

AUSTRALASIAN RECORD



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Nearer Than We Dream

A few more paces then the journey ended,
A few more trials and the triumph won,
A few more darksome hours of patient waiting
Until the rising of our glorious Sun.

Much nearer than we dream the heavenly city,
And close at hand our Father's kind embrace,
When passing the triumphal arch of glory,
To dwell within the radiance of His face.

Upon the threshold of our joys eternal
Why linger long amid the gloom of grief?
Our hopes, our life, our surety are supernal,
And earth's short day for praise is all too brief.

WORTHIE HARRIS HOLDEN.

Some Shall Depart from the Faith

IN these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify His name, and stand as reprovers of unrighteousness. They are to be a "peculiar people," who will be true to the law of God when the world shall seek to make void its precepts; and when the converting power of God works through His servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." He will employ every device of deception to seduce the souls of men, and if "it were possible," he will "deceive the very elect."

We must put on the whole armour of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven, until we are delivered out of this present evil

world. There is no release from this war. The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the Word of God will not be wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practise it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the very pillars of the truth. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His;" and the work goes on to accomplish the fulfilment of the sure word of prophecy. The infinite God is the originator and sustainer of His work and His people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are His." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to Him and His law. He reads the hearts of His children, and knows those, also, that believe not.

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the blood-stained banner into the very strongholds of the enemy. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world,

against spiritual wickedness in high places." If we will consent to lay down our arms, to lower the blood-stained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war, war to the end of earth's history, rather than peace through apostasy and sin.

The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan, and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy, till their descent is marked and rapid. Sins that were once most repugnant, become attractive, and are welcomed and practised by those who have cast off the fear of God and their allegiance to His law. But the most pleasurable beginning in transgression will end in misery, degradation, and ruin.

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight

of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation." If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in Him who is "able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."—MRS. E. G. WHITE, in *Review and Herald*, May 8, 1888.

Services in the City of Philadelphia

WE have now held eleven Sunday-night discourses in this city, with a crowded house. Next Sunday night will be the twelfth, and we confidently expect not only to have a packed house, but to turn away a thousand. The theatre where we have been holding our meetings has a seating capacity of between 2,000 and 2,200, and is immediately opposite Wanamaker's famous store, the largest in Philadelphia.

The interest is deep and widespread. Up to the present time sixty-seven people have publicly declared that they are keeping the Sabbath as a result of these sermons. Our first class in baptism numbers twenty-five. Among those who have accepted the truth is a minister, who will be in this baptismal class. His daughter has also accepted the truth and is preparing for baptism.

Another pastor, who was brought up by Spurgeon and baptized in the Jordan River by DeWitt Talmage, told me yesterday morning that the lectures have made such an impression upon him that he has been having a lot of young ministers attend the meetings, since he is a diocesan, and that he himself is under deep conviction, and does not see any other thing to do than to come and join me in preaching this message. He has addresses to give before a number of audiences, and usually preaches about four times on Sunday.

A drunkard sends us word that he has been convicted through these meetings and has given up drink.

A lady whose only relative is a Baptist minister of great prominence, will be in the baptismal class. She has read all the heavy part of our literature. Only the other day she sat down, and in one day read Pastor J. N. Loughborough's book on the "Great Second Advent Movement." Among the converts

are those who have sat at the feet of Spurgeon, Talmage, Philips Brooks, Billy Sunday, those who have been great workers in connection with Russell, Alexander, and H. Connell of the Baptist Temple University. These declare that never in all their life have they heard such a truth as this.

As a band of workers in Philadelphia, we believe that the hour has struck and the day has dawned to proclaim the truth more boldly, and to expect the Lord to establish the works of our hands.

B. G. WILKINSON,

In the "Columbia Union Visitor."

Attending Winter Conferences in Europe

IT seemed clear last summer that, if practicable, some one should this year visit the annual missionary conferences that are held each winter in the European field. Therefore, in early December, I sailed for Holland, where the first meetings were appointed. In ordinary course the voyage would have taken eight or nine days. This time it was a journey of twenty-one days to Rotterdam. Pastor Wibbens, superintendent of our work in Holland, had arranged a series of meetings, and acted as my interpreter. We had an enjoyable and busy time for a week, with meetings in The Hague, Rotterdam, Leyden, Amsterdam, and Leeuwarden, away to the north.

These have been anxious years in Holland, lying as it does geographically between two of the great belligerent powers. The country seems almost as fully engaged in military preparations as if in the war itself. But I found the believers and workers pressing together, and faithfully labouring to save souls. While the distractions of the world war tend to take the minds of the people generally away from religion, the evangelistic workers find many who are the more earnest in inquiring the way of salvation. The recent years, I could see, have been fruitful ones in the development of workers on Holland soil.

These young labourers have a good grasp of the principles and spirit of the advent movement; and there is a body of experienced believers established in these truths, who will not easily be moved from their part in the movement by any wild or contrary winds of doctrine that blow.

