

AUSTRALASIAN RECORD



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

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Clothed Upon

Isa. 61: 10; 2 Cor. 5: 1-5

'Tis not the costly raiment of the world
 God's children crave,—the jewels and the
 pearls,
 The gold, the ermine, and the tossing
 plumes;
 But rather that adorning of the soul—
 That perfect robe of righteousness—which
 makes
 Us one with God. And how may we be clad
 In that blest vesture, undefiled? It will
 Not cover sin. The character of Christ
 Must woven be in woof and warp of mind
 And brain, and stamped upon the muscles
 and
 The nerves. Christ kept His Father's
 law, and so
 Should we. Our hearts should beat with
 His great heart,
 His will be ours. Then He will give the
 power
 To live His own sweet life, and so shall we
 Be clothed upon with linen clean and
 white—
 The wedding garment furnished by the
 King.
 By ministration of the Spirit's power,
 The work of God on earth will onward
 sweep,
 Until the world is warned, and Jesus comes.
 And when, at length, the last great day
 shall dawn,
 The trumpet sound, the sleeping dead be
 raised,
 The bodies of the saints will be transformed,
 Or "clothed upon" with houses from
 above,
 With tabernacles from the Lord, "not
 made with hands,
 Eternal in the heavens." 'Tis then, e'en
 then,
 The natural and the earthly disappear,
 And incorruption takes the place of that
 Which now is mortal, subject to decay.
 "O death, where is thy sting? O grave,
 where is
 Thy victory?" The victory must come
 Through Christ. To him be praise for-
 evermore.
 Let all the universe proclaim His praise.
 —Eliza H. Morton.

Outward and Inward Adorning

"BE not conformed to this world"; another version reads, "Do not follow the customs and fashions of the age." God's people are in the world, but they are not of the world; they are a distinct and separate people. This distinction becomes more marked as they near the end of time, for then, if ever, shall ye "discern between the righteous and the wicked." The child of God aims to make the virtues of Christ, the inward adornment of a meek and quiet spirit, his chief attraction.

A certain artist, it is said, spent much time and anxious labour in painting a picture of Christ. He tried to make the face just as expressive as possible. Seated around Christ at the table were His disciples, having before them golden cups. After the great work of art was finished, it was put on exhibition. The artist stood by to hear the comments of spectators as they passed by. Several women halted before the picture admiringly. One of them enthusiastically exclaimed, "See the beautiful golden cups!" The artist took his brush, and with a few strokes obliterated the cups, saying, "I will have nothing in the picture that will detract from that face."

It should be the aim of every true Christian to wear nothing and do nothing that will attract the attention of the world from Christ to himself. He will not be content until everything about him that

tends to do this is removed. It is the inward adorning that is to him of great value. Some of our modern churches have become exhibits for jewellery and dress. What churches lack in spirituality they try to supply in outward splendour. The most worldly churches have the largest organs, the greatest choirs, and the most imposing structures in which to assemble for worship. The less of the inward adorning one possesses, the more the outward appears.

Outward adorning is always a confession of inward poverty. Those who are in possession of that valuable treasure, a meek and quiet spirit, are not the ones who seek outward display. Their dress is neat, yet simple and modest. Young professors of religion should spend the time in looking into the mirror of God's Word, with a view to adorning themselves inwardly in harmony with God's revealed will, that they now spend at the mirrors in their rooms in the arrangement of their dress. If they would study as diligently the garment of Christ's righteousness as they do the fashions, how different would be their experience.

We are living in the examination week of this world's history; all are preparing for their final examination. Angels of God are passing from one to another with the measuring rod of God's Word. The outward adornment—the wearing of gold, the arrangement of the hair, the style of the hat, etc.—is sufficient to witness before angels and men that

the inward adorning, which alone is of value, is absent. Therefore the admonition is, "Be not conformed to this world: but be ye transformed by the renewing of your mind."

D. H. KRESS, M.D.

Homer Russell Salisbury

It has pleased God to use human instrumentalities for the furtherance of His kingdom. From the hour when first He sent forth Noah, a preacher of righteousness, until the living present, He has called men from among the multitude, not alone to represent Him in their private lives, but to take places of responsibility in the leadership of His people. The memories of mankind love to dwell upon the unselfish service, the whole-hearted devotion, the unswerving loyalty, the loving, impartial friendships, of the man who in his leadership is devoted to God and truly loves his fellows. Implicitly men trust him, and even when God calls such a leader to his rest, the halls of memory echo with the footfall of those weary feet, and re-echo to the sound of a voice that is stilled. Hearts are moved at the recollection of that life and all that it has meant to them; lives are stirred to greater power in service for others because of the influence of the words and deeds of one whom God has used for the furtherance of His kingdom in the leadership of His people.

Such has been the influence of the life of one, Professor Homer Russell Salisbury, President of the India Union Mission of Seventh-day Adventists, who was removed from our midst by the hand of death when the *S. S. Persia* was sunk off the coast of Crete by a submarine on December 30, 1915.

Professor Salisbury has for the past two years been the head of the Seventh-day Adventist Mission in India and Burma, but his entire life, since he entered manhood's estate, has been spent in the service of God. God has seen fit to place upon him increasing responsibilities with the passing years, and in the discharge of each he has been signally blessed.

Professor Salisbury was born May 27, 1870, at Battle Creek, Michigan, U. S. A. His mother having died when he was two years of age, he spent his years till he was seventeen with his grandmother at Boulder,

Colorado, where in the public schools he received his early education. His college education was received at Battle Creek, and it was during his college days that he was converted and gave his life to his Lord. He remained in college till his twenty-second year, when he connected with the Review and Herald Publishing Association.

