferences, missions, and institutions to be more prompt in compiling and forwarding to the Union Conference office, reports of their work.

31. That we appropriate £350 to recoup the South Australian Conference for past expenditure, and to assist in conducting a strong mission for the German people in South Australia during 1914 and 1915.

32. That the Treasurer of the Australasian Union Conference be authorized to transfer the following amounts now held as reserve funds to the credit of Profit and Loss Account, to be used in the island work, namely:

Mission Tent Fund, No. 1	...	...	...	£19	2	6
Rarotongan School Fund	...	...	...	10	9	6
Mission Church Building Fund	...	...	...	57	5	6½
New Guinea Literature Fund	...	...	...	100	17	9½
Norfolk Island Property Fund	...	...	...	99	6	5
Tahiti Church Fund	...	...	...	548	19	5
Society Island Boat Fund	...	...	...	161	16	0
Tonga Boat Fund	...	...	...	17	10	0

£1,015 7 2

33. That every church roll be carefully examined once a year, and that a list of all non-reporting members be forwarded to the state conference office.

34. That wherever necessity arises calling for the licensing of unordained workers to perform marriages, the Union Conference Executive Committee be empowered to grant such licenses.

35. That we continue to subsidize the Queensland Conference to the extent of another year's wages of Brother L. Currow, on the understanding that he continues to labour in North Queensland.

WHEREAS, Changes are frequently being made in the office

staffs of our conferences and institutions, and it is of great importance that a uniform system of book-keeping be adopted throughout all our business offices; therefore,

36. *We Recommend*, That all our book-keepers study the book published by the Avondale Press, entitled "Practical Book-keeping," and adopt the suggestions outlined in the same.

37. *We Recommend*, That in view of the distressing news received from the General Conference concerning the calamitous condition of the work in our European Division Conference, owing to the war, and of the necessity of the General Conference receiving help to carry the mission fields formerly supported by the European Division Conference,

(a) This Conference make an appropriation of \$5,000 to the General Conference towards the support of missions conducted by the European Division, such appropriation to be provided for by the Sabbath-school offerings for the first quarter of 1915, and from the second tithe paid by our state conferences to the Union.

(b) That conferences possessing surplus tithe be invited to give immediately some portion of the same to this worthy object.

(c) That our church members throughout Australasia be urged to greater faithfulness in bringing into the treasury all the tithes and offerings, that the work in this field may be sustained and extended.

WHEREAS, The financial plan of this conference as operated by the Australasian Conference Association, Limited, for the relief of our institutions by reducing the interest on loans, has been eminently successful; therefore,

38. *We Recommend*, That we make earnest efforts to extend its operations by encouraging all our members to place any means they may have available, either on fixed deposit or at call, with the Australasian Conference Association, Limited, free of interest whenever possible.

39. That the Memorial in reference to the proposed division of the New Zealand Conference be referred to the next session of the said conference.

40. That in order to ensure in our churches uniformity of doctrine, and loyalty to the fundamental principles of our faith, the names of all candidates for local church offices be forwarded to the state conference secretary at least ten days before the election, for confirmation, or otherwise, of the executive committee. And, to enable the church to place its nomination before the executive committee in sufficient time to receive its approval or otherwise, the church appoint its nominating committee at least three weeks before the date of election.

41. That the book, "Acts of the Apostles," be the first book to be used in the Ministerial Reading Course to begin October 1, 1914, and that this be followed by the book, "Preparing to Preach," beginning with January 1, 1915.

42. That we place on record our hearty appreciation of the kind and faithful manner in which the workers in the commissariat department have carried out their duties.

WHEREAS, The Willoughby Council has permitted the Conference to use their public park at Gore Hill for the encampment, free of charge,

43. That we hereby place on record our cordial thanks for this valuable privilege.

44. That we hereby express our gratitude to the General Conference Committee for arranging for Pastor A. G. Daniels to visit this field.

45. That we hereby place on record our devout thankfulness to our Heavenly Father for His manifold blessings experienced during the past quadrennial period, and especially for His presence with us in the meetings during this Institute and Conference.

