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Progress in New Guinea

Address by Pastor G. F. Jones

Sabbath Afternoon, September 30

I FEEL greatly privileged to stand before so many people who are greatly interested in missionary work. New Guinea, the Solomon Islands, and other places are today in heathen darkness. The dark

hand nor to the left, but keep straight on in the way of His commandments, the promise is that we shall be "the head and not the tail." God's people are invited to go out proclaiming His message with mighty power, and God will give them what He has promised. Will you turn with me to Deut. 4: 6, 7:—

You never can go anywhere in these dark heathen countries unless you are well supplied with the promises of God in your soul. If these words here were not real, living words to me, I would not dare to go anywhere to preach the gospel to these heathen people. Is it true that one shall "chase a thousand, and two put ten thousand to flight"? [Voices, Yes.] Well,



Ordained Ministers in Attendance at the Union Conference

places of the earth are full of the habitations of cruelty. Now, dear friends, we have a message, a living message, that is to go to these dark places of the earth.

I want you to turn with me to a promise that has been given to us in Deut. 28: 13, 14. This is as comforting an assurance to God's people in their work today as it was in the days of old. Here the Lord tells us that He has made those who keep His commandments the head of all things in this world. If we turn not to the right

"Keep therefore and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?"

This is one of the promises God gives us, and I want to impress upon you this afternoon that unless we lay hold upon the promises of God we have no courage.

believe it, dear friends. It was true then, and it is true today.

God left Israel a lot of enemies and a great many obstacles in the country which He had promised to give them. There were many nations which they had to conquer. And today God has left the worst people in the earth, the darkest heathen, for the people of Australasia to conquer and bring to Jesus Christ. It is a great honour for the people of Australasia, and in respect to the promises of

God we should go with full confidence and do the work that He has committed to us at this time.

A Difficult Field

Last year in May Mrs. Jones and I were sent to Papua to relieve one of our workers for a six months' furlough. And when six months were up, we were asked to stay another six months. That brought to us considerable trouble of mind. New Guinea is not the easiest field to work in. Workers have been there for thirteen years without seeing much result for their labours. The real heathen is a stubborn fellow. The devil has got him in his grip and he will not let him go. Something unusual has to happen to get these people out of the devil's grip. But we must go and be "the head and not the tail," and show the adversary that he has not the power over the heathen that he claims to have. He is simply bluffing us. One little word of five letters will conquer him. You know what that is,—FAITH, and the devil is afraid of it. I am glad there is something he is afraid of.

There is another obstacle there which I want to tell you about. Papua has been divided up amongst the favourite denominations, and the garments were all parted before we got there. One denomination said, "We will have this part." Another declared, "We will have that part," and so they had it all cut and dried, and there was no part left for us. They had divided it from the coast, where most of the natives are, right up to the tops of the mountain peaks, although they are not working it all. But there we were, in an absolutely closed field. The natives do not dare go anywhere beyond their district boundary. If a native is in Catholic territory, the poor fellow has to be born a Catholic, live a Catholic, and die a Catholic; the same in the Methodist territory, and those of the other denominations. It is a most unjust law to the natives, and one that makes it hard for us to find territory in which to work.

Claiming the Promises

When the apostles Paul and Barnabas came back, they told the church how God had worked miracles and wonders amongst the Gentiles. What He was willing to do for those people, He is willing to do today. Read Mark 11: 22-24:

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

I suppose there are no greater difficul-

ties anywhere than face us today in New Guinea. We are hemmed in, and so it is literally a mountain of difficulty; but the Lord says He will remove the mountains and will do whatsoever we desire if we ask in His name. "When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook, and He will do it for the glory of His name." That is what God will do when we are faced with difficulties, troubles and obstacles. We are sure to meet these, because we have to meet the devil in his work.

Surely this message is stronger than all. Did not God say we should be the head and not the tail? Very well then, I take that, and I will believe it when I go to a place where there are heathen people, and I am told I must not touch this because it belongs to some other people, and that there is no country left. He has told us to go to to every creature, and the message will cut its way there. That message, dear friends, has the same power with a heathen man as it has with a white man. All that God asks us to do is to carry the message to these people, and it will do its own work.

Asking a Sign

Unless God works miracles in New Guinea we are going to fail, but I am satisfied God does not want us to fail. So we held God down to His word and what He said He would do. My wife said, "Let us ask Him for a sign." "Well," I said, "what sign?" She said, "Oh, any sign. Let the Lord give us a sign that He wants us to stay here another six months, and do something for this people." So I opened my Bible, and as I turned back and forth the Lord directed me to messages that gave us courage, and it seemed to us as if they came direct from the Lord. The Bible opened first to Judges 18: 5, 6, 9, 10: "And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace: before the Lord is your way wherein ye go." "And they said, Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land: . . . for God hath given it into your hands."

Now here is a message for us to go ahead. I have gone out there and searched the land, and I can say, Here is a good land for earnest missionaries. Dear friends, there are tens of thousands of people living there in heathen darkness, and they will remain in this condition unless God raises up some one to preach to them. How many men will you send?

One man is not enough. If you are interested in that field you had better send hundreds of them.

I have met scores of people since I have come back to Australia who say, "Brother Jones, I want to go to New Guinea." Others say, "I want to go to the Solomon Islands." By all means, pray for it! Did not the Lord say, "If ye shall ask anything in My name, I will do it"? Is the Lord to blame if you do not get to these places? No, you are to blame. Pray for it, and have faith. He will place it in the hearts of those who pray, and He will see to it that you get where you want to go, if it is in accordance with His will that you should go there.

Day of Miracles Not Over

The popular churches tell you that the day of miracles is over, but I do not believe it. If God does not work miracles in His gospel message today, then I would not have any confidence. I cannot do one single thing with any of those natives in my own strength, but the Lord does work miracles still, and I know He will work more. I want to give you a few of these miracles this afternoon, and show how God rules the savage mind.

This is a Pentecostal time and it is speeding on. What did God do for those people He had sent out to preach the gospel everywhere? Turn to Heb. 2: 4: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." They were well equipped to go to the ends of the earth.

Listen to what the Lord has said: "When the message of God meets with opposition, He gives it additional force that it may exert a greater influence. Endowed with divine energy, it will cut its way through the strongest barriers and triumph over every obstacle." I want you to get these words, because everything depends on this. It seems to me we would do well to welcome some obstacles in our way, because God will come to the rescue. I would like you to believe this with all your heart, because it will remove every difficulty in your lives and you will be accepted of God as His agent, possibly, in removing these obstacles.

Well, dear friends, the Lord did in two months in New Guinea what we could not do in thirteen years, because we believed that He would do it. I believe that He will continue to do this kind of thing, and I am trusting in His word that He will do it. I am just as sure as I am standing here that He has many more blessings to give us along these lines.

A Miracle and a Dream

That Sabbath eve after we had prayed for the sign, just as the sun had sunk out of view, a wonderful and beautiful light flooded the place where we were sitting, and I said to my wife, "What is this?" She said, "It must be the sign." So we felt the Lord was helping us and strengthening our faith, and we were encouraged to believe He would do something for us. Sabbath morning I felt impressed that something uncommon would happen. Mitieli and I visited a village that day. Upon entering we found the people in an unusual commotion. They were all excited and were bending over some one on the ground. It was a youth, the son of the head man, in great agony and writhing with pain. He had been in this condition since early dawn and could not have lasted much longer. When the people saw us they looked ready to kill us, supposing in their superstition that we were somehow responsible for the misfortune that had come upon them. But we did not run away. An inspiration came to me and I said, "This is for the glory of God, the boy will be all right in a few minutes." I said to Mitieli, "Get hot water ready and come here and pray with me." This was done. We prayed and treated him and I gave him hot water to drink, and immediately the pain ceased and he dropped off to sleep and rose up well.

Now listen to this: Fika, the wife of Mitieli, our Fijian worker, that very morning had a dream. While Mitieli was beating the tomtom in the early morning for worship, she fell asleep again, and saw Mitieli and me going to this village, saw the youth on his back, and all the people crying about him. This is the dream she related: "When Mr. Jones saw this, and the boy's breath was very short, Mitieli asked, 'What is the matter with him?' And I (Fika) said to Mitieli, 'Come away quickly, they will get angry and kill us, for the boy is nearly dead.' I heard Mr. Jones say to Mitieli, 'Let us kneel and pray over him,' and Mitieli said, 'He is nearly dead.' I told Mitieli to open his mouth, and Mr. Jones poured hot water into his mouth, then the boy went to sleep and got well." Had the boy died, they would have associated his death with us, and been angry. Fika heard them say when the boy was healed, "Let us get a lot of pumpkins and yams and give them," and they got them ready, but Fika said in her dream, "No, don't you do that, today is Sabbath." And this is just what happened. As we were leaving, the father of the boy said, "I will give my two boys to the mission." This is what the Lord did, to begin our Koiari Mission school after many years.

Starting a School

I will tell you what we did to get our school started. We said, "We will select a day on which you can come, all of you with your children." So we invited them to a little feast, which is the usual thing in these places. If one wishes to get the native, he must fall into the native's way. Well, they all came to the white man's feast, and they brought their children. We got over twenty children at that feast to stay on our mission, and the people gave them willingly, for the Lord had worked wonders on their behalf. Since that time they have come to us to be prayed for, and we pray for them and they get well.

These boys are a wild lot. They have full charge over their parents, they have

remember we had a woman who came to join her husband on our mission. She kept telling him, "You are no good. Go and kill somebody. Then you will be some good." But he would say, "I cannot do it now that I am on the mission." She kept at him, but he was too faithful to the mission. So she ran away and left him. It makes our hearts ache to see the poor people all around in such darkness.

Some of the young people gave us a lot of trouble. They would run away from school. Sometimes they would run away in a gang. When they first came to school, we began to teach them to work. Then we taught them to pray, and the worst of it was over. Then we would get them to tell a story before the others. When they overcame that difficulty, we



Savages of Koiari Tribe, New Guinea

All of these have visited the Mission, and one or two have joined the Mission school

full charge over their sisters. They spend their time making spears and going out shooting. They have never been corrected. Some who come to us are about twenty years of age. As soon as I wrote their names down, showing that they belong to the mission school, they washed the paint off their faces, tore off their headgear, and changed entirely. They submit themselves to the school and to the mission. They believe that the Lord is working for them; they have begun to hear that our God is able to do something. They have been accustomed only to dealing with the devil. These people are from the Koiari tribe, a wild people who are the terror of the peoples around them. Sometimes these young men went in gangs, all possessed of the devil, and worked through sorcery to kill for sport. That kind of sport was the only ambition of these native boys. I

would send them home to their villages once every month and say to them, "Now you go and tell these stories you have learned here from the Bible." They would go home and talk about Adam and Eve, Cain and Abel, and Noah's ark, the ten commandments, etc. We said to them, "Do not talk about pigs and your devil-work." Their sorcery work is breaking down gradually, and in a short time I have faith to believe that we shall find them all following the gospel of Jesus Christ. They are not all Seventh-day Adventists yet, but I believe God will use them to preach the gospel.

Remarkable Cases of Healing

One little boy went home and found his mother was very sick, in fact dying, so he knelt down and prayed for her, and she got well. Afterwards the woman herself came to us and said, "I thank you for

sending my little boy home to pray for me." She said he had prayed in the name of Jesus and that name did it.

Just before I came away, another little boy became very sick and we sent for his people to come and see him before he died, in case they would be angry. We left it until the last moment before sending for them to come. The little boy said, "I want to get well. I want to go to school again and learn, so that I can go home and tell my people what the truth is." So we prayed for him and anointed him with oil in the name of the Lord; and then that boy got quite well. When his people returned they gave him some native charms, and so as not to offend them he put them on. At once he became very ill again, but when we prayed for him, he was again restored.

Now these are the signs and wonders that God is doing for the heathen to help them see that there is power in the name of Jesus Christ. The gospel of Jesus Christ is to heal the sick, and we are to say to them, "Repent, for the kingdom of God is at hand." That message stirs them up. We preach to them the first angel's message just as it stands. They hear it and they wake up like people who have been asleep. It cuts its way into their minds; they pray; and the prayers of these poor heathen people are heard.

There were four little boys from the ages of nine to fourteen who went home for their monthly visits; and while there, the same little boy that prayed for his mother, found his father "dead." They usually use the word "dead" when a person is nearly dead as well as when he is quite dead. The four little boys got down on their knees and prayed, and the man got well. I did not see him, I can go only by what was told me. Then he became dead again, and they prayed and he got well. Altogether he died four times they told me. But he is alive and well at the present time. That boy knew very little, but we had told him, "When you are in trouble, pray in the name of Jesus. Don't forget." And they would use the name of Jesus and the people would get well.

Back in the interior of New Guinea where there are thousands of New Guineans who do not have any missionary, these wonders are spreading and we do not know where they are going to stop.

These boys who came to school were not accustomed to living as we lived. They were used to eating flesh, but at the school they had none of these things. They began to get thinner, so I thought, "We will go down to the coast and buy cocoanuts for them, and I believe that will supply the nutriment they need."

This we did and today they have no more desire for meat. Their skin is clear and shiny, and really they are a lovely lot of young people.

How God Provided

I want to tell you another wonderful thing God did for us. We did not have enough food on the place to feed thirty persons. What would you do if you had thirty all at once? Some of you have been very troubled and have said, "I have four or five children, I cannot keep the Sabbath." Others say, "Brother Jones, when you began to keep the Sabbath it took no courage as you had no children." But we have had many families and scores to feed, and often we did not know where the next meal was coming from. These boys would not work. Talk about bad children! But I said, "The Lord will find a way." Now there was a patch of old potatoes that we dug, and got only a few sweet potatoes, and the boys came back and said, "No more." I said to Miteli, "See if you cannot get a few more. We must feed them two meals a day with something." But the time came when the last potato was dug. Then Fika went to search and she kept on digging away and got under the grass and found potatoes there that had been planted three or four years ago. They kept on digging every day for about four months, for God had preserved this food under the grass and no one knew about it but God. He knew we were going to have a school and He preserved these potatoes for us. They said to us, "You must dig them all up or they will perish," yet those potatoes did not perish; they were kept there all the time by the Lord Himself to keep these boys in our school.

A Woman's Bravery

One day we were visiting a village where a man had just died. Fika and three native girls were with us. About three hundred savages were there, decked in feathers and grass and painted up. One of these rushed out with a spear and said he was going to kill her. She wrenched the spear from him and threw it away. Then she lectured him properly. The village people came out, and there was peace.

About an hour later some more savages came up from the bush. These were even worse and more furious than the others who preceded them. One of the men rushed up with his axe and was about to strike. Brave Fika ran over and forcibly took the axe out of his hand. Then he got another axe and went into the house where the dead man lay, and proceeded to cut up everything in the house. After that he went outside and cut down every tree that was around the house. Fika got

hold of him again, and after struggling with him, finally won the victory. All the time she was doing this the people were calling her to come away, that the man had the devil in him. As soon as she had wrenched the axe out of his grasp he was ashamed and quietly stalked away. She saw him later in the day sitting under a tree. Some of the native girls with her started to run away. She said, "Come back, girls, who is the stronger, Jesus or the devil?" The girls said Jesus is the strongest. So she told them to come with her. When they came up to the savage she tried to get him to talk, but he would not say a word. He was a conquered man, and had been conquered by a woman, which to them is a most degrading thing. This experience seems to have broken the power of these savages.

We are at war with the devil. When people are at war they are very active. War has been declared upon the remnant church, and I know that unless we are active in opposing that wicked one we shall go right under. We are told in the same chapter (Rev. 12:11), "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." The real missionary has a deep love for the poor heathen man, even to the extent of loving not his life unto the death.

Pioneering the Interior

The work of God has wonderful power. I went up one of those very high mountains in New Guinea. It was raining very hard and the rivers were almost impassable. To make matters worse, I could not get any others to come with me as carriers. But I prepared my bundle and said, "I am going up now," and started off. When I reached the village the people came out. They were the most savage people I ever met; the sight of them was enough to strike terror into the heart of anyone. However, I went right through where I wanted to go, and visited and preached in every village, telling them in just as positive a way as I could that the message I brought was a message from God Himself; that I was God's own servant. He had sent me with His message to them, and they were ready to hear it. We do not need to follow the methods of other churches. Our message is all in the Bible, and that does the work. These people accepted what I told them, and they wanted a school.

They selected the land, and are now at work on the school building. They are waiting for a missionary to go right up into the mountains, where it is cool and where there are no snakes and no mosquitoes. I found no sickness there, and did not use the medicines I had taken



with me. It is a beautiful country. The Lord has said, "Every place that the sole of your foot shall tread upon, that have I given unto you." God has said it, and He cannot withdraw His word. What He said through Joshua He says to us today.

Let Us Advance

The hour of God's judgment has come upon this land, and so He has given us that message for this people. God is leading us, and I believe with all my soul that the whole of that country, from end to end, will hear this message. God will do that work, and He will finish it in great power and glory. Do you believe it? The earth will be lightened with His glory. Do you believe that? Then the whole of New Guinea, German, and British, and every other part of it, is going to be lightened with the glory of God. I know it. Let us advance in the work that God is opening up for us; for He has said, Wherever you go, or plant your feet, in My name with this third angel's message, that place is yours. You need not mind the distribution of territory or anything else. The land is ours, the people are ours, and we are going to conquer the earth by giving the last gospel message. God has said it. Let us then, go forward in faith and finish His work, for the end is near.

The Authenticity of the Word of God

Sermon by Pastor A. W. Anderson
Sunday Evening, October 1

WE have been told during the last few days that the Bible consists of myths and fables. We have been told this, not by the people we would expect to say it, who pose as enemies of the Bible, but by men who stand before the world as teachers of the Bible. I propose tonight to contradict that statement, first, from the Bible itself; second, from recent excavations in the East; and third, from living experience.

The psalmist says, "Thy word is true from the beginning: and every one of Thy righteous judgments endureth forever." How long do they endure?—"Forever." Now God has wonderfully purposed to prove that statement to those in the last days who say that it is a lie. The devil was a liar from the beginning. And he has put lies in men's mouths through the ages, and any man who says that the Word of God is a myth and a fable is a liar, and the truth is not in him.

Now you may say that is very strong language, but that is the very language that God uses. It is a dangerous untruth, too. If you take away from us the Bible, the Word of God, what have you left? Our

civilization is built on that Book; our morals, our state laws, our environment,—everything that is worth while we owe to that Book. You say, "I do not know so much about that." Well, you who were here yesterday and heard Pastor Jones talk about those men who knew nothing about that Book, do you think your state is any better than theirs? I ask you, What makes the difference?—That Book. A year or two from now you go to that place he came from a few days ago, after the people up there have become acquainted with that Book, and you will find that they will be a different people. What makes the difference?—That Book. The difference between us and the naked savage and head-hunter is our relationship to the teaching of that Book.

The Power of the Word

Now, I want to read you something from the New Testament as to why it is that this Book is able to do the things that we claim for it. John 6:63: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Now you read the words of all the myths and fables of Greece and Rome, and all the Babylonish fables, and the tales of the Arabs and those peoples,—are they spirit and life? People have been reading those for generations, and they have not got any life out of them. They have got disappointment out of them. Such words as those cannot make new men and new women; but in this Book that contains these words that are spirit and that are life, there is an unseen power that can change a man over and make him different from what he was, make him a new man in Christ Jesus. You cannot find that in any other book.

You may read the newspapers that contain a great deal of information; they do not make new men, they are not spirit and they are not life. Every man who has really partaken of this Book, digested and assimilated its words into his own system, has received a power and a life from above. He has gone through the process of being born again through the Word of God. That is why these words are able to do these wonderful things.

Now when Christ came to earth, He walked about the streets in the garb of the people of Nazareth. He went to work day by day with His father in a carpenter's shop as a boy. He grew up among these people, and when He became a man, they said, "Is not this the son of Joseph, the carpenter? Whence hath He all this knowledge?" They recognized that in the words of the young Man who had grown up in their midst there was something wonderful. Look at what it says in the record given in Luke 4:22, 32, when He began to preach in His own town: "And all bare

Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son?" "And they were astonished at His doctrine: for His word was with power."

He had been anointed with the Holy Spirit just a little before this. The word that He was preaching to the people in that synagogue, was preached with power, and those people recognized that power in His preaching. There is power in this Word.

Christ's Opinion of the Old Testament

Now look at Luke 16:31. Christ completed His parable of the rich man and Lazarus with these words: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Now, by "Moses and the prophets," He meant the Old Testament, the very book these people say consists of myths and fables.

So I say that the men who say the books of the Bible are myths and fables, are unbelievers. They do not believe in the resurrection. They finally say the New Testament is also all myths and fables, and they do not believe this part of it and that part of it, and do not believe it was written by the apostles at all. They will tell you that, and more. And they write great books about it. They tell us that the record of creation also was only myths and fables. I do not believe it. I believe you do not believe it either. Is your faith founded on a myth and a fable? [A great chorus, No.] I am glad to hear you say it. I am sorry for the man who feels that his faith is founded on a myth or fable. I do not know whether you have read many of the fables of the ancient world. They are interesting, but are they elevating? Now if you start to read these fables, you do not grow to be a better man. If you read the Bible and believe it, you do grow to be a better man. You can read the fables and myths to the end of your days, and the chances are you will only degenerate. It does not work that way in "the more sure word of prophecy."

Do not listen, my friends, to people who go around and tell you that the New Testament is all done away with. He is a dangerous man who tells you that.

The Critics Having a Bad Time

Now very fortunately for the church of God, the critics are having a very bad time of it just now. For the last hundred years they have nearly had it their own way. They have written books in plenty, and scattered them through all the libraries in the world, and taught the people most outrageous things concerning the Book of God, and have been very sure that they were right. Without any hesitancy they say

the books were not written by the men who purported to write them.

Take the book of Acts as an illustration. They tell you the book of Acts was never written by Luke, or written in the first century of the Christian era at all; that the man who wrote the book really did not know what he was talking about, and certainly did not understand the geography of Asia Minor. It may have been written by a man named Luke, but not a man who accompanied the apostle Paul on his journeys. It was simply a story book—myths and fables again. They were very certain that it did not agree with the geography of Asia Minor or Greece.

Now I want to read you a passage from a very recent book that was written to refute such declarations, by a man who has been all through the East, and has devoted a good many years to the study of the excavations, especially in Asia Minor, Egypt, Mesopotamia, and Greece. This is what this writer says :—

“The new discoveries have enabled us to get to the original New Testament with more certainty than in the case of any other ancient book. . . . It does mean that all the mass of new discovery has only made more certain the antiquity and essential integrity of the New Testament text, as all the great text critics admit.”—*Recent Archeological Discoveries.*”

Now, why do they admit it at the present time? Because they have been forced to do so. But they are very silent about it. They do not come and say, Well, all that we have been teaching you for the last fifty years is untrue; but with great audacity they still cling to the statement that the Book is all myths and fables. They have been saying it so long, they cannot learn to say anything else now. They must feel very uncomfortable when they say it, because they know it is untrue.

Those men have a large amount of intelligence, and they have access to these books, and they must know when they say it that it is untrue. For the last twenty-five years scientific men have been digging, at the expense of the Royal Geographical Society in England, and other societies in America, Germany, France, Austria, and other countries, exploring those eastern lands and turning over the rubbish heaps that have been accumulating during the centuries. They have been getting out of these heaps of rubbish untold evidence of the credibility and accuracy of the New Testament and the Old Testament, and it is marvellous how God has preserved it all.

Valuable Confirmation of New Testament Records

These lands are nearly all under Mohammedan rule, and the Mohammedans do not believe the New Testament. Thousands of years ago when some of those unbelievers

and Pagans poured in upon a country that was Christian and found there authentic documents bearing out the most wonderful evidence of the accuracy of both the Old and the New Testaments, they tossed them all out on the rubbish heaps and buried them in the sand; but somehow or other God has put into the hearts of men with money and men with scientific brains, and men of high education and intellect, a desire to ascertain for themselves reliable historic evidence of the early ages of this world. They have gone down there with huge gangs of workmen, and they have turned over those rubbish heaps, and sought out all the documents and ancient books and literally millions of letters,—so many of them that they have not had time to read them all; and we do not know what they will discover yet in some of these places. The remarkable thing about it, brethren and sisters, is that every discovery only confirms with greater power the evidence of that Book.

I want to read you another statement from this book. This is a very remarkable thing:

“Practically innumerable quotations from the New Testament have been found in Italian, Syrian, and Mesopotamian inscriptions from the second to the sixth century, as well as from Egypt. And while most of these are connected with the ritual services of the churches, or are such texts as are appropriate for epitaphs, yet it would be safe to say that if every New Testament in the world should be destroyed, and with them all the writings of the ancient Fathers, such as Tertullian and Justin Martyr, Eusebius and Jerome, a very large collection of the most precious texts of the New Testament, expressing every vital doctrine and experience of Christianity, might still be gathered from these newly-found papyri and other inscriptions written by poor and often nameless Christians of the first six centuries.”

Now a few years ago, you know, it was thought that they could bury that Book, so that they would have no Bible. Men a hundred years ago declared that very thing. But the Lord foresaw all that, and so those books that were buried, those documents and old manuscripts and things,—they just piled up for centuries in the dry sands of Egypt and Mesopotamia, safer, one writer said, than if they were in a steel modern bank or vault. God has looked after them and kept them safe there.

Valuable Documents Preserved in Crocodile Cemeteries

Let me tell you how some of them were discovered. There is a part of the desert in Egypt that was at one time a great oasis; in fact one of the Pharaohs designed that this great oasis should be turned into a large artificial lake, and as the Nile overflowed, the waters were turned into this lake. On the west side of the Nile and around that lake there grew up a number

of fine towns. This has been one of the greatest mines of information on this question in the world. Men began a few years ago digging around this old reservoir, and in these old towns on the shore of this old lake now dry. They discovered most valuable documents there, and they found large crocodile cemeteries. The Egyptians used to worship crocodiles. Well, one day one of the workmen, expecting to find the body of a princess where he was digging, found instead the body of another crocodile. In his disgust he threw the thing down on a rock, and it broke, and out came a large number of documents. A scientific man belonging to the expedition, at once took charge of them. They had discovered a mine of information of great value to them. Then they began to wonder how many more of these crocodiles contained documents. So they began to examine all those heaps of crocodiles which they had been unearthing. Not all contained documents, but they found that some of them had been filled up with documents. Well, there were millions of those documents, and during the last fifteen years men have been reading them, and have discovered that instead of the New Testament being in classical Greek, it is in just what the New Testament says it is,—the common language of the people.

Now when Jesus preached, the common people heard Him gladly, because He did not speak like the scribes: He spoke their language. It was always supposed that this book was written in a kind of sacred language. But this discovery has definitely proved that the New Testament was written in the language of the people. It is also definitely proved that all the people could read and write. It was not a day of dense ignorance as most people think it was. These letters, were written by boys, teachers, priests and all classes, and all written in the language of the New Testament. They contain hundreds of references to New Testament texts and ideas. They prove how wonderfully well the New Testament was known in those early days of the Christian era. Now don't you think it is very remarkable that God has preserved all this evidence to refute the statements of men who claim that God's Book is all myths and fables?

Book of Acts Authentic

Some people say that the book of Acts was a very untrustworthy book because its geography was all wrong. They are quite sure about it, too. And every geographer of the world agreed with the higher critics, that Luke was all wrong; that he could not have written such things on the geography of Asia Minor. The Royal Geographical Society in 1891 sent a scientist down there, Sir William Mitchell Ramsay, probably the

greatest authority that has ever written on the affairs of Asia Minor. He has made a very profound study of that country. He has written many books on the subject some of them very valuable. He went down there with a firm belief that the higher critics were right. He did not think the Book of Acts was an authentic book at all. He had been taught that all through. All scientific men have been taught that, and unfortunately all the modern ministers in theological seminaries are taught that. Well, Sir William Mitchell Ramsay had not been there very long before he came to the conclusion that after all, Luke knew what he was talking about. He had to revise his own ideas and admit that Luke knew a great deal more about Asia Minor than the geographers of this world do today.

There are several things we could allude to in the book of Acts. Turn to the seventeenth chapter as an illustration of this point. In Acts 17: 6-8, we read these words: "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things." Now this phrase, "the rulers of the city," comes from a Greek word, *politarchs*. It is not found anywhere else in the New Testament, and therefore the scientists say that Luke does not know what he is talking about. The idea of saying that the people were taken to the *politarchs* of the city! But a little while ago in the city of Salonika some men were excavating, and came across some mud houses. In one of these houses was a marble slab, and on this marble slab was some inscription about the *politarchs*. Subsequently they found no less than sixteen such slabs. All had the same words on them about the *politarchs*. Luke knew exactly what he was talking about; the higher critics knew nothing about it.

I wonder why they go on with their work. They are always meeting with that kind of thing. Some time ago they said that no such person as Esther ever lived. Some excavations were made down in Mesopotamia some little time ago, and they came across a temple with Esther's name on it. They tell us that no such man as Abraham ever lived, or Isaac, or Jacob; that they are all Jewish myths. I don't believe them.

