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## Opening Address of the Conference

Delivered by Pastor C. H. Watson

Tuesday Evening, September 14, at 7.45

I FEEL it to be a great privilege indeed, dear brethren and sisters, to come before you at this session, and look hopefully to a part in the work of the session during the days that we shall be together. When I was last with you on these grounds, four years ago, I did not expect to be here at this time. I certainly did not expect that the General Conference brethren would ask me to come over here to represent them amongst you, nor to receive the call of God to labour again in this field; but the Lord, who gives the call, orders our movements and our lives; and I am glad, too, that I am here to-night, in the ordering of God. I greatly appreciate the urgency of the welcome that my family and I have received on our return to Australia. Of course, it is coming home to us.

I have wandered a great deal during those four years. I have been travelling all the time, but always my heart has turned toward this land as my home. Of course, I have seen a great deal of the progress of the work of God during that time. I have met with a great many of the workers in the cause of God in many lands of earth. During those years I have seen many triumphs of the cause of God. And tonight I say that I am happy to be connected with such a band of faithful

men and women as we have all over the world field—more happy than I would be to receive any honour that the world can give.

The more I have associated with God's workers in the world field, the more

me feel that I was one of them. They received me with open arms, and evidently with glad hearts, as I began my work with them in the great General Conference field. Through those years I learned to know those men, and have a good deal of confidence in them. They have been very happy years. I had a wide opportunity for successful service, and I say very earnestly, that I did my best to improve that opportunity. Having come back, I consecrate my life to the cause of God for the best kind of service of which I am capable.

### A World-Wide Work, but Possible with God

It is a great privilege for me to talk to you of the great world-wide work. Of course, not enough can be said to you in one hour of time; but I will tell you a little of the work in those parts of the world where I have recently been.

I will take for the text this evening

Zech. 8:6: "Thus saith the Lord of hosts; If it be difficult in the eyes of the remnant of this people in these days, should it also be difficult in Mine eyes? saith the Lord of hosts."

You will observe that I am taking the marginal reading—"If it be difficult in the eyes of the remnant of this people in these days, should it also be difficult in Mine



A Group of Missionaries in Attendance at the Conference.

Back row (left to right): E. B. Rudge, H. R. Martin, H. A. Hill, G. Branster, Arthur Carr, S. W. Carr, C. S. Palmer. Second row: A. H. Ferris, Dwarka Singh, W. N. Lock, A. R. Barrett, H. T. Howse. Front row: W. D. Smith and wife and two children, Pana, Mrs. S. W. Carr, G. F. Jones, Mrs. Barrett, Mrs. Jones, Mrs. Palmer, G. McLaren.

confident I am that this is the work of God, the greater has become my confidence in the intentions and purposes of those who are giving their lives to this cause. I have greatly appreciated the opportunity of associating with our General Conference men during this time. My service with them, has been a very happy one indeed. They have made

eyes?" I want that thought to impress itself upon your hearts as we begin the work of this session. God does not measure possibilities nor difficulties as we measure them. The things which seem to be impossible to us as we look upon the work, are not seen in that way at all by God. And I want you to observe also that the Lord is addressing these words to the remnant of the people. "Thus saith the Lord of hosts; If it be difficult in the eyes of the remnant of this people in these days, should it also be difficult in Mine eyes? saith the Lord of hosts." My experience and observation during the past few years lead me to believe it would be to our profit if we would take those words to our hearts, and learn that to God nothing is impossible, that the way is plain and easy with Him.

I do not believe that I would read this text tonight had I not known that there is a very real tendency on our part to measure the difficulties, and place them as obstacles in the way of our service. It is not right that we should do that. God would have us go forward. The way out for us is right ahead. We must go on, for this is the way of God's leading—neither looking to the right nor to the left, and certainly not going backward. I believe that we must quicken our pace or there is great danger of our losing the footsteps of our God. So the Lord speaks to our hearts from this text.

#### Divine Leadings in Mongolia

I was over in the Orient last year, and while there began to talk earnestly to the brethren about opening up the work in Mongolia. The people of Mongolia are nomads, wandering people found here today and there tomorrow, difficult to reach. They are far from God and in great need of a Saviour. It is from this people that a great number of the Buddhist priests are drawn. I first had my interest stirred in the Mongolian people by attending a school in Peking, China, to which a great many Mongolian boys come to train for the Buddhist priesthood.

Well, I began to talk to our missionaries about opening up the work in Mongolia; but every time I mentioned it, they would just wave their arms around over the population and say, "Look, Brother Watson, millions are unreachd here, why talk about Mongolia?" And it certainly was disheartening.

By and by I found myself travelling toward Harbin in Manchuria. In that city I found one of the most faithful missionaries we have ever called to service, Brother Babienko, who had been labouring for the Russian refugees in Manchuria. When the war broke out, and the Russian revolution came and shattered all Russian power in Manchuria, it seemed that nothing could ever be of any real help to those Russian refugees and outcasts in that dreadful Chinese land, and particularly in Harbin, which had been the centre of all Russian domination in Manchuria.

I went through the refugee camps there, and never in any heathen country have I seen so much concentrated misery as I saw in those camps. People in the highest position in social life under the old Russian régime had been cast down from the very peaks of comfort and luxury to the level of coolies, competing

with the coolies in Harbin for the meagre living such work provides—people of the highest birth reduced to a wretchedness I shall not even attempt to describe. They were living in the midst of the rigours of a Manchurian winter, that freezes the ground feet deep for months in the year—living in grass shacks, in mud huts with earth floors and leaking roofs in the most intense misery.

And amongst those people in whose hearts hope in God had been utterly destroyed, and faith in God's name had been obliterated, Brother Babienko went, and from them he won a large church. He had brought back to those helpless hearts the hope of a Christ, of His salvation, of the soon-coming return of that Christ, and of a better life in the earth made new. With this church I was privileged to meet. Never, dear friends, have I met with such a wonderful congregation. They had built with the money that the General Conference sent over to them, a large church building, and several hundred people worship in that church every Sabbath. Never have I heard such congregational singing. They take the Bible, and sing the psalms. Never have I heard anything more sweet, and so wonderfully harmonious.

I had the privilege of preaching to them on Friday night and again on the Sabbath. My interest was stirred on the Friday night, and on the Sabbath I attended the Sabbath school before the church service. About half way through the Sabbath school I noticed a little flaxen-haired girl come up the aisle, take her place at the front, and recite something in Russian. She was a very sweet little thing—a pretty blue-eyed, flaxen-haired girl. When she went back to her mother I saw the latter put out her arm, and draw the little thing to her and hug her closely.

After the service I asked Brother Babienko to introduce me to that mother. We went to the door, and when the people were all gone, and I had not recognised that lady, I said to Brother Babienko, "She has not gone out." He said, "She slipped out before you reached the door, Brother Watson, but I will take you to their home this afternoon and let you see where they live," and he did. I found that lady and her husband and several children in a room eleven feet square, with an earthen floor and leaking roof, and another little flaxen-haired, blue-eyed girl lying on a cot in the middle of that room with double pneumonia. I enquired about that family, and this is the story Brother Babienko told me:

"The father of that little girl was a wealthy man in Russia. He had studied chemical science, and when the war broke out the Russian Government placed him in a very responsible position in the manufacture of munitions. He was sent over to Manchuria as a government official, and when the revolution broke out, he was there and became an outcast with his family."

Three weeks before that Sabbath day when I went into their home, Marshall Cheon So Lin, the great Manchurian general, had offered that man \$6,000 a year if he would take charge of the manufacture of munitions for his wars. But, believing that with Christ in his heart he could not lend his service to the destruction of other lives, he refused to accept

\$6,000 a year, notwithstanding that his family was in such need.

Well, that is the kind of congregation I met in Harbin. You must not wonder that I speak of it as a wonderful congregation. As I shook hands with these people at the door, I noticed that every woman's hand was as hard as that of the men, and Brother Babienko said to me: "Brother Watson, you are witnessing what it means to grind for an existence in such a life as you have never measured. You cannot begin to realise it." He added: "You cannot realise nor measure that life unless you have lived as I have lived, and worked for these people as I have worked for them. It means that in all that large congregation only five men have permanent work." And yet the Lord had chosen from that church the very vessel that was to take the message to Mongolia.

We had been looking to our organisation and our facilities as a means of opening up Mongolia and the work looked difficult; but that which was difficult in our eyes was not difficult with God. Here was a young man and woman who when the revolution broke out had fled into Manchuria. From there by the action of the Chinese Government they were packed on a train, being promised that they would be sent to Harbin, but they found they were bound for Siberia, and their only chance of escape was to leap from the train. After a good deal of thought and planning it was decided that he should make the attempt. She could not, for she was in a delicate state of health. She saw him leap from the train into the snow and that was the last she saw of him.

But God, dear friends, had His eye upon those two lives. He took that girl to a place in Siberia, and the train stopped at a village where her father was a revolutionary officer, and under his influence she was returned to Harbin in search of her husband, not having heard whether he lived or died from his leap off the train. But she found him in a refugee camp in Harbin, and there Brother Babienko found them both and preached to them the grace of God, and the Lord indicated to us that He had chosen these two young people to begin our work in Mongolia. Since my visit they have opened up work for the Mongolians, and are supported by that hard-pressed, suffering congregation.

