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The Day of Christ's Resurrection—No. 1

Review of Main Arguments of the Wednesday-Crucifixion and Sabbath-Resurrection Theory

MATTHEW 28:1 reads thus, "In the end of the Sabbath . . . came Mary Magdalene and the other Mary to see the sepulchre."

The Revised Version reads, "Now late on the Sabbath," etc., and so also does the American Revised Version.

From this it is concluded that the resurrection occurred late on Sabbath afternoon and not on the early morn of the first day of the week. We admit it is a very natural conclusion to come to, were there not other statements which will not harmonise with such a view.

The ground of argument from this passage lies wholly in the translation of the Greek word, *opse*, variously rendered, "in the end of," "late on," and "after." This is the only place in the New Testament where the word occurs, and hence it is impossible to arrive at its meaning in this passage by comparison with other scriptures. Two courses lie open to us by which to determine its correct definition in this passage: (1) The use of the word elsewhere in the best Greek literature of that age, and (2) careful study of the context here in its relation to this verse and to accounts in the other gospels of the same events. Let us follow these in the order given.

Weymouth (who we are told spent sixty years in

studying the Greek language), dares to translate *opse* as "after." Doubtless his study of the writings of the

best Greek authors convinced him that he was justified in doing so, for we find that Thucydides, Plutarch, Philostratus, Aelian, and Zenophon all use the word in this sense, "after," with the same grammatical construction. I submit the above information on the ground of statements made by Dr. Adam Clarke, Bloomfield, and Olshausen.

It will be seen at once that the rendering of this little word *opse* as "after" completely removes all basis of argument for the resurrection on Sabbath as far as this scripture is concerned. Weymouth's translation reads thus, "After the Sabbath, in the early dawn of the first day of the week," etc.

Following the second course, we note the following points in the context. Matt. 28: 1-15.

a. There *had been* (margin) a great earthquake.

b. An angel *had* de-

scended (Weymouth) and rolled away the stone.

c. The keepers became like dead men.

All of this was *before the women arrived*.

d. On their arrival the angel showed them the empty tomb and bade them "go *quickly* and tell His disciples."

e. "They departed quickly from the sepulchre with

Journeying

"We are journeying unto the place of which the Lord said, I will give it you." Numbers 10: 29.

WE are journeying to a country
Of which God Himself hath said,
"I will give it you:" then let us
Simply follow as we're led.

"We are journeying;" then let patience
Be displayed, where'er we roam:
Who expects upon a journey
All the comforts of a home?

"We are journeying:" we are strangers,
Passing through, not come to stay;
Let not foreign toys engross us
That we see upon our way.

"We are journeying;" then should riches
Be committed to our care,
May a special guard attend us,
Lest we fall into a snare!

"We are journeying;" O then, onward!
Not as though we had attained,
But in holiness advancing,
Till our blood-bought home be gained.

"We are journeying;" yes, and whither?
To a land that's very dear!
To a land of peace and plenty,
That we know is very near!

—Selected.

fear and *great joy*; and did *run* to bring His disciples word."

f. "As they went . . . Jesus met them."

g. "When they were going" some of the watch came into the city and showed unto the chief priests all the things that were done.

h. The soldiers were instructed to say, "His disciples came by night, and stole Him away while we slept."

These statements, together, make it impossible to place the resurrection on Sabbath afternoon and at the same time have harmony of the points of this narrative itself, to say nothing of harmony with the other gospels.

Points a, b, c. Did the earthquake, etc., occur in broad daylight on Sabbath afternoon? How is it Mary wondered next morning "who would roll away the stone"? (Mark.)

d. If the women set out "quickly" and "did run" to tell the disciples, how was it that the latter knew nothing of the resurrection on the following morning? (Mark, Luke, John.)

e. The women went with "great joy" yet we find them weeping the next morning and asking "where thou hast laid Him." (John.)

f. "As they went Jesus met them," and yet Mary was looking for Him in the grave the next morning. (Luke, John.)

g, h. It was "when they were going" some of the watch came into the city. Was that *late on Sabbath*, and if so how came it that they should be instructed to say, "His disciples came by night" and stole Him "while we slept"? It was only on that morning (Sabbath) that the guard had been set. Where was the opportunity for stealing by night "while we slept," if the resurrection occurred Sabbath afternoon?

In attempting to overcome some of these difficulties, the exponents of these views make a break in Matthew's account, placing verses 1-8 on Sabbath afternoon, and verses 9-15 on the Sunday morning following. This necessitates the view that there were "two visits" of Mary. On what authority this is done they do not say; but the Scripture record itself disproves such an idea and makes it impossible, as can be seen from the above quotations from Matt. 28:1-15, and the questions asked in relation thereto.

Thus we must decide (1) whether

we are to adhere to the translation of *opse* in its usual literal sense of "in the end of" and "late on," thus throwing away all harmony from the narrative of Matthew and the other gospel records; or (2) whether we shall accept a free translation of *opse* as "after" in accordance with its similar usage (though occasional only) by standard Greek authors, and thus secure complete harmony in the four accounts of the resurrection.

The question should not be hard for us to settle.

C. H. PRETYMAN.



Our Native Missionaries

OUR African people are real missionaries. Often we learn that some convert has gone out on his own responsibility and opened a mission school or begun to preach in the villages, and has raised up believers. These he tries to bring with him to the next camp-meeting, and with great joy he presents them as a trophy of his love to God. I think some of these people already appreciate something of what it means to enter into the joy of their Lord. Their highest pleasure comes from winning someone from darkness to light.

And how they give for missions! At the South Rhodesia camp-meetings the native believers gave £96 in cash, 25 head of cattle, 3 head of sheep, 9 head of goats, 37 chickens, and 78 bags of grain. The total value of these offerings is about £200. When it is considered that the natives do not earn more than threepence a day in some parts of the country, it will be seen that this is a magnificent offering. Where in the homeland has it ever been equalled when we take into consideration the earning power of the givers?