All about Holland are memorials of the Lord's wonderful providence over the cause of truth in the Reformation and pre-Reformation days. It was good to recall these deliverances and providences of the days of old, as we thought of the work still to be done in the Netherlands.

After finishing the series of meetings with Pastor Wibbens, I pushed on, being able to thank God for a real providence that helped to open the way for me to join Pastor Conradi and his associates in a series of annual conferences in Central Europe.

Here I spent most of January and February. It was the coldest winter recorded for a hundred years. The wintry weather that brought a lull in activities on all the military fronts afforded the most favourable time for the meetings. I attended eight of

these annual conferences, besides Union and Division committee sessions. Pastor Guy Dail was my interpreter in speaking to the people. The conferences were more fully attended than could have been expected in such a time. The smallest attendance was about two hundred and fifty at the first one, and at several the attendance of believers was between four hundred and five hundred. The day sessions were for members only. The evening sessions were public, when local evangelists preached the gospel to yet larger audiences. The best halls in leading cities were secured.

The one theme, naturally, was the gospel work and the winning of souls. All else was shut out of mind. The conferences were seasons of blessing to the believers. The dearest interests on earth to the Christian are the salvation of God and the progress of His cause in the hearts of men. And no matter how great the turmoil and the unrest in the world, God is always ready to save sinners who yield their hearts to Him. Nothing can take from the believer for a moment the burden to work for souls. We saw souls yield to God in the conferences; and the meetings were occasions, as always, for laying plans for yet more earnest missionary endeavour.

The reports presented by the brethren in these conferences indicated that the year 1916 had brought somewhat over two thousand new members into the faith. Increased tithes and mission funds were reported by all but one conference. Their publishing house had issued more publications during 1916 than in any year of its history. This had meant, naturally, earnest work by colporteurs in the field, particularly by the sisters. God's work never stops. That is one thing that I seemed to see emphasized anew in my brief round of conferences in the region ringed by millions in deadly conflict.

Pastor Guy Dail, mission secretary for Europe, has established his office in Bern, Switzerland, where his family is settled. Bern is one of the recognized international centres, being the headquarters of the Red Cross and of the International Postal Union.

All the workers in Europe whose names we know by reports of former years, are generally well and of good courage in the Lord. Again and again the believers in conference sent greetings of Christian love to their brethren and sisters in other lands. All hearts long for the time to come when once again every resource can be devoted to hastening on through mission lands with the message of Christ's soon coming.

W. A. SPICER.

India

WHEN it was settled that I would not be able to go to Shanghai, I decided to make use of the time at my disposal by becoming more closely acquainted with our mission-station work.

I spent an enjoyable fortnight at Calcutta. In that city we have a boarding school for Bengali boys, another for Bengali girls, an English church, and a Bengali church. We have not our own church buildings, however.

I must tell you a little about Simla. It is known as "the queen of hill stations." It certainly is a beautiful place. There is a narrow-gauge railway right up to the city. All the roads are beautifully kept. The Viceroy and the Commander-in-Chief

reside here, and much money is spent on the upkeep of the place. No vehicular traffic is permitted except that drawn by man power, such, for instance, as rickshaws drawn by four or five coolies, or dandies carried by the same number. Cycling is forbidden, but horse riding is permitted. Only the Viceroy or the Commander-in-Chief may use a motor car or carriage and horses. The reason for this is that the streets are not very wide because of the hilly country, and there is a great deal of pedestrian traffic. It is a treat to go out for a walk in the cool air of Simla, and see hundreds of other Europeans walking also, a sight we never see on the plains.

We stayed with Dr. Menkel, and were glad to see the good influence he has, both in the religious and medical work. Many prominent people patronise the treatment rooms, including the wife of the Viceroy. Recently the government was commandeering houses in Simla, and thought of taking "Belvedere," where Dr. Menkel is located, but the civil surgeons said that the treatment rooms were an essential part of the station, so they were spared. This needs no comment as to the way the doctor's work is regarded.

We have a good church membership at Simla, mostly English people. All the men are employed in some branch of government service, and up to the present not one has lost his employment on account of the Sabbath. One of our brethren is the superintendent of one of the departments of the government railways. This is an earnest body of believers, and it did me good to meet with them. Some of them have given up a good deal in a social way in order to take a stand for the message.

While at Simla we had very cold weather; many hail storms and one good fall of snow. It was a change from the heat of the plains. This cold spell was unusually late, as April is a very hot month in India. Snow fell at Simla April 21, constituting a record, the latest fall previously recorded being April 19, 1879.

After spending two weeks at Lucknow I had to undertake a trip to visit our mission station in Garhwal. Garhwal is a mountainous region about one-fourth the size of Tasmania, and borders on Tibet. We have one station among the Garhwali people, about one hundred miles from the Tibetan border. Here there is a mission bungalow, two dormitories for the school boys, and a substantial school building. Brother Floyd Smith, a young American, is the missionary in charge. He and his wife have just passed the public examination on their first year's work of language study.