In December, 1893, he was called by the Mission Board to go to South Africa, where in Claremont Union College he became preceptor and teacher. During these South African days he spent all of his spare time in reading ancient and modern history and in studying Hebrew. At the end of three years he asked to be released that he might pursue advanced study in London, and left South Africa, travelling by the East Coast, visiting points of interest on the journey, and spending some time in Egypt, where he visited the Pyramids and ancient monuments, gathering such information as would be helpful in teaching ancient history. Italy also was visited, with a short stay in Rome, afterward Paris, and later London, where he devoted all his energies for nine months to the study of Hebrew. He was called in the autumn of 1897 to teach ancient history and Hebrew in Battle Creek College, acting at the same time as preceptor, and remaining with the college till it was removed to Berrien Springs. It was here, in the year 1899, that the editor first came into touch with him and came to know the kindly character of the man and to see those natural endowments which have so marked him as a leader in subsequent years.

He was married on February 1, 1899, to Miss Lenna Whitney, daughter of one of our pioneer ministers in Europe, and in all his subsequent labours and responsibilities, his companion has borne with him her full share of the burdens laid upon them. These have meant many months of separation at times, especially during recent years. But they have been gladly borne by both because of their great love for the cause of God and their desire for the advancement of His kingdom.

In November, 1901, Professor Salisbury and his wife were called by the General Conference to open up school work in Great Britain, at London. And in January, 1902, the first school of the denomination in

England was opened by them at Duncombe Hall, North London, later being removed to Holloway Road and Manor Gardens, and eventually established in its own buildings at Watford, Hertfordshire. Professor and Mrs. Salisbury remained in England till 1907, when at the request of the General Conference he accepted the superintendency of the Levant Mission field, six months having been spent on Arabic in preparation for this work. But at the Council in Gland, Switzerland, where he had reported with the expectation of entering upon his new duties, the Council decided to change the policy of the Washington College, and make it more emphatically a missionary school, choosing Professor Salisbury as the head of the institution.

Three years were spent as the head of the Washington Missionary Seminary before he became Educational Secretary of the denomination, in which capacity he was called upon to make extended visits in the interest of our educational work in all parts of the world. It was from this position that he was called to the Presidency of the India Union Mission in 1913. During these years at Washington, first as head of the Seminary and later of the Educational Department, Professor Salisbury as a member of the General Conference Committee came into vital touch with the worldwide missionary work of the denomination and received a special fitting which eminently qualified him for the task to which he was called in this great mission field.

Previous to coming to India as president of the mission in 1913, Professor Salisbury had spent five months with us as the representative of the General Conference, attending the biennial meeting of the mission in 1912 at Calcutta. He came back to us after the General Conference of 1913, receiving a warm welcome from every heart in the working force. That kind regard of the early days has been intensified with the passing months as each and every worker and believer has learned to know him better and has felt the personal touch of his life on theirs.

The work of the mission has grown rapidly under his leadership. The plans laid have been remarkably successful, and the co-operation of all ranks has been enlisted in pressing forward every advance move. In

pursuit of further help to extend the work he loved so unselfishly, Professor Salisbury, at the request of the General Conference and in counsel with the local mission committee, left in September, 1915, to attend the autumn council of the General Conference Committee at Loma Linda California.

He left via Japan and China and was to have returned by the same route, but for reasons unknown changed to the Trans-Atlantic route and eventually booked by the *Persia*. In the divine Providence he was taken from us, we know not why, and we mourn as for a leader in Israel; a man of tried ability, a kind husband, an unfaltering friend; impartial, unbiased, ready to help the weak, to counsel, to reprove; and leaving behind him in the hearts of all, the remembrance of a tender healing touch such as is only known in the lives of God's chosen servants.

God's work goes on, but there is a gap in the ranks which will be filled only when we again, shoulder to shoulder, stand with our beloved brother before the One Eternal. For a time the ranks may close up that the host of God may advance toward the kingdom, but there will be with us in the intervening years the constant remembrance of our days of labour together for Christ; the feeling that somehow, somehow, just ahead, in that day when Christ gathers His own, we will again stand in living touch with one another, to know and be known, never again to be separated or to know the deep sorrows, the bitter anguish of earthly partings. God hasten the day and make us each and all worthy of it.—*Oriental Watchman*.

The Sinking of the *Persia*

THE following letter was written on January 26, by Sister Dorothy Knight, of London, England, giving a few details of the sinking of the *Persia*, that we are sure our readers will be interested to learn:

We have all been feeling very sad over the loss of Brother Salisbury on the *Persia*. We had listened to an inspiring missionary address given by him about three days before he sailed. We were early and had a good talk with him before the meeting. He remembered so many people that we knew in Singapore, and also Australians that have gone to China and other fields, and it was so good to hear concerning them. We thought he looked very tired after the strain of the council. When we inquired

after his wife he replied: "I have always said that she is quite well, but I cannot say so now. She has been overworking at the languages. But I shall be with her in a few days now."

When all hope of Brother Salisbury's being saved had about gone, Mrs. Geiss went to the P. & O. office and obtained the names and addresses of those to whom they advised her to write in order that she might learn what she could of Brother Salisbury after he left Marseilles.

Two officers to whom we had written replied, saying it had been such a busy time for them that they had not made the acquaintance of the passengers. They were very sympathetic with Sister Salisbury, and one said he also had lost friends.

