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The Spirit of Prophecy—No. 2

HISTORICALLY, Enoch was the first prophetic representative that God had in this world. He was born six hundred and twenty-two years after the creation of Adam, so that for the first seven hundred years angelic messengers alone seem to have been employed. Enoch walked and talked with God, and after three hundred years' converse with the Divine he was translated to heaven to there await the final gathering of God's people. Heb. 11:5, 39, 40.

This man, upon whom Jehovah first placed the spirit of prophecy, was a holy man; and, true to that prototype, holy men and women have always been chosen for that work. Once only do we read of a different plan. Balaam was used as an unwilling agent just for the occasion. "God put a word in his mouth," and he could not speak otherwise than according to divine dictation. "The Spirit of God came upon him" and he was made to pronounce seven blessings where his own heart would have spoken seven curses. Num. 23:16.

The men selected by God for this work did not belong to any special class, neither were they possessed of any scholastic diplomas. True, Moses was learned in all the wisdom of the Egyptians, but Amos was a herdsman and "a gatherer of wild figs." David was a king, but Peter was only a fisherman from Galilee. Human attainments alone can never fit one for the calling of God. Humility and a willingness to obey must be found in the instrument of God's choosing.

The Spirit Withheld

When Israel finally turned away from the divine pleadings and warnings, Jehovah ceased to communicate with the sons of men. Then, for some four hundred years no prophetic voice was heard, and no prophetic pen was commissioned to write the "burden of the Lord." But this was not God's design. It was altogether owing to human rebellion. It was of this time that the prophet wrote, "Her kings and princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord." Lam. 2:9.

Saul, the man chosen as first king of Israel, was changed "into another man," so that he once stood among the prophets and preached the things of God.

1 Sam. 10:6, 9, 10. The Spirit of God rested upon him and this was the result. But the man thus gifted turned away from the path of duty. Then an evil spirit took rule over his mind and under its influence that king died a suicide. 1 Sam. 16:14. So then either the man or the church that departs from God must lose that Spirit and be led by another spirit into the darkness, when the Spirit of God would have led into the light.

The Gift Restored

In New Testament times, under the reformation work of John the Baptist, the spirit of prophecy was again employed. Then once more men wrote and spoke under the inspiration of the Holy Spirit. The Master Mind again found subjects through whom He could work and the great plan of Heaven was carried forward for another stage.

Here again the men chosen differed both in position and attainments. Paul was learned in all the wisdom of the Hebrews, but James and John cast nets into the blue waters of Galilee. Some were fitted for teachers, others for evangelists, while to others was given the gift of prophecy. But again they were holy men and spake as they were "moved by the Holy Ghost."

But persecution and apostasy came in. Those who had seen and talked with the Lord died, and finally John of Patmos stood alone, hidden away in a cave on an isle in the Aegean Sea. There his hand traced the closing prophetic record and the Book of Revelation was added to all the other prophetic records. What a wondrous volume was thus composed! It was written at God's dictation. The human mind subjected to His mind, thought, wrote, and spoke the thoughts of God. Thirty-two different writers wield the pen, but each writes a part that harmonises with all the other parts. Psalm and parable, oration and song, dirge and anthem, poem and historic essay, all mingle in a fitness marvellous to the sons of men!

Blessed be God who has thus taken possession of human minds and caused His Holy Word to be written—a light for the path of His people, and a voice out of the silence for those who would hear. But be it remembered that these men who have expressed the thoughts

of God were all human instruments—clay men just as men are today. More than four hundred times in that Book we read, "Thus saith the Lord." Jehovah has caused that great volume to be written as a witness to all ages that He has talked with men, put His mind upon men and caused them to think His thoughts and to speak His words.

This task of communicating to man through the mind of his fellow man would be no harder for the Lord now than it was in the days gone by. And should circumstances arise and conditions permit, there is no reason why it should not be done!

R. HARE.



Gathering Fruit in West China

LETTERS received from Mrs. M. C. Warren ring with a note of joy over fruits being gathered in far off West China. We quote the following paragraphs:

"The Lord seems to be working with us and for us out here in this big corner. Our young evangelist up at Dzoukou writes that a number have begun to keep the Sabbath—three are keeping the Sabbath and paying tithe, and five others have thrown away their idols. The magistrate comes to the chapel and has bought a copy of nearly all our books. An official in the army stationed near the chapel had all his men come and sit in order every day to listen to the gospel. The men gave such good attention that the evangelist was sorry when they were transferred to another place.

"We have a very interesting case here in the city just now. A young man who used to attend the Friends' Mission school and has a business of his own, has begun to keep the Sabbath. His shop is closed every Sabbath and he has put up big posters and tracts telling the people why his shop is closed. When we go by the place on Sabbath we see well-dressed men standing and reading the tracts about the Sabbath. This man seems to be having a good experience, and is very enthusiastic in getting the truth before others. He wants to close his shop early every evening so that he can get a little time to help our evangelists preach on the street or distribute tracts. Four or five of our school boys are getting ready for baptism and there are a number of others that we have hopes for. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' 'For there is no restraint to the Lord to save by many or by few.' Precious promises!"

"THEY conquer who believe they can."



Efogi, New Guinea

OF all our missionaries now labouring in the islands of the South Seas, Brother Lock and his workers at Efogi are probably in the most inaccessible position.



Gobeli, a head policeman of Efogi, who called us to locate among the mountain people

In point of distance they are only about sixty miles from Bisiatabu. To reach them, however, one has to climb twelve or more high mountain ranges, each some thousands of feet from top to bottom, and cross almost one hundred streams, some deep, raging torrents, others small creeks. The track is quite out of the question for any but men to negotiate, and if white men they require the continuous help of well-spiked boots, strong staves, and good health and strength.