I am writing now from Coimbatore, South India, where we have just held our annual general meeting for the believers in the South India mission field. There was a good attendance and we had a good meeting. We have believers among the Tamil, Telegu, and Malayalam people. What speaking I did during the meetings had to be done through three interpreters. One would speak to the Tamilians; who occupied the main body of the hall, and the others had their people at the sides. But, of course, a great deal of the speaking was done in the vernacular. This afternoon I am leaving for Tinnevely to visit one of our stations in the extreme south of the Indian Peninsula.

As the trip to Gharwal took me up toward Mussoorie I decided to spend a week with my wife and children. We had a happy time together, but all too short. The mountain air keeps the colour in the

children's faces. We remember our friends and fellow-workers in Australia in prayer, and ask you to pray for us, and for the work of God among the people of India.

W. W. FLETCHER.

A Karen Funeral

SINCE coming to work amongst the Karens, we have been interested to find out all we could concerning their habits, customs, and ceremonies. We have just returned from a trip during which we have become very well acquainted with the rites and ceremonies connected with a Karen funeral.

It was nearly noon when we arrived at a wayside village where we had planned to rest the bullocks during the heat of the day, and here we found a number of people assembled to pay their last respects to an old grandfather Karen who had died just the day before.

A large bamboo mat had been put up on posts to afford shade for the performance. The corpse was in a bamboo coffin on a mat on the ground, surrounded with rice and chopped-up potatoes and bananas. At one end of the shelter was a platform piled with baskets of rice, pumpkins, tobacco leaves, and beetlenut. One of the dead man's nephews was acting as governor of the feast. Taking a silver coin he lifted the lid of the box, placed the coin on the lips of the deceased and called out, "Uncle, take this to buy food in the way." They are very particular to look after all the needs of their departed friends on their way through the next world, for if they should miss the path and lose their way, the relatives would be troubled in dreams, and they would have to go through this ceremony all over again. So here they were supplying the poor fellow with pocket money. Their next concern was that he should have plenty of tobacco so one by one the relatives came to light his pipe and have a puff for him, each in turn saying, "Uncle, have a smoke." This finished, each Karen opened his own mouth and took a piece of beetlenut and laying it on the lid of the coffin requested the poor "uncle" to chew beetlenut. Then taking a small tray filled with tobacco and beetlenut, the relatives crowded around, each touching the tray in turn, repeating poetry, verse after verse, and such a jumble! How ever the spirit of the poor dead man understood this poetry, I do not know. I could not make head nor tail of it, but on asking they told me that each wished him these two precious articles in abundance during his wanderings in the next world. This they repeated several times, then after sprinkling the coffin with scented water, every thing was ready for the blessing of the priest.

After waiting a while the priest came. He was a Burman and this part of the programme was done in Burmese, so I do not know what he had to say, but the people, now and then called out, now and then nodded their heads, now and then prostrated themselves, till finally a unanimous shout brought the ceremony to a close.

Then the offerings, the rice, the fruit, and everything else was cleared away, and a big bamboo tied to the coffin. Two stalwart Karens shouldered the burden and off we went in single file, in and out amongst the jungle till we emerged into the open where the deceased man's rice fields were. They had prepared a lot of firewood and

piling it up, placed the coffin on top. After some further ceremonies the pyre was lighted and the flames ended the scene.

We would fain let the poor man rest here in his ashy bed, but Karen custom gathers his ashes together and putting them into a basket sings poetry around them for a week. How can I describe this singing of poetry? It is a weird, uncanny, dreary, melancholy wail, intensified the more by its being done at night. In our return trip we stayed over night at this place and for several hours I gazed at the sight, lighted by a little dingy oil lamp. Young men and women slowly circled around the dead man's bones, dismally singing their poetry. And as I sat and gazed upon their superstitious darkness I prayed that God would use us mightily on their behalf, that some of these might join the grand anthem of praise around the throne of God.

E. B. HARE.

The Opening of the Philippine Academy

FOR many months we had worked and prayed for the time when we would be able to have a training school for the large number of our young people in the Philippine Islands. Much time and labour had been spent in making the preparations for this school. Many of our young people were very anxious to have a place where they could go to secure a preparation in order to become successful workers for God. At last June 12, the set time, arrived. It was a very happy time to meet the new students and friends of the school on the opening morning. The Spirit of the Lord came very near to us. Many prayers were ascending from homes all over these islands that God would make the school a place where true education would be given and the young people prepared for future usefulness. Professors Steinel and Sevrens had done everything in their power to have all the arrangements ready for the opening of the school.

Many of our people are not able to pay their way through the school, so several industries have been opened to make it possible for them to attend the school. A large number work in the printing office. Some of the young ladies work at embroidery and hat-making and some of the young men are engaged in carpentry work while others work in the school garden.

As we hear the calls coming almost daily from different districts for workers, it is very encouraging for us to know that more than fifty are now enrolled in the school for training. Our other mission stations also have sent some of their brightest

young men to be trained in the school. It is very refreshing to associate with these young people and their teachers, to see the earnest spirit with which they are taking up their work and the earnest endeavour of the teachers to make the school what it should be. We feel confident that God will lay burdens upon these young people and fit them for service. We ask an interest in the prayers of God's people that this institution may be a true Christian training school.

