

AUSTRALASIAN RECORD



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Thrilling Days

Too swiftly on the wings of time
The weighted moments fly;
Hopes flutter in their passing breeze
The while they hurry by.
We live where many days are thrilled
As erstwhile were the years,—
When faith is silenced by the clang
Of jostled doubts and fears.

O, mighty are the forces grim
That usher dreadful woe,
But few are they who sense the time
And vanquish every foe!
Our God is coming for His own,
And wrong is doomed for aye;
Nor can the schemes of earth prevent
The awful Judgment Day.

The King of kings as Lord of all
Will reign upon the throne,
And those who reverence Him now
He will confess His own;
The brightness of His flame shall slay
The wicked in His sight,
Though all will then His power acclaim
And count His judgments right.

Beneath the covert of His wing
May we securely hide;
For sheltered there, no fears alarm,
Nor any ills betide.
O, gather in the lost, astray.
The tempest hastens on;
The storm will break so soon, so soon,
And hope of heaven be gone!

WORTHIE HARRIS HOLDEN.

The Rose of Sharon

"I AM the Rose of Sharon."
Cant. 2:1.

"Sharon is that broad rich tract of land which lies between the mountains in the central part of the holy land."—*Bible Dictionary*.

In this beautiful place king David's cattle were fed. 1 Chron. 27:29. It is called the place of flocks (Isa. 65:10), and became proverbial for beauty and fertility. Isa. 35:2.

The rose that grew in this fertile spot was noted for beauty and frag-

rance. The Lord Jesus Christ calls Himself the "Rose of Sharon;" therefore we conclude that through this figure the Lord wants us to get a view of the beauty, sweetness, and fragrance that there is in His life for us.

The Rose

The rose is the offspring and fruit of an apparently dry root. Christ is the root and offspring of David. Rev. 22:16. Out of the stem or root of Jesse shall grow "a branch." Isa. 11:1.

Jesus is looked upon by the unbelievers as "a root out of dry ground." They can see "no beauty" (Isa. 53:2, 3) nor fragrance in the Christ because their spiritual senses are gone. They prize the thorns and briers of sin above the beautiful Rose. All the beauty they can see is the business of the world. Moses could see "greater riches" than "the pleasures of sin," because his eyes were anointed. Heb. 11:35-37.

Its Beauty

The rose is a very beautiful flower: it is pleasant to the eye, and the more minute the examination, the more beauty can be seen in it. Therefore we are asked to "consider." "Consider how great this Man was." The closer we look into His character, the more beauty we shall see. 1 John 4:8; Matt. 6:28, 29. In Jesus are centred all the divine and moral excellencies. "He is altogether lovely." Cant. 5:16. "In all things He might have the pre-eminence." Col. 1:18. "Thou art beautiful, O my love." Cant. 6:4. "In that day shall the Branch of the Lord be beautiful and glorious." Isa. 4:2. "Thine eyes shall see the King in His beauty." Isa. 33:17.

Look into all the deeds of kindness in His life and see the beauty.

His Beauty for Us

For our "ashes" of nothingness and unworthiness, He purposes to give us His own beauty. "To give unto them beauty for ashes, the oil of joy for mourning." Isa. 61:3. He takes our life of sin and gives to us in exchange, HIMSELF. "Who gave Himself for our sins." Gal. 1:4. "Let the beauty of our God be upon us." Ps. 90:17; 110:3. See also Isa. 61:10; 28:5. "It doth not yet appear what we shall be." 1 John 3:2.

Its Fragrance

The rose is celebrated for its fragrance: it ministers delight to our senses. What is so sweet and refreshing to the spiritual senses of the soul as the sacrifice, substitution, intercession, and saving power of Jesus? The name of Jesus "is as ointment poured forth." Cant. 1:4.

Every virtue of His character, every promise of His Holy Word, every rite in His worship, every act in His mediation, every blessing of His grace, is like "precious ointment," "balm of Gilead," "sweet smelling myrrh" (Cant. 1:3; 5:13; Jer. 8:22), so fragrant and refreshing is it to the believer. The very costly ointment of spikenard, that was poured upon Jesus by Mary, the odour of which filled the house, is a good symbol of His life. He is not only sweet and pleasant to the believers, but also to the One who sent Him. "A sacrifice to God for a sweet-smelling savour." Eph. 5:2. Have we tasted of His sweetness?

The Flower of the Field

This is what the Rose of Sharon signifies. The roses that grew in the

field were not planted by man. They were liable to be plucked, or trodden down, or devoured by beasts. Christ is not the planting of man; He came from the "bosom of the Father," "full of grace and truth." John 1:14, 18. Yet while in the field of this world He was exposed to the malice of men, who, like the beasts, trod Him down. He was as it were torn to pieces and trodden under the foot of man.

Free

The roses of Sharon growing in the open field were free, and all had access to them. The Christ is free to all,—“whosoever will” may be partakers of His goodness and gracious virtues. “Everyone that thirsteth;” “hear, and your soul shall live.” Isa. 55:1; Rev. 22:17.

The Place of Feeding

Sharon was a plain where flocks were fed. 1 Chron. 27:29. Christ is the place of green pastures to His people. Ps. 23:2. The field in which Christ pastures His people is His Word. His ministers preach His Word (2 Tim. 4:2) and the accepted Word gives rest of mind to the penitent sinner and brings good cheer to the desponding. His sacrifice and mediation are to the mind what food is to the body, giving nourishment, strength, and satisfaction to the one receiving it. Have we partaken of His fulness? John 1:16.

Points of Dissimilarity

There are some things in which the rose is unlike Christ. The former blooms only in summer. But Christ “ever liveth” (Heb. 7:25). He is always full of grace, power, and glory.

The rose is but a fading flower; but Christ is the same always—“the same yesterday, to-day, and forever.” Heb. 13:8.

When the rose is crushed, that is the last of it: it is destroyed and mingles with the dust. When Christ, however, was trodden under the foot of man His life was still beautiful and fragrant. “Father, forgive them, for they know not what they do.”

Let us devotionally search for the glories of this Divine Flower, and He will then make us partakers of His beauty and the sweet-smelling savour of His grace.

J. M. COLE.

An Oversea Tent Effort

BROTHER J. Henry White, grandson of Sister E. G. White, gives an encouraging report in the *Review* of a tent mission recently conducted in Pomona, California. He says:

“Those who have had the privilege of engaging in the tent effort at Pomona this last summer have seen the mighty power of God manifest at every turn. This is a beautiful little city of 15,000 inhabitants. It is thirty miles east of Los Angeles in the beautiful orange and lemon district. The company, which includes Pastor and Mrs. P. L. Knox, Miss Sarah Campbell, Miss Sue Nary, and the writer, started their series of meetings June 6.

“From the beginning our tent, seating between four and five hundred, was filled. The interest manifested was unusual, and before many meetings had been held we had two hundred and fifty names of those who desired literature. These people have been regularly visited, and in this way we have gained a greater hold on them.

“As our tent was pitched in the better residence section of the city, we secured a large attendance from there, and a good intelligent class of people have been reached. Many came in from the surrounding country also, and every evening long rows of automobiles were parked in front of the tent.

“The interest held all the way through, and there are many who say they have not missed a single night. A dear old lady of eighty-four years was the first one to be baptized. Several began keeping the Sabbath after the third week of our effort. It made us very happy to learn that more than one infidel has been led to Christ and has had his life transformed as a result of our meetings. The power of the gospel has been strongly emphasized. One young man especially, who has been a palmist and mind-reader, as well as a blasphemer and infidel, has been touched by the gospel, and his life changed. He rejoices greatly in a new hope.

“Our last meeting of the series was a touching occasion. After the sermon Mrs. Knox sang the company’s farewell. It seemed to touch the hearts of all present, for when she had finished, one after another arose and expressed his appreciation of the lectures. Many prominent men and women told of the blessings they had received from the meetings.

“We have forty-three names on our baptismal list, with the prospect of adding many more as the work continues. Many interesting reports are brought in daily as we gather together to talk and pray over the work. We feel to praise our Heavenly Father for the privilege of working with Him in the greatest work in the universe, and we trust that as time goes on, we may be used with even greater power in the finishing of this glorious work.”

Itinerating in Fiji

NO doubt the readers of the *RECORD* will be glad to hear from this part of the mission field, and as I have recently been on a visit to Colo, the inland districts on the large island of Viti Levu, perhaps a short account of the trip would be interesting to you, as Mrs. Martin and our three children accompanied me.