The Power of the Book

As we study this Book of books, and as we look into it and apply its teachings to our lives, we find a power, that power that I began to talk about at the beginning of this study. That power in that word is different

from anything we find in any other book. Whence came that power? I read a book like this,—a very interesting book, but I do not get the power out of that book that I get out of the Bible. What is the difference? One is the word of God, and the other is the word of man. That makes all the difference.

Now I want to read you another extract from another book entitled, "Scientific Faith:"—

"Almost every year ancient records are brought to light which confirm some statement of the Old Testament which the scholars supposed to be a mistake. . . . The more light men bring to bear upon the Old Testament, the more certain becomes the accuracy of its historic statements." "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures."

Men have been investigating these things for the last twenty-five or thirty years, and the more they investigate it the more accurate is the New Testament proved to be, and particularly this book of Acts that so much has been said against. Twenty-five years ago, this world did not possess in any museum, in any library, one single line of writing that was written in the first century. Now they have millions of them, and these millions of documents go to substantiate the Word of God. I do not know how the higher critics can stand it; for every time they produce some discovery, it is found that God has had something in waiting to refute their claims that the Bible is all myths and fables. This Book, every word of it, is the Word of God, and it is true from the beginning—from the very first chapter of Genesis. Let us go over it. Do you believe the record of creation? [Voices, Yes.] Do you believe the book of Geneses? of Exodus, of Leviticus, Numbers, Deuteronomy? You believe them? [Yes.] What about the prophets? Do you believe them? [Yes.]

Before His death Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." After His resurrection, when He could have said, "Don't you know Me?" to His own disciples, here is what He said: "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses [Genesis, that is], and all the prophets [right to Malachi], He expounded unto them in all the Scriptures [the Old Testament] the things concerning Himself." Where did He go for His evidence? Not to the fact that He was the resurrected Jesus, which you would think would be the most astounding thing, but He went away back to the book of Genesis, and right through all the prophets He expounded the things concerning Himself, and yet men say we have nothing to do

with the Old Testament. If you want to teach men the will of God, you must begin at Moses and study all the sacred Scriptures; that is where you must o.

"This Book, this holy Book, on every line Marked with the seal of high divinity; On every leaf bedewed with drops of love Divine, and with the eternal heraldry And signature of God Almighty stamped From first to last; this ray of sacred light; This lamp from off the everlasting throne, Mercy took down, and, in the night of time Stood, casting on the dark her gracious bow;

And evermore beseeching man, with tears And earnest sighs, to read, believe, and live."

—"The Course of Time," Robert Pollock.

"The words," Christ said, "that I speak unto you, they are spirit and they are life." Oh, I pray that God may help every one of us to take this Book as the word of the living God.

Health Food Department

DURING the past four years the Sanitarium Health Food Company has been greatly blessed in its work, and splendid progress has been made since the last session in every State of Australia as well as in New Zealand.

The factory at Cooranbong has been practically rebuilt. New machinery has been added, and it is now in a position to supply all of our foods required in Australia for some time to come. The change over from the old factory into the new, or, to be more correct, the blending of one into the other, has been a time of great anxiety and perplexity to the management; but this was successfully accomplished without the loss of any time whatever, and great credit is due to Brother Fisher and his staff in making this change, and at the same time keeping our branches supplied with goods. We now have at Cooranbong the best equipped factory owned anywhere by our people. The turnover of this factory has very largely increased. In 1918, the time of our last session, we were turning out 357 tons per year. During 1921 we turned out 800 tons; and this year we fully expect to reach 900 tons.

When we consider that the New Zealand business is now entirely cut off from Australia, this increase has been very remarkable. We have also completed within the last year our New Zealand factory, situated at Papanui, Christchurch. This factory is now able to provide all lines of our foods used in the Dominion, and is a credit to us. It has been favourably commented upon by the health authorities and other leading men of Christchurch. Our outlay on this factory has been very heavy, amounting to about £17,000, which includes capital for operating. But with careful management

and economy in working, we fully anticipate that it will be able to liquidate its indebtedness within a few years. Brother Dyason is the manager of the factory.

Brisbane

About eighteen months ago we purchased a freehold property in Queen Street, one of the best business streets of Brisbane. We had altogether outgrown our former premises in Edward Street, and it was essential that better premises be obtained. We found it impossible to lease anything suitable in Brisbane, and were forced by circumstances to purchase. The premises which we were successful in securing are certainly a credit to our work, and this branch is one of the best equipped in the Union.

Our sales since our last session have increased from £1,500 per annum to over £18,000 in 1921, and this year shows a large increase over that of last. Brother Bulk is the manager of this branch.

Sydney Distributing Depot

We have purchased for our wholesale trade the fine business premises at 319 Sussex Street, Sydney. The premises formerly occupied by us were altogether too small for our needs, and we wisely took the opportunity of purchasing this fine building. This depot acts as the distributing depot for the whole of Australia, as well as dealing with all the wholesale business in New South Wales. Our sales from the Sydney Distributing Depot for 1921 were over £72,000. Brother H. C. Moseley is manager.

George Street Branch, Sydney

At the beginning of 1921 all wholesale business was transferred from the George Street branch to our wholesale branch in Sussex Street, and this branch became a retail business only. Thus a profitable source of its income was cut off. At the time the wholesale business was transferred, we entered upon the second half of our lease, which meant an increased rental of £10 per week. These two items, a decreased revenue and an increased rental, were the main causes for quite a serious loss on this branch last year. While the retail sales increased £2,500 in 1921 over 1918 and the café receipts were £1,000 more, this did not balance the other losses. It will be necessary for us to give careful consideration to reducing the general expenses of this branch, in order to place it upon a sound financial footing. Brother Nolan is giving good service as manager.

Melbourne

This branch is one of the strongest factors of our Health Food business in Australia, and is making exceptionally good progress, both in output and net profit. Comparing 1918 with 1921, we find that the café at-

tendance has increased from 67,000 to 73,000; the receipts, from £3,700 to £5,300; the cash sales have increased from £4,300 to £9,600; and the wholesale department sales, from £5,000 to £20,000. We are glad to say that the lease has been renewed on our present premises for another five years. Brother Wright is in charge of the Melbourne branch.

Hobart

This is our youngest branch; it was opened in the beginning of 1921, at the earnest request of the Tasmanian Conference. It is situated in 160 Collins Street, not in the best business quarter, but very suitable for our work, and at the time it was opened it was the best possible choice of places available. The business is increasing quite satisfactorily. The first seven months of this year it showed a gain over the whole of last year, and we are looking forward in the near future to seeing our Hobart branch on a sound financial basis. Brother Craigie is in charge.

Adelaide

This branch has been struggling for years to make ends meet, and has usually had a debit balance; but the prospects are that this year it will pay off its debt, and then begin its climb upwards. Owing to the heavy loss made on the café department, this has had to be closed, and the branch will now devote all its energy to forwarding the sale of our Health Foods. In this connection we might state that, with possibly one exception, all of our cafés are costing us a good deal of money to operate. None of them pay as cafés; the profits come from the sale of our foods, and the cafés must be looked upon as purely educational, and an advertising medium for our manufactured goods. Brother Wilton is working very hard to make the Adelaide branch a success.

Perth

Looking at it from a purely monetary viewpoint, this is our most successful branch, and during the past two years has been a great strength to us financially. The Perth branch during the past two years has built and equipped a small factory and purchased a freehold property for our retail and wholesale business in Barrack Street, the principal street of Perth, providing all the money out of its profits. In 1918 the total income was under £5,000; in 1921 it was £65,000, of which approximately £52,000 was net margarine sales, leaving £13,000 for the Health Food side of the work. This large turnover has been developed by the manager, Brother Otto, who took advantage of a strike situation and shortage of edible fats, to build up such a large business. We do not anticipate that this large turnover will continue, but even if this part of the business should be dis-

continued altogether, it has been a success up to the present and has amply repaid us.

Wellington

Under the able management of Brother G. Adair, this branch has developed from very small beginnings to be one of the most promising branches we have. In 1918 the total sales from all sources were £7,381. In 1921 they were £16,697. For many years the Wellington branch has felt the need of a shop on the main street for the retail department, and last year it secured a fine shop just under the café. The wisdom of doing this is shown by the fact that the retail sales for the first six months of this year are more than those of the whole of 1921, and twice as much as in 1918.

Auckland

Unfortunately this branch has no retail department easily accessible, being situated three stories up, with a very indifferent lift service; but in spite of this drawback they served last year 35,000 meals. Naturally their retail sales are small and are decreasing rather than increasing, being less than in 1918. But the wholesale department shows a big increase, having risen from £1,677 in 1918 to £5,568 in 1921. It seems that provision should speedily be made for more suitable premises, so that we can establish the Auckland branch in a more central position. Brother L. A. Butler is manager.

Christchurch

We have no café connected with this branch, but the sale of the Health Foods is increasing very satisfactorily. In 1918 the total turnover was £2,117, and for the first six months of this year it was £3,829. Brother H. Mills is manager of this branch.

The total turnover for the whole of our business, actual sales and receipts from cafés, is now £200,000 per year net, counting the factories or the distributing depot other than its merchants' trade. The profits have been greatly increased during this quadrennial period, and it is obvious that this department is destined to become a strong factor in providing means for needy mission fields and other lines of work that are of a non-earning capacity.

We are supplying 283,000 meals per year in our cafés and are employing 335 persons in our Health Food work, and paying £44,000 per year in wages. Practically all of our managers are church elders, actually engaged in church work, and are proving a strength to our work in the cities where our branches are established.

For the success of the work we humbly give praise to God, and trust that our relationship to Him may be such that He can continue His blessing.

J. H. CAMP,
Secretary.

Medical Department

THIS report is written in the far-off city of Bristol, England, and without access to all the facts and figures desirable.

Since the health reform message is designed to help in the preparation of a people to endure the mental and physical strains associated with the last days of earth's history, which reach their climax in the seven last plagues, medical missionary activity naturally finds opportunity for expression in every department of conference work. Certain lines of work, however, have their being solely because of the health reform message, and these may be briefly enumerated: Sanitariums, treatment rooms, health food factories, stores, cafés, and nurses' training schools.

Sanitariums

Only two sanitariums, Sydney and Warburton, are now being operated under conference control, as compared with four in 1918. Early in 1920, the Adelaide Sanitarium was sold, and has since been conducted as a private enterprise, but with the moral support and recognition of the conference. In September, 1921, the Christchurch Sanitarium was closed, and the building is now being used for residential purposes in connection with the adjacent health food factory.

The total registered capacity of the four sanitariums in 1918 was 136, whereas the present capacity of the two is 156. This increase is due to the enlargement of the Sydney Sanitarium and the alterations and renovations of the Warburton Sanitarium.

The number of patients treated is as follows:—

Year	Sanitariums	Patients
1918	4	1227
1919	4	1270
1920	3	1440
1921	{ 3 for 10 mths. }	1430
	{ 2 „ 2 „ }	
	Total	5367

It is interesting to note that during this four-year period our sanitariums have paid in wages over £30,000,—money which has not come from the cause but from the world, and represents in tithe £3,000 for the evangelical work.

Treatment Rooms

The Sydney Treatment Room is the only one under conference control. There are, however, six or seven others which, though privately operated by loyal Seventh-day Adventists, are perhaps just as definitely representing the message for this time, and merit our recognition, moral support, and encouragement.

Health Food Work

Three factories, nine stores, and seven cafés constitute this branch and will be elsewhere reported. We recognize them as a part of the right arm of the gospel, and important factors in its advancement.

Nurses' Training School

During the period under review, thirty-nine young people—twenty-seven women and twelve men—have been graduated from the three years' course of training. Of this number, twenty-nine are in the organized work. We began this year (1922) with fifty-two trainees.

Since the opening of this training school in 1903, a total of 144 nurses have been graduated; 113 women and 31 men. Almost 300 hundred young people altogether have passed through the Nurses' Training School, receiving from a few months to the full three years' course, practically without cost to the denomination.

Field Work

Appreciative reference should be made to the activities of our medical missionary workers in the home, island, and foreign fields. Would that we all might more fully possess, practise, and proclaim the true principles of health reform, which mean so much to us in the world.

Conclusion

That much more might have been accomplished with the proper organization of the Medical Department is without question, but our greatest need, and that which will solve the problems of every branch of the work, is such an unreserved consecration of ourselves to the work of God that the Holy Spirit may be able to clothe Himself with us and use every power of our being in zealous, faithful, consecrated, unselfish service.

My attendance at the General Conference, visits to sanitariums, and other institutions and churches, and fellowship with God's people in the United States of America, Scotland, and England, have strengthened my confidence in this people and in the certainty of the triumph of this cause in this generation.

I take this opportunity of passing on to the brethren and sisters of the Australasian Union, the Christian love and greetings of the other members of God's great and good family on earth whom it has been my privilege to meet on my trip.

I pray that God will richly bless you as you meet in Conference, and I assure you of my confidence in God, in His work, and in His people.

THOS. A. SHERWIN,

Secretary.

North New South Wales Conference

THE territory of the North New South Wales Conference comprises that part of the State of New South Wales north of the Hawkesbury River and reaching to the border of Queensland, with the exception of that part in the north previously ceded to the Queensland Conference.

On October 24, 1920, the organization was perfected and we began work as a separate conference. For the first year we had a temporary office in the school-room of the Hamilton church. We are pleased to tell you that we now own a good building almost free of debt, not far from where the first camp-meeting in the Newcastle district was held some twenty-four years ago, when Pastor A. G. Daniels and Sister E. G. White were present.

The membership has increased from 850 to 1000 during the fifteen months under review. (At the time of this writing the membership is 1098.) During this first fifteen months 127 were baptized, 8 fell asleep in Jesus, and 19 lost heart and drifted into the old, cold world. At our first camp and conference session held in Maitland last February, four churches were added, and three of our young men were ordained to the gospel ministry.

The tithe has grown from about £900 per quarter to an average of £1,500, and all other offerings have increased correspondingly. From all sources there came into our conference treasury in tithes and offerings for the fifteen months of our running, £13,362 16s. 8½d, and from this sum this young conference has paid over to the Union £6,994 12s. 8½d, or a little over one-half of what was received. It is wonderful how the Lord has blessed us financially, seeing we have faced almost constantly strikes, lockouts, poor crops, and a plague of mice. Most of our people are very faithful in their tithe-paying.

Gosford built a beautiful little "Bethel" of concrete in which they worship the Lord. Cessnock, Maitland, and Delungra are soon to have buildings of their own.

So far we have only two church schools. They are both in a prosperous condition. We hope before long to see other schools springing up here and there.

The Sabbath school work is very encouraging. When we were organized there were 21 schools; now there are 28, with a membership of 1210,—an increase of 200. The offerings were £1,092 3s. 2d for the fifteen months.

The young people had 18 societies; now there are 15, but the membership has grown from 497 to 578, an increase of 81.

Our faithful book agents have taken orders to the value of £4,051. Of this



total £3,240 worth of books have gone into the homes of the people. The Book Department had a net gain of £45 16s. 5d on the fifteen months' running.

This year Pastor G. B. Starr wrote me saying he was much interested in this new conference, and wished me to report to him our growth, as he said when Sister E. G. White made her first trip to the Queensland camp the Lord showed her "lights" all along that long railway line in New South Wales. I am pleased to tell you we have "lights" in almost every town of any importance. May God's dear people be "blameless and sincere, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."

Altogether we see that the Lord has blessed us numerically, financially, and spiritually, and to His holy name be the praise. "Oh how great is Thy goodness, which Thou hast wrought for them that trust in Thee before the sons of men."

J. M. COLE,
President.

North New Zealand Conference

THE truth of the third angel's message was first introduced into New Zealand by the efforts of missionary societies in California, in sending papers and tracts to individuals whose addresses they had obtained through friends, or by the aid of the directory. In November, 1885, Pastor Haskell visited Auckland for the purpose of introducing the work there. He found the field a very favourable one. The people seemed thirsting for the truth of God's Word, and in a short time a company had been brought out to uphold and carry on the work there. Four years later, in 1889, the New Zealand Conference was organized, embracing both islands of the Dominion. At that time, there were three churches, with a membership of 155.

Since 1915, when the re-organization was effected, we have had in New Zealand two conferences, called respectively the South New Zealand Conference and the North New Zealand Conference.

North New Zealand has a population of 741,255, including 50,663 Maoris. At the close of the period covered by this report, there was 47 labourers employed by the conference. This band of workers comprises 4 ordained ministers, 7 licensed ministers, 4 Bible workers, 5 primary school teachers, 21 evangelistic colporteurs, an office staff of 6,—three departmental secretaries, the secretary, treasurer, and president.

Then we have within our conference

boundaries the Oroua Missionary School, and two health food cafés,—one in Wellington and one in Auckland,—Union Conference institutions which have, undoubtedly, contributed to the measure of success with which the activities of the conference have been blessed during the quadrennial period.

Membership

Four years ago the membership of the conference stood at 658, while at June 30 last it was 938, an increase of 280, or 42 per cent. This does not, however, represent fully the actual additions to membership that have been made for the period. These total 313. While praising God for this evidence of progress, we remember that the strength of the cause of God cannot be measured by numbers, but rather according to the true godliness of His professed people. One very pleasing feature in respect to membership is that, during the period under review, particularly during the last two years, quite a number who left the truth years ago, have re-embraced it. For this we praise God.

At the close of the period covered by the report we had 18 organized churches. Two new church buildings have been erected.

Financial

The amount of money contributed and collected by our membership for the period was no less than £62,737, which is equivalent to a per capita amount per annum of £19 8s. 3d. This total exceeds the income for the previous period by £34,040.

The amount contributed in tithes and offerings by our own members, excluding the Appeal for Missions receipts, was £49,530, being £21,682 in advance of the receipts for the previous period, and equalling a per capita offering of £15 6s. 6d. per annum, or 5s. 10d. per week.

Offerings to foreign missions, including Sabbath school and Missionary Volunteer amounts, were £11,938,—a gain of £6,156 or 106 per cent, as compared with the previous period, and representing a per capita offering to foreign missions from our own people of 1s. 5d. per week, or £3 13s. 10½d. per annum.

Tithe receipts alone total £31,189, or £13,431 (75 per cent) in advance of the amount for the previous term. In this connection, we are glad to report an improvement in the average number of tithe-paying members.

Of the total income of £62,735, £32,007, or 51 per cent, was contributed to work beyond North New Zealand.

The present worth of the conference, as at December 31 last, stood at £4,479. During the first quarter of this year we suffered a very serious falling off in our

tithe receipts, in consequence of which our tithe reserve was absorbed. In this emergency we placed the matter before our people by correspondence, appealing to the members for greater faithfulness in tithe-paying. An excellent response was forthcoming and we have reason to believe that the financial perplexity which arose—and which to some extent is still with us—has been a means of blessing by bringing many of our people into closer fellowship with God.

Book Department

The work of the Book Department has been very signally blessed of God, our annual summaries having steadily increased. For the period, we have had an average of 14 men in the field. During the last two years, the results have been particularly gratifying. In 1921 orders were taken by 21 colporteurs to the value of £9,107.

The value of orders taken for the four years was £25,377, a gain over the previous term of £9,561. Actual sales total £20,185, as against £14,163, a gain of £6,021. The results of the sowing of this seed cannot be appreciated by us until we meet them in eternity, yet we are glad to tell of definite cases which have come under our notice, where souls have been turned to the truth in consequence of the circulation of our literature.

Last year the Book Department showed a profit of £135 : 19 : 11. From £104 : 11 : 1, in 1918, our operating fund has grown to £647 : 6 : 10. This fund needs to be further strengthened, as, owing to our distance from the publishing house, we must carry heavy reserve stocks.

Education Department

WE have four primary schools in operation, employing five teachers. The enrolment stands at 86. Thirty of these are not of our faith. As a conference, we appreciate the steps taken by the Union recently to strengthen this department financially, by the appropriation of institutional tithe.

Last year the income of the Education Department was £825 : 11 : 9 (£169 : 12 : 8 being 1 per cent offerings) while the expenditure amounted to £740 : 18 : 11. At December 31 last, the fund was in credit to the extent of £164 : 4 : 7.

At the last session of our conference action was taken, instructing our executive committee to provide for the appointment of a male teacher at our Ponsonby primary school, with a view to making that a training school for primary school teachers. We are seeking the co-operation of the Union Conference at this meeting in this matter.

Home Missions

The report of work done by our church members is encouraging, a fair amount of work having been done. We feel sure that more has been done in the regular lines of missionary work than has been reported.

The active participation of the great majority of our people in special campaigns is very gratifying. Excellent work has been done in the Appeal for Missions efforts, an average of 89 per cent of the members responding for the four years. Excluding the work of special paid collectors in 1921, the amount collected this year was a record, amounting to £3,342, or £3:11:3 per capita (£43 in excess of the amount suggested to us by the Union Conference, but £157 short of the amount set by our own members). The total receipts for the four years were £13,207.

The Laymen's Missionary Movement has been launched in most of our churches, with varying success. In all cases the plan has promoted missionary activity. Special efforts have been put forth to increase the circulation of Union Conference papers and magazine. On a per capita membership basis, the circulation is as follows:—

Signs, 2.35; *Record*, .29; *Outlook*, 1.26.

Sabbath School

We had 28 organized schools in 1918, with a membership of 827; we now have 51 schools, with 1220 members, an increase of 393, or 48 per cent, while the offerings have amounted to £4,354, an increase of £1,993.

The department has shown a steady growth during the quadrennial period, and has been an important factor in the work of soul-winning.

Missionary Volunteer Department

We have 21 Missionary Volunteer societies, with a membership of 579 (422 of whom are church members), as against 14 societies, with a membership of 252, four years ago. This is a gain of 7 societies, and 327 members, or 129 per cent. In every feature of the report advancement is seen, and in most cases the gain is quite substantial. Offerings contributed to foreign missions totalled £692. Our Missionary Volunteers did excellent work in the Appeal for Missions efforts, having gathered £3,109 in the four years.

General

Camp meetings have been held in the following four places: Palmerston North, Masterton, Hawera, and New Plymouth. These annual conventions have been well attended by our people, and have done much to advance the work of the conference. In each town visited, we were well received. We have much appreciated

the help afforded by representatives of the Union Conference.

Most of our evangelistic efforts have been fruitful. Some of these have been conducted where churches already exist, and have resulted in real revivals. We praise God for transformations thus wrought. At Dannevirke, we have a company of baptized believers yet unorganized, and others awaiting baptism. We expect to organize a church here in the near future. A section of land has been donated, and a fair sum is in hand toward the erection of a building.

Since the close of the quadrennial period covered by the report, 34 members have been baptized as a result of the Auckland City Mission. A new church has been organized, and a number of new Sabbath-keepers are awaiting baptism. When these and others similarly situated in other places, are baptized, our membership will reach the 1,000 mark. Faithfully and earnestly our workers are pushing on in the work. These are times when God's people should "press together," and we are glad that a spirit of harmony and unity pervades our churches. For what has been accomplished we give God the glory. As a conference, we press on, not as though we had already attained, but we follow after Him from whom the future holds no secret, and who "has the affairs of His church in His own charge."

A. W. CORMACK,
President.

South New Zealand Conference

WHILE submitting this report of God's work in South New Zealand, we praise Him for what He has wrought, and thank Him for granting us the privilege of being workers together with Him.

Our Staff of Workers

During the past four years we have had an average of one ordained minister, four or five licensed ministers, four licensed missionaries, one office worker, and twelve book and periodical workers. An excellent spirit of unity and willingness prevailed.

Visible Results

Four years ago we had six churches, now we have seven. At the commencement of 1918 our records showed a membership of 217. At the close of 1921 our membership was 246. Our strongest efforts have not been so much to bring in new churches as to strengthen those we have, and to establish the isolated members and companies throughout the conference. The one new church organized is in Invercargill. The work has been accompanied by various difficulties, one of which is the heavy financial depression

which began early in 1921 and is still seriously affecting our tithe receipts.

Financial

The tithe receipts for the period totalled £9,148. The tithes and offering from all sources, excluding Appeal for Missions, amounted to £15,452 18s. 5½d., or £18 0s. 6d per capita per annum. The total, including Appeal for Missions, is £18,435 19s. 4½d. or £21 10s. 1d. per capita, per annum.

We have secured, at a cost of £1,500, a fine commodious two-story brick building containing nine main rooms, on about a quarter of an acre of land in the city, facing the main street. In some of these rooms Brother Minchin has, after office hours, fitted an excellent supply of shelving for the carrying of our large stock of books. This, together with the making of a good counter, has saved the Conference a considerable sum of money, and when we are able to secure a few other necessary articles of office furniture, the premises will be well furnished. We have also erected a good shed for storing camp equipment, etc.

The Sabbath School Department

We feel thankful for the blessings received through the Sabbath School Department, which is growing stronger each year. We commenced the quadrennial period with seven schools and a membership of 179. We now have fourteen schools, with a membership of 293. The offerings total £1,304 17s. 7d.

Missionary Volunteer Department

Our Missionary Volunteer Department has grown from two societies, with a membership of 33, to three societies, with a membership of 95. The membership at June 30 this year was 131. Apart from contributing £170 16s. 2½d. (or including Appeal for Missions, £388 12s. 0d.), to foreign missions, this department has given 8,923 tracts and sold 256; sold 24,120 papers, given away 13,192; and also sold 2,757 magazines and given away 2,683. Hundreds of bunches of flowers are given to the hospitals each quarter.

Home Missions Department

The Home Missions Department is also doing good work. Since January, 1919, 14,439 tracts have been given away and 479 sold; 2,663 magazines have been sold and 3,726 given, while 22,154 papers have been given and 33,651 sold. The contributions to various branches of Home Missions work amounted to £1,720 7s. 7d.

During the four years the *Signs* circulation has totalled 133,300; *Life & Health*, 9,537; and *Outlook*, 10,077.

The total value of books and periodicals sold is £18,281 11s. 8d. During the four years covered by this report, the present

worth of the conference rose from £767 to £1,671.

While we deeply regret that during this year it has been necessary for most of our field staff to engage in self-supporting work, yet we received great comfort from the fact that our contributions to foreign fields have increased considerably, rather than decreased. And our sincere prayer is that during this session our Father in heaven will be our Wonderful Counsellor for the laying of plans that will aid in the rapid advancement and speedy finishing of His work in the earth.

Our courage is strong, "being confident of this very thing, that He which hath begun a good work . . . will perform it until the day of Jesus Christ."

B. COZENS,
President.

Queensland Conference

LOOKING back over the past four years of effort and accomplishment in this field, we cannot refrain from expressing our sincere gratitude and thankfulness to our Heavenly Father for His bountiful care over His people and His work during this eventful period.

During the previous four-year term, the Queensland Conference included the whole of the State, and a portion of the term it included the Northern Rivers of New South Wales also. But it was thought that the territory was too vast to be controlled from one centre, and a division was made, so the boundaries of the conference as they now stand are as follows:—

Commencing at the 29th parallel in the south, it stretches to and includes the city of Rockhampton in the north; and from the Pacific Ocean on the east, it reaches to the borders of South Australia and the Northern Territory on the west. The territory lying north of these boundaries is now operated under the direction of the Union Conference, and is known as the North Queensland Mission, a report of which will be rendered by the superintendent of the mission.

Conference Labourers

During the period under review we have had an average of 37 workers engaged in giving to the people within our borders the soul-saving truths of the third angel's message. Of these, 13 were field workers, 2 church school teachers, 16 colporteurs, 3 departmental leaders, and 3 office workers. As the result of our united labours and the assistance and prayers of our church members, 280 precious souls have been won for the Saviour, and have accepted the message for these last days.

The number of organized churches in the conference is 13, an increase of four over the previous period. Four church buildings have been erected during the term.

Financial

The total amount of tithes and offerings received, including the Appeal for Missions, was £30,603 10s. 10½d. (which is equivalent to £11 8s. 0½d. per annum per member), as compared with £15,936 for the previous period—a gain of £14,667, or almost double. The tithe amounted to £16,422, or an advance on the receipts of the previous period of £6,182, showing a gain of about 60 per cent. The offerings for foreign missions, including Ingathering, Sabbath school, Young People's and Second Sabbath offerings, also camp pledges and week of prayer offerings, amounted to £11,677, an increase of £8,368 over the previous four-year term, or about 253 per cent. The amount contributed for home mission enterprises does not show such a marked gain. This is due to the fact that during the preceding term the camp-meeting pledges were used in the home field, while latterly they have been devoted to foreign missions. However, the total amount received is £2,504, a gain of £118. Of the total amount, about 50 per cent, or to be exact, £15,290, was sent to the Union Conference. The present worth of the conference at last December 31 was £1,364 10s. 4d.

Book Department

During the last four years we have had an average of sixteen agents engaged disseminating our truth-laden literature among the people within our borders, and although they had to face a crisis which is without precedent in this State, the Lord abundantly blessed the efforts of His workers, giving them financial success, and, best of all, souls for their hire. The following comparative report will demonstrate that with the Lord there is no crisis, and "that man's extremity is God's opportunity." The total amount of business transacted for the previous quadrennial period was £12,275 19s. 4d., while for the period just closed £18,525 8s. 8d. has been reported, or an increase of £6,249 9s. 4d., which gives a gain of a little more than 50 per cent.