The secret of their intense interest in mission work is the fact that they are daily face to face with heathenism in its worst forms, and they know its degrading influence. They have been brought up in it, but have experienced a most marvellous deliverance through the gospel. Their lives are completely transformed and they desire to see others likewise delivered from the awful darkness that covers this land.

I wish that our people in the homeland could spend a few days among our missions, viewing the condition of the people for whom our missionaries labour and the marvellous transformation that takes place in the lives of those who accept the message. I wish they might see the meagre facilities with which some of our missionaries labour. I wish they might see the converts give their offerings, hear them sing the gospel hymns, hear them preaching in the villages, see them conducting out-schools for the

children and youth, and listen to their testimonies of what the gospel has meant to them.

W. H. BRANSON.

Men of Influence Favourably Impressed with the Advent Movement

THE following experience while Ingathering is related by Brother E. L. Longway of Changsha, China:—

"Sometimes as we work at our tasks in these out-of-the-way places, it seems to us that our numbers are very few, and that no one knows about us and our work; and we wonder how the message can be carried to all the world in this generation. Our experience in the Ingathering work in Changsha has given us renewed faith in the belief that the message is going and will go to all the world, and that speedily.

"While calling on the foreigners in behalf of the Changsha school-building fund, we met a man in the customs. After a short chat with him, he expressed his willingness to help us, and then spoke of being acquainted with our work in Wenchow. He asked about our workers in Wenchow and spoke of one of them as being the best person he had ever met in China. So the kind-heartedness and faithfulness of one of our brethren in Wenchow had opened the way for us to get an offering in Changsha, and had given this gentleman a good impression of Adventists and their work.

"The same day we called on another of the custom inspectors, and as soon as he knew that we belonged to the Adventist Mission he became very cordial. He told us that a relative of his wife is a member of our church in Harbin, and that his wife is much interested in our truth. He also spoke in high praise of the work that our brethren are doing for the Russian people in Manchuria.

"In the afternoon we called on the postal commissioner. We had no more than told him who we were, than he told of being acquainted with our people in Kwangsi, and of how he had helped them in the securing of land for the dispensary, and also in the raising of funds for the dispensary building. Brother Shaw and I decided that it is a good thing to be connected with a work that is living and going, and thanked the Lord that we have so many faithful brethren who are doing their part in this work; and we determined anew that we will always be found witnessing for the truth.

"Today Brother Shaw and I separated, he working with Brother Davis among the Chinese officials, and Brother Dixon and I continuing our work among the foreign community. In the afternoon we called on a German firm. The manager told us he had always refused all calls for money to help in mission work; but that he knew some of our people, and knew what we are doing, so he felt free to make a contribution to us.

"Our next call was to an Englishman representing one of the larger firms here. This man knew that we had called to ask for a contribution. He received us most cordially, and as soon as he was assured that we were representatives of the Adventist Mission, he started in to tell us of how grateful he had always been to our people

since an experience of his in Australia. He told of being very sick with neuralgia and being unable to get help from the doctors. Then he went to our place in Wahroonga for treatments, and was completely cured in a few days. He told us how much he appreciated the kindness he received from the nurses. He said: 'Religion was not forced on us; there was a religious service there every evening, and we were free to attend or not as we chose. But the kindness that I was shown, and the good that was done for me, I have never forgotten. I am glad to be able to help what I can in your work.' So Brother Dixon and I returned home with thanksgiving in our hearts that God had led us to

his place, and also that the faithful work of our brethren in Australia had made possible such a good experience.

"As I have been thinking over the experiences of the past few days my heart is full of courage. The work is to be finished in this generation, and I want to have my part in the doing of it. Let us all be faithful in witnessing for the truth wherever we are. There is a scripture that says, 'I have planted, Apollos watered; but God gave the increase.' As we have met these many people here who know of our work and are favourably inclined toward us, we are led to look for the fulfilling of this scripture, and to believe that God's work in the earth is soon to be finished."

Who Stole the Yams?

PHILIP'S yams had been stolen! He had taken some pride in the fact that the yams were his, and would supply his needs for at least a few school days.

He was filled with rage to think that some student had robbed him of his lawful food. He hastened to the missionary's wife and laid the case before her. She did all in her power to locate the culprit, but all in vain.

The next day one of the students came in with a solemn face and said that Philip was calling down a curse upon the thief. "In what way?" was the query. "Oh, he has placed a piece of cut yam in the church near the rostrum, and has asked God to let His curse rest upon the thief so that he will die." The missionary smiled, but could see that the matter was regarded with much superstition.

Sometime soon after a group of boys came in great excitement and laughter and said that the cow had eaten Philip's yams. The cow in question was an expensive animal and greatly prized. But Philip did not laugh. He came in and cried and begged forgiveness in great fear for, he said, "Oh, Missis, your cow will die! your cow will die! and I will have killed it. I cursed it in the church and it will die!" Needless to say the cow did not die, although Philip watched it tremblingly each day.

One day the cow got twisted up with the tethering gear and fell and hurt itself rather seriously. Philip was pale with apprehension, but as the cow improved he said, "Oh, Missis, God took care of your cow."
LILY THORPE.

Love's Victory

IT takes great love within the loyal heart
To live beyond the others and apart—
A love that is not shallow, is not small;
Is not for one or two, but is for all.

Love that can wound love for its highest need;
Love that can leave love, though a heart may plead;
Love that can choose the right and leave the wrong,
And breathe in hope and joy the victor's song.

A love that will not waver—that will find
Just what it means to suffer and be kind.
It takes great love to conquer self and pride,
And swim against the swift and evil tide—

A love that wends its course to that grand height
Where dwells our God enthroned in wondrous light,
Like that great love our Lord did sweetly express,
So strong in faith and patient tenderness.

Yea, like the glowing sun this love must live,
Moved by one burning, deathless force—to give.
Love, faith, and courage—courage, faith, and love:
Of such are God's victors, crowned from above.

—Selected.

Our Mission Field

Wonderful Faithfulness

SINCE Brother and Sister Wicks have gone on furlough we have been very much isolated here. It is the longest time we have had to wait for mail since we have been here, and neither has there been any opportunity for sending mail.