We left Buresala in the school launch, and crossed the bay between the two is-

lands, arriving at the opposite shore by dinner time. We landed at a place called Luvu-ni-Vuaka, which means, “Where the pig was drowned,” and ate our lunch on the beach. We then got into a punt, and were poled up a river to another large town where we thought to spend the night. At the mouth of this river they had built a fish fence or trap for catching fish, and as the tide was out they were busy getting the fish out that had been caught. There must have been at least a hundred fish altogether, some large, and some small. I noticed that they were busy in the town cutting up several large stingarees ready for cooking. The native people eat any rubbish at all, such as cats, dogs, sharks, and other unclean things, and because of this they suffer with awful boils, swellings, and sores. We decided not to stay at this town, so went aboard the launch again, and ran down the coast to Namarai, the town where Semi’s people live. Here we were made welcome, and given a nice large house to sleep in.

Next morning early we were aboard the launch, and after an hour’s run came to the place where we were to leave the boat and walk inland. Crowds of natives gathered around to see the little woman and children who were game for a twenty-miles’ tramp over the mountain range, and many said we would have to come back as the roads were so bad, it having rained for weeks. However, we started out in faith, and at dark that night we arrived at the town where Pastor Gillis and his wife are located. We were all very tired and wet, having been up in the clouds for some hours, as the top of the mountains was clothed with mist.

The last part of the journey was made on a bamboo raft which carried us down over the rapids in fine style. We spent Sabbath at this place and had some nice meetings with the natives, also enjoying our visit with Brother and Sister Gillis very much.

Sunday morning we said good-bye to them, and boarding a flat-bottomed boat, we glided down the Wai-ni-buka river on our way to visit Brother and Sister Ward, who were located about twenty miles farther down the river. That night we stayed at another native town, where we had a meeting and settled some trouble that had arisen, and arrived on Monday at Waisa, the town where Brother Ward and his wife were. They were very pleased to meet us again, not having seen many white people for months. We had a service in the evening in the native church, and stayed up late talking to the people, who always gather round on such occasions. They were much interested to know that Brother Ward was one of my boys from Darling Range School, and had studied the Bible in my class there. I heard one of our native teachers telling some others that Mr. Martin had been his teacher, too. He seemed to think that fact ought to give him prestige. They are a simple people.

The following day we were again on the water, this time on our way down the Rewa river, the largest of the many rivers of Fiji. The scenery along these streams is very beautiful; large flats are to be seen planted with bananas, and others with sugar cane. The river itself is from fifty to one hundred yards across, widening as it gets nearer the coast.

We left the river that evening at a place about fifty miles from Suva, and begged a house to sleep in for the night at a town a little way inland. Here we held a meet-

ing and explained the prophecies from the chart, which very much interested the natives who, no doubt, had never seen such strange animals before.

Next day we started at daylight, to walk across country over tracks ankle deep with mud, to reach another large river nearly opposite Buresala, where we expected to find our launch.

I have trained a young man named Pita to be captain and engineer of the school launch, and I trusted him to take the launch twenty miles up the coast, and nearly the same distance up this river to meet us, and he was not only there on time, but met us half way along the road.

We were all glad to be aboard the boat again after first washing off the mud in the river, as we were muddy up to our waists. Whenever we passed through a village and the women saw Mrs. Martin and the children trudging along in their wet clothes, they would run out, and shake their hands and exclaim in their native way; probably no other white woman had ever been through their town before.

We enjoyed our ride down the river. The Wai-dilica is its name, and it is here that a splendid site could be procured for a school, the land being very fertile, and the climate all that one could wish for in Fiji. We spent the night at a white planter's home, and next day arrived safely back at Buresala, after nearly a fortnight's absence.

The object of this trip was to look over the country where a suitable site might be found to establish our training school. Buresala cannot feed the number of students that should be in our school at this time, and for many other reasons we feel that a move should be made from here. We were very much disappointed that, owing to the steamers being held up through labour troubles, Pastors Watson and Anderson were not able to be with us at our recent council held at Suva. We need their counsel at this time, and also your prayers that right plans may be made for our school work here in Fiji.

I am leaving again in a few days to spend some time with Pastor Gillis in the interest of the work in Colo. Brother Lane will carry on the school work in my absence. We are glad to have this young man and his wife with us, and the Lord is blessing his work here both in the school and the press. We trust that many more in the homeland will consecrate themselves for service in the island fields.

H. R. MARTIN.

Nukuhiva, Marquesas Islands

IN pursuance of my plan to further survey the island of Nukuhiva, I paid a visit to the north side of the island. The return trip was to be sixty miles, most of which had to be made on horseback. I left at 6.30 Tuesday morning, September 9. The first stage of the journey was twenty-two miles. One's horse must walk most of the way. The trails are very stony. Where there are no stones, deep gullies have been washed out in the trail. In some places the descent is so steep that one must brace well in the saddle, or go off over the horse's head.

Two friends went before, waiting for me at the valley of Taipival, about half-way across the island. The trail led up by a zig-zag path, to 2,000 and 2,500 feet, and down again. Once we passed through a muddy valley, travelling for over an hour

with mud at times up to the horse's knees. We sighted two beautiful waterfalls, which proved part compensation for the unpleasantness of the trip. One fall, of perhaps 800 feet, was most beautiful. Within sound of this fall our trail passed over a broad, slanting rock. Unshod native horses slip badly here. Upon learning that a horse and rider once slipped over the side, and were both killed down the steep embankment below, I decided it was best for me to dismount and lead my horse over.

Finally we passed through the gap in the last range, about twelve o'clock, and looked down upon the beautiful and well-planted valley of Hatiheu, 2,000 feet below. To the left of the harbour stand two groups of perpendicular needles of rock, 800 to 1,500 feet in height, appearing to be guarding the valley. On the summit of one of the lower needles, overlooking the settlement, stands an image of the Virgin Mary. One hour's ride down the zig-zag path brought us to the settlement on the water front.

After a lunch on the back verandah of one of the stores, and a short rest, I walked out to see the settlement. I soon found that there were four streams entering the sea from this valley. Ere long I met a half-caste American who appeared to be a man of some importance in the village, and who offered to keep me in his home until I should return. In the evening I held a Bible study with this man, his family, and the neighbours who came in. The study was concerning the end of the world, based on Daniel 2. It was all new to them, as new as though dreamed only yesterday, and started a line of thought in their minds which I dare say never existed there before. I found that they all professed to be Catholics, but did not go to church or to confessional.

The next morning I left my horse and walked through light showers a further distance of nine miles to the valley of Aakapa. Here is the most interesting part of my story. Here lives Matahae, an old native, tattooed in real old heathen style.

Something led old Matahae, some eight or ten years ago, while away on another island, to examine and accept the Protestant doctrine. In time he returned to his village, and though unable to read a word of any language, he endeavoured through kindness, hospitality, and what arguments he knew, to persuade men to join him. He appealed to the Protestant society on Hiva-oo for a teacher. They put him off, saying that there were not enough adherents to warrant sending a teacher to Aakapa. They also told him to "vaere i te purumu;" which means, go ahead and clear the way, doing what you can.

Aakapa is a small bay swarming with the pestiferous little sand fly. On inquiring the population of the valley, Matahae counted twenty-six men (they do not count the women and children). About one-half the people adhere to Matahae, calling themselves Protestants. They have a neat little meeting-house of native construction. In the evening Matahae called his people to his house, and asked me to speak to them. They sang three hymns in the Tahitian language during the service. About twenty adults were present. Some visitors remained to talk with me, enquiring into various Scripture doctrines until after midnight.

I intended leaving early the next morning, but with the light came rain. Matahae improved this opportunity of urging

upon me their needs. He said in substance:

"We left the Catholic Church because we found it wrong. We have been holding out here by ourselves six or eight years, and gradually growing in numbers. We are still in great darkness. We have only three Bibles among us. We would like more Bibles, some would be willing to pay for them. I, personally, am very ignorant, cannot read a word. If you could send some one to teach us, we would cease our pleas to the Protestant mission for a teacher."

Need I add a word to strengthen the plea of these poor people in darkness? O, how I wished I could say to them, Yes, we will send you a teacher at once. Their greatest struggle will be over their tobacco. All use tobacco here, even the children of eight years. They use it because they know no better.

The trail was bad after the rain, so Matahae lent me a horse upon which to return to Hatiheu. That evening I held another Bible study with a few people at Hatiheu.

This valley seems to be the largest and most prosperous on Nukuhiva. There are about two hundred people. It also boasts of a French school for children. This valley will make the best centre for our work on the north side. I hope that we may be able to enter it next year, 1920.

