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The Work and the Hour

Opening Address of the Conference, Wednesday
Evening, October 2

I FEEL it a very great responsibility to address you to-night; for this is the most important conference that we have yet held in this Union. We are

tive in thought and effort and counsel at this important gathering?

For myself I confess that it must be a message of divine origin, a message of holy inspiration, a message of unselfish aim; for as we face the problems of the work and the hour, we dare not place con-



Delegates and Visitors in Attendance at the Australasian Union Conference

here from all parts of a vast field. We represent the greatest, the most important, the most sacred work ever attempted in Australasia and the Pacific islands. And ever since the brethren invited me to speak on this first night of the session, I have thought a great deal about the kind of message that should be given. The question has been constantly with me, What would God have me say? What message would He have this delegation receive at this hour? What message do we need as we enter upon the solemn work of God? What message should be given to place before us the right objec-

tion in things human except as they are definitely, decidedly, and securely associated with God.

And so I have chosen to speak of the *Work* and the *Hour*, the message of the harvest, the message for the hour. My text is found in two scriptures, John 4:35 and Matt. 9:37. "Lift up your eyes and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the labourers are few."

This is by no means the first time that I have spoken in this building from these scriptures, and if the Lord will but give grace for future effort it

will not be the last. The plenteous harvest and the paucity of workers are facts that are forcefully emphasized in every missionary land, and as days and weeks and months go by this truth becomes more terribly truthful, "The harvest truly is plenteous, but the labourers are few."

In South America there are whole tribes of people, far from God, positively without hope, bound in the most superstitious degradation by the most idolatrous Catholicism. They are on the plains, they are above the clouds, and they are all the way between. And to many of these peoples Seventh-day Adventists are the only Protestant missionaries that have ever gone, and Seventh-day Adventist churches are the only Protestant churches there to be found. There, in one locality, a thousand souls in a brief time have accepted Christ, and honour God by their obedience to the truth; but the fearful need of the multitudes unsaved enforces the thought of a harvest truly plenteous and the labourers much too few.

In Africa Livingstone laboured for thirty-three years, and Moffat a lifetime, but still its human harvest lies ungathered. You have heard the story of Temba Temba, the old chief that our missionary visited. Old and blind, he told our Brother Anderson that when he was a boy, Mr. Livingstone promised to send to them the Book of God in the hands of a teacher who would unfold to them its blessed story. "All these years," said he, "I have watched the path for his coming, but he came not." "Here," said Anderson, "is the Book, and I am the teacher." The old man reached out and took that Book and held its meaningless pages before his sightless eyes. "You may," said he, "teach my children and my grandchildren, but for me—too late! Oh, why have you waited so long?"

Abounding opportunity and terrible need are the outstanding facts of every mission situation. Whether in the old world or the new, whether in China or Peru, whether in India or Fiji, the harvest—that harvest which God's Son died to save, lies ungathered, and the church of God is forgetting to pray, "Lord, send forth labourers."

"Go ye into all the world," says Christ. Our work is to preach the gospel to every creature. And while that great commission holds, we are to go into all the world, and rest not until the whole earth is lighted with the glory of God and His work in the earth is finished. The world is our field. Its evangelization is our work, and while we earnestly pray that God's rich blessing shall rest with all others who preach His gospel to men, we can enter into no plans with them for the division of the field.

We must hear no other voice but the Master's, and in ringing tones it still bids us, "Lift up your eyes and look upon the fields, for they are white already to harvest." It still says, "Go ye therefore, and teach all nations." It still bids us, Go tell men that Jesus died for them, that He lives to save them, that He is coming again, that whosoever believeth in Him shall not perish but have everlasting life, and that this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come.

A work so great, so important, so sacred, demands

the entire consecration of all that is employed in its performance and calls for a constant endowment of power from God. Before He sent them forth Jesus bade His disciples to tarry in Jerusalem until they were endued with power from on high. That waiting time was a time of entire consecration, and having bound all upon the altar, having put away every selfish purpose, having pledged all to unselfish service, being of one accord and of one mind they went forth, and the first step took them right into the marvellous experience of Pentecost. Thousands were converted and added to the church and wondering men stood aghast crying, "Whence hath these men such knowledge? How hear we every man in our own tongue, wherein we were born?"

Here is an experience that we may well consider. We are engaged in a work for the expansion of which godly men and women have for years earnestly prayed. At this hour the very rapidity of that expansion confronts us as a great problem. A little more than a century ago, one of the founders of the London Missionary Society surveying the heathen world with its doors all closed and its gates all barred and having scarcely a missionary to send forth cried, "O that we could enter at a thousand gates, that every limb were a tongue, and every tongue a trumpet to spread the joyful sound!" To-night we may turn our faces heavenward to paraphrase that prayer and cry, O God, teach us at this conference how we may enter the thousand gates that Thou hast opened before us. Lead us in entire consecration to a mighty multiplication of voices for Thee, and give them all the definite ring of the message for the finishing of Thy work.

Our island field is clamorous in its demands upon us. The representatives from its three divisions are here to tell us of doors springing open everywhere before them. The Solomon Islands are appealing to us to send missionaries and possess them for Christ. New doors are there continually opening to us, but Brother and Sister Jones are here to state that doors which were open two years ago and which we have not entered are now closed to us. A gateway has been opened to cannibal strongholds in the New Hebrides, and we believe that soon there will be no part of Melanesia where our missionaries cannot go and preach Christ. But there are now whole groups of islands into which we might send workers that are as yet unentered by us. Must the Lord's harvest in these unoccupied fields thus lie ungathered? Is it not time to pray the Lord of the harvest to send forth labourers?

Central Polynesia has sent its president here to report wonderful awakenings in that island conference,—whole districts clamouring at the door of the church for admission. I personally brought from Fiji three months ago the earnest appeal of the brethren there for help to garner the harvest of these awakenings, but to this moment no help has been sent.

Eastern Polynesia, too, calls us to go forth to its unentered fields. Two years ago I listened to Brother Lyndon's earnest appeals on behalf of the Marquesas Islands and other groups of his division, but those groups are still numbered amongst the unentered fields of this Union.

The open doors of our great field confront us at this hour as a gigantic problem, and in meeting it at this conference we must first consider the reasons why we have been unable to meet the demands of the field. Is it because we as leaders and workers are less consecrated to the cause of foreign missions than we should be?

Is it because our hearts are divided in their affections and are not right with God? Is it because we do not love our brethren as we ought? Is it because we are not united in purpose? Is it because we have not permitted the Holy Spirit to

But we must approach this problem of the harvest with a keen consciousness of the hour that we have reached. In the Book of Luke the twenty-first chapter and the thirty-first verse I read, "So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand." The things that are here mentioned as coming to pass are signs in the sun, in the moon, upon the earth, in the sea, and in the hearts of men.

As I speak to you, these things are no longer signs of the future. They are events of the past or conditions of the present. And Jesus has said that



Ordained Ministers in Attendance at the Australasian Union Conference

FIRST ROW, from left to right: A. H. White, J. M. Cole, H. E. Piper. SECOND ROW: G. F. Jones, C. K. Meyers, T. H. Craddock, R. Hare, C. H. Watson, J. E. Fulton, W. A. Spicer, W. J. Westerman, A. W. Anderson, A. H. Piper, G. Hubbard. THIRD ROW: C. P. Michaels, P. B. Rudge, W. H. Pascoe, E. S. Butz, F. L. Sharp, L. D. A. Lemke, C. H. Parker, J. H. Woods, J. E. Steed, W. L. H. Baker, F. H. Letts, C. M. Snow, G. L. Sterling. FOURTH ROW: S. M. Cobb, E. B. Rudge, R. E. Hare, A. G. Stewart.

take His rightful place in our councils and in our service?

I believe, dear brethren, that the Lord is here and is most anxious to come into our hearts and make them right with Him, and with each other. I fully believe that He is waiting now to lead us into an experience especially blessed and to give us a special preparation with a special outpouring of His Holy Spirit for the work that we must do at this conference.

I confess that I need it, and I here express my determination to remember in all the responsibilities of this session that this problem of a harvest so great and labourers so few will not be solved by might nor by power but by the leadership and wisdom of the Spirit of our blessed Lord. May God send His Spirit and humble us to own His leadership and to work with unselfish purpose for the performance of His will.

when these things were come to pass the kingdom of heaven is nigh at hand. I ask you, brethren, to what hour have we come? "Say not ye, there are yet four months and then cometh harvest? . . . Lift up your eyes and look on the fields; for they are white already to harvest."

Those white fields evidence the fact that we are in the hour of harvest, and at this late hour a new earnestness must possess us. A new concern for the overripe grain must urge us to give God a right of way with us. Then may we receive an endowment from on high. Then may we plan in wisdom a solution to every problem of the work. Then may we see those white fields yielding to the well-directed strokes of the labourers, and then may we behold men and women going forth mighty to do where darkness prevails and workers are so greatly needed. Christ in us, dear brethren, is the burning hope of a successful and victorious conference.

Christ in you is the hope of the unsaved who are the Lord's flock within our Union Conference. Shall we not each make room for His working and His presence!
C. H. WATSON.

Meekness in the Christian Life

Thursday October 3, 6.30 a. m.

THE first devotional meeting connected with the Union Conference of 1918 was held in the Avondale church on Thursday morning, October 3. The morning was calm and beautiful. Nature, dressed in her spring-time garb, appeared in the cool freshness of the early dawn. The church was well filled with delegates and the study for the hour was taken by Pastor J. H. Woods. "The meekness that should appear in the Christian life," was the subject considered. Many of the thoughts expressed were fresh and inspiring. Seventy-four years had passed since the message began. All the present congregation had come into existence since that time, but the message had been going all the time.

Christ had been anointed to preach "good tidings to the meek" and He was prepared to send showers of blessing. Without the Spirit and power of God we labour in vain.

God would guide the meek in His way and teach them His judgments. But man must humble himself to walk with God. We are asked to take God's yoke upon us, but if we do, it will be found cushioned with love.

It was a sad reflection on humanity that man had to get down from his stilts to walk with his God. In His benedictions Christ first pronounced His blessing on "the meek."

The meeting was filled with the sweet Spirit of God and all realized His presence and power. Seventeen brethren spoke at the close. All the testimonies were rich in personal experience. Some of the statements were as follows: "I am seeking for personal victory." "The only thing that means success to us is God's presence." "I hope to go from this conference better fitted to do His will." "I look back over thirty-one years of the message. I can only thank God." "I love the Lord, I love His people. I believe the Holy Spirit is here." "O teach me innocence; make others great." "There is a miracle in the grace of God." "The Lord gives us the privilege of a part in His work."

Divinity of the Word

THE Bible study at 9.30, Thursday morning, October 3, was taken by Pastor Hare.

The Word of God is as "silver purified seven times." It is a great mirror in which every man can see himself as he is and also as he might be. Jas. 1:25. More than four hundred and thirty-five character-sketches are given in that Book and we all can see ourselves among them. The Word is also a divine cleanser. It makes clean for service. As a divine light-giver it lights the way for the child of God. As spiritual bread it supplies all the needs of the child of God. As the divine hammer it breaks in pieces the heart hard as stone. As the seed divine it grows the fruits of the Spirit, for the "seed is the Word of God."

Unity

Thursday, October 3, 5 p.m.

PASTOR FULTON occupied the hour and spoke on the subject of Unity. We are assembled at a great meeting, the most important in the history of our work in Australasia. Paul exhorts us to be "likeminded, having the same love, being of one accord, of one mind." Phil. 2:2. In pentecostal days it was frequently said of the believers they "were of one accord." Unity brought strength and blessing. "One of you shall chase a thousand and two of you put ten thousand to flight." There is a miracle of power in co-operation. How much stronger is the rope with its twisted fibre than if the strain were upon its separated threads. A lack of this grace among God's children brings weakness and spiritual death. Co-operation is a divine plan. Over the creation there was unity of purpose and heavenly co-operation. "Let us make man, etc." This world has been cursed by despotism, but the God of heaven takes pleasure in counsel. The Saviour of the world united with His disciples, and in the great crisis of the world longed for their companionship. In His great prayer He sets forth this important principle, "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

A quotation from "Desire of Ages" was read showing how although each of the disciples had his peculiar traits of character and disposition, yet the Spirit of God drew them together. "His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great centre, and they would approach one another just in proportion as they approached the centre."

The Spirit of Prophecy

Friday, October 4, 6.30 a.m.

THE topic for the early morning study conducted by Pastor A. W. Anderson was the important subject of the Spirit of Prophecy. It was shown from 1 Cor. 1:4-8 that God's people "are enriched by Him, in all utterance, and in all knowledge; even as [in proportion as] the testimony of Jesus is confirmed in them." The counterpart of this thought was read from the book, "Education," page 18, "Higher than the highest human thought can reach is God's ideal for His children."

John, the beloved, imprisoned on the isle of Patmos, "bare record of the Word of God and the testimony of Jesus." Rev. 1:1, 2. It was shown from that statement that revelation comes from two sources, from the Word of God, and from the testimony of Jesus. Of the remnant church which keep the commandments of God and have (Revised Version, "hold") the testimony of Jesus the dragon was wroth, and knowing that if he can put out the "eyes" of the church he can lead the blind to destruction, Satan makes the Spirit of Prophecy, which is the testimony of Jesus (Rev. 19:10), his special point of attack.

Pastor Anderson said that he proposed to permit the works of Sister White to speak for themselves, for an examination of her works would give evidence of their divine source. He alluded to a statement made by H. L. Hastings in a pamphlet on the inspiration of the Bible, published many years ago, in which it was stated that for a man to defend the Bible was like asking a mouse to defend a lion. The best way to defend the lion was to let him loose and he could take care of himself. Pastor Anderson proposed to pursue the same course with regard to the testimony of Jesus which had been sent to the church through the gift with which God had endowed Sister White. Several quotations were read from "Testimonies for the Church," and other books.

As a reason why we should have a clear understanding of the nature and influence of the Testimonies the following quotation was read:

As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise.—"Testimonies," Vol. V, p. 654.

From "Counsels to Teachers," the following sentence was read: "The purpose of education is to fit men for heaven."

The speaker then read a quotation from an address by Pastor Evans given at the Educational Council held in California, 1915, in which feeling reference was made to the value of the book, "Counsels to Teachers."

Here we have a volume of splendid advice and counsel, and brethren, I entreat you, now that the voice which has spoken to this people for fifty years is practically hushed, not to depart from what God has seen fit to give us through the Spirit of Prophecy. There will come to you great temptations to say that it is no good, it might have been for those brethren back there, but we have advanced beyond it. As educators, let us hold to the Spirit of Prophecy, and let us teach our boys and girls to have faith in it. Teachers can do much to overcome this doubt and unbelief in the Spirit of Prophecy. You can take these boys and girls into your class-rooms and tell them, "Once there was a voice in our midst that spoke to us, and when we deviated from the right, we were told of our wrong and were set right." That voice is silent, but here we have volumes upon volumes written to us, showing us the right way; and if a teacher believes in the Spirit of Prophecy, and will talk about it and show it to the boys and girls, that will keep and strengthen their confidence in it. Bnt, oh, friends, if we do not hold to this instruction that God has given us, what will become of us as a people? Our name will go out in oblivion, and our work will utterly fail to accomplish the purpose of God. So, I entreat you, never let unbelief come into your heart concerning what God has given to His church and His people at this time through the Spirit of Prophecy.—"Council Proceedings," p. 106.

Just as a tree is known by its fruits so the Testimonies may be judged:

Let the Testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? . . . God does nothing in partnership with Satan. . . The Testimonies are of the Spirit of God, or of the devil.—"Testimonies," Vol. V, p. 671.

What we need as labourers was set forth in the following quotation from the Spirit of Prophecy:

We shall advance in true spiritual knowledge, only as we realize our own littleness, and our entire dependence upon God; but all who come to the Bible with a teachable and prayerful spirit, to study its utterances as the word of God, will receive

divine enlightenment. There are many things apparently difficult or obscure, which God will make plain and simple to those who thus seek an understanding of them. . . . Without the guidance of the Holy Spirit, we shall be continually liable to wrest the Scriptures or to misinterpret them. There is much reading of the Bible that is without profit, and in many cases is a positive injury. When the Word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God nor in harmony with His will, the mind is clouded with doubt; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct.—Volume V, p. 704.

To the humble heart and the sincere, inquiring mind, the Bible is full of light and knowledge. Those who come to the Scriptures in this spirit, are brought into fellowship with prophets and apostles. Their spirit assimilates to that of Christ, and they long to become one with Him.—Volume V, p. 705.

Why do we need the Testimonies?

You are not familiar with the Scriptures. If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.—Volume V, page 665.

How may we become convinced of the divine origin of the Testimonies?

If you would obey their teachings, you would be assured of their divine origin. Remember, your unbelief does not affect their truthfulness. If they are from God, they will stand.—Volume V, p. 674.

What was claimed by Sister White as her work?

The work which the Lord has laid out before me especially, is to urge young and old, learned and unlearned, to search the Scriptures for themselves; to impress upon all that the study of God's Word will expand the mind and strengthen every faculty, fitting the intellect to wrestle with problems of truth, deep and far-reaching; to assure all that the clear knowledge of the Bible outdoes all other knowledge in making man what God designed he should be.—Volume V, p. 686.

I have no special wisdom in myself; I am only an instrument in the Lord's hands to do the work He has set for me to do. The instructions that I have given by pen or voice have been an expression of the light that God has given me. I have tried to place before you the principles that the Spirit of God has for years been impressing upon my mind and writing upon my heart.—Volume V, p. 691.

It was pointed out that trials and tests await God's people, and that it was therefore necessary that the "testimony of Jesus" should be confirmed in His people. Upon this point the following quotations were read:

When the time of trial shall come there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their ignorance. And there are many in the church who take it for granted that they understand what they believe, but until controversy arises, they do not know their own weakness. . . .

Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the Word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.—Volume V, pp. 707, 708.

Why is it imperative that we should study these things now?

If God has ever spoken by me the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticised. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the approaching crisis.—Volume V, p. 717.

Personal Experiences

Friday, October 4, 9 a.m.

THE hour of this meeting was given to the brethren to express themselves regarding the Spirit of Prophecy. By way of introduction Pastor Fulton read one scripture—Rev. 1:3. John "bare record [R.V. gave witness] of the word of God and of the testimony of Jesus Christ, and of all things that he saw." It is the privilege of every one of us to bear witness to the benefits received from the testimony of Jesus Christ, which is the Spirit of Prophecy.

J. E. Fulton : Aside from what I have seen of its benefits to the church I have experienced its benefits to me personally. It speaks to my own heart and condemns my own sins. The enemy of our souls never engages in that kind of work. He does not systematically point out sin in our lives and direct us to Christ and His righteousness. The strongest evidence we have is in the Testimonies themselves: they lead us to God; they point us to Christ; they are the "testimony of Jesus." Every time I hear a lesson such as we had this morning my heart says, I must read them more. I must study them more.

W. L. H. Baker : God has given us the Testimonies, not to flatter us, but in the spirit of love to point out our faults and lead us upward. I am very thankful for what I have received from the Testimonies. When we think of the great effort God has put forth to save His people by this agency we should show them more regard. In Rev. 1:1 we read God's purpose in sending these messages: "To show unto His servants." Do you think it cost the servant of God anything? Was it any great pleasure to show unto His servants their defects of character? You who have read the Testimonies know that she felt at times that she could not bear the burden, that it would crush her very life. But the Lord told her to go forward and do her part. And shall we not heed the instruction sent especially for our time?

J. H. Woods : I am a believer not only in the Spirit of Prophecy, but in all the planks of our faith. The Sabbath crosses a man's work, the tithe touches a man's pocket, the health reform touches his stomach, and the Spirit of Prophecy cuts right across man's pride of opinion. I intend, by God's grace, to spend more time studying the Spirit of Prophecy. I know it will make me a better man—more humble, more Christlike.

G. A. Wood of Java said that he had spent six months in the home of Sister White and he has valued this privilege all the way through. It was the reading of the book "Rise and Progress of the Great Second Advent Movement" that satisfied him that Sister White had the Spirit of Prophecy. One of the most valued presents he has ever received is the set of Testimonies given him when he was leaving for Java a little over nine years ago. He said they had rebuked him and also encouraged him.

R. Hare : I look back to my acquaintance with Sister White as one of the links that binds me to the message. It would have been harder for me to accept the Testimonies if I had not known the author. I was acquainted with her in her home life, and I saw the Spirit of Christ there. When I read the Testimonies the Spirit of Christ talks to me. I read the things men have written against Sister White and I see there a spirit of bitterness and hatred, but a tenderness flows into my soul when I read the Testimonies and I know it comes from heaven.

J. E. Steed : Thirty-three years ago, before I became a Sabbath-keeper, there was placed in my hands a volume of the "Great Controversy." When I read that book I thought the author was a person who lived near to God. It deepened my interest in the third angel's message, and ever since that time if I have ever had any doubt, I go to the Spirit of Prophecy and that decides the point with me. Time and time again the Spirit of Prophecy has brought me comfort and light from the throne of glory.

C. H. Parker : I stand as a witness that I believe the Spirit of Prophecy. As I read it day by day it gives me a clearer view of God's love and His mercy, and sets the ideal higher for me for each day's work. For two reasons the Spirit of Prophecy is dear to me. First, it is God's own testimony. Secondly, because whenever I read the Spirit of Prophecy it always makes me feel a greater longing for my Saviour. Dear brethren and sisters, I want the testimony of Jesus Christ to be more thoroughly ingrained in my life day by day.

W. J. Smith : My first acquaintance with Seventh-day Adventists and the Spirit of Prophecy was when a canvasser brought "Great Controversy" to me as I was teaching in a remote district of Canterbury, New Zealand. I read the book and was deeply impressed by it. I did not know it was the work of a prophet, but it condemned me for my course of living. I was then living

only for the pleasures of this world. Four years afterwards Brother Farnsworth came to hold meetings at my school, and I saw the Sabbath and began to keep it. I have never had the privilege of seeing Sister White, but I love her writings. I am thankful she was faithful to her task. At the sanitarium I have had a class in the Testimonies and the study of these precious things has been a great blessing to my soul, and also to the nurses who have taken part in it. My recommendation to all is, if you have not studied these writings, study them, they mean life and light and blessing to us as workers for God.

Mrs. E. Meyers : It certainly bears the stamp of love. During my furlough I have had the privilege of studying the Spirit of Prophecy with some of the sisters of the church at Wahroonga, and it has been very helpful to me. I have been impressed that our churches should have a time set apart where the Testimonies can be specially studied.

D. Nicholson : I want to express my appreciation of the Spirit of Prophecy. For the last fifteen years I have read these volumes at various times and have always obtained a blessing in so doing. In looking over the Testimonies I have been convinced that the Lord has outlined the work that is being carried on in the foreign mission fields, and where we have followed the teachings of the Testimonies success has always come to our cause. You know in these heathen lands we feel we need counsel, we need the blessing of God's Spirit, and as I have perused these Testimonies my heart has been inspired to press forward in the work. We have felt that God's blessing rested upon us as we studied the Testimonies that have come to us.

T. A. Brown : I put "Desire of Ages" in the waiting room of my dental office and I have actually seen ministers of other denominations with their notebooks copying passages out of it. I have had ministers tell me that they preached many sermons out of "Christ's Object Lessons," and hoped to preach many more. Another minister told me that if any one would quarrel with "Christ's Object Lessons," he would quarrel with Jesus Christ Himself.

H. R. Martin : We speak of the seven wonders of the world, and I am sure the Spirit of Prophecy is greater than any of these wonders. We find that the dreams Sister White has written in "Early Writings" are very interesting to the children, and we are glad to have something better to give them than fables.

J. L. Branford : I am very thankful this morning for the Spirit of Prophecy. Over twenty years ago when I accepted the Sabbath truth, two books were placed in my hands almost immediately. One was "Early Writings," the other was a book written by Canright. I read Canright's book first. I had not gone very far before I was convinced that the spirit that actuated that man was from beneath. I could not contradict the statements he made against Sister White nor against this denomination, but I knew the man had not the spirit of our Lord Jesus Christ. It was not until I read Sister White's writings myself and saw that they convinced me of sin, and pointed out my faults that I realized to follow their teachings would lead me to the kingdom of God. It was that that convinced me that the Spirit of Prophecy was from God. I want to bring my life into harmony with the principles found in these writings.

A. W. Anderson : It would take me an hour to tell you how much I appreciate the Spirit of Prophecy, but I will tell you what other people think of Mrs. White's works. I went into a secondhand-book store the other day and found an old copy of "Patriarchs and Prophets," torn, badly damaged, with the cover patched with old cloth, and they asked 5s. for it. Other theological books I saw for about one shilling. I said, "That is a pretty tall price for a book in such bad condition." The salesman said, "But look at the writer! Look at the book, that is one of Mrs. White's books." Sister White's books are becoming better known, and men of the world are valuing them more highly. In days gone by I have purchased many books for our people in pawn shops and secondhand-book stores. I have bought our 27s. 6d. books for half-a-crown; but now they want 12s. or 15s. for them. In conversation with one of the leading Presbyterian preachers in the country he said he did not believe Mrs. White ever wrote these books. I asked him who he thought did write them, and he said, "Some of you men in the publishing houses." "Why, bless you," I said, "we have not a man in the denomination who could write a book like hers."