The other name was that of a young woman, and she replied, saying that she would call on us the following Sunday morning. Mrs. Geiss had asked to meet any of them if they could help her by information. Miss Ella Eastcott, who was a pupil at the college here when Brother Salisbury was head-master, had a photograph group which we borrowed. The young woman, Miss E. Smith, came that morning accompanied by a friend.

Mrs. Geiss showed her the photograph and asked her if she recognized any one there who had been on the *Persia*. At once she pointed to Brother Salisbury's photo. She remembered him well, but not the name. She said he seemed very fond of children, and in all probability he lost his life trying to save them. He was so often with two boys that she thought he must have been travelling with them. She could not help noticing him; he looked so good and was so kind.

Miss Smith said that as they sat at lunch there was a sound as if a gun had been fired. There was silence for a second or two, and then the things on the table began to slide off with the list of the boat. She went to her cabin to get the belts (they had had drill the day before and knew their stations). None who got into the boats that were swung were saved. The boats capsized. Many were washed off the slanting deck, and Miss Smith was one. She said it had been a warm day and they had just changed into light clothes. She managed to swim on her back away from the vessel which was quickly sinking, and avoided the deck chairs that were falling around her. She found herself away from the others and was just giving up when some one clutched her hair and wound it round his arm and she was hauled up into a boat.

Four boat loads were lashed together and signalled to ships which passed them. She thinks, however, that these passing boats were afraid that it was a ruse of the enemy. One boat full of men went off to search for help, and in that great sweep of water came directly across a mine-sweeper that took them aboard.

Miss Smith says once when some of the passengers in a boat were crying out against God, a lady missionary, who was saved, struck up, "O God, Our Help in Ages Past," and "Eternal Father," and they all joined in.

When the survivors arrived at Alexandria, the P. & O. Company gave them money with which to obtain necessities. Miss Smith said she was in the water three-quarters of an hour and they were in the boat thirty-six hours.

A Hint for Church Leaders

IF an elder or missionary leader goes to one of the members and says to him, "I want you to take charge of this or that branch of the church work and become responsible for its development," the probabilities are nine to one in favour of getting nothing done, or, at least, getting very little done in a superficial way. The requirement is too big and bulky to carry.

To think out the organization of any piece of church enterprise is a kind of responsibility that particularly takes time, and it cannot be done by turning off on the subject at the end of a day with a mind already worn out. Moreover, the very indefiniteness of the obligation, often *vague and unmeasured*, weighs several tons' weight of itself on a tired brain.

But let the elder or the missionary leader come to the member with a definite and sizable task—something made up into a bundle that a man can lift—a job to be finished and over with, if possible at a given date—and the probabilities are ninety-nine to one that the member will carry it through and do it well.

The way to make the fragments in a busy person's life count for the church and the cause, is for its elder or missionary leader carefully to cut out for him definite pieces of missionary work, not too big for the person to take care of inside the limits of those fragments.

Then the responsibility is on the elder and missionary leader to put these pieces together in such a fashion that all in all they will make one big and complete effort of church activity for the whole community. This is a great responsibility, of course, necessitating both patience and skill, but it is the elder's and missionary leader's business, and they cannot afford to shirk it. This is the essential secret, in a busy world with busy people, of making a busy and a healthy church. E. L.

How shall we pray so as to be heard and receive help? For one thing, there must be a real desire in our hearts. Forms of words do not make prayer; we must want something, and must realise our dependence upon God for it.—*J. R. Miller*.



Sabbath-School Reports

For Quarter Ending December 31, 1915
Western Australia

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Boyanup ...	9	9	£ 12 6
Bridgetown ...	11	10	2 9 8
Bookara ...	27	23	3 3 5
Bidellia Donnelly ...	12	9	2 7 1
Collie ...	22	16	1 15 9
Canning Mills ...	3	8	1 12 6½
Capel ...	19	14	2 1 6½
Fremantle ...	55	46	7 6 0½
Gosnells ...	15	14	3 0 0
Heidelberg ...	74	56	11 13 6
Harvey ...	41	31	13 4 0½
Jumperding ...	16	10	1 10 6½
Kalgoorlie ...	37	26	6 13 2
Maylands ...	19	8	18 3
Midland ...	51	33	4 4 5
Narrogin ...	28	21	3 6 0
Northam ...	2	2	12 6
North Perth ...	9	6	1 6 2
Osborne Park ...	26	26	3 10 0
Perth ...	96	76	10 14 7
Spring Valley ...	19	15	11 0
Springdale ...	4	4	3 0 2
Upper Prestou ...	15	11	5 18 7
Warren ...	6	5	1 6 2
Woorloo ...	6	6	5 5 0
York ...	13	11	5 1 1½
Home Department ...	193	193	6 5 4
Camp Offerings...			20 2 3½
Totals ...	533	689	£124 11 4½

MISS C. PETERSON, Sec.