Friday morning I started for home about 7.30. This time I crossed the island alone, except for my horse. The journey was uneventful, and I reached home in time to prepare for the Sabbath and for the Friday evening service.

On this journey my eyes had seen hundreds of heaps of stones which were foundations of houses in bygone days. O, why were we so slow in arriving here? Thousands have died without a knowledge of a soon-coming Saviour, while only a miserable remnant await the long-delayed message. Pray with us that out of this remnant many may be saved in the kingdom of God.

GEO. L. STERLING.

Address: Papeete, Tahiti, Society Islands.

Among the Maoris of New Zealand

LEAVING our little company at Tologa under the care of Brother Tulloch and Sister Wordsworth, I have made three journeys, visiting the coastal settlements as far north as Te Araroa, a small seaport town nearly one hundred miles from Tologa. On each occasion I carried a quantity of gospel seed in the form of books, tracts, and magazines. My first visit was in conjunction with our temperance campaign, the second and third on behalf of our annual appeal for missions.

Calling upon the Hon. A. T. Ngata, M. P., I explained my mission to him, and received his hearty approval of such effort. The dear natives responded well under the circumstances, although had I visited them two months earlier in the season, the financial results would have been much greater. Often I listened to sincere expressions of regret because of their inability to give me more than a shilling or so.

I visited twelve Maori villages, and was treated kindly in most places. In some of the villages near the East Cape are found a class who seem to have lost every particle of confidence in the white man; but for the greater part the natives have a deep rever-

ence for the Scriptures, and listen very attentively to the explanations of the humble gospel worker.

Each village has its own meeting-house and an ordained or lay minister. I conversed with many of these spiritual leaders, and addressed several companies in their meeting-houses. After dining with one, the Rev. Kohere, I asked permission to address a meeting that evening. He consented on one condition,—that I would not introduce doctrine. We defined certain points before lunch and differed widely. But God opened a door at this point, and I entered. Discovering that I might arrange a talk on the Second Advent, I referred Mr. Kohere to the claims of a false prophet, Hori King, who had just appeared and was preaching in their town, claiming that Christ was coming in December of this year. His preaching was taking effect and drawing a number from Mr. Kohere's congregation. After a talk together on this burning question, I proposed that in our meeting that evening we prove from the Scriptures that time-setting is wrong, and to this Mr. Kohere agreed.

We enjoyed a profitable meeting, with over one hundred adults present. After the meeting I made an appeal for missions. Two young men immediately arose, and a good offering was received toward our fund.

The next day at noon Mr. Kohere and the false prophet met in debate on the question of Christ's Second Coming, and Mr. King's position seemed to assist me much in my work throughout this district. Many to whom I gave Bible readings requested me to return. I am looking forward to re-visiting these parts in the near future.

Many of the natives here have secured an education. While some use it entirely in their own selfish pursuits, and others drift back to their former evil habits as soon as college days are over, yet there are a few of the informed who desire to know the way of God more perfectly. May God's searching and gentle Spirit impress some of these dear souls with the purity and beauty of this message, leading them to trust now, and triumph eventually. Brethren, pray for this walled-in section of our work.

G. H. WORDSWORTH.

Gale at the New South Wales Camp-Meeting

ON the New South Wales camp ground, six days after the meeting commenced, the Christian experience of the campers was tested, but that which the enemy intended for defeat was turned into glorious victory.

The day began with a stiff wind blowing, which rapidly increased in violence, and by nine o'clock had begun to cause anxiety. It was soon apparent that it was the purpose of "the prince of the power of the air" to frustrate the meeting, level all the white-roofed homes in the encampment, and then bring rain upon the homeless families. We were reminded of a statement in "Early Writings," page 267, regarding the plans that Satan lays with his evil hosts to hinder the work of God, and wherein, among other things he is quoted as saying to his angels, regarding the church: "As they appoint meetings in different places, we are in danger. Be very vigilant then. Cause disturbance and confusion if possible."

One sudden gust that came with the energy and report of a powder blast split the back and the front of the writer's tent

and treated several other tents in a similar unwelcome fashion. The Oregon uprights of some of the tents broke where there were knots in the timber, and then collapsed. A determined battle with the gale was now in full swing, and the scene was decidedly animated and impressive. Here extra stakes were hurriedly driven and ropes tightened to give the tents securer anchorage: there groups of twos and threes might be seen wrestling with the incessant gusts of the gale, hanging on with all their might to rent portions of tents, and endeavouring with more or less success to splice them. For a time the main group of wind-fighters were stationed about the large preaching pavilion; but the helpers were numerous, and the brethren and sisters assisted one another. Meanwhile, many silent petitions ascended to God; and in different tents little prayer-bands drew near to Him who, when personally with His disciples, commanded the winds on Galilee to be still, "and there was a great calm." The faith of many were rewarded when it was seen before noon that the threatenings of rain had entirely gone, and the gusts of wind were less violent.

The scene at noon was exceedingly interesting. Over one hundred tents had been levelled before the main fury of the storm had subsided. The young people's tent and others had been lowered to save them from damage; but owing to the watchful care and labours of the attendants, under the signal blessing of God, the large preaching pavilion, standing near the summit of the hill, sustained practically no harm. In various places were long gaps in the once regular and orderly row of tents. Here and there were piles of household goods, sometimes covered with the fallen tent, and in some cases standing uncovered. But calm and good cheer and an inspiring contentment reigned. Here a good sister, a minister's wife, sat on a portion of the confused and tangled heap of her canvas home, with the look of serenest happiness upon her face and a general air of perfect *sang-froid*. Under the awning of another wrecked tent three little children sat on the ground, joyously singing hymns. This feeling of calm confidence and trust seemed to pervade everything.

Soon after lunch, for the first time since early morning, the bell called the campers together for a meeting in the large pavilion. The wind was still blowing, but had lost much of its vigour. Above the flapping of the canvas rang out the words of the good old hymn, "There shall be showers of blessing." After prayer and a few brief remarks by Pastor J. M. Cole, the meeting was given over for testimonies. And what a praise service there was! An assemblage of people, half of them homeless, having ostensibly nowhere to sleep that night, with energies jaded, and the wind still blowing, might have been expected to wish that the day's experience had never come. But no! Scarcely had the invitation been given when a large number were on their feet, waiting to bear testimonies of grateful appreciation of God's protecting care. Many expressed themselves as thankful that no lives had been lost and no one had suffered personal injury, although heavy beams of timber had been falling, and tents collapsing, sometimes without warning. Mothers of little children and many usually timid in bearing testimony in a public meeting felt free to speak, from a compelling sense of deepest

gratitude to God, and related many precious lessons learned from that day's occurrences. Others declared they would not like to have missed the experience, for it brought them nearer to God and nearer to one another. One worker who had toiled hard all the morning told of finding a little child sleeping peacefully in its cot, undisturbed by the storm, and he thanked God for the peace that filled his own heart and the hearts of his fellow-workers in the midst of seeming outward confusion. Others were thankful for the spirit of kindness and helpfulness manifested among all the company, and because the experience helped us to become better acquainted with one another than we could have done in so large an encampment under ordinary circumstances. It proved, as one expressed it, that Seventh-day Adventists are "all one big family." No complaining had been heard, but all felt confident in the wisdom of God's providences. The story was related of a little boy who was noticed trying, with all his tiny childish might, to steady his mother's tent as it swayed in the heavy winds, and some one remarked to him, "You cannot hold that up." "Oh yes, I can," was the quick response of childish trust and innocence, "God is holding it with me!"—and that tent had not come down! Some of the older workers described worse storms at Maitland, New South Wales, and Armadale, Victoria, beside which our windstorm seemed somewhat trivial. "I believe," was the ringing testimony of one, "that our experience will be something like that of Job: he had a time of blessing; then trial came, but that passed by, and he received a greater blessing than before. I am confident that we shall surmount these difficulties, and that God has a greater blessing in store for us during the closing days of this camp than we had the first week-end"—and the assurance of this good brother was not mistaken.

The demonstration of being cheerful in the midst of difficulties and praising the Lord under adverse circumstances, proved an object lesson that no doubt would remain longer in the minds of our people than many sermons setting this forth in theory.

While the praise service was in progress, the storm had markedly subsided; and putting their faith in God the brethren decided with the fullest confidence to "arise and build." The sisters gathered at the front of the tent to receive sail needles and string, the brethren were organized into companies, and soon the torn canvas was repaired, the fallen tents erected, and by nightfall the camp had resumed almost its normal appearance, the wind had dropped, and the evening service was held as usual. The next morning broke sweet and calm, ushering in a perfect day, and the best of glorious weather was the order for the remainder of the camp.