L. V. FINSTER.

Rarotonga

I AM sure that God can and would do much more for His people if they would expect and ask more of Him. Although independence is a good habit to cultivate, yet we cannot too strongly emphasize the importance of dependence upon God. I wish herewith to relate an experience we recently had which illustrates this thought. It refers to our recent return from Mauke to Rarotonga.

Last year plans were made to the effect that as soon as possible this year Brother Wicks should take over the work on Mauke, thus relieving us, making it possible for us to return to Rarotonga to take up another line of work. We hoped to effect this change in April or May. But with the advent of April, everything seemed to hinder. Brother and Sister Wicks were refused passage by the first schooner leaving their island, Aitutaki. When later they did reach Rarotonga by steamer, there seemed absolutely no way of proceeding to Mauke for weeks.

We made the matter a daily subject of prayer, asking that God would provide a way for Brother Wicks to arrive at Mauke, and for us to depart a few weeks later.

The Lord heard our prayers, and contrary to custom the steamer called at Mauke in May with seventy tons of cargo, bringing Brother Wicks to us. We remained together five weeks while Brother Wicks was getting acquainted with the people and the work. On June 19 the steamer called again for a cargo of oranges, going thence by Aitutaki to Rarotonga. Thus our prayers were answered.

This is the eighth year of our labours in this group of islands, and never before have we known of a steamer taking a cargo of fruit from Mauke in June. July or August are

the usual months. The Lord brought us the steamer in answer to our prayers, we are sure; and He gave us the additional privilege of seeing the Aitutaki brethren for a day on our way over. We can only wonder at His workings, and improve His opening providences for the advancement of His precious cause in the earth.

GEO. L. STERLING.

En Route to the Conference, Fiji

LEAVING Suva Vou on June 10 in company with Mrs. Parker, we boarded our launch and went up the Rewa River, where we took on Ratu Sailosi, his wife, adopted daughter, and another brother. The same day we reached Buresala, which is sixty miles from Suva Vou. Here we stopped for the night, and counselled over matters pertaining to the school.

The next morning we were joined by Brother Martin and left for the island of Vanua Levu, stopping at Levuka on the way. This was a run of seventy-five miles. We spent two days here visiting with some of our half-caste brethren. Also we visited an Indian and his wife who have lately accepted the message so dear to our hearts. This couple are superior to their class, and are well-to-do. We had a very pleasant time together, and a Bible study which they seemed to enjoy very much. Oh, that we had an Indian worker for this people! The grain is ripe for the sickle, but no worker can be provided as yet. Unite your prayers with ours for this needy part of the Lord's vineyard.

The day following we called at two other places where there are half-caste believers. At the second, a half-caste sister is residing whom I baptized years ago. She has been faithful all these years. Her life has been so consistent that her husband told me after the evening service that he had decided now to keep the Sabbath. It was not until the small hours of the morning that I could separate from him, so eager was he to hear. At this same place we met a European young man who was influenced by Pastors Gates and Fulton and myself to attend Avondale. The son had been there a year and his father saw the strong drift in his life to this truth, so without a word of explanation he sent for him to return home. His life has been a checkered one since, but the truth has lost none of its lustre to him. We spent a number of hours together. He attends no church, and holds with us in everything that we teach. He reads his Bible and says that he is faithful in prayer. He has promised to answer every letter I write to him and to read all the reading matter that I send him. His last words were, "Now do not forget."

From here we went to Savusavu Bay, spending the night with a company of half-caste brethren. The next morning one of the sisters accompanied us, as she wished to attend our conference at Tunuloa. That night our launch reached a place called Kasavu, where we have another half-caste brother and his wife. We held an evening meeting at this brother's place, which was attended by the working of the Holy Spirit, as both the man and his wife said at its close that there was no other way than the

one outlined in the sermon. We spent the Sabbath with them.

Sunday morning the wife of our brother here came aboard with us, as she wanted to go with us to the conference meeting. We went direct to Tunuloa, where we were accorded a very hearty welcome and spent the night. The next day a few of us went across the bay to a place called Vanua Vou, where lives a man by the name of Ilaisha Bakavu. When a boy he came to us when Mrs. Parker and I first came to Fiji. In 1899 when Mrs. Parker and I had to leave for Australia on account of our health, he returned to this place. He has held firmly to the Sabbath ever since. Though in some things he has not lived up to the light, yet in the main he has been a staunch friend of this message.

We had not intended to stop for the night, but the people urged us to do so, as they wanted a meeting. We remained and held a service for them. All the people attended, from the gray-haired sire to the infant in its mother's arms. A good impression was made, and from what our native brethren said who stopped with them ashore, while we slept on the launch, it would seem as if the whole town will come over to us. They spent the rest of the night asking questions respecting every detail of our work.

Returning to Tunuloa we spent the few remaining days getting everything in readiness for the conference session. Our trip over was on an ocean that was like glass. The Lord especially prepared it for our trip, and answered our prayers far above all that we could ask or think. We praise Him for it.