Our quarterly trip to Pejuku (Gatukai) was a very pleasant one, and everywhere the people seemed to be happy in the Lord. After our meetings at Pejuku, we visited the various stations around the island of Gatukai, and found the people all of good courage. We were unable to go ashore at Bichi, our most recently established mission, on account of the heavy sea swell, but held meetings at Kavolavata, Sobiro, and Bili.

What impressed me as much as anything on this trip was the wonderful faithfulness of these people in tithe-paying. It is the custom of all the teachers as soon as they receive their wages to count out their tithe and hand it straight back, but one instance I will mention as it happened in connection with an old man named Bure, who was bitten by the alligator and whose photo has previously appeared in the RECORD and *Appeal for Missions* magazine.

Arriving at Kavolavata we were carried ashore from the lau ch, and after greeting the folk we came last to Bure. His face was lighted up with a big smile, and as he stretched out one hand in greeting, with the other he handed me a pound which he cheerfully informed me was tithe. A few days after our return to Batuna, Bure turned up again. He had been along to a trader and sold a few more coconuts, and on his way home called in to pay six shillings tithe.

Prior to my going to Avondale to school, I was engaged in "sitting at the receipt of customs" and heard many complaints and much grizzling as people came in to pay their rates and taxes. But what a contrast now as I see these dark-skinned people coming along with their tithes for the work of the Lord! It brings much joy to us to see the faithfulness that is manifested here, and it is an incentive to us to be true and honest in this particular part of the work. The Lord is not slack

concerning His promises, and I am thoroughly convinced that He gives us many blessings because of the faithfulness of these people in paying their tithes and offerings.

Vacation Days at Batuna

Our school vacation is drawing to a close. The Ranonga, Dovele, and Ugehe boys who were the first to go have all returned, and seem to have benefited by their short holiday. The Marovo, Duki, and Gatukai boys are away now, and will be back about steamer time. We plan to commence school after the arrival of the new workers (whom we are expecting on the next boat) and the return of the boys. This we expect will be about March 1. Brother Archer is hoping to be here to meet the steamer, so we expect him to be here for the opening of school, and word has come that Pana will be along also.

We are still very busy. A recent gale demolished our little hut used as a hospital, and so we have had to erect another. The girls' house is in course of erection, but takes a long time, as we have to go so far for material now. All the available leaf for building in the Marovo is finished, and we shall have to go to Gatukai. This entails a lot of work as all the leaf has to be cut on shore and taken to a place where it can be loaded on the *Melanesia*. But with it all, we praise God for the wonderful cheerfulness and willingness of the boys to do what is required, and feel assured that our "labour is not in vain in the Lord."

We are anxiously awaiting the next mail, for we have had no word from either Brother Tutty or Brother Anderson since they opened their new stations on Bougainville and Malaita.

At the beginning of the vacation we had an epidemic of fever and influenza, but there is very little sickness here just now. We praise the Lord for His tender care in this respect.

We praise God that He permits us to do His work, and trust that you will all continue to ask Him to help us to do it in His own appointed way.

A. R. BARRETT.



Monthly Summary of Australasian Canvassing Work

South New South Wales

JANUARY, 1925

	Hrs.	Ord.	Value
<i>Ladies' Handbook—</i>			
Mrs. R. Bucknell	25½	22	£32 15 0
W. S. Renn	95½	42	61 0 0
Mrs. Hammond	22	24	33 7 6
R. Fayers	70½	38	56 15 0
Miss S. M. Groat	42½	12	16 15 0
<i>Our Day—</i>			
J. R. Kent	86½	108	125 18 6
V. G. Bedford	192	40	44 7 0
D. Sibley	11½	106	114 0 6
<i>Home Nursing—</i>			
R. H. White	113½	72	86 7 0
Miss V. Colc	9	10	12 6 0
Mrs. Thorpe	30½	7	8 6 0
Mrs. J. Brooker	18	6	7 0 0
A. G. Carton	43½	7	8 11 6
H. Brooker	55½	29	36 18 6
<i>Bible Readings—</i>			
H. G. Moulds	111½	99	126 10 0
R. Pearce	61	16	19 17 6
Mrs. A. M. Carton	5½	2	2 5 0
<i>Ministry of Healing—</i>			
Miss L. Glazier	37½	13	7 12 6
<i>Value of Helps</i>			
			31 2 9
	1193½	652	£381 14 3

North New South Wales

JANUARY, 1925

	Hrs.	Ord.	Value
<i>Home Nursing—</i>			
J. S. Trim	48½	62	£90 7 0
C. J. Howell	32½	37	48 6 6
Mrs. D. Pontey	22	14	16 2 0
State Agent	6	17	22 1 0
<i>Ministry of Healing—</i>			
Miss B. Gay	9	12	7 10 0
<i>Our Day—</i>			
E. A. Butler	67½	6	7 2 6
A. M. Gray	43	18	21 0 6
H. E. James	85	33	38 0 0
A. E. Liston	7½	2	2 13 6
C. A. Middleton	61	15	14 17 6
F. McFarlane	65½	19	21 1 6
G. Salisbury	99½	43	42 12 6
<i>Coming King—</i>			
H. Kerr	109	73	69 10 6
J. T. Young	82½	73	70 11 0
<i>Helps Sold by Agents</i>			
			30 11 6
	738½	429	£492 7 6

South Australia

JANUARY, 1925

	Hrs.	Ord.	Value
<i>Ladies' Handbook—</i>			
Mrs. M. Badcock	66½	71	£102 17 6
J. S. Sweet	91	85	129 7 6
<i>Home Nursing—</i>			
Miss M. Luke	22	9	10 8 6
<i>Our Day—</i>			
J. Sibley	108	33	32 17 0
N. H. Speck	107	*1	39 13 6
<i>Bible Readings—</i>			
A. C. Ball	20½	16	21 5 0
J. Sibley	33½	15	17 15 0
J. S. Sweet		1	1 0 0
<i>Helps Sold by Agents</i>			
			7 6 6
	448½	271	£362 15 6