G. S. Fisher : A young man wandered on to Brighton camp-ground, our first camp held in Australia. He stood near the large pavilion, and while there he heard the voice of a woman. He also heard the voice of God. God spoke to his heart and convinced him that he was a sinner. As he left that ground he

thought to himself if ever he was a Christian he would be a Seventh-day Adventist. That young man was myself. From that time forth I have never had one doubt in my mind in regard to the Spirit of Prophecy. It has given me a tremendous lot of help. I have always made it the man of my counsel. If you want to know how to run a business, go to the Testimonies. If you want to know how to become a worker for God, go to the Testimonies. We very often take little extracts from these writings and place them at the foot of our café menus, and leading business men have come to me and said very often, "These little extracts are a great help to us." They have expressed their appreciation of the counsel given in those statements. I believe if we stick close to the Testimonies we will stick close to the Lord. I am glad that He has given these books to us and we have Testimonies enough now to take us through to the kingdom of God.

L. D. A. Lemke: I received my first instruction on the Spirit of Prophecy from D. N. Canright. Previous to this I had bought "Desire of Ages." He drew my attention to Sister White's writings and you know the way in which he speaks of the Spirit of Prophecy. I was resolved to read the book for myself. I had not read many pages before I packed up the other book and sent it back. In my canvassing work I have carried the Testimonies with me and have been encouraged by them many times when I was feeling the difficulties in my way were too great.

A. G. Stewart: From the farm to the foreign field. As a young man I wanted to go to the foreign field as a missionary, but I had not the wherewithal. I read in the Spirit of Prophecy that young men were to make a way for themselves and the Lord would help them. I got to college. While there sixteen years ago I read in the Testimonies that God wanted young men for the foreign field. I pressed on. I reached the mission field, and now I realize that the success of my work there will be according as I follow the instruction of this precious gift.

F. E. Lyndon: There certainly is a divine element running all through the books of the Spirit of Prophecy. I tested this years ago when we were selling "Christ's Object Lessons" in a campaign for the school at Avondale. Going to the houses I read paragraph after paragraph from that book to the people, and as I did so, I saw the tears running down their cheeks. How many books do you think I sold just by reading paragraphs from them to the people?—Five hundred.

Coming of the Day of God

ON Friday evening, October 4, Pastor Hare discoursed to a large gathering on the subject of the coming of the day of God. From Zech. 1:14, it was shown that the great day of the Lord was "hasting greatly." Jehovah had given to the Jews two periods of national trial or probation—one reaching from 1096 B.C. to 606 B.C. and the other from 457 B.C. to 34 A.D.

In 34 A.D. Stephen was stoned and the gospel workers turned to the Gentiles. In His closing work Christ declared that Jerusalem would be trodden down till the "times of the Gentiles were fulfilled." Luke 21:24. The "times" allotted to the Gentiles in the prophetic Word, would be the 1810 years remaining of the "2300 days;" the 541 years given to the Turk from 1299 to 1840; the 1260 years given to the rule of the Papacy from 538 to 1798; and the 1290 years reaching from 508 A.D. to 1798,—the "time of the end."

These "times" were all in the past and now the day of the Lord is near. Jehovah had thus dealt with both divisions of the human family. The Jews had two probations while the Gentiles had one longer period, including several prophetic periods—"times of the Gentiles."

The world is now facing the day of God. Jehovah is about to "cut the work short in righteousness." Rom. 9:28. This work has not yet been done. In the days of Noah the work was cut short, but not in righteousness, as Noah's life

beyond the flood was not perfect. Again, in the days of Lot the work was cut short, but the man saved out of the ruin, was not a perfect man. But in closing up His work God would have 144,000 whose characters are perfect. His work is now in progress and beyond it there lies the end of probation and the day of God.

This is the time to work with etrenity in view. All the energies of God's people must be devoted to carrying forward His message. There is no time now to build up great institutions, grand houses, or an ease-loving ministry. The intensity seen in all things below must also be seen in the work of God.

In closing, the speaker told of a picture in the Florence Art Gallery. A sea was raging. Dark clouds and lightning were to be seen. One great rock rose from the surging waters. Some tufts of grass grew in a cleft on its brow, and there a dove had made its nest. The storm raged, but calm in its perfect confidence the dove rested unmoved. Thus should the child of God rest amid all the storms. His resting-place is sure if found in the Rock of Ages.

The Finishing of the Work

Sermon by Pastor Fulton, Sabbath, October 12

LET us open our Bibles to Romans 9:27,28: "Esias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."

We often use the term, "the finishing of the work," for we are in the finishing of God's work upon the earth. If it were not for this we would not be here to-day, off in the bush, away from the great roads of travel, with a great institution of training and a conference here at this time. If you will turn for a moment to the 4th chapter of the Book of John you will find our Saviour used the term, in the 34th verse: "Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work."

In the 17th chapter of John also, and the 4th verse, Jesus said at last, when His work here upon earth was about ended, in His wonderful prayer: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." Jesus is our example in all things. And then next to Him as an example, at least among men, we have Paul the apostle. In the 20th chapter of Acts and the 24th verse, speaking of the imprisonment, bonds, and affliction that he was told were abiding him, he says: "But none of these things move me, neither count I my life dear unto myself." Brethren, there are many who have caught the spirit of Paul, and I believe we have men and women right within the boundaries of our Australasian Union Conference, who are not afraid of affliction, who are not afraid of fevers, who are not afraid of cannibals. None of these things move them; as Paul said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

What Paul had to do is the work we have to do,—to finish the work, finish our course, finish the ministry which the Lord has given unto us. And then at last when that busy life of his was over, when all his cares here upon earth were about past, when he had done his part in the world, he tells us in his second epistle to Timothy, chapter 4, verses 6 and 7, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.”

So then, brethren, these and other scriptures we might read give us authority for using the term, “the finishing of the work,” and the text which we have chosen this morning is one very frequently used by us. We have quoted that text so much it is becoming one of the common texts used by Seventh-day Adventists. “He will finish the work and cut it short in righteousness; for a short work will He make upon the earth.”

I would like to call your attention to the three renderings of this text, two given in the Authorised Version,—one in the text and one in the margin, and then the Revised Version: I think it takes all of them to tell fully the story implied. Now we have it in the Authorised Version, “He will finish the work and cut it short in righteousness.” In the margin of your Bibles in the Authorised Version you have this expression, “He will finish the account.” And then if you have the Revised Version it will read, “For the Lord will execute His word,” not work, but “He will execute His word upon the earth.” Thus we have the three renderings,—Finishing the work, finishing the account, finishing the word. God’s work is almost finished upon earth. The account is almost finished in heaven. While we are commanded to finish God’s work here upon the earth, Jesus on our behalf is finishing the account above.

A Subject of Prophecy

How many prophecies there are that converge at this point, that point to this day! This work in which we are together engaged is the subject of prophecy after prophecy. I often think of John the Baptist and the work which he did, and the courage he had, the faith, the confidence, the assurance which characterized his message. How many prophecies can you find that relate directly to the work of John the Baptist? You have the prophecy of the 40th chapter of Isaiah. You may have a hint in another chapter, but there are very few prophecies indeed that point to the work of John the Baptist. But with us it is so different. We have line upon line, precept upon precept, and prophecy after prophecy relating to our time and to our work. The Lord has pointed out the work that is to be done now. Every one of those prophecies must be fulfilled. His prophecies relating to nations in the past—Babylon, Medo-Persia, Grecia, Tyre, Egypt—how exactly have all of these prophecies been fulfilled! God is executing His Word. He will finish His Word just as truly as He will finish His work and finish the great account.

And when you think, brethren, of some of those very special prophecies the Lord has given with

relation to this time—the 1260 years that terminated in 1798, and that other great time prophecy, the greatest of the Bible, the 2300 days that terminated in 1844—you see that the Lord has pointed out this special time in which we live and this special work in which we are engaged; and we are living now away past all these great prophecies and soon other general prophecies are to be fulfilled. What more can the Lord do to awaken us and enlighten us than He has done in His prophetic Word? That last great prophecy I have mentioned,—the 2300 days terminating in 1844,—brings us to the commencement of this work, this message, this great work in which we are engaged, that is soon to be finished.

Brethren, have you thought that we are in the month of October, and it is seventy-four years this month since our Saviour went into the second apartment of the heavenly sanctuary, and soon this work must close? How solemn it is to live at this time! It seems to me that every one should be deeply impressed with the thought. We know not the day nor the hour, but we do know by the prophecies that the time is very near, that soon the Saviour is coming. We must be very near the time when our Saviour must come in the clouds of heaven. How is this great work in which we are engaged to be finished? Is it to be done by men’s might? Is it to be done by human power? Is it to be done by money? Is it to be done by education? Is it to be done by the many members that we win here and there in the earth? No; the prophet says it is “not by might nor by power, but by My Spirit, saith the Lord.”

This movement then, brethren, is pre-eminently a spiritual movement. The scripture here points this out: “He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth.” This movement, as shown by those who were connected with it in the early days, was seen to be a deeply spiritual movement. Go back, brethren, to the 1844 movement. That is a part of this movement. It is a part of this message. We call it now the great threefold message, but the first message is not finished yet, because that is the message of the judgment and the judgment is not yet finished. We are in the hour of the judgment. We are in the hour of the sounding of the first message, as well as in the hour of the sounding of the second and third. Take those men who were in the beginning of this work, what spiritual men they were—what men of faith—men of power. They were men of prayer, they were men of zeal, they knew how to sacrifice.

But I say again that as this was a spiritual movement in its beginning, in its inception, it must be in its finishing. The Lord has said that this message is to be cut short in righteousness. I think it a matter of encouragement and cheer to us as we look out over the world and see how the cause has advanced from that little start back there, from those few men. The work has grown and grown. It crossed the continent of America and then it crossed the sea. It has come over to Australia. It has gone to Europe and South America and Africa. It has gone away up to the frozen regions of the north and to the equally frozen regions of the south. God is leading His people in a great world-

campaign which is going everywhere. I think it is right and I think it is in harmony with His will that we should not only look back to those early days and recount the early experiences, but we should think of what God is doing with us now, and see what there is about us to remind us of His power and presence with us. God is with His people. I am more and more confident as I go along the way with God's people that He is leading His people; He has not left us in the wilderness. We get there sometimes in our doubt, but God does not leave us in the wilderness. He is leading His people; He will lead them on and on clear to the city of God. Stragglers are left in the wilderness, lots of them, I believe, but our concern is that we should follow the cloudy pillar.

God's Agencies

Now I think this morning, to be here in this beautiful place, and to be surrounded by so many young people, is truly very inspiring. As I have left the Orient with so much poverty, with so much sorrow, so much superstition about us on every side, to come to such a large congregation as this is very uplifting. As I see these young people this morning, my heart is filled with gratitude to God for what He has done. Why, brethren, one of the strongest evidences we can have this morning that God is leading His people, is found right here in these young men and these young women. [The church being overcrowded, many young men sat on the edge of the rostrum.] Here is the flower of the flock, God's own children, gathered out from this sinful world, here with their hearts burning, I trust, with missionary fire, zeal, and enthusiasm, preparing to finish this great work. Brethren, we have an army in the denomination, counting our children in church-schools, intermediate schools, and our colleges, thirty thousand strong,—thirty thousand young people preparing for this work. I tell you it is a wonderful thing.

And then I think of another army. I think of the publishing army, our publishing houses, another great means under God of disseminating this light. It is wonderful how the work has grown from that first start, from that little paper *Present Truth*, which was published in 1849, to the present, when we have publishing houses in all parts of the world, publishing men, and an army of colporteurs going forth all over the world. This is an army used under the hand of God for the finishing of this work.

And then we have our sanitariums, our health food work, our cafés, another great agency used of God for the finishing of this work in the world. And then we have our evangelists and teachers in every land, making up the number of workers in all lands now to over five thousand. Between five and six thousand are proclaiming this message in one way and another. Is it not wonderful, brethren, what the Lord has been doing for us in leading on? The other day our treasurer recounted to us how the Lord had been dealing during the last four years with us in the way of finances; how the Lord had given liberal hearts to His people; how they had been faithful to a great extent, we believe, in the payment of tithes; how they had given of their Sabbath-school offerings; how the young

people also had given freely of offerings; so that during the last four years the foreign mission offerings had increased eighty-five per cent. This is very encouraging.

Fulfilling His Word

Now I want to show you from the Word of God a few texts, not texts that you have not read, but by recounting them over again to show how God's Word is fulfilling in this and other respects. Let us turn to the book of Isaiah, that book where we have so many scriptures relating to missions. "And it shall come to pass in that day, that the Lord shall set His hand again the second time to discover the remnant of His people, which shall be left." Isa. II : 11. And then it mentions different lands. Now the Lord is doing that work. He has set His hand, His mighty hand, to gather out His remnant. The same arm of His that brought the worlds into existence and keeps them in their orbit, is the same great hand that is gathering out His people to-day; and it gives me great confidence, brethren, when I think that that mighty hand has been set. It will keep us also, will it not? It will strengthen us for the work He has given us to do.

Note the expression "in that day" used in this verse and many other verses of Isaiah. The "day of God" also is an expression that refers many times to the end. You would be surprised if you took your concordance and saw how many times this expression "in that day" is used. Once He gathered out Israel from Egypt and now He has set His mighty arm to gather out His people the second time from all lands.

In the 24th chapter of this same book we read another prophecy. If you read the 13th verse you will get the idea of the harvest; the "shaking of an olive tree;" the gleaning of the grapes. It is the very last of the harvest, indicating the ending of this work, the finishing of it. In verses 14 to 16 we read, "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uppermost part of the earth have we heard songs, even glory to the righteous." This is a scripture referring to the final triumph, the final harvest. Here the isles of the sea are mentioned; and when we hear from our missionaries the glad tidings that come concerning the opening up of new fields, such as we have heard this morning in the opening of the Solomons, and have seen one of those redeemed from that island and learn that many others are turning toward the light, oh, brethren, how this fulfils the prophecies of the Word of God. Finally, when they have been gathered from that place and from the other islands of the sea, we will hear the songs of rejoicing, even glory to the Lord. Then we hear from others of our missionaries of the revival of God's work in older island fields. Brother Lyndon brings good word from the east. Brother Parker brings a wonderful report from the Fijis of what God is doing there, in a wonderful awakening, a great mass movement presenting rare opportunities.

Then we read another prophecy in the 49th chapter of Isaiah. This chapter starts again with the isles. "Listen, O isles, unto Me; and hearken,

ye people, from far." The islands of the sea and far lands are referred to. Then in the 11th and 12th verses: "And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Bible expositors have informed us that the land of Sinim here spoken of refers to China, so that in this verse China is referred to along with other countries. You notice it speaks of "these from the north and from the west; and these from the land of Sinim."

It is a great problem, a stupendous task, something that from a human standpoint never can be done; but the Lord encourages us here and in other places. Notice that 11th verse I have read: "And I will make all My mountains a way, and My highways shall be exalted." With that text, turn over with me to Zechariah 4: 6: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Now I have thought of that expression in connection with what we read in the 49th chapter of Isaiah and the 11th verse. The Lord says it is "not by might, nor by power," that is, not by human reasoning, it is not according as we might think, it is not according to plans that we work out,—that is not the way. It is "by My spirit, saith the Lord;" and the great mountain that is before us He says is to become a plain. "Thou, O great mountain . . . shall become a plain."

Again we read in Isaiah 9, verse 11, "I will make all My mountains a way, and My highways shall be exalted," and then He mentions China and other missionary fields. Brethren, the Lord has a thousand ways of doing things we never could think of. We can think of one or two ways, but very often the Lord does not work along lines we plan out. He has a better way. He has a quicker way. He tells us, "I will make all My mountains a way." Brethren, do you see great mountains of difficulty, of heathenism, of superstition,—great walls about these countries that shut us away, making it appear that we never can accomplish the task? God says the mountains shall become a great plain before Zerubbabel,—the representative of God's people. Oh, may we hear the message to Zerubbabel again and again, "It is not by might nor by power, but by My Spirit." And the Lord says, Look at the mountains: they will become a plain, a way before you,—that is, a place to walk in, to go to work.

When this message started, we saw great barriers. The Pacific on the east side of the continent and the Atlantic on the west side were barriers. Many thought at that time, We never can get beyond these seas. But what about these seas? They have become highways for us, and our missionaries by hundreds and thousands have crossed the Pacific and the Atlantic, and gone to the heathen and unenlightened nations of the world. I tell you, brethren, God is working. He has set His hand to this work. We may have our doubts, we may have our misgivings, we may think God has left His people in the wilderness; but God is leading on, and it is wonderful what He has done.

In the 60th chapter of Isaiah, that wonderful chapter so often read by us on foreign missions, I want to read just a few words. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He has risen. The light of God's truth is shining upon us. Have ever a people had such privileges and blessings as Seventh-day Adventist people have? You can take that very much to yourselves here in Australia just now. Had ever a people such opportunities, blessings, comforts, and privileges as Seventh-day Adventist people in this Union Conference? We should praise God from whom all blessings flow. Praise Him, brethren, for the truth that He has given. Light has risen upon us. "The glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth [it does], and gross darkness the people [it does]: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

Light Springing Up in the Darkness

I want to tell you a story, as I was there as an eyewitness in the southern part of China, just North of Formosa. We heard of an interest that had been awakened by two colporteurs. Two uneducated Chinese men went forth with the paper. They believed in God. They wanted to obey Him. They were poor and they must earn their daily bread and they learned, like many other colporteurs, of a good honest way of doing it. They were sent to Wenchow, a city of several hundred thousand people, a walled city, an old city of renown; and there as they canvassed and sold their papers an interest sprang up. The colporteurs were beset with questions every day and every night until they were hindered in their work. They gave Bible readings, but as they were dependent upon their sales for their daily bread and wished to deliver the message farther on they went on to other places. The villages and towns surrounding the city of Wenchow were also aroused. These people in whose honest hearts the light had sprung up sent letters to Pastor K. H. Wood, one of our ministers who had charge of the district, telling him that there was an interest there and they wanted to have an evangelist sent to them. Brother Wood sent a kindly letter down to them but said, "We have so many calls now, wait a little longer and we will see what we can do."

Time went on and their request was not granted. Another letter came with the same reply; another letter with the same reply; and then the people got desperate and sent up a telegram, saying, We must have an evangelist. But we were so busy even then no one was sent. They then sent up a delegation that travelled many miles, saying, "We must have help." Brother Wood brought these men down to me and said, "Here is a delegation from Wenchow. They say they have numbers of Sabbath-keepers down there, church-schools organized, and they want some one to come." I said, "Well, I should think so. I should think they would. Aren't you sending some one?" "But," he said, "look at this interest over here and over there. Every one of our evangelists is occupied day and night." I said, "Well, I am just going to Japan, in answer to a cable. My boat is leaving to-day or the next. I will come back

as soon as I can and I will go down with you on my return. Something must be done."

And so we went. We had a tossing up, but we arrived safely at the place on Friday afternoon and went to a Chinese inn. There is no need to describe it. It was not the Hotel Metropole we were in, but we had some comforts. Just before the Sabbath a delegation of Chinese brethren came in. Others had met us at the wharf. A great number of others came to see us as we were trying to get as ready as we could before the Sabbath came on, and then in the evening some more came,

along, and this on the Sabbath day. And so I felt a little ruffled in spirit and said, "This is not the way to keep the Sabbath. These people are not keeping God's day." Yet it was no Christmas time or Fourth of July celebration. They were all serious. It was a genuine Chinese welcome to us, and when I thought it over I said, "Well, I am not going to scold them anyway; we will have to teach them by and by," and we accepted the kindness from them. As soon as the smoke cleared away we went inside the gate, and there was a large concourse of people waiting for us that Sab-



Missionaries in Attendance at the Conference

and then as we were getting ready for bed others came, and before we got up in the morning still others came to welcome us and to pay their respects in the Chinese manner. It was genuine courtesy they extended. We found they had secured sedan chairs for us. We could have walked, as it is not very far to the place of meeting, but as they had brought the sedan chairs we accepted the kindness and went shaking along through the little narrow streets. We could touch the walls on either side by reaching out our hands as we went along, and when we met another sedan chair, one chair had to rest on the ground while the men with the other handed their chair over the top.

As we came into a wider street we saw a company of people standing there on this side and that. When I saw their faces I knew they were Christian people. You can almost always tell. There is something that speaks to you of a transforming power, a gospel message that has come into their hearts, that changes their lives and their faces,—not necessarily their dress, but you can see it in their faces.

Then I was disappointed, because immediately we got near there was a snapping of fireworks until it was all clouded with smoke as we went

bath morning. After a short time, in came the children with their little uniforms, and their little caps. You have seen their picture in the *Appeal for Missions* magazine. That picture was taken at Wenchow on Sunday morning, the second day after our arrival. These were children of the church-school, sweet little fellows, being taught in our schools. A church-school was organized before ever they saw a white worker. They had their church seats and charts, and they were trying to carry it on without money. Young men and young women who were engaged in other duties came in and taught an hour, and then another would come in and relieve them, and so they carried on their church-school in that manner.

They had three congregations in that great city of Wenchow, but all came together this day in a general meeting. They had spent about \$500 Mexican in the purchase of church forms and fixing up the place, and buying a little church organ. I cannot say much for the music, but they were doing their best, and they had gone to all this expense. This shows what God is doing in some of these lands before we can even get into them. Gentiles are coming to the light, "and kings to the brightness of thy rising."

The Wealth of the Gentiles

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60: 5. This tells us something about the conversion of the heathen people. It applies to the islands of the sea, your own fields, as well as to these other lands. It tells us "the wealth of the Gentiles [margin] shall flow unto thee." We have poured money into our island field and these eastern lands for a long time, and we will continue to do so until the work closes up. But I am thankful for what God is doing in those lands in bringing means to us from the Gentiles, from the heathen.

We started our Ingathering campaign in China last year. God did wonderful things. Although we had little time to organize, \$7,000 was gathered from the heathen people. Merchants and common people over there gave us very liberally, and they said, "Come back next year, if you carry this on every year, and we will help you another time." So in this way help has come to us. I was over in Rangoon, Burma, in the campaign last year, and one of our brethren said, "I am going to try some of these heathen merchants." He took one of the papers and went down to a Parsee merchant from whom we are renting the hall in which we hold our meetings in Rangoon. This man has been very kind to us, but every year we are paying out seven hundred rupees for the use of the hall. Brother Carrat told him of the world-wide work of this denomination; that we are preaching in different countries, and establishing schools and dispensaries. He said, "That is good, I will help you a little. I will tell you what I will do. You are renting this hall every year. I will give you next year's rent free,—seven hundred rupees." That is what that man did.

In the same place was a wealthy Chinese, a ship-owner and owner of race horses. As he is rather favourable to our educational work, some of the brethren went to him and asked him if he would not like to help in our school work in Burma where we are training young men. He gave us a thousand rupees. So you see, brethren, not all the money is to come from Australia and from America, but even the heathen themselves help us.

A Wonderful Providence

Then lately in China we have seen the Lord's leading. We thought that we should start a small sanitarium in Shanghai, so Dr. Landis was sent for to come with a trained nurse. Dr. Selmon was already in the field, but was engaged in evangelical work. A two-storey place in the city was secured, too small to carry on much work, but the work was commenced. Some one thought it might be a good thing to visit Dr. Wu Ting Fang, an educated Chinese man, a diplomat. When a minister from China to the United States Government this man visited our Washington Sanitarium and spoke in the parlour of that institution. He was very much interested in vegetarian principles because he had been a vegetarian almost all his life. When he was approached in Shanghai and heard we were thinking of commencing sanitarium work he said, "I am delighted, gentlemen. That is good. I

think you will get on better than I did. I started a vegetarian café when I came back from the United States and I lost ten thousand dollars in the venture, but you know better how to go about things. Go ahead." He also said, "I will give you a little advice. When you start your sanitarium you get a rich Chinese and cure him and you will have his heart and then you will have his money. In fact I have a friend over in Japan now seeking health, but he will not get any help over there. He will come back and I will bring him to you." The friend came back before he was expected and true to his word Dr. Wu Ting Fang, who lived not far away in a very fine home, came over with him to the sanitarium even before we were ready. Dr. Landis was living there, and they had the sitting-room fixed up, but the bathroom was not prepared, although they had some of their electric instruments. These friends were ushered into the sitting-room. After sitting there for a few minutes Dr. Wu Ting Fang, who is a very outspoken man, said, "This is not your treatment room, this is the sitting-room, I want the treatment room. My friend is sick." Dr. Landis replied that the treatment room was not fixed up yet. "But can't you give him some treatment? Can't you give him massage? Give him something—he is sick." So they went into the treatment room and administered some treatment to this Chinese gentleman, and he became the first patient in the sanitarium.

