

AUSTRALASIAN RECORD



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A New Year's Greeting

Dear friends of ours, the year is new ;
We wish a happy year for you ;
Whatever lies within its hand,
Easy, or hard to understand,
Whether it bring you smiles or tears,
Filling your heart with hopes or fears,
May He who marks the sparrow's fall
Protect and guide you through it all ;
Good cheer to you, O friends of ours.
The human walks with the divine !
The earthly life may heavenly be
Since Jesus walked by Galilee ;
The path you tread has once been trod
By Him who is the Son of God.
Fear not the future ; trust it all
To Him who marks the sparrow's fall.
Dear friends of ours, the year is new,
God grant a happy year to you !

—Chas. M. Sheldon.

A Reform Message—Purity of Life

1. FOR what is there great need at the present time ?

“There is great necessity for a reformation among the people of God. The present state of the church leads to the inquiry, Is this a correct representation of Him who gave His life for us? Are these the followers of Christ, and the brethren of those who counted not their lives dear unto themselves? Those who come up to the Bible standard, the Bible description of Christ's followers, will be found rare indeed.”—*“Testimonies for the Church,” Vol. III, p. 474.*

2. What did God design concerning His church ?

“God designed that the light of the church should increase and grow brighter and brighter, unto the perfect day. Precious promises are made to God's people, upon condition of obedience. If, like Caleb and Joshua, you had wholly followed the Lord, He would have magnified His power in your midst. Sinners would have been converted, and backsliders reclaimed, by your influence ; and even the enemies of our faith, although they might oppose and speak against the truth, could but admit that God was with you.”—*“Testimonies for the Church,” Vol. II, pp. 124, 125.*

3. Why has the time of the message been so long ?

“God will prove His people. Jesus bears patiently with them, and does not spue them out of His mouth in a moment. Said the angel, ‘God is weighing His people.’ If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed it should. God reads the heart. Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness.”—*“Testimonies for the Church,” Vol. I, pp. 186, 187.*

4. How does God test and prove His people ?

“God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spued out of the mouth of the Lord. Said the angel, ‘God will bring His work closer and closer to test and prove every one of His people.’ Some are willing to receive one point ; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge, ‘They are joined to their idols, let them alone,’ and they pass on to their work, leaving these with their sinful traits unsub-

dued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.”—*“Testimonies for the Church,” Vol. I, pp. 187, 188.*

5. What must Christians keep in subjection ?

“If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbours to obey the laws which govern health and life, they will have the blessing of physical and mental vigour. They will have moral power to engage in the warfare against Satan ; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account.”—*“Testimonies for the Church,” Vol. IV, pp. 35, 36.*

6. Is it an easy matter to overcome wrong habits ?

“Wrong habits are not overcome by a single effort. Only through long and severe struggles is self mastered. This self-training must be taken up by the individual members of the church, and the rubbish which has accumulated around the door of the heart must be removed, ere they can serve God with singleness of purpose, adorning their profession by a well-ordered life and a godly conversation. Then, and not till then, can they teach sinners the truth, and win souls to Christ.”—*“Testimonies for the Church,” Vol. IV, p. 612.*

7. What is one of the special dangers of the last days ?

“Is there not enough taking place about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, neglected family altars, broken-up families. There is a strange abandonment of principle, a lowering of the standard of morality ; the sins are fast increasing which caused the judgments of God to be poured upon the earth in the flood and in the destruction of Sodom by fire. We are nearing the end.”—*“Testimonies for the Church,” Vol. V, p. 601.*

8. From what should God's people abstain ?

"Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon them, or is often conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labours. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his 'good should be evil spoken of.'" — *Testimonies for the Church*, Vol. V, p. 593.

9. Against what must we guard ourselves ?

"We must guard against the sins of this degenerate age. We must stand aloof from everything that savours of undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters." — *Testimonies for the Church*, Vol. V, p. 593.

10. Of what is there danger ?

"I have seen that there is danger that even the professed children of God will be corrupted. Licentiousness is binding men and women as captives. They seem to be infatuated and powerless to resist and overcome upon the point of appetite and passion. In God there is power; in Him there is strength. If they will take hold upon it, the life-giving power of Jesus will stimulate every one who has named the name of Christ. Dangers and perils surround us; and we are only safe when we feel our weakness and cling with the grasp of faith to our mighty Deliverer. It is a fearful time in which we live. We cannot cease watchfulness and prayer for a moment. Our helpless souls must rely on Jesus, our passionate Redeemer." — *Testimonies for the Church*, Vol. III, p. 473.

11. What will help us to escape these dangers ?

"God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many dangers to which we will be exposed. Satan's temptations are powerful upon the human family to lead them to indulge appetite, gratify inclination, and live a life of heedless folly. He presents attractions in a life of personal enjoyment, and in seeking to gratify the animal instinct. Licentiousness prevails to an alarming extent, and is ruining constitutions for life, and not only this, but the moral powers are sacrificed. Intemperate indulgences are reducing the vital energies of both body and mind. They place the one that is overcome upon the enemy's ground, where Satan can tempt, annoy, and finally control the will at pleasure." — *Testimonies for the Church*, Vol. III, p. 561.

12. What should we guard against in our recreations ?

"Are your recreations such as to impart moral and spiritual vigour? Will they lead to purity of thought and action? Impurity is to-day widespread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's Word forbids. Thus they sever their connection with God, and rank themselves with the pleasure lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist to-day—not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man." — *Testimonies for the Church*, Vol. V, p. 218.

13. How may we be cleansed from these sins ?

"No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent, you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ." — *Testimonies for the Church*, Vol. V, p. 218.

EDITH M. GRAHAM.

Sabbath School Workers' Training Course

(February, First Week)

The Will

"Make us desire the best things that we may live as Christ lived," prayed a young girl in the Christian Endeavour service. She prayed better than she knew, for what we are depends upon what we desire to a far greater extent than we realize. At the basis of the will, the foundation of its complex acts, lies desire.

Desire. As we attempt to develop the will along right lines we come to realize that it means persistent encouragement of the inclinations toward the good, and starving and weeding out of inclinations toward the bad. When a child is hungry he craves food; when thirsty, drink. He is driven toward gratification of the desire that he may be satisfied. If the food and drink are of the right sort every part of his physical being develops and he is a healthy, natural, growing child. The child craves companionship, active pleasure, love. He could not name these desires; they are vague. Impulse spurs him on to seek companionship and pleasure and if the result satisfies, he will seek it again in response to another impulse. If the companion and the pleasure be of the right sort natural growth and real development of this part of his nature will follow. Whenever a child feels desire for a thing, believes he can secure it, and so seeks it, a definite act of the will takes place.