Victoria-Tasmania

JANUARY, 1925

	Hrs.	Ord.	Value
<i>Bible Readings—</i>			
J. R. Brown	63	6	£7 10 0
O. Lloyd	20	12	13 0 0
<i>Ladies' Handbook—</i>			
J. W. Roberts	43	31	39 14 6
M. Wilson	11	5	7 2 6
<i>Home Nursing—</i>			
W. G. Brittain	16	11	13 13 6
Miss A. Vorbach	55½	54	62 17 6
T. J. Clarke	14	11	13 19 0
<i>Our Day—</i>			
R. Bullas	74½	14	14 4 0
A. Gomersall	104½	18	17 14 0
O. Lloyd		1	18 5 0
H. O'Hara	50	14	15 11 6
A. N. Stabellos	50½	20	19 19 0
J. T. Smith	27	17	17 8 0
<i>Coming King—</i>			
Miss M. Anderson	60	15	13 11 6
Miss E. Brown	48	18	15 12 0
Miss M. Buxton	52	20	17 13 6
Miss D. Cowan	101	36	30 2 0
A. J. Hastie	125½	23	19 3 6
Miss A. Lowe	79	33	29 11 6
Miss L. Maude	65½	16	13 18 0
Miss M. Mills	107	33	27 8 0
Miss E. Moran	66	31	26 7 0
Miss A. Roeker	62	13	10 5 0
Miss E. T. Smith	17½	15	13 1 6
<i>Ministry of Healing—</i>			
Miss M. Mills		1	12 6
<i>Seer of Palmes—</i>			
M. Wilson		2	1 5 0
<i>Christ's Object Lessons—</i>			
Miss M. Mills		3	2 5 0
<i>Helps Sold by Colporteurs</i>			
			26 18 0
	1310	472	£491 6 0
<i>World Outlook—</i>			
Mrs. H. Devine	13½	100	£5 0 0

Queensland

JANUARY 1925

	Hrs.	Ord.	Value
<i>Home Nursing—</i>			
D. Miller	69½	35	£42 17 6
Miss E. Scarfe	25	9	10 13 0
J. J. Crammond		2	2 12 0
Mrs. Rodgers	38½	32	40 8 6
Mrs. C. Hodgkinson	34	41	52 4 0
Miss C. Hodgkinson	24	18	21 10 0
<i>Ladies' Handbook</i>			
Mrs. G. McDonald	50	64	98 0 0
<i>Ministry of Healing—</i>			
F. McFarlane	36	33	51 17 6
N. H. White	31½	20	12 10 0
R. Groom	44	9	15 7 6
<i>Coming King—</i>			
C. V. Robinson	77½	60	52 6 0
M. W. Mann	73	18	16 3 6
M. S. Ball	69	29	23 18 6
<i>Bible Readings—</i>			
H. Helyar	11	6	8 7 6
<i>Helps Sold by Colporteurs</i>			
			18 1 0
	582½	426	£466 10 6

West Australia

JANUARY 1925

	Hrs.	Ord.	Value
<i>Bible Readings—</i>			
A. V. Stenhouse	70	24	33 7 6
<i>Our Day—</i>			
Miss E. Deering	83	25	27 18 0
B. Slater	44	4	4 4 6
<i>Coming King—</i>			
R. O'Brien	149	15	11 18 6
<i>Home Nursing—</i>			
Miss A. Clarke	23	21	26 12 0
A. P. House	13	1	1 6 0
Miss E. Joynes	12	9	10 5 0
<i>Helps Sold by Agents</i>			
			16 4 6
	339	99	£131 16 0

North New Zealand

JANUARY, 1925

	Hrs.	Ord.	Value
<i>Bible Readings—</i>			
J. E. Laybourne	122½	79	£99 10 0
Mrs. Conrad	7	2	2 5 0
Miss D. Brown	38	18	23 12 6
H. Kruse	107½	33	40 15 0
<i>Ladies' Handbook—</i>			
A. Jackson	118½	110	206 5 0
B. Waldrom	32½	38	56 15 0
<i>Our Day—</i>			
Miss I. E. Ward	46	20	19 15 0
Miss M. Kelsall	54½	15	17 10 0
<i>Home Nursing—</i>			
Miss Stockwell	41	20	24 8 6
<i>Christ's Object Lessons—</i>			
F. A. Judge	42	15	8 16 0
G. M. Graut	50	9	5 15 5
<i>Helps Sold by Agents</i>			
			19 3 0
	659½	359	£523 10 6

South New Zealand

JANUARY, 1925

	Hrs.	Ord.	Value
<i>Bible Readings—</i>			
D. F. Black	77	51	£66 15 0
I. A. Fraser	57	29	38 7 6
<i>Our Day—</i>			
R. Black	38	19	19 14 0
J. Carroll		6	7 1 0
J. Newman	36	18	19 14 0
<i>Patriarchs and Prophets—</i>			
C. Hardymont	68	19	23 17 6
P. Hardymont	76	24	30 10 0
<i>Ladies' Handbook—</i>			
G. Bailey	23	12	19 0 0
R. Barber	91	63	86 12 6
Miss Hossack	4	3	4 17 6
<i>House We Live In—</i>			
Miss McLennan	7½	5	1 3 6
	477½	249	£317 12 6

Book Totals for January, 1925

	Hrs.	Ord.	Value
South New Zealand	477½	249	£317 12 6
North New Zealand	1133½	652	£381 14 3
North New Zealand	659½	359	£523 10 6
South Australia	448½	271	£362 15 6
North New South Wales	738½	429	£492 7 6
West Australia	339	99	£131 16 0
Queensland	582½	426	£466 10 6
Victoria-Tasmania	1310	472	£491 6 0
	5689½	2957	£3616 12 9

Delivery Experiences

In the Riverina District

SINCE the camp-meeting it has been the privilege of Brother Fayers and myself to canvass this portion of the Lord's vineyard, and we are indeed thankful to God for His guiding hand over us and for the many blessings we have received.