Constitution and By-Laws of the Australasian Union Conference of Seventh-day Adventists

ARTICLE I.—NAME

THIS organization shall be known as the Australasian Union Conference of Seventh-day Adventists.

ARTICLE II.—TERRITORY

The territory of this Conference shall comprise the Commonwealth of Australia, the Dominion of New Zealand, and the islands of the Southern Pacific.

ARTICLE III.—OBJECT

The object of this Conference is to teach the everlasting gospel.

ARTICLE IV.—MEMBERSHIP

Section 1. This Conference shall be composed of such local conferences as are, or may be organized in any part of its territory under its direction or that of its Executive Committee, and received into its fellowship by vote of delegates assembled at its regular sessions.

Section 2. The voters of this Conference shall be designated as follows:

- (a) Delegates at large.
- (b) Regular delegates.

Section 3. Delegates at large shall be:

- (a) The members of the Executive Committee.
- (b) All ordained ministers holding credentials from this Conference.
- (c) All members of the Executive Committee of the General Conference of Seventh-day Adventists.
- (d) All ministers holding credentials from the General Conference.
- (e) Such other persons as may be present, who shall be received as delegates by vote of the Conference.

Section 4. Regular delegates shall be such persons as are duly elected by a local conference, or appointed by its Executive Committee.

In addition to its president, each local conference shall be entitled to one delegate for each one hundred church members in such conferences.

ARTICLE V.—EXECUTIVE COMMITTEE

Section 1. The Executive Committee shall carry on the business of the conference during the intervals between its sessions, and shall consist of the president, vice-president, the secretary, the treasurer, the presidents of local conferences comprised in this Union Conference, the secretaries in charge of these duly organized departments; namely, the Medical, Educational, Sabbath-school, Missionary Volunteer, Religious Liberty, Health Food Departments, and any other departments which may be duly organized; representatives of the Publishing Department, who shall be the manager of the Signs Publishing Company, Limited, the Union missionary agent, and the home missionary secretary; the manager of the Sydney Sanitarium, the principal of the Australasian Missionary College, and five other persons.

Section 2. All members of the Executive Committee excepting the presidents of local conferences shall be elected at the regular sessions of the Conference.

ARTICLE VI.—OFFICERS

Section 1. The regular officers of this Conference shall be a president, a vice-president, a secretary, a treasurer.

Section 2. Election of Officers.—All officers of the Conference, except such members of the Executive Committee who are presidents of local conferences, shall be chosen by the delegates at the regular sessions of this Conference, and shall hold their offices until the next regular session of the Conference, or until their successors are elected and appear to enter upon their duties.

ARTICLE VII.—SESSIONS

Section 1. This Conference shall hold regular sessions at intervals of about four years, at such date and place as the Executive Committee shall designate by a notice appearing, at least two weeks before the date of the meeting, in a weekly newspaper published by or under the auspices of this Conference.

Section 2. The Executive Committee may call special sessions, if occasion requires, by a like notice, and the transactions of such sessions shall be equally valid with those of the regular sessions.

ARTICLE VIII.—TRUSTEES, COMMITTEES, AND AGENTS

Section 1. The voters of this Conference shall, at each regular session, elect the Board of Management of such institutions and enterprises as are or may be connected with this organization, in accordance with the acts governing the same, and shall elect the managers of our general institutions; and this Conference or its Executive Committee shall employ such committees, agents, ministers, missionaries, and other persons as may be necessary to carry on its work.

Section 2. The voters of this Conference shall elect a financial advisory committee, consisting of at least five persons, three of whom shall constitute a quorum, who shall examine and report upon the finances of our institutions as required.

ARTICLE IX.—FUNDS

This Conference shall receive a title from all its local conferences and institutions, and all the income raised in or on behalf of its mission fields. The Executive Committee is also authorized to call for donations from the local conferences.

ARTICLE X.—CREDENTIALS AND LICENSES

It shall be the duty of this Conference to determine who are the approved ministers within the jurisdiction thereof, to grant suitable credentials to the same and to grant licenses to those whom it shall consider suitable to labour in the cause, and to recommend for ordination such men as shall have given proof of their call to the ministry. In the interval between the regular sessions the Executive Committee is authorized to perform such duties.