South Australia

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Adelaide ...	60	53	£ 8 6 9
Bowden ...	14	11	2 4 7½
Broken Hill ...	70	48	4 1 2
Burra ...	3	3	8 3
Gawler ...	31	23	7 7 4½
Goolwa ...	4	3	4 3
Hamley Bridge... ..	8	6	2 19 3
Hynam ...	10	8	1 18 3
Kadina ...	11	10	2 6 10½
Kapunda ...	10	8	1 5 10½
Kensington ...	53	46	6 18 7½
Millicent ...	21	18	2 17 4½
Mount Gambier ...	33	24	2 7 9
Nuriootpa ...	43	36	6 13 6
Port Adelaide ...	24	18	3 19 4
Port Augustus ...	5	5	13 0
Port Pirie ...	23	19	4 17 1
Penola ...	18	16	14 2
Prospect ...	78	57	10 9 9½
Quorn ...	7	7	6 9 0
Scott's Creek ...	11	7	1 9 1
Stephen's Creek ...	21	17	2 2 7
Tickers ...	21	10	1 2 3
Tooperang ...	10	9	17 6½
Unley ...	26	21	5 1 6
Home Department ...	58	58	4 10 3
Totals ...	671	541	£92 5 6

MISS M. C. BARLOW, Sec.

New South Wales

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Avondale ...	264	195	£ 29 19 6½
Ashfield ...	32	21	5 12 11½
Armadale ...	32	37	2 5 3
Arncliffe ...	37	14	2 3 3
Auburn ...	61	56	6 13 0
Arish Park ...	8	5	1 19 0
Bathurst ...	24	15	2 1 7
Corndale ...	24	15	4 10 6
Chatswood ...	14	11	3 18 8
Cava Creek ...	8	5	8 2
Delungra ...	10	7	2 4 5
Drummoyne ...	13	11	1 17 7½
Engowra ...	38	30	5 7 8½
Epping ...	32	17	4 0 8
Fairy Meadow ...	40	36	2 13 4
Guildford ...	18	12	2 5 8½
Hamilton ...	4	2	7 6
Hornsby ...	39	25	4 3 11½
Hornsby ...	28	18	7 1 10½
Harden ...	11	6	1 10 10
Hurstville ...	18	15	2 3 6
Kellyville ...	17	12	2 9 5
Kempsey ...	19	14	1 16 4
Kyogle ...	7	7	9 9
Lower Bucca ...	9	8	1 12 2
Leeton ...	10	9	2 14 0
Lithgow ...	19	18	3 0 0
Maitland ...	33	24	3 0 4
Marrickville ...	49	30	3 8 7
Moss Vale ...	4	4	16 6
Mudgee ...	9	5	2 5 3
North Sydney ...	69	56	10 1 1
Ourimbah ...	35	28	7 14 0½
Prospect ...	12	10	14 7
Parramatta ...	43	31	5 12 9½
Parkes ...	39	39	6 0 6
Paterson ...	15	9	3 6 9
Quirindi ...	49	36	5 9 0
Somerton ...	9	6	16 7
Stammore ...	44	39	18 9 9
Toronto ...	4	4	13 0 0
Terrigal ...	15	13	1 1 0
Tarana ...	10	9	1 13 11½
Tamworth ...	34	24	2 2 10
Walaseud ...	48	31	2 15 0
Woolahra ...	19	9	2 7 9
Wahroonga ...	116	93	17 15 9½
Wellington ...	12	6	1 2 0
Wilberforce ...	14	12	1 6 4
Windsor ...	10	7	2 2 6
Camp Sabbath-school ...			28 10 0½
Home Department ...	168	168	12 4 7½
Totals ...	1696	1304	£250 7 0

MISS E. M. JAMES, Sec.

Queensland

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Brisbane South ...	90	68	£15 12 10
Brisbane North... ..	74	51	11 6 0
Bundaberg ...	13	10	1 18 7
Calliope ...	14	10	2 2 3
Coolabunia ...	20	17	1 6 5
Charters Towers ...	31	26	2 13 6
Cairns ...	7	6	5 0 0
Childers ...	33	28	2 16 4
Gatton ...	26	21	6 18 0
Haden ...	36	28	1 15 0
Murgoo ...	46	34	6 18 0
Rockhampton ...	14	10	1 12 2½
Race Course Mill ...	12	7	6 3 0
Sandgate ...	17	9	2 3 6
Toowoomba ...	19	16	3 13 3
Townsville ...	6	4	1 10 6
Home Department ...	134	119	9 11 6½
Totals ...	577	451	£83 0 11

MISS H. OSBORNE, Sec.

North New Zealand

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Cambridge ...	36	30	£ 5 17 6
Edendale ...	46	35	5 14 7
Eketaahuna ...	9	9	2 0 0
Gisborne ...	21	18	5 17 4
Hastings ...	18	15	2 19 3
Kaero ...	9	6	
Longburn... ..	40	31	
*Manua ...	4	4	
Mauku ...	6	6	
Napier ...	38	33	13 19 5
New Plymouth ...	15	11	6 4 0½
Ngaruaahia ...	17	15	2 5 7
Norsewood ...	5	4	1 3 6
*Oaoni ...	9	7	
Onehunga ...	21	17	2 7 0
Ormondville ...	6	6	1 4 0
Palmerston North ...	45	38	9 3 3½
Paremata ...	13	11	3 0 1½
Parkhurst ...	9	8	3 17 4
Petone ...	22	19	3 9 6½
Ponsonby... ..	65	51	12 12 7
Ruawai ...	9	9	1 16 3½
Tarewa ...	5	4	1 19 5
Tologa Bay ...	27	22	2 3 1
Waikou ...	16	14	9 1 0
Wanganui ...	15	10	1 15 5
Wellington ...	52	46	16 6 3
Home Department ...	120	120	11 0 4½
Totals ...	693	599	£125 16 11

MISS E. E. EDWARDS, Sec.

