

AUSTRALASIAN RECORD



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Character Building

By trifles in our common ways,
Our characters are slowly piled;
We lose not all our yesterdays;
The man hath something of the child;
Part of the past to all the present cleaves,
As the rose-odours linger in the faded leaves.

In ceaseless toil, from year to year,
Working with loath or willing hands,
Stone upon stone we shape and rear,
Till the completed fabric stands;
And, when the last hush hath all labour stilled,
The searching fire will try what we have striven to build.

—Selected.

The Value and Power of Character*

THE subject chosen for our study to-night is the Value and Power of Character.

In "Christ's Object Lessons," page 102, we read that "Christ is honoured in excellence and perfection of character." Now, we are safe in studying that which honours our Master, but I wish at the beginning to make a clear distinction between character and reputation. Too often the distinction is not recognized, but we must not confound the two.

Character is what a man is, while reputation may be, and very frequently is, what he is not. Character is one's intrinsic value; reputation is what is thought of him—his value on the markets of public opinion. Character is stable and enduring; reputation is changeable, passing with the mood of the people to our credit or discredit.

Now with this distinction clearly in mind, the first point I wish to make is that character is indispen-

sable. We are in duty bound to possess it, and are allowed no option as to whether we cultivate it or not. Indeed, its cultivation is a solemn obligation that we cannot escape, and our relation to it will determine our eternal destiny. Very few men realize this, and as a result time is all consumed in pursuit of money, of power, of skill, of fame, of liberty, and of health. But let me suggest in all seriousness that not one of these things is needful. Some of them are good, nearly all of them are exceedingly dangerous, but not one of them is essential in the sight of God.

Across the track of every gold-seeker Christ has laid the injunction, "Consider the lilies. They outshine Solomon in beauty, and if God so clothes them, will He not also clothe you?" Money is not needful. Power is not needful. Millions are dead to-night because of the panting thirst for power in human hearts. Every throne of authority in this old earth rests upon the graves of the fallen; but of him who would be greatest Christ has said, "Let him be servant." Cleverness is not needful; not many wise, and not many great are chosen. Fame is not needful. If we follow Christ's example in this we will open the blind eyes, and then bid them, "Tell no man by the way." Liberty is not needful; Paul served God wonderfully in prison, and so did John Bunyan. And even health is not needful; some of the most useful lives have been the most sadly afflicted. The one thing needful is character, and the gospel calls us in distinct tones to give all time and all effort to its right development.

Every one is in duty bound to reach the very highest standard of

character; not to become the richest in means, but in spirit; not to be the greatest in worldly position, but in true honour; not to become the most intellectual, but the most virtuous; not to become the most powerful and influential, but the most upright, the most truthful, and the most honest.

My second point is that character is greater than intellect, and I emphasize this point because my own student days are not so far past that I have forgotten that many young men and young women have here made the fatal decision that intellect is the greater.

Without character a man is poor though he may have amassed a million pounds. The most abject pauper on this earth is the man without character. He may live in a mansion that lifts its turrets to the skies. He may flash along in his motorcar with the speed of lightning and the pomp of a king. He may live in the lap of society and be fawned upon by its members. He may stand prominently before the world and have the plaudits of the crowd, but without character he is a moral tramp,—a menace to his fellows and a peril to himself.

Every young Seventh-day Adventist should know that it is his or her sacred duty to make an unblemished character. It is not your first duty to be intellectual, but it is your first and fullest duty to possess a spotless character.

Anything short of that cheats the cause and robs God. That we should develop a character without blemish is a truth that is written indelibly in the gospel; a truth that is written large upon all that is true in life; a truth that is inscribed in all that is noble of human aspiration; and to

*Talk given at the Australasian Missionary College on Friday evening, August 29, by Pastor Watson.

deny it is to drift along with events until the star of our destiny falls from the heavens and goes out in the blackness of Sodom.

Character is also power. Now, character is absolutely indispensable, and character is greater than intellect, but more than that, character is power.

It is often claimed that knowledge is power, and I admit the claim; but knowledge may be held without character, and the power that it gives under those conditions is usually misapplied and defeats its possessor. But add character to knowledge and we have *invincible* power.

The prosperity of a cause depends not on the abundance of its means, nor the strength of its claims, nor the number of its adherents, but upon the character of the people who embrace it. The chief strength and the real power of the message that we preach and the cause with which we are connected, are found not in the wealth of our people, not in their numbers, not in their enlightenment or intellectual development, not in their ability to preach the message or develop the movement, but in the character of the movement itself, and in the character of the people of the movement.

"It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness."—"*Counsels to Teachers*," p. 94.

Men everywhere ridicule our numbers. They question our social standing. They criticize our educational attainment, and our ability as preachers and leaders. Those things in us they weigh in the balance with the world's standards and find us wanting. But there is one thing in which we have a right to command their respect and challenge their criticism, and that is our *character*. We are linked with a movement of character, we proclaim a message of character, we are a people of character, and *character* is the *power* of both the *people* and the *message*.

Now I do not wish to be misunderstood. I am not suggesting that we leave our talents undeveloped. I believe it is our duty to increase our talents; for wherever character is found in union with developed talents its power is phenomenal.

I read from "Christ's Object Lessons," page 340: "Character is power. The silent witness of a true unselfish, godly life carries an almost irresist-

ible influence. . . . When those who profess to serve God follow Christ's example, practising the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbour as themselves, then will the church have power to move the world."

We must conclude from this that the power of the church is linked inseparably with the character of its members.

Now my fourth point is that *character* is *capital*. In the business world character is capital; but in the kingdom of heaven character is the only capital. Business security often rests on cash, on bonded guarantee, or on recognized position; but moral confidence is based on character. We may convince a man that we are able to pay by bank reference, but he is convinced that we will neither cheat nor steal only by the testimony of our character.

Character as an investment is held by the world to be the best of capital. But here is a divine statement of such an investment viewed in the aspect of heaven and eternity:

"Those who through the grace of God have received intellectual and spiritual benefits, are to draw others with them as they advance to a higher excellence, and this work, done to promote the good of others, will have the co-operation of unseen agencies. As we faithfully continue the work, we shall have high aspirations for righteousness, holiness, and a perfect knowledge of God. In this life we become complete in Christ, and our increased capabilities we shall take with us to the courts above."—"*Counsels to Teachers*," p. 18.

Now let us look at that. That is an investment at a high rate of interest. If we bring character to God's work, we are to advance from intellectual and spiritual benefits to a higher excellence, and draw others with us; we shall have high aspirations for righteousness, and holiness, and a perfect knowledge of God; we shall become complete in Christ in this life; and finally we shall take our multiplied gains and increased capabilities with us to the courts of heaven. The world can offer nothing like that.