ARTICLE XI.—SYDNEY SANITARIUM AND BENEVOLENT ASSOCIATION, LIMITED, CONSTITUENCY

The Constituency of the Sydney Sanitarium and Benevolent Association, Limited, shall be provided for annually by the nomination by this Conference of not less than five or more than ten persons to be elected as members of the said association; and the Board of seven Trustees to act as Directors, in harmony with the requirements of the Articles of Incorporation of the Association.

ARTICLE XII.—BY-LAWS

The voters of this Conference may make By-laws, amend, or repeal them, at any session thereof. The scope of such By-laws may embrace all subjects consistent with this Constitution.

ARTICLE XIII.—AMENDMENTS

This Constitution may be amended by a two-thirds vote of the delegates in attendance at any session, provided that if it be proposed to amend the Constitution at a special session, notice of the proposed amendment shall be given in the call for such special session.

By-Laws

ARTICLE I.—EXECUTIVE COMMITTEE

Section 1. During the intervals between sessions of the Conference, the Executive Committee shall have full administrative power, with authority to grant and to withdraw credentials and licenses, to dismiss for apostasy or any other valid reason any regular officer, secretary of duly organized department, manager of general institution, any member of the Executive Committee, or any member of the boards of management of any of its institutions, provided such action has the consent of at least two-thirds of the members of the Executive Committee expressed by personal vote or by signature to a resolution in writing submitted to all the members of the Executive Committee.

Section 2. The withdrawal of credentials or filling of vacancies in the Executive Committee shall require the consent of at least two-thirds of the members of the Executive Committee, expressed by personal vote or by signature to a resolution in writing submitted to all the members of the Executive Committee.

Section 3. Meetings of the Executive Committee shall be called at any time or place, by the president, or vice-president, upon the written request of any five members of the committee.

Section 4. Committees.—(a) Auditing: The Executive Committee shall appoint seven persons not having been in the employ of this Conference during the fiscal year under audit, to act with such members of the Executive Committee as may be accessible, in auditing the accounts of labourers once each year, or at such other times as may be thought advisable.

(b) Session Committees: The Executive Committee shall nominate for election by the delegates at each regular session of the Conference, the following committees to serve during the session:

1. On Credentials of delegates, three persons.
2. On Nominations, seven persons.
3. On Plans and Recommendations, thirteen persons.
4. On Distribution of Labour, eleven persons.
5. On Credentials and Licenses, seven persons.

ARTICLE II.—OFFICERS AND THEIR DUTIES

Section 1. President.—It shall be the duty of the president, or at his discretion of the vice-president, to open and preside over all sessions of the Conference. He shall also be the presiding officer of the Executive Committee. The president

shall supervise the general official business of the Conference as far as practicable, and whenever circumstances arise which may prevent him from fulfilling this obligation, the vice-president shall discharge this duty; and in the event of the vice-president being unable to assume this responsibility, some other person, who may be chosen by the Executive Committee, shall act in this capacity for the time being.

Section 2. Secretary.—It shall be the duty of the secretary to keep a record of all the proceedings of the sessions of the Conference, and of the meetings of the Executive Committee, act as the general statistician, and conduct the general correspondence of the Conference, not provided for in Article 3 of these By-laws.

Section 3. Treasurer.—It shall be the duty of the treasurer to receive all the moneys belonging to the Conference, to keep an account of the same, and to disburse them by order of the president, or as the Executive Committee shall direct, and to make a full report thereof at all sessions of the Conference, and at such other times as may be required by the Executive Committee. The treasurer shall also collect from the conferences and missions and institutions within the territory of this Conference such financial reports as are required by the Executive Committee, and forward such copies to the secretary as may be required.

ARTICLE III.—DEPARTMENTS

Section 1. The work of the departments of this organization shall be in charge of the secretaries elected by the Union Conference, associated with the committees selected by the Executive Committee, when not otherwise provided for by the Conference.

ARTICLE IV.—BOOK COMMITTEES

Section 1. The Conference shall provide for two Book Committees. One to examine the publications or manuscripts to be issued in the form of books or tracts in the English language; the other to examine all manuscripts designed for publication as books or tracts in the various languages of our island mission field.