"Thus saith the Lord of hosts; If it be difficult in the eyes of the remnant of this people in these days, should it also be difficult in Mine eyes? saith the Lord of hosts."

#### Our Need of Enlarged Vision

Oh, my dear friends, if we lift our hearts in faith to God, all things are possible. He will greatly increase the efficiency of our work. He will wonderfully enlarge our vision. Why not let Him do it? Why not cast away from our hearts the hardness and smallness that have bound us in the past? Why not go out from this meeting with the world in our vision, and have the faith that reaches up and grasps God's throne for His power to aid us in the task? Here is God's purpose in the next verse. Though we regard the difficulties as insurmountable, this is what God says: "Thus saith the Lord of hosts; Behold I will save My

people from the east country, and from the west country." Verse 7. And I tell you, dear friends, He is doing it and wonderfully doing it in the east and west and north and south. There are no geographical boundaries in God's work today. He is going before us, and open doors are presented to us everywhere, and it is for you and me to rise up and do our best. We face the task in difficult times, but the thing for us to do is to have our vision enlarged and see the difficulties of the task as God sees them.

#### The Almighty's Challenge

Take another verse—Isa. 27:4. "Who would set the briars and thorns against Me in battle? I would go through them, I would burn them together." Are we going to do that, dear friends? No one has greater confidence in this people than I, and yet, dear friends, we are given to setting difficulties before God, and measuring the task by the possibilities in man's strength. Listen to God's challenge in that verse. If there are difficulties in the way, let us bring these difficulties before God and He will consume them. This is what He invites us to do.

#### God's Doings Among Mohammedans

I saw something away down in the Dutch East Indies last year that proved to me that nothing is impossible with God, and whenever we find a man who will take his difficulties to God he can stand aside and see God go through them. Down there we have a man named Yates. As I got to know him and lived with him day by day, I found he had a great faith in God and was a real missionary, leading the people, treating them kindly, and praying God continually for power to reach them and rescue them.

And you would expect, as you live with him, that God would do something very special through him. We never have been able to reach Mohammedans successfully, and I have not yet seen the Protestant denomination that has. But this man with only the Malay language and the Word of God raised up a great church, and when I went there had a building that he was just completing—a magnificent church building in the city of Batavia, that would do credit to any congregation worshipping in any city. He had several congregations worshipping in the same church building at different hours—congregations that were not able to understand the speech of each other, and so they had to separate for their worship, and among them seventy-one people, adult men, brought out of Mohammedanism. He had learned how to preach Christ where it was as much as his life was worth to mention Christ, and the hearts of those people were won for God.

We must just learn to take the difficulties of service, and submit them to the measurements of heaven. Then will be fulfilled the promise, "I will cause them that come of Jacob to take root." With a people that will turn from the consideration of difficulties as impossibilities, Israel shall be made to blossom and bud, and fill the face of the world with fruit.

#### In the Dark Continent

Go with me to Africa, the Dark Continent, and send out an announcement that the Seventh-day Adventists are going to have a camp-meeting. The response will

be most convincing that God is there fulfilling this promise among the heathen tribes of that benighted land.

#### Wonderful Progress in South America

March down into South America, and there we shall find the Seventh-day Adventist missionary preaching in the face of the most bitter persecution. He has had his life threatened again and again. But you will see the people coming out of the darkness there, and taking their stand. "Israel shall blossom and bud, and fill the face of the world with fruit."

In Milwaukee, a score of years ago, there lived a man who had become a victim of the beer habit. A Seventh-day Adventist preached Christ, and amongst others this drunkard was rescued from his degenerate life. I was over at the great General Conference a few weeks ago, and among those who had come to tell of the good things done through his labour, was that rescued man. God had put His hand on that brother's life, and made it a consecrated thing. Difficulties to successful service! O friends, it has been his delight to place those difficulties one after another, or all together, before God, and see God march with great power against them. He was there to tell us that his converts were not numbered by the score or hundred, but by the thousands.

Go there and call the Seventh-day Adventists together to church meeting, and you will see three or four thousand of them coming in. And down where the Amazon jungles stand, you will find that intrepid man pushing on and on and on, seeking the souls of the savage cannibal people living there. He has been there only a few months, and he cannot live any longer on those Andean heights, 14,000 feet up, because the state of his wife's heart is such that it is impossible. But a few months ago he went down to the regions of the Amazon, and now, he told us, more than two hundred believers had come out of savagery and cannibalism in that region, to which no other mission body had dared to penetrate. But, friends, God can take the simplest things and with them show us again and again that nothing is too hard for Him.

What are our opportunities tonight? We have reached the time of which Christ spoke to His disciples in Matt. 9:37, 38. "Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." That is the hour in which we are living. That is the time to which we have come, and it seems to me that this is the proper time for us to call all the believers of Australasia to send in their delegations and consider such a situation. Opportunities beyond anything we can measure appear before us, doors open right before our faces in this field and in every field of the world, and yet the labourers are too few.

#### In the Philippine Islands

I was in the Philippines last year, and while there became very much interested in the work we are doing down in the southern islands of that group. The General Conference did not intend that I should go down there at all. It was proposed that I should go to the general

meeting in Manila, and then pass on to China. But my heart became so interested in the work we are doing in those southern islands of Negros, Panay, and Cebu, that I determined that I would spend some weeks there among our workers; and I am telling you this because it is just representative of a score of opportunities that were presented to me as I went from place to place in the islands mentioned. I began my work in the city where I landed, the city of Iloilo; and there three great congregations of our believers came together, as many as could possibly crowd into and around the building.

I went from there to the other islands across the sea, and was astonished at the interest of the people in the message. In the first village at which I stopped I found a young Filipino who had been sent here with a gospel tent, in order to preach to the people. He was discouraged. The opposition of those who own land in that place was so strong that he could not secure sufficient ground to pitch his tent. One particular spot where he was impressed he should place his tent and begin his work belonged to a certain man, and he approached that man three times. Each time he had been refused. The owner told him finally that not for any consideration at all would he permit his land to be used for such a purpose.

When I reached there the announcement had been made that I would preach in a little church building that would, I suppose, hold about a hundred people standing. Its walls were bamboo, and its roof was of thatch, its floor was raised about three feet from the ground, and those bamboo walls were attached to the floor. When the brethren saw the great crowd of people who came to hear the gospel preached, they carried out the seats that were there, leaving just standing room for as many as could crowd in. My platform was about as large as a table. The people crowded around that little platform, and I did not dare to move for fear of treading on somebody's fingers. I preached on the second coming of Christ, and the people continued to crowd into the room until the pressure on the wall at my left was so great that a part of it smashed from the bottom, and several of the people fell out onto the ground. When the service was through, I had to spend some time shaking hands with the people and talking with them. I then said to the young man, "What are you going to do to take care of this interest?" He said, "I have been sent here to preach to the people, but I cannot get the land to pitch my tent." We started to walk down the road, and the people followed us about a mile, and then we branched off through the forest, and we went perhaps a quarter of a mile. There we knelt down and placed the situation before God. We told Him about the difficulty regarding that piece of land, and asked Him to intervene on our behalf.

The next morning I had to leave, and as I shook his hand I said to the worker, "I want you to write me a letter to the first place it will catch me, which is Canton in China." When I reached Canton the letter was waiting for me, and this is what he told me. The next morning after I left he went back to that man who had refused his land three times. As soon as the man saw him he

said, "Well, you are here again," adding, "I have changed my mind, now you may have the use of the land," and he made no charge for it. That young man had been preaching to about one thousand people every night, and up to the time he wrote his letter he had baptised forty-five people.

#### Labourers Soresly Needed

When I was in another part of the Philippine Islands I took a young man by the hand and earnestly counselled him to keep close to God, and I asked him of his aim in soul-winning, and he said, "One hundred souls for Christ." I said, "You will write and let me know, won't you?" and I gave him the same address. When I reached Canton, there was a letter from that young man, and he told me he had been preaching to over one thousand people, and had already baptised ninety. Since then I have learned that he had won more than two hundred souls from that interest.

I went on to another place, which I expected to reach about three o'clock; but we missed our way, and it was about 10.30 when we arrived. I was so tired I could have lain down on the ground and slept. I said, "There will be no one here at this time to hear us," but when we reached the place we found that the people who were there at three o'clock were still there at 10.30. I got out of the conveyance and went into the little church, and preached about the second coming of Christ. The people filled up the building, and crowded thickly around. I preached to them till 12.30. One could not preach a short sermon to people who wanted to hear like that. I was dreadfully tired, and it was dreadfully hot. When I was through, I thought I would like to go into the sea, which was only about fifty yards away. Reaching the beach I started to take off my clothes, but about twenty people came and wanted me to tell them more of Christ and His coming. The harvest truly is plenteous, but the labourers are few. It is high time for this people to seek God in great earnestness that He will raise up labourers and send them forth into the harvest.