"Christ lifts the veil from the future and bids all to behold that it is character, not position, which decides man's destiny."—"Christ's Object Lessons," p. 123.

"To human beings striving for con-

formity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen."—*Id.*, p. 163.

An outlay of heaven's treasure, an excellency of power that will place us higher than even the angels who have never fallen! Surely that is gain sufficient for even the most avaricious. And yet the avaricious will never enjoy it. I will read a statement from "Desire of Ages," page 435:

"The strife for the highest place was the outworking of that same spirit which was the beginning of the great controversy in the worlds above, and which brought Christ from heaven to die. There rose up before Him a vision of Lucifer, the 'son of the morning,' in glory surpassing all the angels that surround the throne, and united in closest ties to the Son of God. Lucifer had said, 'I will be like the Most High;' and the desire for self-exaltation had brought strife into the heavenly courts, and had vanished a multitude of the hosts of God. Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God's power but not His character."

O, what a fearfully deceptive thing for men to suppose that power can safely be separated from character. Power without character is devilish. But the power of character is the power of heaven. The character of Christ is the glory of heaven; and the revelation of His glory, His character, in the human flesh has brought heaven so near to men that "the beauty adorning the inner temple is seen in every soul in whom the Saviour dwells."

C. H. WATSON.

Letter from India

AFTER the meeting held in Mussoorie we came to Dehra Dun for four months, in order to avoid the great heat of the plains. Dehra lies at the foot of Mussoorie, and is called by some "the garden of India." It certainly is a pretty place, noted for its trees, hedges, flowers, and fruit. This year it has been exceptionally hot and dry everywhere. Even here the temperature has been 106 degrees in the shade, and in Lucknow it has gone up to 115 degrees in the shade. Now that the rains are setting in, it is gradually cooling down.

We enjoy this home and quiet surroundings. Brother Nelson Burns is staying

with us here, studying the Urdu language. He is working hard and appears to be feeling at home in India already. The language will not be such a strain on him after he finishes his first year's work in October. I am spending my spare time studying the language. Mr. Fletcher is kept very busy answering letters and writing in connection with the work. He is getting on well with the language.

We are encouraged as we hear of some accepting this message in North India where the work has gone hard. In the Punjab, a few months ago fourteen were baptized, and recently twelve more have taken the same step, the majority coming from heathenism.

In the south, at Trichinopoly, eight persons were baptized recently. Brother Lowry says they are some of the finest Indians he has seen, and he expects a great harvest of souls yet from that place. The man who interested these people was an Indian to whom Mr. Fletcher gave the truth in Singapore, and who has been very faithful in giving the truth wherever he goes. The man who first became interested is a clerk in the railways, and is very well spoken of by his superiors. He wrote a very earnest letter to Mr. Fletcher, begging him to send some one to teach them more and baptize them.

There is a Baptist minister in Central India who was writing a book on the state of the dead. He wrote to our printing press to borrow some blocks he had seen in our literature, and then told them he was writing this book and wanted some illustrations. Brother Meade sent him the blocks, and also our book, "On the Other Side of Death." He wrote back and said after reading that book all his ideas on the subject had been revolutionized. He was then sent "Here and Hereafter," "History of the Sabbath," and "Daniel and the Revelation." He had always thought our people took an extreme and unwarranted stand on certain things, but after reading the "History of the Sabbath" he saw matters in a very different light, and said that by the grace of God he would keep the Sabbath himself. Pastor Enoch is going shortly to visit this man and two other people on the way who have lately become interested.

In Auchbehar, about three hundred miles north of Calcutta, Pastor Burgess has visited twelve persons, including children, who are keeping the Sabbath through reading literature. He brought two bright girls down to attend the girls' school in Bengal.

We have just heard from him that nine families about forty miles from Calcutta are also interested in the truth, having heard it from one of the young men from his school, and they are calling for some one to go to them.

A bright Anglo-Indian young man we had teaching us for a while has now gone to Cawnpore to study for the B.A. degree. He has been reading books and papers we lent him, and seems very much interested. We have had some good talks with him, and pray that he will take his stand on the side of truth.

We have Ayub, an Indian who is one of our people, staying here now. He is helping Brother Burns with his studies. An Indian friend of his who is head teacher of a school in Lahore, and an English-speaking Christian, was staying here with him for a few days. He seems a nice man and is anxious to read our books. We gave him

"Bible Studies" and some papers. He has since written to say that he has gone through the "Bible Studies" and thinks it the finest book he has seen on the subject. He says that he heartily likes our teachings and would be glad to read many such books.

We are looking forward to a good meeting to be held in December next at Hapur, North India. It will be three years since we held our last general meeting at Calcutta. We shall be glad to have Brother Fulton with us then. We expect some one from America also, but do not yet know who it will be.

You will have heard about the division of this field into three missions, each to have its own superintendent. This will greatly help the interests of this growing work among so many language areas, and where the people differ so greatly.

The influenza seems to be over in this country, but we have since had an epidemic of cholera. All our workers seem to be well. Brother Frank Butler is leaving Lucknow to-day for his hill leave in Mussoorie. He will stay a few days with us on his way up there.

We return to Lucknow on September 12, and will settle in a house next to the office. Lucknow is a pleasant place during the winter months, but we cannot stay there during the heat.

We send greetings to our friends in Australia.
MABEL G. FLETCHER.

Interesting Experiences in Ingathering Work

WHEN the invitation reached me from the Union Conference to connect with the Press Bureau work at Wahroonga, and there seemed no possibility, on account of the shipping strike, of securing, at least for some time, a passage from New Zealand to Sydney, the North New Zealand Conference asked me if I would care to spend a little time on the Ingathering campaign. I had been for some months recuperating my health in the country and taking a respite from ministerial work; and feeling well rested mentally and invigorated physically, I gladly fell in with the suggestion, realizing the possibilities in the work and the splendid experience it offered.

The plan was that I should approach the business and professional men of Wellington. And at the conclusion of the work I can say that the experiences I had in meeting business and professional men of all kinds, were amongst the most interesting and valuable I have ever had. In all, I had the pleasure of personally collecting a little over £107. The individual donations comprised in this were not what could really be called large, for I did not have behind me the influence and prestige afforded by being connected with any of our large institutions doing a large purchasing business with commercial firms.

Many of those I met were not in the least acquainted with our work, and those who knew it most intimately and favourably had come to do so through our cafe and health food work. The donations ranged from small sums to a guinea or two, while the highest, five pounds, was made by a gentleman who, up to the time of my meeting him, knew little or nothing of our work. On my best card are donations aggregating about £40; the £5 stands on a card by itself in conspicuous solitariness. Altogether £50 was taken in donations ranging from a pound or a guinea upwards.