He remained some time with them and his heart was won. He began to talk about helping. He said, "I am an old man. I may not live long anyway. I would like to help. I have \$50,000 laid away. I would like to help in some enterprise, and I would like to give it to this." Some people thought that it was Chinese talk, but it turned out to be Chinese cash, for \$50,000 was given, and \$10,000 of it was placed in Dr. Landis's name to be used for equipment that was necessary at that time. Besides giving the \$50,000 he purchased a fine corner property for a sanitarium.

Just about this time the Rockefeller foundation of America vacated the Red Cross Hospital, which they had been renting, a fine property erected at a cost of between two and three thousand dollars. As they were leaving, one of the physicians who had been trained in his boyhood in this message, said to us, "I do not see why you people cannot occupy this building we are vacating." We felt it was too big. What could we do with a big hospital like that? But we were approached by some Chinese friends who said, Why not come in and occupy it? And to make a long story short, we are occupying it. Dr. Landis expected to move into the institution a few days after I left Shanghai. I saw them fitting up the building. I went in and saw stacks of spring mattresses and kapok mattresses and great shelves of linen, and a beautiful operating room, said to be the finest in China, and great cases of instruments; and all these things were turned over for our use.

But you say, What about the rent? Rent free! And that is not all. In signing up the contract for three years (they wanted us to take it for a longer term, but we took it for three years), they gave us \$3,300 a year and paid the first instalment of \$3,300, if we on our part keep in the institution three

charity patients. That was all we needed to take. We could take more if we wanted them, but we should keep that many.

Not only that, but before allowing us to go in they re-tinted the walls and re-varnished the floors. It is a hospital up-to-date in every respect, and the Red Cross Society will mow the lawn for us and keep up the fences and all repairs, while we occupy. Well, brethren, I don't understand it at all. I can only understand it on the basis of fulfilling prophecy, which says that the forces of the Gentiles shall come to us. Don't you believe God is working for us? I only pray, and want you to pray also, that our doctors and nurses over there will walk so humbly before God that they can retain the confidence.

When we took that gift on we wondered what Dr. Au Chak-man would think, and so approached him and said, "You gave us \$50,000 with the object of building a sanitarium, and you purchased the land. Now the Chinese Red Cross Society have offered us this beautiful building of theirs. What shall we do? Will that be out of harmony with your desire?" He said, "Never out of harmony at all. Splendid idea. You have not worked up a practice yet. It will take some time to build the building, it will take some time to become known."

Just before I left, another Chinese gentleman came forward and said, "We would like to see a nurses' home established." Thousands of little children are dying at birth all over China because they are not cared for properly. He wants a home started for the training of nurses, and wishes to give us money for that purpose.

As we went into the Red Cross hospital we wondered how we would make proper treatment rooms, for they do not have the same bathrooms in common hospitals as we have in our sanitariums. But they said, "Take any room you like for your bathroom." We said, "We will need cement floors." And they said, "That will be all right." As you go in at the front passage, there is a beautiful hall with tinted glass on the south side. We wanted a window cut through into a room which we desired to make into an office. They said, "Cut a hole through the wall and put in your window." Anything we have asked for they have given and they have even made suggestions regarding things we did not have the courage to ask for. So God has led us along in a wonderful way, in fulfilment of His word.

God's Leading

Many years ago when I was a missionary with Brother Parker in the South Seas I used to read this scripture, "The isles shall wait for His law," and I remember well enough what real comfort I found in it and in the verse in Revelation 14 that says this message will go to every nation, kindred, tongue, and people. Encouragement came into my heart and strength to press on in the conflict, because God said He was going to work for His people. And so to the missionaries over there this inspired Word brings courage. There is power in it to bring results to our cause. God is in this movement. There is not a bit of doubt that God is leading His people. His mighty arm has been outstretched to gather out a second time His people from all lands.

Those mighty mountains of superstition are becoming a highway for His people. God is in this movement. The man that does not see it has lost his faith, has lost his hold, he needs conversion. May God convert anybody that does not see that God is in this movement. God is in the third angel's message, and He wants you to stay in it, and get your heart warmed up by it and sanctified by it and saved by it. Thank God for what He is doing in all parts of the world.

It is remarkable how quickly converts coming out of heathenism develop and get into the school work and the canvassing work and the ministerial work. It is a speeding-up time everywhere, and in the preparation of men for the ministry we have got to speed up. We must get men away from the plough and away from their business quicker than we are doing. We need men. There is a cry for men everywhere.

It is wonderful what they are doing over there. Take the Philippines. We passed through there a few weeks ago and saw Brother Finster, and he told me in the few hours we were with him that the Lord is doing wonderful things. He said, "Do you remember Bibiano Panis at San Pablo?" I was there last year and saw the wonderful work that young man under God did. Bibiano is now preaching in another place, and there is a strong Catholic influence against him, but God is helping him in a marvellous manner. Our canvassers (there is an army of them) sold during the month of July 16,000 pesos' worth of literature. A peso is worth 2s. The next month they sold 8,000 worth and delivered 8,000 worth. God is doing wonderful things through the bands of canvassers and bands of evangelists.

I am going to tell a little story now for the canvassers who are here to-day. We have a new work in Yunnan, that province bordering on Thibet and Burma. Our canvassers went forth first. Robbers were about on every side, and soldiers—some of them as bad as robbers—were parading about. And these canvassers, taking their lives in their hands, sold papers and took subscriptions. They had money in their pockets, some of their own and some belonging to the mission, and they trembled as they thought of the money they had and however they could keep it till they reached home. One of the canvassers donned beggar's clothes, wrapped his own clothes up with his order book and money and sent them by parcel post to the mission, and in his old clothes he went along with a few coppers in his beggar pocket. And, would you believe it, the robbers took some of these coppers from him. This shows what God is leading our men to do. A few years ago we said, Chinese canvassers?—No! they cannot canvass. Filipinos canvassers?—No. They dress up with their natty suits, their shoes shining, and their bright ties; get them to canvass?—Never. Now we have an army of them in the canvassing work. God can change hearts. God can make workers of all classes, of every nation, kindred, tongue, and people. There is power in the message of the third angel.

Our Needs

What is our call? Our call is for help. Our call is for means, and for men. I am not speaking now simply of India and China, I am speaking for

your own island field out here. Calls are coming from our own fields and from fields afar, and that is why I feel the time has come for us to speed up in the preparation of men; and not only that, but more especially should we pray to the Lord of the harvest to send forth labourers into the harvest field.

This brings me to the closing thought of my address this morning,—the transforming grace and converting power that must come into our experience to finish up this work. God is doing a wonderful thing over there in the hearts of men. He is transforming the lives of men; but I am wondering sometimes if we are all keeping pace with the message. Is it having its effect on our lives? How is it with you? I cannot answer these questions. You only can answer them before God. God will teach each of you individually to know your own condition before Him. In view of the fast-finishing work, which must be finished in righteousness, our hearts must be cleansed by the grace of God, brethren. Certainly this is a time for heart-searching. I appeal to our brethren, I appeal to these young men and women, I appeal to fathers and mothers, I appeal to young men absorbed in business. I believe that all over this Union Conference there are men who might give their energies just as truly to God's work as they do to their business now. I do not want to be radical, for not every one is prepared to enter the work; but I believe that if the converting power of God comes upon us more fully it will teach them, and it will teach our leaders in the selection of men.

Young men, cut loose from all that entangles, and drop all coarseness out of your life and everything that is hindering you from making yourselves true workers for God. Drop all coarseness of speech. Remember that you are in training for the work of God.

It is time for us to awaken to the situation. It is time for us to pray to God, to search our hearts. Brethren, have we done all we can? Are we doing all we can to help our young people? Are we praying and working? We are going into the kingdom of God with our children, with our families, with our friends; and we all need more grace and more of the power of God. I know there is grace in this message. I have sensed it to some extent upon my own heart and I have seen it so many times in the lives of native people. I have seen them born again. I have seen young men and young women in the mission fields training quickly for God and for this work. I know what He can do and I want Him to do it for us all here. I say again, Some way the Lord must help us to speed up in this work. We have a great work to do in the islands of the sea and over in India. I am confident that the Australasian Union Conference is going to help, not only in the islands of the sea but over there in Asia. You have done it already and you are not going to stop, because in the Testimonies the Lord speaks of the great responsibility placed on Australia for the islands of the sea and the countries of Asia, China, India, and Africa. God is leading in this work and He will help us to do our part in it. You have your legitimate work to do; but outside of the borders God calls, even as in apostolic days when there was

plenty to do in Jerusalem and in Asia Minor, the call came from Europe, "Come over into Macedonia, and help us." And so I believe the call will come from time to time to send help abroad.

Brother Allum said to me when the division conferences were eliminated, "Well, Brother Fulton, it is all right. I believe that God leads. But I do not believe that Australia is going to shut itself up to itself and never send missionaries over here, do you? Tell them in Australia we need still help in China."

God is leading us to a fuller dedication and a fuller consecration to this great work. Now, brethren, not as a matter of form, but deep down in our hearts to-day do we not feel that we need more of this grace, more of this converting power? Young men, will you not give yourselves more fully to this work? I have been so glad to hear of the interest taken in your Bible classes and your preparation for this work, and I rejoice to see you here, but I want to see you more fully given to God. Young men and young women, God is calling you to positions in this cause. Shall we give ourselves unreservedly to God? He does not want us to stop with the past experience. He wants us to have an ever-living present experience. How many of us here to-day want a new dedication—a new consecration for the finishing of the work?

(The congregation rose as one body.)

Praise Service

Sabbath, October 5

MANY were glad to participate in the praise service held in the Avondale church on Sabbath afternoon at three o'clock. Pastor Cole chose for his text Joel 2: 26, 27: "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed. And ye shall KNOW that I am in the midst of Israel, and that I am the Lord your God." From verses 12, 15-17, it is seen that God wants His ministers to have an experience for themselves and then they can teach the flock. The world has seen too much of mere profession, and as a result God's name has been brought into disrepute. Speaking of this in Ezekiel 36: 21-23 the Lord says He pities His people and He will sanctify His great name which was profaned among the heathen; and the heathen shall know that He is the Lord when He shall be sanctified in us before their eyes. Those who knew the power of God were invited to give their testimony. Many praised God for victory in their own souls, for the love and unity they saw among His people, for physical healing in answer to prayer, and for the onward march of this message. When the leader of the meeting, Pastor Cole, accepted the truth forty years ago, there were not as many Seventh-day Adventists in the world as there are in Australia alone to-day.

Missionary Volunteer Meeting

MUCH enthusiasm was manifest in the meeting of the Missionary Volunteer Society held in the college chapel on Sabbath afternoon, October 5. Here were gathered the young people, the recruits, to listen to the veterans from the front, some of them students here in former days.

Pastor C. K. Meyers occupied the chair. After the spirited singing of a missionary hymn Pastor W. J. Smith led in prayer. The brass quartette which followed formed a pleasing item.

Dr. Fuller has described a negro as "an image of God in ebony," and the figure came forcibly to mind as Pao, our brother from the Solomon Islands, took his place on the rostrum beside Pastor Jones. Only four years ago he was a raw heathen, engaged in all the degrading practices of his people, but now "clothed and in his right mind," he told of the transforming power of God. His closing words that he felt the peace of God in his heart bore the stamp of sincerity. Pastor Jones interpreted Pao's address, and also helped him in singing, "I've a Message from the Lord."

The title of Pastor A. G. Stewart's address was "Over the Parapet: Winning the V. C."—not the Victoria Cross for valour in earthly warfare, but the Victor's Crown that endures forever on the brow of the conqueror in heavenly warfare. Pastor Stewart's field is the New Hebrides, among the savagest of people—head-hunters and cannibals. Those who make the accusation that we are but sheep-stealers should have been with us as we listened to the thrilling account of conditions at the front of the battle. On one occasion the bushmen were "out," which means that every one—man or child, white or black—falls a victim to their guns or axes. Repeated warnings and earnest requests were offered to Brother Stewart not to go inland that Sabbath; but bidding good-bye to his wife, he went "over the parapet," and faced the danger. And God kept His servant, even though Sabbath school was conducted with every member grasping his musket ready for a surprise attack. Pastor Stewart's closing appeal was, "Men, come on."

Four of the young men blended their voices in the words of "The Beautiful Land," where "the streets are paved with pure gold, and the sun shall never go down."

Brother N. Wiles and his wife of the New Hebrides conducted a lesson study with the congregation as an imaginary class of natives. "The Two Roads" was the topic, and a pictorial outline on the board spoke for itself. One native clad in native style trod the path that led to his idols, where a pig was waiting to be killed, and the drum called his friends to the feast; ultimately this road led to destruction. The native in the other picture, carrying his Bible, marched on to God's house of prayer, and his road led upward to the eternal city of light. "Which road will you choose?" was the question closing this practical talk.

Brethren Stewart and Wiles with their wives rendered in the native tongue the hymn, "Jesus, Keep Me Near the Cross," which was followed by a solo by one of the students.

A few words of appreciation by the chairman, and the congregational singing of the question, "Who will volunteer?" closed a very stirring meeting.

The Spirit of Prophecy in the Remnant Church

A Few Personal Experiences

Presented by Pastor Baker, Sunday, October 6, 6.30 a.m.

In the language of Zacharias, the father of John the Baptist, we may say, "Blessed be the God of

Israel; for He hath visited and redeemed His people." Luke I: 68.

These words, spoken on the occasion of the birth, or rather the naming, of that notable personage, were a prophetic utterance of God's purpose in the life and work of John. Such an important mission was to be intrusted to him that before his birth one of the highest angels in the courts of glory was dispatched to his prospective parents with instruction as to the manner of his life from infancy in the habits of temperance and morality.

Through John the Lord was to visit His people for the purpose of redeeming them. That servant of the Lord did his work so nobly and faithfully that the Saviour could testify that "among them that are born of women there is not a greater prophet than John the Baptist." Notwithstanding the heaven-sent invitation, the professed people of the Lord generally rejected the message. This was on the occasion of the first advent, and now as we are nearing the second, we can say that the Lord has again visited His people for the sake of redeeming them,—redeeming them not only from sin, but from all infirmity of mortal life, and settling them in the heavenly land of Canaan. He has "set His hand again the second time to recover the remnant of His people." Isa. II: II. In view of the failure of so many of God's professed people in that generation, how important that we heed the means He is now employing for our redemption!

The first time I met Sister White was on the occasion of the Newton camp-meeting, when I was sixteen years of age. Brother and Sister White, while on their way from California to the East, stopped off and attended this camp-meeting. I also remember Uriah Smith and R. M. Kilgore were present as labourers at this meeting. Pastor C. L. Boyd was also in attendance. I remember the visit paid to our college in Battle Creek in the year 1877 by Pastor and Mrs. White. This is spoken of in the new edition of "Life Sketches," page 219 and onward. It was during the autumn of that year that we had a great camp-meeting at Lansing, Michigan, which I was privileged to attend.

Later on when I went to California and became engaged in the Pacific Press, I very often met Sister White, for during part of the time I resided there I lived in her home, or rather her son's home, which was also the place of her residence. Mrs. Baker at one time was one of Sister White's copyists, employed by her to copy testimonies, and articles for publication. This was before the days of typewriters.

Those who have seen and heard Sister White in public will know something of what she was in private. She was the same in private as in public. She manifested the same sweet spirit in the home as she did when she stood before an audience of hundreds of people. My heart has thrilled by the Holy Spirit's influence as she, while engaged in some domestic duty, related some of her experiences with the Lord. Those of us who remember her residence in Australia, will readily recall her interest in the afflicted and the unfortunate. Like her Master, she was ever the friend of suffering humanity. Her workers with her directions were often sent out to care for the sick or the injured. Some were brought to her home for care and treatment. Ever

kind and courteous, one could not help feeling drawn into fellowship with God when in the presence of the servant of the Lord.

As I recall the years Sister White spent in this country, I am astonished at the goodness of the Lord to us in the patient and arduous work of His faithful servant among us. Had we then realized the value of her work as it was our privilege to do, we would have been more diligent to heed her counsels. Her presence in this country, at the time she was here, was an inestimable blessing. Eternity alone can tell how much it has meant. Her counsel is interwoven with all our institutions and organization.

It was at seven o'clock, the morning of December 8, 1891, that Sister White and her company reached Sydney, en route from America. She was greeted by Pastor Daniells and a few others who were there at the wharf to meet her. After a few days in Sydney, she came on to Melbourne where she arrived Wednesday, December 16. Here she was met at Spencer Street railway station and taken to North Fitzroy, where a meeting had been called in Federal Hall of the Echo Publishing Company to welcome her to this country. I was present at that meeting. Pastors Starr and White and each member of her company spoke for a few moments, as did also Sister White. The following Sabbath, December 19, Sister White again spoke to the church in Federal Hall, as well as on the next Sabbath. She made her residence at Preston, and her time was occupied with public and personal work. Still bearing the burden of the work in America and Europe, she found time to attend our camp-meetings and other general gatherings in the different colonies. Although much of her time she was afflicted with physical infirmities—rheumatism, neuritis, and other ailments—she did a large amount of work. The "Desire of Ages," "Ministry of Healing," and "Christ's Object Lessons" were written by Sister White during her sojourn in this country. Her counsels were greatly needed and wonderfully blessed in the rapid development and establishment of the work here.

Soon after Sister White's arrival in Melbourne a conference was convened in Federal Hall. The opening meeting was held on December 27, 1891. Among the resolutions passed by this conference, the fourth recorded it as our duty to take immediate steps toward the establishment of a school in Australasia. In harmony with this recommendation, arrangements were soon completed for the opening of our pioneer school, which began August 24, 1892, and was carried on at Nos. 1 and 2 George's Terrace, St. Kilda Road, Melbourne. The opening exercises began at 10.30 a.m. and were presided over by Pastor Daniells. Twenty-five students were present and the first term continued sixteen weeks. After the opening prayer by Pastor Starr and remarks by the chairman, Sister White, who was present, gave a brief address on the importance of union with Christ as the greatest of educators. I distinctly remember one thing she said on that occasion, which was that as Satan came about to attack us, as he surely would, our success would be in keeping him on the outside. "Never let him come within these walls," she said. Pastor White followed and spoke on the develop-

ment of our school work in America. Pastor Starr, and Pastor L. J. Rousseau who had recently arrived and was to take charge of our school, each spoke for a short time.

On one occasion when Sister White was speaking in the Federal Hall, North Fitzroy, she was impressed to bear a very plain testimony. She began by saying, "The Spirit of the Lord is upon me." It seemed a very solemn place and I began to feel as if I were in the presence of a holy God. On another occasion, when we were holding our meetings in Temperance Hall, Rae Street, North Fitzroy, Sister White was present and speaking when great power seemed to attend her words. Evidently as she was impressed then and there to do, she delivered in succession two testimonies to two of our brethren present in the congregation, one a prominent local member and the other engaged in the work. She spoke to them by name and asked them in the strength of Christ to renounce certain errors of which I suppose most of the congregation knew. But they resented her efforts and would not acknowledge their faults. They now are both out of the truth and for many years have been bitter foes to the message they once loved.

At the Stanmore camp-meeting in 1897 I was present in one of the family tents on one occasion where the ministers were assembled with Sister White. Here she presented a very strong testimony to two of our most prominent public men. I heard afterward that even while delivering her message some things were revealed to her in reference to these two men that she had not known before. But unlike the former two, these men accepted the reproof and are still with us to-day and prominent in the work.

Our first camp-meeting in Australia was held in Middle Brighton, Victoria, January 5-15, 1894, and as the meeting proved so good, the time was extended till Monday, January 22. Sister White, Pastor O. A. Olsen, Pastor A. G. Daniells, and others of our public speakers were present. Soon after this camp-meeting, Sister White removed her residence to Granville, New South Wales, where she was living at the time of the Australian camp-meeting held at Ashfield, a suburb of Sydney, October 19-30, 1894. Land was being negotiated for at this time on Dora Creek for our permanent school. A number of us visited the large estate and examined the soil, which we did not regard with favour. Some decidedly expressed themselves against its purchase and recommended in its place a smaller selection and of superior soil as being more suitable. But the Lord clearly revealed that the Dora Creek estate was the right place, and time has abundantly shown the wisdom of the choice.

At the close of the Ashfield camp, Pastor Rousseau began temporary classes in a large building at one time used as an hotel, still standing, I believe, in the township of Cooranbong. The Avondale estate, not as yet named as such by Pastor Daniells, nor its purchase complete, was all overgrown with bush. In this wild frontier, far off from other houses, Sister White removed from Granville; and here built for herself a home which she called "Sunnyside." At this place she and her workers

continued to reside until she finally departed from this country to return to America.

At her farewell meeting at Avondale a present was made to her, the presentation speech being delivered by Pastor Farnsworth. She at once responded, in a few well-chosen words revealing a heart filled with love and admiration for her brethren and sisters in the Lord, whom she feelingly committed to the merciful care of the Heavenly Father.

The unselfish and devoted heart of this faithful servant now rests from its burdens, but of her as of Abel we may say, "She being dead yet speaketh." Those who knew her best, as also those who know her writings, cannot doubt but that she was raised up of the Lord to deliver the message of redemption in all its fulness to the remnant church, for the purpose of directing them to the source of their strength, and preparing them for the final and glorious work of translation. Truly, through her numerous books she has left us, dealing with every practical subject of which we have any conception, she lives, and her works do follow her.

The Regions Beyond

THE time of the meeting on Sunday evening, October 6, was occupied by Pastor J. E. Fulton, who called our attention to the fifteenth chapter of the book of Acts. Here is a record of the first Christian conference, with James as leader. It was a missionary conference, as is ours now assembled; the work was the same, therefore we need the same apostolic devotion and power.

To that early church, so busy with its home cares, came the Macedonian call to regions beyond, so to us came the call, in years gone by, to annex territory in the islands. Early in the history of this work the message came that the work must be extended to countries beyond America, and one of the first named was Australia. The wisdom of this advice is seen now as Australia has proved itself a base of supplies for yet newer fields.

The burden of Brother Fulton's message was apparent as he began to talk of India and China—India with its three hundred million, and China with its four hundred million, where the smallest province has a population larger than that of England and Wales. Along the Yang-tse River and its tributaries dwell two hundred million of people. The beggars of India almost equal the population of Australia, and annually in that land die twice as many people as may be found in this.

India has been called the "birthplace of religions," and these many and varied religions constitute one of the great problems of the missionary. The iron system of caste and the sad condition of child-widows are yet other problems to be faced.

The first method used by the early workers, we were informed, was preaching to the English-speaking portion of the population, but this proved inadequate in its results. Now our workers learn the language of the people, and natives are converted and trained to be workers, and this method is found to be the most successful. The speaker narrated many instances from both India and China, showing how dependable and efficient are these native evangelists and colporteurs. Sacrifice

and suffering for the truth are by no means uncommon, yet the work is ever onward.

Brother Fulton appealed for workers to be spared for these great lands, and pleaded that the hardness of the problem should prove the urgency of the call. Let us pray and send.

God's Call to Service

Monday, October 7, 6.30 a.m.

THE call of the Lord to service, "Whom shall I send, and who will go for us?" (Isa. 6:8) was presented by Pastor Parker at the early morning hour as an important question for each heart to answer. The conflict is on, important issues are at stake. But right with God's call comes the knowledge that God knows just where to place each volunteer. The power to labour is also of God. "There is no limit to the usefulness of those who putting self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God; enduring the necessary discipline imposed by the Lord without complaining or fainting by the way."—*"Special Testimony on Education,"* p. 120. From this quotation it is to be noticed that sanctification to service and discipline go hand in hand. God watches over His work and guides by His mighty power. "The Lord has His eye upon every one of His people; He has His plans concerning each."—*"Testimonies for the Church,"* Vol. VI, p. 12. No worker should consider his or her work indispensable to the cause. The great essential is full surrender. "Not my will, but Thine be done."

"Our watchword is to be, Onward, ever onward."—Vol. VI, p. 29. All difficulties will be removed as we obey the command, "Go forward." "And still our General, who never makes a mistake, says to us, 'Advance, enter new territory.'"—Vol. VI, p. 28. The work of God embraces many branches of labour, and we should understand in no small measure that the prosperity of each branch has a reflex influence upon every other branch. "The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off."—Vol. VI, p. 27. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." Rom. 12:1. In the testimony meeting that followed, many told how God had afterwards proved to them that no mistake had been made when He called them to fields which they would never have chosen for themselves. An earnest desire was expressed on the part of many to go and to be just where the Lord would have them.

Health Lecture.—No. 1

By W. Howard James, M.B., B.S.