Through the success of the colporteurs, our Book Department is on a sound financial basis, having a credit balance on its profit and loss appropriation account on December 31 last of £123 10s. 3d.

Home Missions Department

It has been said that the home mission work is the thermometer by which the spirituality of the church is determined. If that be so, the report of work during

the past four years reveals that the spiritual condition of the brethren and sisters in this conference is quite normal. But we are not satisfied with this, for we want to reach that fervid condition spoken of by the prophet of the Lord, "His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

Of the twenty lines of work reported in this department, seventeen show an increase and only three a decrease over the previous four years. The total received in the Appeal for Missions reached £5,990, and of this amount £3,890 was collected during the last two years.

Sabbath School Department

This department of the work has made excellent progress during the past four years. Although the number of schools is four less than previously reported (which is accounted for by the division of the conference) the membership has increased by 22 and now stands at 874.

Realizing the truth of the promise of God as given us in Isa. 55:11 that His Word should not return unto Him void, we have made the daily study of the Sabbath school lesson the main feature of this department, with the result that during 1922, 722 daily study cards were issued, as against 136 for the year ending June, 1919. The total for the four years amounts to 1,756, and we are looking forward to the time when all will realize the great benefits and blessings to be gained from the daily study of God's Word.

Perfect attendance cards numbering 3,577 were issued, also 375 bookmarks. Sixty-three are reported as taking the Sabbath School Workers' Training Course, and 160 of our members have been baptized during this time. The offerings for the four years ending June, 1918, were £1,613, while for the same period ending June, 1922, they were £2,732, an increase of £1,119, or 69½ per cent. Truly we can praise God for His blessing in this department.

Missionary Volunteer Department

We have at present in the Queensland Conference 373 young people who have been doing a splendid work for the Lord during the past four years. Fourteen lines of work show an increase, while six show a decrease, but on the whole, the amount of work done is considerably larger than for the previous four years, and we praise God for this.

A number of young people have gone to Avondale during the four years, and many are in training or in active service for the Master. The result of the Missionary Volunteer Ingathering work is about £1,542 12s. 4½d. The number of Doctrinal Study certificates issued is

2,423, an increase of 194. Sixty-nine members have been baptized. The number reported as observing the Morning Watch is 703. Ten have finished the Standard of Attainment Course, and 51 are at present enrolled for this course of study. The number of societies is the same, 14.

The work, at present, is encouraging and we press forward with good courage to finish the work the Master has commissioned us to do, and pray that God's blessing will rest upon the young people everywhere.

Educational

The number of church schools operating in this conference is two, one at South Brisbane and one at Haden, the latter having been opened during the present term. Both are doing good work, are paying their way, and are much appreciated by our people.

Conclusion

In conclusion, we would say that one of the greatest drawbacks in administering the work in Queensland is the periodical visitation of drought, which makes it very hard to keep our aggressive work going, unless plans are made to build up a reserve fund amounting to at least £500 or £700. Through not having such a reserve, when the financial crisis came at the commencement of the year, we were compelled, much to our regret, to ask several of our evangelical workers to take up self-supporting work, and as a result the number of souls won to the message is much smaller than for previous years.

Our greatest need is a deeper consecration to our God and a baptism of the Holy Spirit, which alone can enable us to stand the trials and the temptations of these latter days, be faithful witnesses for our Saviour, and win the honest in heart.

To the Lord we give all the praise and all the glory for the success that has come to this conference as revealed by this report, and also for the many spiritual blessings received.

A. W. KENT,
President.

South Australian Conference

DURING the past four years we have witnessed many evidences of the Lord's guiding hand. We have seen the signs multiplying which tell us in trumpet tones that the church must awake, for the day of the Lord is at hand. We present this report with courage good, and with our hope and confidence in the near and final triumph of the third angel's message firm and unshaken.

In South Australia we have some most loyal and devoted people,—true warm-

hearted Seventh-day Adventists who love this last message with heart and soul and strength, members with whom it is a delight and a privilege to associate; brethren and sisters, fathers and mothers in Israel, whose greatest joy and desire is the progress of the message. We believe that there is a decided spiritual awakening throughout the field, so that we can look forward with courage and confidence to the future.

Churches and Membership

At the beginning of the year 1918 we had 13 organized churches and a membership of 559. At the end of 1921 we had 16 churches and 644 names on our church membership rolls.

Tithes and Offerings

The total tithe paid into the treasury for the quadrennial period was £15,163, made up as follows:—1918, £3,193; 1919, £3,634; 1920, £4,138; 1921, £4,196.

Our offerings for foreign missions amounted to £4,843. There was given for home mission work £1,361, and for local church work £1,972, making a grand total in tithes and offerings of £23,339,—a yearly average per member of approximately £9 14s. 6d.

Book Department

This department has endured some trying experiences under the attacks of the enemy. However, the Lord has blessed our faithful colporteurs, of whom we had eight at the beginning of 1918 and five at the end of 1921. In 1918 the sales amounted to £2,947, in 1919 to £2,920, in 1920 to £2,521, and in 1921 to £3,985, making a grand total for the four years of £12,373 worth of our truth-filled literature placed in South Australian homes.

Church Schools

As might only be expected, the enemy has done his utmost to destroy our church school work, but he has not succeeded, and he now has more cause to gnash his teeth with rage than he had four years ago. Then we had two schools with an enrolment of 60 children taught by two teachers. Now we have four teachers, four schools, and an enrolment of 117 scholars. We have a good staff of teachers, and the Lord has blessed their faithful efforts to train the lambs of the flock.

Our Working Staff

Other than those workers already mentioned, we began 1918 with five ordained ministers, two licensed ministers, ten missionary licentiates, and one office worker. At the end of the four years we had on our pay roll four ordained minis-

ters, three licensed ministers, and two Bible-workers. We have in the office two leaders of departments, and three others who devote their time to office work.

Sabbath Schools

At the beginning of the quadrennial period we had 27 Sabbath schools with a membership of 762. When the four years ended we had 29 Sabbath schools and 873 members. The total offerings for the period were £2,202 as follows: 1918, £413; 1919, £437; 1920, £637; 1921, £714.

Missionary Volunteer Societies

Our young people are our greatest asset. The greatest problem we have to solve is how to save them for this cause and from the corruptions of the present age. We know from past sad, bitter experiences and from observation of present conditions, that the problem cannot be solved by conforming with the world's fashions, entertainments, and pleasures. As the Spirit of Prophecy says, "The amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved." (Special Testimonies on Education.) In 1918 we had 17 societies with a membership of 375. At the close of 1921 we had 325 members and 16 societies. The total offerings for the four years were £614. In the Appeal for Missions they collected a total of £865 as follows: 1918, £83; 1919, £49; 1920, £258; 1921, £474.

Conclusion

We would not bring this report to a close without expressing our praise to God for His tender care over His flock. We would also thank our Union Conference brethren for their help and counsel and kind words of sympathy and cheer when things at times have gone hard. This treatment manifested towards us has been heartily appreciated.

Looking forward, we feel that our greatest need is a deep spiritual revival, more, more of Jesus, more of the Spirit's power, a closer walk with God, a stronger determination that by the grace of God we will stand firm on the platform of the third angel's message, and not suffer one pin or pillar to be moved; and that with the standard of truth raised high, we will cling to the old ship, until she is safely moored on the shores of the eternal, and and then join in that triumphant song of Moses and the Lamb. To Him who loves us and has washed us in His own blood will we ascribe all honour, praise, and glory now and forever.

W. H. PASCOE,
President.

Tasmanian Conference

THE territory of this conference comprises Tasmania and a number of smaller islands in Bass Street, where there are a few isolated Sabbath-keepers. Tasmania is often referred to as the "Island Conference." There are sixteen labourers in conference work at the time of writing this report,—three licensed ministers, one Bible-worker, three primary school teachers, five evangelistic colporteurs, the president, secretary and treasurer, the field missionary secretary, and the secretary of the Sabbath School and Young People's Departments. There are two workers in the Health Food depot who labour with us in the cause of God. Looking back over the work during the past four years, we discern the guiding hand of God. His Spirit has been striving with hearts. The period under review has been fraught with blessings to many souls.

Membership

Four years ago the membership of this conference stood at 308. By the blessing of God this has been increased to 352. The baptisms number 35. The number admitted into church fellowship on profession of faith and previous baptism was 19. During the last two years some attention has been given to the cleansing of the church rolls, but some work in this direction has yet to be done. While there has been some progress we are confidently looking for a more marked and definite increase. At June 30 this year there were at least fourteen Sabbath-keepers awaiting baptism.

There are nine organized churches in the conference, two having been organized during the term.

Financial

The amount of tithes and offerings received from our own members was £10,321 4s. 4½d., which is equivalent to a per capita weekly amount of 3s., or £7 16s. 4½d. per annum per member.

The tithe amounted to £6,901 9s. 9d. Offerings to foreign missions, including Sabbath school and young people's amount to £2,291 15s. 0d. This represents a per capita offering per week to foreign missions of 8d. The amount contributed for home mission enterprises was £678 5s. 4½d. and for local church work £417 9s. 3½d. The present worth of the conference at December 31, 1921, was £226 11s. 11½d.

Book Department

Our Book Department has done good work. A number have accepted the truth through the instrumentality of the printed page. Until November 30, 1920, the subscription book work was under the con-

trol of the Signs Publishing Company. The amount standing to the credit of the profit and loss account is £200. This gain, however, is mainly due to sales of health foods rather than to the sale of subscription books. We are endeavouring to maintain an average of six agents in the field. With systematic working, honest hearts will be found, and ways opened for the presentation of the truth. The sales for the quadrennial period totalled £4,596, including books and periodicals. Three years ago one of the colporteurs sold "Great Controversy" to a lady residing eight miles from the office. After reading this truth-filled book she quietly began the observance of the Sabbath, and is now desirous of uniting with God's people. Names of interested people have been handed in to the office, with the result that studies have been held and souls won for the truth.

Education Department

There are three primary schools in the conference; the number of pupils enrolled is 49. The work of these schools is held in high regard by the educational authorities in the State. Many of the members carry a very heavy burden financially where these schools are operating, and they do so willingly. From the financial aspect much needs to be done to place our educational work on real vantage ground.

Home Missions

To encourage our members to do real personal missionary work and thus have a part in definite soul-winning, is the great objective of this department. With this end in view, one of the main works carried out by this department is that connected with the annual Appeal for Missions. The amounts collected during the four years were as follows: 1919, £239; 1920, £415; 1921, £628; 1922, £630; total, £1,912.

Our objective has been to make the work a soul-saving one in a twofold way. First, by gathering the means so that our island missionaries might be supported in their labour for souls, and second, that we in turn might be led to come into contact with persons searching for light. During the last Appeal this has been accomplished, and as a result of following up an interested family, a mission is being held, and a Sabbath school organized. A piece of land, free of cost, has just been offered to us on which to erect a church building. This offer has come from a gentleman who has taken hold of the message since our meetings began. We can also report souls won as a direct outcome of the distribution of our good paper, the *Signs of the Times*.

Sabbath School and Missionary Volunteer Departments

The present membership in our Sabbath schools stands at 376, an increase of 88 for the four-year period. We greatly rejoice in the possibilities of the church at study. We know it has meant much to those who attend, and for blessings received we thank God. One Sabbath school convention has been held, which was timely and helpful.

With a membership of 191 there are untold possibilities before the young people in our Missionary Volunteer Department. Much interest is shown in the meetings held, and there is a desire on the part of many to hasten the coming kingdom by engaging in live missionary endeavour.

Conclusion

We are indeed grateful to the Lord of the harvest for His manifold blessings and tender leading. We believe that His Spirit is operating upon hearts. Many cases of His direct leading have come under our notice, and souls have signified their intention of walking even as Christ walked. The outlook in Tasmania is very hopeful, and with new determination and whole-hearted consecration we desire to press the battle to the gates.

H. C. WHITE,
President.

Victorian Conference

IT is a great privilege to have a humble part in the work of the third angel's message; and in reporting its onward progress in this small part of the great vineyard, Victoria, we would "declare all things that God hath done."

Evangelical

Strong evangelistic efforts have been conducted during the four years in Ararat, Ascot Vale, Ballarat, Balwyn, Bendigo, Brunswick, Caulfield, Dandenong, Daylesford, Geelong, Moe, Mildura, Merbein, Melbourne, Newport, Prahran, Shepparton, Trentham, Trafalgar, Warrnambool, and Warburton, as the result of which (and previous efforts) the local churches have been strengthened, and churches at Dandenong, Elsternwick, Koo-weerup, Mildura, Merbein, and Warrnambool have been admitted into the conference.

The Ascot Vale, Balwyn, Moe, Malvern, and Warrnambool missions will finalize by the erection of five new church buildings which, although not erected at June 30, 1922, will, it is confidently expected, be completed before the end of the year. Another church, Hawthorn, is well under way with a building fund for

a similar purpose. This is a move in the right direction, and will materially remove a weakness in the work in Victoria, in that we have had, in many cases, poor accommodation for public worship.

Book Department

Our hearts are made glad for what God has been pleased to do through weak, humble men and women who have worked faithfully in the distribution of our truth-filled literature. The four years 1914-18 were years of war; and during 1918-22, domestic difficulties, such as strikes, lockouts, and the influenza scourge, had to be faced; yet in spite of all these things, the Lord has blessed the work of our hands.

The number of colporteurs in the field for the past four years averaged 13 or 14, being one less than the average for the previous four years; but the number of orders for subscription books shows an increase of 2,300, the totals being 16,224 and 18,524 respectively. The percentage of religious books sold was 76.5, and of medical works, 23.5.

For the past four years, the grand total of subscription book sales is £18,067, showing an increase of nearly £5,000. During the four years 1914-18, £565 worth of helps were sold, while £1,418 worth were disposed of during the last four years, showing an increase of nearly £900. The sales during the last year of the quadrennial period under consideration are 64 per cent greater than they were the first year, and the total value of the sales of the department for the full period amounts to £26,366.

Sabbath School Department

This divinely-appointed organization, the influence of which reaches every Seventh-day Adventist home, has a membership of 1,760 in Victoria, an increase of 344, or 25 per cent for the four years.

In offerings there has been a 50 per cent increase, the amounts for the past two quadrennial periods standing at £3,438 and £5,195, respectively. A 50 per cent increase in offerings, as compared with a 25 per cent increase in membership, shows that the spirit of liberality is growing, and this indicates a deeper love for the message and for the perishing souls who need it.

The threefold object of the Sabbath school,—soul-winning, self-improvement and service,—is being emphasized, and we believe that this purpose is being fulfilled in many lives. The lessons, in all divisions for the most part featuring Christ as our all in all, have been of a character to win the hearts of the young, and to inspire the experienced Christian to greater holiness. The number of those who every day study a portion of God's Word,

as outlined in the Sabbath school lessons, is steadily increasing. During the last quarter 312 members excelled in this respect. The daily study plan is recognized as beneficial, and we feel sure that the results of daily contact with God through His Word will be manifest in the lives of our Sabbath school members.

Home Missions

The quadrennial period reveals some very satisfactory results in this department. Laymen's missions were conducted in various centres in 1921. During the four years, 4,194 Bible readings were conducted by the laity. By far the greatest missionary activities, however, were in connection with the printed page. Special efforts have been conducted with the *Signs*, there being 320,546 copies distributed, also 140,276 tracts, the increases showing 44 per cent and 52 per cent, respectively; while our magazine work shows an increase of 33 per cent.

The most encouraging feature of our home missionary work has been to see souls actually won for the message by the lay members, for in various parts of the field we can see remarkable evidences of the Lord's working through our brethren and sisters. Cheered by this, our members press forward, not only looking for results on the earth, but in the great hereafter.

Missionary Volunteer

When we think of the finishing of the work, and realize that the time is not far distant when the ministers will be forbidden to preach the message, we thank the Lord for the splendid army of young people we have in Victoria. With the strength of youth on their side, with an intense love for the message, and a desire to be used of God, surely they should be a power in the closing scenes. We must carry the burden of our young people heavily upon our hearts in order that we shall do our part in preparing them for the final struggle.

Many are fitting themselves for usefulness in the spread of the message, as is shown by the fact that an average of over a thousand doctrinal certificates a year are issued. Others are earnestly studying the Standard of Attainment Course, and classes for this purpose have been started in various centres.

The young people are enthusiastic in their missionary activities, and are spreading the printed page far and wide. No less than 199,002 papers, 65,018 tracts, and 17,059 magazines have been circulated during the quadrennial period. In addition to this, 2,487 Bible readings have been conducted, as well as the carrying forward of other phases of work.

The offerings for foreign missions

amounted to £1,457, in addition to what has been raised for home and local purposes, namely, £412, making a total for the four years of £1,869, or £634 more than the total Missionary Volunteer offerings for the whole of the Union Conference for the year 1916. These amounts do not include the results of the activities of the young people on behalf of the Appeal for Missions, in which they collected £2,280. The youngest of which we have knowledge who participated in this campaign was a little boy of two and one-half years, who personally collected about £5 in the 1921 campaign.

The Appeal for Missions

Since its inauguration, the annual Appeal has yielded in Victoria an income of £10,242 for missions. For the four years, 1919-1922, the amounts collected were as follows: £1,104; £2,035; £3,494; £3,035.

During the last two years an average of 69 per cent of the membership took part in the campaign. The conference workers for the last three years have taken an active part. In addition to each having had the oversight of one or more churches or companies, they have personally collected £2,127 8s. 10¹/₂d. The highest individual amount collected in any campaign was £175 during the 1922 effort, and this by a lay brother in the country. During the last two campaigns this same brother has collected about £300, an average of £3 every week for two years. God has abundantly blessed his efforts. Apart from the financial success of the Appeal campaign, we are glad to report that it has been the means of interesting souls in the message, and leading them to an acceptance of it.

Church Schools

Whereas our report four years ago showed but one church school in existence, we can now thank the Lord for three. Five teachers are employed, teaching one hundred and ten scholars. The Victorian Government Department of Education has been exceedingly kind to our teachers, and does all within its power to help us, even going so far as to assist in the training of our junior teachers.

Institutions

We have in our conference three institutions, the influence of which we appreciate. The Signs Publishing Company is a positive factor in our conference experience. A fine missionary spirit emanates from this institutional centre. The Warburton Sanitarium is also making itself felt upon the lives of some of those seeking its help, for several have accepted the message as a result of their stay under its hospitable roof. The Sani-

tarium Health Food Café in the city is also a source of helpfulness. "Every institution that bears the name of Seventh-day Adventist is to be to the world as was Joseph in Egypt, and as were Daniel and his fellows in Babylon." May God so bless our institutional workers that they may live up to this high privilege.

Membership

The gross gain in membership during the four years has been 349. Death and apostasy, however, have robbed us of 88 and 81 respectively. By transfer we obtained 578 and lost 560 members, leaving a credit of 18. Thus the net gain in members for the four years is 198. While this is greater than that of the preceding quadrennial period, yet it should give the constituency, and particularly the workers of the Victorian Conference, grave concern. Should we not have done better? May God help us so to do in the future.

Finances

In this phase of our work we have much for which to be thankful. Our total tithe receipts amount to £33,941 for the four years. In the corresponding period ending 1918, the total was £19,495; thus an increase of 74 per cent is revealed. The offerings from all sources amount to £23,226, and tithes and offerings together total £57,167. This is an increase of 82 per cent over the preceding quadrennial period, and 118 per cent over the period ending 1914. The present worth of the conference is £2,396 16s. 3d.

Conclusion

We feel thankful to God for His great mercy and forbearance. Nothing is dearer to Him upon earth than His church and, if we know our hearts, we want to be faithful to Him in our relationship to it. Only in His way can we successfully do His work, for it is "not by might nor by power, but by My Spirit, saith the Lord of hosts."

A. H. PIPER,
President.

West Australian Conference

It is with pleasure that the West Australian Conference delegates convey to the delegates assembled at this Union Conference session the hearty greetings of the brethren and sisters of their conference.

Membership and Churches

Twenty years ago the West Australian Conference was organized with 150 members, made up of three churches and four companies. The Lord of the harvest has graciously blessed the labours of His servants through the years, and at the close of 1921 we had 18 churches with a membership of 747. For the last quadrennial

term this shows a gain of 3 churches and 135 members. This gain in membership hardly represents the number who have been won for Christ and His message, for during the four years under review, we find that 246 have been baptized. The cleansing of church rolls, transfers, and deaths account for the difference in these figures. We are grateful to God for the increase as shown, but how much we need the mighty power of the Holy Spirit to bring in far greater numbers in these solemn times.

In the near future we hope to organize three new churches. Two new church buildings are being completed, and a third is about to be commenced. In Albany, where we have a very encouraging interest at the present time, a central block of land has been donated, and funds are being gathered there for a church building.

Workers

The total number of workers in the conference at December 31, 1921, was 28, consisting of four ordained ministers, four licensed ministers, five missionaries, six teachers, five colporteurs, and four office workers. In addition, we are pleased to have associated with us the teachers of the Darling Range School, also the staff of our Health Food work, although these two institutions are not under the control of the local conference. For such a corps of workers, we are thankful to God. They are loyal men and women, who are longing for more of the power of apostolic days.

Financial

During the past four years God's people have been blessed financially, consequently the treasury department reports splendid gains. The tithe for the period amounts to £15,905 which is £5,059 more than the total for the preceding quadrennial term. For the last year of the period under review, however, the tithe shows a falling off, consequent on the depression felt throughout the Union.

The total offerings given for foreign and home missions, exclusive of the Appeal for Missions, amount to £7,989. Adding this to the tithe received, the grand total of £23,894 is revealed, being an increase of £6,182, over the preceding four years.

The tithes and offerings per member per year amount to £8:12:11, and the per capita per annum amount for foreign mission offerings, exclusive of the Appeal for Missions, amounts to £2:2:6.

The Appeal for Missions for the four years under review yielded £2,811, bringing the grand total of funds raised in West Australia for the proclamation of the third angel's message, to £26,705.

At June 30, 1918, the present worth of

the conference stood at £1,660:6:3, and at December 31, 1921, the amount was £2,269:11:11½ showing an increase of £609:5:8½. Mention should be made, however, that the financial stringency during the current year has brought some anxiety to the conference officers, and adjustments are being effected to meet this situation.

Book Department

The following table will show at a glance the work of the past two quadrennial terms:—

Terms Ending	Ave. Ag.	Ave. Ord.	Ave. Value Per. Agent	Total Orders	Total Value
1917	5	1,230	£1,148	6,353	£5,739
1921	5	1,537	£1,619	7,688	£8,098
Gain		307	£471	1,335	£2,359

Comparatively, West Australia has a small population, and the precious pages of literature that have been so faithfully distributed are playing a large part in the gathering of honest hearts for the kingdom of God.

The financial aspect of our book work has been a discouraging feature, as far as the administration is concerned. The present arrangement, however, of putting the Home Missions and Book Departments under one secretary will no doubt improve the situation.

Home Missions

The abundant evidences of the soon-coming of our Saviour, and the consequent solemnity of these last days, has led God's people to work for the salvation of their neighbours as never before. Much more must yet be done. The amount of missionary work accomplished during the term covered by this report is very encouraging. Last year we embarked on a new plan, "the Laymen's Evangelistic Missions." Last summer public efforts were conducted by two churches and these proved fruitful in each case. The number of converts was not large, but in developing workers for God the plan is good.

The Appeal for Missions has provided splendid opportunity to meet the people, and in addition to the handsome sum gathered for missions, the knowledge of the message has been considerably extended. For the four years 1918-1921 the amounts gathered are as follows: £232, £479, £948, £1151.

Education Department

We are happy to report that we have six successful church schools in operation. All of these are subject to the inspection of the Government Education Department, and in each case our schools are placed on the "efficient list." At the close of 1921 the enrolment stood at 103. We recognize some difficulties in this work, but we believe that much good is being accomplished in educating our

children in lines that will not only train them for service in God's work, but will save their souls for the kingdom. We have a faithful band of loyal teachers, and their influence is for good. A leading minister of a popular denomination is sending his two children to our school.

Evangelical

As reported, 246 people have been baptized during the past four years. Most of this number have been won directly as a result of public mission work. The metropolitan area from Fremantle to Midland Junction is being worked regularly, for here we have a large portion of our population. In addition, practically continuous efforts have been held on the Goldfields, and as a result we have two healthy churches there. At the present time we have labourers working on six fronts, and in each case souls are being won. However, we long for greater results, and are looking forward to the forthcoming ministerial institute for a baptism of the Holy Spirit. We feel that this is absolutely essential.

Sabbath School Department

At the close of 1921 we had 30 Sabbath schools, with a membership of 1,136. This reveals a good increase over the year 1917. The offerings for the four years total £2,941, as compared with £2,222 for the preceding term, an increase of £719. As a result of the missions that have been operating since the summer, our membership has been increased considerably. The institution of the Sabbath school has proved a wonderful blessing to our work, and we desire to give it the great place in this Advent Movement that it should occupy, as shown by the Spirit of Prophecy.

Missionary Volunteer Department

This department we believe is one of the greatest in our work. In our children and youth we possess our best asset, and in West Australia we have given considerable thought as to how we might hold our young people. We have formed a "Mutual Improvement Society" in the metropolitan area which, if rightly conducted, will prove very helpful in educating and holding together our young men and women. We have now in operation a plan to have our Missionary Volunteers assist our companies in the erection of churches by the sale of literature. It is too early to report the results. This is in addition to their regular efforts in raising means for foreign missions.

These efforts have been so successful that, not including the Appeal for Missions, £571 15s. 10½d. has been raised for foreign missions in the past years. May God bless this great work for our young people.

Conclusion

In concluding this report, we must thank our Heavenly Father for His enabling grace in so blessing the faithful brethren and sisters in this conference.

There are many needs in West Australia, but greatest of all is separation from sin, and the infilling of the Holy Spirit. For this we labour on, with faith in the ultimate glorious triumph of the third angel's message. H. E. PIPER,
President.

North Queensland Mission

At the quadrennial session of the Australasian Union Conference held in October, 1918, North Queensland was separated from the Queensland Conference, with the view to its being operated as a separate mission field under the supervision of the Union Conference Committee.

The area allotted to the mission includes, with the exception of Monamona Mission, all the territory north of Rockhampton, embracing approximately 248,000 square miles, with a population estimated at 160,000.

In presenting this report, we desire first of all to place on record our grateful acknowledgment of the good hand of God manifested in the many blessings that have attended our efforts.

As the mission started out on its career, it was placed under the superintendency of Pastor A. H. White, with whom was associated a staff of workers comprising two licensed ministers and two licensed missionaries. For fifteen months Pastor White remained in charge of the mission, during which time he organized the believers then resident throughout the north, together with fourteen others whom he baptized, into one large mission church, numbering in all 82 members. Of this number no less than 26 have since removed from the north to southern States, while three others have died, leaving but 53 of the original members in the field.

A few others, however, have been added to our membership—25 upon profession of faith and baptism, and 7 by letters of transfer, thus bringing our total resident membership up to 85. In addition, I might mention that we have twelve others who are keeping the Sabbath, most of whom are recent converts not yet baptized.

Tithes

We have much cause for thankfulness, for in spite of the fact that we lost twenty-nine of the original members, and have only just recovered our numerical strength, our finances have in no way suffered, but on the contrary show

steady progress year by year, as will be seen from the following statement:

Year	No. on Roll	No. paying Tithe	Total Tithe	Per Capita
1919	82	53	£658 13 8	£8 0 8
1920	76	69	696 16 8	9 3 0
1921	81	78	791 17 1	9 18 0

For the first half of the present year, the tithe has exceeded the amount received during the corresponding period of last year by £62 16s., an increase of 17½ per cent.

In all we have 12 Sabbath schools, with a total membership of 127. While the increase in membership since 1919 has been only about 19 per cent, the increase in offerings has been quite substantial, being no less than 75 per cent.

Year	S.S. Mem.	Offerings	Per Capita
1919	107	£98 0 6	18 4
1920	118	137 18 11	1 3 4
1921	127	171 19 10	1 7 1

In the Appeal for Missions returns there has been steady growth, the collections for the years 1919 to 1921 being as follows: £144, £179, £196.

While all these figures are comparatively small, they at least give evidence of genuine, steady progress, and should inspire us with confidence for the future working of the field. We thank God for the manifest tokens of loyalty and faithfulness on the part of the believers, in returning to God His own, and also for the ever increasing spirit of liberality, demonstrating a deeper and still deeper interest in the work of God in the foreign fields.

Evangelistic Effort

With the exception of one public effort, which was conducted by Brethren Guillard and Albert Were at Bowen, and which resulted in four souls being baptized and added to our roll, our evangelistic efforts have been confined principally to the Mackay district, the first seaport north of Rockhampton, a distance of 527 miles from Brisbane.

The Mackay district is the "sugaropolis" of Australia, and enjoys the reputation of being the wealthiest spot in all North Queensland. Its population is estimated at about 18,000, while it contains, within a radius of forty miles, between 900 and 1,000 sugar-cane farms, with eight large mills to handle the produce. Its scattered nature necessarily makes the work somewhat difficult, but our per capita tithe demonstrates that to work these districts is, from a financial standpoint, worth while.

While in years gone by there has been some good work done in North Queensland, we nevertheless feel that this field has not received the attention that it deserves and should have in order to develop it.