As I note carefully the general trend of his appetites and impulses as seen in his actions, the desire is born in me to so train the child that the lower desire shall be ruled by the higher, until principle becomes

more and more the basis of action; I desire to so train his will that he shall grow strong enough to control. If I could do this I should give him perfect will; all I can hope to do is to get as near the ideal as possible.

As his teacher I realize that certain appetites, impulses, inclinations come to him as an inheritance and often they are against him in his struggle for self-control. I realize, too, that his home training is often merely repression of the lower or inconvenient impulses and appetites. He is controlled by another will stronger and more developed, and his own receives no training. He is a slave to another will until he rebels. If this be true, when he gets away from the home restraint, it is possible for the repressed impulses and appetites to burst forth—and a wreck follows.

As a teacher I am responsible for neither his inheritance nor his home training. I am responsible for what I do and fail to do with him while he is in my charge, and for what training it is possible for me to give him indirectly through my influence and example.

Questions for Discussion

1. What relation does desire sustain to the will ?
2. When does a definite act of the will take place ?
3. What is sometimes the result of a child's home training ?
4. What is the difference between repression and development of the will ?
5. For what part of the child's training is the teacher responsible ?
6. What may we say is the business of the teacher? Do you believe it?

(February, Second Week)

Choice. In his earlier years the child has impulses and follows them without thought of results. But as he grows older, desires conflict and he does not know what to do. The intellect begins to assert its power; reasons why he should or should not do a thing are presented in turn and he must listen to them. After thinking about it he finally decides what to do. He has then exercised the highest power of the will, that of *deliberate choice*.

If we are observant we may see our children each day making the little choices which determine character. I believe we should allow the child more and more to choose for himself. In this way we are helping to cultivate the habit of deliberate choice which, of course, children do not have, and which so many of us who are older woefully lack. It becomes the passion of the true teacher to so influence his children that the choices they make shall be right.

Resolution. But after the choice has really been made something more is necessary. One must *resolve* to stick to it, and persevere until the thing is accomplished. If a child is continually making choices which never amount to anything because he has no power of resolution and cannot hold out, we may well tremble for him. We must go to work with all earnestness to stimulate and encourage him in his resolution until he feels the satisfaction which comes when a thing is really done.

If there is a long wait between the time when a child resolves to do a thing and the time when he can begin to carry out the resolution, it is very much harder. The test of strength of a resolution is determined

by the length of time one can persevere in it. If only we could persevere in all the resolutions made to do and be, how much better off the world would be to-day! As we realize it we begin to note very carefully the choices made by our children, especially as the time approaches when they are ready to decide to be Christians. After the child has given expression to this resolution is *the most critical time in his religious experience*. It is at this time, when the child needs help most, that he is so often neglected. Often parents oppose his wish to unite with the church at fourteen or sixteen and he is told to wait until he is older. The result usually is that the resolution weakens and dies out. If the child had been allowed to unite with the church and then given some part in its work that he might carry out his resolution to do good, a constant and natural growth would result.

One of the most important things for us as teachers to decide is the method we shall follow with our children during the critical years when they are making their choices and resolutions. No one can do this for us. It is a problem we must meet ourselves and solve for our own children under conditions which exist in our own schools. It must be met and it can be solved.

A Thought for the Week. Christ desired above all else to do the will of His Father. The purity, unselfishness and heroism of His life were the result. In proportion as that desire governs our lives shall we be able to live as He lived.—“*Talks with the Training Class.*”

Questions for Discussion

1. What is the highest function of the will?
2. Discuss the statement, “We should allow the child more and more to choose for himself.”
3. After choice has been made what more is necessary?
4. What is the most critical time in a child's experience? Why?
5. What is one of the most important things for us as teachers to decide?
6. Give in your own words the thought for the week?

True to Principle

IN a letter written September 5, Pastor Fletcher gives the following interesting account of a young man in Burma, who gives promise of becoming a useful worker:

Speaking of the development of our native workers here in Burma I am reminded of one young man whom we are thinking of advising to go to Loma Linda to take the medical course. He is of Burmese parentage on both sides, has an excellent education, having secured the degree of Bachelor of Science at one of the universities out here, and has been very staunch for years in holding on to the truth.

He was taking a course in engineering in Calcutta, but not long ago reached a part of the course in which Sabbath leave was refused, and he immediately decided to give up the course rather than to compromise with the truth. On his return to Burma he was offered a position in government service at Rs 500. a month, but refused this also because he could not get the Sabbath off. He is now working in the customs at Rs 200. a month.

While at college it seems he excelled at sports as well as at his studies, and secured

the championship in tennis. Recently here in Rangoon there was to be a tennis tournament under the governor's patronage, and they were particularly anxious for this young Burman to play, but the event was fixed to come off on the Sabbath. He declined to play on that day, and the promoters wrote urging him to do so, as to change the date of the event would disappoint two thousand people. He said he was sorry to disappoint any one, but would not play on the Sabbath. The result was that the event was postponed and was fixed for a Tuesday. Brother Lowry tells me that the governor was heard to say to some of his friends while the young man was playing, “We had to put off this tournament because that young man would not play on Saturday.”

It seems strange to us, of course, to think of an Adventist taking part in sports to such an extent as that, and we cannot look on it as the right and best thing, but what pleases me is that our young Burmese friend is not puffed up at his success either in studies or sports or flattered by worldly prospects, and that he never falters in placing the worship and service of God first in his life. So far as the sports are concerned you know that the situation in India is a little different from that in the homeland, as the general attitude toward physical work among the Indians would result in their having no exercise unless they engaged in games of some kind. That is among the college student class. And this young man having been in college and rather separated from our people for years, except for the Sabbath services has not our view of the world as he would have had with closer association with our workers. However, he has shown himself very conscientious in regard to his convictions, and we are thinking seriously of advising him to go to Loma Linda with a view to returning to Burma to open up sanitarium work here.

The United States Government has required the colleges to dispense with vacations and crowd the four years' course into three years, and as our Burman brother has done more than the necessary preparatory work, that would mean he would not have to be away in America so very long. And if the Lord should permit time to last a little longer there would be a wonderful opportunity for our medical work in Burma.

Report of the Japan-Chosen-Manchurian Union Conference

THE first general meeting of the Japan-Chosen-Manchurian Union Conference was held in Tokyo, October 11-19, 1918; and it was with a feeling of great thankfulness to God that we listened to reports which showed how wonderfully God has wrought in these lands, and how the truth of God and the gospel of the kingdom is winning its way into the hearts of men in these countries.