HEALTH reform is a subject of the greatest importance to those who accept and teach the third angel's message,—the final gospel message to the world. The Spirit of Prophecy speaks of it as the "right arm" of the message, and as the "entering

wedge." The message, without the right arm is devoid of its power, and those who attempt to deliver its glorious truths apart from health reform have clearly the character of the Laodicean Church. We have to thank God for the rapid spread of the truth during the last few years. But if the right arm had been more manifested the progress would have been much more rapid.

From "Testimonies," Vol. II, page 481, we read, "The lack of stability in regard to the principles of health reform is a true index of their character and spiritual strength." Without exception all successful workers are health reformers, for no one can do good solid work if the right arm is allowed to lie useless. The people of God, if they are to be counted among the 144,000, must have the character given in the Scriptures, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This patience is not an idle waiting for something to turn up, but a "patient continuance in well doing," a steadfastness in all the principles of the message. In other words, those who "endure to the end" must of necessity have spiritual backbone. There must be a patient continuance in "the commandments of God, and the faith of Jesus." The commandments and the faith of Jesus—the witness of Jesus, the Spirit of Prophecy (Rev. 12: 17; 19: 10)—cannot be separated. The witness of Jesus is found in the writings of all the holy prophets. In the flesh Christ witnessed of the Father, of the truth, and of the word of God. After His ascension Christ witnessed through Paul, Peter, John, and others. The beloved John, we read, "bare record of the word of God, and of the testimony (witness) of Jesus, and of all things that he saw." Rev. 1: 2. Jesus Christ, the first begotten of the dead, is still the "faithful witness." Rev. 1: 5. He witnesses through the Spirit of Prophecy of the glorious truths of the third angel's message, the fullest and most glorious truths ever revealed to man.

Christ's witness, Christ's testimony is "to magnify the law and make it honourable." Christ in the flesh taught that the law is a law of love. Love is the character of the godhead, for "God is love." The commandments, the magnified law, is thus a transcript of God's character. Again Christ witnesses through Paul that the law is the will of God. (Rom. 2: 18.) Law always denotes will. The law of a democratic country is the will of its legislators and should be the will of the people. The law of a monarchy is the will of the monarch. The will denotes the character and thus again we must come to the conclusion that the law magnified by Christ is the transcript of God's character. The world has never received a fuller revelation of God than in the third angel's message of Revelation 14.

John calls the magnified law both a new and an old commandment. (1 John 2: 4-8.) It is an old commandment because it existed from the beginning; it is a new commandment "because the darkness is passing away, and the true light now shineth" (verse 8, R.V.). The witness of Jesus, the Spirit of Prophecy, through the third angel's message, is the greatest dissipater of darkness and the greatest revelation of the commandments of God, the transcript of God's character, the world has ever seen. Through the Spirit of Prophecy is

clearly revealed to us the first principles as they existed in the beginning, and those principles are to be restored.

"He hath made every thing beautiful in His time: . . . I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it. . . . That which hath been is now; and that which is to be hath already been; and God requireth that which is past" (margin, that which is driven away). Eccl. 3: 11-15. God's requirements are the perfections that existed at creation, the commandment as it existed in the beginning. In the beginning when God made all things beautiful, the will, the character of God, was fully revealed in His creatures.

Apart from Revelation this perfection to which "nothing can be added," and from which "nothing can be taken away," cannot be comprehended, for God "hath set the world in their hearts, so that no man can find out the work that God maketh from the beginning to the end." God has been pleased to reveal to the remnant church many of the primary principles of creation, but they cannot be comprehended by those in whom the present evil world hath been "set." The honour will remain to the end in the messages of the third angel. The statements made by the Spirit of Prophecy in regard to health reform were altogether contrary to the opinions of scientists when they were given over sixty years ago, but in the present day these principles of the third angel's message are proved to be absolutely in accord with all the facts of science. The principles of health reform given shortly after the great 1844 movement were given with an utter disregard to the opinions of men of the highest standing. The messages of the servant of God are not of this world, but are from God; they are "the witness of Jesus."

The truths given in reference to such drugs as mercury, nux-vomica, quinine, are now known to be absolutely correct, although when these statements were given they were uttered in opposition to the opinions of the medical world. The same may be said in regard to the statements made through the Spirit of Prophecy in regard to tea and coffee. Roberts, Haig, and other scientific writers have experimentally proved the injurious effects of these beverages.

The experiments of Professor Chittenden, Dr. Haig, and others have also clearly demonstrated the subtle, but nevertheless undoubted evils of flesh-eating.

As a people, however, we must avoid extremes. God, says the wise man, "made man upright," but they sought out many inventions. The imperfections of nature prevent us, in many instances, from coming back to first principles. Many of the inventions of man are absolutely necessary on account of these imperfections. For instance, in the matter of clothing, man in the beginning needed none; he was like the Deity, clothed with a "garment of light." The invention of clothing is a necessity until the actual restitution of all things takes place. That invention, like every other, we know is carried to extremes. And again we cannot believe there was any necessity in the beginning, in the days of perfection, for the arts, the inventions of the kitchen. Man's constitution was

such, and the matured condition of every "seed and fruit" given as man's food was so perfect, that cooking was not necessary. Now to do away with this invention, the invention that makes the green apple and the cereal a digestible food, would be pure fanaticism. Economy makes it necessary that our cereal foods should be so prepared that they will be suitable for man in his present condition. We shall find as we proceed in our investigation that the invention of consuming flesh is absolutely unnecessary and harmful.

Faith

Tuesday, October 8, 6.30 a.m.

FAITH—What is it? was the question Pastor Hare dealt with in this early morning meeting. Faith is represented by two simple words in the Scriptures: *pistis* in the Greek and *aman* in the Hebrew. *Pistis* is translated "faith" 237 times in the New Testament, while *aman* appears 44 times as "believe" in the Old Testament. From this word comes our "amen."

All the world recognizes commercial faith and national faith. But Christ exhorts all His disciples, "Have the faith of God." Mark 11:22, margin. The importance of this exhortation is emphasized by the statement, "Our greatest need is faith in God." (Testimonies, Vol. VI, page 211.) But it is very necessary to separate faith from feeling and sentimentalism. "Faith is the spiritual hand that touches infinity." It offers us the possibility of union with God through His Word. Faith rests upon "the power of God" and "the word of God." 1 Cor. 2:5; Rom. 10:17. It is not an inherent faculty within us, but is "the gift of God." Eph. 2:8. In order to grow, faith must come continually in contact with the source of power. Israel failed because they were not united to the Word by faith. Deut. 32:20; Heb. 4:2, margin.

By means of a magnet and some needles the speaker illustrated the thought of the Christian having "the faith of God." The needles, rubbed upon the magnet, became magnetized and adhered to each other because they possessed the spirit imparted by the magnet. It is only by acquaintance with God that true faith can be obtained. God would supply our need if we would read, study, believe, and obey His Word. Jehovah Himself has perfect confidence in His Word. He knows it will accomplish all that He plans. Isa. 55:10, 11. Nothing could be more sure than the Word of God. Promises to the number of 973 relating to our present life, and 331 bearing on our future life, are given to man as drafts on the Bank of Heaven. Faith is believing what God says. "If we would exercise faith in the Word of the living God, we should have the richest blessings." (Testimonies, Vol. VI, p. 63.) In the few minutes that remained before the meeting closed, some excellent testimonies were borne. One brother testified that he was present at the conference only through having laid hold upon God's promises by faith. For a month before the meetings opened he had endeavoured to so plan his business that he could attend, but none of his plans carried; it was not until within one hour before his train left that the difficulties cleared away.

Outpouring of the Holy Spirit: Why Withheld

October 8, 5 p.m.

THE instructional meeting held at 5 p.m., Tuesday, October 8, was taken by Pastor Woods on the subject of "The Outpouring of the Holy Spirit: Why Withheld." "There shall be showers of blessing." God blesses in separating from sin. In calling Abraham He said, "I will bless thee . . . and thou shalt be a blessing." God blessed Abraham and his seed in raising up Jesus "to bless you, in turning away every one of you from his iniquities." Acts 3:25, 26. "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1, 2. Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59:2. Sin, then, withheld the outpouring of God's Holy Spirit. But He has promised, "There shall be showers of blessing." He commands, "Be filled with the Spirit." Eph. 5:18. The Spirit of the Lord has said of us, "Oh, how we need the divine presence."

For the baptism of the Holy Spirit every worker should be breathing out his prayers to God. "God's people seem to think that only the scantiest showers of grace are to fall upon the thirsty soul." "The church has long been contented with little of the blessing of God." The Lord has definitely promised "showers of blessing" in the latter as in the early rain. Deut. 11:13-15; Jas. 5:7.

For ten days the church at Pentecost met to pray. When all differences were removed and "they were all with one accord," the early rain descended. The early church met the conditions. They must be met again. What are they? 1. *Repentance*. Acts 2:37, 38. 2. *Faith*. Gal. 3:14. 3. *Prayer*. Luke 9:10, 13. 4. *Obedience*. John 14:15-17, 26; Acts 5:32. The first manifestation of God's Spirit is to convince or convict of sin. John 16:7, 8, 13. That blessed Spirit ever accompanies God's law and operates through it. Along with God's character it is the glory that attends it. The "fiery law" was given amid glory and splendour. Deut. 33:2. When the land fell into the hands of the enemy, it was declared, "The glory is departed from Israel: for the ark of God is taken." Through Israel's sin God "forsook the tabernacle of Shiloh . . . and delivered his strength into captivity, and his glory into the enemy's hand." 1 Sam. 4:21, 22; Ps. 78:58-61. How God's Holy Spirit is grieved is clearly told in Isa. 63:10 and Jer. 5:24, 25.

In Paul's day, through apostasy, the gifts of the Spirit were withdrawn and the Holy Spirit largely withheld. God's seal was withdrawn. Any conscientious officer of law withdraws his seal from a corrupt document. So the God of Heaven withholds the Holy Spirit from a corrupt church. The law of God and gifts of the Spirit go together. See Prov. 29:18; Ps. 74:9; Lam. 2:9; Eze. 7:25, 26. In order to have these precious gifts restored, and for Christ to find a church Spirit-filled, as He left it, we must follow out God's instruction as revealed in the following Scriptures: Zech. 10:1; Hosea 6:3; Joel 2:23, margin.

We need God's "showers of blessings" more

than the early church needed them. A complete surrender to God is required in order to obtain apostolic purity, faith, and power.

Meditation

Wednesday, October 9, 6.30 a.m.

MEDITATION was the subject of this early morning service taken by Pastor Piper. The Master had sent forth His disciples to the vineyard. They returned and told what they had done, and were able to give a good report, but Jesus said, "Come, . . . rest, . . . eat." Activity is essential for success in God's work, but "like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a saviour of our activity. . . . While we are to labour earnestly for the salvation of the lost, *we must also take time for meditation, for prayer, and for study of the Word of God.*"—"Desire of Ages," p. 362.

"Like Moses in the Wilderness of Sinai, like David among the hills of Judea, or Elijah by the brook Cherith, the disciples needed to come apart from the scenes of their busy activity to commune with Christ, with nature, and with their own hearts."—"Desire of Ages," p. 360.

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the *imagination* grasp each scene."—"Desire of Ages," p. 38.

How little we commune with nature. "The heavens declare the glory of God and the firmament showeth His handiwork." So when we "consider the heavens, the work of His fingers," or when we "consider the lilies of the field, how they grow," we can learn something of His power, His beauty, and many other things about Him. But we must consider Him who expresses Himself by means of them.

The Master teaches us that our heart will be where our treasure is. Let us frankly, honestly, put the questions to our heart, "Where is my treasure?" "What do I treasure most?" and the answers will reveal the truth. Can we stand the test of the following question? "Where do I look for my happiness?" By comparing 2 Kings 20: 1-3 with 2 Chron. 32: 31 we learn how deceitful is the human heart. Surely as we commune with our heart we will realize this truth and also the thought that

"Every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone."

"We must take time for meditation" and meditation leads to prayer, prayer to the Word, and "whoso keepeth His word, in him verily is the love of God perfected." "The soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts."—"Desire of Ages," p. 363.

Learning of Jesus

Wednesday, 9 a.m., October 9

AN interesting Bible study was conducted by Pastor Westerman on "Learning of Jesus." He

based his remarks on Matt. 11: 29, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." Various texts and extracts from the Spirit of Prophecy were read showing that the Lord desires to teach His people, but He cannot do this unless they are willing to learn. He does not call perfect men into His work. When He called the disciples they were very imperfect, but He desired to teach them. He does not call men to positions, because they are fit for the positions. They may be imperfect, but if they are willing to learn—willing to see their deficiencies—the Lord can use them in His cause.

The Lord promises to teach us (John 14: 29), and in doing so He uses various means. We can learn from one another. When David was about to number Israel, the Lord tried to save him by sending a counsellor to him. Moses hearkened to the counsel of his father-in-law. We must be willing to counsel together, and to learn from one another. "In the multitude of counsellors there is safety."

Not only can we learn from one another, but we can also learn from our enemies. God can use enemies to teach us the lessons He desires to have us learn, and we know that "all things work together for good to them that love God, to them who are called according to His purpose." Joseph was sold into Egypt, but he afterwards said to his brethren, "As for ye, ye thought evil against me, but God meant it unto me for good." Nothing can touch the child of God without His permission.

"The friend that flattereth weakeneth at length;
It is the foe that calleth forth thy strength."

If our lives are fully yielded to God, He will, by His Holy Spirit, teach us lessons that will build up our characters and make us useful in His service. "There is no limit to the usefulness of the one, who, setting self aside, makes room for the working of the Holy Spirit." We should encourage one another, and work together for the finishing of the work.

God's Rainbow Message

ON the afternoon of October 10 a Bible lesson was given by Pastor Hare on "God's Rainbow Message."

The rainbow is a beautiful thing. Historic and memorial in character, it appeared first as the pledge of God's covenant with Noah after the deluge. Gen. 9: 13. Centuries after, it was seen by the Patmos seer encircling the throne of God. Then again it was revealed as surrounding the head of the angel that carried the Advent message. Rev. 10: 1.

In the physical world the rainbow is the result obtained by light shining through the raindrops. The drops of rain each become a little prism by which the light is broken up into its seven primary colours—violet, indigo, blue, green, orange, yellow, and red.

In music we have the seven sounds, and when the vibrations go above the grasp of the ear light is produced instead of sound. In the sanctuary the seven-branched lamps stand before the Lord. Its seven lights represent the seven Spirits of God. Rev. 4: 5. In the message sent by that Spirit through the angel of the rainbow, there are

seven features or principles composing that message—The Commandments of God, Justification by Faith, Life only in Christ, The Second Advent, Health Reform, Spirit of Prophecy, and Tithing. God's message would not be complete without all these factors. In the rainbow the colours are never confused, neither is the rainbow ever turned upside down.

The Spirit was given without measure to Christ, but to God's people it is given by measure, as God wills. But each child of God must be a prism through which the divine light must shine in reflecting the light of heaven. The message is God's promise of life to man, and its rainbow character still carries His covenant of hope across all the dark clouds that shadow our skies.

Many kinds of lights are in the world, but Christ is the "light of life." The Christian must be a life-light reflector to his fellow men. When the refracted rays, that form the rainbow, are gathered up and brought to a focus, white light is again produced. If our reflection of the Christ-life is true it will be seen as the "light of life." God's rainbow message must be given to the world, and we may be Heaven's reflectors. The message must still carry its rainbow, however dark the storm.

Testimonies for Our Time

Friday, October 11, 6.30 a.m.

THE continued interest in the early morning meetings was manifested by the large number of worshippers who met to seek the Lord.

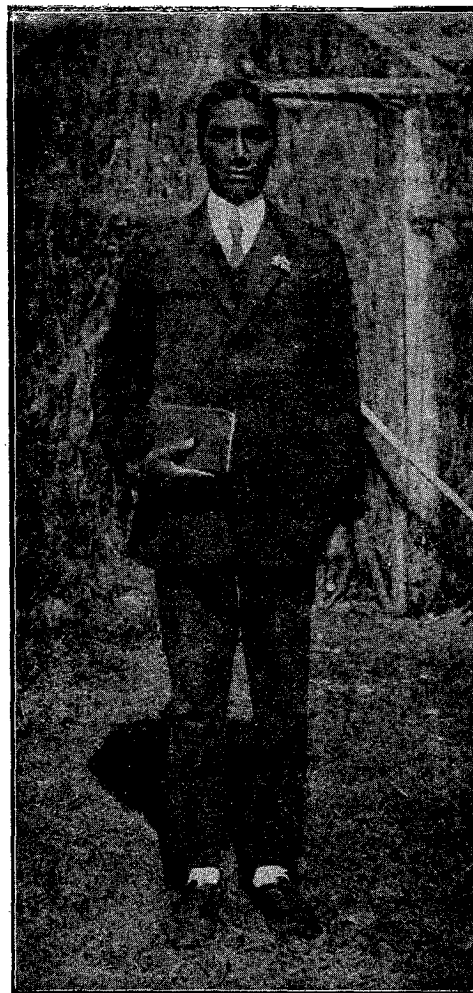
Pastor J. E. Fulton led out in the meeting with a helpful study on "Testimonies for Our Time." Truths new and old were brought forth from the treasure house of God. The keynote of the study, "The end is near" (Testimonies, Vol. VI, p. 22), was followed by the thought that "events are changing to bring about the day of God." (Vol. VI, p. 14.) That all might be ready to meet this day, counsel was read as follows, "Let none now tamper with sin, the source of every misery in our world." (Vol. VI, p. 404.) In presenting this truth to the world the "keynote of every message" is to be the second coming of Christ. (Vol. VI, p. 406.) It was pointed out that in order to be faithful "the watchman must know the time of night." (Vol. VI, p. 487.) At this time matters of no importance are not to be dwelt upon. A live message regarding the judgments of God, so soon to fall, is to be given. (Vol. VIII, p. 37.) God's mercy is now being withdrawn from the earth, and the conditions that now exist are fast becoming similar to those that prevailed in the days of Noah. (Vol. VIII, pp. 49, 50.) But in the terrible conditions now prevailing "God's purpose may be read" (Vol. VIII, p. 252), and all of God's people are to find comfort in our Saviour's message: "Let not your heart be troubled." John 14:1-3. At the close of the study a testimony service was conducted, and many hearts were strengthened and encouraged by the good testimonies given.

Sabbath Schools

ON the two Sabbaths that the Union Conference was in session at Avondale, interesting Sabbath schools were

conducted at 9.45 a.m. The church was filled to overflowing with the delegates and visitors added to the regular members of the senior and youth's divisions of the Avondale Sabbath school. The intermediate and primary divisions assembled beneath the overspreading trees adjacent to the church.

Brother C. H. Pretymann acted as superintendent on behalf of the Union Conference, and was assisted by Brother Harold C. White, the superintendent of the Avondale Sabbath school.



Pao, a Solomon Island Brother in Attendance at the Union Conference

A short missionary talk in each division by our visiting missionaries was much appreciated. On the first Sabbath in the senior division the talk given by our Solomon Island brother, Pao, interpreted by Pastor Jones, appealed to all hearts. On the second Sabbath Pastor Fulton spoke of the striking similarity of our Sabbath school work in all lands, and referred particularly to the benefits of this institution to the believers in China.

Pastor Baker conducted the reviews on both occasions in the church, covering on the first Sabbath the past quarter's lessons from the Book of Daniel, emphasizing the central truth and spiritual lesson contained in each of the twelve studies. Pastor Anderson took the first lesson on the Book of Revelation, and Pastor J. H. Woods the second. The attendance on the second Sab-

bath was over six hundred. The Sabbath school sessions were marked by the good spiritual atmosphere pervading all the meetings of the conference.

Be Ye Also Ready

Sermon by Pastor Spicer, Sabbath, October 12

TEXT: "And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Luke 10:23, 24. That was a wonderful time when Jesus came in His first advent! Through the long ages the people of Israel had been watching for the coming of the Messiah promised of old unto the fathers. But generations had come and gone, and the Messiah had not appeared. Many had grown weary with the watching and had lost their hope and had fallen away into the world. But there were many still waiting for the consolation of Israel.

Among such was Simeon, a man of God, to whom it was revealed by the Spirit that he should not see death until his eyes had seen the Lord's Christ, the Messiah. Oh, wonderful time! At last the generation had come that was to see the fulfilment of the promise. But the years passed and Simeon aged; his form was bending with feebleness, and his hair was white; but still he waited, sure of the promise that before his eyes should see death they should behold the Messiah.

One day, as he ministered in the temple, there came a peasant woman, bringing in her arms a little babe; and after the custom of the temple she placed the little one in Simeon's arms to bless. And it was revealed to him by the Spirit that at last, at last, the Messiah had come—the Lord's Christ—the promise was fulfilled. The waiting time had seemed so long, but God never forgets a promise, and He never fails.

Oh, blessed the eyes that saw what Simeon's eyes saw. He cried out, "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation which Thou hast prepared before all the people; a light to lighten the Gentiles, and the glory of Thy people Israel."

Jesus grew up and entered His public ministry. Then blessed the eyes that saw, blessed the ears that heard, for many prophets and kings had longed in vain to see that day. But now it had come. The worldly saw little of it; but simple souls who were longing for help saw the day of salvation.

Truly it was a blessed day in which to live. Blessed the eyes that saw what they saw; the ears that heard what that people heard, sitting on the hillside listening to those gracious words; travelling about with Him, and seeing the joy He brought wherever He went. Men saw the lame leap for joy. They saw the leper cleansed, the despairing sinner purged from all unrighteousness.

Prophets and kings had longed to see that day, but had fallen asleep. Now at last it had come. And Peter, and James, and John, and Mary, and all the others—the common people who heard Him gladly—they saw it; they heard it. It was a wonderful time in which to live.

But, brethren, if in the light of prophecy we consider all past time and all future time, round what two events do all other events centre?—Round the first coming of Christ and the second coming of Christ. And if prophets and kings longed to see that first coming—if prophets wrote in the scroll of the Book about the glory of it—

how much more have they written about the glory that should follow, when Jesus shall come the second time as King of kings and Lord of lords.

The whole scheme of salvation is summed up in the second coming of Jesus in power and glory. That is the great culminating event. And while prophets and kings looked forward to the first coming and wrote about it, they so dimly understood it. But throughout the sacred Scripture they have written about the second coming of Christ in power and glory to take His people home. They have written in the Book about the last days, of the signs that should appear. Prophets in holy vision heard voices crying the last message in the islands of the sea and over every continent. Prophets of old longed for that time when the earth should be lightened with the glory of the message. Prophets of old foresaw this advent movement. They saw a people spring up keeping the commandments of God. They saw them spreading through the world crying the message of the coming of the Lord. Oh, they have longed to see this day when the last message would go, preparing the way before the coming King, when the saved of all the ages would be gathered home. It is the theme from cover to cover of the sacred Book. They longed to see the time.

They could not see it. But, brethren and sisters, we see it. Our eyes see these signs that the prophets talked about. Our ears have heard the message—that last message the prophets talked about. What kings and prophets longed to see and never saw, we see with our own eyes to-day. We hear with our own ears the joyful sound of the last message rolling across the earth. Oh, brethren, blessed the eyes that see what your eyes see; blessed the ears that hear what your ears have heard, for prophets and kings have longed to see and hear, and you hear it. It has come. The last days have come. The last generation is on. The last message is ringing to the world. It is a wonderful time in which to live. Never was there a time like this.

Mr. Campbell Morgan of London, one of London's famous preachers, said a true thing when he said, "The hardest task a preacher has is to get the people to believe what they believe." And the most difficult thing for us Seventh-day Adventist preachers and people, is to really believe what we believe. It is so overwhelmingly tremendous that at last, in our time, we are actually to witness the crisis of all the ages. For, brethren and sisters, as the word came to Simeon of old that he would not see death until he had seen the Lord's Christ, even so a similar message has come to this people. In the first volume of the Testimonies, pp. 131, 132, it is written: "At the General Conference at Battle Creek, May 27, 1856, I was shown in vision some things that concern the church generally; . . . I was shown the company present at the conference. Said the angel, 'Some food for worms [they would die and be buried in the grave] some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.'" And, brethren and sisters, look at it how we may, that voice of the Spirit of Prophecy has had a way of being fulfilled in the last seventy years.

Just as the message came to Simeon that his life would measure the time to the Messiah's appearing, and the promise was fulfilled; just so the message came in 1856, that some at that conference would live to see Jesus coming in the heavens with power and great glory. And, my brethren, the young people of that time

are grey-haired men and women to-day. And all the sure word of prophecy assures us that the time is close at hand. May God help us Seventh-day Adventists to believe what we believe.

What a wonderful thing to believe that one of these days the heavens will open and roll back as a scroll, and Jesus and the angels will appear above the quaking earth! And we believe that. We believe that men we are jostling against in daily life will either be ready or be among the multitude slain with the glory of His coming. And God has given us the message to tell to them.