C. H. PARKER.

A Call for Help

TWO or three years ago when a company of natives from Bukabuka were here on Rarotonga, we made it our business to become acquainted with some of them and to hold Sabbath meetings with them. They were pleased with the Sabbath meetings, because the seventh day was still the recognized Sabbath on the island from which they came.

In the meantime the representatives of the London Missionary Society had induced the inhabitants of Bukabuka to accept the Sunday rest day, and upon the return of some of those whom we knew here at Rarotonga to their native island they found a new rest day being observed. Upon my return from Mauke to Rarotonga a few days ago, I found the following letter from one of them awaiting me:

Bukabuka, April 4, 1917.

To you, my dear Pastor,

Greetings,

I herewith make a short request to you; please do not refuse. I desire that you come at once to us at Bukabuka. If you have work on hand at Rarotonga, leave it, for our need is urgent. There is a harvest here, but no one to gather it. The people of this island have divided since the change of the Sabbath. Those holding with me desire some one to be sent to lead them. We are being made fun of by the

other party because we have no leader. We desire to be baptized. Please come soon and bring Tonga with you. Do not send any more *Tuatua Mou* to Periki and Matapi, for they belong to the Sunday church and have become enemies of ours.

Your friend,
Noah.

The island of Bukabuka has a population of about five hundred who need the light of truth. Could they have help now, no doubt many would unite with God's commandment-keeping people.

We had anticipated the day when Bukabuka would be brought into line on the Sunday question, but we had hoped to enter the field before such a step was taken. The Sabbath has now been changed there, and they earnestly call for help. We understand that the Bukabuka people do not drink beer or spirits, though nearly all use tobacco. We would be glad to send some one to them at once, but whom can we send?

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

GEO. L. STERLING.

South Brisbane Missionary Volunteers

At the close of the June 30 quarter, as a break in the year's work, the South Brisbane Missionary Volunteers rendered a special programme arranged by their leader, Miss Hoggood. Before the hour appointed for the programme came, every available seat in the church was occupied by parents and friends of the members. Later in the evening extra seating was supplied, some still having to stand at the entrance, there being over two hundred in attendance.

In his opening remarks the elder, who acted as chairman, referred to the object of the organization of this department of the church. Being acquainted with the history of the society, he recalled several instances in which members have attained the object, mentioning the names of some who are engaged in active service in the field.

Those assembled then received words of welcome in the form of an exercise by a company of children. One stanza will express the thought throughout:

"Gladly we greet you with sweet songs of praise,
And thank you for aid through the year's happy days;

A new half year of service will soon be begun:
And we ask for your love and your help till it's done."

The Saviour's recognition and blessing of children's service was the point emphasized in a recitation by Yvonne Ringuet.

In a dialogue entitled, "Who Bids?" a small member of the society was introduced by one of the seniors as representing one who is "uncertain as to life's best goal." Several bidders, suggesting such goals as Wealth and Fame, were unsuccessful. Finally Toil, Faith, Hope, and Love carried off the new candidate.

Another children's exercise was a flower song, "Little Gardens." Patience, cheerfulness, obedience, faithfulness, kindness, and love were named by six tiny tots as seeds that should be planted in the garden of the heart.

All grades of members were represented in the different items presented. Some of the young people, taking part in a dialogue, showed the necessity of entire consecration for effective service. Ten girls dressed in white, in a special exercise, "Building the Cross," described the steps of a Christian in the ladder of success. The first action was the careful laying of the foundation. (1 Cor. 3:10.) Then step by step the building was completed with the virtues found in 2 Peter 1:5-7. The singing of the hymn, "Jesus, Keep Me Near the Cross," as the girls grouped closer round the cross just built, proved an effective finish.

One feature of the evening, "Satan's Committee Meeting," had formed a suggestive programme for a missionary meeting of the previous month. This article has been greatly appreciated by our companies, but it had been reserved by this society in order that the characters could be acted out on this occasion. Brother J. L. Irwin ably filled the office of chairman, and among the members of his committee was our Tract Society secretary who appropriately presented the plans of Mr. Do Nothing. The committee was thrown into confusion by Brother J. Cox, who announced the decision of Adventists to strengthen the Home Missionary Department.

Among the musical items was a clarinet solo; also a duet, "Love's Rainbow," rendered in the Tongan language by Brother and Sister Piper. This was especially appreciated.

"A Bugle Call to Missions" was

recited by Allan Wiltshire, and in response Henry Wilson stepped forward and offered two pennies, saying at the close of his recitation,

"I'm not very wise, but there's one thing I think must be certainly true,—
If little boys ought to give pennies,
Big men should give shillings, don't you?"

After the singing of a quartette, "Launch the Lifeboat," all were given the opportunity of helping. Their appreciation was shown by an offering of £3 10s. 1d. This amount goes to the Boat Fund.