Another place I visited I was greatly surprised to find so many people. They filled the church, and after the first meeting, which was held in the afternoon, they crowded around and said they wanted me to stop that night and preach again. I said my boat was leaving at 10.30, and that I must go on to the next place because meetings had been appointed there. They said, "If you will stay and preach to us at seven o'clock, we will have so many people here that it will astonish you." I said, "What will you do if they come? no more can get in to hear." They said, "A great many that were here today are Adventists, but we will go out and let the people who have not heard come in." When I saw their earnestness, I decided to stay. They wrote an announcement on a blackboard, and put it on a telephone post. When I came about seven o'clock, I saw a great mass of people outside the building, and I found it difficult to get through to the door of the church; and when I reached the front I simply had to stand still behind the little desk for all space was filled. When I was through, I said to the brethren, "What are you going to do with such an interest as this?" and they shook their heads and said, "Brother Watson, we can-

not do anything, we have not another worker." Oh, brethren and sisters, the hour is here when God's people must plead with the Lord for more labourers.

The hour is here when God's people must wait upon Him for labourers, and if ever we are going to finish this work, we as a membership at the home base must set ourselves to the upbuilding of an effective ministry. I am proud of our ministers, but we must build up a ministry that can do more. We must make every worker ten times more efficient, if we can, and we must increase the number that are at the task.

#### God's Hand in the Celebes

Go over to the Celebes and see where Albert Munson is labouring alone, that boy who grew up amongst us here and took a wife from this country to be his helpmate over there. God, in mercy, for that people called a consumptive Malay lad and sent him over there ostensibly to say good-bye to his relatives for all time; and upon his heart He pressed such a burden for the salvation of those people that in his weakened state, he began to preach Christ crucified and Christ returning. Under the power of the preaching of that dying man, God raised up a great church, and Brother Albert Munson went over to take charge of the believers. With great courage he pressed through the restrictions of the Dutch Government which confined him to preaching only within the limits of the city. Taking advantage of a conversation with the Governor that only suggested permission to go to a certain place and preach there, he went right along without waiting and announced that a meeting would be held at a certain time, and then prepared his sermon. When he went along the road to the meeting place, he was surprised to see the road jammed full of people coming to the meeting. And remember, dear friends, that Brother Munson and his noble wife are absolutely alone. "The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest that He will raise up labourers," and send them forth into the harvest field.

Take another scripture, found in Prov. 24:10, 11: "If thou faint in the day of adversity, thy strength is small. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

If we with this responsibility turn a deaf ear to the appeals that come to us from all the wide fields of the earth, what shall God say about it? May God help every man, with faith that reaches to heaven, to rise up in his place and in the right of his delegation here, and say, In the name of the Lord we will do it. Let us not put our hands to the task merely to arrange detail and discuss method; let us set our hearts to the task; let us learn to know God, learn to walk with Him, understanding His purposes, and then go to work together with Him to finish it.

Not only must we learn to build up a ministry, to bring to the task more hands and make more efficient those already at the task, but we must sow the seed before

the feet of the minister. I come back to this field and they tell me that we are not as diligent about the sowing of the seed through the printed page as we once were. Why is it, brethren? Why is it so? I would not be speaking to you tonight, my dear friends, if God had not used some faithful man to bring the message to me with the printed page. Why have we done it? Do you know, that if you permit the scattering of the seed through the printed page to fall off, just a little way further on from that you will notice that the souls won from the preaching of the Word will diminish. Do you not know that it is so? May God help us to revive that which He has so wonderfully used in the past, till more of it is done than ever before. If we are failing to recognise the effectiveness of this, it is not so with other people. Other denominations and other mission bodies are fully aware of the importance and effectiveness of scattering the literature as the seed of the word. Let me read to you some testimonies that are borne on that point. I have here a copy of the *Korean Mission Field*. It came to me merely as a current copy when I was in Korea last year, and here is what I read in the very first lines of the very first article, written by the editor, Mr. Gale, one of the leading men in the Presbyterian Mission in Korea:

"Recently an old friend, a former magistrate of Changyun (Sorai Beach), came to see me. Among other things, he said: 'I have been much impressed lately by certain Christian books that have come my way, very much impressed.' His nephew who was standing by told me that the books referred to were printed by the Seventh-day Adventist Mission outside the East Gate. Wisely and well has this mission seen beyond the more limited horizon that bounds most of us, and put their emphasis on books, thus reaching a world where no missionary goes; a world that never comes to church; a world that is proud and old and distressed and needs the light of hope as much as any. I propose that we take our hats off to the Seventh-day Adventists and make a deep bow. They have had more sense and vision in regard to missionary work than the rest of us."—April, 1925.

#### Other Missions Commend Our Zeal in Publishing

If we are failing, dear friends, in our estimation of the value of our literature, then that is not the voice of the Federated Churches of the Evangelical Missionary Society over there in Korea. Just within a few weeks of reading that I bought this magazine, the *Chinese Recorder*, a journal of the Christian movement in China. It is printed at the Presbyterian Mission Press. On one of its pages I find this: "The major difficulty is probably that there is so little that is satisfactory for distribution. The Seventh-day Adventists have been more efficient, so far as I know, than any others in getting their literature out. They have put more brains into it than any other group."—May, 1925.

They say to themselves while comparing their literature and method of distributing it with ours that the Seventh-day Adventists have been more efficient than any others. They have put more brains into it than has any other denomination. I think, dear friends, that is pretty gener-

ally realised, and I think it is wonderful testimony. And now for us to fall down in the use of a means that is so wonderfully effective, is unthinkable. It is time to come to God and ask Him to put the light in the hands of the people that their hearts might be won to Him.

Again, I have a statement here, and this is from the *International Review of Missions*: "Of the denominations, the Seventh-day Adventists are making the largest use of the press as a means of propagating their own views of truth. Their insistence on one point as more important than all others renders it out of the question for them to use much of the literature which is prepared by the literature and tract societies. They have therefore established their own printing works, and have at present a larger output than any other denomination."—*July, 1919*. And with the increasing opportunities must that output diminish? What are our delegates going to say about that? What, dear friends, are you going to say during the next fourteen days about a more effective ministry? I call you earnestly, my dear friends, to the consideration of ways and means, and the right spirit for the uplifting of the ministry, so that the membership of the church of God shall be where God in His power can take it. And I call your minds to the importance of the distribution of the literature of this denomination. It is necessary that such interest be in the hearts of our people in order that our preaching shall be effective and rapidly fruitful. Those are two of the things which I believe we should hold as exceedingly important in this Conference; and unless we give attention to such matters, we must expect that the opportunities still shall be larger than our efforts. Are we going to let it be so? What do you say? You say, "No." And I pray, dear friends, that God will help you. If in this session God places the signet of His leadership on our decisions, then I believe that we, as delegates and leaders, can go back to our people, and ask them to work out the things that we here decide. I wish that I could in some way impress your hearts with the importance of the occasion, and the immensity of the opportunity.

Let me read, in closing, a wonderful appeal that comes from Brother Evans in the *Far Eastern Division Outlook*.

"Lord God of Hosts! Open Thy people's eyes

That they may see earth's whitened harvest field

Widespread. May note the precious grain that lies

Unreaped. Open! that they may see the promised yield

Perish because no sickles touch the grain,

Making Thy Son's great sacrifice in vain.

"Lord God of Hosts! Quicken Thy people's hearts!

Cause them to feel what pain, what grief, is Thine

While wasted lie these heathen lands, vast parts

Of Thy domain, untouched by Love divine.

Help them to share Thy bitter grief, And move them, Lord, to send relief.

"Lord God of Hosts! Open Thy people's purse,

That they may give—not less but more and more!

O, may they never taste the bitter curse Of Meroz! Help them their treasures all to pour

Into this saving work of grace, Thy coming hastening on apace.

"Lord God of Hosts! Call forth our young and strong

Into Thy harvest field where die the lost

In sin's black night of fear and hate and wrong.

Lord! call them forth to toil at any cost

To self in gain and home and life; Baptise them for earth's final strife.

"Lord God of Hosts! Open Thy church's door!

Send forth Thy flock, north, south, and east and west,

To reap the ripened fields! Upon them pour

Thy Pentecostal power for toil, not rest.

That ransomed multitudes may stand With those who reaped, at Thy right hand."

O, may God answer that prayer in His own name!

#### Devotional Meeting

### CHRIST TO WORK THROUGH THE WORKER

Wednesday, September 15, 6.30 a.m.

IN the first early morning meeting Pastor A. H. Piper gave a most helpful study, showing that it was the Lord at work and His mind that directed in the apostolic church, and emphasising the need of receiving Christ fully into the heart. Just as the Gospel of Luke tells what "Jesus began both to do and to teach" before His ascension, so the Book of Acts takes up the story and tells what He continued to do, and wants to do. The book is left unfinished; for the record of a man's life cannot be closed until his life is ended. Jesus is not dead, He is living, and He is working today through His children. The only way Jesus showed Himself alive after His ascension was through His children, and He longs to do that today. The only reason why we have gathered at this session is that we may know Him, and give Him the opportunity of showing Himself alive through us. "Not I, but Christ."

The Book of Acts was early known as the "Gospel of the Holy Spirit." "The Acts of the Holy Spirit." A study of this book convinces us that in it we have the acts of the ascended and glorified Lord. Notice the record, Acts 3:26: "God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:6: "In the name of Jesus Christ of Nazareth rise up and walk." Chapter 2:32, 33: "He hath shed forth this, which ye now see and hear." Acts 1:24: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." What a fine thought this is for us at our quadrennial session. The workers back there realised that it was the Lord's place to show whom He had chosen.

