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The Need of a Revival and a Reformation

MRS. E. G. WHITE

“NEVERTHELESS I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a re-conversion, there will soon be such a lack of godliness that the church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, “I . . . will remove thy candlestick out of his place, except thou repent.”

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time.

Just before His ascension, Christ said to His disciples, “All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” God’s people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance.

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood? Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the

beginning of our confidence. We are to be “not slothful in business; fervent in spirit; serving the Lord.” One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase.

God brings against ministers and people the heavy charge of spiritual feebleness, saying, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and

reformation are to do their appointed work, and in doing this work they must blend.

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

The word of the Lord never represses activity. It increases man's usefulness by guiding his activities in the right direction. The Lord does not leave man without an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities,—a crown of everlasting life.

Man will increase in power as he follows on to know the Lord. As he endeavours to reach the highest standard, the Bible is as a light to guide his footsteps homeward. In that Word he finds that he is a joint heir with Christ to an eternal treasure. The Guidebook points him to the unsearchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps, and keeps him from falling.

God loves His church. There are tares mingled with the wheat, but the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his

name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow Him: but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.

Let the church respond to the words of the prophet, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

God's people have lost their first love. They must now repent and make steady advancement in the path of holiness. God's purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes.

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.—*Review and Herald, February 25, 1902.*

THAT Freemasonry is inconsistent with Fascism is very evident from the reports of a large meeting of Fascisti leaders in Rome. The Prime Minister, Signor Mussolini, ordered that members of the movement should choose between it and Freemasonry. He further stated that "for the Fascist there was only one discipline, one hierarchy, and one obedience," and that is the power of Rome.

This is the first time for nearly a century that the Italian civil and religious powers have clasped hands. What does this purport?

All the Field One

BELIEVERS in all parts of the world are watching with joy the progress of the message in lands far away. The unity of interest in our world-wide work is illustrated by a paragraph occurring in a letter sent by Pastor J. Sprohge of Latvia, one of those new states of the Russian Baltic country. He says:—

"I have been following with great interest the news of the progress of our work in the islands of the South Sea, of which we have read in our German papers. The working, yes, the wonderful working, of the Spirit of God among those

island peoples gives me power and joy to push forward in the good fight here also."

So the progress in one region inspires believers to greater endeavours in regions far away. The work is one and the field is one. The work will never be

finished in any part of the vineyard until it is finished in all parts. So every field must help every other field until the world harvest is gathered in.

W. A. SPICER.

Encouraging Progress of the Message in Australia

RECENTLY the writer came across some figures in one of the newspapers that furnished much food for thought as showing the remarkable progress that has attended the proclamation of this message in the Commonwealth of Australia alone.

In making up the returns of the various religious bodies as shown by the last census taken in April, 1921, the Commonwealth Statistician gives the figures of the present membership and with them the numbers of increase for the past ten years. Looking over the figures supplied, I calculated the per cent. of increase and the result caused me to rejoice when I realised what God is doing for His people. I then decided to pass the results of my work on to those who may appreciate them. The figures are as follow:—

Church	Present Membership	Increase (10 yrs.)	Per cent
Seventh-day Adventist	11,305	5,210	46
Christians (undefined)	5,795	2,592	43½
Church of Christ	54,574	15,826	29
Other Christians	42,551	11,968	28
Church of England	2,372,830	662,387	279/10
Roman Catholic	1,134,002	212,577	19
Salvation Army	31,589	4,924	15½
Methodist	632,631	84,815	13½
Presbyterian	636,974	78,638	12½
Baptist	105,703	8,629	8
Congregational (Ind.)	74,513	467	½

When we remember that it is but a few years comparatively speaking that this message has been proclaimed in Australia we feel to thank God and take courage. Not what hath man, but "what hath God wrought!" HAROLD E. CARR.

News from Near and Far

Encouraging News From Ambrym, New Hebrides

AMBRYM, lying to the East of Malekula, is in the midst of a number of islands, and this lends to it a decided charm for on every side large and lofty ridges rise above the sea level. The island is sixty miles in circumference, and with few exceptions its coast line is rugged and broken.

In formation the island consists of numerous razor-back ridges running in all directions and gradually rising tier above tier until the highest peak is reached where there is a huge volcanic cone three thousand feet above the sea level. The volcano is a large one, still active, and with terrific roars it sends up volumes of dust and smoke over the surrounding country at periodical intervals. Some of the heathen believe that men are down below stoking the fire, and in their ignorance, they climb the hills and throw down prepared food, being sorry for the supposed toilers. Even more enlightened natives approach the huge crater with awe. Several eruptions have taken place, but the most destructive one occurred a few years ago, when a flourishing mission station, and trader's home were buried under the ashes and cinders.

The soil is fertile, tropical fruits and root crops grow in abundance, yams often attaining the length of five feet. In the deep gorges of black, volcanic soil, abounding on every hand, bracken, and ferns of all descriptions thrive in their verdant hues.

The population is rapidly decreasing. Few women and children can be found in the villages and in some districts no children exist, infanticide, and other heathen vices being responsible for the disparity of sex. With the breaking down of old customs, new ambitions are molding the young people, and in the unrest they are signing on to plantations. According to the latest census the population stands at six thousand. The people are light in colour, and differ from the inhabitants of surrounding islands in character and disposition. Deliberate and determined, fearless and yet respectful, they prove loyal to the object of their affections and have the reputation of remaining steadfast after conversion.