The last items tended to carry our minds to our mission boat, the *Melanesia*, which, unknown to all, was anchored in the river at the time. It was with increased interest the boat was inspected during the next few days. The young people were glad of the opportunity of becoming acquainted with the workers on board, and greatly enjoyed a talk from Brother Jones and the native workers when they met in the church one evening during the following week. H. OSBORNE.

Sabbath-School Report

For Quarter Ending June 30, 1917

Conference or Mission Field	Membership	Average Attendance	Offerings
New South Wales	2,095	1,675	£309 1 1
North New Zealand	702	607	137 13 3
South New Zealand	188	140	40 3 3
Queensland	703	577	103 5 2
South Australia	734	581	85 10 4½
Tasmania	323	238	33 17 6½
Victoria	1,293	987	211 8 8
Western Australia	922	768	130 8 8½
Aboriginal Missions	141	119	5 4 0½
Central Polynesia	527	459	47 4 10
Eastern Polynesia	292	271	14 2 2
Melanesia	284	212	18 4 1½
Totals	8,217	6,684	£1,135 18 2½

Our total membership of 8,217 shows a gain of 143 over the enrolment of the previous quarter. Our average attendance is also considerably better than that of the quarter before, a gain of 166 having been recorded. Our last offering of the year to the Asiatic Division Conference, we are glad to announce, is considerably better than any of the previous ones. It exceeds the amount of three months ago by £38 7s. 2d. in the next RECORD the yearly report will be published.

SISTER T. HOWSE meets with excellent success while canvassing for our monthly paper in the Samoan language, the *Tala Moni*, and writes that she finds many who are intensely interested in our truths. One of these, a young minister, is now studying the truth weekly with Brother Howse, and is already under deep conviction.

A GOOD interest in the school that has been started at Medan, Sumatra, is reported by Brother W. P. Barto. Thirty-two are attending the evening school, and the number is growing each week. The students are Chinese, Malays, and Japanese. These new missionaries in Sumatra are enjoying their work and are of good courage.

Life and Health—	JULY, 1917			
	Hrs.	Copies Sold	Subs.	Value
Mrs. Neilsen	113	27	16	£ 8 9 6
Miss Hill	85	81	69	12 0 3
	198	108	85	£15 9 0

Book Totals for July, 1917

	Hrs.	Ord.	Value
New South Wales	1177	694	£667 2 9
Victoria	307	352	332 14 0
South Australia	493	175	170 7 0
South New Zealand	491	208	204 15 0
Queensland	813	306	318 15 6
Tasmania	188	81	79 2 0
North New Zealand (June)	729	247	282 3 6
North New Zealand (July)	368	188	244 13 0
	5,066	2,221	£2,299 12 9

Magazine Totals for July, 1917

New South Wales	...	£61 11 0
Victoria	...	64 11 6
North New Zealand (June)	...	29 12 9
North New Zealand (July)	...	15 9 9
		£171 5 0

The Mission of a Good Book

"It will go anywhere, sea or land.
It gets into cabin or palace.
It reaches those otherwise unreachable.
It waits its time to be heard;
Is never tired of speaking;
Travels far and cheaply;
Is unaffected by climate, untouched by fever;
Once started off, calls for no salary.
Costs nothing to feed or clothe.
Never changes its voice, and lasts forever—until the fire comes."

On the Threshold

"We are standing on the threshold,
Good-byes will soon be said,"

were the words Pastor Hare read to us as the closing days of our college year for 1917 were upon us. And now we have crossed the threshold, and our happy family are scattered here and there throughout the land.

Owing to the nearness of the sitting of the Union Conference Committee, we were able to have the pleasure of welcoming for a longer or shorter period, a number of our leading brethren.

Pastor Watson was with us for the social meeting on Sabbath eve, August 17, and presented the promises to the overcomers as the apostle John outlined them on lonely Patmos. From the testimonies that followed it would seem that each promise appealed to some one of the many and varied minds present.

On Sabbath the class sermon, entitled "The Workers' Commission," was delivered by Pastor Watson. On the familiar text of Mark 16: 15 was based the appeal for help for the needy world. The speaker's recent visit to the East supplied him with many facts concerning that need,

and a somewhat new note was struck in his earnest call to the young women before him without whom the task of reaching the secluded women in those eastern lands is well-nigh impossible.

On the evening after the Sabbath a large number of parents and friends gathered without the College Hall to enjoy a programme rendered by the Brass Band, which was followed by a musical evening within. Among the many enjoyable items, violin solos by Misses D. Burns and N. Hare may be mentioned, and the Orchestra's rendering of an old favourite, "The Smithy."

On Sunday night the cantata, "The Song of Thanksgiving," made the chapel resound with joyful melody. The solo parts fell to Mrs. G. Chapman, and Messrs. G. and H. Robinson, the former of whom drove from Cessnock in order to render much appreciated help. A regrettable incident was the absence of the mezzo-soprano, Mrs. A. J. Dyason, owing to an accident the week previous, from which, however, we are glad to know she is recovering.