During the two and a half years that I have been in charge of the mission, the work has necessitated my making practically four complete tours of the field, thus bringing me in touch with the principal farming districts; and as I have come in contact with the people, I am convinced that with the right kind of workers, there are many of these farmers with their families who can be won for the truth and who would give a substantial backing to our work. But unfortunately, we have not been without interruptions. Our field has been all but depleted of its workers. Since December last I have had but one licensed missionary to aid me in this immense field of 248,000 square miles. Had it been possible to maintain our working force, we would have undoubtedly accomplished much more than we are now able to report. There are openings all through the field.

But to look at the situation from another viewpoint: we have, all told, 94 believers, baptized and unbaptized, scattered from St. Lawrence on the south, to Cairns on the north, a distance of 462 miles. With so little help, it is a marvel that their spiritual condition is as good as it is, and it speaks volumes for the power of the message to hold the people. To visit each of these little groups scattered through the field involves a journey from Mackay, to and fro, of 1,672 miles, occupying in point of time, a period of from ten to twelve weeks.

I believe I am fully warranted in saying that there should be at least five efficient workers allotted to this field. With the right kind of workers, there is much that can be accomplished in this promising northern field. With energy and consecration the work will speedily develop, yielding good returns, and in a short time become self-supporting.

F. L. SHARP,
Superintendent.

Monamona Mission

THE conditions under which we are working at Monamona Mission are, no doubt, somewhat different from those of our island missions, in that we have to care for our people both spiritually and temporally; that is, we have to clothe and feed and care for them generally. This makes it necessary for us to carry on a large industrial business to make our work anything like self-supporting.

We have on the mission three good bullock teams, consisting of eighty bullocks. Two of these teams work at timber carting, and one on the farm. Besides these we have about three hundred head of cattle

and fourteen horses. We have also a sawmill. Our cash expenditure reaches almost £3,000 a year. The income from our teams and sawmill covers most of this expense, but sometimes we earn a good deal by scrub-felling and fencing.

There are about one hundred and eighty natives on our mission. The very old people live in grass *gunmas* in native style, and the married couples with their young children live in a village in neat little weather-board cottages. The children, when old enough to go to school, come to live in the boys' and girls' dormitories, where they remain until they are married. Our mission is really a small native colony with its own laws. The superintendent has to be patriarch and judge, for these people are put under his care by the government. This is a great responsibility now in these days of lawlessness, when no one seems to know what to expect next, for the world is full of distrust. On all sides one hears of restlessness, lawlessness, envy, distrust, and discontent, and this same spirit prevails to some extent at Monamona. The originator of these conditions in the world visits our mission, and his agents are ever present. There is never a time when we can rest on our oars and feel that everything is going all right. It takes perpetual vigilance on the part of the missionary to keep things running smoothly, for we have to manage the bad natives as well as the good ones.

Progress Since Last Conference Session

Our first serious hindrance was the terrible cyclone which left only two houses and our store standing, all the rest of the nice little village being torn to pieces. I will not go into details, but will mention one incident that will give you an idea of the strength of the wind. The morning after the cyclone, about eighteen miles inland from us a window-sash was found hanging on the limb of a tree, and the nearest house was four miles away. The storm did quite £2,000 worth of damage to our mission, and for a few weeks after it happened we all had a sorry time, as we were in the midst of the flood season, with but little shelter for our poor people. I am thankful to say, however, that we were able to recover from this terrible storm, and to build up the mission stronger and better than before, without receiving a penny in cash from any source. The only help we received was the second-hand clothing that our kind people collected and sent to us. This indeed was a great help, as almost all the people had lost their clothing in the storm.

We have had a successful financial run of four years since last conference, and have been almost self-supporting. Our two bullock teams have done excellent work

under the management of Brother R. M. Totenhofer. The sawmill also, under Brother L. A. Borgas, has helped us wonderfully. If it had not been for our sawmill we could not have rebuilt the mission. The farm, with Brother G. A. Mitchell in charge, has produced hundreds of tons of food. Sister L. A. Borgas is doing faithful work in our school, and good progress is being made by most of her scholars.

Spiritual Work

This is the all-important part of our work, and it is for the opportunity of doing this that we run all the other branches of the work. While spiritual work with aboriginal people is slow and sometimes very discouraging, yet we can report advancement. The work for the older people is very difficult, but with the young people it is quite different, as they respond much more readily to the gospel. We have twelve baptized members and one more almost ready for baptism. A good number of others take an active part in our prayer meetings, and are trying their best to be Christians. These we hope will be ready for baptism as they grow older. Most of our baptized members are good Sabbath-keepers and health reformers, abstaining from the eating of snakes and other abominable things which they had previously used for food. We have about fifty of these young people on the mission for whom we are labouring most earnestly, and we hope and trust to see many of them in the kingdom. In training them for the Master we have many disappointments, but if by our efforts even one of them can be saved in the kingdom of God, our work will not have been in vain. We desire the prayers of God's people for the work at Monamona.

J. L. BRANFORD,
Superintendent.

Devotional Service

"The Divine Life Manifested in the Lives of Men"

Monday, October 2, 6:30 a.m.

PASTOR S. M. Cobb read as a foundation text 1 John 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life." This text expresses the supreme object of the gospel. It is a concrete expression of its truth. The whole thing, however, rests with us, as individuals, as to whether that glorious purpose shall be carried out in our lives or not. It is a wonderful provision of God's grace, that none need despair as to the great possibility of attainment, for however much we may have failed in the past, there is no need that past failures deprive us of the inestimable boon of life in Christ. Christ sacrificed His life that all who so desire may participate in His divine life,

In 2 John-9 we are told of the provision for fellowship with the Father and the Son; but "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." When Christ abides in an individual, His life is *revealed* by its moulding, refining, and transforming power, and the world will know it. Gal. 1: 15, 16. This is not a mere theory, but a fact of experience. "Christ in you the hope of glory," is the object of His gospel. In 2 Cor. 4: 10, 11, we read: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh."

To manifest a thing means that it is made clearly visible to view. If the life of Christ is constantly manifested in my life, it is a demonstration that I am walking with God. The indwelling of Christ in mortal flesh is the alpha and omega of the gospel. 1 John 1: 1-3. In Jesus of Nazareth the fullness of the Godhead dwelt bodily. Christ was the righteousness of God manifested in human flesh, and in His Sermon on the Mount, He said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 9: 6.

Avondale Industries Report

THE Avondale Industries had their origin as a business in the year 1919. It was at this time that the Union Conference Committee decided on a new policy for the industrial work at Cooranbong. Prior to this date the Health Food Factory was operated by the Health Food Company, and the Avondale Press, Engineering, Sawmill, and Carpentry Departments were managed from the College office. Now these departments are connected with the Health Food Factory, and are operated under the name of the Avondale Industries. While the management and books are separate, yet there is a strong link that binds the College and Industries, for it was with the idea that young men and women might help pay their way through school and receive some industrial education that the Industries were established at Avondale.

During the past quadrennial period, from 120 to 160 employees have been engaged in this work, just about half this number being students, some earning their way partly through school, and others as full industrials.

The past four years have been very trying ones in the manufacturing line. The aftermath of the war has placed us in difficulties many times. For instance, it was almost impossible to obtain tinplate, and that which we did purchase was such a price that it was almost too expensive to use. With practically all the raw mate-

rial that we use we experienced the same difficulty.

The principal industry is the food business. To this department we look for our financial returns. This work has enabled us to make many improvements in the buildings, and to add plant and machinery to help meet the ever increasing demand for our foods.

A glimpse at the picture showing the Industries as they now stand will give some idea of the growth of the work. Compare this with the humble beginning way back in 1898, when the old sawmill was converted into a bakehouse, and it will give you some idea as to how the Lord has prospered His work.

For the previous quadrennial period the



The Sawmill, 1898

output amounted to 1,035 tons, and for the last four years it has reached the grand total of 2,577 tons, or an increase of 1,542 tons. Over 800 tons of food were manufactured during 1921 alone, showing that the work is still growing rapidly. For the current year we expect to reach the 900-ton level. We rejoice to see the figures mounting up, as it proves beyond a doubt that the world is becoming better acquainted with our foods and work as the years roll by. Through this instrumentality, thousands of souls are being awakened to the needs of reform in eating and drinking, and what better preparatory work

could our young people be engaged in while studying, than that of preparing the way for the message in its fullness? The very fact that our principal training school and food manufacturing business have been located side by side, is evidence that the Lord wishes us to

recognize the close relationship between the evangelistic and health work.

We are told in the Testimonies, Vol. VI, page 327: "When the third angel's message is received in its fullness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body."

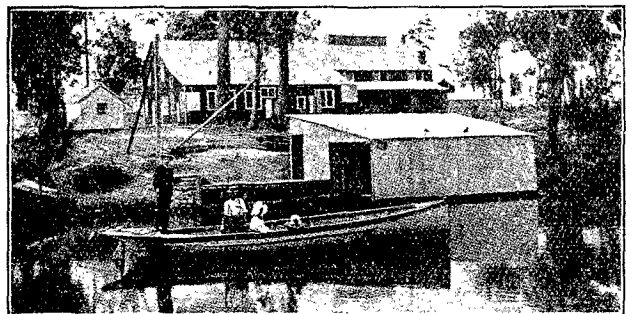
Another quotation: "Through the light given me, institutions will be established which, though at first small, will by God's blessing become larger and stronger." In 1920 extensive building operations were commenced, and every vestige of the old factory displaced by a more modern structure. The entire ground floor of the food

industries is given over to the storing of raw material, and machinery for manufacturing. This includes three large revolving ovens and several flaking mills, besides granose presses, mixers, biscuit stamping machines, etc. Two of the ovens are used mainly for the making of granose. The largest is capable of baking ten thousand granose biscuits at a time, and the smaller one about half the quantity. These ovens are usually revolving day and night, three shifts a day, six days a week. When fully working, the quantity of biscuits average about eighteen tons per week.

Our nut food products move slowly but surely among the masses. It needs a tremendous lot of persuasion and education to win the people from their flesh-eating habits, but a great change of opinion can be seen in the last ten years. Even medical authorities recognize to a large degree the bad results, in this country especially, where people eat so much animal food.

Flesh food is not a necessity, and with further enlightenment the people will recognize this truth more and more, so we are planning to meet a larger demand for these particular lines.

We are now placing upon the market a

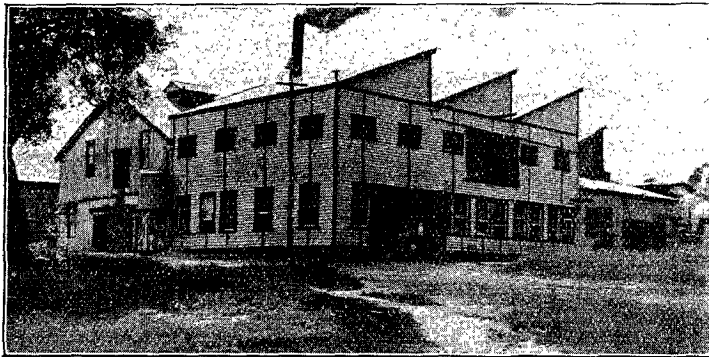


Factory and Press, 1902

soluble coffee product, and we believe there will be a large demand for the same. Corn flakes also we hope will be a prominent line with us in the near future. Malted nuts, a very valuable food, has also been added to last year's list. We are now manufacturing twenty-six different foods,

visited some of the battle-fields of the Great War, and showed some views of the war's devastations, as well as views of the progress of the third angel's message in those very countries. From his visit to Ireland scenes were presented, showing the ruin and destruction brought about by

the Sinn Feiners. One of the striking features of this lecture was the ocular demonstration given of the fact that, in spite of war, famine, and pestilence, God's truth is marching on to victory. Many felt a strong uplift from this lecture.



Factory Showing Addition, 1917

and find all available machinery, space, and time fully occupied.

The Avondale Press

The Avondale Press still fills the place for which it was established. Within its walls we have two cylinder machines, two platens, and a universal, all of which are kept busy. The AUSTRALASIAN RECORD, *Missionary Leader*, and other Conference work passes through here, besides a large quantity of advertising matter for our health work. Nearly three million cartons, labels, and wrappers are printed yearly for the latter work. We have made extensive internal alterations to this department, and hope to see the work so increase that it will call for still more workers and students.

A new industry that has been started since our last session is the sawmill. We now make most of our own cases, and cut timber for our own requirements. We also receive orders from the surrounding districts and Newcastle. This work occupies the time of about four students, besides other permanent labour.

We thank God for what we see today in the Industries at Avondale. The employees are loyal to the message, and while they have to go through the everyday routine, the majority fully recognize that they are engaged in the service of the Lord, and are doing all in their power to maintain a spirit of harmony and love for the message.

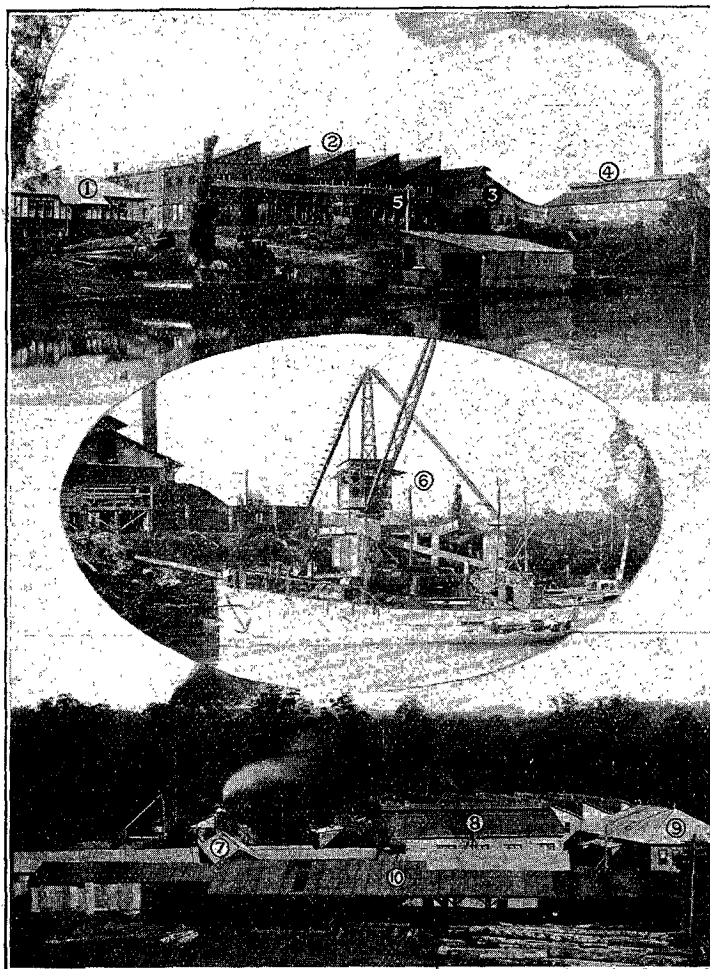
G. S. FISHER,
Manager.

Lantern Lecture

At the hour of the evening service on Monday, October 9, Pastor M. E. Kern gave a most interesting lantern lecture, dealing with his trip through Europe and the British Isles last year. He had

Christchurch Health Food Factory

WE are pleased to report the completion of an up-to-date plant for the manufacture of Health Foods in the Dominion of New Zealand. From the first turning of the wheels we have been kept busy, and our granose business is taxing our ovens to their full capacity, so that we are contemplating the erection of another oven in the immediate future. In addition we hope to install a small can-making plant. Our demand for canned foods is increasing, and great difficulty has been experienced in obtaining suitable



1922

No. 1 General Office. No. 2 Main Factory. No. 3 Bakehouse. No. 4 Power House. No. 5 Conveyor from Factory to Wharf. No. 6 Electric Crane unloading coal. No. 7 Old Carpenter's Shop. No. 8 New Boiling Room at Rear of Main Factory. No. 9 Press. No. 10 Sawmill.

containers. We feel it is a good policy to "grow as our needs grow." We have received very favourable notice from the leading dieticians amongst the medical fraternity, and particularly from Dunedin comes an urgent call for the establishment of a cafe and depot in this important city.

At a recent exhibition at the Agricultural Show Grounds in Christchurch, we entered our manufactures for competition in foods made in New Zealand from New Zealand products, and were successful in securing the first prize, which consists of a silver medal suitably inscribed.

The factory is situated right alongside the Papanui railway yard, just three miles from Christchurch, and we are now proceeding with the laying down of a siding to facilitate the loading and unloading of foods direct from the factory building to the trucks. This is a very great convenience, as well as an economical method of handling freights.

When the building was completed we were visited by the local health officers, who congratulated the company on its fine building, stating that it was not only a credit to the company but to New Zealand.

The output for the first six months totalled 80 tons of foods manufactured and sold, equalling 160 tons per annum. This compares favourably with the output of our parent factory, considered on the per capita basis.

We endeavour to sense, in all our doings, the fact that we are workers in the Lord's vineyard, and count it a privilege to be associated with the right arm of this grand message.

We realize the guiding hand of our Heavenly Father, and the twenty-eight workers in the factory are all enjoying their work. A splendid spirit of love and unity and a strong desire to "finish the work" permeates the factory, and visitors invariably express their pleasure at seeing the whole staff working and doing with their might what their hands find to do.

A. J. DYASON,
Manager.

Eastern Polynesian Mission

THIS Mission extends its operations over the following groups of islands: Cook, Society, Marquesas, Paumotu, Austral, and the island of Pitcairn.

From one standpoint the field is a large one, covering about 1,500 miles of ocean from east to west. But from another standpoint the field is a very small one, there being a population of less than twenty-five thousand in all the groups.

If the populations were centred on a

few islands, our problems for reaching the people with the message would be a small one, but the situation is that there are about eighty inhabited islands among the groups, and these are widely scattered.

For example, Bukabuka, a small atoll measuring about three miles long by about half a mile wide, lies 600 miles north-west of Rarotonga, and 200 from Samoa. This island is visited twice a year by schooner from Rarotonga. In our plans for helping our church there we have the choice between a three days' visit during the stoppage of the schooner and a six months' stay until the arrival of the next boat.

Another problem besides isolation is expense. The fare on the Cook Island schooners for Europeans is 12/6 per day. The length of time sailing from Rarotonga to Bukabuka is about thirty days counting stoppages at Manihiki and Penhryn, the northern islands of the group. Therefore the round trip costs about forty pounds. The best help we can possibly render our Bukabuka Church is a visit from our missionary once every two years during the stoppage of the schooner at the island. If our home churches were dealt with in like manner we could not expect encouraging conditions.

Our church on Bukabuka consists of twenty-three baptized members, with a Sabbath school of forty-four, the largest native church under the direction of the mission.

It was suggested by the Cook Island Government that our missionaries help out in the teaching of the children in these isolated places. If some plan like this would eventuate, whereby self-supporting missionaries could be placed on Bukabuka and other isolated islands, our problems would be solved, and our little struggling churches would receive just the help they need. We are praying that the Lord will open up ways like this for the growth and prosperity of our work. The Catholics are anxious, too, to secure such advantages, and at present the chief official at Rarotonga favours them.

We would like also to share with you our burden in reaching the people on the islands comprising the Paumotu Archipelago. There are eighty-eight islands, and about one-half are inhabited, with a total population of 4,500. These islands are nearly all atolls. It is not possible for Europeans to remain there for any length of time and keep their health, on account of poor water and a lack of fresh food. The Mormons have from twelve to fifteen missionaries in the archipelago most of the time. These are strong young men without families. European women attempt the trip occa-

sionally with their husbands, but one trip usually suffices.

We made an attempt three years ago to start our work in this group. We sent our strongest young man accompanied by a native worker, who returned after six months just in time to escape complete physical wreck. Many Europeans go among these islands every year after pearls and are successful in obtaining their treasures. The Lord has means and ways to work this part of the field, and I trust with counsel from our brethren at this Conference we may be able to make another start in the near future.

Three years ago we started our work in the Marquesas. At our last Conference, arrangements were made for Brother Sterling to go there. Consequently he left the Rarotongan field and sailed for Nukuhiva, the principal of the northern islands of the group, and the old government headquarters. Seven adults are keeping the Sabbath at Taohae as a result of a first effort, and several in another village on the same island. Although these have not escaped from all their bad habits, they have made some big strides into the light, and have stood bravely against the persecution of the priests.

On the near-by island of Uapou, in the same group, resides our French brother, Fred Tissot, with his native family, who was recently baptized by Pastor Sterling. It was to this island we sent our native worker, Tihoni, who has been successful in getting two natives to keep the Sabbath, one being the governor of the village. There are six adults and a few young people who meet every Sabbath at Tihoni's house. These are holding up the torch of truth in that dark land.

Brother Tissot is planning to build a cutter to assist in his own work, and also to help Brother Sterling in passing from island to island as the work demands.

Nearly all the natives of the Marquesas are under the domination of the Catholics, and consequently are very superstitious and darkened, and hard to reach with the message. There are only 2,500 people left in the group. The Marquesas Group presents a sad spectacle today, with its empty villages and neglected lands in comparison with its thrifty condition forty years ago and its thirty-five thousand people.

One native Sabbath-keeper there said to Brother Sterling one day, "Why did you not come sooner and tell us of these things? You have come now when we are nearly all dead."

We have also made an attempt on Rurutu, one of the Austral Group, lying about four hundred miles to the south.

This has a population of one thousand, counting men, women, and children, Brethren Cozens and Liston arrived there with their families at the close of last year. They met with a strong opposition from the commencement. The Protestant minister is like a king. He holds all under him with an iron rule, and cries vengeance on the traitor. Like Jericho of old, every gate and doorway is closed and guarded against the enemy.

Brother Cozens writes that at last the prospects are brightening. One man of influence and wealth has consented to study the prophecies privately with him. We are looking forward to the result. We are confident that a few will come forth as light-bearers in the near future among the people of Rurutu.

These are the only two new efforts we are able to report on the Tahiti side of our field since the last Conference, the reasons being briefly these: Brother Wicks was called away to the Solomons. This removal caused a shock to the field, from which we have only just recovered. We were obliged to replace him in the Cook Islands by Brother Hill, our experienced field man from the Tahiti side. This left a gap on the East side. A few months later we got another shock—our printer, Brother Howse, was snatched from the field through the severe illness of his wife. His place in the press was filled by Brother Cozens, who kept the printing running for two years. The Society Islands were thus left without a field worker for over two years. Brother Cozens, after several attempts to teach our island boys to take over his responsibilities in the press, finally succeeded with the present one, enabling him to leave for Rurutu.

In the Cook Islands the work has made considerable headway. New interests are springing up frequently. After a few months, Brother Hill was able to pick up the work laid down by Brother Wicks.

In the far north Rakabanga was visited by Brother Hill, where he stayed eight months strengthening and adding to the company of Sabbath-keepers and leaving a company of fourteen adults with a capable leader, a former minister of the Protestant faith.

Another effort made by Brother Hill, accompanied by Brother Chapman, on the island of Atiu, met with encouraging results. Seven were baptized and a large Sabbath school organized. During the effort, the leading natives called upon Brother Chapman to take over the teaching of the Government school. This was accepted temporarily at a remuneration of two pounds per week.

Pitcairn Island has been blessed the past

few years by the opening of the Panama. From month to month many ships now call at the island, enabling the islanders to sell their produce. All on the island pay tithe, both members and non-church members alike. Their tithes amount to from forty to fifty pounds a quarter, besides numerous freewill and thank offerings. We have an energetic and capable treasurer there in the person of M. E. McCoy, son of our aged brother, J. R. McCoy. He is also the head school-teacher. We do not advise placing a European worker on the island, but think that a visit should be made to the church by one of our workers every two years, if possible. I would suggest that those who are home on furlough from malarial fields should think of Pitcairn, for here they would find a beautiful climate for physical recovery, and their spiritual help would be much appreciated.

The two papers printed in the field, *Tua Tua Mou* in the Rarotongan dialect and *Tiarama* in the Tahitian, are doing good service. These are carefully circulated by native colporteurs on the different islands, and most of them are sold under the subscription plan. There are four native colporteurs in the Cook Islands, working for small remuneration, two in the Society Islands, and one in the Marquesas.

In spite of many difficulties, we are able to report a general, steady advancement of the work during the quadrennial period.

During 1920 our total tithes amounted to £567. In 1921 our tithe fell to £443, on account of the fall in the price of copra, and the general business depression. During the present year our tithes have improved a little; the first two quarters reporting a total of £244.

Our total church membership stands at present at 196, showing an increase of 13 over the past year. Our Sabbath school membership is 402, showing an increase of 41 over the year 1921.

A demand has sprung up the past year for a church in Papeete. Our Tahitian church is situated three miles out from town, and does not accommodate all our members, especially those who have no vehicles.

An effort should be made for the large class of foreigners arriving in Papeete by every steamer, and for the visiting of the mail steamers with literature. Brother Gooding attended to this work in the past.

Because of the great need of trained leaders in our native churches in the Cook Islands, which are situated at long distances from headquarters, a demand has sprung up for a school in that part of the field.

The spirit of co-operation and help shown by the Union Conference officers towards this mission, and the kind words of cheer and encouragement written from time to time to our workers, have been much appreciated by all.

F. E. LYNDON,
Superintendent.

Talks by Our Native Fijian Delegates

Thursday Evening, October 5

Ratu Sailosi on Spiritualism in Fiji

(Interpreted by Brother G. McLaren)

I AM very thankful to God tonight for His goodness to me, and for His decision that I should stand before you and speak a few words to you. I thank you, brethren and sisters, very much, for your goodness in sending missionaries to Fiji, and for supplying funds that they might come to Fiji, so that I could hear the gospel of truth. Had those funds not been supplied, and those missionaries not sent out to Fiji, I would not have this privilege of standing before you tonight.

Mr. Fulton first told me of this truth—Mr. Fulton who is now on his way to Australia. He spoke, when I first heard him, on the island of Bega, near Suva, Fiji. I went to that island at that time to attend a provincial council. After the council had ended, Mr. Fulton made an announcement that he would speak to the persons assembled there. When he spoke I heard the truth for the first time, and from that time on he was my friend, and I looked after him.

After Mr. Fulton had finished preaching, I followed him to his house. It was twelve o'clock in the middle of the day when I went with him to his house. He sat on the mat, and I sat also in front of him. Then I questioned him with regard to everything that is written in the Bible. We spoke together till five in the evening—five hours. After he had finished I said, "Mr. Fulton, I love you and want you to eat." Mr. Fulton said, "This is my food, the Word of God, that is why I have come to Fiji." He was surprised to know that there was a chief in Fiji who was anxious to look after him and to listen to his words. From that time on till this present time I have never turned away from this truth.

Tonight I want to make plain to you a certain thing that is happening in Fiji at the present time; that is, the work of Satan. His work, as you are well aware, commenced in the beginning. Gen. 2: 15-17: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord

God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." That is the word of God to our first parents. The serpent spoke to the woman in Gen. 3:4, 5: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

That is where Satan first commenced his work. Today, Satan is very strong in Fiji, and he is there performing his work. One branch of Satan's work in Fiji is witchcraft. This work has made the Fijians in a bad way.

I wonder whether there are any of you brethren and sisters assembled here who are acquainted with the work of Satan in the land of Sangaga. At that time the Wesleyan Church was established there. I was then a provincial scribe in Fiji. Satan commenced his work with the people of Sangaga at that time. He told those people they could fight against the Government of Fiji. They then had a conversation with the devil, and he told them that they were able to upset the decision of the Government of Fiji. The Government had decided that the natives of that district should go and cut a certain number of trees for their provincial taxes. After the Government had sent out this proclamation, the devil spoke to those people at Sangaga and said they were not to cut the timber that had been requested by the Fijian Government. Satan entered the people of that town and commenced a very strong work there. The people refused to worship in any church at all. They refused also to listen to the Fijian Government. They decided that they would be strong and fight against any one and anything that should come up against them.

After this, the people from another district came to question the people of Sangaga. It appears the Government had sent up representatives to inquire why the trees had not been cut down. When the men who had been sent to inquire into the business arrived at Sangaga, they were all killed and their bodies were put into an oven and baked. After this a report went down to Suva, telling what had transpired.

The witchcraft priest decided to call the people together again to a large meeting. He said to them, "I have had a vision, and the devil has told me that there is a steamer coming here; the name of that steamer is the *Maori*. One thing that I saw in my vision, or in my conver-

sation with the devil, was that on that boat there were some big guns."

When this steamer, the *Maori*, came to this port of Fiji and the soldiers landed and went up inland, then the devil cleared away from the people of Sangaga and left them alone. Then they decided to gather together, and they entreated the devil to help them, but they found he had left them to themselves. The soldiers went up and made war with the people of Sangaga, and they had no difficulty in subduing them, because the devil had deserted them. A number were killed, and a number were put in gaol for the work that was done at that time.

I want to read to you from Matt. 24:11, 12: "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." It is plain to me that these people of Sangaga were deceived by the false prophets and Satan. Let us also read 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."



Ratu Sailosi on the left, and Pastor Timoci Nawara on the right.