Years ago large numbers from this island, enticed by glowing reports from the white man's land, went across the sea

to the Queensland sugar plantations. Many accepted Christianity and returned at a later date and introduced the new teaching to their friends. At Baiap district, on southwest Ambrym, a brother of one of the new Sabbath keepers conducted a school for some time independent of any religious body. This is reported to be the first Christian company in Ambrym. This man belonged to a family who had formerly learned and introduced the secrets of the Malekula heathen system, and being the guardians of these secrets they gained a high influence. Only recently the only member of this family now living visited the west coast of Malekula with us. He was immediately approached by strangers and asked for some of the secrets of the system in order to kill their enemies. In reply he told them that he was now a Sabbath keeper and his knowledge would die with him.

Among the first company of Christians who established themselves on Baiap were a number of men fully acquainted with the Sabbath truth. The man who established the first company of Christians had purchased the book "Coming King." His brother now has the book and a perusal of its pages reveals that it has been carefully read and studied.

Years have passed away, many of the returned men have died, others have drifted back to heathenism, and the young generation has grown to youth without a knowledge of the Bible, and the majority are unable to read and write. But still the influence of the truth, apparently dormant, lay upon the hearts of some as the most impressive substance of their contact with Christianity. These truths, taught by some faithful soul years ago, and almost obscured by the march of time, only required a renewed touch in their home land to awaken a flame of interest that cannot be held within territorial boundaries.

Within the past few months the truth has entered the hearts of the people in the Baiap district with all the old time zeal of their first love. They rejoiced years ago when it was their privilege to introduce Christianity to Ambrym, and now they praise God that they can represent the Sabbath truth.

The providential leading of this people is apparent. Not long after our work was established in Atchin, two boys, David and Loloe, arrived one Friday

evening just before sunset. They tell the story that they offered to help Pastor Parker carry up some boxes but were told to leave them as it was near sunset and time to open Sabbath. They remained for the day, and when they returned to Ambrym they told their friends of the new mission that kept Sabbath on Saturday. Some assured them that it was Biblical, and Loloe, the brother of the man who taught the first school, says that from that time a conviction entered his mind and grew stronger from year to year.

Later, David was providentially left at Atchin, and he remained for almost a year, and during the time brought some of his friends. These boys studied the Bible under Brethren Stewart, James, and Wiles, and later returned to their own homes.

Almost four years passed away before it was possible to come in contact with these people again. Through various circumstances those in former contact with our work fell back into their old environments and apparently lost their first interest. But others wanted to hear for themselves, and within a few months twenty-four young people requested the privilege of visiting Atchin, and entered into the exercises of the mission station so readily that they accepted intelligently the whole truth.

The great ambition of these boys was to give their own people the good news, and so at periodical visits we met their friends and relatives in Ambrym.

On one of these trips, a boy only seventeen years of age remained behind, and as he had not mentioned his intentions we thought he was discouraged. A few months later we returned, and to our surprise found a school house partly erected, fifty boys, with David and some others formerly on Atchin, were keeping the Sabbath and regular meetings were being conducted by this boy.

Two months ago we went across to assist this new company of Sabbath keepers. They immediately set aside a piece of ground, erected a temporary home, and cleared and fenced the ground without any remuneration.

Sixty young people now come to the day school, and about one hundred adherents observe the Sabbath. These people have taken an intelligent stand in the face of all the usual methods employed to discourage the acceptance of present truth. Recently some friends approached them and asked when they would grow tired of religious devotions, and in reply they said, "Never, we are going to work for the Sabbath until Jesus comes."

This interest has spread to other villages and three heathen chiefs in the district have already requested us to work with their people.

A month ago sixteen young people were baptized; these are the first fruits, and a larger class is now in preparation. These have already renounced their vices, and have an intelligent understanding of the foundations of the message.

D. NICHOLSON.

Report of Edendale Missionary Society

For Quarter Ending March 31, 1923

OUR hearts have greatly rejoiced as we have noticed from week to week the increased attendance at our mid-week missionary meetings. These meetings have been held on Tuesday evenings, instead of Wednesdays, owing to several of our church members being desirous of attending Pastor Kent's city mission on Wednesday nights. Our largest attendance was thirty-five, the average for the ten meetings being twenty-three and a half.

From the reports of work gathered, it can be seen that the missionary activities have extended over every line, as called for on the report blanks, except one, viz., visits to ships. We hope soon to see work done along this line, as there are fine opportunities among our ships for real good missionary work.

Not only does the quarterly report call for an expression of praise and gratitude to our Heavenly Father for the part He has permitted us to take in the spread of the message, but the financial standing of our society is also of a very encouraging nature. At the close of the quarter we had cash on hand, £4 10s. 9d.; adding to this £9 7s. 9d. for accounts receivable brings our assets up to £13 18s. 6d. After paying off our account with the State Tract Society, we shall have to begin this new quarter with £4 18s. 8d. in hand.

A club of 100 *Signs* is being received each week, and these papers are being circulated by our members, also a club of thirteen AUSTRALASIAN RECORDS. We wish that we could add to this list a club of *World Outlooks*.

The value of literature sales as charged by the Tract Society for the quarter was £13 9s. 5d.

We praise the Lord for the willing spirit manifested by so many of our faithful members, and we press forward, looking for continued blessings during this current quarter.

KEITH FOSTER,
Missionary Secretary.

Auckland, N.Z.

"WHEN you go out in the morning,
To begin the work of the day,
Don't neglect the little chances
You will find along the way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter
And easier far to bear."

IT is better to wander in prayer than to wander from prayer.—*Bishop Wilson.*



Sparks from the Colporteurs' Anvil

God Answers Prayer

TWO of our colporteurs on "Christ's Object Lessons" met serious opposition from two ministers. However, after earnest prayer they were impressed to visit the two ministers and have them examine the book. This done the ministers ceased their opposition and recommended the members of their flock to purchase the book.