At 6.30 one Sunday morning all was bustle at Bisiatabu. On the Friday upwards of thirty carriers had come in from the mountains to convey stores, etc., to Efogi, distant four days of strenuous carrying. By 8 a.m. each boy had re-

ceived his load, consisting of 30 lbs. weight; we white workers had breakfasted, worshipped with the boys, and with them were ready for the track.

After eight hours onward, upward, and downward, we reached our first camping place, known as Big Rock. Here fires were lit, food cooked, and soon after dark the camp was sleeping. Before daybreak the next morning we were astir, and at 6 a.m., breakfast eaten, worship held, and loads adjusted, we again moved on to another day's up and down experience. We noticed that at the outset of each day's journey the boys sang, laughed, and shouted. Towards midday, laughter and shouting were rarely heard, and by the time our camp was reached in the evening there was a strange, unbroken silence. Mountain climbing has a wonderfully restraining effect upon the climbers.

By pushing on with some of the boys, we reached Efogi at 4 p.m. the third day from Bisiatabu, there to find Sister Lock and her children and Sister Heise looking well in health. Naftalai and Vasiti, our Fijian workers, with their two little ones, were also well and happy.

Brother Lock has chosen a beautiful situation for the mission site. Just over the brow of one mountain, looking north to the Owen Stanley Range, twenty miles distant, and Mt. Victoria, 13,160 feet high, towering a little to the left, the view is delightful; while, situated approximately 6,000 feet above sea level, for the greater part of the year the climate is ideal.

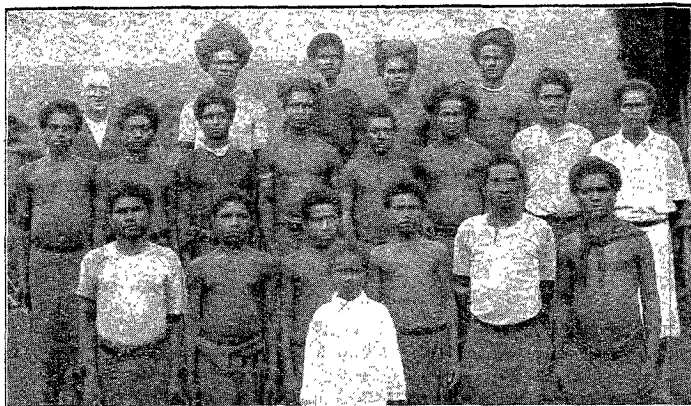
A well-built house all sawn out of bush timber, having a grass roof, and containing five rooms partitioned with hessian, is Brother and Sister Lock's home. It is roomy, airy, and withal comfortable. Next the mission house is Naftalai's home, also clean and comfortable, and similarly constructed. Still beyond is the boys' house, and further yet the home of Timothy, a baptised mountain boy who, after spending some years at Bisiatabu, is now rendering Brother Lock much help in the language and customs of the mountain people.

About three hundred yards distant lies the village of Biala, whose chief, or policeman, called the mission to locate among them. This man, Gobeli, is a strong character, and is naturally most kindly disposed toward the mission. About thirty people are in his village, and each Sabbath morning they are found in their places at the Sabbath school, entering spiritedly into the singing of the hymns, and with complete reverence joining in the prayers which are offered. Almost from the time of Brother Lock's first contact with Efogi, the people of this village have wholly refrained from gardening, feasting, or dancing during the hours of the Sabbath day.

During the week that the writer was among them, Gobeli and his people, having often heard and seemingly been convicted of the uncleanness of these animals, decided to kill off all their pigs. They were quite in earnest, and following our departure upwards of thirty pigs were slain in order to cleanse the village of their presence. Not only have the pigs been destroyed, but the men themselves are looking cleaner, while some of the women are actually putting on dresses. When the girls' house is erected, Brother Lock expects to have a number of bright young women resident therein.

For the mission family there is plenty to do day by day. To master the language is the first and greatest need; to see that plenty of food is planted for the carriers as well as for prospective students claims attention; to treat the sores and help the sicknesses of the many young and old calls for the constant skill and service of Sister Heise; while school for the white children as well as the black, occupies several hours of five days during each week.

Mission life is a busy life; it is an interesting life; at times it is a very perplexing life, but in courage and with joy the workers press on, confident that ultimate



Efogi Mission boys, with Brother Lock on the left

victory will come, and convinced that the gospel of Christ is the power of God to change these people from their present degradation and heathenism to sons and daughters of God.

The people of the mountains are quiet, hospitable, and free from many of the diseases and vices found among the coastal natives. No contact has been made by any other mission body, and generally speaking they all seem eager and ready to respond to the instruction given.

Scattered about within a radius of twenty miles from Efogi are many villages, each containing a few families, and numbering altogether 1,000 souls. To these the mission will minister. From these we hope to gather precious souls who, responding to the message proclaimed, will find healing of body and of mind in the complete conforming of the entire life unto the image of the Master.

W. G. TURNER.

Going to Camp-Meeting, Fiji

"WE will leave at five o'clock in the morning for the *bose* [camp-meeting]. Please be up and ready to leave sharp on time." These were the words that fell from the lips of Pastor A. G. Stewart to the inmates of the Suva Vou mission home.

Articles of clothing needed for the *bose* were snugly packed in suit cases on Sunday afternoon. At four o'clock Monday morning all began to stir for the long journey to Naqia. Sharp at five o'clock we entered motor cars to cover the first stage of the journey to Nausori, fifteen miles distant from Suva Vou. Two cars

were needed to convey the party. The drive in the early morning was exhilarating and refreshing. Although in the tropics, rain coats, in addition to the tropical clothing worn, were greatly appreciated.