*Offerings included in New Plymouth

Tasmania

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Bishopshouane ...	15	12	£ 3 16 3½
Campbelltown ...	4	4	2 2 2
Collins Vale ...	44	33	2 18 1
Cooee ...	13	13	1 10 0
Devonport ...	15	13	2 12 9
Glen Huon ...	27	23	2 13 1½
Hobart ...	52	40	8 11 11
Latrobe ...	7	4	9 0
Launceston ...	15	15	2 0 0
New Norfolk ...	8	6	1 6 7
Nubeena ...	7	7	9 3
St. Mary's ...	10	10	7 5
South Bruny ...	7	7	18 3
Wynyard ...	8	8	1 1 0
Home Department ...	22	22	2 12 3
Totals ...	254	216	£33 8 1

MISS M. ARMSTRONG, Sec.

Mission Fields

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Burnt Bridge (Aboriginal) ...	30	23	£ 2 13 6
Cook Islands ...	90	75	
Fiji ...	398	312	13 3 11
Friendly Islands ...	39	34	2 8 8
Lord Howe Island ...	24	19	4 2 6
Monamona (Aboriginal) ...	66	64	1 19 6
New Guinea ...	4	4	3 16 7
New Hebrides ...	4	4	2 2 0
Norfolk Island ...	43	36	3 3 2½
Pitcairn Island... ..	154	154	
Samoa ...	23	20	7 14 7
Society Islands ...	109	85	11 15 7
Solomon Islands ...	93	42	1 5 0
Totals ...	1077	872	£54 5 0½

Victoria

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Ballarat ...	59	42	£ 6 15 0
Beaufort ...	7	7	1 11 3
Benalla ...	21	18	2 3 1
Bendigo ...	58	46	4 7 7
Box Hill ...	38	21	2 12 11
Brighton ...	10	6	3 10 0
Brunswick ...	40	31	7 5 11
Collingwood ...	31	25	3 14 4
Costerfield ...	11	11	16 0
Devenish ...	27	18	2 15 6
Diamond Creek ...	10	10	1 12 0
Geelong ...	27	17	4 7 7
Hawthorn ...	24	20	4 12 9
Lakes Entrance ...	45	38	4 0 7
Longwarry ...	25	21	3 15 7
Malvern ...	57	51	10 16 2
Maryborough ...	22	14	1 19 8
Moe ...	11	10	1 18 11
Moonee Ponds ...	49	30	5 17 8
North Fitzroy ...	84	67	14 19 11
Namurkah ...	16	12	6 14 6
Oakleigh ...	32	31	5 6 3
Richmond ...	32	31	7 4 9
Sassafras Gully ...	4	4	1 2 9
Shepparton ...	52	27	3 5 8
South Melbourne ...	23	20	7 6 4
Stawell ...	21	15	2 17 0
Warburton ...	125	111	19 10 7
Warrobitue ...	17	15	1 9 0
Williamstown ...	10	9	1 14 10
Windsor ...	84	65	16 5 10
Wodonga ...	9	8	2 7 6
Yarraville ...	16	12	1 3 5
Home Department	148	148	9 0 6
Totals ...	1261	1017	£175 1 7

MRS. M. LUKENS, Sec.

South New Zealand

Name of School	Present Membership	Average Attendance	Total Contributions to Missions
Christchurch ...	97	75	£15 18 1
Dunedin ...	5	5	13 0
Invercargill ...	16	16	3 1 5
Nelson ...	21	14	4 3 2
Timaru ...	7	6	1 6 7
Home Department	36	24	5 18 1
Totals ...	182	140	£31 0 4

MRS. H. E. SHARP, Sec.

Total Summary

Name of State	Present Membership	Average Attendance	Total Contributions to Missions
New South Wales ...	1696	1364	£250 7 0
North New Zealand ...	698	599	125 16 11
South New Zealand ...	182	140	31 0 4
Queensland ...	577	451	83 0 11
South Australia ...	671	541	92 5 6
Tasmania ...	254	216	33 8 1
Victoria ...	1261	1017	175 1 7
Western Australia ...	833	689	124 11 4½
Mission Fields ...	1077	872	54 5 0½
Totals ...	7249	5829	£969 16 9

For the Work in Eastern Polynesia £842 9 7½
 For Launch for the Solomon Islands £127 7 1½
 £969 16 9

Our Sabbath-School Report

OUR Sabbath-school report that appears in this number shows a gain of three schools for the quarter and forty-two members added. This increase and more is recorded in the home department, which has made a gain of ninety-six. The offerings for the quarter have amounted to £969 16s. 9d. This is £30 3s. 3d. below our goal of £1,000 per quarter. Again we have been unable to get returns from the Cook Islands, which makes some difference in our report.

Although our total is somewhat less than the previous quarter, we are pleased to report that more than one-half of our conferences show a gain; namely, Victoria, Tasmania, South Australia, and Western Australia. We hope that our report will be quite up to the mark for the quarter just closing. Of the total offerings, £842 9s. 7½d. was given to the Eastern Polynesian field, and £127 7s. 1½d. for the purchase of a launch for the Solomon Islands.

Our Sabbath-school members will be pleased to know that their splendid response on the last Sabbath of the quarter has been ample for the purpose, including not only the initial cost of the boat, but covering other expenses connected with the purchase of this little launch, which we have already learned has recently been dedicated and given the name of *Minaldo*, the native word for love. Our missionaries thought this name appropriate, as it was a gift of love from our Sabbath-schools. After the dedication of this little vessel a trial trip was made and it was found satisfactory in every way. Already it has proved most useful to our workers in the Solomons.