The friends of the RECORD may like to read some of the more interesting experiences I daily met with. Space will not permit of relating very many, but it gives me pleasure to select the following:

It was into a warehouse in Wellington that I stepped. Sitting near the entrance was a well-dressed gentleman jauntily swinging a cane, while conversing with another individual. The possessor of the cane hailed me as I passed by and inquired my business. I commenced to canvass him, but no, he was "not interested in missions." "There was another fellow in here this morning with the same thing," he declared to me, "my mother sent him along [I afterwards found he was one of our Wellington Bible workers], and I told him, too, that I was not interested in missions." "Well," I said, "I have met others with the same views as yourself, but of course I have to interview you all in order to find out who are interested and who are not." "That is so," he replied; and then he almost took my breath away by abruptly exclaiming, "Go along to the counter up there and ask them to give you half a sovereign!" And as I walked up to the accountant's desk, he called out, "Hey, give this gentleman ten shillings for me!" Needless to say I was delighted, although not a little amused at the sudden change in his viewpoint; and I passed out of the building thanking God.

"Certainly we will give you something," said a pleasant gentleman, the manager of an electrical firm. "How is it you have never been round before?" he asked, as he reached for a cheque book and wrote out a cheque for a guinea.

I knocked one morning at the door of one of the many firms in a large building. I was feeling of extra good courage that morning. The preceding day the Lord had blessed me with over five pounds in donations, and I had just received a donation of ten shillings, following quickly on one of a pound. "Come in," a voice called. I stepped in, and began briskly to canvass its owner. But he put up his hands in token of disinterestedness. "No," he said, "I am not interested in that; in fact, I am if anything opposed to mission work." Then he surprised and puzzled me somewhat by extracting from a drawer a large number of photos of natives of some comparatively uncivilized place, with himself taken among them. "What are you, and where were these taken?" I asked, rather puzzled. "These were taken in New Guinea, where I was trading," he said. "Oh," I replied, "we have missionaries there." He at once inquired what denomination I represented, and on my informing him, he remarked, "Well, I have met some very nice people among the Adventists; in fact I know your missionaries in New Guinea—the Lawsons—and they are very fine people. Indeed," he continued, "Mrs. Lawson was the finest woman I met in all my trip out there." He went on to talk about our and other missions in New Guinea. While he was decidedly opposed to missions, he thought they did the natives some good socially. We talked away pleasantly, exchanging reminiscences of the Lawsons, sometimes arguing a little about missionary and religious things generally, agreeing and disagreeing, and reverting to reminiscences of the Lawsons once more. He told me he arrived in Port Moresby the day that Bennie Tavodi died of snake-bite,

and he gave me some information concerning this sad event. Suddenly the little group of Fijian workers in New Guinea, as shown on page eight of the *Appeal for Missions*, caught his eye. "Why, that is Bennie Tavodi there," he exclaimed excitedly, and called his young lady assistant to come and view the photograph, "and this here is Aliti, and this is Miteli, and this is Fika. Say, I want to keep one of these," he ejaculated. "Well," I said at length, "you admit that missions do the natives some good, at least socially, how now about a donation?" "I am rather of infidel sentiments," he replied, "but in remembrance of the happy times I had with the Lawsons I'll give you a donation," and he wrote out a cheque for a guinea.

I walked into the palatial office of a director of one of the largest companies in Wellington. He was an old man, obviously in ill-health and showing signs of senility and decrepitude. His speech was indistinct and his hearing very imperfect. I found it hard to understand him, and more difficult still to impress him with our work, of which he had never heard before. So I left him a copy of the *Appeal for Missions*, and told him I would call again. A little time later, when passing by I called in, but was informed that this gentleman had left the Dominion and would not be back for two months. "That's not too good," I thought to myself. "But would you care to see the secretary?" asked the lady clerk. The thought occurred to me to make a canvass of the place. "Yes," I replied promptly, "I would like to see the secretary." "I could not give you anything on behalf of the company," said this official at the conclusion of my canvass; "I can make you a small personal donation [and he handed me six shillings], but go upstairs and see Mr. —, one of the directors; he may give you something from the company." I complied with his advice, and found the director named a very approachable gentleman, who gave me a cheque for two guineas. Needless to add, I stepped out of the building feeling very happy and with a heart upraised in thankfulness to God.

It was into a retail draper's shop that I walked briskly one morning. It was my first canvass that day, and I had decided to make quick, short canvasses in the stretch of retail shops before me. I soon found one of the principals in the firm, who at the conclusion of my unusually brisk and brief canvass, turned round to his partner and asked, "Say, Jim, do you feel like giving anything to niggers?" "No," declared "Jim" with sudden and decided emphasis; and then he quickly asked, "What niggers?" "It will pay you here to amplify your canvass, I thought to myself. So I went on to give more information and details, and "Jim" became impressed and interested. "Well, Jim," said the first partner, after awhile, "will we give him anything?" "Of course," said "Jim," with as much emphasis as at first. "What shall we give him?" "A guinea," said "Jim" decidedly.

He was the busiest man I met during my Ingathering work. He was always engaged when I called. But I caught him at last, just after lunch. "Let me have a copy of that magazine?" he said, pointing to the *Appeal for Missions*, after I had canvassed him, "and call again on Monday." On

Monday he was again busy, but I managed to see him before closing time on Tuesday night. He had been impressed with what he had read of the magazine. "There is to be a meeting of the directors to-morrow," he said to me, "and I am going to bring this matter up, and see if I can get them to make an annual donation to your work. I cannot promise you what it will be. It may be five pounds, it may be ten pounds; it may be more, it may be less—I cannot say; but I have it down on my audit paper." When I called to hear the result, he told me that the board had reached no finality, as there were two other applications for donations before them, but the matter would come up again. "However," he continued, "here is five pounds for you to go on with," and he handed me a five-pound note. He also asked for a dozen extra copies of the *Appeal for Missions* to distribute among his friends. I called again to see him, but he was again engaged, and the last time I called I found he had gone up country for a time. My leaving New Zealand for Australia made it impossible to see him again. But I intend to write to him.

Many other such experiences did I have, but lack of space forbids their recital. I cannot close this account however without paying due tribute to the assistance I received from our health food and cafe work in Wellington. Through our health principles and teachings, a large number of people, I found, had come to know something of our people, and to know our work sympathetically and favourably.