Very effective was the lighted palm and clematis canopy beneath which the graduates sat on Monday night, with their motto, "For God and the Gospel," behind them and the class '17 pennants in blue and silver on the arch before them. The painting of these, and the drawing on the board reflected credit on Brother M. Stelter, whose work they were. The drawing presented some students in tropical suits and with strapped trunks standing at the boat landing, while away across the sea might be seen waving palms, little huts, and black figures busy with their usual tasks,—the "field" of which we so often speak.

"The Right Kind of Ambition" was the subject of Pastor Anderson's address, which, primarily for the graduates, contained sound principles for all who plan a part in the work which is "for God and the Gospel." The "go-slow" policy was condemned in vigorous terms by the speaker, and support for the statement that ambition is permissible for the Christian student, was found in the extract from the book, "Education," that many a lad of to-day, growing up as did Daniel in his Judean home, will yet stand before kings.

The graduates included George Hosking, W. Gilson, S. Mola, and Gordon Brandstater, Idarene Felsch,

Nettie Hare, Hilda M. Osmond Olive Davis, Mabel Reekie, Ruth Hare, Alma Petterson, and Myra Wendt. Mr. W. Gilson was not present with the class, for some weeks before an urgent call had taken him to Auburn, Sydney, where he is conducting what promises to be a very successful church-school. To the graduates Pastor Johanson presented their diplomas, wishing each one success in his chosen line of work.

Pastor Johanson took the opportunity of bidding farewell to teachers and students as he leaves immediately for his new field of work in the East. Brother Rosendahl and Brother Schowe, on behalf of those present, wished him and his family God-speed, and expressed appreciation of the year's association, and his fatherly interest in the students' welfare.

For thirteen successive years the writer has watched the closing days of college years go by, and with each passing year clearer and clearer sounds the call for reinforcements at the front. May our 1918 students awake to their God-given responsibilities, and arise to have a part in bringing to a triumphant close this battle which has raged so fiercely and so long.

RHAE ALLBON.

Obituary

PEASE.—The many friends of Sister G. Pease will regret to learn that she passed away at her home in Latrobe, Tasmania, on Tuesday, August 7, at the age of eighty-four years. Sister Pease was born in Scotland but came to Tasmania in the early days. About twenty years ago she accepted the truth through the labours of Pastor Hare. Through being isolated for a number of years she grew cold and gave up the message, although, as she has told me many times since, her heart was always with God's remnant people. About three years ago through the labours of Pastor Harker and the writer our sister again took hold and remained loyal to the end. The writer visited her just a short time before her death. She realized her time had come to pass into the great beyond, but her confidence was in God. After a short talk about the love of God, and the reading of the twenty-third Psalm, followed by prayer, we parted for the last time on this earth. But her testimony was, "Surely goodness and mercy hath followed me all the days of my life, and I shall dwell in the house of the Lord forever." How cheering is the Christian's hope! Our sister was laid to rest in the Latrobe Cemetery by Pastor Britton of the Baptist Church, there to await the call of the Life-giver. The service at the graveside was in harmony with the following scriptures read, Ps. 90; 1 Cor. 15: 35-58; and 1 Thess. 4: 13-18. The sorrowing ones received much consolation in the blessed assurances and promises of God. "Blessed are the dead that die in the Lord from henceforth."

W. GILLIS.

Australasian Record

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

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

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A CHURCH of eight members has been organized at Delungra, New South Wales.

THE headquarters of the European Division Conference have recently been transferred from The Hague, Holland, to Bern, Switzerland.

PASTOR PARKER, the president of the Eastern Polynesian Conference, is in attendance at the annual council of the Australasian Union now in session at Wahroonga.

ELECTRIC fans have been put into our office in Lucknow, India, thus moderating the extreme summer heat, and enabling the workers to pursue their work while the temperature ranges from 100 to 110 degrees.

AMOUNTS recently received at the New South Wales Conference office, bring the annual offering in this state up to £817. This is £110 more than last year's total, and £17 above the aim.

ON August 26 seven candidates—three sisters and four brethren—were baptized by Pastor Kent in the Ashfield church, New South Wales. Most of the number accepted the message at the Concord tent mission.

OWING to the strike conditions, the boat on which Pastor Johanson and family were to leave for Japan has been delayed. Brother Johanson is thus enabled to meet with us during the greater part of the council, and possibly for the entire session.

PASTOR REINKE, the president of the East Russian Union Conference, who was expecting to leave Russia before the revolution there, has now been allowed to remain and resume his work among that people. We have reason to thank the Lord for religious liberty in Russia.

PASTOR H. MITCHELL reports a developing interest in Bathurst, New South Wales. Two thousand handbills were distributed announcing a series of Sunday-night lectures to be given in the Seventh-day Adventist church, but for a few weeks none from the public attended. At the most recent meeting, however, the church was filled to the utmost.

ON Wednesday afternoon, June 28, at the Marrickville church, New South Wales, Pastor Brittain performed the ceremony of uniting in marriage Brother Albert Penrose and Sister Katie Little, two of the workers connected with our café in George Street, Sydney. Brother Penrose continues his connection with our health food enterprise, and has made his home in Arncliffe, near the home of the bride's parents.