My brethren, my sisters, may God help us to believe what we believe; for only by His divine grace can we believe it. It is so tremendous. We must not be overstrained, we must be sane and sensible and the Spirit of God gives that gift to His people. But we must be wholly in earnest. We must throw into service every power, and every resource of our being, for the spreading of the light through the world.

But you say, You talk about it being so imminent. Isn't there a lot of work to be done for the millions about us? Think of the millions in regions beyond. Yes, if we asked how long will it take us to finish the work, it would look discouraging. But, brethren and sisters, who is it that is to finish the work? We read in Romans 9 that He, God, will finish the work and cut it short in righteousness. How long will it take for Him to finish the work? He can finish the work any moment the time comes for it to be finished.

We see Him doing things to-day away beyond our reach. Not only is His blessing attending the regular and ordinary soul-winning work, but in extraordinary ways He is cutting short the work. At one camp-meeting in America, for instance, I met a former Roman Catholic, whose attention was first called to the Sabbath by an audible voice speaking to her as she worked one Sabbath day, preparing her to receive the truth immediately when a canvasser called on her a few days later. In England a praying woman was led by a dream to search for our meeting hall, there to find the truth. In Africa a raw heathen, never before in touch with Christianity, appeared at our mission, saying that the great God had told him that he might hear the words of God in that house. "May I hear His words?" he said. And he became the first convert of that mission in the wilds. I met him there on my recent visit to Africa.

"Well," you say, "that is interesting." It is more than interesting. It shows us this, that the living God knows every honest heart in the world. And He is able to speak to every soul on earth. Why, brethren and sisters, the Lord has more angels than there are people on earth. He could send an angel this instant to stand by the side of every man and woman in the whole world to say, "Come," and He is the one who says He will finish the work and cut it short in righteousness. Let us keep our eyes upon Him as He makes bare His holy arm in the eyes of all the nations; for now the time has come for all the ends of the earth to see the salvation of our God. We have not to be forever travelling and never getting to the end of the journey. Thank God, the time is at hand, and one of these days the work will be finished; the heavens will open, and Jesus will come to take His people home.

There is a real danger that we Seventh-day Adventists shall begin to say, There is so much work to be done it will take a long time to do it. That is why Jesus tells us, in the twenty-fourth of Matthew, after giving the

signs of the coming of the Lord, "Watch therefore: for ye know not what hour your Lord doth come." Verse 42. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Verse 44. To whom is He especially speaking?—To those who have seen the fulfilling of the signs. He is speaking to Seventh-day Adventists then, to those who are waiting. For He says here, "If the evil servant shall say in his heart, my Lord delayeth His coming." If we begin to say, Well, it will take a long time yet, we have plenty of time in which to get ready, then Jesus says in such an hour as we think not He will come. It will be quicker than most of us think, my brethren and sisters; when we get down to the very last days. We shall see God doing the work in a surprising way, and so He warns us, Be ready. He loves us. He wants to take us when He comes. And so He says to us, Be ready. Be ready.

And to us He speaks the parable of the next chapter, the parable of the ten virgins that went forth to meet the bridegroom. That is a parable of our time, the waiting time. They took their lamps, and the lamps were good lamps. The lamp represents the form of the truth. And the form was all right. We know we have the truth. But there was something more than the lamp necessary, and what was that? The oil. By it the lamp was to give forth the light. You know what the oil represents. It represents the oil of His grace, the real experience. That is what makes the light, isn't it? The lamp is important. The form of the truth is important; but, O, we must have the power of the truth, and the experience of the truth in our hearts. And so they were waiting as we are waiting; and suddenly the cry was raised, He is coming, meet Him. Then they all rose up; all expected to meet Him, all expected to be ready. But some of them found they did not have oil. In the time of waiting the oil had burned out. They had had it at the beginning, but they did not have enough. It had burned for a while, and had flickered out. They had lost their early experience. They had lost it while holding to the form of the truth; and suddenly the cry was raised, Meet Him! Those whose oil had gone out said, Give us of your oil; and the others said, We cannot; you must get it for yourselves. And how true that is literally, isn't it? We cannot give another our experience: every soul must stand for himself before God. Then those who were unready said, We will get ready quickly. They had intended sincerely to be ready. "And while they went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut." Verse 10.

And that is a parable for us, for this time of waiting. The Lord Jesus says to us, "Be ready." He pleads with us. O my brother, my sister, be ready. He does not say, Get ready. Of course that is involved in it; but He puts emphasis on the "be ready." In the parable, how was it that those wise virgins were ready when the bridegroom appeared, when probation closed?—It was because they were ready all the time. And they kept ready. Let us not say, "When probation closes, then I hope to be ready." No, my brother, now is the time to be made ready, just now. In the name of the Lord, let us cut loose, and snap every band that would bind us to self, to the world, or to our sins; and let us go free; and let us let the Lord make us ready now. Then when He comes we shall be found ready. And, my brethren and sisters, it is the people who are ready who are to give the

finishing message of the word of truth to the world. It is when the Lord cleanses sin from our hearts that we are ready to go out and give the message of cleansing to other hearts, and the only safety for us is to be ready.

Even aside from this matter of the coming of the Lord, and the imminent close of probation, that is the only safety. Not a soul here to-day has any assurance of to-morrow. The only safety is in present readiness to meet God. And, my brethren and sisters, the power of God is here to make us ready. What is it makes us unready?—Just one thing, sin. That is the only trouble with us all.

Let us study together, for a few minutes, the way of dealing with sin. And let us study with our hearts to know by experience the saving power of God in forgiving sin and holding us back from it.

[Pastor Spicer then studied with the congregation the great text: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Hearts were surrendered to God to be made ready, requests were made for prayer in behalf of loved ones not in the faith and for wandering feet, Pastor Watson leading the congregation in the closing prayer to God to accept the consecration and surrender, to make our hearts clean from all sin, and to keep us ready day by day and hour by hour until Jesus comes. The rich blessing of the Lord was with us in this service.]

Praise Services, Sabbath, October 12

At the Church

THE three o'clock meeting on Sabbath afternoon was a fitting sequel to the good service conducted in the forenoon by Pastor Spicer. Pastor Cormack called attention to God's promises to "deliver us from this present evil world," and that "He will subdue our iniquities" (Gal. 1:4; Micah 7:19), if we continue looking unto Jesus, the author and finisher of our faith," and set the Lord always before our face (Heb. 12:2; Ps. 16:8). The brief opening remarks were followed by a testimony service of nearly two hours' duration, in which over one hundred and twenty bore witness to God's saving power. Many had won victories and found freedom through carrying out the practical instruction received at the morning service.

At the College

On account of the crowded conditions in the church, on Sabbath afternoon the students met in the chapel and were favoured in having with them Pastors Spicer, Watson, Meyers, and Woods, in addition to Pastors Lemke and Hare and Brethren Schöwe and J. Mills. Brother Mills opened the meeting with prayer.

Pastor Spicer's address was based on Hebrews 11:24, and succeeding verses, with Moses' choice as the theme. When Moses came to years of discretion, he had to make the choice between riches and apparent poverty, position and apparent obscurity. He had exceptional prospects for worldly position, even the throne of Egypt being in view; but he chose the better part. With kindly criticism the speaker held up Moses' prospects as viewed in retrospection. He might now be a mummy in some museum—an object of curiosity; but instead he has received his reward, and is at home with his Lord. God wants us to choose the best. The same angels

that watched Moses making his choice, are watching us.

Opportunity was then given for the students to express their allegiance to the God of Moses, and over one hundred voices gave the pledge, several for the first time. How the angels of God must have rejoiced as this army of workers dedicated life and talents to the finishing of the work!

"Our Father"

Sunday, October 13, 6.30 a.m.

AFTER this large company of God's children had praised their Heavenly Father in song, prayer was offered that God's blessing might rest upon the congregation. Pastor Pascoe took up the Bible study from Luke 11:1, 2. Speaking of the endearing title, "Our Father," it was shown from the Scriptures that the love of God (John 3:16) and the sacrifice of Jesus Christ gave us the privilege of the "adoption of sons" (Gal. 4:5) and thus we are able to address God as our Father. Though powerless in the grasp of Satan, God appointed a way of escape. But the Son of the Highest fought the battle for us, and through Him that loved us we may come off more than conquerors (Testimonies, Vol. V, pp. 740, 741). This change is accomplished through the agency of the "incorruptible seed," which, sown, in the heart, changes our desires and we leave the world and love eternal things. This is the new birth. We become new creations and God and angels joy over us with singing. The wonderfully tender love of God for us as our Father, was touchingly illustrated by incidents and experiences common to the lives of an earthly parent and child. Each experience was made impressive by use of Bible texts illustrating God's relation to us. "He shall gather the lambs in His arms." Isa. 40:11. "Can a woman forget her child? . . . yea, they may forget, yet will I not forget thee." Isa. 49:15. If we believe the promises of God we have the gift. God delights to hear His children asking, and contrasts His delight in giving with that of an earthly parent, "How much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:11. The Master workman is polishing stones for His temple. The process is painful, and means much, but the great Father works in love through trial, temptation, and chastening "for our profit, that we might be partakers of His holiness." Heb. 12:4, 6-11. He works to keep us awake, lest we fall asleep in sin. A service of praise in which many expressed their love for such a tender and loving Father brought the meeting to a close.

The Righteousness of Christ

Monday, October 14, 6.30 a.m.

"My Jesus, I Love Thee" expressed the sentiment of the worshippers at the early morning service. An earnest prayer offered by Pastor A. G. Stewart was followed by singing, "The Very Same Jesus." Pastor F. E. Lyndon selected Matt. 22:1-14, the parable of the wedding feast, as the basis of his Bible study. The invitation to the feast was first given to the Jewish nation since the first coming of Christ, and their rejection of the message led to the

destruction of Jerusalem in A.D. 70. In the thirteenth century Wycliffe, in the fifteenth, Luther, and in the eighteenth, Wesley, sounded anew the invitation to the marriage feast. Verse ten shows that the message goes on to the end of time, and in verse eleven the King comes into judgment, that is in 1844. The significance of the wedding garment was explained by reference to Rev. 3:18; Heb. 12:11. The life must be brought into perfect harmony with God's requirements, and the filthy rags of sin exchanged for the righteousness of Christ. The angel of God met Moses while on his way to Egypt in order to kill him because he had failed to comply with God's instruction. Moses was in sin opposing God; when he obeyed, God let him go. Ex. 4:24-26. So now the man of sin stands up against God, and shows himself to be God, Rev. 17:13; 2 Thess. 2:4. But on the other hand Michael stands up for His people against the oppressing power of the man of sin. Dan. 12:1. But the Lamb shall overcome all who give their power to this opposing power (Rev. 17:14) and destruction will be the end of the man of sin (Rev. 17:16), as well as of all sin, opposing the work of Jesus in the human heart. The only hope of the overcomer is to be daily clad in the armour of righteousness as provided in the gospel of salvation. Eph. 6:11-18. After the study Pastor Stewart invited the congregation to participate in a sentence testimony service. A large number took part, and the note of victory sounded, encouraged many hearts. The meeting closed with song.

"The Blessings of God"

Tuesday, October 15, 6.30 a.m.

IN the freshness of the early morning a large gathering joined heartily in praise to God by singing, "There Shall Be Showers of Blessing." Pastor Baker invoked God's blessing upon His waiting people. Hymn 191, "To God Be the Glory," preceded a Bible study by Pastor Michaels, the subject being the "Blessings of God." The spiritual blessings (Eph. 1:3) with which we are blessed were likened to the "arrow of deliverance." 2 Kings 13:14-20. Had Joash smitten on the ground with the arrows more than three times, he would have gained more than three victories over the Syrians. We do not seize opportunity as we should, and we fail of the blessings. Many of the blessings bestowed for our acceptance were enumerated, (1) The Word of God. Jer. 15:16. (2) The forgiveness of sins. Acts 3:26, 19; Ps. 32:1. (3) The power to keep from sinning. Eph. 3:20; Col. 1:13; Ps. 5:11 (margin). (4) The blessing of righteousness. Reference was made to the ceremony of the consecration of the priests. The robe, which indicates character, is bestowed after cleansing, but the final act was the setting of the mitre (the crown) upon the head. Rev. 19:8; Isa. 61:10; Lev. 8:5. (5) The blessing of holiness. Eph. 1:4; Lev. 22:32; Heb. 12:10; Col. 1:21-28; Isa. 53:11. (6) The blessing of adoption. Eph. 1:5; Ps. 144:15. A service of praise followed the study of the Word, and many voices echoed the heart's gratitude for blessings received. "Count Your Mercies" was sung to close the meeting.

The Word of God

Sermon by Pastor W. A. Spicer, October 15

EVERY blessing that has come to us during this conference has come through the blessed Word of God, and thank God, we shall have His Word with us as we separate. As I have listened to the studies and the sermons by our brethren here—some from the islands, and some from the home field—it has struck me how closely together the Lord keeps us,—the same key-note, the same expression and conviction of need. The Lord by His blessed Word is leading us forward together in all the wide world.

Let us begin the study with the words: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1:23.

We are born again by this blessed Word, and this Word liveth and abideth. It is the abiding Word. It has seemed at times in past days as though the Word would be destroyed; but it is with us, is it not? It is the Word that abides.

In the days of the Reformation, in Hungary, the story is told of Count Nadasky, who thought to crush out the Reformation in his principality. He collected every copy of the Scriptures in his principality, and on a stated day these copies were piled up in the court of his palace. The count took his seat on the verandah overlooking the court. The torch was applied to the pile and the flames leaped out. He thought to destroy the Word of God. A gust of wind swept in through the court and caught out of that burning fire a page of Scripture, smoked and blackened, and dropped it in the lap of the count. As he looked down he read this text: "The Word of God which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever."

The count rose from his seat and left the place. We have almost lost his name in the history of those times, but "the Word of the Lord endureth." It is the abiding Word, the one thing from this old world that will go through the wreck of all; for "though heaven and earth pass away, My Word shall not pass away." It is the Word that abides, and it is the living Word, the Word that liveth.

It is not like other books. This is a living Word and there is life in it: it liveth. A man can write a true book, and we have many true books, and this Bible is a true Book; but it is more than a true Book, it is a living Book. Man can write a true book, but it is only the living God who can write a living book, and this is the living Word of the living God that liveth and abideth forever. It is a wonderful Book that God has placed in our hands.

A missionary in Africa was approaching a tribe to whom he had never gone before. He read to them from the translated Scriptures the word of God in their own tongue. As they listened they heard in their own speech the word of God and they cried: "Look, the Book talks; the white man has a Book that talks!" These men of the wilds had caught exactly the truth. This is a Book that talks, it speaks to us.

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Proverbs 6:22. Isn't it a wonderful Book? I love that Book, don't you? When these

workers get off alone again in the islands, the Book will talk to them; and when we get back to our homes away from these blessed meetings the Word of the living God will talk to us. Think of it, the privilege of hearing God talk, for it is the Lord talking to us in His Word. Just let the Book talk with you. It is a wonderful Book, it is a living Book, it is alive. It is not mere paper and ink and words—there is life in it; it is a Book that talks, a Word that liveth and abideth forever.

What a difference between the Christian Scriptures and the heathen scriptures, as the Vedas of India! Read those ancient writings, and what do you find in these non-christian scriptures?—You find men talking about God; but when you open this Book, you find God talking to men. Oh, what a difference! The difference is as great as the heavens are higher than the earth. In the non-christian scriptures it is man feeling after God in the darkness; in the Christian Scriptures it is God reaching His great arm of might down to man. What a wonderful Book this is, the living Word of the living God!

God speaks to us, and we should listen. By telephone we can talk with a friend at a distance. We hear the voice over the wire and can tell who is speaking by the tones of the voice. Well now, through this Book God speaks to us from heaven. I listen and I can hear His voice. Every time I open the Word He says, "My child, I love you. Be of good cheer." I hear the voice of warning, and of entreaty, and of love. We listen to it and we hear God speaking from heaven to our hearts. Let us listen. Suppose you had telephone connection with heaven and you could hear some one speaking from heaven, an angel of the Lord, or Jesus Himself. Oh, with what awe and interest we would come to listen, wouldn't we? Well, do you know this is the voice of God just the same? It is God that speaks to us, the living Word, it is alive, spoken by God to our hearts; and so often even we workers are too busy to listen. It is a sin to repent of. The Lord God wants to talk to us, and this Book is the receiver through which He talks. Let us never be too busy to listen every day to the voice of the living God talking to our hearts.

And when He talks it is not simply words. You remember what Jesus said in John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

There is spirit, and there is life in every word of God. When He speaks it is not words merely; life comes to us from the words—actual life and power. It is a wonderful Book filled with life, the life of God,—life everlasting and eternal. Oh, my brethren from the islands, that is the power that is going to burn its way into the heathen hearts. It is our confidence; let us hold forth the Word of life and light.

Mensius, one of the Chinese sages, said, "Instruction can impart information, but not the power to execute." How true this is. Instruction can give information, but not the power to do the thing. Too often we are inclined at home and in the mission field to trust to instruction; but with the instruction we must put our dependence on a living Word that can go into a dead heart and bring forth life: and that is what we have in the Word of God,—not simply instruction as in a book that man could write, but words of instruction that have life and power in them to do things.

In 1 Thess. 2:13 the apostle speaks of the "Word of God, which effectually worketh also in you that believe."

There is power in the Word to work in the man who gets it into his heart. That is our hope in working for souls.

A young Burmese boy wrote me some years ago: "When I came to school at Meiktila, I did not want to know the gospel; I did not want anything to do with Jesus; but the first thing I knew the Word was working in my heart, and I had to surrender." The Word got into his heart and wrought a change, a new life, a reformation. The Word works.

I was at a camp-meeting some years ago in the state of Washington. In a sermon I had said something about London, and after the meeting an English lady came up to talk with me for a few moments. After talking about London I said, "Well, what about this Sabbath?" "Oh," she said, "I could never give up my Sunday, the day on which Christ rose from the dead." I just opened my Bible, turned to Matthew 28:1, and held it for her to read and then to the parallel passages on the Sabbath and the first day of the week in Mark, Luke, and John, saying not a word as she read. When she read the last text she said, "I see it. I will keep it," and she is keeping it yet. The Word of God struck home to her heart.

A few years ago I was telling this story in California, and a lady came up and said, "It has done it for me," and I said, "What has done it?" She said, "Matthew 28:1 has convinced me. I am going to keep the Sabbath." "Well," I said, "I did not even read Matthew 28:1, did I?" "No," she said, "I borrowed a Bible and looked it up after you referred to it, and it has done it for me." Just then a good sister came along whom she knew, and she said, "Sister Barnes, I am going to keep the Sabbath."

There is power in the Word of God to work, brethren and sisters. Let us never get discouraged. Let us keep pouring the Word out to the people. The Word will work; it will not return unto the Lord void, but will accomplish the thing whereunto He sent it.

Well now, how does the Word work? Let us turn to Mark 4. This is the parable of the sower. Jesus explained it. The seed represents the Word of God, and the soil is the human heart. In Mark 4:28 Jesus said, "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." "The earth bringeth forth fruit of herself." The seed is planted in the earth and the earth bringeth forth the fruit of herself. I was glad when I came across the original of that little phrase, "of herself." You can read it in any interlinear Greek translation. The word is "automatic." The earth bringeth forth automatically. When I saw that it seemed to open to me a fresh glimpse of how the Word works. What does automatic mean?—Self-acting. There is some power within that acts.

We have the word automatic in automobile. What does it mean?—The power is within the vehicle. It is not like a cart—drawn by a power without. The power works from within, just as the life is in the seed.

Perhaps the best illustration is the automatic figure, or automaton as they call it. One of the greatest sights in London is Madame Tussaud's waxworks. There, done life-size in wax, one may see the famous characters of history, Alexander, Julius Caesar, the great of antiquity and modern times true to life.

Well, you go in, and it may be that you want to find the present reigning house of Britain and do not know just where it is in that great building. But there stands a policeman watching the crowd. You ask him where the royal family is and he pays no attention to you but

goes on looking about. You ask him again and he gives no attention; maybe you will touch his arm to get him to understand. Then it dawns upon you that he is a wax figure, he is an automaton. There is a mechanism in his body working his hand, his head, and body. He has no life but works automatically. The power inside of him works; and now, my brethren, the Word of God in the heart of one that believes and receives it, works automatically with the very power and might of the living God. Oh, let us hide that Word in our hearts and it will be the power of God, as we believe it and treasure it by faith,—it will be the power of God to move our hands, our feet, our lips, and our minds in the service and work of God.

It is a wonderful Word, this Word of the living God that He has given to us, and that is why it is that when a man believes, he can do things that were really impossible when he did not believe. Faith can do what unbelief could never do. By faith the children of Israel walked through the Red Sea or on dry land, while the Egyptians, we are told, essaying to do it, were drowned. Unbelief could not walk where faith could walk. So it is with men coming into the truth. One may say that he does not see any way to follow the truth or keep the Sabbath. Well, brothers and sisters, there was no way for the children of Israel to go through that sea. There was no way for them to see; but God "made the depths of the sea a way" for the ransomed to pass over. Isaiah 51:10. Just so God makes a way for His people to-day. We see Him doing it in all the earth.

It is a wonderful Word, this Word of the Lord. It works automatically, but not mechanically. Faith must make the touch; we must believe it. It is not something of the flesh. As Christ said, "The flesh profiteth nothing." It is not the theory and the form of the truth; it is the belief of it that works. I cannot touch the Book, and have that mighty power of God rush into my life as you feel an electric charge when you touch a charged battery. It is faith that must touch it. Faith makes the connection, like the trolley wheel overhead on an electric tram car. It is not the little wheel on the wire that pushes the tram. The little wheel is simply the connecting touch with that current of power that is running through the wire, and it is this current that goes through the wheel into the machinery and pushes the load along. Just so faith, believing God's Word, puts us in touch with the mighty power of God. Paul says, "According to His power that worketh in me mightily." It is the very life and power of God in His Word. It is the Word that made the worlds. Think of it; when we believe it, all the power that sustains the universe and keeps the stars in position, and the worlds flying in their orbits, all that power comes flowing into our lives to keep our little lives right. Brethren and sisters, isn't it a wonderful thing, this Word of the living God?

How is it that believing this Word brings such power into the life? Jesus said: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him and make Our abode with him." John 14:23. Believing the Word of God brings the Father and Jesus by the Holy Spirit to make their abode with us and in us, and that is why in the soul that believes there is power. A new power comes into the life. Brethren and sisters, let us keep the Word in our hearts, it is our only

safety. When Jesus came into the world, what was His defence? Turn to Matthew 4:3-11. When the temptation came to Him, how did Christ meet it?—"It is written." Then the devil came to Him with another temptation and how did Christ meet it?—"It is written." Then the devil came with his third overmastering temptation, and how did Jesus meet it?—"It is written." Jesus found His strength and defence and safety in the written Word of God. Now if Jesus, the divine Son of God who came into this world in human flesh to live for us and show us the way,—if He found His only defence in the written Word of God, where shall we find ours?—In the power of the Word of God. Brethren and sisters, it is our defence and our shield. We must have it always ready for every attack of the enemy.

But the trouble with us is to keep it with us, isn't it? A man may be out in the field, the tempter comes, and his Bible is in the house. Or the good mother in the home, is working in the kitchen; suddenly up springs the temptation to utter an impatient word, and the Bible is in the drawing-room on the table. Jesus had these temptations, but where did He have the Word?—He had it in His heart. In Psalms 40:8 we read that Jesus kept the Word in His heart. "I delight to do Thy will, O My God: yea, Thy law is within My heart." Then in the 119th Psalm and the 11th verse we read the psalmist's experience: "Thy word have I hid in mine heart that I might not sin against Thee." Jesus kept the Word in His heart. Morning by morning He awakened to study and to learn. We cannot carry the Bible about with us in our hands; but it is a good thing to take a text into the day and let that Word speak to us again and again during the day; now and then to stop and think of it and let that Word of the Lord speak again to us. Somehow when I am faithful to do that, I have a better sense of the presence of God. I am conscious that I am near Him. Do you think that if in our homes we heard the voice of Jesus in the next room, we would say cross words to the children? The very thought of Jesus there would put us in remembrance of these things. If we let the Word of the Lord speak to our hearts continually we shall remember the presence of God, that we are not alone, that we are His servants, and that He is with us.

The psalmist said these words: "More to be desired are they than gold, yea, than much fine gold: sweeter also than the honey and the honeycomb." Ps. 19:10. What does the marginal reading say about the honeycomb? [Voice: "The dropping of honeycombs."] Do you know, I like that text. The words of Scripture are like the honeycomb. Take the honeycomb, yellow and rich; break the cell-caps and tip it up; the honey oozes out and drops from every cell. Well, the psalmist says the Word of the Lord was sweeter to him than the droppings of the honeycomb. What a picture of delights—every word a cell full of the sweetest honey, and by faith we open it and the sweetness of the Word flows out to us. It is a wonderful Word, isn't it? Let us feast upon it; we need it in our hearts. We preachers live with the Word too little. I am ashamed of myself that I do not get into it more.