Arriving at Nausori in less than an hour, we found the mission launch, *Cina*, containing Brother and Sister Branster and children, Brother and Sister Sprengel, and many students waiting, they having arrived at Nausori the day before. The *Ai Talai*, the deep sea mission boat used by Brother McLaren, was also at anchor. On this boat were a number of our good native believers from Lau and

Vanua Levu. Brother H. Steed had also reached Nausori the previous evening with the mission launches *Rarama* and *Veivuke*. These small launches, being of shallow draft, are used on the upper reaches of the *Wainibuka* River, the *Rarama* being used at the Navuso school, while the *Veivuke*, which is a little smaller than the *Rarama* is used by Pastor

Carr who lives farther up the river a distance of ten miles from the Navuso school property.

It was at the town where Pastor Carr and family are located, Naqia, situated among the everlasting hills, that the Fijian general meeting was to be held.

Crossing the Rapids

Transhipping our goods and chattels to the smaller launches and punts, we were soon ready for the long journey of sixty miles on the river to Naqia. In the *Rarama* Pastor Stewart, Pastor R. W. Smith and wife and daughter Catherine, Sister Cooper, Brother Steed, John, three native boys, and the writer travelled. The suit cases containing our personal effects were also securely packed in this boat. The rest of the white missionaries, with two or three native boys, travelled by the *Veivuke*.

For a distance of twenty-five miles good time was made to Viria, the first stopping-place, and all on board the launches were happy in the thought of reaching their destination in good time.

Leaving Viria after a short stay, we again boarded our respective launches. Soon we reached the first of approximately thirty rapids that had to be crossed before reaching Naqia. Chug, chug, chug was the sound from the little engine that was doing its best to push the boat over the rapids—would it succeed? Watching a fixed object on the river bank we found that no headway was being made. Soon, with a splash, the native boys entered the water, and assisted the engine in its task. Still the little craft made no material headway. The white brethren jumped into the water, and with the four horse-power engine working, and eight man-power besides, gradually head-

way was made. The force of the water finding its way to the sea was very strong, and we realised that this, our introduction to the rapids, meant work before the journey would be completed.

The "Rarama" Strikes a Snag and Fills with Water

Slowly we wended our way until at four o'clock in the afternoon, without warning of any kind, the frail little craft struck a hidden snag in the river. The stoppage was sudden. We were in fairly deep water at the time, and it meant quick action. The native boys jumped into the water but could not touch bottom. John, our Tongan worker from headquarters, with great presence of mind, endeavoured to plug the hole with bags and a sheet of canvas, but the inrush of water was too strong. Pastor Stewart directed the boys in beaching the boat. Fortunately a long rope was on the launch and this was taken to the shore by the boys, who, with Brother Steed's and Pastor Smith's assistance, began to pull the boat to the shore. As soon as the launch struck the snag the writer went to the back of the launch to save, if possible, the suit cases and provisions which had been packed in that part of the launch. There was only time to lift two of these cases and place them on the top of the cabin when the boat was immediately filled with water. Sister Smith had also proceeded to the back of the launch and was instrumental in saving a forty-pound tin of cabin biscuits. In her endeavour to do this she was almost precipitated into the water as the launch slid from its resting place on the snag. Sister Cooper, realising that something had happened, sought safety by immediately climbing to the top of the cabin, from whence she was rescued without having to attempt to swim ashore. Catherine, Brother and Sister Smith's daughter, was noticed soon after the boat struck, on her back in the water, and without difficulty she reached land.

As soon as the launch was dragged to the bank, and while still full of water, the goods and chattels were taken ashore. Suit cases and handbags were opened, and the pictures that greeted the eyes were indeed distressing. Everything was sopping wet. The colours had run from garment to garment. There was certainly a medley of colours; but, despite it all, the missionaries took it in a good-natured way, and no complaining was heard. This is one of the vicissitudes of travel and something that is likely to happen each time after the river has been in flood, for running as it does through heavily timbered country, there is always a likelihood of stumps, trees, and roots being washed down the river.

After a hasty inspection of the wearing apparel, it was decided to place the things in a flat-bottomed punt. Then began a long, slow, and tedious poling of the punt. This continued until early the next morning, when we arrived at the hospitable home of Brother and Sister Steed at Navuso, where our intermediate training school is located.

After a good repast, and a lending and borrowing of sleeping clothes, we laid our weary bodies down to rest and sleep.

This is one of the experiences in the life of those who leave the comforts of home to tell others less fortunate of the Saviour's love and sacrifice, that some day they may live and reign with Him.

H. C. WHITE.

Education Department

Darling Range School Notes

THE first quarter of 1925 school year has gone, and after a brief spell, things have now settled down for what we hope will be another three months of uninterrupted study.

We have realised God's presence here, and during the Week of Prayer we enjoyed a deeper experience. Though Satan did his utmost to spoil this season, we are glad for the note of victory that arose before its close.

Earlier in the year we joined in the annual Appeal for Missions campaign, taking three days off from classes in order to give an opportunity for all those who wished to take part in this important effort. We are glad to say that most of the students availed themselves of this opportunity. A feature of this year's campaign, and which proved to be both economical and enjoyable, was the trip to Peith in motor lorries instead of by train.

A new industry has been added to the school this year. We have a larger enrolment of students, and it has been necessary to get something which could give profitable employment for some extra hands, so the school has invested in two circular knitting machines. We hope in this way to find employment for at least three students. Already a number of orders for socks and stockings have been received and filled, and we look forward to the time when this branch of our work here will be better known to our people, and be better patronised.

Outside the building, attention is being given to fencing new paddocks for crops, and which will later be used for grazing purposes. Food for the stock is always a problem here, as there is no grass in the summer time, and not much cleared area for it to grow in winter.

The church building in Bickley, about one and a half miles from the school,—the church where our students attend,—has

these lines. We believe this will be a blessing to them in after life.