Let Christ choose the men and women even as He did in those times. He is living and active. The only way He can live and act is in you and me, and we must make room for His presence by being emptied of all selfishness. Let the Christ occupy His temple fully, for He made it that He might dwell therein.

Acts 2:47: "The Lord added to the church daily such as should be saved." Our reports are somewhat discouraging at times because we are trying to add to the church instead of letting the Lord do it.

It was Jesus who spoke the words recorded in Acts 9:5: "I am Jesus whom thou persecutest." Acts 9:5: "The Lord said unto him, Arise." Acts 18:9, 10: "Then spake the Lord to Paul, . . . I am with thee."

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*"The Desire of Ages,"* p. 669.

When Jesus promised, "I will pray the Father and He will give you another Comforter, that He may be abide with you," He added, "I will not leave you. . . . I will come to you." The terms are interchangeable. When He speaks of the Comforter He speaks of Himself. "Ye know Him; for He dwelleth with you, and shall be in you." We lose much by thinking of the Spirit as some influence. The Spirit of God is the third person of the Godhead, the representative of Jesus; and just as Jesus in His humanity was with His people, so Jesus in His Spirit is with His people today. It is the same Jesus. In the reception of the Spirit we receive Jesus. What a blessed promise, "I will come to you," made by One who always fulfils His promises!

How may we have in our life the experience of Peter, Paul, John, and the other heroes of that day? Notice in Acts 1:4, 5 there is a prohibition, then a command, followed by a promise: "Being assembled together"—let us associate the thought of that meeting back there with this assembly this morning—"Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence." God prohibits His workers from going to the task until they have received the promise of the Father. Sometimes we are evolutionary in our theory, or rather in our practice. We think we must wait and toil and that there must be a progressive work: but we read in this record, "Wait for the promise of the Father. For John truly baptised with water, but ye shall be baptised with the Holy Ghost." The disciples waited as a deputation waits upon a minister of State, and they had not long to wait. "Not many days." If in this tarrying time we waited in prayer and supplication, we should not wait many days before we realised the promise of the Father and the



infilling of the Spirit that He has promised to His people.

John 1:12: "As many as received Him, to them gave He power." If we want this power we must receive Him. Power is a person. Power is the Lord Jesus, and if I have the Lord Jesus I have the power. Without Him we have no power, we can do nothing.

In the season of testimonies that followed, many expressed their confidence in the Lord and His promises, in this message and God's leadership. To the missionaries it was refreshing, after teaching for years in a foreign language, to hear the Bible preached in their own tongue. The following are a few thoughts from some of the testimonies borne:

"I thank God for the privilege of having Christ in the heart, for in Him is all the fullness of the Godhead bodily."

"Speaking to the Laodicean church Christ says, 'Behold I stand at the door and knock.' If He were in our hearts, He would not be standing at the door and knocking."

"We have all come here with an earnest longing to have Christ in our hearts. The Lord does not want to wait ten days, and I am sure I do not want to wait ten days. I feel this morning the Lord is willing to give me His Spirit today."

"No one could accuse us of not being a hard-working people. Perhaps we are the hardest-working people in the world. But if we worked less and prayed more and opened our hearts to the fullness of His presence, we might see much more accomplished. We should let God work through us to will and to do as His Spirit shall indicate."

#### Pana's Testimony

Pana, our native brother from the Solomons, speaking through Brother Wicks as interpreter, said: "I am very glad to be with you this morning, and to raise my testimony before you. I love Jesus and I love God. I did not love Them, but They loved me when I was evil, and They drew me from my evil, and so I love Them now. In years gone by I was a heathen. I have done all the abominations of the heathen, but God drew me and so I am here today. I wish to join with you in the triumphs of heaven. I love you all, and I wish with you all that I may be able to go to heaven. I want to know more and more each day of what the word of God is, and I want to have the word of God in my heart. My love is very great. I am very pleased to be here with you in this conference meeting, and to meet you all. I cannot speak with you very much, I cannot hear all you say, but I know that when we all get to heaven we will have just one language and then we can all understand. This is the love that I have to you. May Jesus bless us all. These are my words today."

#### Bible Study

### SYMBOLS OF THE HOLY SPIRIT

Wednesday, September 15, 9.30 a.m.

THE first of the series of Bible studies at 9.30 a.m. daily was given on Wednesday, September 15, when Pastor W. W. Fletcher was the speaker. He presented some of the symbols under which the Holy Spirit appears in the Scriptures,

—those of light, fire, dew, wind, the dove, rivers of living water.

The speaker pointed out that a chief characteristic of the work of the Spirit is that He does not seek to display *Himself*, but He does manifest Himself where understood and recognised. The Spirit is God, and God is light, so the Spirit is light; and Hebrews 6:4, Ephesians 1:17, 18 were quoted to show that enlightenment comes through the Spirit. The glory of the light is seen only as it plays upon the object upon which it sheds its beams; so the Spirit pours its light upon Christ and reveals Him. The light, while pure in itself, reveals impurities in other objects; so the work of the Spirit is to point out the ugly, the repulsive, in our lives that we may put away sin, and thus light will shine out of darkness as God commands. 2 Cor. 4:6.

Matthew 3:11 presents the symbol of fire, while Malachi 3:3 shows that fire purifies by consuming sin. It took the great fire of London to eradicate the terrible plague. But in the church the Spirit removes selfishness, which is sin, by warming our hearts with love. Acts 2:33; Rom. 5:5.

The symbol of the dew was next suggested. Micah 5:7. The dew falls silently, in times of stillness; yet it refreshes greatly. An apt illustration was used by the speaker when he referred to the dew-spangled spiders' webs spread upon the grass, under which the grass remains quite dry, showing the danger of allowing a veil of sin upon our hearts to interfere with the operation of the Spirit of God.

A symbol of great power is the wind. Man has harnessed many of Nature's forces, but the wind remains to a very great extent, untamed by man. In Ezekiel 37:9 it indicates the greatest power that can be,—the power to raise the dead to life; and this also is the work of the Spirit.

The cooing of a dove in the dome above the congregation gave force to the speaker's words as he pictured the brooding of the dove which brings forth life. Gen. 1:2, R.V. margin. The Spirit also quickens, gives life, is life. John 6:63; Rom. 8:10. The dove loves quietness and the one sent forth from the ark returned because it found no resting place. This illustration enforced the question, Will the Spirit find a resting place in our hearts?

The last symbol discussed was that of living waters. John 7:37-39; Heb. 6:7; Zech. 10:1. Showers of blessing, floods on the dry ground, water to him that is thirsty, if any thirst let him come and drink,—all these show the need of a preparation for the coming of God's Spirit and the importance of yielding to the admonition of Hebrews 3:7, 15: "Today if ye will hear His voice, harden not your hearts."

clean, anyway." This seems remarkable in a community such as ours, for it is the general opinion that the Australian native is becoming an extinct race, but our birth rate exceeds the death rate by 500 per cent.

**Spiritually.** Our church members are growing spiritually. While we cannot show any large increase in numbers, yet many would become members if it were not for the long probation to which candidates are subjected before baptism. As a result of this test we believe our church has a better standard. Our Sabbath school attendance is very encouraging. Last quarter the average attendance was 109, of whom 48 were entitled to perfect record cards of honour. The offerings for the same period amounted to £17 3s. 6d., which is a bright feature in that our people get very little money to handle. Several of our girls are taking music lessons, and Minnie and Jessie, the more advanced ones, play very acceptably for Sabbath school and young people's meetings. The older boys in the dormitory, to heighten their missionary zeal, are holding Sunday afternoon Bible meetings with our village natives. They get a good hearing, as parents and relatives like to see their boys advancing. Several of the older folk have expressed a desire to give up smoking and be clean like these boys. One man said he would like to do something for our young people's meeting, and so he has set about practising a song with Johnny and Barney, two other village folk, to sing in the meeting. We are planning to hold another baptismal class as soon as our Ingathering campaign is over. At present, Brother Branford, our mission chaplain, is devoting all his time to the Ingathering work. We have already exceeded our aim, with a great deal of territory yet to do, and a great deal of money yet to get, only for the asking.

**Financially.** With a corps of willing missionaries the Lord has enabled us to keep on a self-supporting basis. During the dreaded shipping and railway strikes early in the year, we were amply provided for; while at one time the food was cut down a little, yet not a note of complaint was heard from any one. Some of the older natives said that if the strike continued they would go out fishing and hunting to save food for their girls and boys in the dormitories. We have three bullock teams, with Brother R. Scarfe and two native boys as qualified leaders, and a good sawmill with plenty of good timber wherein Brother H. Mills finds sufficient employment, with plenty of capable native help. Our sawmill and teams are our main means of relieving our financial strain. And as we try to teach the spiritual lessons, we emphasise that a good Christian is not a lazy one; and so by precept and example the good work goes on.

The day school has an attendance of forty-three. Sister Pearl Branford and two native assistants take charge. The chief lessons taught are reading; writing, and arithmetic; also geography and grammar to the more advanced.

Our latest acquisition is a telephone service right to the mission, and now we do not feel so isolated, but now and again hear from the outside circle, "Hello, who's speaking?" We are all of good courage and strong in the triumphant finishing of the work.