A letter appeared in a church paper in a district where one of our colporteurs was about to make a delivery of the book "Bible Readings." The letter condemned the book and warned the members of the church not to buy the book, but the agent prayed that God would overthrow the wrong effect such a letter might have, and the Lord heard the prayer, giving the agent the best delivery of all he had put in there previously.

Our Books Prized

Brother Garbutt, canvassing in Portland, called at the home of the manager of the Government Cement Works. The lady of the house came to the door, and after hearing his earnest canvass for "Christ's Object Lessons," said, "Yes, I will take one; I never turn a Seventh-day Adventist colporteur away. I greatly prize your books. I would prefer, however, to have this book in a better binding than those you have shown me, for a book like this is worthy of a much better setting."

A Quaker Buys

Brother Woodley, of New Zealand, writes: "At a home where I called, the head of the house would not give me an order for the best binding of "Bible Readings," but his son did. I had quite a long talk with the father and two sons. In the course of conversation, they asked me what mission I represented. I said, 'Seventh-day Adventists.' One of the sons exclaimed, 'There you are, dad; the best people in the world. Now's your chance.' Then they bought two helps, and on my shaking hands to leave, the father said, 'Bring another book along when you come, and I will most likely buy it.' As he is a Quaker, I think he will. He also said they had "Great Controversy" in the house, and it was the finest book he had ever read, and that they also had "Heralds of the Morning." It was five o'clock at night when I called at his home, and it was ten minutes to seven when I left, but I did not think I had wasted any time, do you?"

It Is a Man of God

"A young lady came to the door, and as I told her my business I heard the voice of an old woman saying, 'Come in.' This poor old lady had not risen from her bed for years, not even sat up. She said, 'Come in; it is a man of God,' and sat up.

All the relatives there looked at her in wonder. 'Sing,' she said, 'do sing a hymn.' I told her I was not a singer, but I would pray with her and her aged husband if she wished. She said, 'Pray that our sins might be forgiven, and that we might have His salvation.' What a grip she took of my hand! She said, 'My soul was refreshed as you brought us before the Lord.' 'Call often,' were her parting words. I received an order at this place, and when I delivered the book this poor old lady was dying. She had often asked for me, and this time her relatives did not want me to see her, but she again asked for me to hold her hand and pray with her. A few days later she passed away."

The Reward of Hard Labour

One of our successful colporteurs writes: "I put in three days in the back blocks at a place called Nullamanna. The first day I canvassed until sundown, and just as it grew dark I was made welcome at a farm house. They gave me tea and breakfast. After breakfast I canvassed the man, got an order, and went on into the country, where I had to walk for miles, and in many places I had to carry the bicycle on my back. I only visited twelve houses that day, but I received eleven orders, and came across one of our people just as night drew on, and gladly did I accept his invitation to stay there that night. It was eleven o'clock when I went to bed, and in the morning at five o'clock I arose and while they were getting breakfast ready I walked two miles across a hill to a place of which they told me. I obtained an order there, came back, and had breakfast, then started for home, a twenty odd mile ride.

"The first three miles I had to cross a hill, and then I pioneered my way through scrub to a house where I received two orders from the lady folk and one from a working man's wife. I pushed on and at mid-day I was asked in for dinner. During the course of conversation the lady of the house asked me if I kept Saturday for Sunday. I told her, 'Yes, it is the day of God's appointment.' 'Yes,' she said, 'I have always wanted to meet some one to tell me more about it.' Well, I took her and her husband and the working man through Daniel two, Christ's second coming, and the origin of Sunday worship. The lady is going to keep Sabbath as best she can until I come to deliver the book. The husband is very interested, and said he never heard the Bible explained that way before. The lady gave me an order, and also the working man. On Friday I came home rejoicing in the Lord's work. For three days I received thirty orders. I am glad of the privilege of placing God's messengers in the homes of the people, and I want to see souls in His kingdom because of the books I have sold."

PUBLISHING DEPARTMENT.

Monthly Summary of Australasian Canvassing Work

North New South Wales

MARCH, 1923

	Hrs.	Ord.	Value
<i>Ladies' Handbook</i> —			
W. Morris ...	117½	51	£74 17 6
Mrs. C. J. Hurn ...	3	2	5 2 6
<i>Practical Guide</i> —			
J. Davis ...	104	67	93 7 6
<i>Prophetic Waymarks</i> —			
A. I. Mitchell ...	71½	54	56 16 6
C. C. Ellis ...	46½	37	41 2 6
<i>Ministry of Healing</i> —			
C. C. Ellis ...	21½	15	9 7 6
E. Delaney ...	99½	53	33 2 6
H. Kerr ...	110	36	22 10 0
<i>Great Controversy</i> —			
E. Delaney ...	4		4 0 0
Helps Sold by Agents ... 17 19 0			
	578½	320	£358 5 6