We are glad to note progress in the lives of the young people here, and trust ere long to be able to furnish a goodly band of recruits for service at home and abroad.

NELLIE H. BUTLER.

Fireside Correspondence School

FOR a long time there has been felt a keen desire on the part of many young people in the Commonwealth to take studies through correspondence. The General Conference has had in operation a school carrying on studies by correspondence and affiliated closely with our educational institutions, but it has been almost impossible for our young people to enter this school on account of the length of time taken for mail to go to and fro.

At a recent meeting of the Union Conference Committee it was voted that we establish an Australasian Branch of the Fireside Correspondence School, and we are now happy to state to our brethren in the field that arrangements have been made with the Fireside Correspondence School of Washington, D. C., whereby we may conduct studies in this line here in Australasia. The headquarters of this school is located in "Mizpah," Wahoonga, and Mrs. H. C. White has been appointed as principal of the school. Calendars are now ready for distribution, and studies may be taken in Mathematics, English, Bible, Home Nursing, History, etc.

Many of our young people are unable to get to school, and this gives an opportunity for them to improve the moments at home, and receive credits in various lines of study that will greatly assist them when they have opportunity of enrolling in one of our schools. Credit will be granted to young people taking studies in the Fireside Correspondence School, at par value, in any of our denominational schools here in Australasia. The work is highclass, and we can heartily recommend it to any desiring to improve their time and get ready for more definite service in the Lord's work.

The full studies are divided up into forty lessons each, and it takes an average of about nine months to complete a study. The tuition for each study, including the correction of papers and postage, is about four pounds.

We shall be very glad to have any of our young people correspond with us concerning this work, and shall do all we can to help them develop rapidly to the place where they can be real workers for the Lord. We shall be pleased to correspond with any, and send out Prospecti to all who may wish them. Please address Principal, Australasian Branch Fireside Correspondence School, "Mizpah," Wahoonga, N.S.W.
L. H. WOOD.

THERE is a wide difference between knowing about God and knowing Him.
—H. C. Morrison.



Faculty and Students of the Darling Range School

(Taken in 1924)

This effected a saving both in fares and the time of transit, and all agreed that it was much pleasanter than the train trip.

The uppermost interest in the school is still the progress in the building, the staircase being the important work at present. Three flights are now finished—one more remaining to be done. We expect this to be completed also in the course of a few weeks. The stairs will be much appreciated after the use of rickety ladders for so many months. When the staircase is completed, all the big items (with the exception of the balconies for which we still hope) will be done, and the time will be given to the building of wardrobes, cupboards, and other interior furnishings. We look forward to having everything finished and in order for 1926 school year, if it is not possible for this year.

lately been much improved in appearance by several coats of paint both inside and out. The interior has been brightened by a light buff shade of paint—the facings being of dark brown for contrast with this. With the rostrum railings freshly varnished and the floor well oiled, the inside looks light and clean for the worship of God, while the outside of the building is entirely changed by a good coat of stone coloured paint and finished by dark brown facings. Several students aided in this renovating.

One pleasing feature of this year's programme is the enjoyment of the musical and literary evenings on Saturday nights at intervals of six weeks. One of the main objects in having these social gatherings is to give the students the opportunity to exercise and develop their talents along

Canvassing

The Importance of Printing and Canvassing—No. 3

An Epoch-Making Testimony

A TESTIMONY given to the servant of the Lord in 1879, marked the dawn of a new era in our publishing work. This testimony pointed out that literature was not being distributed as it should be, and stated that evangelistic *canvassers* should be selected to carry the printed page from door to door.

The testimony referred to appeared in No. 29, and is found in "Testimonies for the Church," Vol. IV, pages 388-393. If I may respectfully make a suggestion, it is that our people give this most interesting and important testimony a re-reading. In it the following striking and important statements occur:

"Some things of grave importance have not been receiving due attention at our offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press. Our people are behind the times, and are not following the opening providences of God. . . .

"The press is a power; but if its products fall dead for want of men who will execute plans to widely circulate them, its power is lost. . . .

"The power of the press, with all its advantages, is in their hands; and they can use it to the very best account, or they can be half asleep, and through inaction, lose the advantages which they might gain. By judicious circulation they can extend the light in the sale of books and pamphlets. They can send them into thousands of families that now sit in the darkness of error.

"Other publishers have regular systems of introducing into the market, books of no vital interest. 'The children of this world are in their generation wiser than the children of light.' Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. . . . *Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns.* The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men should be channels of light, bearing it to those who are in darkness.

"Missionaries are wanted everywhere. *In all parts of the field, canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability.* Such are needed to make a success as colporteurs, canvassers, and agents. . . .

"If there is one work more important than another it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing and praying with and for them—is a good work, and one which will educate men and women to do pastoral labour. . . .

"There should be a most thoroughly organised plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work. . . .

"We now have great facilities for spreading the truth; but our people are not coming up to the privileges given them. They do not in every church see and feel the necessity of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets. Men should be at work who are willing to be taught as to the best way of approaching individuals and families. . . .

"Our publishing houses should show marked prosperity. Our people can sustain them if they will show a decided interest to work our publications into the market. . . .

"God calls upon His people to act like living men, and not to be indolent, sluggish and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly."

How the words of this testimony took hold of the heart and mind of a certain energetic and enterprising brother, leading him to be the first canvasser for our subscription books—demonstrating that the canvassing work could be a great success and subscription books sold—will be told in next week's issue.

A. L. KING.

VICTORIA-TASMANIA

PRESIDENT: F. A. ALLUM

SECRETARY: J. L. SMITH

Field Notes

The Kew Mission. Pastor G. E. Marriott is conducting a series of Sunday evening meetings in the Masonic Hall, Walpole Street, Kew. The local newspaper, with probably a circulation of 1,000 copies per week, has been publishing reports of his lectures and we have been securing reprints at a cost of 10s. for 1,000 copies. Thus we are reaching probably two thousand homes by these means.