Our January delivery, although not a very heavy one, took in a very scattered portion of the district of Corowa, so we planned to do the delivery by car from Albury. A few days prior to our delivery, Albury and practically all the Riverina district received a torrential downpour, and eight inches was registered in a short space of time in all towns. As the country around Corowa is of a very flat nature we hoped and prayed that all would go well with us in our delivery.

Monday morning broke fine and clear. As we remembered two deaths in this town due to motor accidents, we had a short season of prayer in Pastor G. G.

Stewart's home before we left, asking God to take us into His care during the trip. We left Albury at 6.45 a.m. with Brother E. Feidler at the wheel, and accompanied by Pastor Stewart (who wished to view the district from a missionary standpoint) as a passenger. We experienced some thrills in negotiating one bridge which had just sufficient planking for our car to pass over. Then a few miles farther on we came to a bridge which "wasn't," as it had been washed away by floods, so we had to take the car down the steep bank into a small stream and use a fair share of elbow grease and persuasion to get it up the bank on the opposite side. We lost about half an hour at this point, but after sundry jerks and bumps due to the bad state of the roads, we pulled up at the Wahgunyah railway station, where we found the Signs Company had landed two cases of books for us. We felt grateful for their help in assisting us on this occasion.

Beyond two blow-outs the car gave no trouble, but leaving Corowa at 4 p.m. we were informed we could not get through to all our intended calls, owing to a large volume of water lying on the roads. We had Brother Fayers' bicycle with us to save our car mileage, and found it a wise precaution and a time-saver also.

We found all other bridges sound, but the roads in some places were covered with water. On one occasion our car stopped in the middle of about sixty yards of water and I had visions of a ducking; but our driver found that although the water had got into the engine, he could get through on the batteries.

We were able to replenish our larder with a few pounds of tomatoes and a "pinch of salt" that I obtained from a lady client, and we had tea on the roadside about seven o'clock with still some books to deliver. We completed the delivery about 9 p.m. and then had to return to Albury with bad bridges ahead of us; but we arrived safely home at 10.30 p.m., feeling thankful for a good delivery and also for God's loving care over us.

It would certainly have taken us each a week to deliver on our "iron horses" in the mud and water, as our mileage ran to 151 miles for the trip.

A Canvasser's Motto

"To live as gentle as I can;
To be, no matter where, a man;
To take what comes of good or ill;
To cling to faith and honour still;
To do my best and let that stand
The record of my brain and hand;
And then should failure come to me,
Still work and hope for victory."

W. S. RENN.

"No day is commonplace if we had only eyes to see its splendour. There is no duty that comes to our hand but brings to us the possibility of kingly service. . . . There is nothing possible to a human soul greater than simple faithfulness."

It is a great thing to feel, in our human sorrows, that it is not fate that is trying us, but our dear Father who is dealing with us, working out for us His good ends. It is the sublimest power man ever puts forth, to be able to say, "Not my will but Thine, be done." When we can say it in the spirit in which Christ said it, we are the conquerors of the world.—*Lathrop*

History of Our Publishing Work in Australia—No. 6

IN the American *Signs* dated November 12, 1885, Pastor Haskell wrote:—

"Since coming to Australia it has been our object to win hearts and secure the confidence of the people. It is for this purpose that we preach and do missionary work. A few Bible readings have been held and publications have been distributed. Some have come miles to visit us. They receive some of our periodicals, which are sure to kindle a fire in the vicinity where these people live.

"We have now reached a time when it seems necessary to publish a paper here to meet certain positions taken. Our courage in God is good. We need, and I trust we have, the sympathy and prayers of our friends in America."

Encouraging

"Sabbath, July 4, 1885, was an encouraging day to the Australian mission. We met at 10 a.m. for Sabbath school. The lessons were recited as usual, some time being spent in discussing certain points that were suggested by the Scriptures referred to in the lesson.

"We had a very interesting Bible reading two nights before at the house of a man who received, months ago, one copy of the *Signs* from one of our brethren in San Francisco. He read but one article, and that was on the punishment of the wicked. This did not meet his mind, and therefore he cast the paper aside. But it left its impression. The brother who sent it from America, of course, never heard from the letter that he sent with the paper; but having the gentleman's address, Brother Israel called on him, and in course of time Bible readings were held at his house. He became interested and the truth affected him as it did Andrew when he spent a day with the Saviour. The Wednesday night previous there was a discourse given on the third angel's message, and the Sabbath was spoken of in a forcible manner. As Andrew became interested for his brother Simon Peter, and reached out and brought him to the Saviour, so this individual brought his brother. And as Philip was affected, so was this man's brother affected—he went and brought his cousin. We had entertained the hope that they, or at least the one who had received the *Signs* might ere long take a stand on the truth of the Sabbath.

"After we had gone through our lessons in the Sabbath school, the brother who had received the paper from America came in, and told us that himself, brother, and cousin had met the night before, and with the aid of a tract that was handed to them on the night of the meeting they had investigated the Sabbath question to see what they would do about keeping it. The conclusion they came to was, that it was Bible doctrine, and if they continued to walk in the light, and have the favour of God they must keep it; consequently they decided to do so. He further stated that their wives were that forenoon investigating the subject, and would probably decide what they would do; and that

if they decided to take the stand with them, they would be at the meeting in the afternoon.

"The result was that at the hour of three his brother came with the two women, and altogether we had a season of rejoicing with God. Thus the heads of two families and an unmarried cousin have decided to keep the Sabbath of the Lord. These are the first fruits of the Australian mission. . . .

"The sending of papers to this country by the missionary workers has been a great help to the work here. We say to our friends in America, Do not be discouraged in sending papers to this country, or any other place, even if you do not hear the favourable reports. It is God's means of getting truth before thousands. And there are many that will never hear the truth in any other way. Living preachers will never find their way to all that will be represented in the kingdom of God. We may therefore 'work on, and work ever.'"

We see here the result of untiring missionary efforts, and that it was through the missionary correspondence effort that attention was directed to the first souls who were won for the message in this field. Let us all adopt the motto given by Pastor Haskell, "Work on, and work ever."