South New South Wales

MARCH, 1923

	Hrs.	Ord.	Value
<i>Bible Readings</i> —			
R. Peare ...	72½	25	£30 2 6
A. G. Carton ...	58½	21	37 0 0
Miss I. Hurst ...	6	6	9 7 6
A. S. Aitkins ...	51½	20	26 5 0
A. H. Weil ...	88	101	126 15 0
Mr. & Mrs. Thompson ...	29½	7	7 15 0
D. Sutherland ...	60	11	13 15 0
<i>Christ's Object Lessons</i> —			
E. V. Garbutt ...	46½	31	17 19 6
Mrs. Vicary ...	26	10	6 10 6
R. C. Sherwin ...	25½	9	4 18 6
<i>Ministry of Healing</i> —			
M. S. Ball ...	83	34	21 5 0
<i>Ladies' Handbook</i> —			
Mrs. Griffin ...	43	50	89 5 0
E. K. Maisey ...	59	43	78 11 0
Miss B. Uodd ...	2	2	3 0 0
J. Nancy ...	34½	5	7 7 6
Mrs. Healey ...	29	11	12 12 6
K. Broszat ...	69	20	29 15 0
Mrs. Bucknell ...	50½	40	63 10 0
Mrs. M. E. James ...	13½	9	13 2 6
Mrs. Hammond ...	27	19	29 7 6
Helps Sold by Agents ... 21 5 7			
	874½	474	£649 10 1

World Outlook—

	Hrs.	Copies	Subs.	Value
Miss Till ...	13	81		£4 1 0
Miss Smeaton ...	101½	425		21 5 0
Mrs. Jackson ...	14	89		4 9 0
Mrs. Stopp ...	19	27		1 7 0
	147½	622		£31 2 0

North New Zealand

MARCH, 1923

	Hrs.	Ord.	Value
<i>Bible Readings</i> —			
A. Jackson ...	92½	56	£82 7 6
E. Barnard ...	54½	27	40 12 6
W. Boniface ...	87½	20	22 2 6
Mrs. Conrad ...	57½	20	25 17 6
J. A. Farrar ...	15	13	15 0 0
J. C. Stirling ...	102	26	34 5 0
<i>Ladies' Handbook</i> —			
J. Ivey ...	61	34	63 15 0
J. E. Laybourn ...	101	37	60 17 6
<i>Christ's Object Lessons</i> —			
J. Strange ...	39½	25	15 0 6
W. Waterhouse ...	53½	28	17 0 0
W. Richards ...	78½	68	40 8 0
<i>Patriarchs and Prophets</i> —			
A. J. Judge ...	28½	4	5 10 0
<i>Daniel and Revelation</i> —			
B. Waldrom ...	59½	34	43 5 0
<i>Desire of Ages</i> —			
Mrs. McArthur ...	7½	4	5 0 0
Helps sold by Agents ... 28 7 3			
	838½	396	£499 8 3

Queensland

MARCH, 1923

	Hrs.	Ord.	Value
<i>Bible Readings</i> —			
S. A. Stevens ...	69	15	£18 5 0
C. Phillips ...	95	41	51 15 0
W. Beckett ...	24	9	11 7 6
<i>Great Controversy</i> —			
O. W. E. Maxwell ...	55	14	16 15 0
<i>Desire of Ages</i> —			
C. A. Hysler ...	86	17	21 17 6
<i>Christ's Object Lessons</i> —			
J. T. Cox ...	54	10	5 9 0
Miscellaneous ...	2		1 5 6
<i>Ministry of Healing</i> —			
Mr. & Mrs. Newley ...	76	23	14 7 6
Miss L. Condie ...	20	5	3 2 6
C. E. Harlow ...	22	5	3 2 6
<i>Ladies' Handbook</i> —			
Mr. & Mrs. Newley ...	4		6 0 0
Miscellaneous ...	36	40	69 7 6
Mrs. M. C. Cox ...	37	3	4 7 6
Helps Sold by Agents ... 31 0 2			
	565	188	£258 1 8

West Australia

MARCH, 1923

	Hrs.	Ord.	Value
<i>Ladies' Handbook</i> —			
A. P. Howse ...	14	1	£ 1 7 6
C. C. Stanley ...	8	25	36 2 6
Miss E. Heise ...	72	85	50 7 6
<i>Bible Readings</i> —			
L. Minchin ...	110	40	57 5 0
N. Westwood ...	149½	49	64 2 6
T. Bradley ...	83½	21	25 15 0
A. Markey ...	92½	33	38 10 0
J. R. Millen ...	47½	10	10 10 0
<i>Christ's Object Lessons</i> —			
Miss J. Cooper ...	56½	16	8 14 0
<i>Christ Our Saviour</i> —			
N. R. Westwood ...	38		10 9 0
A. R. House ...	1		5 6
L. Minchin ...	10		2 15 0
<i>Daniel and Revelation</i> —			
Miss Forbes ...	1		1 0 0
<i>Coming King</i> —			
Miss E. Forbes ...	11	7	2 12 6
<i>Great Controversy</i> —			
C. J. Veitch ...	118½	14	12 17 0
<i>Practical Guide</i> —			
C. J. Veitch ...	88½	2	3 0 0
A. Markey ...	56	19	27 12 6
J. R. Millen ...	15½	6	8 5 0
Helps Sold by Agents ... 10 17			
	963½	327	£371 7 6

Periodicals—

	Value
Sold by Agents	£6 3 3

Victoria-Tasmania

MARCH, 1923

	Hrs.	Ord.	Value
<i>Bible Readings</i> —			
T. A. Anderson ...	70½	30	£35 12 6
V. Beaford ...	41	22	25 12 6
G. M. Coates ...	58½	21	23 0 0
R. Collett ...	59	30	37 5 0
C. Findlay ...	58	12	14 5 0
M. Wilson ...	12		
<i>Christ's Object Lessons</i> —			
H. J. Thomsen ...	74	36	20 2 0
G. Wilson ...	67	37	20 14 6
<i>Ladies' Handbook</i> —			
W. G. Britain ...	64½	28	39 15 0
Mrs. Coulsell ...	17	7	18 7 6
A. E. Baird ...	23	12	15 17 6
R. A. Caldwell ...	115½	84	126 5 0
Helps Sold by Agents ... 25 16 6			
	563	319	£402 13 0