L. A. BORGAS.

### MONAMONA MISSION

WE have enjoyed a year of rich blessings in a threefold way,—physically, spiritually, and financially.

**Physically.** We have had practically no sickness, and as one visitor to the mission expressed it, "They all look healthy and



## RELIGIOUS LIBERTY DEPARTMENT

THE opening chapter of the last volume of the "Testimonies for the Church" contains the following paragraphs: "The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones. . . .

"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. . . .

"All Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel all 'both small and great, rich and poor, free and bond,' to receive the mark of the beast, yet the people of God will not receive it. Rev. 13: 16."—*Vol. IX, pp. 11-17.*

Seventeen years ago, when Volume IX was first published, those words were prophetic. Five years after they were published, the world was plunged into the greatest war of all history, and for four years and three months the military and naval forces of the world gave an unprecedented demonstration of their powers to destroy all that man values most—life and property. With the cessation of hostilities a new era was ushered in. The balance of power which was formerly gauged by the relative military and naval strength under the control of the Great Powers, was transferred to a new political machine called the League of Nations, into which between fifty and sixty nations have been admitted as members. The possibilities for evil which lie latent in this latest political machine, are equalled only by its appearance of innocence, and it behooves us to watch its development very carefully, ever remembering the warning given through the Spirit of Prophecy: "The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."

Was there ever such a combination and consolidation of forces in the history of the world? With the exception of Russia and Turkey, practically all the civilised countries of the world are members of the League of Nations. The great federations of labour have affiliated themselves with the League of Nations. Most of the Protestant Church organisations have entered the League. Thus we have in this organisation a trinity of earthly powers—political, labour, and ecclesiastical—innocent-looking, lamb-like—but possessing the capacity to speak as a dragon.

### International Labour Conference Seeks for Universal Weekly Rest Day

At the congress of Paris, on April 11, 1919, the incorporation of the International Labour Organisation was authorised as Part XIII of the Treaty of Peace. Six months later the first International

Labour Conference under the auspices of the League of Nations held its first session at Washington, D.C., U.S.A. At that conference nine general principles were agreed upon as being "well fitted to guide the policy of the League of Nations," because it was considered that if adopted, "they will confer lasting benefits upon the wage-earners of the world." Is it not rather significant, in view of all that has been written in the Spirit of Prophecy, that the fifth of these general principles advocates the universal adoption of a weekly rest day? At subsequent meetings held at Geneva, the fifth of these "general principles" has been more strongly advocated, on the supposition that the observance of a universal weekly rest day was imperative if the nations were to conduct their manufacturing and trading concerns on terms of equality.

For many years we have been expecting the organisation of a world-wide movement for the establishing of a universal weekly rest day. We have watched with interest the efforts made in America to establish a national Sunday law, but we now actually see all the machinery in motion for the organisation of a *world-wide* effort to lead the whole world back to the worship of the first beast whose deadly wound was healed. Furthermore, is it not rather significant that this piece of machinery which is now exerting so much influence in politics, industry, and ecclesiasticism, originated in America; and that its first session was held at Washington, and that at that first session the establishment of a universal weekly rest day was agreed to? Truly "the agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis."

It may be of interest to enquire, What is the last great crisis? We are not left to our own conjectures. "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvellous working of Satan, and that the end is near."

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*"Testimonies for the Church," Vol. V, p. 451.*

Last year, probably the greatest effort ever yet attempted by a church organisation was made to bring pressure upon the American legislature to enact a compulsory national Sunday law. What this movement means to the world may be gathered from the following quotation from "Great Controversy:—

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the

infliction of civil penalties upon dissenters will inevitably result."—*Page 445.*

In all parts of the world attempts are now being made to create church unions. Huge amalgamations are already in process of formation, and as "the final movements will be rapid ones," we may expect some surprising events to happen in the very near future. It is surely a notable characteristic of these days how easy it is becoming to create huge, world-wide amalgamations.

As nationalism was a development of the nineteenth century, so internationalism is a development of the twentieth century. Internationalism, however, is not new; it is an idea dating back into antiquity. The Roman Empire and the Holy Roman Empire were both founded on internationalism. At the end of the eighteenth century international ecclesiasticism received a death blow from Napoleon, the apostle of political internationalism. He, in turn, received a death blow from Wellington, and thenceforward nationalism had freedom to develop.

But the prophecy indicates that the deadly wound which papal internationalism received at the end of the eighteenth century would be healed; and, true to the prophetic word, we are permitted to witness the healing of that deadly wound. Internationalism once more rears its head in the ecclesiastical, industrial, and political spheres, and unites these three great divisions of human activity into one great body,—the League of Nations.

### The Seriousness of the Present Situation

To show that we are not alone in our diagnosis of the seriousness of the present situation, I will quote some phrases from Mrs. Nestor H. Webster's new book, "World Revolution."

"The revolution through which we are now passing is not local but UNIVERSAL, it is not political but social, and its causes must be sought not in popular discontent, but in a deep-laid conspiracy that uses the people to their own undoing. . . . The object of this book is to describe not only the evolution of socialist and anarchist ideas and their effects in succeeding revolutionary outbreaks, but at the same time to follow the working of that occult force, terrible, unchanging, relentless, and wholly destructive, which constitutes the greatest menace that has ever confronted the human race."

Lothrop Stoddard, in his recent book, "The Revolt Against Civilisation," says: "For the past two decades the whole trend of revolutionary doctrine has been toward a glorification of brawn over brain, of the hand over the head, of emotion over reason. This trend . . . is a normal part of proletarian philosophy, and it aims at nothing short of the entire destruction of modern civilisation." He describes the present condition of the world as "disorganised, seething, threatened with downright chaos."

Russian Bolshevism is but a visible manifestation of the revolutionary doctrines which have been preached for several decades. Mr. Stoddard, who has given very much study to this revolutionary development, says: "We must recognise once and for all that Bolshevism is not a peculiar Russian phenomenon, but that it is merely the Muscovite manifestation of a movement which had formulated

its philosophy and infected the whole civilised world before the beginning of the late war. Thus when . . . we come to contemplate Russian Bolshevism in action, we shall view it, not as a purely Russian problem, but as a local phase of something which must be faced, fought, and mastered in every quarter of the earth."

It is a significant sign of the times that one of the fundamental ideas of Bolshevik teaching, which is also the teaching of communists, syndicalists, and many trades unionists, and socialists, is, that "no critical or independent thinking can be tolerated." Such teaching is totally opposed to Christianity, which from its inception has taught men to think for themselves. History has demonstrated that, "where thought is not free there is no true intellectual life, but only intellectual mummies."

With the world-wide impartation of the idea that independent thinking and the development of individuality must be prohibited, it will be readily recognised that Seventh-day Adventists, with their inflexible ideas of separation from all political, ecclesiastical, and industrial organisations are heading for trouble. What are we doing to counteract the influences which the enemy is developing to overthrow the work of God? The people are being fed with the most diabolical revolutionary, atheistical, and communistic literature in every civilised land, and even the heathen world is being indoctrinated with this same teaching.

Soon the small company of independent individualists whose laws are diverse from all people, and who refuse to conform to the customs of the world will be recognised as a "Mordecai in the gate." As an independent thinker, Mordecai refused to reverence an enemy of his people, and his refusal so aroused the wrath of Haman that he "sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus." Hence he approached the king with the following proposition: "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed."

In "Prophets and Kings" we read that "the trying experiences that came to God's people in the days of Esther were not peculiar to that age alone. The revelator, looking down the ages to the close of time, has declared: 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' Some who today are living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the persuation of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict." (Page 605.)

Viewed from any angle, the world outlook is pregnant with perils which menace our peace and threaten our freedom. But these things should not discourage us; they should rather be a stimulant to

greater zeal and energy, knowing that they are infallible proofs of the certainty of those things in which we have been instructed.

### Toleration Cast to the Winds

The Great War which was supposed to have been waged for the purpose of making the world safe for democracy, has produced some remarkable results which were ably set forth recently by Professor Lingelbach, who occupied the chair of modern history in the University of Pennsylvania. He says: "By far the greatest of the post-war paradoxes after a war to make the world safe for democracy is the drift toward autocracy and despotism in government. During the war we rid the world of the Hohenzollerns, the Habsburgs and the Romanovs. They are gone. Some of the things they stood for, however, are reappearing. At Rome, Madrid, Budapest, Athens, Constantinople, and Moscow despotism and autocracy are in control. Mussolini and Facism seem to be as arbitrary and despotic as the Czars; General de Rivera has brushed aside all parliamentary government in Spain; Pangalos in Greece, like Kemal Pasha in Turkey, rules by force, while the Bolsheviks openly boast that they count on the organised minority of about 600,000 to maintain their rule over Russia's population of over one hundred and twenty-five millions. In all these nations political liberty is crushed. Toleration has been cast to the winds. Nor is it confined to these countries."