Philippine Islands

A Visit to Our Ilokano Mission

ON January 10, I left Manila to make a visit to our mission in the Ilokano field. It had been two years since I visited this station. Our journey was made on a motor cycle. First, we went to Bukawe and held quarterly meeting with the brethren there in the morning, and then we proceeded to Malolos where we held quarterly meeting in the afternoon. Sunday morning we started for a long trip of 350 miles to Vigan. It was a beautiful day, and we enjoyed our ride through fields of rice. On the second day we reached our destination at four o'clock. I was glad to find all of our workers there well and of good courage. Brother Hay and his family were in much better health than when they were at the Shanghai meeting. Brother Leon Roda had preceded me about six weeks, and he and Pastor Hay were conducting a series of meetings near Vigan. They were having a good hearing and expected there would be fifteen or twenty who would take their stand for the truth.

There are several young men who have accepted the truth under Pastor Hay's labours that are now in the canvassing field. The Lord is especially blessing them in this work. One day while I was in Vigan, Manuel took fourteen orders for their new book. They have several colporteurs also at work in the mountain province of Abra. I was exceedingly glad to find that a very bright young man from the pagan Tinguian tribe has accepted the truth. All of his people are pagans, and we pray that the Lord may use this young man in bringing the truth to his people.

"MANY persons take no care of their money till they have come nearly to the end of it, and others do just the same with their time. Their best days they throw away, let them run like sand through their fingers, as long as they think they have an almost countless number of them to spend; but when they find their days flowing rapidly away, so that at last they have a very few left, then they will at once make a very wise use of them: but, unfortunately, they have by that time no notion of how to do it."

While at Vigan, we arranged for a permanent dwelling-place for Pastor Hay. We had to advance a little money to make a few repairs on a house, but after that we have a permanent contract on the place as long as we desire at a very reason-

able rent. We feel very, very glad that Pastor and Sister Hay will now have a permanent home and many more conveniences than they have had before. In our short stay at Vigan, we felt very much encouraged with the prospect for the work there. We believe that there are many honest souls that will be called from this part of the Lord's vineyard.

After spending a week with Pastor Hay, we started on our homeward journey. When we reached Bawang, I decided to make a visit to Baguio, the summer mountain capital. It is nearly a mile above sea level. I started up the mountain, and in going about twenty miles I reached Baguio. It was so cold there that I felt very uncomfortable. In fact, in the evening I had to go inside and sit by the fire. I spent the next day in looking over the prospect for making a summer-rest place there. It was so cold during the day that I felt very glad when I could get to the fire. It seems that this will be a very good place to arrange for our missionaries to go from the heat of the plains. The next day I rode from Baguio to Manila, and was pleased to find all well on my return.

Our two tent meetings are having excellent hearings, the tents being filled inside, and generally from two to three hundred standing outside. We look forward to a good harvest in due time. We are glad to report that during the year 1915, 235 people were baptized. Our book and literature sales amounted to \$12,678.74 (about £2,536). Brother Caldwell and family have arrived from Australia to assist in the colporteur work and are having excellent success. Pray for the work in the Philippine Islands.

January 28, 1916 L. V. FINSTER.

CHRISTLIKE praying in secret will be the secret of Christlike living in public.—*Andrew Murray.*

PASTOR FITZGERALD, of the British Union, says it is very gratifying to know that in spite of war and the general disarrangement of affairs entailed thereby, the cause has made great headway in that field during the past year. Although there was great rejoicing over the returns for 1914, the year 1915 made very substantial gains over that year.



Purity

"FOR this ye know of a surety, that no fornicator, or unclean person, . . . hath any inheritance in the kingdom of Christ and of God." Eph. 5:5. (R. V.)

"Frivolity is the sickly bloom of immorality, and impurity is the scarlet sin of the world. As a scourge upon body, thought, affection, and life, it stands supreme among the sins of the race. It befouls and smirches the whole man, and the only antiseptic is a wholesome fear of God, and the finest disinfectant is the spirit of constant prayer: both of which will lead the soul to hate the garments spotted by the flesh, and to separate one's self unto that holiness without which no man shall see God."

Violent and corrupt are the world conditions prevalent in our day. The most horrible diseases, a growing traffic in womanhood and virtue, an increasing illegitimate birth-rate, the prevalence of pernicious literature, indecent photography, putrid pictures, and impure conversation are the products of a degenerate age, and incontrovertibly prove the general infection of society by the spirit of lust. Eighty thousand fallen women on the streets of London, sixty thousand girl-victims annually in the United States, and world-wide murderous merchandise in innocent girlhood, are facts which reveal a moral degeneracy which has "put out the eyes of faith, chloroformed the conscience, shrivelled the affections, weakened the will, throttled heavenly aspirations, smothered emotion, and polluted the soul." Its guilt and punishment are unspeakably great. The consequences express themselves in physical disorder, mental derangement, and spiritual lawlessness, and the end,—eternal destruction!

Dr. Joseph Parker, in the "Young Man," has said, "Think of a divinely-imaged man giving up his soul to gratify his flesh! It is a very miracle of the devil!"