IN renewing her subscription to the RECORD a sister writes: "I do not feel that we can do without the dear little paper. We look for it each week, and now that it will come only once a fortnight I

am sure that we shall look for it more eagerly, as we love to read about the onward march of the third angel's message throughout the world. I hope I do not miss any numbers."

AN account has been received of the trial of one of our brethren in Louisville, Kentucky, who was fined £5 in the police court for keeping his shop open on Sunday. He appealed to the circuit court, which reversed the decision of the lower court and granted religious freedom to the accused.

A SISTER in Victoria who has earned £25 this year for the Melanesian Boat Fund, by selling our literature, writes: "I have had some fine experiences. I cannot understand why more are not at the work. Truly they do not know the joy they lose. The happiest time of my life has been spent in canvassing. Words cannot express my gratitude to God for the part He has given me in His closing work."

THE manager of the Signs Publishing Company, writes: "We have the satisfaction of knowing that almost every book manufactured and imported during the year has been sent out. When we tell you that the average weight of our book shipments alone is about two tons weekly you can realize that we are kept busy in our shipping department. The total number of books sold during the last five years is 124,632, besides 146,490 helps."

AN effort is being made to give the message to the scattered settlers in the north-west districts of Western Australia. Brethren W. N. Lock and F. H. Gall are travelling overland by motor cycle some thousands of miles, visiting many out-of-the-way stations, and will sell "Heralds of the Morning" and a medical work in places never before entered by our workers. During one week they received orders for £85 worth of books.

WHILE in Denmark, Pastor Spicer visited the Skodsborg Sanitarium. He writes: "Even though it was the winter season,—and the coldest winter for many years,—I think there were about one hundred and fifty patients in the sanitarium. In the summer season the number rises to about three hundred. More than a hundred helpers were doing the work. The real atmosphere of the message pervades Skodsborg, and these scores of young people are intensely interested in the mission fields and the finishing of this work."

AS we go to press the Australasian Union Council is in session. During the first days of the meeting considerable time has been spent in the presentation of reports by the various conference presidents and departmental secretaries. All of these reports have been of the most encouraging nature, and show that the prospering hand of God is over His work notwithstanding the trying times and adverse conditions under which it has been carried forward. The proceedings of the council will be published in the next number of the RECORD.

SISTER TUNHEIM, writing on May 4, says: "We now have two very comfortable mission houses in Batavia, Java. Brother and Sister Schmidt are living in the one house, and Brother and Sister Melvin Munson, who have just arrived to edit the Malay paper, are to live in the other house with myself and Sister Pauline Hoeke. I am so very glad for these good homes in a

healthful location among Europeans. Previously we have been obliged to live near native settlements, as the rents have been prohibitive in the European quarters. I believe we shall all be able to keep in good health now, and it will be such a blessing to feel well and not have to suffer with the fever."

WRITING from Samoa, July 26, Sister T. Howse says: "The people very much appreciate the latest number of the *Tala Moni*, and it is filled with most timely matter, including the subject, earthquakes and what they mean. It is a matter of remark that we should experience a severe earthquake shock one week, and the following week I was distributing the *Tala Moni* on this subject, it having just arrived from Sydney. It seems to us that the Lord guided in the selection of these articles. It was also a matter of comment that Mr. Howse spoke on Sunday in our church to an interested audience, on the signs of the times. One of the signs he dwelt upon quite fully, was earthquakes, and the next day many remembered his words as they felt the earthquake."

TWO hundred and fifty copies of the *Asiatic Division Outlook* containing the proceedings of the Shanghai Conference have come to hand. Pastor Fulton felt that these would be of deep interest to our people in the Australasian Union, and gave instruction that they be sent to us without waiting for our orders. This issue of the *Outlook* contains sixty-six pages, with five illustrations, and is replete with interesting information regarding each field in the great Division and every department of the work. The price is one shilling. It is interesting to know that the type work has been done almost wholly by Chinese in our Shanghai publishing house. By ordering this paper our readers will not only receive much valuable information, but the proceeds will be of help to the Asiatic Division. Order through your State Tract Society.

PASTOR L. A. HANSON, the assistant secretary of the General Conference Medical Missionary Department, writes thus of the good patronage of two of our sanitariums in California: "On my recent visit to the Glendale Sanitarium, it was a real pleasure to be told that there was no room that could be offered for a night's entertainment. To my suggestion that a massage table in the bathroom would be acceptable, the reply was that there were already three men occupying massage tables for the night. The Paradise Valley Sanitarium was also holding its own in patronage. Pastor J. A. Burden, one of our business managers of longest experience, is manager here. Sister Burden is matron. Both were working hard—I feared too hard. The comfort of the patients, the welfare of the workers, and the purposes of the institution all draw heavily on their thought, care, and energy."

Wanted

MAN for kitchen work at our Sydney Café. Steady work for suitable man. Apply Manager, Sanitarium Health Food Co., 308 George Street, Sydney.

A COMPETENT farm hand, one able to milk cows. Apply Manager, Sanitarium, Wahroonga, N. S. W.