A. L. KING.

Victorian Appeal for Missions

GOD has been good to His people, for He has given them grace in the sight of the public, and the 1919 campaign has closed triumphantly with a glorious victory to enable the gospel of Jesus Christ to be preached in the islands of the sea. Our aim was not less than £800, and the money received by our people has exceeded £975, and we confidently expect that when the whole of the returns come to hand that we shall have £1,000 from this State. Warburton raised more than a fifth of the original aim, our self-sacrificing Bendigo brethren and sisters gathered in an eighth, and Geelong secured more than one-tenth of the total goal. Although an attempt was made by a clergyman at Geelong to drag the good name of Seventh-day Adventists in the mire, his wrath only served as a means of magnifying before the public God's strong power in our missionary work. All of our people have helped in this campaign, and some who, for the first time, timidly ventured forth, have been rewarded by good success. Considering the drawbacks of the influenza and strikes, no other word in the English language but "wonderful" describes the results achieved. We rejoice in the hearty co-operation of the Victorian brethren and sisters in the good work that has been done, not only for the islanders in raising this money but also for the very fine missionary work done amongst our neighbours and friends.

J. L. SMITH

ONE family in New Zealand,—husband and wife,—report, thirteen years' unbroken record in attendance at the Sabbath school. If any of our readers have exceeded this record we would be glad to hear from them.

Question Corner

Question 1.—Who should nominate the nominating committee,—the church or the elder?

Answer.—We would say neither. The most satisfactory method of nominating members to constitute the nominating committee, and the one which we would strongly recommend is as follows: Let the church officers meet together and after earnest prayer, let them suggest and, if possible, agree unanimously upon certain members who they consider are the most suited to undertake this important work. Then at a meeting of the church let these names be submitted and voted upon by the church members. Usually the church will accept the recommendation of its officers; for if the officers have been faithful to their trust they certainly should be in a position to know the standing and temperament of all of the members, which is really necessary in selecting those to act on the nominating committee.

Question 2.—Is it wise to have members on the nominating committee who are in office, when others can be found?

Answer.—This depends very much upon circumstances. Under ordinary conditions it is preferable to select a nominating committee from members who are not already officers, providing, of course, that there are such who possess sound judgment and are of mature Christian experience.

If, however, the church is small and the best talent and Christian experience is found among the officers, it would be a very unsound and unwise policy to select all the members of the nominating committee from among unofficial members to the exclusion of those who are officers, simply because they are officers at the time.

Let the rule be to select those who are the most fitted to act, be they officers or not.

Our "Right Arm" Magazine

A KNOWLEDGE of the laws which govern our bodies was surely never more necessary than at the present time, with pestilence stalking the land as a sequel to the most destructive war in the annals of mankind. But though the Great War slew its thousands; Disease during the same period slew, and has since slain, its ten thousands; and all the medical and nursing skill available can do but little to arrest its progress.

Perfect health is one of those "good" and "perfect" gifts which "come down from the Father" above; but it is gained and retained only by the careful preservation of that body which is so "fearfully and wonderfully made."

The *Life and Health* magazine is devoted to the treatment of the important subjects denoted by its title; and should therefore commend itself to all lovers of health topics, particularly those who regard it as a moral duty to popularise these principles. The general adoption of the laws of hygiene would render our country, to a large extent, immune to the inroads of the dreadful scourges which periodically visit this land, and which will become more and more virulent as time rushes on.

That the work our health magazine is doing is appreciated by its readers, may be gathered from the following testimonials, a few of the many received from all parts of Australia and New Zealand; for the most part from subscribers not of our faith!

"I wish to express my hearty appreciation of the subject matter of your magazine. I consider it an excellent publication. Wishing *Life and Health* all success."

"Kindly renew my subscription for *Life and Health* for another twelve months. I would not like to give it up, as I always look forward to its coming, and study it very carefully. My health has improved by studying its pages, and following out its instructions."

"I would not like to miss reading that valuable little book (*Life and Health*), and no home should be without such books. Have recommended it to several of my friends, and all seem to be pleased with it."

"This is to say how much I appreciate your little magazine. I find it most useful, and am keeping all the copies to be bound in two years' numbers together. I have been a subscriber for five years, and would never think of not subscribing, for I look forward to getting the paper. . . . I am in a school up in the bush [New Zealand]. I have sent the papers round to mothers of the children in turn, and they like it."

"I have been taking *Life and Health* for only a short period; but I must say . . . it is absolutely the finest health magazine I have had the pleasure of reading. Wishing your book every success."

"The magazine is a little gem. How very much this great question is neglected. How few know and realize that it is through the care of their bodies they can find their souls. This world has become a different place to me since I have learnt to take care of this one 'masterpiece of creation.' . . . One of your interested readers."

"I do wish more people would read this valuable little book [*Life and Health*]. I have been so enlightened with health matters since taking it. It has saved many a doctor's bill."

"I cannot close without paying my tribute to your extremely interesting paper. Facts relating to life and health are presented in a manner which I do not think could be improved upon."

These sincere letters of appreciation should encourage those who are taking clubs of *Life and Health* and others who are working in the interests of health reform with the magazine. Those engaged in its distribution certainly have the assurance that they are discharging an essential Christian duty, and that in our bi-monthly health magazine they could not have a more effective missionary instrument for the purpose.

A. C. ELLISON,
Signs Periodical Department.

Canvassing in Tasmania

WHILE canvassing in one part of Tasmania, I found that our literature and doctrines were well known. One of our nurses had been doing a good work, and was very highly spoken of in respect to her character and service. In this same district I found a large number of Kellogg's "Home Hand Book," but the Lord gave me success in placing fourteen copies of "Practical Guide" in the homes of the people. It was only a small district.

During the first delivery, my experience was gained amidst showers and heavy falls

of rain and snow. After climbing one of the mountains to deliver two books, I encountered a snow storm and a driving wind. However, the Lord gave success in delivering these books. One time I called at a house where a man was very ill. I found that he needed a changed diet, and instructed his wife what to do, and told her that I would forward some health foods to them. When writing to inform her what to do with the foods, I also gave her some spiritual advice. When she received the letter, she went to the Catholic priest. He read many things between the lines. He told her to see me, after he had taken a copy of the letter. She came down to the place where I was boarding, and very much frightened the man with whom I was staying. She made all kinds of threats concerning myself, but I had left for another part that morning. He was much afraid that his wheelwright business would be ruined. The district is composed almost entirely of Irish Roman Catholics of the most bigoted kind. The priest thought that none of his people would pay for the books.

When I returned to deliver them the wheelwright told me that I would not be able to get away alive. But this did not deter me. I told him that I would soon find out, because I intended delivering a book to a prominent Catholic that night. I delivered three books to Catholics that evening, and the whole delivery resulted in ninety-nine per cent of the books being taken and paid for. These Catholics could not have been more pleasant than they were to me.