A. G. MILLER.

The Whisperer

WHY is whispering classed with such serious sins as those mentioned in Rom. 1:29? Because "such secretly excite suspicions against others, and propagate an evil report with an affected desire to speak of it only under the breath."—*Eadie's Biblical Encyclopaedia.*

"The words of a talebearer [whisperer, margin] are as wounds." Prov. 18:8.

"A froward [perverse] man soweth strife: and a whisperer separateth chief friends." Prov. 16:28.

"An ungodly man diggeth up evil: and in his lips there is as a burning fire." Prov. 16:27.

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Prov. 17:9.

"He that hath knowledge spareth his words: and a man of understanding is of an excellent [cool, margin] spirit." Prov. 17:27.

"Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body." James 3:5, 6.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Verse 10.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is confusion and every evil work." Verses 14, 16.

W. G. Jordan in his beautiful little book, "The Kingship of Self-Control," has this to say on the subject:—

The Crimes of the Tongue

"The second most deadly instrument of destruction is the dynamite gun,—the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and oftentimes ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives through all the years; even the eye of Omniscience might grow tired of tracing it to its finality.

"The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, of gossip, lying, and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain, and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of Justice the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will start back in amazement as you see the scale you thought the heavier shoot high in air.

"At the hands of thief or murderer few of us suffer, even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so true, so fair, so pure as to be beyond the reach of malice, or immune from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half-lies, by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that kill the heart and life of a mighty oak. So cowardly is the method, so stealthy the shooting of the poisoned thorns, so insignificant the separate acts in their seeming, that one is not on guard against them. It is easier to dodge an elephant than a microbe.

"Every individual who breathes a word of scandal is an active stock-holder in a society for the spread of moral contagion. They become like certain carrion flies, that pass lightly over acres of rose-gardens, to feast on a piece of putrid meat. They have developed a keen scent for the foul matter upon which they feed.

"There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are old-time friends separated and walking their lonely ways with a hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark,—these are but a few of the sorrows that come from the crimes of the tongue.

"To sustain ourselves in our own hasty judgments we sometimes say, as we listen, and accept without investigation, the words, 'Well, where there is so much smoke, there must be some fire.' Yes, but the fire may be only the fire of malice, the incendiary firing of the reputation of another by the lighted torch of envy, thrown into the innocent facts of a life of superiority."

WE talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives, and how wonderfully they come out."—*Frances Ridley Havergal.*

SOUTH NEW SOUTH WALES

PRESIDENT: A. H. PIPER
SECRETARY: W. H. HOPKIN

Jottings from Albury

THE following short notes may be of interest to some who have left this corner of the vineyard to labour further afield in the Master's service.

Since the beginning of the year the task of making church pews has been completed. A bookcase also has been added by voluntary labour, and a young people's library started.

Coloured matting now lends a soft tone to the interior. It also breaks the foot-fall in the aisles, thereby tending to greater reverence.

Our new organ, recently chosen in Melbourne by Pastor Anderson, has arrived, and is much appreciated by the congregation.

Lines of missionary effort are progressing nicely. One boy of about twelve years has sold up to fifty copies of the *Signs* in a week. He recently reported twenty-one sold in one-and-a-half hours.

Another of our promising young men expects to leave shortly to enter the A. M. College. He will be the third who has left Albury to engage more directly in the service of the Lord.

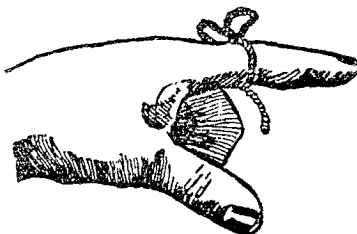
The church was filled to overflowing last Sunday evening, the special attraction being two sacred solos rendered by a daughter of one of our members—a student from the Melbourne Conservatorium.

Wedding bells rang early on the morning of February 9, when the first Adventist wedding in Albury was celebrated, a short account of which has appeared previously.

We are at present looking forward to a pleasant and instructive evening on March 5, when Pastor W. G. Turner has promised us a lantern lecture on "Our World Work." G. G. STEWART.

In sending the report of the North New Zealand Conference session, the names of those receiving a missionary license were inadvertently omitted. In order to have the complete record we give these names as follows: P. G. Foster, E. Mountain, J. Stirling, T. Bradley, L. Graham, Miss Knowles, Miss Lewis, Mrs. C. A. Paap.

The name of Brother J. E. Laybourn should have been included with those receiving a colporteur's license.



OBITUARY

HANCOX. Miss Nellie Hancox died at the Coast Hospital, Sydney, February 12, 1925, aged forty-six. Though a sufferer from an injury received when a child of seven, she always maintained a bright Christian disposition. Only a few days before her death she said she believed that God had a purpose in allowing the affliction, for it kept her near to Him. Sister Hancox was a great missionary volunteer, the number of letters she wrote during the Great War was wonderful. Many were the expressions of appreciation, and she never failed to point her inquirers to the Lord, always sending them tracts or the *Signs*. Great has been her example. We laid her to rest in the Field of Mars cemetery. The hymn, "Sweet Be Thy Rest," was sung at the graveside, and words of hope and comfort were spoken to the relatives and many friends.

A. SHANNON.

For Sale

AT Avondale, Cooranbong, cottage containing seven large rooms, beautifully situated, large pantry and bath room, with porcelain enamel bath, large laundry, tubs, copper, etc. Wide verandah almost all around, lamp almost as good as electric light, furniture, lino, etc. Nearly seven acres of land, about ninety fruit trees, grapes, assorted vegetable garden, wired-in fowl run, flower garden, garden tools, etc. Cow, pony, foal, sulky, cart, harness, saddle and bridle, three incubators capable of holding about six hundred eggs. Motor shed with concrete floor. Fifteen minutes from Australasian Missionary College. A bargain. Must sell. Also five-acre block, Alton Road. Good building block. Apply A. E. ALEY, Alton Road, Cooranbong.

COMFORTABLE house, five rooms, verandahs, 6¼ acres, 250 citrus, 200 summer fruits, all coming into bearing and good condition, permanent creek, 8,000 gallon cistern, good shed. Close church, school, college. £650. H. J. DAVIS, Cooranbong.