Section 2. It shall be the duty of these committees to examine critically all matter designed for publication, as to doctrine and diction.

Section 3. Each committee shall be composed of at least five members.

Section 4. There shall be at least two members of the one committee within easy access of the Signs Publishing Company, Limited, and at least two members of the other committee within easy access of the Avondale Press.

Section 5. The Executive Committee may, from time to time, appoint such additional members as may be needed to make strong working committees for the improvement of our literature.

ARTICLE V.—FINANCIAL ADVISORY COMMITTEE

Section 1. The Financial Advisory Committee shall be a duly constituted board of inspectors, who shall investigate the policies and financial standing of all the institutions, such as conferences, publishing houses, sanitariums, schools, health food, and mission enterprises, within the territory of this Conference, and report on same to the Executive Committee, as required.

Section 2. The Executive Committee may from time to time appoint such auditor, auditors, or agents, as may be essential to assist in the general work of the Financial Advisory Committee.

Section 3. The officers of this Conference may call for an inspection of the financial standing of any conference, institution, or mission, at any time.

ARTICLE VI.—DEFINITIONS

Section 1. The general institutions of this Conference shall be the Signs Publishing Company, Limited, the Australasian Missionary College, and the Sydney Sanitarium.

ARTICLE VII.—DELEGATED AUTHORITY

Section 1. The Conference delegates in session assembled may delegate to the Executive Committee power to fill any office provided for by the Constitution and not filled at the time of the regular sessions of the Conference.

Nominations

Union Conference Officers

PRESIDENT: J. E. Fulton.

VICE-PRESIDENT: C. H. Watson.

SECRETARY AND TREASURER: C. H. Pretzman.

AUDITOR: A. Mountain.

EXECUTIVE COMMITTEE: President, Vice-President, Secretary and Treasurer of the Union Conference, Presidents of the Local Conferences, Secretaries of the Educational, Religious Liberty, Medical, Health Food, Sabbath-school, Missionary Volunteer, and Home Missionary Departments, Principal of the Australasian Missionary College, Manager of the Signs Publishing Company, Limited, and the Union Missionary Agent, A. W. Anderson, G. F. Wright, D. N. Wall, J. H. Mills, E. Watson.

EDUCATIONAL SECRETARY: W. W. Fletcher.

RELIGIOUS LIBERTY SECRETARY: C. H. Watson.

ASSISTANT RELIGIOUS LIBERTY SECRETARY: J. P. Gregory.

HEALTH FOOD SECRETARY: G. S. Fisher.

UNION MISSIONARY AGENT: L. D. A. Lemke.

HOME MISSIONARY SECRETARY: W. W. Fletcher.

ASSISTANT HOME MISSIONARY SECRETARY: F. G. Rampton.

CORRESPONDING HOME MISSIONARY SECRETARY: Mrs. A. L. Hindson.

SABBATH-SCHOOL SECRETARY: Mrs. A. L. Hindson.

MISSIONARY VOLUNTEER SECRETARY: W. W. Fletcher.

CORRESPONDING MISSIONARY VOLUNTEER SECRETARY: Mrs. A. L. Hindson.

MEDICAL SECRETARY: Dr. T. A. Sherwin.

PRESS BUREAU SECRETARY: A. W. Anderson.

Committees and Boards

AUSTRALASIAN MISSIONARY COLLEGE: J. E. Fulton, J. Mills (Principal), F. W. Reekie, C. H. Watson, G. S. Fisher, W. L. H. Baker, C. H. Schowe.

DARLING RANGE SCHOOL: A. H. Piper, W. J. Smith (Principal), L. J. Imrie, G. H. Palmerteer, C. E. Ashcroft.

OROUA MISSIONARY SCHOOL: J. M. Cole, L. G. Paap (Principal), G. F. Wright, G. H. Hansford, M. Olsen.