Another interesting manifestation of the changes which are now taking place to which I desire to call your attention is "the revival of Vatican strength in Europe." After the Czechoslovakians gained their freedom from Austria as a result of the war, a strong movement towards Protestantism manifested itself. In 1920 large numbers of reformed clergy withdrew from Rome and founded a new church. Within a year this new church had a membership of half a million. Other Protestant denominations also received remarkable increases in their membership. Of this movement President Masaryk said:

"The religious movement among us has aroused great attention abroad, attention which is all the greater because nearly everywhere Catholicism is gaining ground, or at least authority, while among us the traditions of the Reformation are stronger. Even abroad it is now beginning to be understood that the Czech problem was of more than merely a narrow political significance. . . . In Austria there was no liberty of conscience, the toleration and recognition of what is good and what is better, must be not only codified but also practised in all the spheres of public life. . . . Democracy is the political form of humanitarianism. By toleration we shall make our way from the Habsburg theocracy to democracy. Jesus, not Caesar!—This is the meaning of our history and democracy."

This drift towards Protestantism on the part of Czechoslovakia has aroused the ire of the Vatican. In order to commemorate the noble work of John Huss, the Czechoslovakian Parliament passed a statute proclaiming July 6 as a national holiday, the date of the burning of John Huss at Constance in 1415. The papal

nuncio protested against this law, nevertheless Parliament passed the statute. July 6, 1925, was the date of the first celebration, and it was announced in the press that President Masaryk had agreed to patronise the affair and that the Prime Minister had accepted honorary membership of the organising committee. Thereupon the Czechoslovak minister at the Vatican was summoned before Cardinal Gasparri, who protested "against the President's patronage of the Huss celebration and the Prime Minister's support of it, which he regarded as an offence against the Holy See." After discussing the matter and communicating with the government at Prague, it was pointed out to the papal authorities that in the opinion of the Czechoslovakian Government, "it was inadmissible for the supreme representatives of a liberated nation not to fulfil their obligations to one of the greatest figures in Czech history, especially on the occasion of the first national celebration." However, the Vatican would not accept this explanation, and so the nuncio was recalled to Rome.

Other incidents of the exercise of political power on the part of the Vatican could be related, but this incident in itself is sufficient to indicate the development of political power at the Vatican.

### Rigid Sunday Laws Already Being Enacted

The adoption of the idea of a universal weekly rest day by the League of Nations has evidently stimulated the advocates of Sunday observance to greater activity. In New Zealand, a Police Offences Amendment Act was passed in 1924, by which a fine of five pounds is provided for "every person who on Sunday, in, or in view of any public place, trades, works at his trade or calling, deals, transacts business, sells goods, or exposes goods for sale." Exception is made for railway and tramway officials, chemists, refreshment shops, etc. An interesting legal point has been raised in connection with this New Zealand Sunday law over the question of the use of slot machines. A proprietor of one of these machines has been prosecuted for violating the Sunday law, inasmuch as a number of people were seen by the police to put coins into the machine and to receive chocolates in return for their money. As similar cases had been tried in England and Australia and were dismissed, the matter is still under consideration. This is, however, some indication of how rigidly it is proposed to make the observance of Sunday, when a proprietor of a slot machine, employing no labour whatsoever in operating the machine, is prosecuted for violating a Sunday law.

Even in the islands attempts are being made to enforce Sunday observance. Last year in the Cook Islands the church council of the London Missionary Society took up this question, and endeavoured to bring about the cessation of all Sunday labour in connection with passing steamers in the group. They went so far as to endeavour to intercept all public traffic on the King's highway in order to prevent fruit from being carted to the Government fumigating shed, which was open for the reception of fruit upon that day.

Ecclesiastical tyranny is of the same nature wherever it arises, and if we are



to conserve our liberties, we must be awake to the situation which faces us, and endeavour to prevent by all legitimate means the enactment of oppressive laws.

We should educate, educate, educate. Through the newspapers we can reach the masses of people and teach them the value of freedom, and I am pleased to report that we have been singularly successful in throwing into the large metropolitan journals ideas which are calculated to cause the people to think carefully before they sanction oppressive laws.

### Vigilance, the Price of Liberty

We cannot be too alert in these days of rapid development, lest before we are aware of what is being brought into existence for the defeat of our work, some movement may be launched which will bring disaster upon us. To this end I believe that each local conference should select some capable worker to specialise upon the question of religious liberty, and should encourage that worker to study the fundamental principles upon which this important subject is based, and to watch the various movements which the enemy of truth is fostering for the purpose of compelling conscience. Sunday laws and labour laws demand our closest scrutiny, and the doings of the League of Nations, especially those departments of that organisation which are representative of the interests of the Council of Churches and the World Federation of Labour, for it is by those organisations that we may expect efforts to be made which will restrict conscience.

A. W. ANDERSON.

## SAMOA

To the Brethren Gathered in Conference, Greeting.

It is two years now since I left the Samoan Group. I have been residing in New Zealand since that time, so can report only for the first two years of the past quadrennial period.

After our return to Samoa from Fiji at the end of 1921 we resided in Apia, the port of call, and laboured in and around that district for about a year, building up the little company there. During that time three were baptised and added to the church.

At the beginning of 1923 we moved down the coast to a thickly populated district where we lived and laboured for another twelve months, teaching a large class of young native men and women in the truths of the Bible. This continued until the native ministers and chiefs forbade them to come to our home. We did a lot of visiting and treating the sick, in which work we were greatly blessed with success. The outcome after about eight or nine months' work was that three or four young men desired to keep the Sabbath, one of them doing so. The chiefs and native ministers hearing of this forbade them, and also ridiculed them so much that they gave up. They came to us saying that if we had a school where they could go and live and study more, they would be willing to go. Seeing we could not take them in, and having no

school, we lost them, the result being we gathered nothing from that year's labour among them.

We then returned again to Apia, where we lived until I had to go to New Zealand for health reasons. During our last few months in Apia another soul was baptised and added to the church. This field was without any labourers for over twelve months prior to Brother R. Rey's appointment there.

The need of the field is, we believe, a school where a few young men and perhaps women can be gathered and taught the truths of the message, away from their old environments and customs, and be converted and in turn become workers for their own people and people of other islands.

There are two groups of islands to the north of Samoa,—the Gilberts and the Union,—which use the Samoan language and the Samoan Bible in all their religious work. This calls for workers who can speak the Samoan language. And I believe that there cannot be found a better than a converted Samoan to work for his own countrymen.

We still have a house and a leasehold property in Samoa which is suitable for a school in its early stages.

We trust that you will give Samoa and its needs due consideration in your councils.

T. HOWSE.

### Devotional Meeting

## THE RECEPTION OF THE HOLY SPIRIT

Thursday, September 16, 6.30 a.m.

ON Thursday morning Pastor W. H. Pascoe spoke on the "Reception of the Holy Spirit." He prefaced his remarks by stating that in view of the fact that the Judgment had been in session eighty-two years and that the multiplying signs declare the work of salvation is almost ended, it was now absolutely necessary that we become like Jesus. He then spoke of the wonderful love that led God to give His only Son to partake of the human, become the Son of man, to be touched with the feeling of all our infirmities, in all our affliction to be afflicted, to suffer with His beloved children for 6,000 years, to die as our substitute, to live the life as the example for us to follow, and then send His Holy Spirit, His own representative to be with us and to abide in us, and live His life through every soul that so desired and requested this, the greatest gift that heaven could bestow. But the Majesty of Heaven had been insulted by the rejection or non-reception of the divine Comforter. The Laodiceans, the remnant church, were so neglectful of the heavenly visitant that in His grief, He cried out, "Behold I stand at the door and knock." Rev. 3:20. But the Spirit will never enter uninvited, nor will He enter the heart that does not desire to live the life of Jesus. The Spirit must have full control. He will never enter as a servant. We receive Him just the same as we receive forgiveness of sins. God has promised, we accept. The ques-

tion that Paul asked the Ephesians is just as applicable today as it was then. Acts 19:2, 3. "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism."

Here were disciples following afar off, men who wanted to do right, men who had conformed to all the outward forms and ceremonies, even to being baptised, but to whom the Spirit of God was unknown. And one sometimes wonders whether many among Seventh-day Adventists are not making a similar mistake, conforming to all outward observances as far as humanity can do so, but to whom the Spirit is a stranger. Many are desiring to overcome, but ever stumbling because they receive not the divine power of the Holy Spirit into the heart. At a tremendous sacrifice God had given the greatest gift that heaven could bestow. The divine representative of Jesus is waiting to be admitted into the heart and, oh, the joy when we realise that He is ours, and we hold sweet communion together. My brother, my sister, Have ye received the gift of the Holy Spirit since ye believed? Just as God gives me forgiveness of sins, so He gives me His Holy Spirit. We ask, God supplies, we receive, and the Witness abides with us.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:6. It was not a lot of jabbering nonsense that no man could understand such as we hear of from a certain people who claim to have the gift of tongues today. Oh, no! As we read, "Every man heard them speak in his own language." "Words easy to be understood," "a pure language," a tongue that is gentle, kind, and peaceable, a tongue that the wife, the husband, or the children delight to hear; a tongue that even the cat in the home can understand; so tender, so sympathetic. "And in their mouth was found no guile: for they are without fault before the throne of God."

But we must be willing to live like Jesus, to get wrongs righted, before the Spirit will enter any heart. He knocks but will never force an entrance. Oh, those bitter words that are sometimes heard in the home, parents to children, husbands to wives, wives to husbands. We must clear the highway by confession. Husbands must confess to wives, and parents to children, so that they can participate also in the blessing. The speaker then related an instance, how, where reproof and punishment failed, the confession of wrong done by the father to a son brought the blessing to both. He then urged all present to clear the King's highway, and receive the gift of the Holy Spirit.