Most of our foreign workers were present and both Chosen and Japan were well represented by a delegation of Korean and Japanese workers. As the Japan Conference was held at the same time we had a large attendance of our Japanese brethren present. This being the first general meeting of this Union there was much important business to transact, but our committee meetings as well as the sessions of the conference were throughout marked by an earnest spirit of co-operation which greatly facilitated the business of the conference and which gives

promise of success in our united efforts in this work before us.

As indicated by the name, this Union Conference consists of the Japan Conference, the Chosen Conference, and the Manchurian mission, with Formosa as a Union Conference mission field. This constitutes an extensive territory with a total population of nearly one hundred million, of which over sixty million are in Japan, fifteen million in Korea, and over twenty million in Manchuria.

Our Union in some respects presents peculiar and difficult problems not found in other fields. We have in our territory three vast countries, each a distinct nationality with its own language and customs. Nevertheless we trust that the union of our work in these countries will be effective and a means of bringing about a co-operation that will tend to strengthen the cause in every part of our field, so that with the guidance and blessing of God we may by earnest united efforts rapidly build up a constituency of believers consecrated to the service of God who will do their part faithfully to support and carry forward the work in these lands.

According to reports rendered to June 30, 1918, we have in the Japan Conference 333 believers, in the Chosen Conference 915, and in the Manchurian mission 85, making a total of 1,333 baptized believers in the Japan-Chosen-Manchurian Union Conference.

To carry forward the work we have eight foreign ordained ministers and nine licentiates, five native ordained ministers, fifty-two licentiates, and one foreign Bible woman and eleven native Bible women. We have also during the five quarters covered by our general report had an average of forty-five colporteurs working in the field.

During the past year we have held four workers' institutes, which have all been well attended. We are greatly indebted to the General Conference executive officers for sending to us the best help they could give for ministerial institute work. And also to Professor Prescott for the earnest, untiring effort with which he has devoted himself to this work; and above all things do we give thanks to God for the blessed results we have seen in these meetings, and which we trust will be but the beginning of a more earnest, a more deeply consecrated ministry, and of a great ingathering of souls to the glory of God.

Considering the large and difficult territory and the comparatively small constituency of this Union Conference, we have cause to feel thankful for what has been accomplished by our publishing work. During the fifteen months since the organization of the Conference, 129,140 single copies of our periodicals have been sold. During the same period 14,659 subscriptions have been reported, 10,467 books have been sold, and 77,188 tracts distributed. The total value of the literature sales amount to \$12,915.

This report is most encouraging and is an evidence of what may be accomplished as this special work is extended and more fully organized. With this in view we have during this meeting taken steps which will result in improving the facilities for the production of literature, and thus to increase the efficiency of the work in this most important department.

We have only one school operating in this Union at the present time, and there is much work before us in this all important department. Nevertheless we are glad that

a foundation has been laid for this work, which we believe will make it a strength to the cause, and establish the confidence of our people in our efforts to make the educational work the means of establishing our young people in the message, and of preparing them for active service for God and for life's duties and responsibilities.

The Soonan school was established with a view to carry out God's plan for our educational work, and we are glad to note that during the past year advance steps have been taken which we believe will materially increase the efficiency of the school and make the industrial department a means of profit to the institution. Attention has also been given to the church school work in Japan and Chosen, as well as in Manchuria, and we hope in the near future to materially strengthen and extend this important work.

As regards the medical work we believe the time has come to fully organize this department and make it generally helpful to our evangelic work. The dispensary established in Soonan is demonstrating what may be accomplished where consecrated soul-winning efforts are combined with the work of healing the sick.

In Japan the Kobe Sanitarium, which is a private institution, has brought the sanitarium workers into touch with prominent people, who otherwise would not have known anything about our work. In Yokohama and Tokyo, Brother and Sister Herboltzheim have worked, giving treatments, and in their associations with the people made the truth favourably known to many. Doctor Tatsuguchi's work in Hiroshima has also been the means of bringing him into touch with people who have been genuinely interested in the message, and some have been won for the truth.

There is, however, a definite need to make this work more than ever a direct agency for bringing the message of salvation to men and women, so as to secure definite results in souls being won for the kingdom. To this end we shall endeavour to develop this work, and provide such help as will make it the right hand of the message in this field, to open the way to the homes and hearts of men and women, that they may know that God, who gives men skill to heal the body, is Himself the great physician who brings life and health to the souls of men.

We have in this Union twenty-eight organized churches and thirty-seven companies. And while we realize that there is still a great work to be done for our church members to strengthen our people in the message, and to enlist all in active service for God, we have cause to feel thankful for what has been done by our Home Missions and Missionary Volunteer Departments throughout the field. The tracts and periodicals that have been circulated give evidence of an activity which we hope to see increased and strengthened, so that every believer will be found an earnest, active worker and a soul-winner in the cause of God.

There is also in this Union 103 organized Sabbath schools, with a total membership of 2,059, and an average attendance of 1,575, which compares most favourably with the total church membership in the Union. The donations during the period covered by this report amount to \$1,855.81 for the regular Sabbath school offerings, and \$660.95 for the thirteenth Sabbath offerings, which make the total offering for Sabbath schools \$2,516.76.

We are thankful for this and encouraged to believe that we shall see progress in this

important work, and that our Sabbath schools will be more than ever made a strong soul-winning agency, and a means of establishing believers in the faith of Jesus.

The income from the field in tithes is \$7,862.43, and from offerings \$730.40, making the total income to our conferences and mission field from local sources \$8,592.83. As the financial returns from our churches is a fair indication of the spiritual condition of God's people we have surely cause to feel thankful that many recognize very fully the sacredness of the tenth which God has declared holy, as well as the privilege of praising God by our freewill offerings.

The awakening of the heathen spoken of by the prophet Joel is making itself felt throughout these densely populated countries. It is seen in the great changes that have taken place in the political and industrial as well as in the religious and social life in these lands.

It is but little more than sixty years ago since Japan was awakened from her long seclusion to welcome the light of Christianity and modern civilization; and in this brief space of time since the arrival in Japanese waters of the American fleet, Japan has made more rapid advances than any other nation in the world. But while phenomenal progress has been made in mastering and establishing new industries and in building up great commercial enterprises, as well as in political reforms, the most marked change is making itself felt in the moral and religious life of the nation, thus demonstrating that the moulding force in all this progress is the power of the gospel of Christ.