To our young men the injunction is, "Keep thyself pure." And in this connection the words of an

unknown author convey a strong and opportune message. "Wickedness is not wit, and filthiness is not fun. Moral baseness in conversation is suggestive of mental barrenness. An unclean incident is a reflection on your mother, an insult to your sister, an indignity to your friend, and a dishonour to magnificent manhood of which you are a representative." Never hear a questionable story. Do not soil your manhood by relating one. "An unclean incident is unclean, and therefore unhealthy; unhealthy, and therefore unmanly; unmanly, and therefore unholy; unholy, and therefore unchristian; unchristian, and therefore unkind, uncalled for, unnecessary, absolutely inexcusable, and beneath the dignity of any man who claims to be either a Christian or a gentleman."

Evil associations are antagonistic to purity of life. We are known by the company we keep. We may come into contact with such associates in school, in business, in the street, on the train or boat, but we are without excuse if we become one of them. The young man "may be a creature of circumstances, but he ought to be the hero of circumstances. We are not responsible for being in the world, but we are responsible for what we become in the world."

"The secret of a clean, useful, and royal life is to be found in keeping the mind and heart open to the best and brightest things, and the sweetest and strongest influences." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." "Blessed are the pure in heart: for they shall see God." "Follow . . . holiness, without which no man can see the Lord." "Keep yourselves in the love of God." "Present your bodies a living sacrifice; holy, acceptable unto God." "Keep thy heart with all diligence." "Yield your members servants to righteousness unto holiness." "And make not provision for the flesh, to fulfil the lusts thereof." "Having therefore these promises, . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

No moral purity is possible apart from Christ. "Nothing but grace and truth wrought in the inner life, inwrought in the character, is sufficient to keep the greatest, the most

talented men, morally erect." The righteousness of our blessed Lord imparts to us the purity of His own life, but to live in His righteousness is to shun all lustful pleasure, and avoid all books, pictures, and associations that are sordid, scrofulous, and unclean. "The death of Jesus Christ atones for past guilt. His life saves from the commission of fresh sin. His grace daily strengthens for the conflict, purifies the mind, keeps the body under, inspires noble service, and guarantees continual victory."

Young men, in the strength of Christ, "Keep your record clean"!

For our womanhood the inspired ideal is beautifully expressed in Ps. 144:12. "That our daughters may be as corner stones, polished after the similitude of a palace." The thought carries the double signification of strength and beauty. And noble womanhood is both strong and beautiful,—strong in its delicacy, beautiful in its dignified purity. Martin has well said, "Whatever may be the customs and laws of a country, the women of it decide the morals." And by the grace of God, woman has been given, in the service of motherhood, opportunity for the adjustment of all moral issues. Children are the mother's gift to eternity. And by the loving service which she only can offer, they are to be trained for God, fitted for heaven, and made "inheritors with the saints in light." To such a service God has called the womanhood of this denomination. But the service is marred when frivolity is indulged; when impure thoughts are permitted to kennel in the mind; when conversation which is an offence to virtue is allowed; and when the claims of God upon the life are denied. Of those who bear and those who are yet to bear the responsibilities of motherhood, the Lord will one day ask, "Where is the flock that was given thee, thy beautiful flock?" What will then be the reply if through moral weakness we have failed to drive from us those unholy tendencies which are our natural heritage!

The young woman of to-day is the mother of the future. Well, indeed, if in the household with which God shall bless her, she be as a corner stone, "polished after the similitude of a palace,"—a binding and beautifying force in God's primal institution, around which cluster

life's most sacred memories and sweetest associations.

And to the labourers in His vineyard God has spoken of purity in very decided tones. "Be ye clean, that bear the vessels of the Lord." "Keep thyself pure." "Abstain from all appearance of evil." "Wash you, make you clean." "Keep up the barriers of reserve; let not one instance occur in your relations to others that the enemy can make capital of." "Be reserved." "Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan . . . to beguile you from the path of holiness." "If sisters . . . show their familiarity, repulse them. Be abrupt and decided that they may ever understand that you give no countenance to such weakness."

"The last great day is right upon us. Let all consider that Satan is now striving for the mastery over souls. He is playing the game of life for every soul. . . . Men that God has entrusted with noble talents will be, unless closely connected with God, guilty of great weakness, and not having the grace of God in the soul will become connected with greater crimes."

"Near the close of this earth's history, Satan will work with all his powers in the manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who are on the borders of the heavenly Canaan." "We are not out of danger. Every soul who engages to give the world the message of warning will be sorely tempted to pursue such a course in life as will deny his faith."

"We must, as workers, be united in frowning down and condemning anything that bears the least reproach of evil, in our associations with one another. Our faith is holy; our work is to vindicate the honour of God's law, and is not of a character to bring any one down to a low level in thought or in deportment. . . . We must believe and teach the truth as it is in Jesus. . . . It sanctifies the believer, refines the tastes, elevates and ennobles him, and brings him into a close connection with the Saviour."

"No man has ever served his gener-

ation according to the will of God by sowing to the flesh, and by reaping the inevitable harvest of a broken body, a bewildered brain, a dishonoured name, and a lost soul."

The late General Gordon said, "Be true to thyself, and Infinity will support thee; but be false to thyself, and Omnipotence is arrayed against thee." No man can be true to himself and indulge in these capital sins of the world. He only is true to his highest self who comes for cleansing to the Christ whose blood cleanses from all sin.

"Be strong!

We are not here to play, to dream, to drift;

We have hard work to do, and loads to lift;

Shun not the struggle—face it—'tis God's gift.

"Be strong!

Say not the days are evil—who's to blame? And fold the hands and acquiesce, O, shame!

Stand up! speak out, and bravely, in God's name.

"Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes; the day, how long:

Faint not, fight on! to-morrow comes the song!"