Supposing we had never heard that there was such a Book until this morning, and suddenly there was a crash from heaven and down through the roof came this Book, falling on the table, and a voice from heaven cried, "It is God's Word to you." You would say, "Brother, open it," and with awe and reverence in our hearts we would

open the Book and you would listen to hear what God might say. Now, brethren, this is just as much the Word of God from heaven as though it fell from heaven this instant. It is sent from heaven, the living Word, not something written about things long ago that do not concern us. It is spoken afresh to us now by the same Spirit that spoke it then, the living Word of God. Let us treasure it in our hearts, and let us make it the strength of our lives, and let us hold it forth to others; for it is the living Word by which we are born again, and we want to see souls born through all the dark lands and in the homelands. Brethren and fellow-workers, let us minister the Word of the living God to the people.

springs. It is thus that the clay-man, valued for £1 11s. 6d., is, under the Lord's hand, educated, and becomes more "precious than gold." Isa. 13:12.

A Melbourne stage-singer appeared with £250,000 worth of jewellery decking her person. But this added no value to the clay-body. The child of God must be adorned with the "hidden man," and this is of great value in the sight of God. 1 Pet. 3:4.

God's plan is to have His people "hear, learn, fear, observe, and do." Deut. 31:12. Christ taught that there is life eternal in the knowledge of God. John 17:3. God is educating vessels of clay for immortality. But the man immortalized must be



Baptized Native Members, Monamona Mission

The Value of Education

AS the conference was employed in committee work, the afternoon of Tuesday, October 15, was devoted to Bible study. Pastor Hare discoursed on Education.

God spoke of His people as being "destroyed for lack of knowledge." Hosea 4:6. Education is the thing needed. Man is a creature of dust—six pounds of dust, but God has placed wonderful possibilities before him. The potter takes his clay, kneads, moulds, and fashions it. This is its education, and through the process there is developed a vessel of value and beauty.

A piece of iron, value for £1, if made into horse-shoes, becomes value for £2; made into needles its value increases to £70; fashioned into blades for pocket-knives, £657 would be obtained; while £50,000 would be its value if made into watch-

fashioned after the knowledge of God. Col. 3:10. In this work God is dealing with the mind of man. Feet, hands, eyes, and all of the man must be directed through the mind. In the beginning Jehovah had given man a right mind, but in converse with Satan man has forgotten the thoughts and words of God, while the thoughts and words of Satan were received. In that exchange man received the carnal mind, and it is still the heritage of our race. God can restore man only by the "renewing of the mind." Rom. 12:2.

Scientists claim that a grain of radium possessed power to lift a body weighing 500 tons a mile high. But there is no power in nature that could lift man above himself but the power of God in true education. How needful, then, that man should lend his mind to the thoughts of God. In the brain twelve hundred million nerve cells hold

place. Man has thus marvellous possibilities placed before him, and in his education he may again reflect the character of God.

The Sabbath School Work

A MEETING in the interests of the Sabbath school work was held on Tuesday evening, October 15, Pastor Watson acting as chairman, when a number of speakers presented different phases of the Sabbath school work.

Pastor Watson said: In the Sabbath school God has made provision for the proper training of our workers for all lines of work. So I commend to your consideration the Sabbath school as a training ground for workers. The man or the woman, the boy or the girl who links up with the Sabbath school for training will gain a preparation to carry on strong work just as the Lord orders. I look back with happy recollections on the experience the Sabbath school brought to me, and I believe God was giving to me there (though I did not recognize it at the time) training for work to which He has since called me. When starting in the Sabbath school work I never dreamed of being in the organized work, but the Lord had that experience in mind for me. The first time I met with a conference committee I met with it as its chairman, and the only opportunity I had for preparation for that work I had as superintendent of a Sabbath school. I had my first lesson in personal work for souls in the Sabbath school also. When I was given a class to teach for the first time, I accepted that responsibility with a definite burden for souls, and I am glad to say that some young men who are now in the work were brought to Christ at that time. I believe the Sabbath school should be a training ground for workers in all branches of this cause. Those who will bear heavy responsibility in the future should be training to-day in our Sabbath schools.

The Conference Worker and the Sabbath School

Pastor Fulton: There are three reasons why every labourer should be an enthusiastic Sabbath school worker. First, the Sabbath school needs the help and encouragement that the labourer can give. It is difficult for our Sabbath schools to reach the highest point of efficiency if our field workers do not give it their hearty encouragement and help. Secondly, the Sabbath school needs the labourer's example and influence in regular attendance. If the labourer does not attend the Sabbath school and give his hearty support to it, others will follow his example, making this an excuse for their non-attendance. Thirdly, the worker himself needs the Sabbath school for the lesson study. Our Sabbath school lessons are well selected. They are written by our best lesson-writers, and they are based upon the most important phases of Christian thought and Bible teaching, and every labourer needs to study these, as well as the lay members. There is no royal road for the labourers, while the others take another one. We are all travelling along the same road, and we all need to study the same lessons.

In his work among the churches everywhere, each labourer should encourage all to attend the Sabbath school and to study the lessons. We can do this as we visit in the homes of the people, encouraging them to study the lesson at home, at their family worship, and on other suitable occasions.

I wish to say just a word to our missionaries. I regard the Sabbath school work as of prime importance in mission lands. I can remember the early days in Fiji when with Brother Parker we studied over this phase of Christian effort and felt it highly important that we organize a Sabbath school and encourage our native people to attend and study the lessons. Now, it meant a good deal of work, as there were so many things we had to supervise and do. Our programme for the week was a very full one, and it might have been easier for us to hand this over to a few natives that knew something about Christian work; but we saw that this would not do. We must be present with them, to encourage them in the organization of the Sabbath school and in teaching; not that we should do it all, but that we should be there to encourage and to help. I emphasize this point because I have been in mission lands where the workers paid very little attention to the Sabbath school, and I find this always disastrous. The Sabbath school is a tremendous factor in mission lands and it is highly important that our labourers give it encouragement. It is a mistake in the homeland also to leave the Sabbath school work to our very efficient Sabbath school secretaries, superintendents, and workers; the ministers and other labourers should take a great interest in all departments of the Sabbath school work.

The Teacher Before the Class

Pastor Anderson spoke on the subject of "The Teacher before the Class," emphasizing three main things that should be remembered in the selection of a teacher for the Sabbath school. 1. He should be a Christian. He should have an experimental knowledge of what he has to teach. 2. He should be a Bible student. Many good Christians are not good Bible students. They read their Bibles but do not study them thoroughly. 3. He should be a student of human character. He should develop the art of questioning. Without any questioning at all he may build up a splendid system of truth that is pleasant to listen to, without making any clear impression on the mind of the individual. He should be exemplary in deportment, reverent in handling the Bible, earnest, and enthusiastic, for enthusiasm is catching.

The Finishing of the Work

W. A. Spicer: It is the Sabbath school more than any other organization that gathers our people together to study about the finishing of the work. It is the greatest educational institution we have. It is the Seventh-day Adventist university, gathering the children, the youth, the middle-aged, and the aged; and in our lessons are set before us Christ's coming, the blessed hope, the finishing of the work. We thank God for an agency that can place about 175,000 Seventh-day Adventists in class formation every Sabbath to study the Word of God; for it is a people who are filled with the Word who are called of God to do the work of finishing His gospel message.

In that 51st chapter of Isaiah in which the Lord speaks of the finishing of the work He says: "And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people." He puts His Word in the mouths of His people to give the closing message, and the Sabbath school is the mightiest agency we have for placing that Word upon the lips of God's children. We thank God for the influence of the school in teaching us the very idea of the finishing of the work.



Solomon Islanders Coming in Their Canoes to Sabbath Meetings
(The "Melanesia" may be seen at anchor in the distance)

Sometimes as we see young people grow up and leave the school and possibly leave the church, we think of failure, but it is not always failure. All over this world we are continually meeting young people who are turning from the world to come back into the truth through the lessons that they learned in childhood in the Sabbath school. They do not forget. Just recently a wandering Seventh-day Adventist boy who had lived a wicked life for years, over in Europe, in northern France with the British forces, in deadly peril, in a shell hole, with all the guns of a battery playing on it, thought of the old Sabbath school in the state of Indiana, and he gave his heart anew to God down in that hole. I saw the letter he wrote home telling that he had found the Lord on the battle fields of France, and how glad he would be to get back to the dear ones at the old Sabbath school.

These lessons are not lost. The Sabbath school is calling our young people in the churches, and it is calling those out in the world to come back into the church, for the finishing of the work. Thank God for an organization that can lay hands upon our children in their infancy and can guide us all into the message of the finishing of the work.

The Sabbath school is a mighty agency in the development of missionaries. If we should take a roll call of our missionaries over the wide world, I believe that a good majority would say they got their first inspiration to give their lives to God's work in the old Sabbath schools. Thank God for an agency that is training young people in service, in teaching, in working for others, and in studying God's Word, for that is what brings the burden to go out into the dark lands with the message. It is in the Sabbath school that the teacher gets the idea of teaching the Word of God and the inspiration of soul-winning work that carries him on out into the field of direct service beyond his local church.

The Sabbath schools are a mighty agency in providing the sinews of war for the finishing of the work. These gifts that roll in,—they are a wonderful thing. The Sabbath school is the only arm we have that can hold a little envelope in front of practically every Seventh-day Adventist every Sabbath of the year, gathering the money for missions. Wherever you go you will find the Sabbath school is stirring up in the hearts of the people, young and old, a desire to give to spread the message and to finish the work.

The Relation of the Church to the World

Wednesday, October 16, 6.30 a.m.

THE appropriate words of hymn 776, "Lord, in the morning Thou shalt hear my voice ascending high," rose on the clear morning air from the worshippers assembled in the Avondale church. Pastor J. E. Steed offered prayer, requesting God's blessing upon the last early morning meeting of the conference. The singing of "Christian, Onward," followed the prayer. Pastor Craddock chose as his subject, "The Relation of the Church to the World," basing his study on Matt. 5:13, "Ye are the salt of the earth." God gave instruction regarding the addition of salt to the sacrifices offered in the tabernacle services. Lev. 2:13. And every one who surrenders himself a "willing sacrifice" to God for service "shall be salted with fire." Mark 9:49. Among all nations, of the east especially, salt has formed a valuable and symbolical commodity. In the Scriptures salt is symbolical of Christian character, influence, or personality. And to be "salted with fire" indicates that the building of character is a fiery process calculated to purify and to preserve. Three interesting points were introduced,—(1) The savour of Christian character. "Ye are the salt of the earth," not the salt of the church, or of heaven, but of the earth. In the midst of the "corruption that is in the world through lust" the Christian character is to manifest a preserving as well as a flavouring quality. "But if the salt has lost its savour, wherewith shall it (the earth) be salted?" The

world knows what a Christian ought to be. What influence (savour) has a Christian whose deeds do not correspond with his profession? (2) The ingredients of a Christian character. Salt is a chemical compound. It is formed by the union of the metal sodium with chlorine. The Christian character is also a compound and should exhibit a well-combined union of reality, purity, conviction, love, and enthusiasm. (3) Loss of Christian character. If salt has lost its saltiness, it becomes insipid, and loses its preserving and flavouring qualities. Salt in such a condition cannot be re-salted, even though other salt be mixed with it. But new salt can be made by chemical union only, so David said, "Create in me a new heart." Man cannot re-salt his own character. He must become a new creature by union with Christ Jesus. The influence of salt is due to contact. Personal influence is power. "Thoughts from the Mount of Blessing," pp. 59-62.

Home Missions Department

First Meeting

AFTER a few introductory remarks by the chairman a short season of prayer was held.

Brother J. S. Stewart, Home Mission secretary of Victoria, presented an interesting paper on the subject of "The Strengthening of the Local Church Organization." In this paper and the discussion following some helpful suggestions were brought out. The value of co-operation between the Home Mission secretary and the evangelical workers in this message was emphasized. For successful work it is necessary that church elders realize their responsibility and that they have the co-operation of the Home Mission secretary in their efforts to help in this work. The Home Mission secretary must show the members "What to do and how to do it." Members need to be taught that whatever we give will always grow.

The Home Mission secretary of the North New Zealand Conference, Brother F. G. Rampton, then presented a paper dealing with the "Finish the Work" cards. This is a card which is being introduced into the churches for the purpose of keeping a record of the work of each member. It was pointed out that all are not qualified to do the same work and it will afford much help to the Home Mission secretary if he can have a permanent record of the kind of work that each member is qualified to do. This is one aim of the "Finish the Work" card: A diagram of the organization of the Wellington church for Home Mission work showed clearly that, with a few good leaders, a large church might be divided into bands and thus the work of the church missionary secretary would be lessened. For the purpose of keeping these cards handy for reference it was suggested that they be placed in a cabinet file and indexed. To be successful in this work we must study the needs of the individual members in the churches.

Second Meeting

In the second meeting of this department consideration was given to the study of the lines of work taken up, and a paper presented by Brother F. W. Reekie emphasized the thought that to be suc-

cessful we must have every church member a worker. The discussion following the reading of this paper turned on the subject of the Home Mission outfit which is a display case for the use of workers with our smaller books. It was pointed out that this case is merely intended as a display case, and not as a case for carrying supplies of books. Used as intended it will prove an efficient means of effecting sales by those unqualified to do regular canvassing work.

"The Publishing House and Its Relation to the Home Mission Work," was the topic considered in a paper written by Brother A. G. Miller and presented to the meeting by Brother S. V. Stratford. The close relationship of these two departments was pointed out and also the necessity of co-operation on the part of workers in both departments.

Missionary Volunteer Department

First Meeting

THE devotional phases of the Young People's work were given consideration in the first meeting of the Missionary Volunteer Department. Sister James presented a paper dealing especially with the morning watch. In the morning watch we have a morning appointment with the Lord—a time set apart to watch and pray. We read of many noble characters in the Bible who observed this morning devotional hour. It will mean everything to us in the Christian life if we faithfully observe it, and infinite loss if we neglect it. Some good suggestions were given on how to keep the morning watch.

Following a short discussion of the morning watch, all were interested in a paper dealing with the Junior work and presented to the meeting by Sister Pettersen. This paper was replete with suggestions for the help of our children in the societies. To be successful we must commence our work in the homes. The Missionary Volunteer secretary will need much tact in working for the children. We should do all we can to give them a good time, but teach them that the best of times always has a religious bearing. We should also encourage the study of the lives of noble men and women, especially missionary heroes. Give the children something to do and this will prove their salvation.

Second Meeting

After prayer for guidance in the work of the hour we devoted ourselves to the study of the organization of the Missionary Volunteer work in the churches and also the educational features of our work.

"The Local Organization, How to Make It Effective in Service." This was the subject of a paper presented by Sister Barlow. For successful meetings the leaders must give attention to the study of the programmes and then give every one in the society some part in the meetings. This is also true in regard to the home missionary features of our work. The society will be strong in proportion to the amount of work it is doing.

Pastor R. E. Hare read a short paper on the educational features of our work. In the discussion following, there was manifested a desire to make our educational work all that it might be to our

young people. It was shown that already the Standard of Attainment course was doing much in the way of encouraging young people to lead Christian lives and eventually be trained in the college for service in the mission field.

It was felt by all that the co-operation of some of the other departments of the conference was needed. Especially do we need the help of the Educational Department, as we work side by side in this important work.

Third Meeting

"Some Methods of Work" was the subject discussed in a paper presented by Sister Higgins in our third meeting. This paper was full of suggestions of work for the young people to take up. In the discussion following the main points emphasized were: having regular customers for our periodicals, doing missionary work by correspondence, conducting sales of work in the homes of our people, and presenting missionary programmes in connection with them. To be successful we must endeavour as far as possible to have every member doing the work for which he is most fitted.

The second part of this meeting was devoted to the study of the Ingathering for Missions work. Brother A. W. Knight introduced this subject in a paper entitled, "Best Methods for Best Results." The success of the Ingathering work is largely due to the co-operation of all our people both in the conferences and in the churches. The writing of letters has been found a successful way of presenting our needs to the public and soliciting help.

The need of carefully reporting all features of Ingathering work done was pointed out. This work will be the means of supporting a large corps of workers in the foreign mission field and thus hastening the "third angel's message to all the world in this generation."

Report of the Australasian Union Conference

Tenth Quadrennial Session

THE tenth quadrennial session of the Australasian Union Conference was held at Cooranbong, New South Wales, October 2 to 16, 1918. There were twenty-three meetings in the session. The general work, the conferences, and the mission fields were represented by one hundred and fifteen delegates, whose names are given in the special RECORD No. 1.

The following committees were appointed:

NOMINATIONS: J. E. Fulton, A. W. Anderson, W. H. Pascoe, G. S. Fisher, C. Rosendahl, J. A. McAinsh, J. L. Branford.

PLANS AND RECOMMENDATIONS: C. K. Meyers, W. O. Johanson, E. S. Butz, W. H. B. Miller, G. S. Joseph, A. Mountain, E. Watson, A. W. Cormack, H. E. Piper, F. H. Letts, J. Mills, R. E. G. Blair, J. L. Smith.

DISTRIBUTION OF LABOUR: W. J. Westerman, C. H. Watson, L. D. A. Lemke, C. H. Pretzman, C. H. Parker, C. M. Snow, A. H. Piper, F. E. Lyndon, G. F. Jones, W. G. Turner, A. H. White.

CREDENTIALS AND LICENSES: W. L. H. Baker, J. M. Cole, W. J. Smith, J. H. Woods, C. P. Michaels, T. H. Craddock, J. E. Steed.

DELEGATION: W. G. Turner, F. L. Sharp, J. H. Mills.

Much interest was manifest in all the meetings, and the reports from every department, conference, mission field, and institution, revealed the prosper-

ing hand of God over His work in a remarkable manner during these four war-years. These reports are given in full in our Special RECORD, No. 1.

The presence and valuable help rendered by Pastor W. A. Spicer, secretary of the General Conference, and Pastor J. E. Fulton, vice-president of the General Conference for India and Australasia, were greatly appreciated. Their labours both in public speaking and in the deliberations of the conference did much toward making the meeting the great success that it was.

The reports of the various committees are given under their respective headings for convenient reference. The recommendations brought before the conference were freely discussed, and after careful consideration were adopted.

Plans and Recommendations

WHEREAS, The past four years have been marked by an abundant degree of God's blessing upon His work in this field, as indicated by the bountiful harvest of souls, the financial prosperity that has attended our brethren and institutions generally, the large increase in tithes and offerings, the increased sale of literature, and the favour which He has given His people in the eyes of government officials, and

WHEREAS, In the midst of perils by sea and by land, and the great perplexities and uncertainties consequent upon this world war, the Lord has miraculously intervened, so that it has been possible to carry on His work in all lands without any retrenchment or material loss,

1. *Resolved*, That we hereby express our deep gratitude to God for these mercies, His protection and His manifold blessings, and determine that under the guidance of His Spirit the work entrusted to our hands will be prosecuted with greater zeal than ever before until His work is finished in the earth, and the kingdom of God established.

In view of the encouraging response from the public to our first Appeal for Missions,

2. *We Recommend* that

(a) This Appeal be made annually.

(b) The effort and the magazine be styled the *Appeal for Missions*.

(c) That the next issue of the magazine be 75,000 copies, the same size as that of 1918.

(d) That the aim for 1919 be £4,000.

(e) That this effort be made during the months of April and May.

(f) That the treasurer's report to this conference form a feature of the matter to be inserted in the next issue of the *Appeal for Missions*.

3. That the Big Nambus Mission be located on the top of the hill among the Big Nambus people, on the island of Malekula.

4. That Pastor J. E. Fulton be requested, while visiting Fiji, to counsel with the workers there with reference to the suggested removal of the Buresala School to a more suitable location within the group, and that Pastor Fulton report on same to the Executive Committee.

5. That the Executive Committee be authorised to provide from the general funds of the Conference the travelling expenses and such portion of school fees as may be decided upon, of the children of our island missionaries, should these workers be desirous at any time of their children receiving a training in our educational institutions in the home field.

6. That steps be taken as soon as possible to open up work in the Marquesas and Paumotu Groups of Eastern Polynesia.

7. That the superintendent of the Monamona Mission be authorised to purchase a light conveyance for the service of the mission.

WHEREAS, Our hearts are closely united to those of our brethren of the General Conference in the great aim of finishing the work in this generation, and we therefore have a deep interest in their world-wide work, and

WHEREAS, The needs of the work have led the General Conference Committee to undertake a much larger work than their available sources of receipts are sufficient to finance,

8. *Resolved*, That the thirteenth Sabbath offering, to be taken

in our Sabbath schools from quarter to quarter, be donated to the General Conference, to be applied to the specific field or object which is to benefit by such offerings taken in other fields, as shall be determined by the General Conference Committee; and, further, that this resolution first apply to the offering to be taken on Sabbath, March 29, 1919.

With the view of bringing our publications prominently before the public,

9. *We Recommend*, That steps be taken by the local conferences concerned, in conjunction with the Signs Publishing Company, Limited, to secure space at the principal annual shows in each state, for the purpose of displaying our literature.

10. That we strengthen the Home Missions Department by the appointment of two additional Assistant Home Mission Secretaries for field work, such officers to be available for service in our state conference when required, for the purpose of co-operating with state Home Mission Secretaries in their work of developing and training our church members for active service, and

Further, that we accept the offer of the Signs Publishing Company, Limited, to appropriate to the Union Conference a sum equal to one-half of the wages and expenses of these workers.

11. That it be the policy of our state conference committees in the appointment of nominating committees to select as far as possible delegates other than members of the executive committees and officers of the conferences.

12. That on the annual Young People's Day the offering be devoted to local conference young people's work.

WHEREAS, The Lord has spoken to us so plainly in the Spirit of Prophecy in regard to proper Sabbath observance, and especially warned us against unnecessary travelling, saying, "We should be more careful about travelling on boats and cars on His day" (Testimonies, Vol. VI, p. 360), and "to guard the edges of the Sabbath,"

13. *Resolved*, That we urge all to give this instruction prayerful and careful consideration, that we grieve not His Holy Spirit, and that we set a right example before others.

WHEREAS, The scope of our medical missionary work is increasing year by year; and

WHEREAS, These openings cannot be availed of to the fullest extent unless we can increase the number of our qualified medical practitioners,

14. *We Recommend*, That encouragement and practical assistance be offered by this conference to worthy young people who possess the ability to complete a university medical course, in order that such young people may be trained for service in the cause of God and suffering humanity.

15. That as soon as practicable health conventions be held in all the states, under the direction of the Medical Department, in conjunction with the local conference executive.

16. That steps be taken to remove the location of the Brisbane café to a more suitable location, and that if possible treatment rooms be opened up in connection therewith.

17. That wherever desirable and practicable steps be taken to establish advanced church schools.

With a view to a closer supervision of the rapidly developing work in the Solomon Islands,

18. *We Recommend*, That the present plan of operating our work in the Melanesian field be changed, and that the Solomon Islands and New Hebrides Groups be worked as separate mission fields, and that the work in Norfolk Island and Lord Howe Island be administered from headquarters.

WHEREAS, The territory of the Queensland Conference as now fixed presents almost insurmountable difficulties for aggressive work being undertaken in the northern portion by the Queensland Conference; and

WHEREAS, This northern section offers favourable opportunity for developing strong work,

19. *We Recommend*, That the portion of Queensland to the north of the terminus of Brisbane-Rockhampton railway, together with Papua, be formed into a mission field under the supervision of the Union Conference, to be known as the North Queensland-Papua Mission.

20. That in the interests of the Young People's, Educational and Sabbath School Departments, a monthly paper be published consisting of sixty-four pages, and containing reading matter for young people, reading lessons for primary schools, and the primary and intermediate Sabbath school lessons.

21. That the *Signs of the Times* be issued fortnightly instead of weekly, that it contain sixteen pages instead of eight, and that the pages be double the present size, the retail price to be threepence a copy, and the change to be effected at the beginning of the new year, if practicable.

WHEREAS, Under the present arrangements for camp-meeting outfits (by which each local conference in our Union provides its own plant) a very large amount is invested in canvas, etc., and

WHEREAS, For the upkeep of same there is a heavy annual expense necessitating repeated calls for funds at our annual camp meetings; and

WHEREAS, Such calls frequently prevent a call being made for the support of foreign missions as we are instructed to do through the Spirit of Prophecy:

22. *We Recommend*, That we inaugurate a plan by which the camp-meeting outfits be taken over by the Union Conference, thus avoiding a large amount of duplication, and greatly reducing the amount invested in this direction and the cost of upkeep; and, further, that the Executive Committee be empowered to immediately draft the details of the plan so that it may be put into operation during the present camp-meeting season.