Chosen is the land of suffering and service. For centuries it was the land of oppression, but Japanese rule in Korea has proved a material help to the country. Railways have been constructed. Improved methods of farming have been introduced, and in many instances improved tools as well as superior seeds and plants have been supplied to farmers. Experimental farms have been established and a thoroughly efficient educational system has been organized. All this, with peace and security guaranteed so that every man has the assurance that he can retain undisturbed the rewards of his industry, will tend to improve very materially the condition of the people.

Japan is also exerting a great influence in Manchuria, and marked improvements are seen wherever Japanese settlements are found. For generations Manchuria, like all other provinces in China, has suffered through being under a government actuated by motives of selfishness rather than of service. And while the outlook is promising, the work of reaching these people is nevertheless a stupendous task which calls for the prayers and substantial help of believers in the homelands, and for the whole-hearted Christian service and sacrifice on the part of those who have been called to the blessed privilege of carrying the light of truth to the people in Manchuria.

We fully believe that in all these reforms God is overruling for the good of His cause; but while these changes are providing material help for the people we realize that they also bring a greater responsibility to the followers of Christ and constitute a call for sacrifice and service in order that the fullest advantage may be taken of this opportunity for extending the triumphs of the cross, and make known the power of full and free salvation to the millions living in the darkness of paganism and devil-worship. Our hope and confidence is in God and we trust that the year before us will be

marked by a rapid progress in the work, and by a large ingathering of souls for the glory of God.

J. M. JOHANSON.

With the Auburn Young People

TWO or three weeks ago I visited the Auburn Missionary Volunteer Society. Being early I was invited into the prayer and committee meeting. I was glad to note the careful planning for the meetings several weeks in advance. Arrangements were also made to visit one of the benevolent institutions each week. The meeting closed with an earnest prayer that God would bless the young people, and particularly the service which was to follow.

Two young men had been asked to conduct it, and promptly at the appointed time they announced the opening hymn of praise to God, which was followed by two or three prayers.

The reports of labour showed that most of the members had been engaged in some service of love during the preceding week.

One of the young people conducted the review of the doctrinal text for the day, and it was encouraging to note that even the children had learned it faithfully. Very few mistakes were made. We hope soon that every member of the society will be able to take part in this little helpful exercise from God's Word.

At the close of the second hymn the children accompanied Sister Gilson to the schoolroom where they spent an intensely interesting time with "Martin of Mansfield." As I looked at the eager upturned faces of twenty children, ranging in age from about five to twelve years, and heard the really intelligent answers given, I realized that with a bright, consecrated leader to guide the children in their study, the Junior Reading Course may be made both interesting and helpful to the younger members.

I returned to the other room to find twelve of the older young people and a few adults studying "Great Controversy" with their leader. The Advanced Reading Course study had run behind, so a few months ago it was decided to make a special effort to revive the interest. It was felt that the truths contained in this book were too important for our young people to miss, and extra time has since been given to it. The results show that the change was not a mistake. The young people are now taking it in turns to conduct the study and it is proving a means of blessing.

I enjoyed every moment of the hour spent with this society, and thanked God for the very marked improvement I saw in everything connected with it.

One of their number is planning to enter the canvassing work with a view to connecting with the college next year. He will be missed by the society, but the prayers of his companions will follow him as he endeavors to get a training for a still wider field of usefulness.

May God continue to bless the Auburn Missionary Volunteer Society, and make it a training ground for workers.

A. S. HIGGINS,
N.S.W. Missionary Volunteer Secretary.

"No effort prompted by love to the Saviour is vain, however much it may fail to accomplish the result desired."

Stanmore Missionary Volunteers

ABOUT one mile from the Lidcombe Railway Station, New South Wales, on the rise of a hill, is situated the Old Men's Home, and to this institution some of our young people have been faithfully paying their weekly visits for the past twelve months. The authorities have been kind enough to grant them the use of the hall in which to hold a meeting every Sunday afternoon for one hour, and in this way they have been enabled to bring before many of the inmates the glorious truths of the third angel's message. It has been most encouraging to notice the interest taken in the meetings, and just a week or so ago, in course of conversation with the caretaker, we found that more attended our meeting than those of the other denominations with the exception of the Roman Catholic.

We wished all the readers of the RECORD could have been with us at our meeting on Sunday afternoon December 22; but as this was impossible we thought we would like to just tell you a little about it. As our little band of Volunteers stepped out of the train at the railway station, and began their journey toward "The Home" on the hill, it could be seen by their smiling faces, hymn books, and violins which they carried, that it was their intention to make others happy. On our arrival at the hall we found our usual bell-ringer was missing from his post, but that he had made arrangements with a friend who was just as anxious to perform the duty. It was not long after the bell had pealed forth, that the seats were well filled with an appreciative audience.

"Onward Christian Soldiers" was the opening hymn which both old and young joined heartily in singing. Then Brother Gordon Brandstater, who was visiting from Marrickville, asked God's blessing on the meeting. Several musical items were rendered, and then to make a little variation in the programme Brother Norman Jeffes gave an encouraging talk on the "Possibilities of the New Year," and this was followed by two suitable recitations, one of them being rendered by Brother Roy Brandstater, whom we were pleased to have with us from Avondale.

The last item on the programme, but by no means the least interesting, was the handing out of the Morning Watch Calendar for 1919 to all present, with a New Year's greeting from the Stanmore Missionary Volunteers. The Calendars were donated by some of the church members, and could they have seen the smiling faces as the little booklets were received, and could they have heard the hearty "Thank you" and "God bless you," at the close of the meeting as these old folk came forward one by one to shake hands, as a token of their appreciation, we feel sure they would have felt fully repaid for what they had done.

We believe that in this institution God has some who are honest in heart, and that when all our missionary endeavours on this earth are finished and we are called to dwell in those heavenly mansions, that some will greet us from Lidcombe as a result of our young people's work in that place.

C. PETERSON.

A Visit to Murwillumbah

FOR the benefit of many of our readers who may not be well acquainted with the geography of New South Wales, it will, perhaps, be in place to state just where the thriving town of Murwillumbah is situated.

Just near the boundary between Queensland and New South Wales there is a very fine river called the Tweed. About twenty miles above the mouth of this river the town of Murwillumbah is situated. The river being navigable for some considerable distance for steamships of light draught, there is a considerable amount of traffic up and down the stream. Timber, dairy produce, maize, sugar cane, and bananas are the chief products of this district. The soil is exceedingly fertile and the rainfall usually ample, and on occasion, much more than is desirable. The whole of the Tweed district exhibits an air of prosperity.