That the protecting hand of God was extended over the encampment during the gale is certain. At Sydney the wind attained a velocity of forty-four miles an hour, and it could not have been less on the unsheltered camp-ground. At Cessnock, about 120 miles away, several buildings suffered damage, several collieries were compelled to cease work, and old hands declared that the day was the worst in their experience. Truly the Lord can make the wrath of the enemy to praise Him, and the remainder of wrath He can restrain.

A. L. KING.

Statistical Report of the MISSION FIELD of the Australasian Union Conference for the Quarter Ended March 31, 1919

	Relation to Previous Quarter			Central Polynesia	Eastern Polynesia	Lord Howe	New Guinea	New Hebrides	Norfolk Island	North Queensland Mission	Solomons	Monamona	Kempsey	Home Field	Mission Field	Grand Totals	Total Mar. 31, 1918	Increase for Qtr.
	Totals Mar. 31, 1918	Increase	Totals Mar. 31, 1919															
CHURCHES																		
No. of Churches	29	2	31	17	6	1	1	1	1	1	1	1	1	134	31	165	160	5
Membership	546	106	652	360	150	20	6	6	42	19	10	22	17	6282	652	6934	6478	456
Baptized during Period	4	35	39	20	8						7		4	97	39	136	167	
LABOURERS																		
Ordained Ministers	10	1	11	5	2			1		1	1		1	37	11	48	44	4
Licensed Ministers	32		16	6	4		1		1	2	1	1		58	16	74	81	
Licensed Missionaries	29	12	41	16	4		1	3	1	1	7	7	1	107	41	148	111	37
Book & Periodical Canvassers	1													93		93	92	1
Office W'k'rs (with't lic'nse)	2	1	3	1	2									30	3	33	29	4
Total Labourers	74		71	28	12		2	4	2	4	9	8	2	325	71	396	362	34
TITHE																		
Total Receipts	£ 225	£ 220	£ 445	£ 113	£ 91	£ 21	£ 10	£ 9	£ 6	£ 148	£ 24	£ 18	£ 5	£ 9033	£ 445	£ 9478	£ 8406	£ 1072
Per Capita	8s 2d	5s 5d	13s 7d	6s 3d	12s 1d	£1 1 0	£1 13 4	£1 10 0	2s 1d	£7 10 6	£2 8 0	16s 4d	5s 10d	£1 8 9	13s 7d	£1 7 3	£1 5 11	1s 4d
OFFERINGS																		
To Foreign Missions (except S.S. & Y.P. Offerings)	£ 5	£ 168	£ 173	£ 95	£ 68			£ 1	£ 5	£ 3		£ 1		£ 1207	£ 173	£ 1380	£ 1121	£ 259
For Home Mission Work		£ 31	£ 31	£ 30						£ 1				£ 601	£ 31	£ 632	£ 1138	
For Local Church Work	£ 8		£ 5		£ 2					£ 3				£ 842	£ 5	£ 847	£ 816	£ 31
SABBATH SCHOOLS																		
Number	53	8	61	34	8		1		1	5	10	1	1	215	61	276	266	10
Membership	1238	627	1865	785	294	27	20	42	43	92	430	107	25	7580	1865	9445	8599	846
Offerings to Foreign Missions	£ 75	£ 34	£ 109	£ 38	£ 25	£ 8	£ 4	£ 2	£ 3	£ 22		£ 5	£ 2	£ 1376	£ 109	£ 1485	£ 1324	£ 161
BOOK & PERIODICAL SALES																		
(Retail Value)	£ 5	£ 12	£ 17		£ 16		£ 1							£ 6687	£ 17	£ 6704	£ 7775	
TITHE APPROPRIATIONS																		
(To Fields outside of Conf.)		£ 94	£ 94	£ 92						£ 1	£ 1			£ 1290	£ 94	£ 1384	£ 1323	£ 61
CHURCH BUILDINGS																		
Number	15	6	21	4	6		1		1		7	1	1	82	21	103	92	11
Estimated Value	£ 1875		£ 1273	£ 450	£ 627		£ 3		£ 100		£ 33		£ 60	£ 32786	£ 1273	£ 34059	£ 29440	£ 4619
Approximate Seating Capacity	1990	750	2740	600	1000		40		200		850		50	10215	2740	12955	12045	910
CHURCH SCHOOLS																		
Number	2	13	15	6	1		1				6	1		20	15	35	27	8
Number of Teachers	4	13	17	7	1		1				6	2		26	17	43	37	6
Total Enrolment	59	331	390	153	39		10				154	34		627	390	1017	463	554
Value of B'ld'gs & Equipment			£ 11				£ 1				£ 10			£ 1182	£ 11	£ 1193	£ 638	£ 555
Exs. of Maint'nce for Period	£ 10		£ 6		£ 3						£ 3			£ 605	£ 6	£ 611	£ 469	£ 142
MISSIONARY VOLUNTEER																		
No. of Societies	7	5	12	6	2				1	3				131	12	143	130	13
Membership	106	77	183	80	30				22	51				3536	183	3719	3064	655
Off'ings for Foreign Missions														£ 339		£ 339	£ 444	
Offerings for Home Missions											£ 20			£ 20		£ 20	£ 41	
Off'gs for L'cl Church Work														£ 41		£ 41	£ 22	£ 19
Total Offerings														£ 400		£ 400	£ 507	

Statistical Report of the HOME FIELD of the Australasian Union Conference for the Year Ended June 30, 1919

	Relation to Previous Year			CONFERENCES (Home Field)									
	Totals June 30, 1918	Increase	Totals June 30, 1919	Australasian Union	New South Wales	North New Zealand	Queensland	South Australia	South New Zealand	Tasmania	Victoria	Western Australia	
CHURCHES													
Number of Churches	132	3	135		36	21	9	13	6	6	28	16	
Membership	6027	320	6347		1881	668	674	632	229	320	1282	661	
Baptized during Period	553		434		157	26	65	37	9	8	73	59	
LABOURERS													
Ordained Ministers	36	1	37	11	6	3	3	5	1	1	5	2	
Licensed Ministers	54	6	60	18	11	11	4	3	3	2	2	6	
Licensed Missionaries	99	13	112	20	23	10	14	12	3	4	18	8	
Book & Periodical Colporteurs	97		93		20	12	8	8	11	6	20	8	
Office Workers (without license)	30	3	33	11	5	5	1	1	2		5	3	
Total Labourers	316	19	335	60	65	41	30	29	20	13	50	27	
TITHE													
Total Receipts	£31863	£3612	£35475		£9396	£5576	£3588	£3383	£1811	£1544	£6882	£3295	
Per Capita	£5 5 8	6s. 1d.	£5 11 9		£4 19 10	£8 6 11	£5 6 6	£5 7 0	£7 18 2	£4 16 6	£5 7 4	£4 19 8	
OFFERINGS													
To Foreign Missions (except S. S. and Y. P. offerings)	£7415	£5709	£13124	£214	£3092	£3477	£1274	£983	£741	£487	£2181	£475	
For Home Mission Work	£3292		£2997		£587	£577	£400	£295	£315	£92	£111	£62	
For Local Church Work	£3400		£3324		£895	£702	£335	£461	£71	£86	£447	£327	
SABBATH SCHOOLS													
Number	221	4	225		56	27	24	27	8	13	40	30	
Membership	7594	249	7843		2272	551	774	814	230	337	1535	1030	
Offerings to Foreign Missions	£4819	£562	£5381		£1441	£761	£568	£405	£275	£194	£1007	£730	
BOOK & PERIODICAL SALES													
(Retail Value)	£28696	£1225	£29921		£6159	£4041	£3974	£2789	£3264	£2372	£4688	£2634	
TITHE APPROPRIATIONS													
(To Fields outside of Conference)	£5144	£674	£5818		£2543	£601	£322	£304	£172	£135	£1045	£396	
CHURCH BUILDINGS													
Number	78	6	84		24	12	8	9	1	5	13	12	
Estimated Value	£29215	£4122	£33337		£8108	£8150	£2151	£5420	£400	£1270	£4100	£3738	
Approximate Seating Capacity	10105	305	10410		3000	1850	950	1080	240	540	1610	1140	
CHURCH SCHOOLS													
Number	19	2	21		5	3	1	2	1	1	2	6	
Number of Teachers	26	4	30		9	4	2	2	1	1	4	7	
Enrolment	317	299	616		195	61	30	63	30	8	106	123	
Value of Buildings & Equipment	£624	£573	£1197		£750	£66	£20	£60	£150	£10	£48	£93	
Expense of Maintenance for Period	£1367	£503	£2470		£669	£366	£139	£175	£153	£79	£328	£561	
MISSIONARY VOLUNTEER													
Number of Societies	129	6	135		40	15	14	15	5	7	22	17	
Membership	3390	169	3559		1051	434	374	320	70	164	649	497	
Offerings for Foreign Missions	£1891		£1571		£532	£129	£115	£127	£142	£73	£326	£127	
Offerings for Home Missions	£101		£69		£31		£3	£23			£12		
Offerings for Local Church Work	£76	£22	£98		£55		£16	£4		£4	£15	£4	
Total Offerings	£2068		£1738		£618	£129	£134	£154	£142	£77	£353	£131	