23. That all other matters be referred to the Executive Committee.

Constitution of the Australasian Union Conference of Seventh-day Adventists

ARTICLE I.—Name

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

ARTICLE II.—Territory

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

ARTICLE III.—Object

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

ARTICLE IV.—Membership

Section 1. This Conference shall be composed of such local conferences and mission fields as are or may be organized in any part of its territory under its direction or that of its Executive Committee, and received into its fellowship by vote of delegates assembled at its regular sessions or by vote of the Annual Council, providing that such vote is carried by a three-fourths majority of the members of the said Council.

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

(a) Delegates at large.

(b) Regular delegates.

Section 3. Delegates at large shall be:

(a) The members of the Executive Committee.

(b) All ordained ministers holding credentials from this Conference.

(c) All members of the Executive Committee of the General Conference of Seventh-day Adventists.

(d) All ministers holding credentials from the General Conference.

(e) Such other persons as may be present, who shall be received as delegates by vote of the Conference.

Section 4. Regular delegates shall be such persons as are duly elected by a local conference, or appointed by its Executive Committee. In addition to its president, each local conference shall be entitled to one delegate for each one hundred church members in such conference.

ARTICLE V.—Executive Committee

Composition

Section 1. The Executive Committee shall consist of the president, vice-president, the secretary, the treasurer, the presidents of local conferences and superintendents of organized mission fields comprised in this Union Conference, the secretaries in charge of these duly organized departments, namely: the Home Missions, Medical, Educational, Sabbath School, Missionary Volunteer, Religious Liberty, and Health Food Departments, and any other department which may be duly organized; the General Field Agent; the manager of the Signs Publishing Company Limited; the manager of the Sydney Sanitarium, the manager of the Australasian Missionary College, and five other persons.

Election

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

Powers

Section 3. (a) During the intervals between sessions of the Conference the Executive Committee shall have full administrative power, with authority to fill vacancies occurring in its membership, to grant and withdraw credentials and licenses, to transfer or dismiss, and appoint any regular officer, secretary of duly organized department, manager of general institution, any member of the Executive Committee, or any member of the respective boards of management of any of its institutions, provided such action has the consent of at least two-thirds of the members of the Executive Committee expressed by personal vote or by signature to a resolution in writing submitted to all the members of the Executive Committee.

Qualifications

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

Funds and Property

(c) The Executive Committee shall have power to deal with the funds, real estate, and other property of the Conference, as it may deem to be for the best interests of the Conference, provided that such actions are in harmony with the policy expressed by the Conference at its sessions. It shall also have full authority to direct the Australasian Conference Association Limited, as trustee for the Conference, in the care and disposal of all property of this Conference vested in it.

Meetings

Section 4. (a) Ordinary meetings of the Executive Committee may be called at any time or place, by the president or the vice-president or the secretary as in their judgment may be necessary. In the event of the absence of both the president and the vice-president, the members of the Executive Committee present at such meeting shall have power to elect one of their members as chairman.

(b) Should an extraordinary meeting of the Executive Committee be requested; and should the officers named fail to call same, any five members of the Executive Committee may, by written notice bearing their signature, copy of which shall be personally delivered or sent through the post to every member of the Committee not less than fourteen days before the date appointed for such meeting, convene a meeting of the Committee, provided always that such meeting shall be held at the office of this Conference, Wahroonga, New South Wales.

Such meeting shall have power to elect its own chairman and secretary should the regular officers of the Conference not be present or though present should they refuse to act, and any actions it may take shall be equally valid as if the president or the vice-president were chairman, subject however to the provisions of the next two following sections (5 and 6).

Quorum

Section 5. The number of members present at any ordinary meeting of the Executive Committee sufficient to form a quorum shall be ten. The number of members necessary to form a quorum at an extraordinary meeting called under provisions of sub-section (b) of Section 4 of this Article (V) shall be fifteen.

Notices

Section 6. Written notice of fourteen days shall be given of any extraordinary meeting as provided for in Section 4 of this Article, and such notice shall state the business to be brought before such meeting. A like notice of twenty-one days shall be given of the Annual Council, either by advertisement in a newspaper published by or under the auspices of this Conference, or by written notice sent through the post. All such notices shall state the time and place of meetings.

ARTICLE VI.—Annual Council

Reports and Balance Sheets

Section 1. The full Executive Committee shall be called to assemble in Council annually, and shall receive and consider

financial, statistical, and general reports from the officers, the secretaries of its departments, each local conference and mission field under its jurisdiction, and from each of its institutions and enterprises, in the form decided upon by the Executive Committee.

Addition of Members to Council

Section 2. The Executive Committee shall have power to appoint such persons, outside of its own membership, as it may deem advisable, to attend the Annual Council, and shall have authority to invest them with the same powers of discussion and vote at such council as are vested in members of the Executive Committee, providing always that such appointments shall be made only by vote of an absolute majority of the members of the Executive Committee, and shall not exceed five.

Distribution of Labour

Section 3. The Annual Council shall consider the distribution of labour throughout the territory of this Conference, and shall have authority to make such changes as it may deem to be advisable in the disposition of all labourers therein, and in local conferences, mission fields, and institutions under its control, and shall appoint the respective boards of management of all its institutions and where there are legal provisions governing the same the appointments shall be in harmony therewith; and all such actions shall have the full authority and force of similar actions taken in the quadrennial sessions of the Conference.

Territorial Adjustments

Section 4. The Annual Council shall have power to make such adjustments in the boundaries of the local conferences and mission fields under its jurisdiction as it may deem to be necessary and advisable, and shall have power to create and organize new conferences and missions and to receive such into membership.

ARTICLE VII.—Officers

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

Section 2. All officers of this conference shall be chosen by the delegates at the regular sessions and shall hold their offices until the next regular session of the Conference or until their successors are elected and appear to enter upon their duties, subject to the provisions of sub-section A of Section 3 of Article V.

Section 3. President. It shall be the duty of the president to supervise the general work of this Conference; to open and preside at all sessions of the Conference and also at all meetings of the Executive Committee and Annual Council. But should he desire the vice-president, or a representative of the General Conference, or any member of the Executive Committee to assist him in presiding at the sessions of this Conference he shall have power to call such to the chair.

Section 4. Vice-President. It shall be the duty of the vice-president to assist the president in the general supervision of the work within this Conference either at the president's request or by instruction of the Executive Committee; and whenever circumstances arise which prevent the president from fulfilling his duties, the vice-president shall discharge the same.

Section 5. Secretary. It shall be the duty of the secretary to keep a record of all the proceedings of the sessions of the Conference, and of the meetings of the Executive Committee and Annual Council, act as the general statistician, and conduct the general correspondence of the Conference.

Section 6. Treasurer. It shall be the duty of the treasurer to receive all moneys belonging to the Conference, to keep an account of same, and to disburse them by order of the president, or as the Executive Committee shall direct, and to make full report thereof at all sessions of the Conference and at such other times as may be required by the Executive Committee. The treasurer shall also collect from the conferences and missions and institutions within the territory of this Conference such financial reports as are required by the Executive Committee, and forward such copies to the secretary as may be required.

ARTICLE VIII.—Sessions

Section 1. This Conference shall hold regular sessions at intervals of about four years, at such date and place as the Executive Committee shall designate.

(a) By a notice appearing at least two weeks before the date of the meeting, in a newspaper published by or under the auspices of this Conference; or

(b) By written notice given to the delegates by personal service or through the post, provided that such notice if delivered personally be given at least three weeks before the date of the opening meeting of the session, and if sent through the post that it be posted at least four weeks before the date of such meeting, to the last known address of each delegate respectively.

Section 2. The Executive Committee may call special sessions, if occasion require, by like notice, and the transactions of such sessions shall be equally valid with those of the regular sessions. Notices of special sessions shall contain a list of the business to be considered at such session.

ARTICLE IX.—Trustees, Committees, and Agents

Section 1. The voters of this Conference shall at each regular session elect the respective boards of management for all of its institutions, and such boards shall hold office until the next following annual council except in the case of its legal corporations whose boards shall be elected in accordance with the legal provisions governing same; and shall elect the managers of its institutions; and this Conference or its Executive Committee shall employ such committees, agents, ministers, missionaries, and other persons as may be necessary to carry on its work, and shall have power to dismiss any or all such persons or employees at its discretion.

Section 2. The voters of this Conference shall elect a Financial Advisory Committee, consisting of at least five persons, three of whom shall constitute a quorum, who shall examine and report upon the finances of its organizations and institutions as required by the Executive Committee, and who shall also report and advise upon requests made to this Conference or to the Australasian Conference Association Limited, for advances, grants, and loans.

Section 3. The voters of this Conference at each regular session shall elect an auditor whose duty it shall be to

(a) Examine annually the accounts and vouchers of this Conference and to report upon same to the conference in session, or to the annual council between the sessions;

(b) Examine and report to the Executive Committee upon the accounts and vouchers of each of the local conferences, organized missions and institutions under the jurisdiction of this Conference at such times as the Executive Committee may direct.

ARTICLE X.—Funds

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

ARTICLE XI.—Credentials and Licenses

Section 1. It shall be the duty of this Conference to determine who are the approved ministers within the jurisdiction thereof, to grant suitable credentials to the same and to grant licenses to those whom it shall consider suitable to labour in the cause, and to recommend for ordination such men as shall have given proof of their call to the ministry. In the interval between the regular sessions the Executive Committee is authorised to perform such duties.

Section 2. All credentials, licenses, and certificates granted and issued by this Conference or by its Executive Committee shall remain in force and be valid for the time intervening between the session of the Conference at which they are granted and the next following annual council or for the time intervening between the meeting of the council or of the Executive Committee at which such are granted and the next following Annual Council or Conference session, and for such time only and subject to the provisions of sub-section (a) of Section 3 of Article V.

ARTICLE XII.—Australasian Conference Association Limited—Trustees

The Australasian Conference Association Limited, of Wahroonga, New South Wales, a corporation formed and controlled by this Conference, shall be the regular trustee for this Conference, and shall have vested in it upon trust such real estate and other property belonging to this Conference or any one or more of the churches, institutions, organizations, or enterprises allied to or connected with this Conference as shall be deemed advisable.

ARTICLE XIII.—Auditing of Workers' Accounts

Section 1. The Executive Committee shall appoint annually seven persons not having been in the employ of this Conference during the fiscal year for which the accounts are under audit, to act with such members of the Executive Committee as may be accessible as an Auditing Committee in examining and passing or otherwise dealing with the accounts of the workers in the employ of this Conference.

Section 2. To form a quorum, it shall be necessary for at least one-half of the members of the Executive Committee and at least five of the persons appointed under the provisions of the next preceding section to be present at any meeting of the Auditing Committee.

Section 3. The Auditing Committee shall have power to increase the rate of wage paid to any worker whose account may come under its consideration for the whole of the time under audit or portion thereof. It shall also have power to set the future wage of any worker.

Section 4. It shall have power to pass or disallow any or all items of expense reported by workers and shall also have power to grant any amounts it may deem necessary to meet special circumstances arising in connection with any worker.

Section 5. The scope of the Auditing Committee shall also include the consideration and setting of the salaries of managers and heads of departments of all of the institutions under the control of this Conference.

Section 6. Detailed statements of General and Departmental Expenses and of grants made from the Sustentation and Educational Funds shall be submitted annually to the Audit Committee for ratification or otherwise, preparatory to their inclusion in the annual statement of receipts and disbursements.

ARTICLE XIV.—Session Committees

The following committees to serve during the session shall be appointed at each session of the conference, namely:

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

The retiring Executive Committee shall nominate the required number of persons to serve on these committees and its functions in relation thereto shall thereupon cease. The delegates assembled shall then proceed to elect the various committees in whatever manner they shall decide.

The business to be considered by the full Conference shall be first submitted to the respective committees according to the nature of such business and it shall be the duty of each committee to report to the full session upon every item so submitted, and the business shall be finally dealt with by the full Conference.

ARTICLE XV.—Book Committee

Section 1. The Conference at its regular sessions shall elect a Committee to examine and report upon publications or manuscripts which it may be intended to publish in this field in the form of books, pamphlets, or tracts.

Section 2. It shall be the duty of the Committee to examine critically all matter designed for publication as to doctrine and diction and also as to suitability and saleable qualities; and to report thereon to the Executive Committee.

Section 3. The Book Committee shall be composed of seven members, at least three of whom shall be within easy access of the Signs Publishing Company Limited.

ARTICLE XVI.—Delegated Authority

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

ARTICLE XVII.—Amendments

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

Nominations

Union Conference Officers

PRESIDENT: C. H. Watson.

VICE-PRESIDENT: W. J. Westerman.

SECRETARY: C. K. Meyers.

TREASURER AND RECORDING SECRETARY: C. H. Pretzman.

AUDITOR AND STATISTICIAN: W. O. Johanson.

EXECUTIVE COMMITTEE: President, Vice-President, Secretary, and Treasurer of the Union Conference; Presidents of the Local Conferences; Secretaries of the Educational, Religious Liberty, Medical, Health Food, Sabbath School, Home Missions, and Missionary Volunteer Departments; Principal of the Australasian Missionary College, Manager of the Signs Publishing Company Limited, and the General Field Agent; E. Watson, Joseph Mills, C. Rosendahl, A. H. Piper, and C. M. Snow.

EDUCATIONAL SECRETARY: A. W. Anderson.

RELIGIOUS LIBERTY SECRETARY: A. W. Anderson.

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

HOME MISSION SECRETARY: C. K. Meyers.

ASSISTANT HOME MISSION SECRETARY: A. C. Chesson.

MISSIONARY VOLUNTEER SECRETARY: A. C. Chesson.

HEALTH FOOD DEPARTMENT SECRETARY: G. S. Fisher.

MEDICAL SECRETARY: Dr. T. A. Sherwin.

GENERAL FIELD AGENT: G. S. Joseph.

Managers of Institutions

AUSTRALASIAN MISSIONARY COLLEGE: L. D. A. Lemke.

SIGNS PUBLISHING COMPANY LIMITED: W. H. B. Miller.

SYDNEY SANITARIUM: G. S. Fisher.

Committees and Boards

AUSTRALASIAN CONFERENCE ASSOCIATION LIMITED: Members of the Executive Committee of the Australasian Union Conference.

AUSTRALASIAN MISSIONARY COLLEGE: President of the Union Conference, Manager of the Australasian Missionary College, Union Conference Educational Secretary, Headmaster of the Australasian Missionary College, President of the New South Wales Conference, A. Mountain, G. S. Fisher, C. H. Pretzman, C. Rosendahl.

DARLING RANGE SCHOOL: The Principal, President of the Western Australian Conference, G. Newbold, G. H. Palmateer, P. B. Otto.

OROUA MISSIONARY SCHOOL: President of the North New Zealand Conference, President of the South New Zealand Conference, the Principal, G. F. Wright, John Pascoe.

SIGNS PUBLISHING COMPANY LIMITED: The Manager, the Editor, the General Field Agent, the President of the Union Conference, the President of the Victorian Conference, Union Conference Home Mission Secretary, J. H. Woods.

SYDNEY SANITARIUM AND SANITARIUM HEALTH FOOD COMPANY: C. H. Watson, G. S. Fisher, Dr. T. A. Sherwin, L. D. A. Lemke, C. H. Pretzman, C. K. Meyers, A. W. Anderson.

WARBURTON SANITARIUM: W. H. B. Miller, W. J. Westerman, Dr. W. H. James, G. S. Fisher, A. G. Wise.

CHRISTCHURCH SANITARIUM: President of the South New Zealand Conference, G. A. Brandstater, S. H. Amyes, T. W. Hammond, F. Grubb.

ADELAIDE SANITARIUM: President of the South Australian Conference, G. S. Fisher, L. A. Butler, W. Vercoe, Jun., Mrs. Clapp.

FINANCIAL ADVISORY COMMITTEE: C. H. Watson, C. H. Pretzman, W. O. Johanson, G. S. Fisher, A. Mountain.

BOOK COMMITTEE: A. W. Anderson, W. L. H. Baker, Mrs. A. L. Hindson, the General Field Agent, W. H. B. Miller, C. M. Snow, T. A. Brown.

EASTERN POLYNESIAN EXECUTIVE COMMITTEE: F. E. Lyndon, G. L. Sterling, W. R. Howse, H. A. Hill, H. S. Cozens.

EDITOR OF THE "SIGNS OF THE TIMES" AND "LIFE AND HEALTH:" C. M. Snow.

EDITOR OF THE "AUSTRALASIAN RECORD" AND "MISSIONARY LEADER:" Mrs. A. L. Hindson.

School Faculties

AUSTRALASIAN MISSIONARY COLLEGE: L. D. A. Lemke (Principal and Manager), C. H. Schowe (Headmaster), R. Hare (Bible Teacher), F. L. Sharp (Preceptor and Assistant Bible Teacher), Mrs. E. M. Caro (Preceptress and Matron), C. V. Bell, T. A. Brown, Mrs. C. H. Schowe, Miss R. Allbon, R. Collmann, Superintendents of Departments.

DARLING RANGE SCHOOL: A. H. Piper (Principal), G. Newbold (Headmaster), Miss N. Schnepel (Preceptress), Miss M. Dawkins, Miss Shakespeare, Miss L. A. Baird, R. H. Constandt (Farm Superintendent).

OROUA MISSIONARY SCHOOL: J. Mills (Principal), J. Gillis (Preceptor and Farm Superintendent), Miss J. Macfarlane (Preceptress and Matron), H. Kirk, H. S. Streeter, Miss E. E. Edwards.

Credentials and Licenses

CREDENTIALS: C. H. Watson, W. J. Westerman, R. Hare, W. L. H. Baker, G. F. Jones, C. M. Snow, C. H. Parker, F. E. Lyndon, A. W. Anderson, W. J. Smith, A. H. Piper, L. D. A. Lemke, J. E. Steed, C. K. Meyers, A. G. Stewart, G. L. Sterling, S. W. Carr, F. Knight, F. L. Sharp, A. H. White, J. Allen.

ORDINATION AND CREDENTIALS: P. B. Rudge, B. Cozens, A. C. Chesson, W. Gillis.

MINISTERIAL LICENSE: C. V. Bell, J. L. Branford, T. A. Brown, S. C. Butler, W. R. Carswell, H. S. Cozens, A. H. Ferris, G. S. Fisher, C. Hallam, H. A. Hill, H. T. Howse, W. R. Howse, W. O. Johanson, G. S. Joseph, A. N. Lawson, H. R. Martin, D. G. Meyers, W. H. B. Miller, J. Mills, C. H. Schowe, G. H. Morrison, G. T. Newbold, C. H. Pretzman, E. E. Thorpe, Dr. T. A. Sherwin, H. S. Streeter, H. B. P. Wicks, H. C. White, A. Mountain, E. H. Guilliard, M. B. C. Smith, G. Maclaren, F. J. Butler, Dr. W. H. James, H. Kirk, N. Wiles.

MISSIONARY LICENSE: J. Nash, Mrs. J. Nash, Mrs. C. H. Parker, Mrs. E. Meyers, Sen., Mrs. G. H. Morrison, Mrs. H. L. Tolhurst, Mrs. E. E. Thorpe, Mrs. S. W. Carr, Mrs. T. Howse, R. R. Gooding, Mrs. F. E. Lyndon, Mrs. G. L. Sterling, Mrs. G. F. Jones, D. Nicholson, Mrs. D. Nicholson, S. R. Maunder, Mrs. S. R. Maunder, D. Gray, J. Radley, R. H. Tutty, Mrs. R. H. Tutty, Mrs. A. G. Stewart, Mrs. N. Wiles, R. James, Mrs. R. James, Mrs. A. H. Ferris, Philip Poroi, Mrs. J. L. Branford, G. A. Mitchell, Mrs. G. A. Mitchell, M. Thorpe, R. Totenhofer, Mrs. R. Totenhofer, Mrs. P. B. Rudge, L. Borgas, A. Were, A. G. Miller, S. V. Stratford, R. H. Constandt, J. Gillis, Dr. M. M. Freeman, Mrs. A. L. Hindson, Mrs. E. M. Caro, Mrs. Ulrich, Mrs. E. M. Shannan, Mrs. A. G. Wise, Mrs. Clapp.

MISSIONARY NURSE'S LICENSE: Nurses J. McCullagh, A. Rose, I. Dowling, E. A. Heise, N. King, A. Pocock, Mrs. T. Scott, F. Stellmaker, O. McAlinsh, M. Ballard, G. Pollard, L. Koglin, F. Heywood, R. Carroll, R. Gordon, A. Carrick, T. J. Dowling, W. A. Wilton, R. Cooper, L. T. Giblett, R. Thompson, A. G. Wise, B. Hadfield, H. Baron.

MISSIONARY TEACHER'S LICENSE: Mrs. C. H. Schowe, Miss R. Allbon, C. S. Palmer, Miss D. Arthur, Miss B. Aitken, Miss H. Osmond, Miss M. Dawkins, Miss A. L. Shakespeare, Miss N. E. Schnepel, Miss L. A. Baird, Mrs. J. Mills, Miss M. M. Smart, Miss E. E. Edwards, Miss J. Macfarlane, R. Collmann, Miss D. Ford.

Distribution of Labour

That W. H. Pascoe take the presidency of the Queensland Conference.

That A. W. Cormack take the presidency of the North New Zealand Conference.

That E. S. Butz take the presidency of the Western Australian Conference.

That A. H. White take the superintendency of the North Queensland-Papua Mission.

That H. E. Piper take the presidency of the Tasmanian Conference.

That F. H. Letts be invited to make Victoria his field of labour.

That B. Cozens take the presidency of the South New Zealand Conference.

That J. Scott Stewart be transferred to the South Australian Conference as Home Mission Secretary.

That we recommend Frank J. Butler to the general Conference for work in the India Union Mission.

That A. Smart be invited to make South Australia his field of labour.

That W. Gillis be recommended to the Central Polynesian Conference for labour in Colo, Fiji.

That G. L. Sterling and wife be invited to open up the work in the Marquesas Islands.

That Mitili of Papua be transferred to the Solomon Islands.

That Emori of Fiji be transferred to the Solomon Islands.

That H. Baron be recommended to the Sydney Sanitarium as head nurse.

That Nurse R. Carroll connect with the Sydney Sanitarium.

That Nurse F. Heywood connect with the Adelaide Sanitarium.

That Nurse G. Pollard connect with the Melbourne branch of the Sanitarium Health Food Company.

That Nurse L. Koglin connect with the Warburton Sanitarium.

That Nurse R. Gordon connect with the Sydney Ladies' Treatment Rooms.

That we invite Brother Ben Armstrong to connect with our medical work immediately upon his graduation.

That W. E. Battye connect with the work in Tasmania.

That R. J. Burns be transferred to the South New Zealand Conference.

That H. C. Harker take up city work in the Western Australian Conference.

That R. E. Hare connect with the South Australian Conference.

That M. W. Carey be transferred to the New South Wales Conference.

That J. Thompson be transferred to the North New Zealand Conference.

That C. E. Ashcroft make South New Zealand his field of labour.

That Miss N. Philips be brought back to Australia at the expense of the Union Conference and be given a furlough of three months, and that her future work be given the consideration of the Executive Committee.

That we invite Brother S. M. Cobb to connect with the work and that he be recommended to the Queensland Conference.

That W. Scragg be recommended to the Victorian Conference.

That C. M. Lee be recommended to the Queensland Conference.

That E. Roenfeldt be recommended to the South Australian Conference.

That S. L. Patching be recommended to the Queensland Conference.

That H. Kent be recommended to the South Australian Conference.

That M. H. Whittaker connect with the Central Polynesian Conference.

That Roy Lane be recommended to the Central Polynesian Conference to connect with the Buresala School.

That M. R. Adams connect with the Sanitarium Health Food Company at Cooranbong.

That Miss W. Habermann be recommended to the New South Wales Conference to assist in the young people's work.

That Miss Frances Wilson be recommended to the South Australian Conference.

That W. R. Litster be transferred to the New South Wales Conference for Tract Society Secretary.

That Miss C. Petterson connect with the Tasmanian Conference.

That Miss M. C. Barlow connect with the Western Australian Conference.

That A. A. Craigie connect with the Victorian Conference for work in the canvassing field.

That we release Nelson Burns from work in the Victorian Conference, and that he be recommended to the General Conference for work under the direction of the Indian Union Mission.

That Harold Meyers connect with the Tasmanian Conference.

That B. E. Hadfield connect with the Sanitarium Health Food Company as *Life and Health* worker.

That J. L. Smith be recommended to the Victorian Conference for Home Mission Secretary.

That A. W. Knight be recommended to the Western Australian Conference.

That Roy Scott be recommended to the South Australian Conference for church school work.

That George Masters be recommended to the New South Wales Conference for church school work.

That Miss Deva Thorpe connect with the Queensland Conference as a church school teacher.

That H. Totenhofer be recommended to the New South Wales Conference for work in the canvassing field.