One afternoon I called on a young married woman, who told me, in the course of conversation, about a book ("Great Controversy") that she had ordered of a canvasser three years before, and declared it to be the best book she had ever read. She invited me to a seat in the house, while she went and brought it. She opened it to what she called "her favourite chapter," "The Aims of the Papacy." She said that her eyes had been opened, although there were many things in the book she did not yet understand. About the time she first received the "Great Controversy," her mother was in the Hobart Hospital. She took the book to her, for, said she, "My mother is a Bible student and could compare the Scripture references." She said that her mother greatly enjoyed reading the book. This young woman is one of a strong character as the following experiences will tell.

She informed me that her husband was a Roman Catholic, and at first greatly disliked the book, but she reaffirmed her belief in it. One Sunday he felt very miserable, so she told him to read "Great Controversy," which he did. He read the whole book, and was greatly impressed with it. One day the priest visited her, and she met him at the door, saying, "It's no use your coming here, Father—because I am not one of your church members." Another day when the husband was home the priest came along, and they lowered the blinds and would not hearken to his call. He waited on the verandah for about an hour and then went on his way. One day they were walking down the road together when they met the priest, who called her husband aside and said something about church affairs, asking when he would go to confession, etc. The priest said, "You have married a devil for a wife." The husband replied in these words, "My wife has taught

me more about how to live right, than you have ever taught me, and I know now what is the best way to travel." This man no longer believes in confession or purgatory, and has not for some time.

This lady listened to some explanations of the prophecies of Daniel and Revelation with great joy, and thanked me very much for calling, giving me an invitation to their home at future times. She said that her mother would be pleased to see me. When I visited the mother, she informed me that she had read the book through several times, and had lent it to several other persons. This woman is a fine Christian, judging by the experiences which she related to me.

A. CRAIGIE.

Victorian Mutual Improvement Society

A MUTUAL Improvement Society for the benefit of the young people, which has already borne good fruits in developing talent, has been formed in Melbourne, and is now meeting at the cafe every Monday evening.

During the month of July some good subjects were discussed. The first was on the "Opportunities of Our Boys and Girls—in the World, in the Church, and in the Neighbourhood and Home." Some good thoughts were expressed that were helpful and practical. The next subject profitably covered, was on the "Second Coming of Christ," using Matthew 24 as a starting point.

To promote the art of writing, a Manuscript Journal was produced on July 28, the leading theme being "The Rich Men of the Last Days."

Brother S. V. Stratford, from Warburton, presented the subject of "The Printing Press and the Gospel" on August 4, when he supplied the latest statistical facts, and showed the progress of the denomination since its inception. He also dealt with the discovery of printing, and how marvellously it has been used of God to spread abroad a knowledge of His mighty power. His address elicited several excellent testimonies from colporteurs, who spoke encouragingly and enthusiastically of their experiences.

The subject of "Cooking and Health Reform," together with the "Abolition of Meat from the Diet," considered on August 11, was introduced by Brother Wright of the cafe, who was assisted by Matron McLeod and Brother Henry McMahon. This provided excellent food for thought, and the "inner man" was also provided with good nourishment, in the form of hot soup, which was highly appreciated. Sister McLeod demonstrated how to make brown bean and tomato, cream of tomato and nut pea soups, and brown gravy, also vegetarian chicken croquettes and vegetarian sausages. The recipes themselves were supplied, together with an estimate of the approximate cost of the ingredients used, the idea being to prove that a flesh diet was not only less nutritious but more expensive than a vegetarian one. Brother Henry McMahon gave a scientific exposition of the nutritive value of vegetarian foods, and he cited illustrations to prove that meat-eaters failed in endurance tests as compared with vegetarians. His presentation of this theme was most convincing.

The subject presented on August 18 on "The Signs of Fulfilling Prophecy," as brought to view in the newspapers of the

current week, furnished some splendid applications of current happenings which were well connected with prophetic predictions.

Some good thoughts upon the "Life of Joseph," presented the following week, showed that the lessons of his experiences could be powerfully applied for personal profit.

The first subject dealt with in September was, "Amusements: When, Where, and How to Draw the Line?" but as the time for discussion was short, it is expected that this theme will again be considered at a later date.

Mr. R. Jones, the head of an educational college in Melbourne, and also a well-known vegetarian, delivered an instructive, educational, and amusing lecture on "Grammar and Good English," on September 8. He illustrated his theme by the narration of grammatical blunders and the recital of gems culled from English literature, where the poets and writers in a masterly manner expressed their thoughts. The harmony of good alliteration, when not overdone, and the measured swing of good prose, prepared in balanced periods, were points emphasised by Mr. Jones, whose remarks were appreciated by a good audience. Pastor J. W. Kent proposed and Brother C. Watson seconded a vote of thanks, which was enthusiastically carried by acclamation and duly responded to by Mr. Jones, who eulogised the work being done by Seventh-day Adventists on humanitarian lines in educating the people upon vegetarian principles.

J. L. SMITH.

Graduation Exercises of the Sanitarium

"GRADUATION" in illuminated letters was the first word that greeted the eyes of those who gathered at the gymnasium hall of the Sydney Sanitarium on Wednesday evening, September 17. The room was lighted by soft electric lights of green and orange, the colours of the graduating class; the walls and rafters were covered with living greens from the surrounding bush; and the class motto, "To Minister," was written above the portion of the platform occupied by the graduates, in golden fruit from the sanitarium orchard. The building was well filled, a number of visitors from the Sydney churches being in attendance as well as the sanitarium family and those living in the vicinity.

Pastor Watson occupied the chair, and opened the meeting with a few fitting remarks. "Ministry" was the underlying thought running through all the passages presented by Pastor Smith in his Scripture reading. In the address to the graduating class, Pastor Meyers spoke of those things that would help them to gain success in their life-work, basing his remarks upon their own motto.

Before the presentation of the diplomas, Dr. Sherwin pointed out several coincidences: Five of the conferences in the Union were represented in the graduating class; five of the number are young ladies; and five of their names commence with the letter B. The doctor had selected five Bible B's as follows, which he gave to the class: Be vigilant, be doers of the Word, be strong, be patient, be perfect. The young ladies received their certificates from the hands of Dr. Sherwin, and the young men from Dr. Freeman.

The names of the nine graduates are as

follows: From New South Wales: Miss Aphra Mitchell, Miss Winnie Butler; New Zealand: Miss Isabella Blair, Mr. John Archer; South Australia: Miss Linda Baeker; Tasmania: Miss Esther Fehlberg; Western Australia: Mr. Walter Borgas, Mr. Benjamin Jones, Mr. Harold Baird.