In what is believed to be the highest mission station in the world, a new church was organised a few months ago. It is in the heights of Bolivia, South America, 13,500 feet above sea level, in a Roman Catholic stronghold. Here more than two hundred Indians are gradually coming to Christ. Thirty have already been baptised, and a church building has been erected.

KEEP MARCH 29 OPEN FOR

Appeal for Missions

BLESSINGS TO SHARE

Our Aim: EVERY MEMBER A WORKER

SEARCH DILIGENTLY FOR
PERISHING SOULS

He Loved Me

THIS is what touches my heart. It has always been easy for me to believe that God loved the world, and that Jesus loved His church, but I could never see any reason why He should love me. I have found, however, that there is no reason, so far as I am concerned. The explanation is simple enough when I look to Him and not to myself. He is love. Love is the very essence of His being. Love is His life. Love is the atmosphere in which He lives. He loves because He lives. His love does not seek out the worthy, but the unworthy. Therefore He loves me.

Jesus deals with us as individuals. His heart is large enough, His love is great enough, His knowledge is comprehensive enough, for the personal touch with each one. He knows me by name, just as He calls all the infinite number of stars by their names. He knows my experiences. He sympathises with me in my trials and my temptations. He loves me as if I were the only object of His love. He cares for me as if He had no other to care for. I can tell Him of my troubles, and He listens as if I were the only one who came to Him for help. He meets my every need as if I were the only one who felt any need. He is mine as if I had exclusive rights in Him.

And this intimate, personal relationship does not interfere in any way with my perfect freedom of choice and action. Each morning I choose to accept His love. Each morning I choose to live and work for Him. Each morning I say to Him, "Thy love has found me and drawn me, and I am Thine." I am at liberty to leave Him at any moment, but I am held by bonds that do not chafe—the silken cords of love. I do not wish to go where He cannot go with me. I do not wish to do anything in which I cannot co-operate with Him. He rules me with a rod of love, and life's joy and sweetness are found in the closest association with Him.

Do you know that He loves YOU? You are missing the best thing in life if your heart is not the shrine of His love. Remember, He loves you as He loves me.

*"Wonderful things in the Bible I see;
This is the dearest—that Jesus loves me."*

—Victory Leaflet. No. 1.

Missionary Volunteer Reading Courses 1925

SENIOR COURSE:

- "Footprints of the Invisible," by Robert Hare, price 1s. 8d.
"Life of Victory," by Meade MacGuire, price 3s. 3d.
"Strange Peoples and Customs," by Adelaide B. Evans, price 2s. 3d.

JUNIOR COURSE:

- "Strange Peoples and Customs."

Postage, extra.—Order now.

A Part for All to Act

THERE are some tasks that require the labour of a few people only. Other tasks can be undertaken only by those who have had training in certain directions. The Appeal for Missions provides an opportunity to all to take an active part. Here is an effort where all may respond "as one man." "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power," we have been told; yet how many excuse themselves and fail to answer the call to service. Settle it now before God that whatever your attitude has been in the past towards this line of service, the 1925 campaign will find you in your place at the commencement of the effort.

It is a thing to be desired to catch the spirit of this wonderful movement. To become all-absorbed in it is something to strive for. To find all one's energy constantly thrown on the right side is an experience that must come and stay with each individual member of the church. When this place is reached, the church on earth will become the greatest potential power at work in the world.

We must move forward. To stand still is to retrograde. Retrogression is a quality foreign to the spirit of the third angel's message. That never has brought results and never will. The expression that fell from the lips of Christ as His life-work on earth ended was, "I have finished the work which Thou gavest Me to do." We are living in the time when this work is to be finished. Our part is the doing. 'Let us do with our might what our hands find to do.' Let no excuses be offered, but rather the giving of ourselves for the great task in hand.

Here is a terrible place, a leper-station. Here are confined people afflicted with that dread disease leprosy, and numbered among the unfortunates are some who love God's truth for this time. Can they be excused from a part in God's work? Shall we excuse them from the Appeal for Missions? "Yes," you will say, "for how can a leper share in the Appeal for Missions work?" Listen to this report of the 1924 campaign from a foreign field:—

"Yesterday I paid a visit to the Leper Asylum, and found one of our brethren dead. The others were of good courage. One of them said to me, 'What about the Appeal for Missions?' I told them that we had closed the campaign. At that they seemed crestfallen, and said, 'No one has called for ours. We have it here; will you take it?' I said, 'Yes,' and they gave me what they had collected from other patients in the institution,—19s. Oh, they felt proud to know they had helped in the Appeal for Missions campaign."

Shall we not decide to carry into the Appeal campaign this year the same spirit of service as that shown by our leper brethren? This is the spirit that will bring to a successful issue the work that has been entrusted to us. As we decide to do so the real joys of service will be ours.

"Use me, God, in Thy great harvest field,

Which stretcheth far and wide like a wide sea.
The gatherers are few, I fear the precious yield
Will suffer loss. O, find a place for me,
A place where best the strength I have will tell—
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done."

H. C. WHITE.

The Rally Call

O CHURCH of God, go forward,
And gather while you can
The riches of the nations,
'Tis God's appointed plan.
No work so high and glorious,
No aim so truly grand;
He owns the gold and silver,
And these His cause demand.

O Church of God, go forward,
Let courage fill each soul;
Angelic hosts are with us,
Press on and reach the goal.
Then, oh, what glory yonder
When time's brief race is run,
And every faithful worker,
Receives the glad "well done."

J. HARKER,

Home Missions Secretary, British Union.



Australasian Record

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

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VERY fine new premises in a central part of the city have been secured by the Perth branch of the Sanitarium Health Food Company, for a shop and café. Treatment rooms will also be opened in connection therewith.

IN order to cope with the increasing marmite business, it has been found necessary to make further extensions to our wholesale depot at Windsor, Melbourne. The building operations will commence almost immediately.