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Distribution of Labour

H. A. Hill to be transferred from the Cook Islands to the Society Islands.

H. B. P. Wicks to connect with the work in the Cook Islands.

N. Wiles to connect with the work in the New Hebrides.

A. C. Chesson to connect with the Indian work in Fiji.

H. L. Tolhurst to connect with the work in the Friendly Islands.

H. R. Martin to make Fiji his field of labour.

S. Cozens to connect with the work in the Society Islands.

T. A. Driver to connect with the New Zealand Conference.

Miss Eva E. Edwards to work under the direction of the New Zealand Conference.

H. E. Sharp to make New Zealand his field of labour.

E. Rosendahl to connect with the New Zealand Conference as secretary and treasurer.

A. Smart to connect with the New South Wales Conference.

P. B. Rudge to be invited to work for the Aborigines in New South Wales, under the direction of the Union Conference.

F. L. Sharp to be invited to make New South Wales his field of labour.

A. G. Wise to connect with the New South Wales Conference.

F. Knight to labour in the New South Wales Conference.

G. Teasdale to labour in the New South Wales Conference.

Miss C. M. Rule to connect with the New South Wales Conference.

Miss Maggie Armstrong to connect with the New South Wales Conference.

Miss Mary Cormack to be invited to connect with the New South Wales Conference.

W. G. Turner to work in the Victoria-Tasmania Conference.

Mrs. Morgan to labour in the Victoria-Tasmania Conference, as Bible worker.

W. Gillis to labour in the Victoria-Tasmania Conference.

A. Bullas to connect with the Victoria-Tasmania Conference, as tent-master.

E. S. Butz to be invited to take the presidency of the Queensland Conference.

Reuben Hare to labour in the Queensland Conference.

G. H. Morrison to labour in the Queensland Conference.

W. J. Westerman to take the presidency of the South Australian Conference.

G. Backhaus to connect with the German work in South Australia.

Miss Rogasch to connect with the German work in South Australia.

A. W. Cormack to work under the direction of the Western Australian Conference.

Miss E. M. James to be invited to connect with the Western Australian Conference.

C. V. Bell to connect with the faculty of the Australasian Missionary College.

A. McCoy to be recommended to take up periodical work in New Zealand.

W. Wilton to connect with the business office of the Sydney Sanitarium.

R. Hare to connect with the Press Bureau, and be a special contributor to our periodicals, and that he reside at Warburton, Victoria.

A. Hokin to be invited to connect with the New Zealand Tract Society.

Miss Bessie A. Dowell to connect with the New Zealand Conference.

Miss Eva Clements to be invited to connect with the Australasian Union Conference office.

H. McMahan to be recommended to connect with the Warburton church-school, at the close of the Australasian Missionary College year.

J. Thompson to be invited to make Niue his field of labour.

J. E. Steed to be invited to take the superintendency of the work in Samoa.

O. V. Hellestrand to be invited to make the Solomon Islands his field of labour.

Miss Ilma Dowling to connect with the Oroua Missionary School.

Miss Irvine to act as book-keeper of the Wellington Cafe, New Zealand.

Miss Lydia Davies to connect with the Wellington Cafe, New Zealand.

Miss Grace Cherry to be asked to take charge of the Christchurch church-school.

Harold F. Smith to labour in the Victoria-Tasmania Conference.

Miss A. Wise to connect with the Warburton Sanitarium, Victoria.

Miss Eva Batty to be assistant matron at the Sydney Sanitarium.

Miss M. Ball to connect with the Adelaide Sanitarium, South Australia.

Miss L. Dawkins to be recommended to the Victoria-Tasmania Conference for periodical and Bible work.

Miss Deva Thorpe to be recommended to continue her studies at the Australasian Missionary College another year.

Miss Rosalind White to continue at the Sydney Sanitarium another year.

F. J. Parkin to be recommended to the New Zealand Conference for the canvassing work.

A. Hing be recommended to the New Zealand Conference for field work, and also be a special contributor to the *Signs of the Times*.

A. Sperring be recommended to the New Zealand Conference for field work.

R. A. Caldwell to work in the New South Wales Conference till he leaves for the Asiatic field.

G. Totenhofer be recommended to continue his studies at the Australasian Missionary College until he completes his course.

Cyril S. Palmer be invited to attend the Australasian Missionary College.