The Box Hill Effort. A similar plan is being pursued in connection with the Box Hill effort at the Recreation Hall, Whitehorse Road, Box Hill. The Box Hill Reporter, with an approximate circulation of 2,500, is reprinting 1,000 copies of the report, thus we reckon we are reaching 3,500 homes from the centre of Box Hill, countrywards and citywards. Besides this, the Box Hill missionaries have embarked on a bold scheme of circulating 1,000 copies of the Signs per week by sale

or gift in the immediate neighbourhood of Box Hill, over a period of four to six weeks. Each one of these papers has a gummed sticker thereon, inviting its recipient to attend the Box Hill mission. These are back numbers of the Signs at a cost of four pence per dozen, thus we can afford to give away two-thirds without suffering any financial loss.

The Windsor Church Movement. The Windsor church officers decided on June 7 to launch an effort in the church, and delegated Brother W. G. Brittain to conduct the meetings every Sunday evening. The Prahran Telegraph kindly opened its columns for a report, and 1,000 copies of the addresses are being reprinted for circulation in the neighbourhood of the church. The constant dripping of the water, states the old proverb, wears away the stone, so the continual circulation of the printed page should leave its impress upon the stony hearts of the people, as well as help those of more tender susceptibilities.

The "Dandenong Advertiser." Still another suburban newspaper, the Dandenong Advertiser, has opened its columns to the publication of articles on the prophecies. A relative of one of the original proprietors of this paper was at one time a member of our faith. Brother R. Ball is employed in this establishment, and as a result of his kindly intervention permission has been granted to publish this matter. We suppose this paper has a circulation of about 3,000 copies per week.

Ten Thousand Reached. Thus, we reckon that here in Melbourne, this reading matter should be going into the homes of at least ten thousand people, giving that number an opportunity of studying for themselves from their own Bibles, of the signs that point to the coming of the Saviour.

The Work at Burnie, Tasmania. Then Pastor S. L. Patching is also utilising the Burnie newspaper in the same way. He has inserted some illuminating articles on the evangelical side of his work and also some sparkling matter relating to health and diet. It is, of course, too early to forecast what the results of this newspaper publicity will be, but it is a certainty that whereas only ten to fifty at a time were reached, now we can truly say that thousands are now reached every week, and the personal contact of the worker or the church member can very materially help the onward progress of the truth. One gentleman at Burnie has decided to obey the Lord, although up to now the Sabbath studies have not been publicly presented.

The Church Members Helping. It is pleasing to know, too, that the missionary efforts of the church members are quickened, for many of our people at Hawthorn, Windsor, Box Hill, and Richmond have thrown themselves whole-heartedly and enthusiastically into the work of distributing the handbills, thus assisting in the good work of heralding the coming of the great King of kings.

J. L. SMITH.

Castlemaine, Victoria

* SITUATED seventy miles north-west of Melbourne is the old mining town of Castlemaine. Its population now is but 5,000, but including the little towns on the outskirts in the old gold digging days its population would be nearer 50,000. Over thirty years ago this once prosperous town heard the third angel's message through the ministry of Pastors Curtis and Baker. While no apparent success at that time seemed to have attended their efforts, now, praise be to God, there can be found in the ranks of God's people, some who first heard this last message from the lips of these noble pioneers.

Twelve months ago the writer and family, assisted by Brother C. Stafford, with Sister Hopgood as Bible-worker, were asked to locate in this town, and once more the message was heralded to the inhabitants of this place. At our last camp-meeting Brother R. Burns was asked to connect with our staff instead of Brother Stafford. No sooner had invitations been placed in the hands of the people, announcing our first meeting, than determined opposition arose. From every pulpit the people were warned not to go and hear these Adventist preachers. Nevertheless many at first came, and were delighted to hear the grand old story of salvation.

The continued preaching, and the distribution of our truth-filled literature further aroused the enemies of truth, and another effort was made to keep the people away. Tracts and books written against Seventh-day Adventists by those who at one time had advocated the truth, were freely circulated. Still the honest in heart continued their careful investigation, with the result that some are now rejoicing in the advent message.

A New Church Organised

As the time was approaching when we must leave for new fields, it was deemed advisable to consolidate our work here. So on July 6, in the waters of the Loddon River five followed their Lord in baptism, and a few days later two more aged sisters followed. These with others who had previously been baptised brought our company to seventeen members.

To organise these believers into a church was our next step, and Pastor Pascoe, our vice-President, came up for the occasion. Sabbath, July 11, was certainly a memorable day. Visitors from Bendigo church brought our congregation up to forty-one.

Pastor Pascoe in opening his address remarked: "My mind goes back some twenty-six years, when three young men left New Zealand for the Avondale School. Two of those were your pastor and myself, and while since then our labours have been apart, it gives me great pleasure to be present at the organisation of this company which he has been partly instrumental in raising."

The preacher took for his opening text Eph. 5: 25-27, bringing before us the close relationship between Christ and His church, using the apostles forceful illustration of the body to show the relation of members one to the other.

At the close of this helpful discourse seventeen were voted and welcomed into church fellowship. From these a full complement of officers were elected, with Brother T. W. Philips as elder.