At one time when I was secretary in Fiji, in the district of Ba, an officer told me that in a certain district there were fifty young men who had taken up the practice of devilry—witchcraft. I sent out some police officers to see whether it was true or not. The police went to the district, and they told me that all we had heard was true. These young men had a fire in the middle of the town, and while it was burning brightly the police saw the Fijians walk right through that fire and walk around on the stones. Summonses were issued for these young men, and the magistrate decided that they should be put in gaol for three months each, and should receive twenty stripes with the birch stick for this practice of sorcery and Spiritism. After they had done three months' hard labour in gaol

they were released and came up to my house. Ratu Vuke, their chief, told me that the day they walked up to the courthouse to be tried, on the way up there the devil fled from each man. The devil had promised these men that they would be able to bury themselves in the ground when they came before the court. After Ratu Vuke had told me all about the digging into the ground and being able to bury themselves when they wanted to, he said, "It is very plain to me that the devil is a person who will always slip you up at the last minute." That man, Ratu Vuke, was a lay preacher in the Wesleyan Church.

Let us take notice that it is not a thing of surprise that Satan should do a thing like this. In 2 Cor. 11:13, 14, we read: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." Don't be surprised at this, dear friends. The work of Satan, and Satan himself, is very strong in Fiji at the present time.

One thing I want to read to you tonight that we should take particular notice of with regard to ourselves. Today Satan has entered into many of the things of the world. There is one part of Fiji, the real name of which is Nandi. If a stranger should be coming along the road, he would question before reaching that town, "What is the name of that town along there?" Then they would know that the man who asked that question was a stranger in that district. They would then direct him to another district altogether, or into the bush, or any other place rather than the one he wanted. After he had started on his track, they would appoint a certain man to follow him, and knock him down with a club. Satan is just like those people at Nandi. If you should ask a Spiritualist any question right along these lines, you would be directed in the wrong track. My dear friends, Satan has mixed together the good and the evil, so that he may deceive us.

I want to tell you about our Fijian women when they go fishing. When they get a fish, after it is dead they put it in their basket. Then the woman does not trouble any more about that fish that she has in there, she thinks of the fish that are still swimming about in the sea. My dear friends, Satan thinks quite a lot about this church. He is not so anxious about others that he has already caught, but I think he is anxious to deceive the people who are in this church, because we are keeping the commandments of God. Do not let us say to ourselves that

we are settled down nicely in this church and cannot be tempted. Take notice, dear friends, that Satan is fighting against our church at this very time with all his strength. The Bible will tell you that Satan, the dragon, was wroth with the woman, the remnant church. Friends, do not let us go to sleep. Let us be wide awake to the working of Satan, so that when he comes along, we shall be ready to fight against him. Friends, I ask of you now, in closing, that you will not be cross with me for being too long. I wanted to cut it short, but was not able to. I was very anxious to tell you this and I have more that I would like to tell you also.

Pastor Timoci Nawara on the Gospel in Fiji

(Interpreted by Pastor S. W. Carr)

Only fifteen minutes left for me. I would rather have twenty or twenty-five minutes. I wish to tell you tonight something about the beginning of the gospel in Fiji.

When the Methodist Church came to Fiji, it came well and strong. When that people first went to Fiji, when our chiefs went from town to town to preach the gospel message, they always took with them a roll or two of cloth. The acceptance of this loin cloth signified that the people who received it accepted the church. King Cakabau was one of the leaders who accepted the gospel, and he desired that all in Fiji should do the same; so he wanted the various chiefs and also the leaders in the church sent with those rolls of cloth to the various parts of Fiji. At King Cakabau's word they began to tell how good it was that they should have the gospel, and that if they should accept the church it would be the end of all war. He said, "It will not be necessary then to fence around our towns, and we shall be able to sleep well at nighttime. We shall be able to travel around also. This is what the church will do for us." And they began to join the church. Those who desired to unite with the church were given a sulu, or loin cloth. If anybody refused to join the church they were to tell Cakabau about it.

When our fathers heard these things, they thought it was a fine thing that we should attend the church and give up cannibalism and fighting and such things. It was at that time that they had two days to prepare for the Sabbath (Sunday)—two days of preparation. The first one, Friday, was called the "long preparation day." Saturday was called the "short preparation day." Another name for the first preparation day was "prepare-the-wood day." That was the day

they had to prepare the wood for Sunday. The preparation day, Saturday, was the day for getting the water to use on Sunday. Men were appointed so that no one was to go down town and bring water up on the Sunday. That was prohibited. Watchmen were appointed to see that no one went down to get water or wood, or went into another person's house in the village on the Sunday. They were to see that every one went to church, and the one that refused to go, got his whipping. This is what the king decided should be the right thing to do. No one was able to withstand him, because he was the king.

When our forefathers and our parents believed the gospel, accepted Christianity, they began to love one another, just like it says in Revelation that the Philadelphians loved one another—brotherly love. So the Fijians loved one another and were not afraid of each other as previously. The Word is true. The Methodists not only brought the gospel to us, but unity and love reigned where we had fighting before. The king took a prominent part in seeing that things were kept in order, and if people did not do what they were told to do in church matters, as well as in other matters, he saw that they received punishment.

There are plenty of other things I could tell you, but my time is too short. I wish to tell you something about the advent of our church in Fiji. As you know, Mr. Cole and Mr. Fulton brought the third angel's message to Fiji at Suva Vou. There were two books and a paper printed, "Great Controversy," "Bible Readings," and the *Rarama* (Light). One of my friends, Samuel, went to work for Mr. Fulton, and he accepted these two books and the paper from Mr. Fulton. Samuel, after finishing his work, took the books inland to his brother, Methuselah by name. Methuselah took these books and read them and re-read them for several years—four years, and continued reading to the time when Mr. Parker came to Fiji. Mr. Fulton and Mr. Carr also were there.

One day they went down to Lautoka on the south coast. They asked Ratu Johnnie, who is head of that district and one of the chiefs, if they might be permitted to preach in that town. Ratu Johnnie gave them the courthouse to preach in. Mr. Fulton was to preach that night, and there was a large gathering. While Mr. Fulton was preaching, a minister from another church came in and turned out the lights. Mr. Fulton just quietly said, "It does not matter if the lights are turned out. I will preach all the same—preach the truth." When Ratu Johnnie heard of this he came in a little later and

saw the lights turned out and heard who had done it. He was very angry indeed.

In this same town the Fijian minister, Miteli, was a teacher. At another time Pauliasi Bunoa, our Fijian minister, now passed away, went to preach in that town. Miteli had appointed Methuselah to stand right at the door there and see who entered to hear the preaching of the Seventh-day Adventist Church. Methuselah himself wanted to hear the sermon, so he was glad to have that position at the door. He went right to the door as he was told. He was not very particular about following his duties. What he wanted to do was to listen to what Pauliasi Bunoa had to say, and he took as his text: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. Methuselah heard that text. His heart was stirred within him. Pauliasi Bunoa also used the text in John 14:6: "I am the way, and the truth, and the life;" also John 10:1: "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

Methuselah's heart was touched indeed by this verse, and he hardly knew what to do. He could not sleep that night, for thinking of the sermon, and he sent in his resignation to the church in which he was working that he might join the Seventh-day Adventist Church. What helped him to make that decision was the verse found in James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." That is the text that Methuselah could not get over. If he knew the truth and did not follow it, in God's sight he was a sinner. He then came up home to where we were, away inland, and that is how the work started inland.

I was a teacher in the village there also at that time, and I asked him what he had been hearing, and the difference between the gospel as he had heard it at first and the gospel preached now, and he explained it all to me. And when he explained it to me, I accepted all those things,—the Sabbath, and tithing, and baptism by emersion, and all those other precious truths.

Then Methuselah and Samuel, his younger brother, and I went to the school at Buresala, and we trained for the work. A number of others, too, came over to Buresala and were trained with us to take part in this great message. There were not many in the truth at that time, just at Suva and the Ra Coast, and at Lau.

After we had finished our training, we were appointed to the work, and went to many other parts of Fiji, and men accepted

the truth, fulfilling the Word as spoken in 1 Cor. 1:26, 27: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." The real meaning of it is, "things which are despised." Because he and his brother and a number of others were from the inland districts, they were looked down on by some of the other boys in the coastal districts, yet God used those that were despised to preach the gospel.

You have heard how the other church commenced with the king, King Cakabau of Fiji. This church seems to have commenced the other way, with those that were despised. Jesus Himself was not born in a princely town. He was not looked up to and spoken of as a great king, but He was trained in that town of Nazareth. How true 2 Cor. 13:8 has also proved: "For we can do nothing against the truth, but for the truth."

There are many more things I would like to tell you tonight, but I am sorry my time is up. One text more and I am finished. Acts 12:24: "But the Word of God grew and multiplied." That is all I have to say this evening.

Devotional Service

Christ as Apostle and High Priest

Tuesday, October 3, 6.30 a.m.

PASTOR C. H. Parker spoke of the two features of Christ's relationship to the human family, His Apostleship and His High Priesthood. In Heb. 3:1 we are admonished to "consider the Apostle and High Priest of our profession, Christ Jesus." To "consider" is to fix the mind upon. Every age has possessed some special genius, some great example or master-mind, to whom the minds of men have been drawn. The Christian's ideal in all things is Christ.

The word "apostle" means "one sent forth on a special mission." The beloved disciple tells us that Christ was sent to reveal His Father's character to the world. He came down from heaven, not to do His own will, but the will of Him that sent Him. In discharging His mission among men, Jesus frankly acknowledged His dependence upon His Father, who was His pattern and guide. For healing the impotent man on the Sabbath day, and for claiming God as His Father, the Jews sought to kill Him. Jesus answered them, "The Son can do nothing of Himself, but what He seeth the Father do: for what

things soever He doeth, these also doeth the Son likewise." John 5:19. Jesus was the channel of divine communication from the Father to man. He was the mouthpiece of God. It was the Father who spoke through His lips, and those who listened to His words declared that "never man spake like this man." John 14:10; John 7:46.

Matthew tells us that His message was freighted with authority and with power. Matt. 7:29. Moreover, Christ had no independent opinion of His own. His mind was lost in His Father's mind. John 10:30, 38. His only desire was to complete the work He came to do, and to reveal His Father's character both by precept and example. In all that Jesus said and did, He demonstrated perfect unity with His Heavenly Father. In 1 John 2:6 we read that whoever abides in Christ will "walk as He walked." This places before our ministry an exalted standard. An interest in the discharge of our duty, such as Christ evinced, would draw us together in fellowship, and our one desire would be to witness faithfully for God.

Christ, our High Priest, became acquainted with, and entered into, all our human experiences, to demonstrate what weak human nature can accomplish when united with divine power. He passed through all human tangles, so that He might sympathize with us and help us. He can help and "save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 2:14-18; 4:15; 7:25, 26.

Christ holds the key to all human experiences and human needs. Rev. 1:17, 18. He says to us, "Be of good cheer, I have overcome the world." "I will be with you always, even unto the end of the world."

So let us speak words of courage and good cheer to one another. In Christ's ministry as apostle and priest there was perfect unity. As Christ stood at the grave of Lazarus and wept, the people said: "Behold how He loved him!" So let us labour that the world may know that we are Christ's disciples.

Niue Island

GREETINGS, in the Lord from this far-off land of Niue, to those assembled in Conference. We would strike a note of courage and faith in God, and His work, and though unable to meet with you in Conference, yet we are with you in spirit and prayer.

We have been on Niue just a little over two years. It was more than six months after Brother Carr left before we were able to reach here. We found those with whom he had been working trying to hold on to what they had been taught.

It took us some time to gather up the threads of work, and to gain a working knowledge of the language, but now we are becoming more familiar with the tongue and customs of the people, and trust to make more progress.

We have Sabbath schools in three villages, with a membership of seventy-one at June 30. Within the last six months there has been a big influx of children to our school here in Alofi. For the first year we generally met in our little church with only our own family and Vai, and sometimes one or two Niueans, but we are thankful to say we now have an average attendance of about forty. Of course these are not all Sabbath-keepers, but we trust that by the instruction they receive at the school many of them may yet prove to be followers of the Lord.

The offerings from the Sabbath schools are not large, as most of them are given in cocoanuts, which have to be cut up and made into copra, and copra is very cheap now. The amount of offerings for the two years is £14:0:3, and £16:5:10; total £30:6:1.

The tithe also is not large, as it comes from only three families, but it comes in regularly. For the two years the figures are: 1921, £27:7:6; 1922, £39:9:11; total £66:17:5.

In two villages we are holding preaching services, and a fair number attend regularly. We hope to see some results of this work in due time. In one of these villages we conduct a small school two days a week, with an average attendance of about twelve. No work is being carried forward in this village by the London Missionary Society which is the only missionary body working in this island besides ourselves. This island used to be the stronghold for recruiting missionaries to other fields by this society.

We need to place a teacher here. I believe we might in time work up a small training school in this place. This is one of the pleas we would place before you,—to supply us with a teacher, one who is able to carry a good school and also conduct meetings. If we had teachers we could start schools in two villages, as the people are asking us all the time to open schools.

We have distributed a good number of tracts and these are awakening some interest in the work. We have had several inquiries for new books, one from one of the teachers of the London Missionary Society.

This brings me to our second plea, that of printing the books and tracts that are already translated into the language. I

trust you may be able to see your way clear at this Conference to do this. I know that the books would sell readily.

We often wish we had a small printing outfit on which to print tracts and a small monthly paper to bring the truths of the message prominently before the people regularly. So we would place this before you as our third and last request, and hope that you may be able to do something for us in these matters. In the meantime we will do all we can to proclaim the message. We are planning on a more aggressive work now that we are becoming familiar with the people and their language.

We believe that the work is onward here. Though none have been added to our membership so far, we see some evidences of prejudice being broken down and an interest manifested in our work, in spite of much opposition that we have had to meet lately. This gives us courage to press forward.

E. J. GIBLETT.

Devotional Service

The Real Object of the Message

Wednesday, October 4, 6.30 a.m.

THIS meeting was conducted by Pastor T. H. Craddock. We are entrusted, he stated, with the most precious of all heavenly messages that has sounded in the ears of sinful men since the first proclamation of the gospel. It tells of salvation from sin and death, and of the finishing of the gospel work, *in this present generation*. To understand this message, as individual members of our denomination, is vitally important. In "Gospel Workers," page 229 (old edition), the Lord's messenger has said: "I have been shown that but a small number of people in our churches know for themselves what constitutes the third angel's message."

In face of such a statement as this, how very important it is that we each turn the searchlight into our own hearts, that we may determine where we stand, and whether or not we can give an intelligent, satisfactory reason for our faith.

Our endeavour this morning is simply to make plain the objective of the message we are giving, and what it is that constitutes the real line of separation between the remnant church and great Christendom. We do not wish to under-estimate the value and place of the great Sabbath truth in this message; yet the supreme objective of the message now being proclaimed world-wide is the second advent of Jesus Christ to our world in power and great glory, literally, personally. All else merges into that glorious consummation. There are thousands of Adam's sons, apart from Seventh-

day Adventists, who observe the seventh day of the week, even as there are thousands of others who teach baptism by immersion, conditional immortality, the final destruction of the wicked, and other phases of truth. But these doctrines of truth are counteracted by much erroneous teaching by the same people, especially regarding the Sabbath question, the nature and destiny of man, and the second advent of Christ. Contrary to this, when Jesus shall come in the clouds of heaven, the living remnant waiting for that divine revelation will be in possession of every vital truth ever given to man. Those who are looking and waiting for the return of their Lord, will literally be "chosen to salvation through sanctification of the Spirit and *belief of the truth*." 2 Thess. 2:13. Every phase of truth is but to prepare them to stand in that day.

The members of Christ's church living in the close of time—the remnant—are surely a generation in possession of marvellous light, chosen by God to reveal His present, saving truth to a dying world, and to proclaim the soon-coming of Him whose right it is to take the throne and reign. A correct understanding then, of this sublime subject—the second coming—lived out in the lives of this people, will make them a peculiar and distinctive people in this evil and degenerate generation. All down the passage of the years the question of Christ's coming has been more or less misunderstood, and yet the two advents of Christ are the two great mountain peaks across which stretches the connecting line joining Eden lost with Eden restored. Both advents were made known to Adam and Eve. The slain lamb prefigured the Lamb of God who would some day die once for all. Yet they stumbled at its meaning, for they hoped when Cain was born that he would be the deliverer. Outside the garden gates Enoch, the seventh from Adam, proclaimed the second coming of Christ with His myriads of holy angels. Still the world failed to grasp its meaning, and in Noah's day they perished in their sins.

We find at the time of Christ's first advent the same ignorance prevailed regarding the great question. They crucified their King, and as He hung on the cross even His disciples forsook Him. Coming down to the time of the great second advent movement, 1833 to 1844, we find that it was this supreme question that constituted the stumbling-block.

In the twelfth chapter of Revelation is given an outline history of the Christian dispensation from the birth of Christ until the end of time. The last verse of the chapter gives the three distinguishing characteristics of the remnant church: First, they will be a persecuted people; second, a commandment keeping people;

third, they will have the testimony of Jesus Christ, which is the Spirit of Prophecy.

That the Seventh-day Adventist denomination constitutes the church here specified is evident. We are giving the last gospel call prior to the coming of the Saviour. No religious body in the history of Christendom has been in possession of so much heavenly light as is possessed by this people. With this light comes corresponding responsibility. The testing time ahead will determine our individual standing towards the separating principles that are to prepare the remnant for translation when the Lord shall come.

For seventy-eight years the investigative work relating to the righteous dead has been proceeding in the heavenly sanctuary. Soon the examination of the living will begin. In the "Great Controversy" we have soul-stirring descriptions of conditions that will prevail during the final period of our work. In the Testimonies, Vol. V, pages 449,450, we learn that the trials will be even more severe than the persecutions in the days of Mordecai. "Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people."

The prospect is a gloomy one, but the silver lining of the dark cloud is cheering, even inspiring, for we read in the same connection: "Now, as in the days of Mordecai, the Lord will vindicate His truth and His people."

Report of the New Guinea Mission

PAPUA was entered by our denomination in 1908, and land was taken in the uplands and interior about twenty-seven miles distant from Port Moresby, the Government headquarters. A large substantial house was erected, which has been the home of our workers to the present time.

The island of New Guinea is said to be the largest in the world excepting Greenland, and is divided into three portions: the western part, belonging to Holland; the north-eastern which belonged to Germany but is now under mandate to Australia; and the third portion, the south-eastern, now called Papua, belonging to the Australian Commonwealth. Papua has an area of 90,000 square miles, and a native population of about 250,000. The white population is about 1,200, who,

if not Government officials or missionaries, are employed on rubber and cocoanut plantations, and in mining and trading pursuits. Papua is very mountainous, having altitudes reaching 13,000 feet. The whole country is very rough and without roads, which makes travelling tedious, dangerous, and almost impossible. There are some large rivers in Papua, which we shall find convenient roadways to the many tribes in the interior. Papua is 800 miles long from east to west, and 200 miles from north to south at its widest. There is also a large island territory included in Papua, having a coast line of about 2,000 miles.

The Inhabitants

The natives are of innumerable tribes, but have no organization owing allegiance to a chief. In the villages, as a rule, no one is acknowledged as a general leader. "Let every man do that which is right in his own eyes," is the rule and habit of the life of the Papuan, and the villages are independent of each other excepting for temporary alliances for fighting or feasting in paying their respect to the dead. The majority of tribes build good houses and make large and fine gardens, and cannot be regarded as of the lowest type of savages. They have family affection, showing love for their children and care for the aged and infirm. All use tobacco and chew the betel-nut.

Religion

They have no defined religion, but all have the strongest faith in, and fear of sorcery. All believe in the presence and controlling power of spirits. These spirits are supposed to be the spirits of their dead. Some are evil, and some are not so bad; but in order to avoid all future revenges and grudges from the spirit after death, much respect by elaborate feasts and decorations of their bodies is shown by the friends and relatives of the departed. They live and die to please the dead and not the living; and this is practically their religion. They know nothing of the all-powerful God who created the heavens and the earth and controls all, and who gives them food and strength, breath and life, sunshine and rain. When they hear the first angel's message of Revelation 14:6, 7, they are startled, as men that have been sound asleep and just awakened to see and hear new things. I have found this to be the absolute awakening message to the heathen; so simple and yet so powerful, emphasized by the common evidences which they never saw before, speaking to them from every bird and flower and bush, in a loud voice calling upon them to "fear God, and give glory to

Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." This message is the direct avenue to their darkened souls. It is the lamp of God at this time. It is our privilege and pleasure to give it and to behold its results.

Languages and Dress

As might be expected, there are cannibals in Papua, but not where the influence of the missions and the Government is felt. The custom of eating the enemies killed in battle is carried out on the more remote high mountain plateaus. The population is not dense in any one place. The villages are not large, and they are scattered a long distance from each other. The women everywhere wear grass skirts, while the men wear nothing, but are vain regarding their head adornments. A different language is spoken within only a few hours' walk from anywhere, and this constitutes a very difficult missionary problem. One writer has said:

"The number of tongues is unknown, and no living man can make himself understood throughout New Guinea. . . . Within fifteen miles from Yule Island six languages are spoken. These are not merely dialects of one main tongue, but entirely different languages, having perhaps some principles of construction in common, but whose words vary so widely that it is impossible for a man knowing but one of them to comprehend what is said to him by any of the others."

This should not discourage us, for inspiration says that "the everlasting gospel" will be preached to "every nation, and kindred, and tongue, and people." The message has in it the mighty power to proclaim itself throughout all these various tongues. It did at Pentecost and we are assured it will do so again.

The native tribes vary in colour from black to a light yellowish-brown. Some tribes are of large frame, and some of small. There are tribes of a distinct Semitic cast who are intelligent and reliable.

Let Us Advance

There has been discovered lately on the high plateaus of the interior, an intelligent tribe in advance of others in agricultural knowledge and in the manufacture and use of certain articles. These people were found to be kind and sensible, welcoming the first white men they ever saw. Would not this tribe welcome our mission as a messenger of truth among them? They are estimated to have a population of from three to five thousand. Their country is most difficult

of access, through rough mountainous and scrub territory, up river-beds having no water during the dry season, and over precipitous chalk cliffs and razor-edged ranges. This description made me all fired up to go. I did not sleep all that first night I heard it, while my temples burned and I wished I could go; but problems of this kind cannot be solved in a day. What a glorious prospect for our young men of Australia to undertake! Many, no doubt, would like to go.

Another district in the wilds of Papua was described to me, where it is as populous, with no missionary anywhere among them, but they are miserably treacherous savages. Here is another admirable field for our young braves of Australia, a golden opportunity for our strongest men, for it will need physical strength and youth to cope with the difficulties of the way. This opportunity is equally as interesting as the one previously described, and I felt the same way about it, for we can take this place as easily as Jericho was taken. "Every place that the sole of your foot shall tread upon, that have I given unto you." Now why not take both places "for we are well able to overcome it"?

An Attempt to Blockade

Worse than savages and mountains and chalk cliffs and rivers and scrub impeding our zealous advance, is the plan of other missions to prevent any other mission society from operating in Papua besides those who were here at "the parting of the garments," in the days of the first governor, Sir William McGregor, who divided up the territory of Papua among the few missions then operating in the territory.

Those missions are not at all in any hurry to cover their ground so that the poor heathen may hear the gospel. Some of them have been twenty-five and forty years in Papua, and they have not even closed up their coast line as yet. At this rate, when will those tribes of the interior have missionaries?—Never, this side of the Judgment day. The territory is theirs, they say, everything back as far as any native lives, and no one else must dare to intrude. The question arises, "Is it right to allow this coercion to be imposed upon the Papuan natives?" In the days of the apostles, by the law of the Roman Empire, the whole world was closed to the propagation of the gospel of Jesus Christ. While the early Christians were the most law-abiding of all people, yet, against threats and imprisonments and in the face of death, they went everywhere preaching the Word. When brought before the council they said to them, "Did not we

straitly command you, that ye should not teach in this Name, and, behold, ye have filled Jerusalem with your doctrine." The apostles answered and said, "We ought to obey God rather than men." Thus may *we*, with this word of inspiration and example of the apostles of Christ, not fear to fill all Papua with the doctrines of Christ. Unjust laws and grudging societies must not and *cannot* "put the break on" the work of the gospel at this time, and this scheme of theirs must suffer defeat, for it is not in God's order.

Mission School for the Koiaris

In January of this year we began a more aggressive work among the Koiaris by obtaining a number of their boys and a few girls for our school. It was only by the intervening hand of God that we were able to succeed thus far. This came about through our praying for and treating a chief's son who was dying, and through God's answer to our prayers on his behalf. The father at once promised the mission to his boys. All this was the Lord's doing. We returned home with our hearts thankful that this had happened to the glory of God.

We opened school with twenty-one of their children in attendance, and we felt this to be no ordinary number for a start from the Koiaris. Being an undisciplined tribe, and the boys more so than the older people, we did our best to make school as pleasant a home as possible for them. They were unruly and almost unmanageable, sometimes running away in gangs for merely nothing, but more often from downright homesickness and for the freedom of their old life. By patience and perseverance we brought them back each time, until now they look upon the mission school as much their home as is their village. Sometimes we had fears that they never could advance a step in the simplest knowledge, as it was the greatest difficulty to them to count beyond ten. They have now been with us seven months and can count in hundreds, do additions, subtractions, some multiplication tables, and also simple divisions. After making an alphabet to fit the sounds of their language, we taught them phonetically and they are now beginning to read sentences off the blackboard in their Koiari tongue. The Bible stories which they are taught every day are much enjoyed by them, and they are not unruly and unmanageable as they were at first.

When they return to their villages they pray, and talk of the Bible stories, and some have been healed in answer to their prayers over the sick when at their homes. This is the way the Lord is helping these

incorrigible Koiaris, and some day they will bear good fruit. We had given up one little boy to die and sent for his people at the last moment but before they arrived he was healed. We had prayed and anointed him with oil. The boys who carried the message to the parents were sent back with native charms. The poor boy took them, more in respect for his people than anything else, and the pains returned. Then we gathered the school together and we prayed again and he was healed again. This is the way the Lord is doing wonders for the heathen. Not having food for them and having dug up the last sweet potato from an old disused patch, the Lord then showed us sweet potatoes preserved under a garden plot overgrown with grass which had been planted and dug out between three and four years before. This kept on for about four months until the new potatoes came in. Some old manioc roots which no one else had cared for seemed also preserved for this time of our need.

After visiting about thirty of their villages, I became better acquainted with them and I found out why home was such an attraction. "There was love at home" even there, and there were more comfortable and warmer houses, an abundance of sweet sugar-cane, bananas, taro, and and other nice things, which we do not have at the school—it being too new for any of those things. But in spite of all the lack in our mission, the first twenty-one have stood by us through all our trials, and now it looks as if it will not be long before we can place some of them in villages as primary teachers. When that time comes, we shall see the work moving along faster among the Koiaris; and it will be a wonder among the people of the coasts. They are terrified at the Koiaris, but when they find them more loyal Christians than themselves, will they not want their religion, too? We expect great things, and will get them.

Less than a week ago I saw the Chief Magistrate, a Catholic, and he said, "Those Koiaris give us a lot of trouble, but you are doing much good and are bound to succeed on the lines you are working."

I could get many more to this mission school were it not for their fear of murder by sorcery, by this special tribe in our district. Prejudice and superstition must break down first. My first visit up to the mountains opened up to us two villages in which to plant schools as soon as it can be done. The mountain people were hospitable and kind.

I am sure your prayers have gone before me, and some day we shall see the work of the Lord doing wonderful things

for the mountain natives of Papua. We must not stop our work now we have commenced, and that means that Papua must have your best young people to tackle the hard problems before them in this field. The Lord will give the victory and many souls for their hire.

G. F. JONES.

Bible Study

Believing the Bible

THE study hour at nine on Wednesday morning, October 4, was taken by Pastor R. Hare discoursing on the question, "How Much of the Bible Do We Need?" He maintained that the Bible is the most concise encyclopædia in the world. It contains sixty-six books, written by thirty-two different writers. Some parts of it were written under the palm-groves of Palestine, some in the prison-dungeon at Rome: others under the shadows of Sinai and Patmos, and amid the palaces of Babylon. But in it all there is a divine harmony in purpose and teaching.

Four different forms of communication were employed in Scripture—the written Word with its holy admonitions; the sign voice, with its miracles and wonders; the symbolic writings, with their prophetic characters; and the "Word" made flesh in the life of Jesus Christ. We are also to be "living epistles" sent out to the world. The Word must again be made flesh in us.

Without the Book of Genesis we could never know the origin of things, of men, of worlds, of nations, of languages, the cause of Babel, and the flood. Lacking Exodus, we would lose the record of God's dealing with the proud people of Egypt, and the murmuring people of Israel.

Without the Gospels, the life of Christ would remain untold and the great prophecy of Israel would become a meaningless thing. Without the Epistles, our lines of doctrine and theology would remain incomplete. Losing the Book of Acts, the apostles and their work with the establishment of the early churches, and the beginning of the great missionary work would be forgotten.

Without Daniel and Revelation the future would be all dark, and we could not see the completion that must mark the work and plan of Jehovah.

The child of God must live by every word that Inspiration has caused to be written. There is no part of the Book he can cast away.