Several musical items and a recitation rendered by the graduates and others added to the pleasure of the evening.

VIOLA ROGERS.

The Queensland Camp-Meeting

OWING to epidemic conditions prevailing, it was feared that the Queensland Conference might possibly have either to forego or postpone its annual camp-meeting this year; but it was in the providence of God that His people should not be disappointed of the ministry the camp-meeting season affords.

Queensland is a country of big distances, and many of our faithful members are either isolated or in small scattered companies, therefore the camp-meeting is an important event. As they arrived upon the ground many expressed their heartfelt gratitude to God for giving them the blessed privilege of attending another camp. The meeting this year was held from September 4 to 14, at Albion, a suburb about a quarter of an hour's train ride from Brisbane.

The weather looked very threatening at first, and in view of the low-lying ground, relief was expressed when the clouds passed over, but the low-lying ground afterwards proved a blessing, as heavy winds blew for some days after the commencement of the camp, and the bowing of the large trees on either side upon the hills indicated that we were not getting the full force of the wind. As it was, however, there was sufficient extra work to keep Brother Connell, who came up from New South Wales to superintend the camp erection, from attending many of the meetings, and toward the close of the conference session the brethren present expressed their appreciation of the earnest and devoted manner in which he laboured, never too busy while stitching a piece of canvas to have a number of little children around him, conversing with them on the things of the kingdom.

The Union Conference was represented by Pastors Watson, Meyers, and Lemke, Doctor Sherwin, Brother Hallam, and the writer. Pastor Watson and Doctor Sherwin attended only the latter portion of the camp-meeting.

The president, Pastor W. H. Pascoe, who had arrived in this field from New Zealand seven months previously, in his excellent report for the year showed not only what God had accomplished through His people during the past year, but also how much yet remained to be done, and as town after town was mentioned as not having a single representative of the third angel's message, there was a hearty response on the part of our loyal Queensland people to shoulder bigger burdens than ever before. The report showed that the excellent sum of £7 per capita had been paid in tithe. The past year had been a very trying one for the majority of our country members because of the severe drought, yet toward the close of the camp when Pastor Watson gave a thrilling address, descriptive of the needs of the millions of poor heathen dying for want of the gospel of peace, and made an appeal to the people, over £550 was pledged in just a few minutes. A number of outsiders who

were present were astonished at the spirit of liberality and self-sacrifice manifested.

All the meetings were well attended, and although they continued all the morning with little intermission, the afternoon meetings an hour later found the people in their seats anxiously waiting for the blessing promised. The Lord did not disappoint them. Once the young people's tent had to be lowered as the side blew in, but rather than miss their regular meeting, the young people proposed using the children's tent, and in order to accommodate all, many of the younger ones seated themselves in native fashion upon the ground. The Lord gave the young people the spirit of service, and Pastor Lemke was able to return with the satisfaction of knowing that about twenty-five young people were planning to enter school in the immediate future. Many of these are planning to earn a scholarship with "Christ's Object Lessons" between now and the beginning of the next school year. Up to the time of our leaving, one young woman had already secured fourteen orders for "Christ's Object Lessons."

The two Sabbath revival services were conducted by Pastors Meyers and Watson, and God blessed these brethren with a message that touched the hearts of the people. On both Sabbaths a number took their stand for Christ for the first time, and were baptized on the last Sunday of the meeting.

Dr. Sherwin was busily engaged in his consultation tent from the time of his arrival. He also gave a practical health lecture that was of great help to our people present.

The outsider interest, while not too good at the start, began to improve toward the close of the camp. Pastor E. B. Rudge and Brethren Lee and Robinson are planning to follow up the interest with a tent mission a few blocks away from the camp site.

Brother L. R. Harvey who has laboured successfully for some years in Western Australia and previous to the camp was labouring in Rockhampton, Queensland, was ordained to the gospel ministry. This being a very solemn service, it proved a great help to all our people who witnessed the ordination.

May God abundantly bless Pastor Pascoe and his workers and committee during the coming year.

A. C. CHESSON.

Notes from Tasmania

JUNE 30 brought us to the end of a difficult and trying fiscal year. But the Lord has been better to us than all our fears, and we praise Him for what He has done. Tasmania, with other out States, has come in for its share of affliction, consequent upon the war, lack of shipping, quarantine restrictions, and the seamen's strike. However, the Lord of hosts who knows no defeat has led His people, and through all He has guided us successfully.

When the outlook seemed the darkest, just then the Master blessed the most. For the quarter ending June 30 the tithe returns constituted a record, being £115 above the corresponding quarter of last year. The returns for the year are also in excess of any previous twelve months in the history of the work in Tasmania. In view of the many problems that had to be faced, these facts have encouraged our people.

After successfully struggling for many months to keep the pneumonic influenza

out of this State, it has at last crossed the Bass Strait and we are now in the first wave of the pandemic. It came like a hurricane and in a few hours was all over the State. Two of our workers and several of our people have been smitten, but we are glad to report no serious cases and all doing well.

In this, however, the hand of the Lord is again seen: for while the influenza was raging on the mainland, we were hard at work on the Appeal for Missions Campaign, and just as we finished the effort along came the scourge. God has signally blessed the faithful efforts of His people, enabling us to report that we have exceeded our aim by £100. We pray that the £225 raised will result in the salvation of many souls in the islands of the sea.

The influenza restrictions have closed down our city mission work, and it looks as though we shall be hampered; but we look to our Leader to keep the interest brightly burning, that the honest-in-heart may be gathered out. In any case, in view of what God has done in the past we can trust Him implicitly for the future, for "our eyes are upon Him."

The home of Mrs. H. Holgate, Glen Huon, Tasmania, was the scene of a pleasant yet solemn occasion when her daughter, Sister Mabel Holgate, and Brother Arthur Jones were united in marriage on Sunday, August 3. Both are active workers and members of the Glen Huon church, and they carry with them the sincere wishes of our people for a happy future in their united labours for the Master. H. E. PIPER.