The sentiment of all present was expressed in the closing hymn:

"Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

H. C. HARKER.

The Devil Active, But—

OUR workers have been assailed recently right and left by the enemy of souls, but Jesus our great Commander has the upper hand always. It looks as if a mighty work is just pending in Victoria, judging by the activity of Satan particularly directed against God's people. Pastor A. W. Knight was the first victim, in the severe illness that afflicted him, but we can praise the Lord that Brother Knight can now be again actively used in the work of the Master. Then Brother Edgar Whitehead met with a tramway accident and was thrown out of action for quite a lengthy period. He has now almost fully recovered. Then Pastor Marriott went down with an attack of lead poisoning. But Pastor Marriott tells us that he is a wiser, a stronger, and a better man by reason of this experience. News came through that a piece of wood flew upward as Brother R. J. Burns was wielding the axe, and made him unrepresentable for a time. It never rains but it pours. Sister Hopgood, our Bible worker with Pastor Harker, was the next victim. She was run down by a motor vehicle. Fortunately no bones were broken, but there were plenty of bruises. This accident threw Sister Hopgood out of action for some weeks. Before this, Sister Britten, one of our most faithful of Bible workers, so well known in West Australia and who has done excellent work in Victoria, was compelled to seek a respite because of a heart seizure. Sister McDowell regrets her efforts being curtailed through failing health. She likes to be in the thick of the conflict in the city Bible work, but country life suits her health better.

J. L. S.

NORTH NEW SOUTH WALES

PRESIDENT: J. M. COLE
SECRETARY: R. E. G. BLAIR

Gosford

ON Sabbath, July 18, it was my privilege to visit the church at Gosford. It was the occasion of their third anniversary, and the church was crowded by bright and happy faces. The church from Ourimbah had been invited, and all available capacity was required to seat the people. In the yard motor cars and vehicles of various kinds told of travel and country roads.

The morning part was spent in a church service and the afternoon in Sabbath school and a young people's programme. All meetings were interesting. A number of duets and sweet songs were sung in the young people's meeting, while a portion of the time was devoted to the story of Pitcairn Island and the work over there.

Pastor Cole, president of the North N.S.W. Conference, attended and supplied some very helpful thoughts on the Sabbath school lesson.

The church building is a concrete structure. It is neat and well-proportioned. Brother Cowan, who has spent several months in hospital with a broken leg, was able to attend, and all were glad to see him out again. The time spent together was enjoyed by all. May the Lord bless the workers in this part of the great vineyard.

R. HARE.

Avondale Church

THIRTY years have passed since the church at Avondale was organised. Its membership has worshipped, first in the dining room of what had been an hotel in Cooranbong, then in the loft of the sawmill erected on the College grounds to provide timber for the buildings, then in the temporary College chapel over the present dining room, and last of all in its own buildings erected under the inspiration of God's chosen servant.

In the history of the church the membership has had many changes. Connected with it from time to time have been the leaders in the work in this field. Associated with it have been some of the earliest Sabbath-keepers in Australia. God's chosen servant was enrolled on its membership list for several years. These all brought into the church their godly enthusiasm and inspiration, and laid the foundation for future temporal and spiritual prosperity. To these have been added through the years the helpful influence and co-operation of the teachers and students of the Australasian Missionary College. These now, however, constitute a church of their own, so that now the Avondale church consists entirely of residents in the village who are connected with the Avondale Industries or carry on private work and those who have come to Avondale for the purpose of providing their children a Christian education.

From the Avondale church has been sent forth many a young worker to take his place in fields afar. Farewells have been tendered to youthful missionaries for India, China, the East Indies, Africa, as well as for the islands of the Pacific, and for work among the aborigines and peoples of Australia and New Zealand. Very strong is the link that binds this church, the largest in Australasia, to the great work for which it stands.

This interest is kept alive by the spirit of sacrifice that its present membership of nearly three hundred manifests. Their contributions for the work outside of its own vicinity for the year 1924 totalled almost £3,600, while the total contributions for all purposes reached over £3,800. This amount is entirely separate from contributions by the College church. The Lord has abundantly blessed the church through this means. Their faithfulness and devotion are seen in the record of offerings for the first six months of this year, which are as follows:

Tithe	£1,327 11s. 0d.
Second Sabbath Offering	£44 3s. 8d.
Sabbath School	£271 10s. 9½d.
Young People's Offering	£28 16s. 7d.

Annual Offering	£156 7s. 0d.
Ingathering	£117 1s. 2d.
Camp Pledges Paid	£5 0s. 0d.
Conference Emergency	£8 8s. 10d.
Special Educational Fund	£3 0s. 0d.
Church Expenses	£32 11s. 10d.
Christian Help	£77 10s. 4½d.
Miscellaneous	£40 19s. 9d.

These amounts make a grand total of £2,113 1s., which is an increase of £109 on the offerings of the corresponding period of 1924. The tithe for the second quarter of this year stands at £712 16s. 7½d., a record tithe, being £69 increase on the previous record tithe of the third quarter of last year.

The church is steadily reaching toward the quota set per member for offerings to missions. For what the Lord has enabled us to do we are deeply grateful, and press forward full of courage to greater achievements in His name. J. MILLS.

NORTH NEW ZEALAND

PRESIDENT: H. M. BLUNDEN
SECRETARY: P. G. FOSTER

Feilding and Palmerston North

WHILE working in the Feilding mission, Brother Tolhurst and myself have the pleasure of working for the Palmerston North church. Our efforts there with the aid of the brethren and sisters have been blessed, with the result that some seven souls have taken their stand, and nine have been baptised during the last twelve months or so.

The Palmerston North church is one of the oldest in the conference and is hardly large enough now to hold its worshippers. At the present time there is scarcely a vacant seat in the church. Right now it is undergoing painting operations, but it is foreseen by the officers that before long a new and larger church must be forthcoming.

We of Feilding have very special reason for feeling most kindly toward the believers at Palmerston, for it was they who have stood by to encourage and to help us with our church building project. They helped us with good financial support.