Darling Range School

HAVING been connected with the Darling Range School for only six months, and this report properly covering the quadrennial period prior to my coming here, I find it rather difficult to give an adequate report of the work done for that period. However, there are several things which will doubtless be of interest to the Conference regarding the progress of the school which I have found recorded on the school books and also on the school estate.

In many ways the period has been one of general progress. For instance, the present worth of the school on June 30, 1918, was £7,283 8s. On December 31, 1921, the present worth shows at £9,208, an advance of about £2,000. This increase has been brought about to a very large extent by the remission of the school indebtedness during 1920, a factor which brought great relief to the institution in the way of paying interest.

The amount of £400 was donated to the school in 1921 by the Union Conference for the purpose of erecting a cottage for the principal. The rest of the increase has been due to a large profit of nearly £400 during the year ended June 30, 1919, and improvements in the way of clearing new land and planting it with fruit trees. Each year, except 1921, showed a gain on profit and loss account, but 1921 showed a loss of £184 due to the slump in the fruit market.

During the period under review many things have been completed to make the school more homelike, and give a better appearance to the place. The dining-room has been made smaller, providing space for two additional class-rooms, and a cottage for the principal has been erected. Some twelve acres of bush have been cleared and planted with lemons and gooseberries. The grapevines, which were unprofitable because of the ravages of birds, have been taken up and replaced with lemons. More up-to-date poultry buildings have been erected. An additional five and a half acres of land on the south side of the estate have been purchased in order to secure privacy for the institution.

The enrolment for the four years under consideration has averaged forty-five, ten on the average being day students. The highest enrolment was in 1920, fifty names appearing on the records.

As we look over the great Australasian Union Conference field, we see many at work who have received a portion or all of their training at the Darling Range School. At the present time we are able to graduate students from the same grades as the Australasian Missionary

College, with the exception of the teachers' course. Since the school has been advanced to this standing, six students have been graduated from the higher courses, of whom five are actively and successfully engaged in the work of the message.

At the present time a staff of six teachers, including the principal, is employed. This is a large staff for such a small enrolment, but a large number of subjects is taught, and it would be difficult to do with fewer teachers. In addition to teaching, nearly all the teachers have responsibilities in connection with the industrial work of the school. We also employ a farm foreman who spends all his time at work and supervising the work of the students in the orchard.

Our main industry is the orchard. In addition to this, we have a vegetable garden, a carpenter's shop, and a blacksmith's shop. There are some 200 fowls on the estate which furnish eggs for the boarding department, and also some for sale. There are now about thirty acres cleared and under orchard, the whole forming a very pretty picture from the front windows of the chapel, and a monument of patient, plodding industry and determination. Given a patronage at all adequate to its capabilities, the Darling Range School should play no insignificant part in the preparation of workers for the closing work of this message.

Supplementary Report for 1922

The year 1922 opened with 32 students, the smallest attendance on record for many years. Owing to the general financial condition, many accounts which should have been paid in 1921 still appear on the books. As a result, although many of the students paid in advance in full for their year's tuition, it has been exceedingly difficult to make ends meet, and if it had not been for temporary assistance from the Union Conference, we could not have carried on, let alone met our old obligations for past years.

There is yet much to be done. The place badly needs renovation. Much of the school furniture, principally beds, is really inadequate for the work, but it is impossible to do much because of lack of funds.

One very encouraging feature, however, is the good spiritual atmosphere which has prevailed thus far. During the week of prayer every student in the school made a fresh surrender to God for service, and we believe that in practically every case it was more than a moving with the multitude.

Though our financial condition is so low, we face the future with confidence,

believing that the One who cares for all His creatures has His hand over us in this place also.

On behalf of the teachers and students, I would earnestly request your prayers for this institution, that it may do the work that God has in mind for it, and that out of the present financial difficulties we may see a way clear.

E. ROSENDAHL,
Principal.

Oroua Missionary School

THE past four years have been years of hard work and marked progress at Oroua. We desire to acknowledge the guidance of the Lord and His protection over the school during the period under review. We are now beginning to see dotted over the map places where our ex-students are engaged in active service for the Master.

The enrolment has kept up well throughout the whole period, the figures for the respective years being as follows:

Year	Boys	Girls	Total
1918	21	13	34
1919	18	23	41
1920	25	32	57
1921	25	27	52

It will be seen that the enrolment each year has exceeded the expectations of the leaders of our work who planned the present building, which provided for twelve boys and twelve girls.

The discipline has been good, considering the cramped conditions and scattered accommodation for some of the students, and a good spirit has been manifested, not only between students and teachers, but amongst the students themselves.

The spirituality of the school has been maintained, the Friday evening meeting being found by all to be an important factor in this respect. Full advantage is taken of the week of prayer and, recognizing the importance of the work among the young people who are training for the field, strong help is provided each year by the North New Zealand Conference, and this is much appreciated.

The work of the Ingathering is taken up enthusiastically by the staff and students, the collections for the years 1918-21 being as follows: £36, £94, £198, £525.

The custom is to close the school for a week, and throw the whole force into the work of collecting, and this is found to be an experience valuable to all. In 1921 the school was closed for two weeks, as a special effort was put forth for collecting the funds so much needed.

In spite of the good enrolment, which has been met in a temporary sense by accommodating some of our students in

annexes, the finances have presented a continual and perplexing problem. It is not possible for the school to pay its way by the students' fees alone, so we have to rely largely on the help afforded by the farm. The section on which the school is situated was originally a block of thirty acres, but in 1919 Brother G. F. Wright our neighbour, presented another block of fifteen acres to the school, and this gift is much appreciated. The land donated by Brother Wright joins on to the back of the old boundary, and is bounded at the sides with fences continuous with the side boundaries of the original block. The farm is able to provide abundance of vegetables for the table, and generally there is a surplus, which is put into the market, bringing helpful revenue.

The net gain or loss each year is as follows:

January-June, 1918, gain	£ 63 10 1
June, 1918-June, 1919, loss	136 7 6
July-December, 1919, gain	121 8 2
January-Decem. 1920, gain	292 3 4
January-Decem. 1921, gain	421 8 5

Owing to losses prior to the period under review, however, the profit and loss appropriation account at December, 1921, stood with a credit balance of only £180 16s. 4d. The grant from the Union Conference to cover the Bible teaching, has been of considerable assistance.

In 1919 the indebtedness of the school to the Union Conference was lifted by that Conference,—£1,000 in October, and the balance, £2,625 6s. 10d. in December of the same year. This meant a saving in interest of between £100 and £120 per annum. At the beginning of the quadrennial period the value of land and improvements was £5,763, and at the close of last year the valuation stood at £7,566, an increase of £1,773, of which £1,500 was the fifteen acres of land donated by Brother Wright.

During the last three years students have been graduated from the courses as follows: Advanced Course 6, Business Course 5, and Missionary Course 3.

In order to accommodate the students from this field, it has been felt for a long time that an addition should be made to the school premises, and plans have been discussed, and provision made for additions costing within £3,000. The additional building proposed is one to accommodate twenty-four boys, and the present dormitory accommodation is to be utilized by the girls. The building is to be similar to the present one, and is to be situated between the present school building and the principal's cottage. We look forward with pleasure to the time when our students will be properly housed.

We have ample evidences of the guidance and care of our Heavenly Father over this branch of His work, and we trust that His plans for conducting it will be fully met and faithfully executed.

H. KIRK,
Principal.

Devotional Service

The Secret of the Christian's Power

Thursday, October 5, 6.30 a.m.

THE early morning worship on Thursday was taken by Pastor C. M. Snow. He said that the world needed power; the church needed power. Men of the world went down into the depths of the earth and brought up coal and fuel oil, and with the agency of fire they produced steam to turn the busy wheels of this world's industries. They knew the source of the power they needed, and they went to that source and obtained it.

Christ has taught the church and the individual Christian where the source of the power is which they need for the work they are commissioned of heaven to do; and it is for them to go to that divine source and they will not be turned empty away.

Prayer is the secret of Christian power. Jesus Christ was a man of power because He was a man of prayer. Prayer moves the arm that moves the universe. When Jesus was about to leave His disciples, He gave them this comforting assurance: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. He admonished them, however, that they should tarry in Jerusalem until they were endued with power from on high. Luke 24: 49. They returned to Jerusalem and they tarried there until that promise was fulfilled, and they occupied their time in prayer.

When Jesus' disciples saw the power which their Master possessed, they wanted that power in their lives also. They knew the source from whence Jesus obtained it, and they went to Him asking to be taught to pray. He taught them; He gave them the formula of prayer—the only thing He ever taught them by formula. But the manner of His prayer taught them also that their prayers must not be formal. His life was full of prayer. Before preaching that wonderful sermon on the mount, Jesus spent the whole night in prayer. Never man spake as He spake because never man prayed as He prayed. Before choosing His twelve disciples, He spent the night in prayer.

If we know how to pray, we shall know how to do everything a Christian ought to do. This will not excuse idleness, for Jesus was never idle. Prayer was the very taproot of His life, as it should be of ours.

The prayer which He taught His disciples has three divisions. The first relates to God alone; the second deals with our needs; and the third is the climax.

"Our Father." The Jews knew God as a God of justice, of correction, of judgment, of punishment; but the most of them seem never to have grasped the idea of the fatherliness of God; and it was necessary for Jesus to come and reveal that loving attribute.

"Our Father." Then all we are brethren. The nation of the Jews, failing to grasp the idea of the fatherliness of God, could not understand the idea of the brotherliness of mankind. Therefore they felt no responsibility for the evangelization of people outside the gates of Jewry. But we know Him as "our Father," and must realize our kinship to every mortal man.

"Hallowed be Thy name." Among eastern peoples the name stands for characteristics or for character. Therefore that expression, "hallowed be Thy name," is equivalent to hallowed, sacred, holy, be Thy character. And Jesus came to reveal that hallowed character in His hallowed life.

The petition, "Thy kingdom come," manifests our interest in the consummation of God's purpose. In the petition concerning our daily bread we show a recognition of our dependence upon God. We are to forgive as we hope to be forgiven. We pray for deliverance from temptation. Though trials borne make us stronger, safer, and better leaders, God does not expect us to rush into them. He will choose, and temper them, as He sees our needs require.

He taught us to pray for deliverance from the evil one, thus demonstrating the existence of that evil one. They who feel that they are able to walk in their own strength without fear of the devil are on dangerous ground.

At the graveside of Lazarus, Jesus commanded, "Roll ye away the stone." Why did He not command the stone to roll away of itself? He could have done it. But we are taught here that God does not do for us what we can do for ourselves. If there is any stone lying at the door of your heart, roll it away and let Jesus speak life to your perishing soul. When He had commanded, and Lazarus had come forth, Jesus said to those standing by, "Loose him, and let him go." Human

lips could not speak Lazarus to life, but human hands could unbind the wrappings that held him prisoner, and human hands must do it.

In John 12: 27, 28 we have our Saviour's prayer for strength. It was a critical time; yet the Saviour of the world went to the same source that you and I must go to for the help needed. He was looking toward the day of His supreme trial, and His whole being was shrinking from the suffering He knew was in store for Him. "Father, save Me from this hour." But seemingly in fear that the Father might answer that petition as He made it, Jesus hastens to add: "But for this cause came I unto this hour." He saw Gethsemane, the seeming unconcern of His disciples, the suffering of the cruel death, the disgrace, the humiliation, the shame, the *mocking* of the mob; and yet He could pray: "Father glorify Thy name," knowing that in that very petition He was sending Himself through the agonies of Calvary. It was resignation, complete and absolute to the will of the Father. What an example for us!

The seventeenth chapter of John is sometimes called our Saviour's high-priestly prayer; but it cannot be, for there was as yet no blood shed which He could offer in the sanctuary on high. It was the prayer of the Lamb slain from the foundation of the world. While Jesus was praying that night, His disciples were sleeping, and Judas was plotting and bargaining away His life. Jesus was looking into the face of God; He was not *saying* a prayer. His last night in this world as a mortal man He was spending in close communion with His Father. While the trembling flesh of His humanity could pray, "If it be possible, let this cup pass," the divine purpose in His soul cried out, "Not My will, but Thine be done." While He could see His disciples sleeping, Judas betraying, the Roman soldiers *mocking* and *scourging*, the sham trial, Peter denying Him with oaths and cursing; while He could hear His murderers clamouring for His blood, could see His mother heart-broken at the foot of the cross, and could feel in anticipation the stab of the cruel nails, His divine purpose was unshaken to cleave a way for us from death to life.

Some are afraid to yield to God lest He might ask them to do something that would hurt. How trivial are such fears in the face of what Jesus bore for us. The safest place for us is just where God wants us to be, and there is no true safety anywhere else.

"Father, forgive them, for they know not what they do." The depths of divine love are sounded in that petition, His

last thought in His agony on the cross of Calvary is for the forgiveness and salvation of those who had put Him there, who had banded Him to His death. How small and petty seem our hardness and unforgiving spirit toward those who have injured us when we hear our Saviour pleading from the cross for those who were taking His life! Let us learn the better way.

"All those who journey, soon or late,
Must pass within the Garden's gate;
Must kneel alone in darkness there,
And wrestle with some fierce despair,
God pity those who cannot say,
'Not mine, but thine;' who only pray
'Let this cup pass;' and cannot see
The purpose in Gethsemane."

Beyond the fulfillment of our Saviour's prayer for strength to pass that ordeal lay the resurrection for Him—and for us. If there had been no cross, there could have been no Jesus. If no cross for Him, no crown for us. If no sacrifice, then no redemption. If we accept the work He did for us through the power of prayer, our past will be so effectually blotted out that no power on earth can fling it in our face again, or set it before our Judge. But we too must have the spirit of sacrifice and of service; and only prayer can keep us in the way and bring us the power to overcome. We must expect troubles; but if we let them lead us to Christ, they will prove blessings in disguise. We owe more to our sorrows than to our joys. Let us make God the pivot of every hope, and His will the censor of our every prayer.

[An excellent testimony meeting, in which many took part, followed this study.]

Bible Study Justification

A STUDY of deep interest was given by Pastor Prescott at the nine o'clock hour on Thursday morning, October 5. The theme was "Justification." The question as to who requires justification need not be asked, since all have sinned. The lilies grow by being rooted and by receiving, so we are to consider the lilies and grow as they do. They do not make themselves grow. Justification means being treated as if righteous, when the person has once been a sinner.

Isaiah tells of the way: "In the Lord shall all Israel be justified." Jesus is the manifestation in the New Testament in the flesh of Jehovah in the Old Testament. And in Him every one who believeth is justified.

When a person turns around he does not change his nature, but he does change

his attitude. When a man changes his attitude toward God, then God can reveal His attitude toward him. We face the sun, and then the sun shines on our face. We turn toward God, and then God can make Himself known to us. Righteousness is a gift. If even one penny were paid for it, then it would not be a gift. If I offer to pay anything I am refusing a gift. God does not sell; He gives and we must receive.

Four features are apparent in this work of justification, — "Justified freely by His *grace*," by His *blood* (life), by *faith*, and by *works*. Believing is not a meritorious act. Faith is the hand that reaches out and takes the gift. Whatever we have in our hand must be let go in receiving. Faith apart from works is barren. Grace is the ground and source; it is brought to us by the blood of Christ. Faith is our part, and works is the evidence that the thing is done. By faith we are justified in God's sight, by works in the sight of men. In God's sight we are justified in a moment, but in man's sight, works must appear as long as we live. God works in us to "will and to do," and works will be the result of our faith. Our endeavour must be to maintain that relationship to Him that we can do the works. His life is to become our life, and His righteousness our righteousness. There is no condemnation to those who are in Christ Jesus.

A Liberal Offering to Missions

ON Sabbath afternoon, October 7, opportunity was given to delegates and others assembled on the Royal Agricultural Show Grounds to make an offering to our foreign mission work. Pastor Jones retold the inspiring story of the wonderful way in which God led in the opening of our work in the Solomon Islands, and how these islanders in some instances engaged in tribal warfare and head-hunting, and who had for years refused all the advances and attempts of missionaries to Christianize them, came to our little mission boat, the *Advent Herald*, and asked Brother Jones to be their missionary. Then he proceeded to tell of the conditions under which our workers lived in those early days,—the unhealthful houses, devoid of ordinary comforts, without even mosquito screening to protect the workers from the danger of malaria. To illustrate the conditions prevailing he told of two families sharing a small two-roomed house. Each family was too ill with malaria to help either themselves or the other. If these conditions were all in the past it would be bad enough, but the

speaker pointed out that our workers in the Solomon Islands are still living under the same conditions and in the same houses, and he pleaded with our people to help change these conditions.

Pastor Watson, in a few well-chosen words, emphasized the need of immediately improving these arrangements. He told us that when Pastor Blunden was visiting the Solomons a few months since, the flooring in one of our workers' houses was in such a bad state that it would not stand his weight. His foot went through the floor and he received a wound on his leg that took many weeks to heal. Brother Watson appealed for funds to enable us to provide our missionaries with more comfortable, healthful dwellings, it being understood that all money received above that required for the erection of houses would be used in the Solomon Island field.

After the simple statement of the position and the need, the matter was left with the people to give as God's Spirit moved them.

While Pastor Jones was speaking to the adult congregation in the large auditorium, the young people were also holding a similar meeting in their hall. Both juniors and adults made a splendid response to the appeal. The young people set their aim at £150, and exactly reached it. In the adult meeting the pledges, cash, and jewellery totalled upwards of £1,000. In all, over £1,150 was promised, a touching proof that the interest of our membership in foreign missions shows no sign of abatement. We sincerely thank our Heavenly Father and our people for this gift. We pray that His blessing may be added to it, and that it may result in increased health and comfort to our self-sacrificing missionaries, and consequently in better service for the Master.

T. W. HAMMOND.

The Burma Mission

IN the evening meeting of October 7, Pastor E. B. Hare spent a very interesting hour in telling of the mission in Burma. In that country, twelve and a half millions of people are crowded into a territory not much larger than Victoria. Our mission is located in the south of Burma, with two and a half millions of people in the parish where he was working.

Seven years had been spent among the people. A number of young people appeared on the platform dressed in native costume to illustrate the habits and appearance of the Burmese. A sweet song in the Karen language was sung by Brother Hare and his wife. The tones were very characteristic and pleasing. Members to

the number of 180 had been baptized, while 280 attended Sabbath meetings in the various mission stations.

Their mission school had started, after great difficulties, with but two children. The first few had been very hard to secure. Fear of the village priest was one of the most difficult things they had to deal with. The priests used every effort to keep the people in darkness. The number of school students now stood at sixty-five. When ten scholars had been secured they were trained to sing, and the sweet songs sung in the villages exerted a great influence in removing prejudice.

An interesting and remarkable company of people had been found, numbering four thousand, who were keeping the seventh day as the Sabbath. The reading of a tract on the Sabbath question had led them to a decision. Still another company of about five thousand had been met who were looking for the second coming of Christ. The name chosen by this people was "God's Flock of Sheep." At one of their gatherings Brother Hare had the privilege of preaching the gospel to them.

Some quaint illustrations of manners and customs were given. But the clearest evidence to be seen today was that these people were calling for help in their search after light. Doors were wide open and the call was urgent. Brother Hare spends a short time in Australia by way of furlough, then he and his family return to Burma to go on with their mission work.

The Solomon Islands

IT is a pleasure for me to bring greetings from the believers of the Solomon Islands Mission to the brethren assembled in this Union Conference session. Many who four years ago "sat in darkness"—the grossest of heathen darkness—have now been "guided into the way of peace," and rejoice that you have sent messengers to "give a knowledge of salvation" to them "for the remission of their sins."

About eight years ago Pastor G. F. Jones pioneered the work in this group, and from the inception had wonderful success, so that at the last Union Conference session there were reported 407 adherents in four main stations and two out-stations, with ten baptized natives, and one native teacher.

We are thankful to God that His prospering hand has been over us during this quadrennial term, and are pleased to report that the work has so grown that now we have upwards of 1,800 adherents on five main-stations and twenty-six out-stations. There are four organized churches with a membership of 143, 132 of whom are natives. During this period 123 have been baptized. There is a big difference between

the baptized membership and the number of adherents, but there are about one thousand people who have discarded the use of tobacco and betel-nut, and are otherwise preparing themselves for baptism, and in the near future we hope to put some of them forward.

Plan of Operation

The natives of the Solomon Islands are as susceptible to the gospel as any natives, and it is wonderful how many of them have grasped this present truth, and have in turn become missionaries to their own people. In opening a mission we first of all endeavour to win the chief, and if that can be accomplished it is a great help in the future of the place. The opening of a Sabbath school is invariably the first work done, and then when the buildings are erected and a garden on the way, a school is opened. In the schools we require all the pupils to work for three hours in addition to their schooling. This gives them time to plant sufficient food for themselves, and to keep the mission tidy and clean, and also teaches them industry.

There are no roads to facilitate the work in this group, and all our travelling must be done by water. We have the ketch, *Melanesia*, and four launches, for the use of the different workers; and it is by this means that we are able to keep in touch with all the people. This is an expensive way to travel, but there is no other way. However, the field makes up for it in other matters, for we have twenty-one church buildings, and these have been erected at a total cost to the mission of not more than three pounds. We have twenty-three schools in operation, and the total cost for the equipment of these has not been more than forty pounds.

The School Work

The young people exhibit a keen interest in the school work. The native language is the medium of instruction in the schools, although English is taught. A few of the students are very bright, but most of them are quite the reverse. The Bible is our principal textbook. Their objective is to be able to read the Bible for themselves. Now that we are working up a literature in some languages, the older folk are coming to school so that they can read in their own language the wonderful words of life. We hope soon to be able to start an advanced central training school, so that we can train our native workers. At the present time each station uses its own boys as teachers on its out-stations. Under the present circumstances we have no trained teachers, but we send a boy to an out-station for a few months, and then he returns to the main school so that he can acquire more knowledge, while another boy goes out in his place. However, we have moved

forward by faith and have already cleared about thirty acres of land on a site about six miles from Telina on the Marovo Lagoon, hoping that you will provide us with the needed facilities.

We have now just about come to the place where some of those on the out-stations are as far advanced as the boys who go out as teachers. The boys have never refused to go out when asked, but have gone willingly. There are thirty-four boys whom we have at different times used as teachers, and at the present time there are twenty-one acting as teachers at the vari-

(the headquarters), Penjuku, Viru, Ughela, and Dovele.

Penjuku is on the island of Gatekae. Brother Gray has an advancing work there, with three out-stations, and we expect to open another in the near future. The chief of one of the out-stations announced to Brother Gray about a week before I left the Solomons, that he was now prepared to turn away from all his old heathen ways and fully identify himself with the mission. This is a wonderful victory, as he was engaged in a round of ceremony that would have taken him at least two years to com-

ant, about three years ago. He had many and varied difficulties to meet, but was able to build up a very nice mission and school, and now has an out-station with a Dovele boy in charge. Brother Tutty had not been there long when Ranonga called for help, and so he released Pana, who pioneered the work there in a most creditable manner. In April of this year Brother Tutty was provided with a boat, so that now Ranonga is counted as one of his out-stations.

Choiseul

A native worker was placed on the island of Choiseul a year ago to pioneer the work there, and now Jugha can report over forty young men who have given up their use of tobacco and betel-nut, and their heathen worship. There are three native teachers there now, all Marovo boys, and at the place where their fathers fought and took heads, they are preaching the gospel of peace.

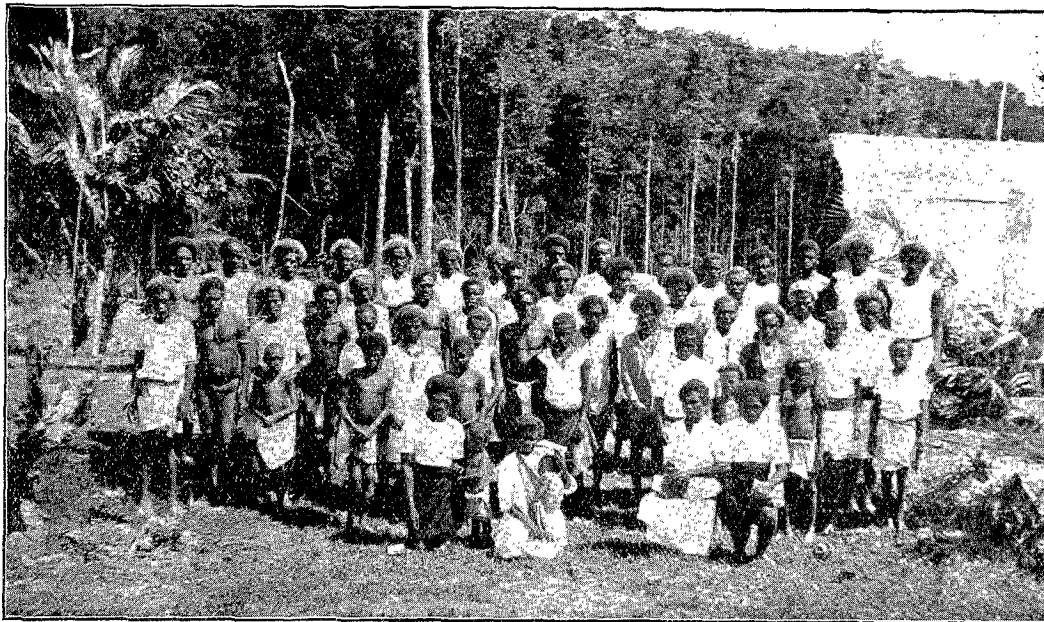
Calls

We have calls from other islands to take this message to them. As I was passing through Tulagi on my way to this meeting, I was told that at a certain place where they have been calling for us for about two years they have cleared a section of land, and were waiting for us to

send a white missionary to them. O that we could answer this call, for it will be the entering wedge in a large field! We do not have to seek for openings here, but we have many calls which we have not been able to fill because we have not had the men nor the means.

Results

It is wonderful to witness the power of the gospel to turn dark hearts to the light of God. It is wonderful to see those old cannibals whose hands have been stained with blood and horrible vice, give up their evil habits and live clean, noble lives. It is inspiring to hear them testify to the power of Jesus to cleanse from all sin. Two days before I left for this meeting it was my sad duty to bury old Jorovo, the chief of Telina. He was a small man of over sixty years, who had gained his authority by his fighting powers, and also by virtue of his office as priest of their heathen worship, which office he had inherited through twenty generations. He also had many



Forty Choiseul boys who have attached themselves to Jugha's mission at Ghoghombie after only one year's work

ous out-stations, not including those who are used at the main stations. Some of these boys have done excellent work, and have proved themselves to be capable evangelists. Pana has been most successful on the island of Ranonga; and Jugha has done a wonderful work on the island of Choiseul, which has been open but one year. Peo, the leading mission boy and a coming chief, is spending most of his time translating and on secretarial work. He translates the Sabbath school lessons and the Scriptures into the Marovo tongue, then cuts stencils on the typewriter, and duplicates them on the mimeograph. This work has been growing lately, so it has been necessary to engage his younger brother to help him, and he also is showing great aptitude for this work. A small printing plant would be greatly appreciated, to enable us to print the Sabbath school lessons and portions of the Bible as they are translated.

The Main Stations

We have five main stations where our white workers are located; namely, Telina

plete. The canoe that he was to have completed for this old heathen festival, he said he would make up for the mission instead. He has also promised to give up his tobacco and betel-nut.

Viru has been a hard field, for it was left without a worker for so long, that the natives were beginning to be discouraged. However, Brother Anderson went there about a year ago, and conditions are improving. There are nineteen baptized at this mission, six of them this year. Viru has two out-stations.

Ughela is our central mission for the Rouviana language area, and Brother Wrigley is holding the work there. He has a small auxiliary launch so that he can visit his four out-stations. It is a difficult field to work, but there are evidences that we may secure some good native workers out of this district. Four were baptized there recently.

Dovele mission has been opened during this quadrennial period. Brother Tutty started work there, with Pana as an assist-

heads to his credit. He allowed some of his children to come to the mission, but he wanted to initiate his eldest son into the priestly cult. The boy, however, resisted the old man, as he wanted to come to the mission. He was persecuted unmercifully, but did not give way. The cruelty of the old chief was beyond description. However, through a chain of circumstances he was led about eighteen months ago to the feet of Jesus, gave up his evil ways, and last New Year's day he publicly confessed his faith in Jesus, and his desire to follow Him. During his last illness he said, "I think of Him, and He helps me." Just before Jorovo died he said that he was not afraid of death, that he believed that Jesus would save him, and that his only desire to remain longer was that he might see the prosperity of the *Juapa Rane* (Seventh-day) in the Solomon Islands.

Time forbids me to tell the story of triumph in the lives of old and young; of Sambenaru, the mother of Peo and Rangoso, who first gave her family, and now is gaining the victory herself; of Vusi whose hands are stained with the blood of the last human sacrifice in the Marovo Lagoon; of Lila, the chief of Segheghe, who has just turned over from his devil worship; of Lipi; of Sarere; of Kindo; of Sosiko; and others at Dovele, and Ranonga, and Choiseul, and every mission. It is a most fascinating story—the story of Jesus' love, and His power to save.

In conclusion, with Job I will say, "I would seek unto God, and unto God would I commit my cause: which doeth great things and unsearchable; marvellous things without number."