W. N. Lock be appointed State Agent for Western Australia.

A. E. Hodgkinson be appointed State Agent for New South Wales.

Reuben Totenhofer to be invited to connect with the Monoma Mission, Queensland.

S. L. Hoopes to connect with the New Zealand Conference.

G. S. Josephs be appointed State Agent for New Zealand.

Miss Annie Newbold to connect with the Australasian Union Conference office.

Miss Ruby Dray to assist in the Australasian Union Conference office.

Miss Clara Brown be recommended to the New South Wales Conference for Bible work.

Pastor Parker visit Victoria before returning to the New Hebrides.

Pastor Sterling and wife visit the churches in New South Wales before returning to their field of labour.

Sabbath-Schools

INTERESTING Sabbath-schools were conducted during the institute and conference. The two Sabbaths during the Union Conference and the New South Wales camp-meeting, the large pavilion was taxed to its utmost capacity. Three divisions, composed of the youth, and the intermediate and primary children, repaired to other tents for their lessons. The total attendance at the Sabbath-school on the last Sabbath was over eleven hundred. The offering on that day amounted to £20 5s. 3d. The total offering for the four Sabbath-schools of the encampment were £51 5s. 6d.

Notice to All Ministers and Workers

IN regard to the Reading Course for ministers, it was decided by the Union Conference Committee to take up "Acts of the Apostles" for the last three months of 1914. This notice will reach all in sufficient time to enable them to complete the book before the end of the year, and then we can all start together on the new book, "Preparing to Preach," at the beginning of 1915. Some have already finished reading "Acts of the Apostles," but like other good books by the same author, it will bear re-reading, and there is much precious instruction in it for ministers and workers.

If you do not possess a copy, you can secure one from your tract society office. I feel sure that reading these books will prove a great blessing.

J. E. FULTON.

A Correction

IN the President's Report appearing in Special No. 1, the statement was made that "Christ's Object Lessons" had been translated into the Rarotongan language. This should have read "Christ Our Saviour."

South Australia, Take Notice!

PASTOR A. G. DANIELLS has postponed his visit to China. The proposed general meeting at Shanghai has been cancelled on account of the difficulty of getting the workers together since the outbreak of war. Brother Daniells has therefore decided to proceed first to India, and will be in Adelaide, en route to Western Australia, from Thursday, October 22, to Sabbath morning, October 24. Probably Pastor J. E. Fulton will accompany him. We are planning to secure again the Willard Hall, Wakefield Street, Adelaide, for some special meetings. The first will be held on Thursday, October 22, at 7.30 p.m. On Friday evening, October 23, another meeting will be held at the same hour. Pastor Daniells will also speak on Sabbath morning, but cannot be with us for the afternoon service. We hope that all will endeavour to be present at these meetings.

W. W. FLETCHER.

Western Australia, Notice

THE thirteenth annual conference and camp-meeting of the Western Australian Conference of Seventh-day Adventists will be held on the grounds of the Darling Range School, Green's Landing, Western Australia, October 29 to November 8, 1914. All church members in good and regular standing are delegates.

We expect to have with us Pastor A. G. Daniells, President of the General Conference, and some workers from the Union Conference. It is sincerely hoped that there will be a large attendance on the part of our people in Western Australia.

A. H. PIPER, *President*.

Two New Books

DURING the meetings of the Union Conference our attention was called to two new books just from the press.

One of these is entitled "A Solemn Appeal," and is a reprint of matter that appeared many years ago in a book by the same name from the pen of Mrs. E. G. White. This work treats on the subject of social purity and contains information of vital importance to all, and should be in every Seventh-day Adventist home. In cloth binding it sells for 1s. 6d., and in paper covers, 1s.

The other book is called "The Beacon Light or the Book of the Ages," and is written by Pastor R. Hare. This is a most instructive work on the Bible, and is presented in such an attractive way that it cannot fail to interest both young and old. It should have a wide circulation. It would make a suitable gift book, and ought to sell readily as one of our regular helps. Price one shilling. These books can be obtained through the tract societies.