MARCH, 1923

	Hrs.	Copies	Subs.	Value
<i>World Outlook</i> —				
Mrs. H. Devine ...	57½	550		£27 12 0
Miss K. Bell ...	43½	163		8 3 0
Miss C. Cameron ...	24	61		3 1 0
Miss M. Cameron ...	24	66		3 6 0
Miss J. W. Jacobs ...	31½	119		5 19 0
	180½	959		£48 1 0

South Australia

MARCH, 1923

	Hrs.	Ord.	Value
<i>Bible Readings</i> —			
Mrs. M. Badcock ...	20½	16	£18 12 6
J. S. Bowman ...	18	7	9 10 0
<i>Ladies' Handbook</i> —			
Mrs. V. Nolan ...	22	22	36 0 0
Miss E. Sorrell ...	13½	9	14 17 6
<i>Christ's Object Lessons</i> —			
Miss M. Williamson ...	16	9	5 0 6
Helps Sold by Agents ... 1 11 3			
	89	63	£85 11 9

South New Zealand

MARCH 1923

	Hrs.	Ord.	Value
<i>Bible Readings</i> —			
L. Fraser ...	46	16	£22 0 0
Miss M. Hossock ...	65½	20	24 5 0
A. E. Woodley ...	136	57	67 5 0
<i>Patriarchs and Prophets</i> —			
J. B. Keith ...	29½	2	2 5 0
<i>Christ's Object Lessons</i> —			
J. B. Keith ...	30	14	8 3 6
Miss Stewart ...	19	5	2 18 6
<i>Ladies' Handbook</i> —			
J. Shin ...	18	35	53 2 6
<i>The House We Live In</i> —			
Miss McLennan ...	6	6	1 7 0
Mrs. A. Woodley ...	20	36	8 2 0
Helps Sold by Agents ... 12 17 6			
	370	191	£202 6 0

Book Totals for March, 1923

	Hrs.	Ord.	Value
South New South Wales	874½	474	£649 10 1
North New South Wales	838½	396	499 8 3
Victoria-Tasmania	563	319	402 13 0
North New Zealand	573½	320	358 5 6
South Australia	89	63	85 11 9
South New Zealand	370	191	202 6 0
Queensland	565	188	258 1 8
	3878½	1951	£2455 16 3

A Recent Colporteur Experience

WHILE canvassing recently I called at a home and was exhibiting my book to the lady of the house. We were standing on the front porch. Another lady, whom I had never seen before, a passer-by, stopped, came up to where we were, and said: "Young man, are you here to explain the Seventh-day Adventist faith, or are you only an agent?" How these words made me search my heart as to whether my love for souls is sufficiently intense or whether it is greater for money, — as that of a mere agent.

The question was followed by an invitation to visit her at her home that evening, and the statement made, "I have desired to know about the message Adventists teach. I have wanted to learn it for a long time and God has sent you here."

The following evening my associate and I called and studied the Bible with her and her husband for two or three hours and were urged to stay longer. Both were deeply impressed and were very attentive. They seemed so hungry for God's truths.—A COLPORTEUR.

“O GALILEAN, Thou hast conquered” —said by one of the most determined enemies of Christ, Julian the apostate emperor, while dying on the battlefield.”

HOME and HEALTH

The Other End of the Ship

POSITION has charms for many men
Who lack in character grips;
They love to walk with the upper ten,
At the other end of the ship!

But fancy deeds and fancy dress
And the latest tailor clip,
Add no real value to the clay,
At the other end of the ship!

And greed may gild its palace dome,
While pride would curl its lip;
But gold is gold though it be found
At the other end of the ship!

Dame fashion smiles and lordlings frown,
And finance plies its whip,
For caste is caste, and you must keep
The other end of the ship!

Give me, O Lord, a kindly heart,
Whatever else may slip,
Willing to greet the loving hand,
At either end of the ship! R. HARE.

Sins Against Childhood

Part 4

IF we reproach the too timid parent, the anxious, nagging mother, and the impatient, nervous father, what shall we say to the one who commits the sixth and meanest of sins against childhood,—exploiting it for his own gain?

Child exploitation is as varied and as widespread as the population of the world. It is practised by rich and poor, by the intelligent as well as the stupid.

"I do want you to see baby. She is so cunning when she tries to wake up rubbing her little fists in her eyes." And the young mother takes up the sleeping baby just to please her vanity.

"You wouldn't believe it, but my son has really a fine voice and presence for a boy of his age. You ought to hear him say the Brutus speech. I'll call him in and get him to say it for you. Allan, O Allan! Come in here and give your Brutus for us, that's the boy. Snap it out—don't be bashful. You can make noise enough when nobody wants you to!"

Poor Allen! The grand lines that rolled so sonorously in the privacy of his study-room suddenly choke and clog and cling to his throat. He struggles an instant and then flees.

"Bashful," says his father, discomfited. "Have to train him out of it." He is blissfully unconscious of the bad time he had given his son, of the storm raised in the boy's wabbling nerves. . . .

Exploiting childhood is equaled by only one other—the sin of lying to children. Why will people tell lies to children?

"If you do that, the bogie man will get you." The child will soon know that this is not true. But the harm has been done. He has learned to fear and to doubt.

"I'm so sorry that I can't come over really. But I have a splitting headache and I'm going to try and sleep it off. Do ask me another time. So sorry! Good-bye."

The listening child knew that his mother had no headache, but that she was trying to get out of doing something she didn't want to do. Right there he learned the place of the lie. . . .

"Cut out all those weeds in the lawn, and I'll give you a shilling."