Statistical Report of the MISSION FIELD of the Australasian Union Conference for the Year Ended June 30, 1919

	Relation to Previous Year			Central Polynesia	Eastern Polynesia	Lord Howe	New Guinea	New Hebrides	Norfolk Island	North Queensland Mission	Solomons	Monamona	Kempsey	Home Field	Mission Field	Grand Totals	Totals June 30, 1918	Increase for Year
	Totals June 30, 1918	Increase for Year	Totals June 30, 1919															
CHURCHES																		
No. of Churches	32	14	46	32	6	1	1	1	1	1	1	1	1	135	46	181	164	17
Membership	599	390	989	671	152	20	6	8	42	36	10	22	22	6347	989	7336	6626	710
Baptized during Period	54	330	384	331	14				7		15	7	10	434	384	818	607	211
LABOURERS																		
Ordained Ministers	10	2	12	6	2			1		1	1		1	37	12	49	46	3
Licensed Ministers	21		17	7	4		1		1	2	1	1		60	17	77	75	2
Licensed Missionaries	27	24	51	22	5		1	3	1	2	8	8	1	112	51	163	126	37
Book & Periodical Canvassers	2		2							2				93	2	95	99	
Office W'k'rs (with't lic'nse)	4		3	1	2									33	3	36	34	2
Total Labourers	64	21	85	36	13		2	4	2	7	10	9	2	335	86	420	380	40
TITHE																		
Total Receipts	£1203	£353	£1556	£478	£420	£49	£41	£31	£46	£282	£111	£77	£21	£35475	£1556	£37081	£33066	£3965
Per Capita	£2 0 2		£1 16 10	18s 2d	£2 15 3	£2 9 0	£6 16 8	£3 17 6	£1 1 10	£7 16 8	£11 2 0	£3 10 0	19s 1d	£5 11 9	£1 16 10	£5 3 0	£4 19 9	3s 3d
OFFERINGS																		
To Foreign Missions (except S.S. & Y.P. Offerings)	£374	£2 4	£658	£282	£139	£16	£70	£5	£9	£50	£25	£61	£1	£13124	£658	£13782	£7789	£5993
For Home Mission Work	£2	£31	£33	£30					£1	£2				£2997	£33	£3030	£3293	
For Local Church Work	£40	£31	£71		£4				£61	£6				£3324	£71	£3364	£3440	
SABBATH SCHOOLS																		
Number	55	22	77	46	8		1	1	1	7	11	1	1	225	77	302	276	26
Membership	1337	872	2209	1050	288		17	42	43	121	622		26	7843	2209	10052	8931	1121
Offerings to Foreign Missions	£361	£75	£436	£194	£96	£20	£14	£7	£10	£46	£24	£19	£6	£5381	£436	£5817	£5180	£637
BOOK & PERIODICAL SALES																		
(Retail Value)	£44	£486	£530		£35		£15		£4	£476				£27797	£530	£28327	£28739	
TITHE APPROPRIATIONS																		
(To Fields outside of Conf.)														£5818		£5818	£5143	£675
CHURCH BUILDINGS																		
Number	15	8	23	4	6		1	2	1		7	1	1	84	23	107	93	14
Estimated Value	£1225	£201	£1426	£450	£627		£3	£53	£200		£33		£60	£33337	£1126	£34763	£30440	£4323
Approximate Seating Capacity	2140	750	2890	600	1000		40	150	200		850		50	10410	2890	13300	12245	1055
CHURCH SCHOOLS																		
Number	9	5	14	7	1						6			21	14	35	28	7
Number of Teachers	14	3	17	10	1						6			30	17	47	40	7
Enrolment	59	276	335	153	39						143			616	335	951	376	575
Value of B'ld'gs & Equipment		70	70		£60						£10			£1197	£70	£1267	£624	£643
Exs. of Maint'nce for Period	9	12	£21		£12						£9			£2470	£21	£2491	£1976	£515
MISSIONARY VOLUNTEER																		
No. of Societies	9	5	14	6	3				1	4				135	14	149	138	11
Membership	131	60	191	80	30				30	51				3559	191	3750	3521	229
Offerings for Foreign Missions	10		£7	£5						£2				1571	£7	£1578	£1901	
Offerings for Home Missions	£3	£1	£4											£69	£4	£73	£104	
Off'gs for L'cl Church Work	£3		£1						£1					£98	£1	£99	£79	£20
Total Offerings	£16		£12	£5					£5	£2				£1738	£12	£1750	£2084	

Statistical Report

Presented at the Union Conference Council

THE statistical report of the Australasian Union Conference for the year ending June 30, 1919, is one of the most encouraging reports that it has ever been our privilege to present, as the following facts will show.

For the first time the membership of the Union has reached and passed the 7,000 mark. The membership at the date of this report is 7,336, compared with 6,626 one year ago, being an increase of 710 for the twelve months. It is both interesting and encouraging to note that of this increase in membership, 390 additions are reported from our island field. This is the largest increase ever reported as the result of our mission work in any one year. It should also be mentioned here that in addition to the above, there are a large number of native converts who have decided for the truth, but who have not yet been baptized, hence these are not shown as having been added to the church.

The baptisms total 818, or 211 more than the number reported for the previous twelve months.

Tithe

The tithe receipts amount to £37,031, compared with £33,066 for 1918, the increase being £3,965, or almost £4,000. It is gratifying to note in connection with this that the per capita of tithe for the home field has increased from £5 5s. 8d. to £5 11s. 9d., being an advance of 6s. 1d. over the preceding year. According to the report of the Statistical Secretary of the General Conference for the year ending December 31, 1917, the per capita of tithe for the whole world was £3 18s. 8d. We, therefore, are able to see from these figures that we in this field have much for which to praise the Lord in that He has so richly blessed His people and has inclined their hearts to return to Him that which is rightly His.

Foreign Mission Offerings

The foreign mission offerings, excluding Sabbath School and Missionary Volunteer offerings, total £13,782. The amount reported for the previous year was £7,789. It will, therefore, be seen that this year's figures exceed those of last year by £5,993, practically £6,000. This wonderful increase is largely accounted for by the earnest efforts put forth by all in connection with the Appeal for Missions.

The offerings for foreign missions from all sources amount to £26,995, as compared with £20,014 for the previous year, the increase being £6,981, just £19 short of £7,000. The amount received in the home field for foreign missions works out at a little more than 1s. 6½d. per member per week. The amount received per member per week during the previous year was 1s. 2½d. It is good to note this splendid increase and also to find that we are still in advance of the aim set by the General Conference which is 25 cents. The amount raised by this field equals 38 cents per member per week.

Total Receipts

Tithe and offerings from all sources, including offerings for Home Mission and Local Church Work, but excluding tithe appropriations to missions, as the amount is included in tithe, amount to £64,772 as compared with £54,852 for the previous year, the increase being £9,920. This is certainly a remarkable increase for a period of twelve months. Such good progress

should bring courage to the hearts of God's children and should strengthen our confidence in the work of God which is destined to move forward, notwithstanding the difficulties and perplexities of these last days.

Appeal for Missions

During the past year we closed the first appeal for missions ever made by us in a systematic way to the general public of Australasia. The results of this effort, which have already been published, were most encouraging. In connection with the effort 70,000 magazines were distributed and £4,681 was raised. The average amount received per magazine is 1s. 4d., which we understand is a world's record for the denomination. From figures to hand in connection with our 1919 effort, now in progress, we find that our second appeal will be even more successful than the first. We praise the Lord for His blessing in connection with this effort to raise additional funds for the carrying forward of the message to mission lands.

Receipts During Five Years of War Compared with Previous Corresponding Period

The following figures which, I am sure, will be of interest to all, witness to the blessing of God upon His work during the years of war.