H. B. P. WICKS,
Superintendent.

Bible Study

Children and the Social Instinct

THE study-hour, Friday, October 6, gave Pastor Kern another opportunity of speaking to parents. A mistake was often made by parents, he declared, in their endeavour to smother the social instincts in their children. The right plan was to guide and refine those instincts, rather than to try to obliterate them.

Parents who dress in a wrong or extravagant way not only lead their children wrongly, but also nullify the influence of anything they might say in the matter of correction.

Picture shows and theatres could not be attended without looking upon evil and hearing evil. Both of these the Scriptures forbid. Isa. 33:15, 16.

In the matter of dress, parents should

restrain their children in the adoption of wrong ideas. At the same time grandfathers should not determine to stamp young minds with their ancient fashion ideals.

Parents should see that in the matter of recreation their children should have better and more interesting pastimes than those found in the world. Above all, they are to remember that their work is the most important of all responsibilities.

Devotional Service

"Even So Send I You"

Sunday, October 8, 6.30 a.m.

PASTOR H. E. PIPER said: As we are drawing near the close of the Conference, the question passing through my mind is, Are we getting out of the Conference all that we ought to get, all that God wants us to get?

Opening the Bible at John 20:21 we read: "As My Father hath sent Me, even so send I you." The question is one of relationship to God, to the message, to each other. With Christ and His Father there was the fullest co-operation, the most perfect relationship. While God sent His Son to fulfil His purposes for men, there was no coercion whatever. The thought in the text I want to emphasize is this: In this God-sent message in which we are privileged to labour the Lord says, "Even so send I you."

In John 3:16 we read that God gave His Son. But the question arises, Did Jesus come to earth at His Father's command?—No, He came voluntarily; for while the Father sent His Son, it is equally true that Christ "gave Himself" with the utmost willingness. The Master declared, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38. Although Christ was the marvellous Creator, and "thought it not robbery to be equal with God," He willingly submitted to His Father's will, and passed through all man's experiences to accomplish His task, taking with equal grace the bitter and the sweet. Even so God sends us, not to do our own will but the will of Him who sends us. We must accept the bitter with the sweet, allowing God to have the right of way into our hearts and lives.

There was perfect unity between Christ and His Father in counsel. It was a council of peace. So there should be perfect unity between us and our brethren in counsel relating to this heaven-sent message. Let us be guarded in our criticisms, and see that they are constructive and not destructive. God wants us to have a

broad vision and a large heart. In "Desire of Ages" Sister White says: "The highest evidence of nobility in a Christian is self-control." So let us in our labours together stand true to our relationship with God.

The further we go in this message, the greater will be the trials. We shall need calmness and much Christian forbearance. Let us, however, not lose sight of the fact that God stands at the head of this work, and will finally guide it safely through all difficulties into the harbour of peace. Therefore, brethren, let us cease to worry when appearances seem adverse, but rather let us be admonished by the counsel of God through His servant, Sister White, and in our words and our works show that "our faith is invincible, and zeal in labour tempered by reason."

[Many good testimonies followed this timely counsel.]

Bible Study

"The Excellency of Christ"

IN his study at nine o'clock Sunday morning, October 8, Pastor Prescott emphasized that every time we open the Scriptures it should be to get a better view of Christ. The prism reveals the seven rainbow colours, but they are all contained in white light. So the principles of holiness are all in the Holy One of God.

The gospel is the "gospel of the glory of Christ." God is the "God of glory," and the divine Spirit is the "Spirit of glory." In nature we see the glory of God as Creator, but we cannot lay hold upon it for salvation. Nature does not reveal saving grace. The glory of God as revealed in Christ is salvation. We must not only know Him as the greatest in the world,—a Being for our admiration,—but as a personal Saviour.

A Japanese lady said, "Will you please tell me how to believe on Christ?" "How are you here?" she was asked. She replied, "I accepted the invitation and came to the meeting." "In other words, you acted on the invitation. Then act on God's invitation and you will believe on Christ."

By a holy life we are to reveal the glory of God. Man was made in the image of God and crowned with glory. But man sinned and the glory was lost. That glory is to be restored in Jesus Christ, and is to be fully demonstrated when Christ shall appear. 1 Pet. 5:4.

The gospel is a personal thing, and we cannot deal with it apart from a person. All life is found in Him who is the Life.

The New Hebrides

"A MOST Depressing Group" is the heading under which Dr. Grace Murray, the world-wide traveller from New York, published her report in the *Sydney Morning Herald*, after itinerating through the group.

Her observations which led to this distressing summary were: first, the number of martyr missionary graves upon both the occupied and unoccupied mission stations; secondly, the sallow, anæmic complexions of the European residents in the group; and thirdly, the sullen, stoical, unresponsive nature of the inhabitants of these fever-infested islands. A government official who knows the Pacific thoroughly and who has been in close touch with the New Hebrides said: "It is the saddest place in the Pacific from almost every point of view."

It is difficult to estimate the present population with any degree of accuracy, but twenty-five years ago it was probably one hundred thousand; today it is estimated not to exceed forty thousand, so the decrease of the population is very rapid. No doubt many causes are responsible for this appalling decrease, the most apparent being witchcraft, infanticide, disease, native warfare accentuated by the use of imported firearms, intoxicating liquors, and the abuse of the recruiting system. The last three are a reproach upon Western civilization. From the missionary's viewpoint there is perhaps no place in the Pacific where there has been, on the one hand, less apparent results, and on the other hand, a greater sacrifice of lives, than in these islands. Not only were the white evangelists slain and eaten, but scores of brown servants of Christ have laid down their lives in attempting to evangelize these unresponsive savages.

Great credit is due to the representatives of the Presbyterian Church, who from the year 1848 to the present time, have maintained a strong corps of noble men and women. These workers have laboured faithfully on most of the islands in this historic group. In spite of the many difficulties and sordid conditions, a measure of success has been achieved. Probably more than one-half of the population has been Christianized, and the remaining peoples are being more or less influenced. But as Professor Warneck says of mission statistics: "The success of missions is far in excess of statistical results; some of the largest results in revolutionizing family life, social and national life, cannot be tabulated."

Through the influence of schools, dispensaries, preaching and visiting, an impression is being made upon many

lives. They have come more than half way, and if we continue to press this influence upon them, many will finally yield, and the great wall of heathenism which confronts us today will break and crumble. But it takes courage, patience, and perseverance.

Perhaps these few general remarks pertaining to the condition of the field will help the delegates assembled to appreciate to some degree the apparently fruitless efforts we have been putting forth during the quadrennial period just closing.

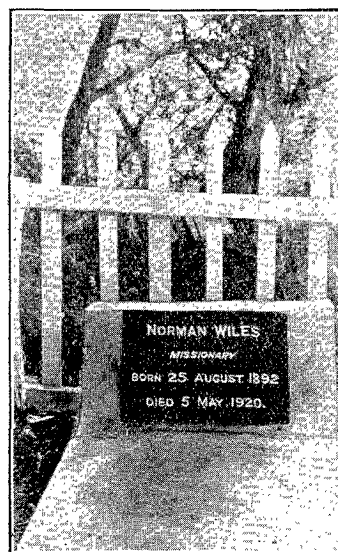
Returning to our field after the Union Conference four years ago, we endeavoured to undertake two important aggressive moves which have already been referred to in the conference secretary's report. Owing to the unsettled state prevailing on West Malekula, our late Brother Norman Wiles and his wife, pioneer workers to that place, were for a time detained with us at the head station on Atchin, while Brother and Sister Ross James settled in Big Bay North Santo, a large and most neglected part of the group. With admirable courage they undertook to open a mission among a people who had reverted to heathenism after having been under the influence of another mission for a number of years, and truly they found their last condition to be worse than the first.

In the hill country on either side of Big Bay are numbers of primitive people who live in a nomadic, semi-savage condition. Near the head of this wide bay we secured a block of land of eighty acres, containing a number of cocoanut and other fruit-bearing trees. This tract is watered by streams of fresh water, and faces the trade wind, with a fine view across the bay.

Commencing by living in a native house and clearing the heavy bush with but very little help from the natives, Brother and Sister James have built up a fine station comprising a good hardwood cottage of two large rooms, kitchen, bathroom, and pantry, with a verandah in front and on the two sides. Some native buildings have also been erected, including a nice church which also serves as a schoolhouse. Native gardens are now being prepared, with the object in view of having the native adherents live on the mission property, as the population is scattered in those parts. A few natives have already made the mission their home, and about twenty are attending services. Some of these are conforming to our teaching, but have not yet obtained the victory over some of the prevailing customs and vices. This is one of our most isolated stations in the Australasian Union Conference.

Sister James will probably not see the face of another European woman or girl from one year to another. We commend these workers to your continual and sympathetic remembrance before the throne of grace.

Having located our workers on Santo, our next move was to proceed with the Big Nambus Mission, and just three years ago this month the material from the old Matanavat station was removed to the landing-place of this hitherto unentered district, and we assisted our courageous brother in laying the foundation for the erection of a small mission house on an elevation about three-quarters of a mile from the beach. With a little assistance from the natives he carried forward the work, so that a month later Sister Wiles joined him and they began the task of Christianizing the reputed worst cannibals of the South Seas. This was the hurricane season and the most trying time of the year. Our esteemed workers suffered from frequent attacks of fever, but it was with some reluctance they came away with me to Atchin a few months later for a little rest and change while the perturbed condition of the natives there made work among them almost impossible. War had broken out and the native drums were being beaten continually with violent, fiendish fervour. After a fortnight's respite we took them back by launch, promising to see them again about three weeks later after taking a trip to Santo. We little dreamed that it was the last time in this life we would ever



look upon the face of our much-lamented fellow-worker. To refer to this sad story—one of the most pathetic experiences through which it has been the lot of any of our foreign missionaries to pass—is all that is required to help this dele-

gation to sense the noble sacrifice made in this untimely death, and the Christian fortitude displayed by his wife in passing through that sad and sorrowful bereavement with none other than God in whom she could confide. His untimely death is deeply lamented by the natives in that district in spite of the short time he was privileged to labour amongst them, and one of the most important matters that this Conference could consider is the re-opening of that work so nobly commenced and so sadly closed amongst these wild people of West Malekula.

Shortly after the return of Sister Wiles to Australia, Brother and Sister Nicholson were appointed to our field, and have thus far been engaged in relief work. Last year Brother and Sister James from Santo had a well-earned furlough in Australia, and now Mrs. Stewart and I are completing a very much-appreciated change and rest.

After about nine years' work on the island of Atchin, six of which it has been our privilege to be connected with the mission, we see indications of the desired change, the most encouraging being the attitude of many of the young people. From a state of semi-savage living, in an almost nude condition, they have been converted to clean, kind, happy young people with evidence of a spiritual experience. Sabbath is observed by a number of people on the island, and the home life and social conditions are much improved.

Another cause for encouragement is the providential opening of the work on Ambrim, dating back to more than four years ago when a few young men from that island, which has a population of perhaps ten thousand, came to us for an education. Evidently the seeds of truth then sown in their hearts have taken root. Today about twenty of these young people are staying on the mission at Atchin, and the latest letters from there indicate that several of them will soon be ready for baptism. Their influence has been helpful also to the people on Atchin and they have given them a good lead toward Christian practices. Some of these young men from Ambrim give good promise of becoming workers in the near future, thus supplying one of our greatest needs. This providential opening must also receive our careful attention, for the people from this island are calling for a missionary representing, as they say, the Sabbath Mission. Very favourable indications would urge us to occupy the field without delay. We trust this Conference will see its way clear to provide this additional help so much needed in this most difficult group. The bravest and best that this Union Conference can supply are

needed to take up the work commenced by such a sacrifice as has been made by one who was privileged to attend the Conference just four years ago.

No story of our mission work in the New Hebrides will be complete without mention of Naomi whose rescue from an untimely and cruel death in infancy has

earnestly and more intelligently for her and the people she represents since having had the privilege of making her personal acquaintance.

A. G. STEWART,
Superintendent.

God's People Gathered Out and Gathered Home

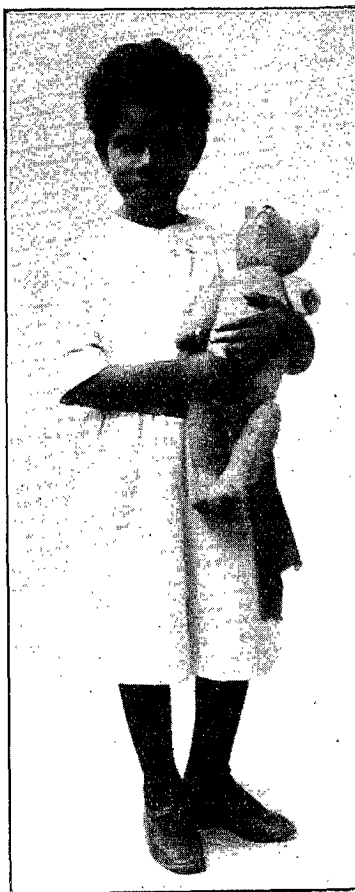
By Pastor J. H. Woods

Sunday Evening, October 8

IN Rom. 9 : 28 we learn that the work of God will be finished on this earth, and at the same time, the record of all will be closed in heaven. In Rev. 10 : 7 and 11 : 15 we are told that this will occur under the sounding of the seventh angel. Then the mystery of God, or the gospel, will be finished. The sweet story of salvation will then be heard no more—the last appeal to sinners have been made, the last prayer offered, and the last work for souls completed. “And at that time Thy people shall be delivered, every one that shall be found written in the book.”

Before God's people are delivered, they are *gathered*. First, through the sounding of the gospel message as presented by so many Bible writers. Second, just before the end God says to His people: “Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff. . . . Seek ye the Lord.” Zeph. 2 : 1, 2. What decree?—The death decree in Rev. 13 : 15-17. That call to gather together is the call to prayer; a call to our knees; a call to those who would win through and be seen upon the sea of glass, as victors. Third, when Shiloh comes, the second time, it says in Gen. 49 : 10, “Unto Him shall the *gathering of the people* be.”

That gathering did not take place at the first advent. In that conference held in Jerusalem, with James as chairman, he said, “Simeon hath declared how God at the first did visit the Gentiles [nations], to *take out of them* a people for His name.” Acts 15 : 14. Not to convert the nation but to gather out a people by His Spirit from amongst them. This is in harmony with the statement of Caiaphas who prophesied “that Jesus should die for that nation; and not for that [Jewish] nation only, but that also He should *gather together* in one [nation] the children of God that were scattered abroad.” John 11 : 51, 52; and Jesus declared to the Jewish people, “The kingdom of God shall be taken from *you*, and given to a nation bringing forth the fruits thereof. . . . And when the chief priests and Pharisees had heard His parables they perceived that *He spake of them*.” Matt. 21 : 43-45. “Fear not little flock, for it is your Father's good pleasure to give



Naomi

proved to be a factor in breaking down the animosity existing in the hearts of those stoical heathen people towards the European.

The care and love manifested to her by the missionaries, her freedom from prevalent children's diseases, her rapid development, physically and mentally, have all counted in wearing away the heathen prejudice, and have been used by God in bringing the people and their missionaries closer together.

Her visit to Australia is also being used to form a closer attachment between the mission field and the homeland, for many a friend of foreign missions among both old and young has had his or her interest in the work in these fields more intelligently fixed upon this work through becoming personally acquainted with this little living representative from Malekula.

We know that many will pray more

you the kingdom," He said, concerning His torn and scattered flock through the years, soon to be gathered from the mountains of sin and taken to Zion. They will be gathered both from their graves and also from among the living when Jesus comes. He commands His angels: "Gather My saints together unto Me: those that have made a covenant with Me by sacrifice," "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." "The reapers are the angels," and when they [the elect] are gathered out, and caught up "to meet the Lord in the air," He commands His angels once more, "Open ye the gates, that the righteous nation which keepeth the truth [margins] may enter in."

Thoughts on the Kingdom

The kingdom was founded, or "prepared for you from the foundation of the world." Sin has invaded God's fair home. Satan claims it, men still act as though it were his; but his claim does not hold. So far as he is concerned, the world is insolvent; man is bankrupt and his best promises are no better than a bankrupt's bond. But God holds the title to the inheritance, and through Jesus Christ, it is ours in Him. It is worth securing. No violence, wasting, nor destruction within its borders, and "the days of thy mourning shall be ended." "Thy people also shall be all righteous: they shall inherit the land forever." Look upon Zion, the city of our gatherings, a peaceable, sure, quiet resting place, and in it "the inhabitants shall not say I am sick." "Thy Maker is thine husband. . . . O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." So the Old Testament describes the city of God as a fit capital for God's great inheritance. "Glorious things are spoken of thee, O city of God." Paul declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." Christ "hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," "a better and enduring substance." That is the country we seek, prepared by God for only *new-born subjects*. None but the willing and obedient shall enter that land of light and matchless splendour. There will be an end there to all sorrow, sickness, and death. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they

shall see His face; and His name shall be in their foreheads."

How carefully we should live! How earnestly we should look! Soon we shall see the sweet fields of Eden with their never-fading flowers and evergreen grass; trees and valleys untouched by the destroyer; untarnished by age, undimmed by sorrow. We shall know only youth and health eternal, and the lame shall leap for joy. It is a great city,—well-built, well-lighted, well-watered, well-provisioned, well-guarded, well-governed, and well-peopled; blessed, holy, glorious, and beautiful. Glorious redemption, long promised; so soon to be realized! It is ours; faith claims it and says we can possess it. May we do so through Jesus who will be its chief attraction throughout the eternal years!

God's Rulership

By Pastor A. W. Anderson

Sunday, October 8.

THE subject I desire to study with you this afternoon I believe to be one of the most important subjects in the Bible. Moreover I believe it is a subject upon which we are not as conversant as we ought to be. I hope I shall not tire you by constant reference to books, but I want our people to know just what our books officially teach concerning the relationship that we as individuals and as a church should sustain to the question of government. I know there is a difference of opinion upon this question, and it is because there is a difference of opinion that I want you to be patient with me, and listen to the evidence that I desire to present to you from our own works. I could present this subject without any allusion whatever to any of these books, but I believe it would be wiser for me to read to you some extracts that will elucidate this question.

I would like you to open your Bibles at the thirteenth chapter of Romans and the first verse: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." That was said of the worst government on the face of the earth. There never was a greater tyrant than the man who was reigning over the Roman Empire at the time that scripture was written; and the exhortation of God's apostle to the people who lived under that tyrant's government was, "Let every soul be subject unto the higher powers." For this reason: "For there is no power but of God." Now there are some people who take exception to that statement, and they believe that the powers that exist today are not of God, but of Satan. Well, you will have to settle that with the

writer of the Epistle to the Romans. Don't settle it with me. The statement is not mine. It is a statement of the apostle's. "There is no power but of God." That is my text this afternoon.

"The powers that be are ordained of God." Not the powers that *were*, but "the powers that *be* are ordained of God." And this verse is just as much present truth today as it was when it was written. "The powers that be are ordained of God." The parliament of New South Wales is ordained of God. The Imperial Parliament in the House of Commons is ordained of God. The Republican House of Deputies in France is ordained of God. The Republic of China is ordained of God. The Mikado of Japan is ordained of God. That is what this means.

There are some people who believe that a republic is ordained of God, but they are very sure that some other powers are not. You must settle your own controversies, if you have any in your mind, with this scripture. Do not make any controversy with me. I am not making any statement of my own at all. I am simply drawing a conclusion from the statement that the apostle has made. "The powers that be are ordained of God." Listen to what he says: "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. [The revised versions say, 'judgment.'] For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." And, brethren, if it was not for this restraining power we could not hold this meeting.

God the Supreme Ruler

I want to read you some extracts from Vol. IX of the "Testimonies for the Church," page 93. "But few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. . . . The Lord has appointed a time when He will visit transgressors in wrath for persistent disregard of His law.

"Terrible as was the representation that passed before me, that which impressed itself most vividly upon my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of His law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those

who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course."

Continuing the next page we read: "I further dwelt upon the supreme rulership of God above all earthly rulers. His law is to be the standard of action. Men are forbidden to pervert their senses by intemperance, or by yielding their minds to satanic influences; for this makes impossible the keeping of God's law. While the divine Ruler bears long with perversity, He is not deceived, and will not always keep silence. His supremacy, His authority as Ruler of the universe, must finally be acknowledged, and the just claims of His law vindicated."

I want to read another extract from the book "Education," page 175. "The true object of national government was represented under the figure of a great tree." Now there is an object in national government. It is not a piece of evolution; it is a part of God's purpose. He has an object in national government. "The true object of national government was represented to Nebuchadnezzar under the figure of a great tree whose height 'reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all; under its shadow the beasts of the field dwelt, and among its branches the birds of the air had their habitation. This representation shows the character of a government that fulfils God's purpose,—a government that protects and upbuilds the nation." That is the object of national government, the true object,—to protect, not tyrannize over, but to protect and upbuild the nation. Now on page 177 we read these words: "While the nations rejected God's principles and in this rejection wrought their own ruin, it was still manifest that the divine, overruling purpose was working through all their movements." We cannot charge up against God all the wickedness of the nation. You might as well charge God with all the wickedness of Satan. God did not design in creating Satan that he would develop a wicked character. Neither did He design in these great nations that He raised up that they should develop the terrible characters that some of them have developed. But, notwithstanding their sinfulness, it is still manifest that the divine overruling purpose is working through all their movements.

Speaking of Ezekiel concerning that wonderful vision, we read on pages 177 and 178: "The vision was given at a time when Ezekiel was weighed down with

sorrowful memories and troubled forebodings. The land of his fathers was desolate. Jerusalem was depopulated. The prophet himself was a stranger in a land where ambition and cruelty reigned supreme. As on every hand he beheld tyranny and wrong, his soul was distressed, and he mourned day and night. But the symbols presented to him revealed a power above that of earthly rulers. . . . As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth."

The vision of the divine hand in full control of all the mechanism of the rulership of this world was given to comfort Ezekiel as he beheld on all sides tyranny and wrong. My brethren and sisters, as you look out into the world today, and see on all sides tyranny and wrong, do not charge that up to God. He is not responsible for it. The perversion of right has brought these things into existence, but notwithstanding all the wickedness we see about us, there is still a hand guiding the affairs of this world. To explain that was the object of Ezekiel's vision.

The Foundation of God's Government

I have collected a number of quotations from "Patriarchs and Prophets," and were there time I would like to read you several pages of these. I will read just a few as an outline. I have a new vision of "Patriarchs and Prophets" in my re-reading of that book. I find that it teaches the great fact that God still rules, and all this perversion of His rulership is due to Satan, who is continually seeking to overthrow the plans of God. There is an enemy that has come into the camp. Do not charge up all the work of this enemy against the God who loves you.

On page 28 of that book, I read: "The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,—service that springs from appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service." How different that is from Satan's tyranny. God wants to give us the law of love. It is the foundation of His government. The next extract is on page 29, which can be summed up and put into one sentence, "Sin is a perversion of freedom." Here is a statement on the next page that says that God's govern-

ment is being misrepresented, and in being misrepresented it has become necessary for God to demonstrate the justice of His law, and He has permitted Satan to develop these terrible principles of tyranny and force. That is why this world is allowed to suffer from all his evil doing, in order that he may be able to demonstrate to the universe the fact that his system is wrong, and that God's system of government is right and true.

Here is a statement on page 37: "There can be no government without law." And another on page 55: "The well-being of the universe demanded that the divine government should be maintained." Here is another statement on page 64: "Satan is constantly at work, with intense energy and under a thousand disguises, to misrepresent the character and government of God."

The First Effort to Found a Monarchy

On page 105 our attention is called to the first effort in the world to found a monarchy. You will have to go a long way back in history for that. You have to go back to the tower of Babel. "God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and to found a monarchy that would eventually embrace the whole earth. Thus their city would become the metropolis of a universal empire: its glory would command the admiration and homage of the world, and render the founders illustrious." This idea of a universal monarchy began a long time ago, and we are not yet finished with it.

I would like to trace with you all the different systems of government we have had in the ages of the past. It is evident that the aim back of the whole history of human government has been to found a monarchy, to bring everything into subjection to one man or set of men. That is contrary to God's government. Page 109: "The men of Babel had determined to establish a government that should be independent of God." That idea is not dead yet, is it? You go all over the world, and that is the idea. Not to found a government for God, and through God to govern as His agent, but to be independent of God.

The Patriarchal System of Government

Let us call your attention to the most ancient system of government,—a government that is called in this book, "the patriarchal system of government." You will find that statement on page 127 of "Patriarchs and Prophets." That was really the oldest form of government in the world. Now what was good for that

time, is not necessarily good for all times. Imagine today, in this age of the world, having a patriarchal system of government, when a boy forty years of age would not take a wife for himself, but have his father fix up all the arrangements! That would not work today, would it? When Abraham's boy was forty years of age he did not think himself competent to choose a wife; he was in such voluntary subjection to the system of home government under which he lived that he did not entertain the idea of starting out for himself. But, unfortunately, the little fellows of today, almost as soon as they can walk, want to start out for themselves. We are living in an age quite different from that which existed under the patriarchs. Their system of government would not fit this time any more than a monarchy would fit in America. God has adapted systems of government to the conditions of the people in all ages of the world.

Under the patriarchal system of government "Abraham was training heads of families, and thus his methods of government would be carried out in many households." Page 127. He had a very large household of a thousand persons and more, and he was training in that household heads of families who would carry out this system of government. Now you parents would perhaps like to have a system of government like that, wouldn't you? so that your boys even up to forty years of age would just settle right down and be perfectly pleased with home arrangements and have them do what you thought right.

The Theocracy

But after a time that system of government became obsolete. It was all right when a whole community consisted of one family, but as the people became more numerous they had to have a more elaborate system of government; so God gave them a theocracy. We have first a patriarchal system of government, the oldest form in the world. This was followed by a monarchical system. Then God planned a theocracy. On page 418 of "Patriarchs and Prophets" we read: "God was about to establish Israel in Canaan, to develop among them a nation and government that should be a manifestation of His kingdom upon the earth." Now God gave wonderful laws to the theocracy. We have not anything in the world like their land laws. Our system of land laws today is a poor affair compared with the wonderful system of land laws which God gave to Israel. Why did He do that? We read in the same book that

these wonderful land laws "were designed to bless the rich no less than the poor. They would restrain avarice and a disposition for self-exaltation, and would cultivate a noble spirit of benevolence; and by fostering good-will and confidence between all classes, they would promote social order, the stability of government." But whenever did men carry out these ideas? The Jews never did, and nobody has attempted to put them into operation yet. We read a lot of theoretical books about equitable land laws; but you may study the land laws and system of government in any part of the world today, and you can find no such wonderful system of equitable land laws as was laid down for the children of Israel.

Continuing the quotation, we read: "We are all woven together in the great



Pastor J. E. Fulton

President of the Australasian Union Conference

web of humanity." Some of us forget that "we are woven together in the great web of humanity." But we are, and we cannot get out of it. We are all woven together. Why, one of the greatest principles of Christianity is to love your neighbour. Who is your neighbour?—The man who goes to the same church, some one says. Is it? What do you think about it? Is your neighbour the man who lives in your own house? or in your own street? or the man you like best in your own street?—Your neighbour is every man in need! As "we are all woven together in the web of humanity," we have obligations to that great web of humanity. "The law of mutual dependence runs through all

classes of society. The poor are not more dependent upon the rich, than are the rich upon the poor. While the one class asks a share in the blessings which God has bestowed upon their wealthier neighbours, the other needs the faithful service, the strength of brain and bone and muscle, that are the capital of the poor." "There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God. But this was not the purpose of the Creator. A diversity of conditions is one of the means by which God designs to prove and develop character." Page 593.

Continuing we read these words: "The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given; they had no authority to legislate for the nation." They did not have a house of parliament to go on making new laws. God gave them a perfect law and there was no need for new laws. They had no power to legislate. "This was, and continued to be, the condition of Israel's existence as a nation."

The People Demanded a Monarchy

Unfortunately the people were not satisfied with that. God had intended to give to the world a demonstration of what a true national government should be. But the people were not willing. Now here is a question. Is God's government a government of force?—It is a government of love. Did He demand that His people should continue to follow His plan?—No, He did not. The time came when they wanted a king like all the other nations. That was a fatal request. God, however, reserved to Himself the right to choose their King. Now I cannot take time this afternoon to refer to all the details; but I want you to see how all the subsequent mischief came in. We have to thank men who made such blunders for the conditions that exist in the world. We have to thank ourselves very largely for the conditions under which we live, and those people had to thank themselves for all the trouble they got into. You know the wonderful promises God had made to those people if they would be true to Him. But God had set before them blessing, and He had set before them cursing. They could have which they wanted, but He did not give them the right to nominate their own king, and so He sent Samuel down to nominate Saul. Saul did not immediately take the

reins of government. If you will read the story carefully, you will find that Saul did not sit on the throne, not even after lots had been drawn and the lot had fallen upon Saul. You will notice that Saul did not force himself upon the people, and God did not force Saul upon the people. A little while after that a war broke out. As Saul was a fighting man, the tallest man in Israel, head and shoulders above everybody else, this was his opportunity; so he called the armies together and went out and led the armies of Israel to victory. Then *the people* anointed Saul king.