That H. Steed be recommended to the South Australian Conference for work in the canvassing field.

That L. Wilson be recommended to the Victorian Conference for work in the canvassing field.

That Lausitani, of Tonga, connect with the work in the Solomon Islands.

That A. Start be recommended to the South Australian Conference as State Agent.

That Joseph Gray be recommended to the Victorian Conference.

That C. H. Pearson be recommended to the Victorian Conference.

That Miss H. D. Heywood be recommended to the South New Zealand Conference for office work.

That Walter Chapman be recommended to the Tasmanian Conference.

That Reg. Wilson be recommended to the Victorian Conference for work in the canvassing field.

That Miss Myra Wendt connect with the Union Conference office.

That Miss Ethel K. Jones connect with the business office of the Australasian Missionary College.

That Miss G. Smith connect with the North New Zealand Conference for Bible work.

That T. R. Kent connect with the Western Australian Conference.

That Harold Robinson connect with the Queensland Conference.

That L. Borgas be recommended to connect with the Monakona Mission.

That R. R. Gooding be appointed secretary and treasurer of the Eastern Polynesian Mission.

That we request the Queensland Conference to release M. B. C. Smith to connect with the North Queensland-Papua Mission.

That E. H. Guilliard connect with the North Queensland-Papua Mission.

That A. Were connect with the North Queensland-Papua Mission.

That H. E. Carr connect with the North New Zealand Conference.

That Miss M. Burrows be recommended to the Western Australian Conference.

That Len Hunt be recommended to enter the Sydney Sanitarium Nurses' Training Course.

That L. R. Harvey be transferred to the New South Wales Conference.

That Cyril Palmer connect with the New South Wales Conference.

That A. W. Powell connect with the work of the Health Food Company in Cooranbong.

That C. Rosendahl connect with the New South Wales Conference as secretary and treasurer.

That G. McLaren be recommended to the Central Polynesian Conference for work in Tonga.

That Anaiasa of Fiji connect with the work in the Solomon Islands.

That Miss Doris Ford be recommended to the Central Polynesian Conference for school work in Tonga.

That Miss D. Clarke be recommended to take further training at the Darling Range School.

That Miss D. Bridgett connect with the New South Wales Conference office.

That Herbert Chapman connect with the New South Wales Conference.

That Miss Britten be transferred from Western Australia to the Victorian Conference.

That Miss H. Cozens be transferred from Victoria to the Queensland Conference.

That Miss E. Westerman be transferred from Queensland to the New South Wales Conference.

That Miss E. E. Perry be transferred from New South Wales to Western Australia.

That Miss G. Brittain connect with the business office of the Australasian Missionary College.

That C. H. Pengilley be invited to connect with the canvassing work in the New South Wales Conference.

That F. Lewis be recommended to the South Australian Conference for work in the canvassing field.

Farewell Meeting

THE closing meeting of the conference was held Wednesday evening, October 16. Pastor Watson took for the basis of his study, Rev. 3: 11, 12: "I will write upon him the name of my God." Connected with the name of Jehovah are precious promises, and how vividly the delegates had seen their fulfillment while listening to the reports presented during the fourteen days of this conference!

The name of Jehovah-jireh, mentioned in Gen. 22: 14, is defined in the margin as, "The Lord will provide." There is provision for us in the name of God wherever we go, and whatever work we are called to do.

Jehovah-nissi (Ex. 17: 15) means, "The Lord my banner." Referring to the report given a few hours before by Brother Adams, regarding the long and perilous voyage of the little home-built *Messenger* over the wide ocean from Pitcairn to Tahiti, Pastor Watson said: "There is protection in the name of God. Seas rising up like mountains and settling down like valleys, and the little boat tossing to and fro up to the heavens and down to the depths; and those great mountains rushing on like huge tigers after that little boat, and settling down just behind it, losing all their ferocity and their intention of destruction. If there is one thing we need in this work, it is the knowledge of the presence of God with us. 'Jehovah is my banner' into dark lands, into far lands, or near lands; I may be sure that over me the banner of Jehovah waves and I need not fear. We are connected with a movement that cannot fail nor know defeat. We are connected with something that is marching on to triumph, and over us waves the banner of God the mighty Leader who has never known defeat.

Jehovah-shalom: "Jehovah is our peace." "Did you hear the story of those invading airships that came over England dropping bombs one Sabbath morning? A company of our people were worshipping in a little church in North London, when a bomb came crashing down right beside the church and sank ten feet beneath the pavement without exploding. Had it gone off, those people would never have been found. There is a God who gives peace to His people and holds back the destructive forces of the enemy. Though we live in troublous times and scenes of war, there is a God who can give peace that passeth understanding. Wherever you go you will find this people a peaceful people and a peaceable people, because they know Jehovah as Jehovah-shalom."

Jehovah-tsidkenu: "The Lord our righteousness." Jer. 33: 16. "We have found Him to be this to us. We have known the sweetness of His forgiveness; we have known what it is to have sin cast out of our lives. The Lord our righteousness is the surety of eternal life to us. He has pledged Himself to be our protection, provision, life, character, —everything that is needful now and through all eternity."

God has also promised to write upon the overcomer the name of the city of God. Rev. 3: 12. The name of the city is given in Ezekiel 48: 35,—"The Lord is there." It is almost too marvellous to understand that God will reveal Himself in man. But this is His desire. Rev. 3: 20. In us is to be made manifest the glory of His grace, the reproduction of His own character.

Christ's original name was Michael, but when He came into this world He took the name of Jesus, "for He shall save His people from their sins." If we have this name written in our hearts we shall not sin, for there is overcoming power and salvation in that name. It will lift us from our fallen condition to the exalted position of a son of God. If we take it ever with us, through our darkest experiences, God will give us victory. If we keep our confidence in Him, in His Book, and in His movement, when the work is finished we shall enter into the joy of our Lord and dwell with Him in the city of our God.

W. A. Spicer: My heart responds to this inspiring call. As one who has shared the good things of this conference I can say, "I am with you to go forward in the name of the Lord Jesus." I have enjoyed this conference. I might have shut my eyes to the new faces and found myself in a conference in America,—in the Lake Union, or Central Union, or the Atlantic Union, or the Pa-

cific Union. I have heard throughout the same note sounded that you would hear in any union conference in the world. God is leading His people. He has given them one message, one note to sound, and it is a note of triumph and of confidence. Thank God, the Lord Jesus goes with us as we turn from this conference to take up the work anew. He is the leader and captain. Men can fight with courage when they are sure of winning. The prophet of God saw the last conflict, and he saw the saints of God triumphant on the sea of glass. Christ says, "Go ye, and lo, I am with you always, even unto the end of the world." I like to take that phrase word by word, "I am with you." I put emphasis on the *I*. "I am with you." Who is it?—Jesus our leader, who has won the victory; He is with us. And then lest our hearts should doubt it, He says, "I am with you." When it looks as if you were alone, when things are dark, just read it with the stress on the second word. He *is* there, my brother, my sister. And when you begin to think, Oh, yes, but He is so far away in heaven, then put the stress on the next word, "I am *with* you." He is right there when you need Him. Brethren, He is with *us*; oh, it seems too good to be true. With some brethren, some who are so good and have won such victories,—He will be with them, but with *me*? And then He says, "I am *with you*." Oh, isn't He good? He is with us; and let us take Him with us, in our hearts, in loving ministry to those who have not yet found Him. My heart says with yours, "Our Lamb has conquered, Him will we follow." We will follow Him, we will cling to Him until He leads His people home. What a glorious conference then! May we all be there, in Jesus' name!

R. Hare: I know it has cost most of us something to come to this conference, but I do not believe to-night there is one sorry because of the cost; we have been too near heaven. I am glad of the experiences we have enjoyed, of the wonderful truth we have heard, and of the marvellous work of God that has come to our ears. I was just thinking as I sat on the platform to-night with Brother Spicer, thirty-two years ago Brother Spicer and I met in a camp-meeting in California. Brother Spicer was a stenographer, Brother Haskell's secretary, and I was one of the Healdsburg College students. And now during these thirty-two years our hair has grown grey, Brother Spicer's and mine. We did not see very much of the message at that time; it was comparatively a matter of faith. But to-day what do we see? It is no longer a mere matter of faith. We see it marching on to victory. Our confidence has deepened and grown stronger every step of the way. I sometimes meet people who are touching this message with the tips of their fingers, and I marvel at them. Brethren, this message is the safest investment in all the world. Put heart and soul and life and strength into it. It is all there is for you and me. To-night as I look back over that thirty-two years, I can only thank God that He brought to me the message of truth. My wife and I were saying to-night as we went home, during the last fourteen days we have travelled one hundred miles, walking to and fro to these conference meetings. It is just a mile from the church to our home, and we have travelled it over one hundred times; but I tell you, brethren, we have got used to the journey by this time, and my wife said to me to-night, "My feet are not half so tired as when we started." I feel like that in the message; I feel the work to-day is sweeter and better than ever it has been. There is just one thought I want to leave with you. We have been on the mount of transfiguration. We have been touching the very verge of the divine. But let us remember that after that transfiguration scene they stepped down into the valley. It may be, brethren and sisters, that just after this mountain-top experience we shall meet something like that which they met down in the valley, when they encountered the power of the enemy; but if we will only take the same Christ with us, then our valley-experience need never terrify. As we go back to our different fields, shall we not go back with good courage, with a song of victory on our lips and in our hearts? The world wants to see brighter faces than it has ever seen; the world wants to learn of a stronger faith and courage than it has ever known. And God wants to interpret through us His saving mercy and His saving power. When you leave Avondale, we shall often think of you, and, brethren, we shall pray that the God of heaven will bless you all. To-morrow we are going back to our class-rooms. Sometimes within the four walls of the class-room the work grows wearisome; will you think of us sometimes? Will you sometimes remember our students,—our boys and girls, when you bow at the altar at home? We want you to, because I believe there is power in prayer in the heart that links with God. We want you to pray that God will bless our work at Avondale, and may God bless you all, for Christ's sake.

W. J. Westerman: I feel that the Lord has been very near to us at this conference. I feel that I shall go home to my field with renewed confidence in God. I would like to read a text of scripture found in the second chapter of Titus, beginning with the 11th verse. [Verses 11 to 13 were read.] It is "that blessed hope" that has brought us to this conference. It is that blessed hope that has gathered us together as a people, and we are looking for the fruition of our hopes, the coming of our Lord and Saviour "who gave Himself for us that He might redeem us from iniquity and purify unto Himself a peculiar people, zealous of good works." Another translation renders that, "a people for the Lord." As we have heard the experiences of these missionaries, and have seen how God has blessed His people, surely they are a people for the Lord. I trust that the experience we have gained here will make us more zealous of good works. I trust that this blessed hope that has dawned in our hearts may grow brighter and brighter until we see our Saviour return in the clouds of heaven. I know what that blessed hope brought into my soul. I know there are brethren and sisters before me this evening whose hair has grown grey in the blessed hope, and we believe that we are going to live to see our Saviour coming. It is my desire to be among those who are like Him when He comes. Then when the conflict is all over and the victory is won, and God's people are gathered together into the eternal home, we shall see the Saviour's face, the one who washed us from our sins in His own blood. This blessed hope will enable us to triumph by His saving grace.

J. E. Fulton: I have felt many times during this meeting that God has manifested Himself in a very special way. I feel sure that all of us to-night feel that it is indeed a privilege to belong to the family of the Lord. I was thinking while Brother Spicer was quoting this text, "Lo, I am with you always, even unto the end of the world," that it is a part of the gospel commission, and so in a very special manner it belongs to those who are taking His message to the world. "Lo, I am with you." Sometimes we quote that promise in a prayer meeting, but unless we engage in God's work the promise would hardly apply; but to those who are engaged in the great task of carrying the message to the world, the Lord has given us the assurance, "Lo, I am with you always." And in connection with that same promise He has said, "All power is given unto Me in heaven and in earth." One hundred years ago how few doors were open! To-day they are swung open on every hand. The Lord has been with us to help us finish the work. How comforting it is to know that He is not going to leave us near the end of the journey, but He will lead us all the way even unto the end. It comes as a comforting assurance to me to-night. I rejoice to have a part in this message. Brother Hare referred to a certain meeting thirty-two years ago, where he first met Pastor Spicer. I did not know that Brother Spicer was there at that time. I was then a student and had very little to do with the work and knew very few of the men in those days. I had a part however in that camp-meeting. I worked in the kitchen and cut bread for the people, and thus I had a small part in the work then, and I still have a part, in dealing the bread of life to the people. I rejoice that we are thirty-two years nearer the end of this great work, and we have much to comfort us and assure our hearts to-night. Let us take hold of all these promises and believe that the Lord is with us.

A. G. Stewart: I was thinking as Brother Fulton was speaking of Matthew 28: 18-20, that I look upon that text in a new light. For eight and a half years in Fiji I knew that text was there. I was like a man with a cheque in his pocket, who used his ready cash and the cheque was there if he should need it. But when we were transferred to the New Hebrides, to a wild people, we had to cash the cheque up there in the bush with those wild people. A few years ago they murdered six native teachers, and this last year they came down and murdered a trader on his own doorstep and his children around the tea-table. Then they went across to a village near where we were holding meetings, and on Thursday evening they struck down others. On Friday all these reports came to us. On Sabbath morning we were to have a meeting. All the people around us tried to persuade me not to go, saying it would mean certain death if I ventured among those people. Then they came around to the kitchen and said to Mrs. Stewart, "You tell master he not go to-morrow. He go, he dead man." Well, brethren and sisters, I will confess I am a bit of a coward; but we had to go into the bush where those people were if we were to give them this Word, and so I said, "There is Matthew 28: 18-20. Jesus said, Go, and I will go with you." I said, "There it is, Lord, we are going on the strength of that promise alone." And we went and held our service with those men sit-

ting with their muskets in their hands ready to make a dash at any time. We never saw a bushman. They have been there and shot four or five men since, but somehow we have missed them, and we expect to continue to go into that village. We could not go but for that text, "Lo, I am with you always." In the strength of that promise we expect to go right into these places and help these people to believe on our Lord and Saviour, Jesus Christ.

F. E. Lyndon: Twenty-eight years ago I heard this precious message of truth in New Zealand from Brother Daniells, and the Lord has been with me to the present time. These meetings have certainly been uplifting to me, and it has been greatly refreshing to hear the stirring reports from the missionaries and the words of courage and help from Brother Spicer. Our experiences in Eastern Polynesia are not the cheeriest, but in these experiences we are led to trust in the Word of God. If it were not for the Word, I am sure we would not be here to-night. Many times we know it is only by the help of the Lord we get through our sea trips. I know the Word of God has power, and if we trust in His Word we shall always come out right. We go forward to our mission field with courage and good cheer. I know that the Lord will work for us, and we are looking forward to seeing the work developing in our field as never in the past.

N. Wiles: I feel to-night that my courage is greatly strengthened through being at this Union Conference. In a few days' time we shall sail again for the New Hebrides, and, as you know, our work is somewhat hard. We are not yet able to report fruit for our labour. The people are in heathenism and great darkness. As we planned to go back and take up our work again, it was with some misgivings as I thought over the situation; but after the good instruction we have received here, and all that we have heard of the onward march of God's message, the text comes to me with renewed force, "I am with you always, even unto the end of the world." My courage is strong to go forward in the Lord's work. I believe that soon out there among the Big Nambus and other tribes of which Brother Stewart has spoken, we shall see glorious results of the third angel's message, we shall see a people gathered out as a result of the teaching of the good old Book. We trust you will follow us with your interest and your prayers until the glad day when we shall meet around the throne and sing the song of victory together.

C. H. Parker: I am thankful to be here with you, dear brethren and sisters. It has been a feast of good things to me. While everything is uncertainty around us, and there is no definiteness in the world, it is so good to hear the sound of the definite message that has been heard in all our meetings. It reminds me of that little story of the bugler in Napoleon's army. When Napoleon thought he could see only defeat if he pressed on, he called to the boy to beat a retreat. Instead he sounded the note of battle and all of the men sprang forward. After the victory was gained the captain said to the bugler, "Why did you not sound the note of retreat?" He replied, "I never learned how." I am thankful, dear brethren and sisters, that we have not learned how to retreat in our message. It is a forward movement. I like that scripture that Brother Watson read to-night in Revelation about the overcomer. I want to be with you when the work is done, and join with you in the triumph.

G. L. Sterling: I too rejoice greatly over the blessings I have received while in attendance at this conference. I cannot say as some have said, that it has been ten or twenty years since I heard this truth, because I grew up in it; but I can remember the time when a change came into my heart and I was converted and united with the church. That was about nineteen years ago. I rejoice that we are so far on in the way toward the kingdom of God. I have rejoiced the last few days as the early experiences of the people of God in this message have been related to us. At times in the years that have passed the way has seemed hard and somewhat discouraging, but from the experiences gained in this meeting I go back to my work feeling strengthened and full of fresh courage. Ten years ago last July my wife and I left America for the islands. The time has passed very quickly. I believe before many years roll by, the work will be finished. I believe we are near the end. Let us be faithful and true to God until the work is finished, that we may unite with His people in the kingdom of God.

H. R. Martin: I want to tell you to-night how good it has been for me to be here at this meeting. Fifteen years ago I attended a camp-meeting in Western Australia and heard of the work in Fiji. I thank God to-night that He has given me

a place in that part of His vineyard. I want to ask you all to pray for us in our school work at Buresala. We need your prayers that God may bless our school so that many workers may be trained, and the work quickly finished. I thank God for His love to me to-night. I want to re-consecrate myself to His service.

D. Nicholson: "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." This thought has been with me during the last four years, that the abundance of the sea is to be converted to this message. As I look back over the past years, I know that God's blessing has rested upon the work of His people. We have seen evidences of His leading. We know that His Spirit has gone before us. And to-night I feel that my interest and burden is for these people. As I see them turning away from heathenism, as I see them taking hold of the gospel and standing side by side with God's people in the homeland, I feel I want to give my life that more can receive the good news of salvation. I believe we are going to see the definite fulfilment of this scripture; the abundance of the sea is to be converted to this message. I have confidence in this work. The message has done much for me; it has helped me year by year, and I want to go forward in this work and carry the blessing of this truth to those who sit in darkness.

W. E. Gillis: I too am thankful for the privilege I have had of meeting with the brethren and sisters in conference. My confidence in God is strong, and to-night I renew my consecration, and I ask an interest in your prayers as I go forth to Fiji in the service of my Master. I look back to the time when I accepted this message about nine years ago in Arcadia, New South Wales, and then to the four years I spent at Avondale. And now after having been four years in Tasmania the call comes to me to have a part in telling of the triumphs of the cross in the dark land of Fiji. I go forward realizing that God will be with me. I have wondered why God has chosen me, the weakest of the weak, but I know that His strength is made perfect in weakness, and I go forward trusting in His power to use me for the extension of His work in the earth.

J. E. Steed: While some of these older brethren were talking of the years they have spent in the message, my mind went back to the time when I first came into this truth; I think it was the year 1887. We were told then that a very few years would finish this work. There was to be a time when the latter rain would fall and we would see marvellous things take place. I am glad it has been my privilege to share in the showers of the latter rain God has given at this conference. I realize that the blessings and promises of God have been fulfilled more abundantly than we could ask or think. When sent to the Samoan field four years ago we had no misgivings about going, for we had a direct call from God to go to that field. As you know, it has been looked upon as an unfruitful field, but I thank God we see something of the movings of His Spirit in the work there. I am very thankful to God for the part He has given us in this message. I love my work in the Somoan field, and I long to go back and do more, and with you triumph gloriously with this message.

Errata

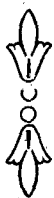
In the Secretary's Report, appearing in No. 1 Special RECORD, page 5, there was an omission in the names of those who have been sent to the foreign field outside of our own Union. Instead of W. H. Thrift it should have read, W. H. Stevens and R. Thrift.

In the Sabbath School Report appearing on page 28, the offerings for the year 1900 should have read, £247 instead of £487, and the sixth line below should read, "We have multiplied our offerings twenty-one times."

The report of the Western Australian Conference, on page 48 of the same issue, under "Membership," should read, "The number added represents a gain on the increase for the previous quadrennial period of 52 per cent. On the same page, under "Financial," the per capita offering per week to foreign missions should have read "9.2d., an increase of 1.2d.," instead of 9s. 2d., and 1s. 2d.

In the index on page 60, the Home Missions Department should have been listed for page 16 instead of 19.

On page 7 of this issue the date of Pastor Fulton's sermon should read October 5.



Australasian Record

THE OFFICIAL ORGAN OF THE
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Appointments

Tasmanian Conference, November 14 to 18, 1918.
New Zealand Combined Camp-meeting, January 1 to 13, 1919.
Victorian Camp-meeting, February 4 to 16, 1919.
South Australian Camp-meeting, February 20 to March 2, 1919.
Western Australian Camp-meeting, March 6 to 16, 1919.
Week of Prayer, May 3 to 10, 1919.
Central Polynesian Conference, June 5 to 10, 1919.
Queensland Camp-meeting, August 28 to September 7, 1919.
New South Wales Camp-meeting, October 14 to 26, 1919.
Union Conference Council, September 17 to October 1, 1919.

OUR next issue will bear date of November 25.

WE plan to publish some of Pastor Spicer's talks given at the conference in future numbers of the RECORD.

PASTORS Spicer, Watson, and Meyers will be in attendance at the Tasmanian conference, November 14 to 18.

THE report of the Sabbath School Departmental meetings was crowded out of this issue. This will appear later.

ON two mornings of the conference Dr. W. Howard James favoured us with much appreciated health lectures. Our readers will be glad to know that the first report of these, appearing in this issue, will be followed by others in future numbers of the RECORD.

A NUMBER of our missionaries who were in attendance at the Union Conference have already left for their island fields, Pastor Jones and wife and Pao returning to the Solomon Islands, Brother and Sister Wiles to the New Hebrides, and Pastor Parker and Sister E. Meyers to Fiji. Others will be leaving shortly.

WE are greatly favoured in having Pastor Fulton in our Union at this time. After attending the Union Conference and the greater part of the New South Wales camp-meeting, Pastor Fulton accompanied Pastor Parker to Fiji. Here he will join Brother Parker in following up the remarkable interests that have sprung up in that group. Having a good command of the language and knowing the field so well, Pastor Fulton is able to render just the help needed at this time. Let us remember Brethren Fulton and Parker in a very special way as they answer these urgent calls. Brother Fulton expects to return to Australia in January.

A WIRELESS message was received during the conference from Brother Lawson, who is in charge of our mission at Bisiatabu, New Guinea, bringing the sad news of the death of Bennie Tavod, one of our Fijian workers. The message consisted of just the two words, "Bennie died." This news brought feelings of deep sorrow to our hearts, for

we had learned to love and respect Bennie for his faithful and devoted service to the cause in a hard and thus far unpromising field. At the time of going to press we are still awaiting details by letter. When these are received we shall publish a fuller statement of the circumstances attending his death.

AMONG the greatest privileges of our recent session was that of greeting Pastor W. A. Spicer, secretary of the General Conference, and hearing from him the many remarkable things he had to tell relating to God's providential care for His work and workers the world over. It was a source of genuine pleasure to those who had previously met him to renew former associations; while others, who for many years had by correspondence or through reading his articles in our various papers become acquainted with his work, highly prized the opportunity of meeting him face to face for the first time. The daily studies given by him on "The Great Advent Movement," brought to us a clearer view of the scope and purpose of our message, and linked our hearts and hands more closely than ever to the great world-wide effort which God is directing to finish His work. Sister Spicer is accompanying her husband, and to both we extend a cordial welcome to Australasia.

The Best Conference

IT is just as we should expect in a growing and developing work, and at such a late hour in this world's history, that we should say of each succeeding conference that it is better than the last, or the best meeting ever held. God certainly greatly favoured His people at this important gathering. He brought the island missionaries long distances in safety to bear their testimony and make their interesting reports and earnest appeals. And the many delegates and workers of the home fields as well as the visitors were likewise mercifully preserved. The progress of the cause in the homelands indicated by a higher spiritual tone, and also in larger additions to our conferences of substantial members, and the great increase in tithes and offerings, made us all feel confident that God has indeed set His hand to finish the work in Australasia. As one who has had a long and somewhat varied experience in this great Union the writer can appreciate the growth the cause is making. What a change has been brought about in twenty years! It has taken time to start the work in strategic centres and to establish institutions in the homelands, and also to do the work that has been accomplished in the island fields. It takes time and effort to get a great machine started, but when well on the way the speed if well-directed increases greatly. We are confident that our work will move forward rapidly in this field. God has blessed those leading out in the work, He has blessed the ministers and the missionaries. A good spirit of love, unity, and devotion characterizes the work, and we are confident as we look to the future. Personally, it was a great privilege to attend another Australasian Union Conference and greet old friends and to welcome new ones. The cause is onward and victory is sure.

J. E. FULTON.