A large number took part in the season of testimonies that followed. Many of these were on the subject of the relationship of parents to children. The meeting took a very practical turn, and it was the burden of every parent's heart to uplift Christ in the home life, to save their children, and by unqualified surrender to Christ to have the demonstration of His Spirit in their life and work.

## Bible Study

# FIVE OFFERINGS OF LEVITICUS AND THEIR SIGNIFICANCE

Thursday, September 16, 9.30 a.m.

A CONSIDERATION of the first five chapters of Leviticus from the standpoint of the sinner's approach to God as worshipper was the topic on Thursday, September 16, Pastor W. W. Fletcher again leading. The first chapter deals with the whole burnt offering, which represents the dedication of the whole life to God. See Lev. 1:13; 8:21; Ps. 51:19 and compare with Rom. 12:1; 1 Thess. 5:23. Two aspects of reconciliation are presented,—we accept the sacrifice and we give ourselves. Christ did not merely die on the cross as the Saviour of the world, but He was raised and set at the right hand of God as Ruler of our lives. The New Testament emphasises this in many texts. Acts 2:36, both Lord and Christ; Acts 5:31, Prince and Saviour; Acts 10:36, Lord of all, Jesus Christ; Rom. 10:9, R.V., confess Jesus as Lord; 1 Peter 3:15, R.V., sanctify Christ as Lord. The speaker pointed out that this is a very real and complete dedication, for we become the bond-servants of Jesus Christ. Rom. 6:13; 2 Cor. 5:15.

The second chapter deals with the meal offering, R.V. This was composed of fine flour, oil, and frankincense, each of which is the product of human labour, thus suggesting service. Lev. 23:18 shows that the meal offering was an adjunct of the burnt offering. Thus service is useless without the recognition of Christ's death for our sins. The speaker referred to Cain's offering of the fruit of the field, the labour of his hands, which availed nothing because there was no death of the victim. So also a mere profession of Christ means nothing without the service. Titus 1:16; 3:8; Eph. 2:10. This offering was mingled with salt, again showing the influence of the Christian's good works upon the world. Matt. 5:13; Col. 4:6.

In chapter 3 we have the peace offerings, representing fellowship with Christ and the saints. Part of the offering was burnt upon the altar, indicating God's share; part eaten by the priest, Christ's share; and part eaten by the worshipper, our share in the fellowship. Not only did the worshipper eat it, but it might be shared with his friend, verse 19 stating that all that were clean might eat, all that were washed by the blood of Christ. This Christian fellowship is further indicated in 1 John 1:3; John 14:20.

The sin offering is the subject of chapter 4, and it is only through the sacrifice of Jesus Christ that any of the sacrifices have efficacy. Two points brought out were that all the congregation, rulers, and people alike, had need to make this offering, and that the provision was for sins of ignorance. Lev. 4:13, 14, 22, 23, 27, 28 and 29. Christ prayed His Father to forgive His enemies for they knew not what they did, while a quotation from the "Desire of Ages," page 745, stated that this prayer of Christ includes all to the end of time, that upon all rests the guilt of crucifying Christ. Acts 3:17; 1 Tim. 1:12, 13; Eph. 4:18; Acts 17:23.

In chapter 5 is presented the trespass

offering, indicating the exceeding sinfulness of sin and the necessity of complete separation from it. Provision is made for involuntary, unwitting sin, examples of which were drawn from the Scriptures. The need for constant prayer and watchfulness to guard against such sins was the thought that closed the study.

## Mission Talk

## EXPERIENCES IN THE NEW HEBRIDES

Thursday, September 16, 7.45 p.m.

At the 7.45 meeting on Thursday night, Brother W. D. Smith gave an address upon his work in the New Hebrides.

It was the Tonmiel people, he told us, who first accepted the message on Malekula. Wild tribes around began to threaten these people, whose lives were in imminent danger. So great was the peril that while the faithful company at Tonmiel worshipped, a native kept vigilant watch and guard, with eyes on the alert to detect the appearance of foes.

One night while he (Brother Smith) and his wife were lying down to rest, they heard, all of a sudden, the sound of voices. Hearing his name called, Brother Smith asked, "What is it?" The reply was: "We have heard the whistle of the bushmen. We want you to keep quiet, and do not light a lamp, but just pray." They did pray, and that prayer was heard, for no one was hurt in that company, who still stand today as a living monument of God's mercy and love and of His power to deliver.

## The Conversion of Harry

Out at Malua Bay, living among the Big Nambus people about four miles away, was a man who was a relative of one of the Tonmiel people. This Malua Bay man was really a heathen and murderer, but so deeply was he impressed by the lives of the Tonmiel company that a great desire came into his heart to serve the same God as they did.

One day, after Brother Smith and others had engaged in prayer for the heathen, this man came along, shouldering his musket. He said: "I have come. They told me not to come because I might be shot coming this way; but I said, 'I must come, I must get a teacher.'"

This convert's name is Harry. He had come right out from among the wild, heathen, cannibal people in Malua Bay. Said Brother Smith: "I shall never forget the first morning I saw him come down the track, and I have wondered since if he would have been so diligent, so much in earnest, if he had known that just within a few months a bullet would be inside his leg."

## Mission Founded at Malua Bay

The teacher sent in response to Harry's request was an Ambrym boy named Joe. "You have seen, many of you," remarked Brother Smith, "his picture in the RECORD. And remember," he continued, "no white man ever goes ashore at that place, let alone strange black people. When a white man visits that neighbourhood, he anchors some distance from the shore and sends out two dinghies—one to take tobacco, and in the other dinghy there is an escort who have their rifles all ready to fire if trouble comes." Many boats' crews have been fired on at

this place, and sometimes the boatmen have been killed.

And yet this courageous Ambrym boy Joe landed on those wild parts. "He went," said Brother Smith, "and I cannot tell you all the experiences he passed through. I only wish he were here tonight, that he might personally relate the story to you."

"But I must tell you about Harry," continued the speaker. "He had been to the annual meeting we have on Atchin. Every year we have a general meeting there of our missionaries, and when he came back he was full of earnestness, full of determination to win those heathen to Christ and to see them walk in the way in which the Tonmiel company are going. Then he found, just as the Scripture says in Revelation 12, that 'the dragon was wroth.'"

## The Wounding of Harry

How Harry received his bullet wound was as follows. One day, after working in his garden, he went to wash his hands, and while he was bending over, an enemy came behind him and put a bullet in his leg. If this savage man could have fired straight, the shot would have been a fatal one, but very fortunately for Harry, while these people can shoot well with the bow and arrow they are very bad shots with the musket. Though the bullet is still in Harry's leg, the wound has healed up, and today he is as nimble as a child again.

## The Mission Threatened

Harry was not long back, after recovery, before threats against them began to come to the ears of our mission folk at Malua Bay. "We had moved from Tonmiel to Malua Bay," said Brother Smith, "and when the heathen neighbours saw us erecting a European house, they said, 'What is he making that for?' These heathen people made the threat, 'By and by we shall take that house and put it on our ground. We shall wipe you mission people right out, and the missionary will have to go away.'"

These heathen people did not want the mission to come to Malekula. Their chief did not wish his folk to hear about the message, and he tried his best to wipe right off the mission the people who had come with Harry.

## A Friendly Native Shot

There was one heathen, however, an old man, who used constantly to come down on the Sabbath to our mission, and he became so interested that he said it would not be long before he would be making his house and garden right near the mission. "I remember," said Brother Smith, "this man's smiling face as one day we knelt down to pray. I had met him on the road, and heard from the old man's lips the story of his intention to throw in his lot with the mission."

And then, in a few days, there came the sad news that the old man was dead. One of the savage tribes of the Big Nambus had killed him.

## Renewed Threats

Emboldened by the slaying of this old man, the heathen said, "We have killed this man, and we are now going to kill all you mission people."

Brother Smith went on to say: "I remember that one day a company of people who were friendly, came down to sympathise with us on account of the evil things that they had heard threatened

against us. They told us of how those who were opposed to the mission were coming down to shoot us. Despite the threats, however, our mission people stayed on with us, and for several weeks they kept careful watch night and day. They were very troubled and discouraged, but what else could you expect from people who had just come out of heathenism? They did not want to fire or kill any one, but they could not endure the thought of the mission being destroyed; so night and day, with their muskets in their hands, they kept vigilant watch over the mission."

### The Attack at Last

One morning the people, worn out completely with the weeks of watching and waiting and the terrible suspense, all overslept. They had gone quietly to their beds the night before, and on this morning they slept and slept.

That morning Brother Smith himself awoke early, and felt a very deep impression to go down himself and bring the cows up the hill on which they lived, in place of the boy who usually attended to this task.

What happened Brother Smith relates as follows:

"I went down with the bucket in my hand, and I passed down the track where I had so often been before, and somehow a sense of depression came over my mind and heart, and the thought flashed into my brain, 'The angel of the Lord encampeth round about them that fear Him.' And I thought, Why should I be afraid with that promise? I kept thinking of that verse and the protection of God's angels in a way that somehow I had never thought about it before; and then I thought to myself, Why don't I sing?"