Whilst sailing on the placid waters of the Tweed, amidst fine patches of cultivation alternated with the dense jungle of the primitive bush in all its primeval beauty,—the picturesqueness of the scene being enhanced by a magnificent background of towering mountain peaks,—I was forcefully reminded of the words of the prophet Isaiah, when in a burst of poetic ecstasy he said: "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Notwithstanding all its natural advantages, however, the Tweed district is hampered with a very grave disability, namely, its inaccessibility from the great centres of population. To reach Murwillumbah from Sydney entails considerable unnecessary travelling and changing. One may take a steamer to Byron Bay, as I did, and then catch a train from there to his destination; or he may take train to Tenterfield, then a motor ride of between eighty and ninety miles to Casino, then by train to Murwillumbah; or he may go to Brisbane, then take the train to Tweed Heads, and from thence complete his journey in a river steamer. In any case it is impossible to reach Murwillumbah without making two or three stages of the journey, and which ever way one decides to take, he must allow two days each way for the trip.

However, these difficulties will doubtless be removed to a great extent when the north coast railway is completed. Then we should be able to reach Murwillumbah by rail from Sydney over night.

It is not the object of the writer, however, to dilate upon this phase of the question. There is something else concerning Murwillumbah which will interest our readers much more, and that is the progress which the message is making in that district.

About a year ago Brethren B. Cormack and J. Crammond were sent by the Queensland Conference to open up a tent mission in that town. Much opposition of course was raised against their work by the ministers of other denominations; but, notwithstanding this, their efforts have been richly rewarded. For several months past these young men have had the assistance of Nurse Markey, late of the Sydney Sanitarium, and her medical skill has been highly valued by many of the residents to whom she has ministered.

A Sabbath school of seventy members has been organized, and as soon as arrangements can be made a church will also be organized and a suitable building erected. Already a building committee has been appointed and a system of collecting donations has been instituted for the purpose of securing a piece of land and erecting a house of worship thereon.

I had the privilege of visiting many of the new converts in their homes and I found them rejoicing in the truth. Opportunity was also given me to deliver two

lectures in a large hall in the centre of the town during my short stay.

The conditions through which the world is passing at the present time furnish strong evidence that the judgments of God are abroad in the earth, and that prophecy is fast fulfilling. Men's hearts are failing them for fear, and they are therefore more ready to listen to the preaching of God's Word which is the only thing which can give them light upon the perplexing circumstances of these last days. The harvest truly is great but the labourers are few. Remember, therefore, not only the workers at Murwillumbah, who are meeting with much encouragement in the work, but remember at the throne of grace also all those who are toiling earnestly to present the message of truth to the people.

A. W. ANDERSON.

News from Geelong

AT the close of the Victorian camp-meeting held in February, 1917, the writer and wife, also Brother and Sister Maurice Smith, were appointed to labour in Geelong. Former labourers have furnished the RECORD family with a description of this city, therefore this report will be confined to the telling of what God has wrought through the preaching and teaching of His Word since our arrival.

In all, three public efforts and two series of cottage meetings have been conducted. Two of these, including the one which is now in operation in the church, and one cottage meeting were confined to the town. The others were held in the country nine miles and twenty-two miles out respectively.

In October of the same year, soon after commencing the meetings at Anakie, Brother and Sister Smith left us, having been called to the Queensland Conference. Shortly after their departure Sister Cozens joined us and remained until the close of last year. Since then we have laboured alone, and yet not alone for God has been with us, and we have had the co-operation of the church members who have stood nobly by the work, helping both by prayer and personal service.

To our united labours the Lord has been pleased to add His blessing, and as a result we have had the joy of seeing twenty-eight souls accept the message. Of this number, sixteen have been baptized and received into church fellowship; the remainder we hope soon to see take this important step.

At Anakie we have organized a Sabbath school consisting of thirty-five members. About half of these are children, some of whose parents are not of our faith. Judging from their liberal offerings, which up to the present have averaged fifteen shillings and eightpence weekly, the members of this school love the message, and as a result are growing in grace. Some have remarked that they look forward to the Sabbath school with much pleasure all the week.

Two of the new Sabbath-keepers, a young man and woman, have completed their first year in training for the work at Avondale. Both speak approvingly of their experiences at the college and express a determination to return and complete their course, God willing. We hope others will be led to emulate their example.

Sabbath, December 14, will long be remembered by the believers here, and the scenes of that day will hang in memory's hall as one of the most pleasant pictures in our pilgrimage journey. Pastor Westerman was with us, and at 10 a.m. held a short

service in the church, speaking on the pillars of our faith and the privileges and responsibilities of church membership. At the close of the meeting we all proceeded to the place chosen for the baptism, which is situated on the western side of Corio Bay. The exact spot is the Western Baths, which were kindly lent to us for the occasion by the lessee who is a Roman Catholic. The weather was ideal. Perfect order was maintained by the one in charge and no one was permitted to use the baths until the service was over. A holy solemnity pervaded the place; hearts were touched and eyes moistened with tears as the candidates, fourteen in number, publicly declared for Christ. Outsiders remarked that it was a solemn service, and such was the nature of the report which appeared next morning in the local papers.

In the afternoon we again assembled in the church and another very impressive and touching service was held. The new believers, fifteen in number, and two who requested a transfer from another company, were received into the church. The president as a representative of the conference, and the two local elders on behalf of the church, extended to these brethren the right hand of fellowship, giving them a hearty welcome into the fold of Christ. On resuming his place on the rostrum Pastor Westerman remarked, "The last time I was here you had this building dedicated, and now it is being filled." At his suggestion the appropriate hymn was sung, "To God Be the Glory, Great Things He Hath Done." The ordinances of the Lord's house were then celebrated, which proved a great blessing to all present.

We thank God for the privilege of being co-workers with the Saviour in this closing message, also for the tender watchcare that He has had over us and the work. Brethren, pray for the progress of the message in this city.

A. W. AND T. M. KENT.

The Awakening in Fiji

TWENTY-TWO years of seed-sowing have passed away since our work began in Fiji. The recurring years have not been without their fruitage, although at times the harvest seemed small for all the labour bestowed. After years of toil a few hundred souls were won to the message, and great transformations were seen in lives only slightly removed from cannibalism. Some who have never been influenced by the gospel before were drawn to the Lord through the light of the last message, and after years of trials and temptations, still stand firm for the truth. There are as few apostasies among our Fijian brethren who received the truth in those early days as can be found among others in any part of the world, so far as we can judge. It is also a cause of rejoicing that so many of the young people of our Sabbath-keeping parents follow in the footsteps of their elders. Disease amongst a weakening race has made its ravages, and taken some of our best.