The boy sets about digging the weeds, and then comes to claim the shilling. His father has forgotten all about it, and is cross at being interrupted. "What? You want a shilling for cutting weeds? I'm always paying out money for you, yet the first little thing you do about the place, you must be paid for it! What if I did promise you a shilling? You ought to do a little job like that cheerfully, without thinking of being paid for it. The idea!"

The boy does not quite understand what is wrong, but he feels all the injustice of it, all the meanness of it, to the full. He has lost faith in his father's word.

It is impossible to measure the disaster of lying to children. It teaches them not only to lie in their turn, but to distrust people.

A child reasons that if his own people cannot be trusted, nobody else can. He becomes the sort of person who trusts nobody and whom nobody trusts. He is not to blame. If those around him show him an unreal world, how is he to learn to tell the truth, to value it, or even to recognize it? How is he to know when the truth is in him?

The soul given over to untruth is lost, for it cannot find its way in a world turned to the stern loveliness of the truth. Truth is a goal of human beings, the ultimate end of their search. Toward it they struggle, suffering all things, enduring all things; for truth is the face of God.

Why do parents commit these seven cardinal sins against their children? Only because they do not understand these seven simple facts of child culture:—

Curiosity is the essence of the child's mind.

Each child is a unique personality. It is his nature to be "different."

Childhood is a stage of growth as distinct as old age. It must be respected if the child is to reach maturity unhampered by distorted notions and clouded vision.

A child must have leisure time for dreaming, playing, creating. His spiritual body grows with wise use of his leisure time.

Nagging a child hurts him quite as much as beating him.

Exploitation of a child is unspeakable. There must be no child labour.

"Thou shalt not bear false witness."

And, like all rules and laws and commandments, they are summed up in one:

"Suffer the little children—and forbid them not."—*Angelo Patri, in the Delineator.*

Things You Ought to Know!

1. THAT appetite is the world's greatest slave-master, and all but a few men are mastered by it. Which are you—a slave or a master?

2. Whatever in the form of personal habit binds a man and compels his obedience, is wrong, and Satan is somewhere behind it! Look and you will find him there!

3. Appetite that is contrary to God's will, always leads to sin, and sin leads to death. On which path is your table spread—the way to life or the way to death?

4. The law of self-control is the truest of sciences. It opens the door to success in the spiritual, physical, and intellectual world! Practise it and see!

5. The world is living on its nerves today, and in consequence man's nervous system is losing out. Nervous diseases are multiplying as the use of tobacco, cocaine, morphine, opium, tea, and alcohol increases. These are all efficiency destroyers, yet the world spends probably £1,000,000,000 in tobacco and strong drink every year.

6. God's bill of fare for all men and all time is found on the first page of Inspiration. Have you adopted it and given it God's place in your life, on the first page?

7. Unholy passion is very largely the result of unholy diet. Note the masterly position that both hold in the world today!

8. Pain is often nature's attention signal to some abuse that should be removed out of your life. Death still lingers in that which God has forbidden!

9. Compromise with evil is always unwise as it is unsafe. God's servant holds the right; and the responsibility to stand both clear and clean before God and before the world. Appetite formed the first cause of man's casting down. Do not be surprised that God puts it near the beginning in the struggle of his uplifting. R. HARE.

ARE you thirsty? I sometimes wish we had in all our churches a meeting for hungry and thirsty Christians. I would put a man at the door so as not to let anybody else in. Let him ask every one, "Are you hungry? Are you thirsty?" They would not know what he meant, most of them. Lots of people go to prayer meeting because it is customary. They go year after year, go for nothing and get nothing. It seems to me that if we could have a meeting in all our churches of two, three, four, or five Christians, all really in earnest in asking for the gift of the Holy Spirit, they would get it. But I tell you, you have got to stoop to get that. God is not going to give it to those who are careless and indifferent. But if you and I really want it,—want it above anything else,—then, I believe God will give it. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Are you hungry and thirsty after righteousness? I like that "shall be." "They shall be filled." My brother, are you filled? Put the question right to yourself.—*Dwight L. Moody.*

"ALL who ever enter Heaven's gates will enter as conquerors."

Our Sixth Appeal for Missions Campaign

Seventh Week of the Campaign

	£	per cent of goal
South N. S. Wales ...	2,042	100
North New Zealand ...	2,875	95
Victoria-Tasmania ...	2,571	85
South New Zealand ...	750	60
West Australia ...	516	57
South Australia ...	268	26
Queensland ...	233	14
Union Conference Total	£9,255	66

Success

AT a recent meeting of the Young Peoples' Missionary Volunteer Society at Rockhampton, Queensland, the initial letters of the word "Success" were written on the blackboard and the members suggested the following phrases which it was thought would make a good acrostic upon the things that spell success in the Appeal for Missions campaign.

- S**oul-saving spirit.
- U**nited action of Church.
- C**ourage.
- C**ourtesy.
- E**nergy that lasts.
- S**acrifice.
- S**ubmission to God's guidance.

P. C. TUCKER.

How to Answer a Few Objections

THE following points received from New Zealand, may prove helpful to many of our people as they visit from house to house:—

Objection.—I do not care for the teachings of Adventists. You people are on the wrong track.

Answer.—I do not wish to argue about our teachings, but if you will kindly give me a few minutes of your time, I will tell you what I believe, for I am fully aware that a great many of those who do not agree with us have gained all their knowledge from books written by those who oppose us, and therefore they have a very erroneous idea of our teachings. I am a sinner saved by grace, and for salvation I depend entirely upon the sacrifice made by our Lord Jesus on the cross of Calvary. I do not hope to get to heaven in any other way than by virtue of Christ's sacrifice, and in return for what He has done for me I endeavour to heed His injunction:—"If ye love Me, keep My commandments."