It is the ambition of the North Island Conference to see churches raised up with a neat building in each important town of this island. The last few years have seen churches built in New Plymouth, Hawera, Dannevirke and Feilding. Palmerston North, being a railway centre and junction to these towns, naturally takes its place as the important central church. A strong work is being built up around this centre. The Wanganui church, which is only some forty miles by road away, is receiving strong help in Pastor R. A. Anderson's mission and now promises to be greatly augmented. We feel that the truth, although meeting intensified opposition, is making remarkable progress.

Let us take courage, brethren and sisters, for God is surely making bare His mighty arm to finish the work. Labourers are needed, loyal and true, with an earnest love for souls, to finish the work under the power and guidance of God's great Spirit. Let us pray for such.

W. SCRAGG.

SOUTH NEW SOUTH WALES

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

Baptism at Stanmore Church

A VERY impressive service was held in the Stanmore church, Sydney, on Sabbath afternoon, July 11, when five dear persons followed their Lord in baptism. One was a shell-shocked soldier; another, a sister stricken with palsy. As these physically-afflicted ones were assisted into the water and in this way publicly confessed their faith in the Lord Jesus, there was a searching of heart among many in the large audience who had not made that same surrender. A bright couple of promise of future usefulness in the closing work were also baptised, and while they stood together with united hands in the baptistry, many hearts were moved and silent prayers were offered for the prosperity of this happy young couple. The fifth candidate was the mother of a young family.

The writer was assisted by Brethren J. Thompson and B. Osborne, and as on all such occasions, the Holy Spirit was very manifestly present to impress hearts. H. MITCHELL.

"THE early church for the first few centuries of its history, without regular places of worship, without wealth, without social prestige, without governmental toleration even, spread like a mighty conflagration. Every member was as a FIRE-BRAND in its irresistible sweep onward. Why? Because every Christian was a witness for Christ. Every member, even the least, felt under obligation to advance the kingdom and there was genuine joy in its service. . . . Personal evangelism was the fundamental secret of growth and achievement."—*Selected.*

OBITUARIES

BROADFIELD.—It is with the deepest sympathy for those who are bereaved, that we announce the death of Miss Neta Mary Smith Broadfield, who died in the Randwick Hospital, N.S.W., after a very short illness of pneumonia, on July 21, aged nineteen years. Mrs. Broadfield and family live in Queensland. Nurse Broadfield, her sister, was her only relative that was able to be present with this young sister in her last moments. A few friends gathered at the Randwick cemetery to pay their last tribute of respect to one whose kind, generous ways had endeared her to many. H. MITCHELL

TULLOCK.—Sister Tullock died at her home, Surry Road, South Yarra, Melbourne, at the ripe age of ninety-one years. She was born at Inverness, Scotland, and when nineteen years old migrated to Australia. She, with her husband, first heard the advent message under the preaching

of Pastors Corliss and Israel at Ballarat in 1886. Brother Tullock was one of the foundation members of our Ballarat church. He died in the faith some seven years ago. Sister Tullock did not join the church at the time her husband joined, but some years later she was baptised, and all through the years her life has witnessed for the Master. Faithfulness characterised her ways all down the years. The message of Christ's soon coming was her loved theme. Tuesday afternoon, June 23, she was placed in her dusty bed in the Brighton cemetery, waiting the call of our Saviour. She was the mother of eight children, five of whom still remain to mourn their loss. Services at the home and graveside were conducted by the writer.

THOS. H. CRADDOCK.

ENGLISH.—Kenneth English was born at Kent Town, S.A., February 17, 1905. Under the care and Christian training of his grandmother, Sister Cummings, he attended one of our Adelaide Sabbath schools and churches. He never identified himself as a baptised member of the church, but prior to his death he testified that he had made his peace with God. He passed peacefully away at the Austin Hospital, Heidelberg, Victoria, June 1, 1925, and was interred in the Heidelberg cemetery June 3. The funeral service was conducted by the writer.

THOS. H. CRADDOCK.

KINSELLA.—At the age of sixty-seven years, Sister Gertrude Alice Kinsella died at Shepparton, Victoria, on June 10, 1925. Our dear sister first heard this message when Pastor Paap conducted a series of instructive and spiritual meetings, and she at once embraced the truth. Sister Kinsella was always an active mission worker, and several today rejoice in the third angel's message as a result of her godly life. Her generous, lovable, and cheerful disposition won her many friends. Her fond daughter, Sister McGillien, with grandchildren and many relatives and friends assembled in her home and at the graveside. Our sincerest sympathy is extended to the bereaved, who "sorrow not even as others which have no hope," but we look forward with joy to the glad reunion on the resurrection morning.

J. W. ROBERTS.

Return Thanks

BROTHER and Sister A. G. Waugh, of Wahroonga, wish to take this opportunity of thanking each of the kind friends who have sent expressions of sympathy in their recent sad bereavement, in the loss of their daughter Mayne.

Notice

THE Executive Committee of the Australasian Union Conference will convene in Annual Council at "Mizpah," Fox Valley Road, Wahroonga, on Wednesday, August 19, 1925, at 2.30 p.m., for the purpose of transacting business incidental to such meeting, and to receive reports from Union Conference departments and the field covered by this Conference.

J. E. FULTON, *Chairman.*

Australasian Record

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THE Union Conference Council opens at Wahroonga on Wednesday, August 19. We feel sure that the earnest prayers of our readers will ascend to the Source of all wisdom, that the Lord will guide in all the deliberations at this important meeting.

IT has been decided for Pastor Wicks, the superintendent of the Solomon Island Mission, to remain with us until after the Council. It is expected that Pastor A. G. Stewart, the superintendent of the Fiji Mission, will be in attendance also.

THE Queensland camp-meeting will be held September 24 to October 4, at Yeronga Park, in Annerley, a suburb of Brisbane.