Obituaries

ADDERTON.—In the presence of many friends, Brother John Adderton of Fairfield, New South Wales, was laid to rest in the Independent Section of the Rookwood Cemetery, Sydney, on Sunday afternoon, September 7, 1919. Our brother had suffered considerably during the last two months, and had patiently borne his affliction, until hemorrhage from the stomach released his hold on life in the morning of September 5. He was a member of the Stanmore church for eighteen years, having removed to Sydney from Queensland, where he embraced the message. Of the sixty years he lived, at least twenty-five had been in the Master's service, and with his Christian partner in the truth, faithful efforts to train their family for Christ have been rewarded, for all their children—five sons and four daughters—are members of the church, together with three daughters-in-law and two sons-in-law. One daughter, Mrs. D. Meyers, is with her husband in the Indian mission work, Fiji. Other members of the family are holding responsible offices in some of the churches around Sydney. Pastor J. M. Cole assisted in the service at the grave, where the comforting promises of our loving Heavenly Father were read, assuring the bereaved ones of His constant care, and His purpose to reunite in the near future all who look for the Saviour's appearing. Brother Adderton sleeps in Jesus, leaving his wife and nine children to await the happy day when partings shall be no more. "Sorrow and sighing shall flee away." "I shall be satisfied when I awake with Thy likeness." L. J. IMRIE.

GOLDSMITH.—Died at her home, Warburton, Victoria, Thursday evening, August 7, Edith May, sixteen years of age, daughter of Brother and Sister A. M. Goldsmith. Sister Edith loved the Sabbath school and also the other church services. Her last Sabbath she was present at the school and when that was over, not feeling well, she returned home and studied her lesson for the next week, as indicated by the marking of her lesson pamphlet. But two days later she was taken seriously ill, some complications arising from a recent attack of influenza, and rapidly grew worse until she quietly reached her end on the Thursday evening. On the Sabbath afternoon following we laid her away to rest in the Warburton Cemetery to await the coming of the blessed Life-giver. Services were held at the home and also at the grave, attended by a large company of sympathetic friends and mourners. But we would not mourn as those who have no hope, for we believe from the love that she had for the truth that our sister Edith sleeps in Jesus. W. L. H. BAKER.

CHAPLIN.—On Thursday, August 21, at her late residence, Second Avenue, Forrestville, South Australia, Sister L. Chaplin of the City Church, aged forty-five years, fell asleep in Christ. She had been ill for several years, but only lately had to take to her bed. She leaves a sorrowing husband and three sons to mourn their loss, to whom we extend our deepest sympathy. She was a faithful follower of the Lord, having accepted the truth about two and a half years ago, after the Forrestville camp. She loved the thought of the soon coming Christ and earnestly longed for His appearing. A service was held at the house, when by request of her husband we sang the favourite hymn of our sister, "Only an armour-bearer firmly I stand." We can truly say she stood firmly to the end, and we believe that in "the Grand Review" of the soldiers of the Cross she will receive honours from the King of kings. The service at the grave was also conducted by the writer. "Peace, perfect peace." G. HUBBARD.

MARS.—After a long illness, at the age of seventy-eight years, Sister Mary Mars passed away at the home of her daughter, Sister Collings, at Kent Town, South Australia. She accepted the truth over twenty years ago, and when she was able, in years gone by, took delight in giving tracts and other literature to anyone with whom she came in contact; but for several years past, through the condition of her health, she was unable to go anywhere alone. She realized to the end that the Lord was true to His promise never to leave or forsake her. She quietly fell asleep on Thursday, September 4, to await the sounding of the "trump of the Archangel," when the dead in Christ shall arise. Services at the house and graveside were conducted by the writer. "At Rest." G. HUBBARD.

DURRANT.—Early on Sabbath morning, August 9, little Raymond Ewart Durrant, aged two years and seven months, fell a victim to the pneumonic influenza after one week's illness. He had been taken from his parents' home in Leake Street, Bayswater, to the hospital the day before. The little body was laid to rest in the Karrakatta Cemetery, the Anglican Church minister, Rev. A. T. Haining, conducting the funeral service. Our sincerest sym-

thies are extended to the fond parents, brother, and sisters. Although so young, little Raymond knew a number of hymns, and on Sabbath evening would join with his sisters in singing "Jesus Loves Me," "Jesus Wants Me for a Sunbeam," etc. This is the time when he will be missed most of all. His loved ones look forward to the time when the Lord will come to claim His jewels. ROSS E. G. BLAIR.

THOMAS.—At her late residence in Hyde Park, South Australia, Sister Mary Thomas died on Sunday, August 31, at the age of seventy-three. Some few months ago she was seized with a paralytic stroke, but afterwards recovered and attended church at Unley the Sabbath week before her death. During the following week she took a chill and contracted pneumonia, which proved fatal in five days. When visiting her the night before her death, she expressed her delight in seeing me and said, "My dear brother, all's well;" and we have every reason to firmly believe it was well with her soul. We laid her to rest in the West End Cemetery, there to await the call of the Life-giver. Services at the house and grave were conducted by the writer. G. HUBBARD.

WISHART.—Sister Fanny Wishart was born in Zuerchersdorf, South Australia, April 16, 1836. She died in the Perth Public Hospital at the ripe age of seventy-three years and three months. Sister Wishart leaves seven sons and three daughters to mourn the loss of a good and faithful mother. For the greater part of her life, she was associated with the Baptist Church, but about eleven years ago accepted present truth. She has been faithful in keeping the commandments of God, and has gone to her last sleeping place on this earth in the hope of being raised at the resurrection. She loved the truth of the third angel's message which God had been pleased to give her. Pastor E. S. Butz conducted the funeral service at Wooroloo. Words of comfort and cheer were given to those who gathered round the open grave, and they were exhorted to so live that when the voice of Jesus calls the righteous dead to life again, they will have the privilege of meeting the mother and loved one. ROSS E. G. BLAIR.

Expression of Thanks

MRS. J. ADDERTON and family desire to take this opportunity of expressing their appreciation for the many kind expressions of sympathy shown them in their recent sad bereavement.

Notice

THE New South Wales camp-meeting will be held on May's Hill, Parramatta Park, October 14 to 26. Campers may address their luggage C/o Mr. Frank Fowler, Parramatta, who will cart it to the camp-ground at the usual charges.

A Correction

IN the senior Sabbath school lesson for September 27, the reference in answer to question 4 should be James 1:4; and the second reference in answer to question 9, Luke 22:31, 32. Although this will be seen too late for the study of the lesson, it should reach most of our members before the review.

Australasian Record

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Editor: Mrs. James Hindson, "Mizpah,"
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PASTOR COLE delivered an interesting lantern lecture on "Old Fiji" at Avondale on Sunday night, September 14.

BROTHER A. L. KING, with his wife and two little children, has arrived from New Zealand, and entered upon his work in the Union Conference office in connection with the Press Bureau.

AT the time this paper reaches most of our readers, the annual meeting of the Union Conference Committee will be in session. All the members of the committee have been called to this meeting, including Pastor Parker of Fiji.

THREE sovereigns wrapped in cotton wool and enclosed in a match box, have been received through the post at the Victorian Conference office. A brief note enclosed in the box stated that they were for mission work. No name was attached. Sincere thanks are extended to the donor.