The Recent Awakening

The South Seas furnish a number of illustrations of spiritual revivals or quickenings, where waves of spiritual grace seemed to pass over whole islands, during which many hundreds and thousands turned to God and His truth. This was true in Tahiti in 1815, 1816; in islands under John Williams, 1819-39; Hawaiian Islands,

1822-26; Hilo and Puna, 1835-39; Fiji, 1844-50; Aniwa under J. G. Paton, 1867-69.

During recent months many among the mountain tribes of Viti Levu, Fiji, have turned in a very remarkable way to the message. Years of seed-sowing by means of sermons, visits, papers, tracts, and books, have in many cases had their influence, and then there have been other contributing factors. Recently a Fijian of considerable influence, who passed as more or less of a prophet, taught that Germany was about to be triumphant, and that as Great Britain was on the point of defeat, it was now time to cast off the yoke of taxation, etc., to Great Britain and obey no further orders from her officials. The movement was semi-religious, and one of the religious teachings was that the seventh day is the Sabbath, although the would-be prophet warned the people against Seventh-day Adventists, and to distinguish the new movement from our work, his was called "The Eight." A number of Fijians were tricked by the absurdities of this man, and found themselves behind iron bars. But many who spurned the absurdities of the movement were awakened to study the Sabbath question. It sometimes happens that the enemy oversteps the bounds. Paul tells us that Christ is sometimes preached of envy, strife, and contention, as well as of good will. "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I do therein rejoice, yea, and will rejoice." Phil. 1: 15-18. And so in Fiji, if God has made the wrath and deceptions of man to praise Him, let us rejoice.

Hundreds Decide

Hundreds living in the mountains of Fiji, along the two or three beautiful little rivers that flow into the Rewa, the main river of Fiji, have turned to the truth of God, and immediately called for teachers to instruct them.

Why this Abrupt Change?

This often came to the writer's mind as he found town after town in great agitation over the message. Hundreds had most definitely decided to cast in their lot with God's remnant people. In most cases it seems a work of grace. Perhaps a little speech made to us by a chief, Ratu Esala, of Naibita, which we took down as he spoke, will answer the question. He said substantially as follows:

"Since we turned to the true religion many have tried to frighten us, saying we would be cast into prison on suspicion of being connected with a false prophet's movement. Let it be known we are no follower of a false prophet. We are following the Word, and are not opposed to government, and if falsely charged and cast into prison we shall go, knowing that Paul and Peter and others were also falsely charged and imprisoned, and we shall follow their example. It may be asked why we accept this faith now and not before? This is God's time. His Word has come to us, and we have been awakened. We have not connected with this message through coercion or through any bad feelings toward our former church. Light from on high has shone upon us. And in coming into this faith we come for all there is in it. We come for cleansing. We cast away the old life. We cast away our tobacco, our grog, and our unclean food; and we intend to stand steadfast to the truth of God."

Standing Alone

Some of these men have stood alone for months amidst ridicule, cajolery, harshness, pleadings and persecution. We cannot understand the movement only that God is in it, and while there will of course be a percentage of chaff and dross, there will remain the wheat and the gold. A mother and daughter accepted the faith in a little town, and were accused of belonging to a seditious movement. When taken before the authorities both gave intelligent reasons for following their new-found faith, and it was soon found they were unjustly accused and were set free. They rejoice to have suffered for the name of their Master. Many weaker in the faith have been deterred by fear from taking their stand.

A Large Number Baptized

On the Wainibuka River a large number have been baptized. Here the Fijians seem more forward, being a better instructed class than the natives further inland. Some of our best Fijian evangelists have been with them for some time, giving them instruction. On our tour eighty-four were baptized on this river. Farther inland there were additional requests, but it was thought best to wait awhile before administering baptism.

Some Very Old Men

Among those who have taken their stand are a number of the oldest men of the districts—old town fathers whose memories reach back to heathen days in these mountain regions. Some could tell us of awful tales of cannibalism and cruel tribal wars. Some of these old men were prominent leaders in their day, and are still highly respected by their people, and bear certain titles of honour.

How We Tell Ages

No birth records were kept in early days, so these old men have no idea of their ages. A man of seventy when asked his age is likely to tell you he thinks he must be twenty-five. From a long acquaintance with Fijians I have learned that distances, in miles, and ages in years are very vague indeed. But there are a few well-remembered events in Fijian history which help us to measure the ages of the old men. One event is the great plague of measles that swept off 40,000 of the population of these fair islands. This took place in 1875. Old men will tell you they were married at the time and had a child or two. In this way we can approximate ages. Another event was the death by cannibalism of Mr. Baker, a Wesleyan missionary, which took place in this mountain district in the year 1867. Some of these old men were boys then and one old Sabbath-keeper was a married man with children. He would therefore be between seventy and eighty years of age. He was active during those early days in helping to establish the gospel among his people, most of whom were in gross darkness. He is the father of the government *buli* or chief. We rejoice to see these old men turn so decidedly to the message.

Wonderful Transformations

God is doing a work of grace upon the hearts of many of these natives. It is of course true that many have known much in former years of gospel truth and there have been many remarkable lives among these people in illustration of what God has done. But in recent years there has been

much formality and great departures from Bible principles. To accept of God's last message means a radical change. But the message of the Lord's soon coming leads men to purify their hearts. Truth has sanctifying power. Fijian men and women have given up their tobacco, native grog, and unclean foods. This means much, and indicates a real work of grace. At a number of villages our second meeting frequently developed into a revival when numbers gave their hearts to God.

The Town of Nubutautau

This was the farthest point we reached on our journey, a town notorious in the mission history of Fiji. Here Mr. Baker met his sad end in 1867. Mr. Baker made a visit to this district from the coast, and after meeting at the first with apparent favour, was afterward killed by Wawabalavu, who was the chief of this district at that time. A rude monument of stones marks the spot where he fell, and nearby is a great precipice over which he was thrown near to the river, and from which point the body was carried up the river a few miles where, upon a large flat rock by the rushing waters, he was quartered and cast into a native oven. And here the gruesome meal was served. Ratu Wiliame Wawabalavu, the grandson of that old cannibal chief, is the reigning government *buli*, or chief, in charge of a district of six villages. Nubutautau is the head town. From Ratu Wiliame's house can be seen a little way off the spot where half a century ago the grandfather committed the foul deed.