THE time set for the camp-meeting in South New South Wales is October 13-25. The location has not been determined.

PASTOR O. Montgomery is expected to arrive in Sydney September 17, by the *Niagara*. He will probably be accompanied by Sister Montgomery. It is expected that Brother Montgomery will be remaining in this field during the next camp-meeting season. The Queensland camp will be the first that he will attend, as this opens one week after his arrival. Brother Montgomery is vice-president of the General Conference for the North American Division. He has served as president of the South American Division, and has travelled extensively in mission lands. Australasia is greatly privileged to have a visit from Pastor Montgomery, and we know that all will look forward to seeing him at their next camp-meeting.

REGARDING the Indian work in Fiji, Brother N. B. Singh wrote us on July 23: "We have just returned from our tour around the coast. There are thousands of Indians scattered all over the Fiji Group. They need the help that Christianity can give them. My heart aches when I see them in their desperate condition. They are lost sheep. Will you please remember before the throne of grace our new work here?"

NEWS has just reached us that no fewer than seventy-eight persons have taken their stand for the truth as a result of the city mission in North London. The workers at Wimbledon, London, are confident that fully fifty will unite with the church as a result of their effort.

OUR people will be looking forward with interest to the report of the coming Council. The proceedings will appear in the RECORD, and other interesting information given at this meeting. If any of our

readers know of any who are not subscribing to this paper, will you not do all you can to secure their subscriptions immediately in order that they may have not only the benefit of the report of the proceedings of this meeting, but also other up-to-date information and timely instruction that will be given in every issue. The subscription price will be found on this page.

FROM Lord Howe Island Sister A. H. Ferris wrote on July 11: "We had beautiful weather all through our Week of Prayer and a good attendance. Our people all said that the readings were the best we had had yet. I am sure we all experienced a spiritual uplift. The Macquarie-Street dentist from Sydney whom I mentioned in my last letter, comes to all our Sabbath meetings. He was present both Sabbaths of the Week of Prayer and at two of the evening meetings. He says he never heard our message until he came out here."

Joy in Service

AS I have just taken up the canvassing work, I thought I would write to say how much I am enjoying the good work. In the first place, I feel it a privilege to be a co-labourer with the Lord in this way, as it appears to me to be gleaning for souls.

While presenting my book to a young business man, he said, "Yes, I will have one of the best bindings, as I want to learn all I can about these things." I felt blessed to be the bearer of such a message to him. Then a lady whom I called upon said how pleased she was to get a Seventh-day Adventist book on the prophecies. She is an earnest Christian, and very desirous of investigating the message and attending the meetings.

Truly the Lord has His people here and there in the great vineyard. Let us be diligent and the Lord will abundantly bless.

MRS. A. SOBEY.

Wireless News from the West

"TAKE your pipe out, Bill. He's praying for us." They were three men working in the bush. Interested as a large number are in horse racing and "the trots," and anxious to learn the latest winners, and knowing that such news was broadcast, these men purchased a listening-in set among themselves.

Well, they certainly received the news they desired, but they obtained more. Finding the set a success, they listened to one of our Sunday night services. The prayer was offered by Pastor H. J. Meyers, and he specially mentioned "the listeners-in," with the above result. These men are listening to most of the services and their minds are now operating in another channel. Thank God for the wonders of wireless.

Another lad, wandering from the truth he once loved, also listened in, and wrote to some friends, saying that he must come back to the fold again.

Would space permit, we could give many encouraging extracts from letters, and personal expressions, thanking God for messages received by wireless. One lady wrote from over three hundred

miles away. We were talking to her (and may be thousands of others) about the wonderful Scriptures, and she said:

"I have been through great trials and much loneliness; but your message brought much comfort to me, and my faith has been renewed in the Bible."

One of our brethren, with twenty others, listened-in to our last Sunday night service, three hundred and forty miles away. He wired us the next morning, as follows: "Twenty listened-in. Every word distinct. Good to hear your voices."

One of our sisters in this city received a letter from South Australia, saying that the sermon was plainly heard at Largs Bay.

The story has no end. Numerous letters express deep appreciation of the singing.

Strange to say this way of sending out the message is proving a real help to a number of our isolated people. We are now broadcasting some of our Sabbath morning services, and one lonely brother went several miles to the nearest listening-in place, and his soul was refreshed. Another isolated brother who has a set writes:

"At the Sunday night service about twelve were present, although I could have invited more had our room been larger. The service came over very clearly."

He closes his letter as follows: "You will be pleased to know that many in this neighbourhood are enjoying the services broadcast by the conference. . . . We are all very glad indeed for the privilege of being with you, and among you, and can join with you in the hymns and prayers. We shall no longer feel cut off from the brethren."

We little thought of these splendid results.

We can heartily recommend every conference to connect up your nearest church with your wireless station so that your services can be relayed and sent out to waiting thousands. We shall gladly give any advice if we can help you.

H. E. PIPER.

Standing of Subscription List "Signs of the Times"

August 1, 1925

Conference	Clubs	Singles	Total	Average member
West Australia	1711	56	2227	2.95
South N. S. Wales	3729	651	4380	2.92
Victoria-Tasmania	2933	146	4419	2.43
South New Zealand	653	190	843	2.41
North N. S. Wales	2186	532	2718	2.37
North New Zealand	2029	32	2361	2.19
South Australia	770	580	1350	2.09
Queensland	978	416	1394	1.95

14,989 4 703 19,692

Total average in all conferences 2.46 per member

Total Circulation for July

Victoria-Tasmania	...	17,861
South New South Wales	...	17,402
North New South Wales	...	10,750
North New Zealand	...	9,441
West Australia	...	8,837
Queensland	...	5,554
South Australia	...	5,425
South New Zealand	...	3,353

78,623