God through Christ has placed within our reach a Christlike character. Strong Son of God, help us to meet life's difficulties and temptations, and compel them to pay tribute to that character in us, and hourly victory in Thee!

C. H. WATSON.

ONE of our colporteurs who is pioneering the work in the republic of Salvador, Central America, writes as follows of the beginning he has made:

"I have made my first canvass here in Salvador, and the Lord greatly blessed the effort. The first man to whom I showed the book was an officer in the National Health Department. He was so interested in the book, that he put down his name for ten copies, and then sealed the order with the government seal. The Lord is also helping me to secure recommendations from two of the leading doctors for the book. I am now trying to get an interview with the president of the republic. This is rather difficult, but I hope to succeed."

Australasian Record

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OF SEVENTH-DAY ADVENTISTS

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APPROVED advertisements will be published in the RECORD at a charge of 2s. 6d., forty words or less, for each insertion, and 1d. per word for each additional word. Remittance must always accompany copy for advertisements.

MISS A. S. HIGGINS arrived in Sydney on Wednesday, March 15, to take up her work as missionary volunteer secretary in this state. She was given a welcome the evening of her arrival by the young people in the Stanmore church.

"WE are fighting Germany, Austria, and Drink," said Mr. Lloyd George, "but the greatest of these deadly foes is Drink." For a further account of the attitude taken by this great statesman on the liquor question, see our new magazine, *War on Drink*.

THE special RECORD containing the week of prayer readings is now printed and ready to send out to our island fields. The paper bears date of May 1, and will be sent in due time to our subscribers in the home field.

THE account of Professor Salisbury's life and work in connection with the third angel's message that appears in this paper, we feel sure will be read with special interest. We are indebted to our Indian paper for this brief biography of one who is so generally mourned, and whose loss is so keenly felt, not only in India, but throughout the whole field.

SISTER WOOD of Java writes: "The latter part of last year we went to the towns and villages and secured something like five hundred subscriptions for the different periodicals. It is a pleasure to see how readily some subscribe for the Chi-

nese paper. There is great need of a Chinese worker here to labour for his own people. I feel sure many would be glad to study the truth, and that they would accept it."

MOST cheering reports have reached us of the South Australian camp-meeting. In writing from Melbourne, Pastor Watson says:

The camp-meeting at Adelaide was excellent. Without doubt it was the very best that I have been privileged to attend. A good attendance, fine weather, the manifest presence of God's Spirit, and a splendid interest on the part of the public, made it all that our people had prayed that it might be. The majority of the campers met in prayer bands each morning before the rising bell sounded, and after each evening meeting the ministers met for prayer. These good prayer meetings brought us very close to God.

WE trust that all our readers have seen our new magazine, *War on Drink*, and are planning to give it a wide circulation. The temperance question is a live one throughout the Commonwealth at the present time, and especially so in New South Wales, where a vote of the people is to be taken in a few weeks' time on the early closing of hotels. This publication is not a periodical, there being only one number, which is not dated, and hence can be used at any time. Let Seventh-day Adventists rise to the occasion, and do all in their power to stem the tide of evil resulting from the sale of alcohol.

Our Week of Prayer and Annual Offering to Missions

READINGS for our annual week of prayer have already been prepared, and now plans are being considered in our various conferences to make the coming season, when the call shall be given to "come ye yourselves apart and rest awhile," a more blessed and helpful week of prayer than any that we have yet enjoyed. Associated closely and blessedly with this time of communion with God and our receiving of His fulness, is our annual offering to missions. This is intended to be a token of our love and gratitude to God for the mercies and benefits of the past year, and a means of helping our needy brethren yet in darkness,—our neighbours.

It is but natural as our cup of blessing is filled from the Well of Life that the living water should overflow in blessing to others. "He

that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." "The water that I shall give him shall be in him a well of water springing up into everlasting life."

God would have us each to be as the vessel which contained the oil so miraculously provided for the widow of Sarepta and Elijah. Daily it supplied their needs, and in doing so it was emptied, but as the call came next day, it was *not found empty*, for the Lord had filled it again.

We know of no other such blessed vessel as this, neither is there a Christian so blessed and such a means of blessing as the one who receives to give again.

If we are to get all that God has for us from the coming week of prayer, we must be ready both to receive and to give as God shall give and ask for our gifts.

It is none too early for us to prepare for the occasion. Let us begin now to search our hearts, and to ask God to empty us of self that we may be prepared to "be filled with the Spirit," and, too, let us begin now to lay by in store something which we can bring to Him as an offering.

The needs of God's cause are greater to-day than ever before. We have in front of us greater burdens to lift than it seems possible for us to bear. However, we have the blessed promises, "all things are possible to him that believeth," and "as thy days so shall thy strength be," so we have no cause for fear, doubt, or discouragement; but rather for rejoicing that God sees fit to entrust us with more to do for Him.

The linking up of our Union Conference with the great Asiatic Division Conference will call for larger offerings in order that we may fulfil our obligations to it. Hence it has been decided to call for a very large annual offering this year—£2,000, or over £250 more than the amount raised last year, which was by far the largest offering raised up to that time. We know it *can* be done, and we believe it *will* be done. Let us inquire, "Lord, what wilt Thou have me to do?" and prepare now to do it, and we shall surely accomplish our purpose this year as the Lord enabled us to do last year. Begin now, dear brethren and sisters, to pray and to plan for the week of prayer and our annual offering.

CECIL H. PRETYMAN.