The tithe during the five years ending June 30, 1914 amounted to £89,309, while for the five years ending June 30, 1919, the amount received was £146,583, being an increase of £57,274.

The annual offerings for the same periods were £4,425 and £12,562 respectively, the increase for the latter period being £8,137.

The Foreign Mission offerings total £38,132 and £85,813 for the respective periods, the latter figures being £47,681 in excess of the former, or in other words the Foreign Mission offerings for the past five years are 125 per cent in advance of the amount received during the previous period.

The tithe and offerings from all sources total £137,946 for the former period, and £239,925 for the latter period, the increase for the past five years over the corresponding period being £101,979.

"Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee." 1 Chron. 29: 13, 14.

In view of the splendid increases which have been made during the past few years both in tithe and foreign mission offerings the question may be asked as to whether it is now just as necessary for all to put forth earnest efforts to further swell the funds flowing to the mission and local conference treasuries. In answer to this question it is only necessary to point to the many hundreds of unentered islands in our own mission field, not to say anything of the tremendous work yet to be done in other heathen countries of the world. We are planning definitely to enter new fields every year, but this can only be accomplished as men and means are available to carry the gospel message to the lands as yet unentered.

As additional tithe flows into the treasury the work in the home base is strengthened which makes it possible for additional workers to be placed in training, many of which will ere long be required for the mission field. Therefore, in strengthening the work at the base we at the same time

make for strength in the work of foreign fields.

May the Lord continue to richly bless His people, as they continue to give liberally for the support of the work in its various phases, and as they also work and pray for the salvation of precious souls till at last they receive the approbation of the Master in the words,—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

W. O. JOHANSON,
Statistician.

Divine Aid

"LET those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers, for they are far-reaching in their influence."—"Manual for Canvassers," page 41.

To substantiate these statements the writer quotes an extract from a letter received from one of the brethren living nearly 4,000 miles away: "I noticed your report in the RECORD. Several workers in the factory came to me and asked me to thank you for writing the report as it was a source of great encouragement to them. Some of them had left the canvassing work, having become discouraged because of poor success."

It is needless to say that the receipt of such a letter caused untold joy to the writer of the report, who wrote it with no other object than to encourage others who were engaged in the colporteur work and still others who could and should be doing such work.

"The humble, efficient worker who obediently responds to the call of God may be sure of divine assistance."—"Manual for Canvassers," page 73. The writer has proved the truthfulness of this statement quite lately in a visible way, as follows:

One day after climbing almost to the top of a very steep hill over two miles long without success so far as orders were concerned, I was wondering if it was worth while going any farther; but on learning that there were four houses right on top I decided to visit them. At the first house the gentleman took a copy I had with me and paid cash for it. At the next house the lady met me with a smiling face and said, "My neighbours just rang me up and told me they had bought a splendid medical book from you and advised me to get one, too." She ordered one and sent me on to her sister-in-law, who also ordered one. Both paid the full amount in cash, thus saving another climb to deliver the books.

At another house a young woman definitely decided not to take a book but said, "My sister is visiting me, perhaps she would like a book." The sister came, and on seeing it said, "I have one of them already. It is a splendid book, so simple, I would not be without it on any account. If I should go away for any length of time I think so much of the book that I would take it with me." She then persuaded her sister to order one and at last she consented and paid a substantial deposit.

Thus the Lord uses others to help us in this good work, for which we are thankful.

Dear reader, if you are one of those who have left the work, or have never entered it at all, take courage and make a start. "Divine assistance is promised to those who respond to the call of God."

F. BYFORD.

New South Wales Conference

THE twenty-fourth annual session of the New South Wales Conference was held at Parramatta Park, in conjunction with the camp-meeting, from October 14 to 26.

A pleasant ground and a good spirit among the people helped to make the gathering one well to be remembered. We were pleased to have with us a number of the Union Conference brethren, whose timely counsel was appreciated by all. Pastor J. M. Johanson, recently returned from China, was also able to spend some time with us, and Brother H. L. Tolhurst from Tonga.

The first business meeting was held on Wednesday, October 12, at 9.30 a.m. The roll call of delegates showed that 247 had been appointed to represent the thirty-six churches. In all, seven meetings were held. We were pleased to welcome two new churches into the conference.

The president's report revealed that although the past year had been one of the most trying for many years, God's purpose had been wonderfully revealed through it all. His protecting care had been over His people during the epidemic which swept through the land, and He had prospered the conference financially, a record tithe having come into the treasury. During the year ending June 30, 156 had been baptized, and our membership increased by 118. Forty-five workers had been actively engaged throughout the field and in the office, and an average of twenty colporteurs for the year.

The financial report showed that the tithe received amounted to £9,395 12s. 5½d., being a gain over the previous year of £542. On account of heavy expenses, there was a loss on the year's running of £98 17s. For all purposes, including foreign missions and local church funds, a total amount of £15,835 was raised throughout the conference, representing a per capita offering of £8 8s. 4d.

The Tract Society's balance sheet revealed a loss of £175 for the past year. The subscription book sales were much affected by the epidemic which prevailed, and also the drought, making it very hard to continue the work. We were encouraged to note that the trade book sales amounted to £1,671, which was the highest on record for this State.

The Sabbath School Secretary's report revealed a steady growth. Our 56 Sabbath schools, comprising a membership of 2,272, had given £1,440 to missions, which is £66 more than the offerings of the previous year.

A good work is being done by the young people. Much literature had been distributed, and many were faithfully studying the doctrinal texts week by week, thus enabling them better to present the truth to others. There are now 99 Missionary Volunteer Societies, with an enrolment of 1,051 members. The total offerings given were £942. A number of young people were selling books on the scholarship plan for the purpose of entering the Australasian Missionary College.

The educational work is making good progress. Church schools are now conducted in five centres in this State, with an enrolment of approximately 240 pupils. In some cases it has been found necessary to enlarge the school buildings. Although last year the funds were insufficient to meet all the demands, we were glad to hear that in the future additional funds would be forthcoming to enable us to carry on more efficiently this good work.

The Committee on Plans and Recommendations submitted the following report, which was adopted:

WHEREAS, The territory of the New South Wales Conference is so large; and whereas, it comprises thirty-six churches and about 2,100 Sabbath-keepers who are scattered all over the State, so that it has become very difficult to give all the people the help they ought to have,

1. *We Recommend*, That this conference be divided, the dividing line to be the Hawkesbury and Capertee Rivers as far west as 150 degrees east longitude, thence north to Cassilis, and thence in a north-westerly direction to Queensland; and that this division be known as the North-Eastern New South Wales Conference.

WHEREAS, The present method of operating our missionary efforts in the circulation of literature under the organization known as the "tract society" is found to be unsatisfactory, in that there is a duplication of expense in conducting it, and after years of experience we have failed to operate successfully from the financial standpoint,

2. *We Recommend*, That hereafter this work be carried on as a regular department of the conference, the wages of workers connected therewith being borne by the conference, and all profits on the sale of literature being retained by the conference for disbursement, as the executive committee may direct.

3. *We Recommend*, That in the election of young people's leaders in our churches, capable persons be selected, and that in churches where there are no school boards, these leaders give attention to the educational interests of their church.

4. *We Recommend*, That in the interests of the educational work a teachers' convention be held yearly.

5. *We Recommend*, That if found practicable, the Australasian Union Conference arrange for the complete organization of the North-Eastern New South Wales Conference at its next session in April, 1920, or at the earliest opportunity thereafter.

6. *We Recommend*, That we accept the control of the aboriginal work within the territory of this conference, as recommended by the Australasian Union Conference, and that we express our appreciation of the offer of the Union Conference to subsidize this conference to the amount of the approved annual cost of the mission.

7. *We Recommend*, That the programme for educational day at the annual conference be arranged so as to allow of the reading of papers on educational matters, and for time for discussion on same.

WHEREAS, In harmony with its promise to furnish opportunity to the State conferences to secure funds for the educational and incidental expenses in lieu of camp-meeting appeals as formerly, the Australasian Union Conference has voted to relinquish its right to the offerings now taken on the second Sabbath of each month in behalf of foreign missions, in order that funds be provided for these local requirements,

8. *We Recommend*, That a general fund be established for the purpose of supporting our church schools, and for conference incidental expenses; and that our church elders be encouraged to labour earnestly to increase the interest of their church members in making liberal offerings to this general fund.

9. *We Recommend*, That special studies on Christian Education be presented on

the quarterly Educational Day in all of our churches.

10. *We Recommend*, That as an expression of gratitude to Almighty God for the manifest tokens of His protection and guidance over the work of this conference during the past year, we hereby consecrate our lives to His service with greater determination and devotion during the coming year.