It was a sad story, the story of Saul. He had a wonderful opportunity to sit on the throne of the Lord, but as he was disobedient, the Lord had to find another man to take his place. You remember the story, how Samuel was sent down to see Jesse, and how the sons of Jesse came in before him. He examined all the sons, but not one was selected. Then he said that there must be another one somewhere, and so they sent out into the sheep paddock and brought in a ruddy faced youth, and the Lord said, "This is he." Man, you see, looks upon the outward appearance, but God looks upon the heart. The boy David was there and then anointed king. But do you know how long it was before he became king of Israel?—Twenty-two years! David had to fly around that country for fifteen years as a fugitive, hiding himself in the rocks and mountains and caves of the earth, living among the Philistines, going around the country anywhere to get out of the way of Saul, and yet he was the Lord's anointed. Why did not the Lord put him at once on the throne? God does not do things that way. The people were not ready. God would not force anything upon the people. He wanted the people themselves to accept David.

After Saul died the people of Judah sent for David to come and be king over them. He was king over Judah for seven years before the other ten tribes of Israel came and anointed David as their king. This is all told in the book, "Patriarchs and Prophets," and in the Bible itself. Twenty-two years elapsed before David got on the throne, but he eventually got there by the vote of the people. Suppose he had marched up with his four hundred men saying, "I am the king of Israel," he might have been killed. He had to hide away until the people called for him.

After he became king, things went along very nicely. Israel became a wondrously prosperous country. It became the richest country on the face of

the earth. When Solomon came to the throne he found everything prepared to build the most magnificent building this world ever saw. It cost about eight hundred million pounds. There is no building like that in the world today.

Solomon, instead of ruling for the Lord, began to rule for himself. He began to tax the people until their burdens became intolerable. When he died, the people came to Rehoboam and said, "Make our burdens lighter." He went to the old men to ask counsel of them. They advised him to make their burdens lighter. That did not suit him. There were some youths with whom he was acquainted, so he asked them what he should do. They said, "Thus shalt thou say unto them, My little finger shall be thicker than my father's loins." That suited him. Three days later the people came to ask him for his answer. He told them he would chastise them with scorpions instead of whips as his father had done, and that he would tax them so that his little finger would be thicker than his father's loins. What happened?—A revolt! Why?—Because *the people* would not have Rehoboam to reign over them. From that time on, Israel degenerated until you read in the Book of Ezekiel that God decided to overturn, overturn, and overturn that government, and subsequent kingdoms, till He should come whose right it is. That was the end of the theocratic system of government.

Despotic Government

What followed?—A despotic system of government. Was that what God ordained? Let us see. Read Jer. 27:2-6. "Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, . . . by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, My servant." Nebuchadnezzar was a heathen. How could a heathen be God's servant?—In civil matters only, not religious matters. In civil things Nebuchadnezzar was God's servant; but he made a fatal mistake. He thought he was God's servant in religious things and it was not long before he began to exercise power in religious things. He set up a great image in the

plain of Dura, and he told the people of the 170 provinces over which he ruled, that they must bow down before his image when the musicians began to play; but there were three Hebrews there who had been taught not to bow down to images. And when the musicians began to play they stood erect.

Now there was a fiery furnace provided for any man who would not bow the knee. As those three Hebrews were valuable and trusted servants of Nebuchadnezzar, he felt sorry for them and offered them another chance. But they said they did not need a second chance, for they would not worship Nebuchadnezzar's god. So they went into the fiery furnace. Noticing four people in the fiery furnace, Nebuchadnezzar said, "Did not we cast three men bound into the midst of the fire?" But he saw some one there like unto the Son of God. God has a hand in the affairs of this world, whether it is in a heathen land or a civilized land. And when God's people were fifteen hundred miles away from their own land, in a state of captivity, God was with them just the same. That ought to have been a lesson for all time, to all rulers. But it was not. That man's own grandson forgot that there was a God in heaven, and one day he determined that he would show his disregard for Jehovah, so he sent down for the sacred vessels from God's temple at Jerusalem, and drank wine out of them to his god. But while he was in the very act, a mysterious hand wrote on the wall the words, "Mene, mene, tekel, upharsin. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians." That night King Belshazzar was slain.

Surely God has a hand in the affairs of this world. You all believe he had two thousand years ago. I believe he has this very day, and just as much as he had when Nebuchadnezzar, Belshazzar, and Cyrus reigned.

Aristocratic and Ecclesiastical Governments

Now this system of despotic government that was introduced with king Nebuchadnezzar and continued for centuries, gave way to another form of government. In the days of Jesus Christ it was still to a degree despotic. Gradually the despotic system was supplanted by a government of aristocrats. This was followed by an ecclesiastical system of government, when the church took control of affairs. We should never vote for the church to govern affairs again. We have had one terrible illustration of the evils of ecclesiastical government,

but I do not believe that the nations have learned the lesson any more than Belshazzar learned the lesson from his grandfather's terrible experience.

Democratic Government

Let us now give consideration to the most interesting part of my study, because we are coming down now to our own day and generation. What we have already studied has been more in the way of illustration from the ages of the past, but which has a bearing upon the very present time. In the course of time God determined to bring to an end that ecclesiastical form of government and to introduce a system altogether different—a system unlike anything known in the world up to that time. In the ancient world something similar to it had been tried, but nothing actually like it. Our modern system of democratic government is unlike all its predecessors. Until quite recently our government was largely aristocratic. It certainly was not democratic. Now can you say a country is democratic when the biggest part of the population has nothing to do with the government, and has no say in it? How can you say a system of government is democratic when half of the people have nothing to do with the system at all, and all who do not own land have no voice or vote? How can you say that is democratic? For the last two hundred years, we have been evolving a system of democracy, but it has been a slow process of evolution. It is very difficult to change a system of government by legislation. To educate the people to a change in the form of government usually requires centuries. Our ideas do not change very readily. Prejudices die very hard. But while the system of government has changed so materially are we to conclude that God is now not ruling in the affairs of this world? The Bible very definitely states that God rules. That great lesson, that "the heavens do rule," was taught to Nebuchadnezzar. Have they stopped ruling? If you take a note of these Psalms and read them at your leisure: 47, 76, 83, 93, 94, 95, 96, 97, 99, 103, and several others, you will find that God reigneth, that God rules. When did he stop? If He ruled in the patriarchal system of government, if He ruled in the theocratic, in the monarchical, in the despotic, in the ecclesiastical, in the aristocratic, isn't He still ruling in the democratic system? If the powers that be are ordained of God, isn't the democratic system ordained of God? I believe it is. I believe the system of government under which we live today is just as much God-ordained as the patriarchal system under which Abraham lived. I cannot see any difference. This is a principle laid down in the Bible. And principles do not change. Why can't we rest on this great principle of truth without any prejudice in our minds at all?

How God Rules Today

I want to read you two or three other extracts which I believe are very valuable. One from Vol. I of the Testimonies, page 202: "I saw that the Lord still has something to do with the laws of the land. While Jesus is in the sanctuary, [He is still there.] God's restraining Spirit is felt by rulers and people. But Satan controls to a

great extent the mass of the world, and were it not for the laws of the land, we should experience much suffering." He has a hand in these laws. Let me read it to you from page 203. "Some, I saw, have a prejudice against our rulers and laws; but if it were not for law, this world would be in an awful condition. God restrains our rulers; for the hearts of all are in His hands. Bounds are set, beyond which they cannot go. Many of the rulers are those whom Satan controls; but I saw that God has His agents, even among the rulers. And some of them will yet be converted to the truth. [Do you believe that God still has His agents even amongst rulers?] They are now acting the part that God would have them. A few of God's agents will have power to bear down a great mass of evil. Thus the work will go on until the third angel's message has done its work, and at the loud cry of the third angel these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble." That is wonderfully inspiring to me.

In Vol. I, page 533, we read: "Many Sabbath-keepers are not right before God in their political views." I want you to notice this. It does not say that Sabbath-keepers should not have political views, but it infers that they should have *right* views. "Many Sabbath-keepers are not right before God in their political views. They are not in harmony with God's Word, or in union with the body of Sabbath-keeping believers. Their views do not accord with the principles of our faith. Sufficient light has been given to correct all who wish to be corrected. All who still retain political sentiments which are not in accordance with the spirit of truth, are living in violation of the principles of heaven." It is evident from this that there must be some right political principles. Yet some people are almost afraid to say the word. I believe it is more important for me to understand the signs of the times today than the signs of the times two thousand years ago. It is more important for me to know the meaning of what is going on in the world today, than to understand the meaning of something that happened four thousand years ago. Not that we should neglect the ancient history; we should all know and understand these things in order to help us to understand the things that are happening today.

Continuing on page 534 we read: "Their principles and positions in political matters are a great hindrance to their spiritual advancement. These are a constant snare to them, and a reproach to our faith; and those who retain these principles will eventually be brought just where the enemy would be glad to have them, where they will be finally separated from Sabbath-keeping Christians. These brethren cannot receive the approval of God while they lack sympathy for the oppressed coloured race, and are at variance with the pure, republican principles of our Government." Now, I have read that extract for a purpose. You may say to me, "that implied back in the time of the Civil War." So it did. But there is a principle there. If it were right then to have political principles

against the system of slavery, which was at that time the great question of the hour, why is it wrong today for a man to have political principles which are opposed to the papacy? Can you tell me? I say it is a fair question. If it were not wrong for a man to have political principles that were republican in their character,—that opposed the system of slavery which was at that time the great question of the hour, why is it wrong today for a man to be opposed to the marvellous development of the papal power in our own country? I cannot see it. Now you may not see the analogy, but I do. I see a very close analogy between the two things. I cannot see why a thing that was right fifty years ago is wrong today. As I said just now, it is more important for me to know the development of the things going on today, than something that happened two thousand years ago.

Our Danger

Do you know we are facing an issue at the present time in this very country that many little dream of? There is a power attempting to get possession of the reins of power in this country. I believe this message that we love warns us against the development of that power, and I believe it is our duty as a people to warn our neighbours against the development of that power. Some of our people have told me that they see no danger in this. Well, I do, and as one of God's watchmen it is my determination to point out that danger, and to warn the world against worshipping this power that brought so much trouble into the world in days gone by. I know some people say that this power will get hold of the reins. Yes, they will if we sit down and let them. I believe it is time for us to wake up and see things as they are today. This very hour, this very moment, there is a power at work that never slumbers and never sleeps; that is regaining its power and will continue to do so until all the world wonders after it. How has God restrained this power in the past?—Through the powers that be. How will He restrain it in the future?—Through the powers that will be. Didn't I read to you that that is how God does restrain? Right in the very government among the rulers he has those who will "have power to bear down a great mass of evil." I believe that.

There is much more I would like to say this afternoon on this question. It is a big question, and I will leave it with you to think about, brethren. Do not hold this idea that you have nothing to do with government. One of these days you will wish you had had something to do with it. And this idea that God has nothing to do with it, anyhow, is false. God has everything to do with it, and if you are not interested, He is. Your very liberties are wrapped up in this thing, if you only know it. The very liberties that you have to worship today, the very liberties that you have to labour as you see fit, to follow the religion you desire to follow, are wrapped up in this. I think the people have forgotten the conditions the world lived in until only a few years ago. Until very recently men had little or no liberty at all.

The liberties we enjoy have cost us so little effort that we scarcely value them, but let us remember that it cost the blood

of our ancestors to gain for us the liberties we have today. Three hundred years ago you could not have sat to listen to an address like this, and if you lived in some countries today, you could not listen to it, and I would not be permitted to deliver it. Do you value that liberty to choose for your own self your own thoughts and your own ideas and your own religion? I do. I value that liberty to worship or not to worship, and to worship at a given time or not to worship at a given time. In England until a hundred years ago a man could not hold any position under the crown, not even a street sweeper, unless he went to the church and partook of the communion. What a sacrilege, that a man in order to hold any public position, no matter how humble, had to go to the Church of England and partake of the sacrament! I am glad that we are living in a time when such laws are wiped off the statute books, and all the people today can choose their own religion or choose to have no religion if they so desire. We now have freedom of conscience; let us guard it. There is a power that is seeking to upset it. If you know anything about the Book of Revelation, brethren and sisters, I believe that the time is very near when we may lose that wonderful privilege God has given us. I pray that God may help us to guard our privileges to the fullest extent while we have them.

Devotional Service

The Personal Touch in Service

Monday, October 9, 6.30 a.m.

PASTOR Kern said that heart-to-heart labour in soul-winning constituted the truest service for the Master. In John 1: 41, 42, we are told of Andrew seeking for his brother Simon that he might introduce him to Christ. Reading from "Gospel Workers," pages 185, 186, Pastor Kern pointed out that in the work of many ministers there is too much sermonizing. To preach a sermon is all right, but the minister who exalts the sermon above the value of personal work, makes a sad mistake. We should never cease to pray that God will give us a greater burden for souls.

At one time in the speaker's experience he did not carry the burden for the personal touch with souls he now carries. He has learned to know that the word "burden," is one of the sweetest words in the Bible. The apostle's life was bound up in his service for Christ, but like his Master, much of his truest service was that of the personal touch. If in this Conference we have failed to gain a greater burden for souls, to us the Conference has been a failure. The speaker referred to the burden Moses carried for the children of Israel whom he led out of Egypt. After they had committed the heinous sin of worshipping the golden calf, "Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold! Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32: 31, 32. How many of us carry a burden like that for erring, sinful souls?

The burden carried by Jeremiah for wayward Israel was also instanced. Jeremiah pleaded with Israel to give ear to the voice of God, and mend their ways, lest He turn

their light into darkness, and cause their feet to stumble upon the dark mountains. In soul-anguish the prophet declared: "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive." Jer. 13: 17.

One sign of the spirit of declension in the church today is the lack among our workers of a burden for souls. Our divine Master would rise at the break of day and plead with His Father for souls. Sometimes the burden was so heavy that, after dismissing His congregation, He would retire to the mountain-side and spend the whole night in prayer.

It may be that, in our experience, organization and prosperity has resulted in developing professional preachers. Thousands of people today are longing for something better than they have. God has given to us that satisfying message for which they long. How different is the rank and file of the church since the days of John Wesley. As the churches grow larger and richer they trust in organizations and institutions to do the work. May God forbid that we who are entrusted with this precious message, shall ever come to trust in our buildings and institutions, and lose our burden for souls by the spiritual touch.

Often the hardest cases cannot be reached by the sermon, while they will respond to the personal touch. When we are sick we don't want to listen to a lecture on the theory of medicine. What we want is that the physician sit down by our side and diagnose our individual trouble. This personal work was the method employed in the labours of Jesus Christ. His work was largely made up of the personal touch—"the one-man congregation." The evangelist who contents himself to hold and sway large congregations, and fails in the personal work is, after all, only "as sounding brass or a tinkling cymbal."

Perhaps the most powerful sermon ever preached by Christ was that delivered to the one-man congregation—Nicodemus. The one important theme on which Christ spoke to the Jewish ruler: "Ye must be born again." Call to mind also the outcome of Christ's personal touch with the woman of Samaria. Christ introduced Himself to that woman by asking of her a drink of water. An echo of Christ's conversation with that woman is still sounding down the passage of the years, and has been the means of leading thousands to drink of the living waters.

There are three qualities specially needed to do effective work for Christ.

1. *Determination.* The woman who lost the piece of silver (Luke 15: 8) sought diligently until she had found it. This incident stands out prominently as an example to the workers for souls. Some ministers are too booky. By this we do not condemn books and their use in our search for knowledge; what we would impress is that those who seclude themselves from the people are in no condition to help them. The minister's business is to labour for the salvation of souls.

The second qualification needed is *perseverance*. To this end we are admonished, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15: 58. But we need to work tactfully and kindly, and our

labours will be rewarded. The man of business tactfully and good humouredly presses his wares, and will call on the shop-keeper again and again until he meets with success. If the man of the world is so persistent in his endeavour to win trade, surely the labourer in God's great business should not allow any rebuff to deter him in his efforts to win souls for Christ.

Another quality needed is *sympathy*. A man once fell through the ice into the water, but the ice was too thin to bear the weight of a would-be rescuer, so they pushed a plank, one end of which was covered with ice, to the sinking man, unwittingly giving him the icy end. The dying man called out for the other end.

Thus it is in soul-winning. We need in our soul-saving work, hearts full of sympathy, and not hearts that chill and repel. The prophet Isaiah, in his forecast of the Master's work, wrote of Him, "A bruised reed shall He not break, and the smoking flax shall He not quench." Isa. 42: 3.

In our work for fallen men, let us ever hold them up, and never crush them down.

Bible Study

The Fall of Solomon

THE closing study at the nine o'clock hour was taken by Pastor Hare on Tuesday, October 10. The theme was, "How and Why did Solomon Fall?" Five steps were described in the downward path. First, Solomon married the wrong wife. He selected a heathen princess from the land of Egypt. This, God had forbidden. Second, he became a trader in horses, and his forty thousand stalls turned into a snare. The horse is the war animal of the Bible. God willed His people to be in peace. Zech 9: 10. Their kings were not to multiply horses.

Third, Solomon made a mistake in joining partnership with heathen people in building the temple. God had skilled workmen, but Solomon wanted world-experts. Then he took many wives. God's plan was that "twain" should be "one flesh." Following the custom of Eastern monarchs rather than God's plan, Solomon became a polygamist, and the worldly princesses chosen led him farther away from God. Temples and groves were built for strange gods, and the life that had been supremely high fell to the depths of sin.

In his final step, Solomon plunged into speculative philosophy, even so far as to examine "madness and folly." The child of God has no right to dig into the speculative affairs of unbelief. He need not answer all the "ifs" and "can'ts" of infidelity. Neither need he attempt to refute all the opposition brought against the work of God. It is better to keep out of the seance than to go there to confute Spiritualism. We cannot afford to lend ourselves to evil in any way, much less to go on the ground of Satan to investigate his workings.

Wisdom, might, and riches are the things in which man naturally glories. But God has chosen the "weak things" to confound the mighty. If a giant intellect like Solomon's could fall so disastrously, how necessary that we also take heed lest we fall. Life is a struggle, but divine strength is waiting for every trusting heart.

Educational Department

IN presenting the report of the Educational Department, we would repeat the words of Pastor A. G. Daniell's as he addressed educational workers some little time ago: "Our schools and our school teachers, the men and women who are training the youth for the finishing of this work, hold the key to the great missionary problem. . . . We must be thorough in this work, not only giving the minds of our youth good training and good discipline, but we must also see that they are made thorough missionaries in the school. We cannot make persons missionaries out in the field. Crossing the ocean does not change a person's heart; it does not change the disposition; and it does not change the outlook of a great many. The transformation must be made in the homeland, and the place to make it is in the school where the students are drilled and trained day after day, week after week, and year after year.

"One needs to get into the field and see the area, the masses of people, and the pressure which is brought upon the workers day by day to realize the need of efficiency in our missionaries; and that is why I believe our schools are the most important factor we have in our denomination for the preparation of workers."

This statement applies very definitely to our schools in Australasia. If the increasing calls of the homeland, and the insistent demands of the island field are to be met from within the circle of our membership, then in our schools there must be accomplished the work of producing the army of labourers demanded.

The minds of the leaders of our work have been charged with this need so fully, and the Lord has blessed their plans so mightily, that throughout the world today we have enrolled within the primary, intermediate, and collegiate schools of our denomination not less than forty thousand young people, the vast majority of whom are receiving definite instruction, which later will enable them to take their place in the ranks of God's labourers.

Faced with these encouraging figures, we nevertheless believe that at times our church membership does not fully sense the tremendous advantages lying within the possibility of our educational work. Keeping in mind the fact that the main objective of such work should be the production of young men and young women who shall not only be good citizens, and in possession of a knowledge of reading, writing, and arithmetic, but who shall have a knowledge of God in so true a perspective that each shall be fitted to apply that knowledge in active soul-saving work.

In support of this, from the book "Education," page 13, we take these words: "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

Without in any way seeking to criticize the educational methods of the State, but rather indeed with some measure of commendation for the excellent systems prevailing, so far as the making of citizens is generally concerned, we would say, inasmuch as the objective in our educational work is the production of spiritual forces, that the education of our young people is not complete without that instruction being given them which is found in the Word of God, and which instruction the State cannot be desired or expected to impart.

In "Counsels to Teachers," pages 439, 440, we read: "It is because Christ's words are disregarded, because the Word of God is given a second place in education, that infidelity is riot and iniquity is rife. Things of minor consequence occupy the minds of many of the teachers of today. A mass of tradition, containing merely a semblance of truth, is brought into the courses of study given in the schools of the world. The force of much human teaching is found in assertion, not in truth. The teachers of the present day can use only the ability of previous teachers; and yet with all the weighty importance that may be attached to the words of the greatest human authors, there is a conscious inability to trace back to the first great principle, the Source of unerring wisdom. There is a painful uncertainty, a constant searching, a reaching for assurance that can be found only in God. The trumpet of human greatness may be sounded, but it is with an uncertain sound; it is not reliable, and the salvation of souls cannot be assured by it.

"In acquiring earthly knowledge, men have thought to gain a treasure; and they have laid the Bible aside, ignorant that it contains a treasure worth everything else. A failure to study and obey God's Word has brought confusion into the world."

The Word itself speaks very clearly as to the source of true wisdom. "For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding." Prov. 2:6. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Prov. 4:7. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished [margin, perfected] unto all good works." 2 Tim. 3:16, 17.

Our minds go back to the days of old when the schools of the prophets were in operation. In these we find that "the Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational system; for the foundation of all right education is a knowledge of God."—"Counsels to Teachers," page 422. The product of these schools in the days of Nebuchadnezzar stood before the court of Babylon and put to shame the graduates of that empire's system.

Ancient Jewish authorities positively assert that parents devoted the first ten years of the child's education exclusively to the study of the Old Testament. No other branch of study was allowed. From five to ten years of age, a child's attention was held to Old Testament history, Bible biography, and simple lessons drawn therefrom. From ten to fifteen years of age, a more comprehensive study of Old

Testament history, laws, and prophecies was carried on, and probably, also, the historical books written by the prophets were used to show how God in dealing with Israel and their kings rewarded their righteous deeds, but punished them for their sins.

Mr. M. T. Lamb, in his book, "The Making of a Man," says: "From five to fifteen years of age, the period when the memory is most retentive, and when the character is forming, and what is learned thoroughly enters into the whole life as a controlling force—those years of supreme value to the soul were given to the study of God as He revealed Himself in His Sacred Word. God had the right of way, the first chance to capture and control the life of the child."

Mr. Lamb, in speaking of Jesus, says: "Things hidden from the wise and the prudent are revealed unto babes. It was so in this case. These learned doctors in Jerusalem had never met such a boy, bright, clear-headed, and devout, who appeared to have the entire sacred Scriptures at his tongue's end, and evidently had thought deeply and earnestly on many of the profoundest problems. No wonder they were astonished at his understanding and answers. The whole world may share with them their astonishment, for no school system in any period of the world's history has been able to produce another such boy at twelve years of age. Our public school system today, the boast of the ages, is unable to furnish any such specimen of developing intellect and practical every day wisdom."

Seventh-day Adventists have been told that they were to establish a system of education which, when in full operation, would in their children duplicate the experience of Christ when twelve years of age. "Counsels to Teachers," page 176: "When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.'"

"Counsels to Teachers," pages 166, 167: "In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."

With such statements coming from the pen of one so led by the Spirit of God, we feel sure that our church members will give fuller consideration to the urgent need of placing their children in our own church schools, where they may sit under the instruction of a teacher fitted to teach not only the regular curriculum of the State, but able also to impart the knowledge of truth as it is in Christ, and this in an environment conducive to higher

morality and careful instruction in the principles of this message. We would take this opportunity of again commending to our people the desirability of fostering our church schools, and by careful planning seek to reach that place where connected with each church building shall be found a well-equipped, well-staffed, and well-filled school. We would further quote Mr. Lamb: "At the risk of repeating, we wish to make very clear and emphatic the position taken, that if our boys and girls were trained as Jesus up to twelve years of age, they would be in every desirable respect greatly superior to the boys and girls trained under the best methods of the present day. They would be wiser, clearer-minded, and of better judgment—of keener intellects, of larger capacity in every way. That is to say, their intellects would be far better educated, 'drawn out,'—they could think more deeply, take broader views, and would be more matured. In addition, their moral improvement would keep pace with their intellectual progress, so that their development would be more symmetrical; while the growing desire to fit themselves for large usefulness ('I must be about My Father's business,' said Jesus when twelve years of age), and to know more of God would add inspiration and zest to their studies so that their future progress would be still more helpful; and reading, writing, geography, mathematics, grammar, history, as well as the natural sciences, would all find their proper place in such a child's curriculum of study and be more zealously pursued than under any of our present processes.

"O that Christian parents could understand that the more completely they can keep out every evil seed, and the more thoroughly they can cover every inch of that young field with God's living seed and keep it covered until twelve years of age, the grander the results will be, and the more completely will their boy duplicate the boy Jesus! And the boy that follows the boy Jesus up to twelve years of age, will find it a thousand times easier to follow Him during all the rest of his life."

In our primary schools in the homeland during the past quadrennial period the following growth has taken place. In 1918 we possessed within the home field 21 schools with 30 teachers; today we find 29 schools with 38 teachers. These 21 schools had an enrolment of 579 students; while the 29 of the present time enroll 784 students, or an increase of 205. Our wage list has grown until from a weekly expenditure of £49 in 1918 we have risen to an expenditure of the sum of £101 per week in support of our teachers throughout the various conferences. We are glad to report that the days of small salaries in our primary work,—so small that it was impossible for our workers to properly live,—are gone, and now our teachers in their responsibilities are in line with our field workers in the matter of wage. We believe that this is as it should be.

In spite of the considerable sum going toward the educational needs of our local conferences from our Health Food work, a number show a deficit in their educational fund, and we would recommend that at this Conference consideration be given to plans whereby a regular income, above and beyond the present Health

Food contribution, shall be assured our local fields and thus relieve them from future financial embarrassment.

In our secondary schools we find reports of marked progress, and in the ranks of our student body within these institutions we believe that there exists a very strong desire to receive that training which will make men and women workers for God. At Avondale, great changes have been wrought by the advent of Professor Prescott, who, with his long and valued experience in educational matters, has placed a mould upon our teaching staff and our young people of that centre which, we believe, in the near future will reflect itself throughout the whole field. Inasmuch as the principals of the three secondary schools and our Sydney Sanitarium will report in detail, there is no occasion for anything more to be said by the speaker relative to such institutions.

In closing our report we would repeat these words from the pen of Sister White: "Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. Give your children the Word of God as the foundation of all their education. If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God. While we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labour in this line can excuse us for neglecting the education of our children and youth."

W. G. TURNER,
Asst. Educational Secretary.

Australasia Invited to Help France

FOR many years the need of a publishing house in France has been felt by our brethren in that field. A few months ago an opportunity was afforded them to purchase a substantial stone building with three and a half acres of land at Melun, about thirty miles from Paris. The General Conference has invited this Union Conference to raise the amount of £3,000 in order to provide the purchase money for this excellent property. This is to be our part in the Missions Publishing Fund for this year. The second week in December next has been set apart for our BIG WEEK. During that week our church members are invited to sell literature and to devote the profits to this fund. Our local conference officials are taking hold of the plan enthusiastically and we hope that each and every member will take an active part in the campaign.

Think of what this will mean to the work in France when the brethren have their own facilities and their own building with which to print our literature and to sow the seeds of truth in that densely populated country. Already a beginning has been made, and the brethren are much encouraged with the results of their first effort with our large books.

We have prepared a special programme for use in our churches on Sabbath, December 2, and we feel sure all of our people will be interested in the encouraging news which has come to us from France for use in the churches on that special rally day. The brethren in France are delighted to know of the interest of our people in the development of the work in that field and the practical way in which we are showing that interest by undertaking to present them with a publishing house.

While the task may appear heavy, yet if all will take hold of the plan and unite with enthusiasm and energy to complete the task, we shall find its accomplishment an easy matter. Shall we not then put our necks to the work and say it must, it shall be done?

In subsequent issues of the RECORD we shall present further details of this plan.

A. W. ANDERSON.

WE take this opportunity of expressing our appreciation of the help rendered us in the preparation of the matter for publication in the three Union Conference Special RECORDS. We would make special mention of the assistance of Pastor R. Hare in furnishing us with reports of some of the nine o'clock Bible Studies, and of Pastor T. H. Craddock in favouring us with condensed reports of early morning devotional services.

Correction

IN the Treasurer's Report in No. 1 Special, page 15, the amount expended in Educational Grants to Church Schools, appeared as £766 instead of £5,766, one figure having dropped out in the process of printing.

Camp Meeting Appointments

Queensland: Nov. 9 to 19, 1922
South New Zealand: Dec. 28 to Jan. 7, 1923
Victoria: Jan. 30 to Feb. 11, 1923
North New Zealand: Feb. 6 to 18, 1923
Tasmania: Feb. 15 to 25, 1923
North N. S. Wales: Feb. 15 to 25, 1923
South Australia: March 6 to 18, 1923
West Australia: March 20 to April 1, 1923

Australasian Record

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