"OF no talent He has given will He require a more strict account than of our time."—"*Christ's Object Lessons*," page 342.

Australasian Record

THE OFFICIAL ORGAN OF THE

AUSTRALASIAN UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

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

All subscriptions should be sent to this address
or to your State Tract Society

The rates are as follow:

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

Editor: Mrs. James Hindson, "Mizpah,"
Wahroonga, N.S.W.

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

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The Institute and Union Conference

WITHOUT question this was the greatest meeting ever held by Seventh-day Adventists in the southern hemisphere. It was also the largest. The meeting started early in September and the month had passed before our workers and our visiting brethren and sisters left the encampment.

The meeting was held in a beautiful natural park at St. Leonards, of easy access from Sydney by train and tram. About two hundred and fifty tents were pitched on the ground—all that could be obtained. The Victoria-Tasmania and the Queensland Conference furnished all their equipment of family tents, while the New South Wales Conference not only supplied all its family tents, but also placed at the disposal of the meeting its large pavilion and other meeting tents. In addition to these, large marquees were rented for dining purposes. Besides those living in tents, some from choice, and others because of insufficiency of tent supply, occupied rooms in the vicinity.

The large pavilion was many times crowded to its utmost capacity, and many were compelled to sit outside. Fortunately the weather at the weekends was fine and mild. We had a number of days of rain, when muddy streets were unpleasant, but the weather turned fine again, and we forgot the mud, and thanked the Lord that the thirsty country had been blessed by refreshing showers, and that the dust was gone.

The "Cotton City," as it was called, was laid out systematically, having broad streets, such as Central, Rural, and Rustic Avenues. There was the store where all kinds of the best groceries and foods were obtainable. The large dining tents were patronized by hundreds, three times daily. There were the business offices of conferences, the superintendent's tent, with public telephone and post office. The most attractive feature was the services in different parts of the "Cotton City," for there were three or four. This village was unique in that all these were conducted by the same de-

nomination, the congregation being divided at times to best serve the interests of the children and youth, as well as the adult members. The large tent was most tastefully arranged.

The institute for ministers and workers was well attended, those taking part coming from all the states of the Commonwealth, New Zealand, and from the islands of the Pacific, such as New Guinea, New Hebrides, Fiji, Tonga, Aitutaki, and Tahiti.

We were highly favoured in having with us Pastor Daniells, President of the General Conference, who bore the great burden of giving instruction. His earnest labours will not soon be forgotten. The instruction was helpful and very inspiring. A new vision of our solemn work and of our responsibilities was gained, and often it was expressed that the expense was a small item when compared with the benefits obtained. Greater efficiency, more power, a higher aim, and more intense love for souls were ideals set before us in our study.

Pastor Daniells conducted the following studies: A lesson daily on the work of the ministry; one hour in which questions were answered; and another, occasionally, in which important matters were discussed. All these studies and frequent sermons by Pastor Daniells were great blessings to all in attendance.

Other studies on Home Missionary Work and the Holy Spirit were conducted by Brother Johanson, Sister Hindson, and the writer.

The conference, which commenced on September 15 at the close of the institute, was attended by a large number of delegates and visitors. Plans were laid for the extension of the work, and a large number of appointments were made for the island field. All these are noted in other pages of this paper.

Frequent reference was made during the meeting to the war, and letters were read telling of how the brethren in Europe are affected by this awful affray. Thousands of our dear brethren in the countries especially concerned have no doubt been pressed into service, and among them numbers of our ministers. Our work in Europe is paralyzed, and the missions in Africa and other countries which have been under the care of the European Division are now without support. An appropriation of £1,000 was given to the General Conference to assist in the extra burden now thrown on it by this dreadful war. An offering of about eleven hundred pounds was also made one morning for our educational institutions.

In every way it was a great meeting, and we feel sure it will prove a great blessing in the upbuilding of the work in Australasia.

Near the close of the meeting about fifty persons were buried with their Lord in baptism.

Our workers are now returning refreshed to their fields of labour, and our visiting brethren to their homes, all we trust to live better lives and to be more active in soul winning. May God bless all who attended this meeting, and may the results be far reaching.

J. E. FULTON.