The report of the Committee on Nominations was presented and adopted as follows:

PRESIDENT: J. M. Cole.

SECRETARY: P. Glockler.

TREASURER: Miss R. Dray.

EXECUTIVE COMMITTEE: J. M. Cole, F. Knight, W. Martin, A. C. Hardwicke, A. G. Waugh, G. S. Fisher, the State Agent.

STATE AGENT: E. G. Whittaker.

EDUCATIONAL SECRETARY: A. W. Anderson.

RELIGIOUS LIBERTY SECRETARY: A. W. Anderson.

SABBATH SCHOOL SECRETARY: Miss A. M. Williams.

MISSIONARY VOLUNTEER SECRETARY: Miss A. S. Higgins.

HOME MISSION SECRETARY: F. W. Reekie.

The Committee on Credentials and Licenses submitted its report which was adopted as follows:

CREDENTIALS: J. M. Cole, F. Knight, G. E. Marriott, L. J. Imrie, H. Mitchell, L. Currow.

MINISTERIAL LICENSE: M. W. Carey, S. Watson, M. H. Whittaker, G. Hosking, F. Hunt, A. Gamble, H. E. Carr, M. A. Connell, R. Govett, J. Hindson, F. W. Reekie, R. A. Salton.

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TEACHER'S LICENSE: W. Gilson, Mrs. W. Gilson, N. H. Faulkner, G. Masters, J. Lawson, Miss I. Felsch, Miss R. M. Cole, Miss L. Cummings.

The last Sabbath of camp was a day of great blessing. Not only was the splendid offering of nearly £1,300 pledged on behalf of foreign mission work, but many willingly gave themselves, and others reconsecrated their lives for more faithful service.

All felt as the camp was drawing to a close that the pleasant and profitable time spent together was all too short. Many returned home with a consciousness of victories gained and with new courage and determination to fight the good fight of faith and at last gain the overcomer's reward.

J. M. COLE, *President*,
P. GLOCKLER, *Secretary*.

An Appeal for Workers

MY brethren and sisters who are not connected with the Lord's work, here is an appeal to you. There is a great call; the world calls for help. "The need is the call."

You do not know what latent powers are within you. Your best efforts in some particular direction may be in the future, when your life is consecrated to God. It may be that you have attained the age of thirty. You think of your lack of education; or that you are too advanced in years to commence in school work, to engage in systematic study; or you may be tied by worldly

affairs, your profession, your business, your farm. Perhaps you think younger people will come to the rescue, and fill positions without your presence. But the Lord calls you to-day, my brother, my sister, to labour for Him as His providence shall direct.

We are living in a time when deceptions take possession of us. One of these is that success is attained only by young men and women between the ages of twenty and thirty, or before the age of twenty. But such is not the case when we look into real life.

It can be fully shown that "poets and soldiers do better work in their youth." Mr. A. C. Benson says, "The experience, endurance, and prestige which come only in the prime of life are necessary in the majority of callings." For instance, for "statesmen, lawyers, doctors, writers, teachers, preachers, middle-age is the prime of life."

"It was Dr. Arnold, I think, who used to say that the age of forty-nine was that at which a man's faculties are at their ripest and best, while his bodily powers have not yet begun to decline; and I suppose that roughly speaking, the decade between forty and fifty may be said to be the prime of life, the time when the first struggles are over, when a man has found his line, learned best how to work, and when all his faculties are at their strongest and fullest."—*Ibid.*

When we look into the annals of the past we see that had the men who have done the most for the English language and other departments of life died at the age of forty-five, that we would have been robbed of wealth which cannot be computed, and it is certain that such men would never have been known to mankind.

In poetry even it remained for John Milton to make his best effort at an advanced age. "He was fifty-eight years of age when 'Paradise Lost' was published." Thus he showed a genius in middle age such as youth never knew. The literary world would have been ever so much poorer had many of our English writers died at forty-five. John Bunyan published "Pilgrim's Progress" when fifty. Can we imagine the English language destitute of this book? Lord Morley produced his "Gladstone" at sixty-four.

In the religious world we have remarkable evidences of successful men, after they had attained the age of forty. John Knox was forty-five when he entered the ministry. Had he died at forty-five we would never have heard of Scotland's champion for liberty. We have another example, William Miller, in the prime of life, preaching the second coming of Christ. We see David Livingstone performing his greatest feats of exploration and the evangelization of Africans at an advanced age. W. G. Lawes pioneered the missionary cause in New Guinea, after years of toil, when he was well on in years.

I am making an appeal to you, who have experience and maturity of years in your favour, because there is need of such in the field in all departments. Will you seek an education at one of our schools? The Testimonies say, "Educate, educate, educate." We are also told that we are to connect with men of experience in our schools. Having spent five years at Avondale I am able to testify to the value of coming in contact with our ministers and other workers of experience. Will you gain the education the Lord has planned for you to have?

Will you spend two or three years at one of our schools to fit yourself for service?

During the next few years, opportunities will open for those willing to co-operate with the Saviour in winning lost souls. Now is the time to act. "Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress." —"Christ's Object Lessons," page 331.

ANDREW CRAIGIE.

A Call to Prayer

IN view of the severe drought affecting the country districts of New South Wales, and the seriousness of the situation, resulting in great privation and real want to many of our own people, with others living in these parts, a week of humiliation and prayer has been appointed for the New South Wales Conference from Sabbath, November 15, to Sabbath, November 22. In setting the necessity of such a season before our members in this state, Pastor Frank Knight, who is acting in Pastor Cole's place, during the absence of the latter in Fiji, writes as follows:

"Last night I returned from a trip away in the country, where I was called to visit some of our churches, and during this trip I met with sights and listened to the recital of experiences that greatly touched my heart. I had read the newspaper accounts of the situation as it now exists; but I could not half appreciate the enormity of the thing until I witnessed with my own eyes the utter desperation of a people whose stock is all dead or dying, whose crops have utterly failed, and whose drinking water is almost limited, in some instances, to a measurement of drops. God's faithful people are in great distress in most cases, and if the drought continues much longer many will not be able to hold out.

"This seems to us to be a great call for God's people to search their hearts earnestly, and seek God with fasting and prayer, that our own souls may be blessed, and that God may open the windows of heaven and pour out His blessing. Let us expect great things at the hand of God, praying in faith with all humility of soul, and confessing our faults one to another and our sins to God. 'Then will the Lord be jealous for His land, and pity His people.'"

Wednesday, November 19, has been appointed for a special day of intercession by the churches of all denominations, with the understanding that should general rains fall in the meantime it be turned into a day of thanksgiving.

Obituaries

ELLISON.—At the sanitarium, Warroonga, New South Wales, on November 4, 1919, the beloved infant daughter of Brother and Sister Arthur Ellison, of the Signs Office, Victoria, passed away at the age of ten weeks. Sister Ellison had been visiting with relatives in Sydney when her daughter, Dawn Gloria Hope, contracted bronchopneumonia. The sorrowing parents miss their only child, but they trust the providences of the heavenly Parent, whose plans we cannot comprehend. The "blessed hope" gives assurance that angels will soon bear the little one to her fond mother, when Jesus who hold the keys of the grave and of death shall call His beloved to awaken from sleep. In the Rookwood Cemetery,

Sydney, we laid this dear babe to rest in the tomb beside the mother of our sorrowing sister (Mrs. Pearl James Ellison) with the conviction in our hearts that it will not be long ere those who sleep in Jesus and the living saints shall be called to greet our Lord in the hour of His appearing. "Even so, come Lord Jesus." L. J. IMRIE.

DOWSETT.—Little Arthur Dowsett, aged four years, died of pneumonia in the hospital at Parramatta, New South Wales, on the day after camp-meeting closed. He was not well on the camp ground, but he delighted in doing acts of service as an evidence of his filial love. Changes in the weather caused his condition to become serious, and he was admitted to the hospital, where he grew weaker, and passed away on the second day. This loss has brought much sorrow to Brother and Sister Dowsett, but all things that in the providences of God are now permitted will in the future be explained. The Lord uses His little ones even in death as instruments to reach others in need. A few members of the Maitland church and some conference workers were with us at the Rookwood Cemetery to express our deep sympathy with Arthur's bereaved parents, brothers, and sisters, who cherish the glorious hope of reunion in the heavenly home when Jesus shall come. "Thy work shall be rewarded, saith the Lord." L. J. IMRIE.