Objection.—I do not believe in missions. Leave the heathen alone.

Answer.—Great Britain and America are the leading nations today, because they are, and have been for a long time, the leading nations in evangelising the world. If we cut out our missions, God will not bless and honour us. Mission work is our legacy. We dare not drop it.

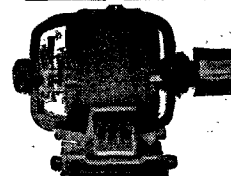
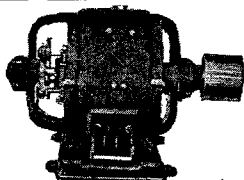
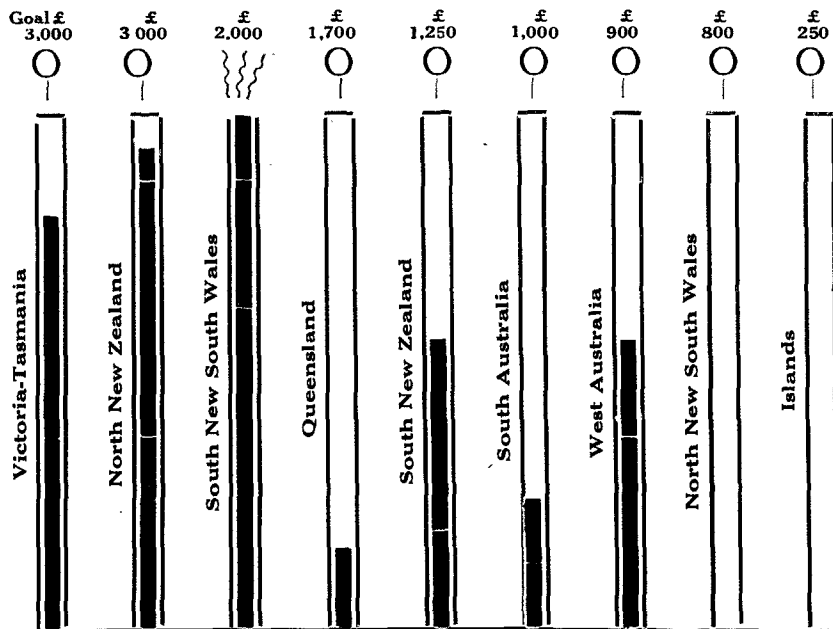
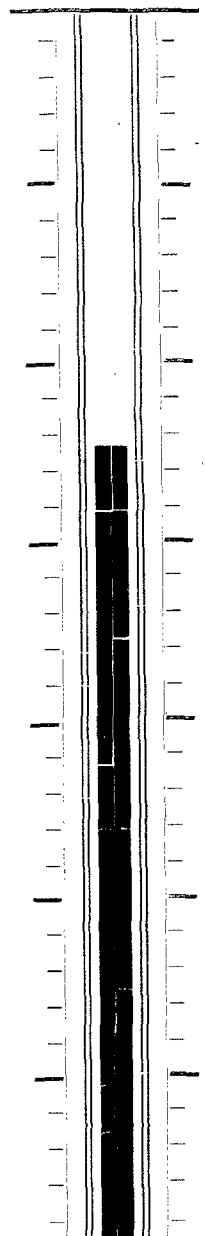
Objection.—You Adventists confuse and discourage the people.

Answer.—Not so. Where Adventists have carried on an effort, intense interest in religious things has been aroused. Bibles are studied more. People attend the churches more frequently and all around the effect has been for the good of the churches. And above all, the ministers wake up, do more visiting among their flock, and preach and work with greater enthusiasm. Every religious body ought to welcome Adventists to their parishes.

£14,000



Union Conference Goal, £14,000



Australasian Record.

THE OFFICIAL ORGAN OF THE
AUSTRALASIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

Single Subscriptions per year, post paid - - 5/

Editor: A. W. Anderson, "Mizpah"
Wahroonga, N. S. W.

Printed weekly for the Conference by the
AVONDALE PRESS, COORANBONG, NEW SOUTH WALES.

PASTOR Gillis, Sister Jones, and Sister Scragg collected in Dunedin £35 in one day.

THE students of Longburn School, New Zealand, are to be congratulated upon having passed their aim of £225. Their report shows a total of £231 13s. 4d.

SISTER Richards of Hamilton, New Zealand, succeeded in collecting between £60 and £70—a fine record for a sister who has a home and family to care for.

MANY of our people report that the Ingathering work this year has been made easier because of the good impressions left by the collectors last year.

A BLIND brother who is a member of the Wellington Church, New Zealand, has succeeded in filling up over a dozen collecting cards for a total of over £15, and is still continuing to work. May the Lord bless Brother Paris for his earnestness in the campaign.

THE Sabbath school report for the last quarter of 1922 appears on this page. We now have 392 Sabbath schools in the Union with a total membership as shown by the report of 12,976. Our island mission field contains over one-fourth of our total Sabbath school membership. There are three Sabbath school members to every church member in our mission field. This shows how well the Sabbath school idea has taken with our native races. The offerings to missions for the last quarter of the year amounted to £2,276. Of this amount £388 was given on the Thirteenth Sabbath to the Inca Union Mission in South America.

Obituaries

FAULKHEAD.—While waiting on the Malvern Railway Station for a train, Brother Nathaniel D. Faulkhead died suddenly on the evening of March 13. Brother Faulkhead was born near Avoca, Victoria, in the year 1860. His childhood, youth, and young manhood were spent in Maryborough (Victoria) from whence he

moved to Melbourne. Shortly after settling in that city, the third angel's message was brought to this country. Brother and Sister Faulkhead were amongst the first to embrace the truth. That was nearly thirty-seven years ago.