IN view of the increased liberality of our people, the brethren assembled at the last General Conference Council were enabled to plan a greater programme for the coming year in mission lands, and to appoint 128 new workers, including the wives, to the mission fields.

IT has been decided to start the Appeal for Missions in the South N.S.W. Conference March 8, in order to get it over before the Royal Agricultural Society's Show in Sydney. The churches are being organised for service, there is a splendid spirit of enthusiastic co-operation, and plans are being made for a brief, brisk effort.

WITH this number we give the first of a series of three articles by Brother C. H. Pretyman regarding which day the resurrection of Christ took place. Much is being said and written at the present time on this subject, and we feel sure that our people will be glad not only to read but to make a careful study of the references cited and the points made in this series.

THE new health food factory adjoining the Signs Office at Warburton is practically completed. The machinery is being installed, and the work of making granose biscuits will probably begin about the middle of March. As the Cooranbong factory is unable to meet the present demand, the opening of the new factory is very timely.

PASTOR W. A. Spicer, president of the General Conference, and Brother J. W. Mace, of the Review and Herald Publishing Association, are visiting Africa this year. They are expected to arrive in Capetown March 23, in time to attend the camp-meetings at Johannesburg, Basutoland, Bloemfontein, Port Elizabeth, and Kaffirland, as well as three native camp-meetings in the interior, and other general meetings.

WRITING from the Tasmanian camp-ground February 24, Brother J. L. Smith reports: "We are having a glorious camp. Tasmanians are all very kind-hearted and hospitable. The weather is

variable and there is snow on the mountains as I write. There is a bite in the air that is very noticeable." Great prominence was given in the Hobart newspapers to the opening of the camp-meeting, the arrival of our workers and returned missionaries, and the world-wide operations of this denomination.

HAVE you read the "Victory Leaflets"? The first one of the series of ten appears in full on page 7. They are just off the press, and are worthy of a large circulation.

The price is small—1½d. per set of ten leaflets, or is. 3d. for a packet of ten sets (100 leaflets). Order a packet today and enclose one in every letter you write. These are the titles: "He Loved Me," "He Lives for Me," "He Died for Me," "He Saves Me," "His Righteousness Is Mine," "His Victory Is Mine," "He Is My Advocate," "He Will Come for Me," "He Will Share His Throne with Me," "He Is All to Me."

Mail Day at Efogi, New Guinea

YOU don't know how pleased we were to receive our letters from Australia yesterday. The mail was like a cup of cold water to a thirsty soul. Last month the post office officials at Port Moresby failed to send our mail up and I had to send boys down to Bisiatabu for it, consequently we had to wait over a week longer.

Yesterday when the men arrived from the port, two came down to the house and one stopped at the rest house just up the road a short distance from the house. We were surprised to see them as they were a day earlier than we expected. We were so excited at the thought of getting our mail, but this quickly turned to disappointment when we asked them if they had it and they said no. Then I tried to plan how I could send for it. It was an eight days' journey over the mountains to Bisiatabu, and as the work boys had just returned I could not very well send them off again. I decided to go myself to Kagi and try to send from there.

A little later I said, "I will go up and see if that policeman is very sick," so off I went to the rest house. Imagine my pleasant surprise on finding he had our mail bag! Soon we were in our separate corners devouring our mail, and it was a good mail too. It is most encouraging to know that so many in the homeland are praying for us.

Our work is real pioneering. A little later I hope to penetrate into the regions beyond some of these huge mountains. Efogi will be our centre, and here we hope to train workers and send them further afield.

I am anxious to make a trip to Kokoda and see what is there, and then there is Seregiya, Esulava, Boula, etc., that must be visited in the near future. It will mean a lot of hard tramping over these hills. By the time this letter reaches you I will have been down again to Bisiatabu and back, and that will make about five hundred miles since our arrival six months ago.

We have been kept very busy with our buildings and fences, to say nothing of our carting up from Bisiatabu. That has aken up a lot of time, as every trip

means about eight days and is no small job.

I am pleased to say we are all well here in Efogi. Naphtali and family are getting settled in their home, although it is not finished yet.

Last Sabbath, in the Sabbath school, we sang our first hymn in the Efogi language, "Jesus Loves Me," and we have translated the Lord's prayer. We find the language difficult, but if we keep pegging away we shall get it in time.

W. N. LOCK.

AS a result of follow-up work to the Big Week effort on the island of Martha's Vineyard, off the coast of Massachusetts, a Sabbath school of nine members has been organised, with a high school professor who has just begun to keep the Sabbath, as its superintendent. This man has placed his home, his motor car, and his motor boat at the service of our worker, and is himself plunging actively into the effort to evangelise the island.

IN the four years preceding the last General Conference (held in May, 1922), 4,457 new believers were won to the truth from among the foreign-language-speaking people in North America, and 75 new churches were organised. Since the General Conference, 2,696 converts have been won, and 47 new churches organised. An astonishingly large number of these foreigners cannot even speak English, but as in the days of Pentecost, men of all languages are hearing the gospel in their own tongue, and in North America alone we now have about 16,000 baptised members from among these people of other nationalities.

YOU should have "Desire of Ages" in your home to begin the new quarter. Why? Because for a year and nine months our Sabbath school lessons will be on the Life of Christ. All divisions of the Sabbath school will study the same topic, lessons having been prepared especially for each division of the Sabbath school. If this book is used as it should be in connection with the lesson studies, our people will have read through during the allotted time a most wonderful book. The price of "Desire of Ages" is 11s. 3d. in cloth and 16s. 3d. in limp red leather. Have one in your home and begin the new series with the daily study plan with your family. It will bring a great blessing into your home. The isolated ones need not be deprived of this grand opportunity, for the Sabbath school and its blessings can be carried into every home, no matter how isolated it may be.

IMPORTANT DATES

Camp-Meetings:—

South Australia: March 17—29.
Queensland: September 17—27.

Appeal for Missions: March 29—
Week of Prayer: May 30 to June 6.
Fiji General Meeting: July 1—6.

Home Missions } Convention:
Publishing } August 6—13.
Missionary Volunteer }

Union Conference Council: August
19—31.