A Great Change

Nubutautau is a pretty mountain village of a hundred inhabitants, and with one or two exceptions, all are nominal Sabbath-keepers. Ratu Wiliame, the chief, is a very enlightened man, and a very ardent advocate of present truth. He is not only the leading man of the district, but also a pillar in the church of God. He is called *tui*, or king, by his people. Thus "the Gentiles come to Thy light and kings to the brightness of Thy rising." Let us praise God that His strong arm is recovering His remnant from every land.

J. E. FULTON.

Obituaries

COLLET.—Died of heart failure on November 19, at Petone, North Island, New Zealand, Ruth Eliza, the beloved and faithful wife of Brother Charles Samuel Collett, Brother and Sister Collett accepted present truth five years ago through the faithful labours of Sister Harker, and have been consistent and loyal members of the Petone Church ever since. Sister Collett has been connected with the Red Cross movement since the war broke out, and was lady superintendent of the Petone Branch of the St. John's Ambulance Brigade, and during the influenza epidemic spent her meagre strength in tending the many cases calling for her skill and help; but the strain proved too much for her weakened heart, and she quietly passed away in the fifty-second year of her age. Our sister had no fear of death. She loved her Saviour, and sought to show her Christianity by her works. She died in harness, and with a glorious hope of a blessed awakening, when the Life-giver shall find His own. She leaves an invalid husband and one daughter to mourn the loss of a faithful wife and mother, and the Petone Church a sister and friend.

W. G. BRITAIN.

MEADOWS.—On the morning of October 11, 1918, Sister Annie Meadows peacefully passed to her rest. Sister Meadows was born in Aintree, England, December 10, 1824, and her home was often visited by the late Dr. Adam Clark. In 1852, with friends she arrived in Victoria, in which state she has since lived with the exception of a short visit to New Zealand. The first camp-meeting held in Australia, twenty-four years ago, was the means of bringing the light of the Sabbath to her, which she readily grasped. This precious truth was very dear to our late sister, and her constant cry upon meeting with us was, "Oh! that I might live to see Jesus come." The Lord has willed otherwise, and though now so cold and silent, her works do follow her. Until six months prior to her death, our aged sister distributed weekly twenty-seven copies of the *Signs of the Times*, besides selling our smaller books. The Ballarat Church, of which Sister Meadows was an attendant, feels her loss, but they take comfort in the Word of truth, and look for the time soon to come when the earth shall cast forth her dead and the King of a better country shall take His people home.

ERNEST CHAPMAN.

KING.—Died after a short and painful illness at his home, Thorndon Quay, Wellington, on November 21, Robert Henry King in the forty-third year of his age, of pneumonia supervening on an attack of influenza. The truth was brought to their home by Brother David Jackson, one of our faithful canvassers, who subsequently introduced Brother A. L. King to the home. At the time of his death Brother King was arranging his affairs preparatory to going forward in baptism and thus follow the example of his wife who had already connected herself with the church. We laid him to rest in the Karori Cemetery with a feeling of confidence that he had made his decision for Christ and had determined to be loyal and obedient to the commands of his God. He leaves a wife and three little girls to mourn the loss of a loving husband and father, until the day break and the shadows flee away.

W. G. BRITAIN.

KETT.—After a pilgrimage of seventy-seven years, Sister Sarah Ann Kett passed to her rest November 1, 1918. Our late sister embraced present truth as a result of reading *The Bible Echo* and joined the Ballarat church when baptized by Pastor G. B. Starr about seventeen years ago. Because of infirmity Sister Kett was not able to attend the church very much during her last years, but she died with a firm trust in the Christ of Calvary. Two daughters and a son, not of our faith, mourn the loss of the sleeping mother, and to these were expressed words of comfort, and the beautiful hope of eternal life, where death and sickness shall never enter. We laid her to rest in the Ballarat New Cemetery, there to await the call of the One who said, "I am the resurrection and the life."

E. CHAPMAN.

LANGDON.—Died December 2, 1918, at East Camberwell, Melbourne, Sister Caroline Langdon, after eight weary months of patient suffering. Born in England she came to Australia at the age of six weeks. Fourteen years ago she accepted the third angel's message through reading matter left

week by week at her home. During the years she was a faithful follower of her precious Saviour. Six daughters and two sons are left to mourn their sad loss. We laid her to rest in the Melbourne General Cemetery until that glad day when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

J. H. WOODS.

JAMES.—Harold Arthur James was born April 26, 1901, in St. Helena, California, and died August 10, 1918, as the result of an accident while riding a motor cycle. His parents, Iram and Christina James, came from Avondale, Australia, in January, 1901, at the request of Sister E. G. White, to take charge of the Elmshaven farm. Harold was a regular attendant at the Sanitarium church school, and when thirteen years of age was baptized by Pastor D. E. Robinson and joined the St. Helena Church.

W. C. WHITE.

PEACOCK.—In her seventy-second year, Sister Jane Peacock passed peacefully to rest on December 9, at her daughter's home in Harris Park, Parramatta, New South Wales. Our sister learned the present truth in Concord about two years ago, but had been long in the service of Christ. With confidence in the unfulfilling promises of God we laid her away in the Rookwood Cemetery to await the Master's call, "Awake and sing, ye that dwell in the dust." Two married daughters sorrow; but in hope, assured of their mother's acceptance with the Lord.

L. J. IMRIE.

From Our Pioneer Worker in the Philippines

WEEKS pass by so rapidly into months that one is surprised by the end of the year approaching so rapidly upon its beginning.

It is some months since I returned from Bagino where we had the privilege of spending our first vacation, though during this period I was the instrument in disposing of £60 worth of books in Spanish and Tagalog. Since that time—June, my efforts to circulate "Great Controversy" in the city have been blessed by a total of almost 300. In addition, my report for medical books was over £100. These are all Spanish publications.

Of recent weeks among our visitors in Manila have been typhoid, pneumonia, small-pox, cholera, dysentery, and influenza.

We have a number of delegates at large here to assist in the conference meetings which are about to commence, so that it scarcely seems like a foreign field.

Home-going boats have recently given us the privilege of meeting some familiar workers, while en-route to and from the Eastern field, unfortunately the latter predominating.

R. A. CALDWELL.

North New Zealand Conference

THE North New Zealand camp and conference meeting will be held in the Palmerston North Show Grounds, January 1 to 13, 1919.