NIXON.—Three years ago the Lord wrought a miraculous change in the conversion of Brother John Richard Nixon in Guildford, N.S.W., at the age of sixty-six years. He was led to the message by Brother C. E. Ashcroft, and until his death, which came suddenly on October 15, 1919, his life was constantly an influence for good. After the Sabbath-morning meeting previous to his decease, when he was asked if he would be in attendance at the afternoon service, he answered that he could not stay away. In the Waverly Cemetery, Sydney, we had the privilege of presenting our brother's hope in Christ to a number of his relatives and friends before we laid him away in the Anglican section to await the Saviour's return, when we believe our late brother will awake to hear the "Well done, good and faithful servant." L. J. IMRIE.

For Sale

A FOUR-ROOMED house, nearly two acres of land, new fowlyard, shed, cement wash-tubs, copper, 1,000-gallon tank.

Also a young orchard, 2½ acres, bearing, 118 orange trees (late Valencia), second year. Wells of good water on both properties. About a mile from the Australasian Missionary College. Apply E. E. Thorpe, Cooranbong, N.S.W.

AT Warburton, compact, neat, well-built cottage of four-rooms; wash-house, bath, copper and tubs; accommodation for sleeping out. Nice piece of ground. Lovely mountain view. Adjoining sanitarium, church, and school. £250. Apply C. D. Baron, Warburton, Victoria.

AMONG a population of ninety millions—almost equal to that of the United States of America—we have but four white workers in the West China Union. Brother C. L. Blandford, who labours single-handed at Chengtu, states that within a radius of two days' walk there are five million people living on the Chengtu plain. What a field for missionary effort!

Australasian Record

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

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PASTOR S. W. CARR and family have arrived in Fiji from Niue, and are entering upon their work in that field.

DURING the year 1918, 3,695 persons were baptized into this message in Europe. Our present church membership in the European field is 35,676.

THE last two years have been good ones for the book work in South Africa. Eleven thousand pounds' worth of books have been sold, which is more than double the value of sales during the previous two years.

OUR sanitarium at Capetown, South Africa, is enjoying an excellent patronage, being filled nearly all the time with a good class of patients. This has enabled the management to erect a substantial addition to the institution.

A TRAINING school has been opened recently at Mandeville, Jamaica, for the purpose of preparing our young people of the West Indies for efficient service in this cause. This new school has a good location, an excellent faculty, and encouraging prospects for successful work.

"EACH year," writes Pastor W. B. White, president of the South African Union, "we have what we call a 'field week,' during which time we ask our people everywhere to go among their neighbours and friends and secure subscriptions for our papers. During the last two years 2,366 orders for our papers have been taken in this way by our people in the churches."

THE Press Bureau Department of the Union Conference would be glad if any of our workers or others knowing of any newspapers in the Commonwealth or New Zealand, that have shown themselves open to the publication of reports of our religious meetings, would kindly send in the names of such papers as early as possible, as the information may at some time prove valuable to the Department. Address, c/o "Mizpah," Wahroonga.

"SINCE our return we have baptized five more precious souls, made up as follows: a German gentleman snatched from infidelity, a native Samoan woman, two native girls from Sister Howse's school, and a quadroon (quarter-caste) Samoan girl. A young man, the son of the gentleman already referred to, is having studies with me. He is a fine young man and will be baptized soon." We are glad to receive this good news from Pastor Steed, and rejoice with him in the progress of God's cause in Samoa.

BROTHER and Sister S. G. Tank passed through Sydney recently on their way to take up their appointments in Western Australia. Brother Tank will engage in colporteur work, and his wife is taking the secretaryship of the Sabbath School and Missionary Volunteer Departments of the Western Australian Conference. Since their canvassing experience in Victoria, Brother

and Sister Tank have spent five years at Avondale, where Brother Tank has rendered faithful service in connection with the work of the Avondale Press.

RETURNING from a trip into the heart of Patagonia, South America, occupying six months, Brother A. G. Nelson, of the Magellan Mission, reports two families obeying the truth, one family being ready for baptism. Writing of this, Brother J. W. Westphal says: "Thus in Patagonia for the first time a light has been lit that, we hope, is destined to shed its rays in that dark land."

AFTER his wonderful deliverance from Turkey, Brother T. H. Zakarian has laboured in Alexandria, Egypt, selling thousands of books to soldiers and sailors since the war. Brother Buzugherian, who also escaped to Egypt from Turkey, after his home had been burned by the government, and himself condemned to exile, has bravely returned to Adana, Turkey, to help the brethren and sisters left in destitution there.

PASTOR J. E. Steed writes from Samoa: "I want to tell you that we appreciate very much the news that you send us from time to time regarding the progress of the work in other places. It is said, I believe, that the missionary efforts put forth show the temperature of a church or Sabbath school. Our little company of twenty-five members has collected £43 in the Appeal for Missions, has given £4 11s. 9d. to the Millicent Church fund of South Australia, and over £24 in Sabbath school and other foreign mission offerings. In fact, the total tithes and offerings for last quarter amounted to £103."

FROM the North Pacific Union Gleaner we copy the following: "On Sunday, September 21, at the home of the bride's parents near Laurelwood School, Tavita M. Cole and Reba Campbell were united in marriage in the presence of about fifty relatives and friends, Pastor T. H. Starbuck officiating. The occasion was a very pleasant one and heartily enjoyed by the guests, who unite in wishing the young couple a happy and prosperous journey through life. Tavita M. Cole is the son of Pastor J. M. Cole, now president of a conference in Australia; and he and his bride will, in a few weeks, depart for that distant field to enter upon their future life work."

"THIS is our first day in the office since our camp-meeting," writes Pastor Milton M. Hare, president of the Southern California Conference in a personal letter. "We had a large meeting, there being between 350 and 400 tents pitched on the ground. On Sabbath days the attendance was very good, over 3,000 being present. Just as the meeting convened, however, a strike took place among the employees of the two street-car systems operating in the city, which interfered seriously with the attendance at our night meetings. Still the meeting was an encouraging one, and of benefit to a large number of our people. The mission offerings for the meeting will total over £3,000. About £550 came in through the Sabbath school. Our literature sales amounted to over £1,200."

"WE have had some interesting experiences here in India," writes Pastor Fulton on October 5. "Two missionaries from the

Disciple Church have come over to us. They have met with us in our recent meeting. We have every reason to believe that they are good, true men. They leave a good salary to receive a much smaller one. One will go to the United States at his own charges, and plans to attend one of our colleges for a while. He is a young man. The other man remains by us. He accepted the Sabbath and other points by reading before he met any of our missionaries. He seems a deeply spiritual man and his wife is an exceptionally fine woman. She has been very favourable to the truth as she has seen it point by point. Pastor Enoch remained at their mission about three weeks and held a regular institute, covering the points of the message. There are a number of native teachers and church members who have come over also. The two brethren have prepared a long statement as to their reasons for making the change. This is being printed and will be finished in a few days." Further particulars regarding these accessions to our faith in India are given in the *Missionary Leader* programme for the second Sabbath missionary day in January. This is certainly a great victory for the truth, and should gladden our hearts.

The Morning Watch for 1920

WE have received copies of the Morning Watch Calendar for the coming year, and would invite all our people, both in the mission fields and local conferences, to send in their orders without delay, so that right from the commencement of the new year we may individually have an aid to that which, after all, is the only thing that counts—the spirit of devotion and prayer.

It was John R. Mott, M.A., LL.D., the learned and self-sacrificing worker for God, who wrote:

"The morning watch prepares us for the day's conflict with the forces of evil within us and around us. It is always wise to gain a march on the enemy. When Miss Havergal was asked to explain why the church does not accomplish more, she attributed it to the fact that Christians are not spending the first hour of the day alone with God. Observing the Morning Watch helps him to see things in their true perspective. He enters the day well poised, under the control of the Spirit, not distracted. This suggests an adequate reason for the custom of Luther, who, if he had a peculiarly busy or trying day before him, would double the amount of time which he ordinarily spent in prayer. After praying and during Bible study it is well to pause and listen to what God shall say, 'Speak, Lord, for Thy servant heareth.' Do we wonder that Paul exhorted us to study to be quiet. He knew it would require study and resolution to learn this great secret."

A great preacher of the seventeenth century devoted the time between four and eight every morning to prayer and Bible study, and if he heard a blacksmith at his work before he himself began his morning watch, he would exclaim, 'How this noise shames me. Doth not my Master deserve more than theirs?'"

It is a good plan to use the Morning Watch Calendar instead of Christmas cards when remembering young friends. The price is fourpence each.

A. CHESSON,
M. V. Secretary.