Soon after the publishing work began its operations in this field Brother Faulkhead connected with the office, devoting his attention to a business paper which was at that time being printed by the publishing house. Later he was invited to fill the position of accountant, which he held for many years. About eighteen years ago he laboured for a year or two in the New Zealand Conference as treasurer. Later on he was recalled to the publishing house at Warburton to occupy the position he had held for many years in the old Echo office at North Fitzroy.

Nearly ten years ago Brother Faulkhead left Warburton for Melbourne where he accepted a position as accountant for a business firm in Malvern. He connected with the Windsor Church, where he was appointed as one of the elders, which office he held until his death. He was very devoted to the work of the church and Sabbath school and was always at his post of duty. His faithfulness in church work, as well as his kindly and practical interest in all cases of distress or need will long be remembered by the members of the Windsor Church.

Prior to the interment a short service was conducted in the Windsor church by Pastors Cormack and Craddock. The service was an impressive one, special hymns being sung at the request of Sister Faulkhead. After the service at the Brighton cemetery, several old Masonic friends who attended the funeral conducted the burial service appointed by the order of Freemasons. In the early experiences of Brother Faulkhead he attained a very high position in that order, and although for many years he had not been actively associated with the Masonic Lodge, yet he was still held in very high respect by his old friends, some of whom manifested the utmost kindness to Sister Faulkhead at the time of her deep grief.

On Sabbath, March 24, a memorial service was conducted in the church by Pastor J. H. Woods who was acquainted with Brother Faulkhead from boyhood. They attended the same school and grew up to manhood in close association. Later they laboured together for several years in the publishing house. Brother Woods remarked during the service that in all their long acquaintanceship of over fifty years they never had one cross word.

During the service opportunity was given for brief expressions from old and intimate friends of the deceased. Brethren J. A. McAinsh, his fellow elder, W. H. B.

Miller, W. Beattie, W. H. J. Willson, and others, bore testimony to their high appreciation of our deceased brother. Special vocal music was provided, and the "Dead March in Saul" was played on the organ while the congregation remained standing.

The whole circumstances surrounding the sudden death of Brother Faulkhead are such that we are thereby furnished with additional evidence, if that were necessary, of the uncertainty of life and of the importance of making constant preparation for such sudden and unexpected eventualities. Here was a man who left his home in the morning in the full expectation of returning to his family as usual in the evening, and after attending to his daily business duties, suddenly, and apparently without any warning that his end had come, he expired without any opportunity of bidding his loved ones a last farewell. Fortunately those whom he has left to mourn his decease are able to derive much comfort from the thought that the last act of his life was to engage in prayer before leaving home for the work of the day. What a joy the truth furnishes through the promise of a resurrection and the eternal hope which comes to us through faith in Christ, that our loved ones who sleep in Jesus will soon come forth triumphant over death in response to the call of the Life-giver.

A. W. ANDERSON.

FLORENCE.—Brother George Florence passed peacefully away on April 9, 1923, at the age of sixty-three years. Born in Aberdeen, Scotland, he came to Australia in 1886, and for thirty years has been a resident of Shepparton. His firm Christian character won for him a host of friends as was shown by the large number who followed his remains. He died very suddenly, the result of an operation. We laid him to rest in the Shepparton cemetery April 10, to await the call of the Life-giver, when Jesus claims His own. He leaves to mourn a faithful widow, eight sons, and three daughters. Services were conducted at the home and the graveside by the writer.

J. H. WOODS.

DAVIES.—Mrs. Annie Davies, a member of the church at Bickley, W. A., accepted the message of the everlasting gospel about nineteen years ago under the labours of Pastor Finster and Brother R. Howie. She died at Bickley, at the age of fifty-seven years. In a word, consistency of Christian experience, was her lot through life and she died in full hope of a part in the kingdom of God. Sister Davies was laid to rest in the Anglican portion of the cemetery at Northam alongside of her husband. The service was conducted by the Anglican minister at the close of which the writer was privileged to read a few words of comfort to the bereaved.

H. E. PIPER.

Sabbath School Report For Quarter Ended December 31, 1922

Con. & Mission Fields	Membership	Perfect Attendance	Daily Study	Offerings Twelve Sabbaths	Offerings Thirteenth Sabbath	Total Offerings
North N.S.W.	1120	250	163	£177 19 5	£26 18 1	£204 17 6
South N.S.W.	1694	434	292	338 4 3	71 11 4	409 15 7
N. New Zealand	1363	356	496	275 5 9	56 7 8	331 13 5
S. New Zealand	285	82	54	93 12 5	20 0 4	113 12 9
Queensland	884	241	188	187 10 9	29 15 1½	217 5 10½
North Queensland	126	53	30	28 6 5	11 12 3	39 18 8
S. Australia	808	125	77	115 6 11	22 2 9½	137 9 8½
Victoria-Tasmania	2127	406	275	333 3 11½	89 4 6½	422 8 6
W. Australia	1116	370	154	171 17 8	25 12 6	197 10 2
Missions	3456	715	663	176 16 7½	25 8 2½	202 4 10
Totals	12976	3032	2302	1898 4 2	378 12 10	2276 17 0

"A LOT of us lay up money for a rainy day and then allow ourselves to be fooled by the first sprinkling cart that turns the corner."

Notice

A YOUNG lady (S.D.A.) aged nineteen seeks employment as a bookkeeper and stenographer. Apply C.B.A. c/o Post Office 'Townsville.