WRITING from Kamamaung, Burma, Brother Eric B. Hare says: "Our school work is progressing in every way. We now have twenty-five pupils, and a Sabbath school membership of thirty-two, with an out-school of five members at Paan. The school work is too much for one teacher, so my wife and Thara Tha Myaing have volunteered to help out in the teaching."

"THOSE lessons are wonderful and so helpful. We never heard anything like it before!" Such were the expressions of two young men who with their parents were invited to study the Sabbath school lesson with a sister in New Zealand on a recent Sabbath afternoon. Doubtless there are others not of our faith who would appreciate our good Sabbath school lessons could they have the privilege of joining in their study.

AS a result of faithful work done in different centres in New Zealand, there have been a number of baptismal services recently. Ten have been baptized in Wellington by Pastor G. G. Stewart, fourteen at Palmerston by Pastor Cormack, and nineteen in Auckland. At both Palmerston and Auckland there are large classes of candidates preparing to take this step in the near future. The workers at Tolaga Bay, Gisborne, Hawera, and Waihi all report souls turning to the Lord.

"DOUBTLESS you would like to hear something of our new Conference and Tract Society office at 84 Jervois Road, Auckland," writes Brother E. Rosendahl, the secretary. "It is a two-storey building of brick and is well constructed. We have three offices and two stock-rooms downstairs, and four offices upstairs. We are far more comfortable than we were in the offices recently vacated, and are nearer the post office, trams, and the city. I believe that in every way the change will be an advantage."

BROTHER A. N. Lawson sends this encouraging news from our mission station in New Guinea: "I am very pleased to be able to tell you that one of our boys is coming on very well. He is almost ready for baptism. We are grateful that he has signed on to remain with us for three more years. Our week of prayer offering was £30 10s. I have already received £26 for the *Appeal for Missions* magazines, but am hoping to receive at least as much as I did last year,—£35, before I have distributed all my hundred papers. You know the Lord says that 'one pound now, will be worth as much as ten later on.'"

WE are pleased to know that all the members of the mission family at Bisiatabu, New Guinea, are faithful in memorizing the Missionary Volunteer doctrinal texts each quarter. Brother Lawson writes: "You will be interested in the results of our last examination on the Bible texts. Mrs. Lawson's mother, nearly seventy years old, received 99 marks, and our little boy not yet six years old, received 95 marks. Mitili received 97, and his wife, Fiki, 100; while Bennie's wife, Aliti, got 96, Mrs. Lawson 99, and myself 100." When those advanced in years and very little children can memorize the verses so well, it would seem that there is not much excuse for anyone not learning these verses.

BROTHER F. W. Reekie, the Home Mission Secretary for New South Wales, writes as follows: "It is with deep gratitude to our Heavenly Father that we report that New South Wales has passed its aim of £1,200 in the Ingathering for missions. It was with feelings of deep regret that we had to postpone our campaign during the months of April and May, and when we started collecting soon after the influenza epidemic had somewhat subsided, we were confronted with the seamen's strike. But we are glad to say that our people took hold of the work in a consecrated manner, and the Lord has richly blessed their efforts. Up to date we have received the sum of just over £1,400. To God be all the praise."

BROTHER and Sister Natrass, assisted by Nurse Pollard of the cafe, delivered a series of addresses and gave practical demonstrations of nature's treatments in the sanitarium cafe, Melbourne, during the month of June, and these were much appreciated. At their conclusion hearty votes of thanks gave expression to the gratitude of a number of Sabbath-keepers and several interested friends, who had been attracted to the meetings. The hope was expressed that at a later date the lectures would be resumed, as it was realized that the instruction was badly needed in these days when there is so much demand for the alleviation of sickness, by working on the first principles of nature's restoration.

ON Sunday, September 14, a Sabbath school convention was held in the Hamilton church. A number of the churches in the Newcastle district were represented. The State and Union Sabbath school secretaries, and Miss Allbon and Brother H. C. White from the Australasian Missionary College, were in attendance, the latter acting as chairman of the meetings. The conference labourers in that vicinity also rendered valuable assistance, helping to make the meeting a success. All in attendance expressed hearty appreciation of the instruction received, and all felt that the day spent in the consideration of the Sabbath school work was very profitable and would

tend to more efficient service in this department.

BROTHER ROY H. THRIFT of Bombay, India, writes: "The past three months we have been receiving letters from some people in Surat and Anand, stating that sixty families are desirous of joining our mission. Upon receiving the first few letters I was a little sceptical; but I am not surprised on hearing that they have become interested through reading our literature. I am planning to visit them next week. A few evenings past we were surprised by two bright-faced Mohammedan young men calling on us and requesting literature. They told us that they were the proprietors of one of the prominent reading rooms in Bombay, and that they had been looking for our office for about one hour. I showed them our Gujarati papers and books, and before leaving they bought copies of all we have, and paid for three yearly subscriptions for our Gujarati *Signs*. These unsolicited communications and calls show that the printed page is doing its work, and that God's word is not returning void."

More Calls in the Solomon Islands

DURING the second quarter of this year we placed three more of our mission school boys (two of whom have wives and children) in unentered districts, and although they are meeting with much opposition from another mission, they are prospering, for the people are with us out and out. This is the day of our opportunity, and we must enter in, for God is with us.

We are forced by the calls that are coming for help to push out young people from our mission schools with just the smattering of knowledge they have, and the Lord is blessing them. We have a number of these out already, and we have five districts, in addition to those we have already occupied, waiting for our boys.

In one district one of our mission boys is only fifteen years of age. But he is having success in his labours for the worst characters in heathen practices and desperate deeds.

An old chief sent me a message the other day to come at once and have a council with them, adding, "We are afraid about Jesus' coming." Yesterday another message came from him to say, "Tell us the day you will arrive so we can be altogether." These calls are like springs in the desert.

A native who has been in the police force for some time returned to his island home determined to have a "seven days" mission. (This is the name some of our enemies have given us, and it takes well with the natives.) This native, a few weeks ago, braved the voyage across a rough, open sea in his frail canoe, to chase up the *Melanesia*. Hearing that he had reached a certain place the day before, I went there to find him, but he had left the previous night, so we missed each other. However, he left a message saying, "Tell Jonsi to send a missionary, white or black, to my place." O, that I could find one!

Those who are thus calling us are among those who have all along withstood other missions. They are small tribes, but possess stronger characters than others who were more easily influenced. I wish we had several more of our mission boys ready to send out, but we have almost exhausted our resources. Our great need is for more teachers to prepare native workers to answer these calls.

G. F. JONES.