A hearty invitation is extended. "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

W. H. PASCOE.

Australasian Record

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DURING the month of April a vote is to be taken in the Dominion of New Zealand on the question of Prohibition, a bare majority vote carrying. Our people are preparing for the conflict and are planning for a vigorous campaign.

PASTOR FULTON reached Wahroonga from Fiji on December 24, having been detained in quarantine eleven days after his arrival in Sydney on the *Atua*. We know that his good report on another page, telling of the great interest and many accessions to the faith in Fiji, will cheer the hearts of our readers.

BROTHER GLOCKLER has been appointed secretary and treasurer of the New South Wales Conference, Brother C. Rosendahl finding it impossible to accept the position. Brother Glockler has been acting as manager of the Sydney Café, and is known to many of our people who wish him every success in the new work to which he has been called.

BROTHER Roy Lane and Sister Ruth Hare were united in marriage in the Avondale church by Pastor Watson on Tuesday, December 3. Both Brother and Sister Lane are graduates from the Australasian Missionary College, and are under appointment to school work at Buresala, Fiji. As they give their lives in consecrated service to the work in the mission fields, may they be richly blessed.

ON Christmas Day Pastor Spicer returned from his tour to Tasmania, Victoria, South Australia, and Western Australia, having attended general meetings in all these conferences. Our brethren in the various centres where these meetings were conducted tell of rich blessings received. Early in January Pastor Spicer is to proceed to Queensland for a general meeting appointed in Brisbane.

WITH this number the RECORD enters upon its twenty-third volume, having first appeared as an eight-page monthly in 1898. During the first year of its publication it was printed by the Echo Publishing Company at North Fitzroy, Melbourne, the Union Conference then having its headquarters in Victoria. With our growing membership the circulation of the paper has increased, and is considerably larger now than at any time in its past history. In our next issue we expect to give a report of the present circulation.

WRITING from Auckland on December 10, Pastor Pascoe, who is appointed to the presidency of the Queensland Conference, says: "We are preparing to leave Auckland for Palmerston North on the 17th inst., attending a ministerial institute there. As soon as the restrictions to travel are removed we shall seize the first opportunity of leaving for Sydney via Wellington. We are glad to report that the pestilence is now abating, and that the Lord has preserved His people in a marvellous manner."

EN route from Tasmania to Northern Queensland, Pastor White and family spent a little time at Wahroonga, proceeding on their way December 24. Pastor White has been appointed superintendent of the new mission field known as the North Queensland Papua Mission. Charters Towers has been selected as the headquarters of the mission, and mail should be addressed to Brother White in care of the Post Office, Charters Towers, until more definite information can be given.

The Plague in Africa

OUR people in Australasia will no doubt have read in the papers of the terrible plague scourge called "Spanish Influenza," which is now sweeping over South Africa and carrying thousands of the inhabitants off to untimely graves.

Among the white people, those in the prime of life are the chief sufferers; those whose ages ranged from twenty to forty years. Many who were apparently the most healthy people in this town are now in their graves. Old people and children escape with a light attack as a rule. From reports received it seems that our own people so far have been almost entirely free from the disease.

Though busy attending and helping others my wife and myself and Pastor Farr, who is with us, up to the present have entirely escaped. We read Psalm 91 every day, and believing we are living in a time when these promises apply, we by faith accept them each day and trust God to fulfil His Word in our cases. So far He has kept His Word. C. A. AND M. E. PAAP.

Queenstown, October 25, 1918.

The New Year

NINETEEN hundred and eighteen has gone into history as a gloomy year. War and pestilence have united to make it a year of death. Its ruin and chaos are world-wide, and to the horrors of a world-war it has added the afflictions of a plague more deadly than shot and shell. Yet it is the mirror in which are wonderfully reflected to us the goodness, mercy, and protection of God. It is, too, the vehicle in which we have come to this new year—a year of expectant hope, of fairer prospect, of wider opportunity to serve, and of happier conditions in all the world.

During the year just gone, our people in many lands have been tested severely. The forces of evil, marshalled for their destruction, have, at times, seemed to triumph; but the ranks are still unbroken, they still press forward, victors in a cause that must be victorious. God is with them, and He always leads to victory.

Brethren have been taken from their work, but the sisters have stepped in, and the movement has swept on. Labourers have been banished from their fields, but

churches have sprung into being where they have gone. Opposition, prejudice, misrepresentation, and persecution have striven to defeat our effort, and sometimes they have seemed to succeed; but the success has only been apparent; for the movement is unimpeded, its aim is unsundered. The message of a crucified, risen, and soon-coming Saviour is ringing alike in savage as in civilized lands, and its triumphs everywhere were never more decided.

"On the far reef the breakers recoil in shattered foam,
While still the sea behind them urges its forces home;
Its songs of triumph surge o'er all the thunderous din,
The wave may break in failure, but the tide is sure to win.

"The reef is strong and cruel, upon its jagged wall,
One wave, a score, a hundred, beaten and broken fall.
Yet in defeat they conquer; the sea comes flooding in,
Wave upon wave is routed, but the tide is sure to win.

"O, mighty sea, thy message in clanging spray is cast.
Within God's plan of progress, it matters not at last,
How wide the shores of evil, how strong the reefs of sin;
The wave will be defeated, but the tide is sure to win."

Never has the outlook from a foreign mission standpoint been so encouraging; and as a missionary people, we greet this new year with courage born of the certainty that its experiences will but emphasize the triumphs of the cause of Christ.

The war has spent its rage, and a fearful price has been paid for the return of peace; but lands hitherto locked to missionary effort, now invite the missionary to enter. The Russian prison will no longer menace the herald of the coming Saviour. Turkish intolerance will no longer forbid the proclamation of the message to the Mohammedan world. The truth will be spoken with untrammelled freedom in these and other lands, and the bigot and the fanatic will be equally powerless to prevent. The way is prepared for a quick work in all the world, and the end is near.

The need of millions is a saving knowledge of Christ. Hearts are broken, homes are wrecked, hopes are shattered, lands are pillaged, humanity is outraged, and sin is cruelly apparent. Opportunity to serve is abundant. May God give us grace, sufficient in power and abounding in measure, to meet the responsibilities that this new year brings.

In the certain hope of the glorious advent message let us strive and win.

"To love some one more dearly every day,
To help some wandering child to find the way,

To ponder on some noble thought and pray,
And smile when evening falls.

"To follow truth as blind men long for light,

To do our best from dawn of day till night,

To keep our hearts fit for His holy sight,
And answer when He calls—
This is our New Year task."

C. H. WATSON.