"And just as that thought about singing passed through my mind, an armed man stood up in front of me and said, 'Master, you go back.' It was all just like a dream to me, and all of a sudden it dawned upon me that he was a bushman. I did as he suggested. He said, 'We are going to shoot. We do not want to shoot you, so you go back.'

"I went back as quickly as I could to see if I could do something, and then bang went the musket. That was just the alarm to arouse the mission people and to induce them to come out. And there was a company of bushmen on the rise of the hill, and armed with muskets, ready to shoot the mission people as they came out.

### Lilitil Killed

"One of the women said, when she heard the musket fired, 'Oh, the master is shot, the master is shot.' And Lilitil got up and took his musket and went outside the house, only, dear friends, to receive the volley in his body—eight or nine shots were fired—I could not count how many, and three of the bullets lodged in poor Lilitil's body. The sound of the musketry sounded to me like a regiment of soldiers firing.

"Having shot Lilitil, the bushmen all ran off as fast as they could. They had broken the fence so that they could get away quickly: and the old-time spirit of war came upon and took possession of our men in the mission, and, taking their muskets, they pursued the bushmen, but when the mission men attempted to fire a volley their triggers simply clicked and their muskets never went off. There seemed to be a divine intervention in the matter, and our friends

said to me afterwards, 'Surely God is true; we cannot understand it.' Suppose our mission men had shot the bushmen? Swift revenge would have overtaken our village.

"Well, the bushmen got Lilitil—just the one man. They fired, and only one man was lost. But if the rifles of our mission men had gone off, no doubt the bushmen would have turned around, and we would not be here today to tell the story.

"Just after that, the mission people became discouraged, as we might expect. They said, 'What shall we do now? These bushmen will come back.' So we had to talk and pray with them, and ask God's Spirit to move upon their hearts. We did not know what to do. I sent a letter to Brother Parker, who was all ready to go to America, and was sailing in just a few days. He came post haste in his launch the very next day. The following morning he came over again, and we had a conference with the natives. They were terribly troubled, but they said, 'If we stop here, it will only be to protect Mr. Smith. If the bushmen come back, we shall all be finished off.'

"We pointed them to Jesus, and told them about the wonderful provision God has made in His Word for all those who step out on the promises. We told them that there was a God in heaven who could preserve their lives. And they said, 'We will stop.'

One morning a little later Brother and Sister Smith spoke to the natives, urging upon them the need of giving their hearts to God. God's Spirit was manifestly present in a very marked degree, for the natives, both men and women, broke down and wept, declaring that they would be faithful to the mission till death. Harry said, 'Live or die, I will stand by the mission.'

Brother Smith also stated that, at the time that Lilitil was shot, his mother and brother were away with a planter, who had recruited them about two years before. It is encouraging to know, however, that since returning they have thrown in their lot with the mission and are proving sincere people.

### Devotional Meeting

### "HAVE FAITH IN GOD"

Friday, September 17, 6.30 a.m.

WITH a spirit of earnestness to wait upon the Lord and to know and meet His mind in all things, the delegates united in praise and prayer at the early morning hour, and with intense interest followed the study given by Pastor C. H. Watson, based on the text, "Have faith in God." Mark II: 22. These words were spoken by the Saviour the day after He went to Jerusalem and cleansed the temple from those who were seeking to give to the world an appearance of worship and righteousness, but who were making a mockery of religion. Christ knew the fig tree was without fruit, but He approached it with His disciples in order to teach them an important lesson preparatory to the work He was to do that day in the temple at Jerusalem. The following day when they saw the withered fig tree, Jesus spoke these words, "Have faith in God." In this eleventh chapter of Mark we have God's everlasting protest against that which is so hateful to Him—pretence instead of faith.

The basis of fruit in the life is not pre-

tence of religion, but faith in God, and we have it in the words of Jesus in John 15 that unless we are fruitful in our lives we are unacceptable with God.

Three reasons were given why we should seek for true faith in God.

1. Grace cannot save us without faith. "For by grace are ye saved, *through faith*." Eph. 2: 8. Faith reaches up, and grace comes down. Grace operates from God; faith makes it possible for that grace to be effective in our lives. If we have a vital connection with the Vine, pretence is out of the question.

2. It is utterly impossible to please God without faith. Heb. 11: 6. We can no more please God by a life of pretence than the fig tree by the wayside could satisfy the Saviour, nor is it any more acceptable in His sight than those money-changers in the temple.

3. We can experience no victory over sin without faith. "This is the victory that overcometh the world, even our faith." 1 John 5: 4. These definitions of faith were quoted from "Gospel Workers," pages 259-261: "Faith is trusting in God,—believing that He loves us, and knows what is for our best good." "Perfect faith, the surrender of self to God." There must be whole-hearted surrender to the will of God before there can be a demonstration of real faith in the life. "Genuine faith is life. A living faith means an increase of vigour, a confiding trust, by which the soul becomes a conquering power." "Truth, uprightness, purity, are pointed out as secrets of life's success. It is faith that puts us in possession of these." Faith is active. A man with faith in his life does not sit at ease when others around him are perishing. Faith means a great increase of vigour and activity. Faith leads us to choose God's way instead of our own. By faith we receive from Christ "true growth and efficiency."

How can we possess faith? the speaker asked, and referred to the record of one man who cried to God for faith, and God responded. We should cry to Him to take away our unbelief, and give us faith that is real. Faith is greatly strengthened by education, for it is really a faculty and as such needs education. The world is going to perdition because it is neglecting this highest faculty; in fact, it is definitely setting itself to educate young people away from faith; it is not only negligent but also destructive. The time is here when we should recognise that by the educational system God has provided for us as a people, the faith of our young people is to be greatly increased. The hour has come when we should earnestly seek God for that faith which He has described to us in His Word and through His servant. The very first step is surrender of self to God, and simple trust in His pledged word.

There was a spirit of freedom in the testimonies that followed, a large number being on their feet at once, waiting for an opportunity to speak. Many faith-inspiring thoughts were presented, and incidents which demonstrated the wonderful leading of the Lord, and how He had completely reversed former life ambitions, given faith, and made known His truth and His power. There was a reaching up to God for this living faith, and many surrenders were made anew to Him.

## Bible Study

## FAITH

Friday, September 17, 9.30 a.m.

PASTOR F. L. SHARP was the speaker on Friday, September 17, and "Faith" was his subject, his text being a very familiar one, Rev. 14: 12. He stated that this was a prophetic utterance and applies to the remnant people of this time. In laying special emphasis on the last phrase,—"the faith of Jesus," he pleaded for a more earnest study of the writings of the Spirit of Prophecy, which are one of the means given for the perfecting of the saints. Eph. 4: 8-12. The speaker's own frequent reference to these writings gave point to his claim of their helpfulness. "What is faith?" received other answers in addition to that of Heb. 11: 1. "Faith is trusting God."—"Education," page 253. "Faith is simply to take God at His word."—"Testimonies," Vol. I, page 620. "Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God."—"Gospel Workers," page 261.

Consideration was then given to the covenant between God and Abraham. Gen. 15: 6-18. "The patriarch begged for some visible token as a confirmation of his faith, and as an evidence to after-generations that God's gracious purposes toward them would be accomplished. The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement."—"Patriarchs and Prophets," page 137.

The dividing of the victims signified that death was the penalty following the breaking of the covenant relations, a covenant most binding and solemn.

Gal. 3: 7-9, 14, 16, 29 shows that we are blessed with Abraham, and if we participate with him in the blessings, we must participate in the covenant. Gen. 17: 7, 8 mentions Abraham's seed as sharing in both, while Jer. 34: 13-18 (noting the last clauses of verse 18) shows that nine hundred years after Abraham's covenant, Israel is regarded as having made that same covenant with God. Paul brought it down to his time and ours. Heb. 6: 13, 16-18.

The appeal of Jer. 14: 21 emphasises the definiteness of the contract, and "Testimonies," Vol. VIII, page 23, commenting on this text, tells us, "He has pledged Himself to give heed to our cry, when we come to Him confessing our unworthiness and sin. The honour of His throne is staked for the fulfilment of His word to us."

Abraham's title as father of the faithful was next considered. His faith was shown in his answering the call to go, not knowing whither. Gen. 12: 1; Heb. 11: 8. "Abraham's unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible."—"Patriarchs and Prophets," page 126.

Yet in some instances his faith failed, notably as recorded in Gen. 26: 7 and Gen. 16. "His faith had not been perfect. He had shown distrust of God in concealing the fact that Sarah was his wife, and again in his marriage with Hagar."—"Patriarchs and Prophets," page 147. A striking statement on pages 154, 155 of the same book shows what use Satan made of

these statements. "Because Abraham had shown a lack of faith in God's promises, Satan had accused him before the angels and before God of having failed to comply with the conditions of the covenant, and as unworthy of its blessings. God desired to prove the loyalty of His servant before all heaven." Thus came the supreme test in the command to sacrifice his son.

The speaker then made the application to our lives. Let us examine ourselves whether we be in the faith (2 Cor. 13: 5), for if we fail in the minor tests, shall we endure the greatest test which is yet to come?

## Devotional Meeting

## DIVINE WARNINGS

Sabbath, September 18, 6.30 a.m.

PASTOR H. C. WHITE led the meeting, and a strong note of confidence in God was struck. He mentioned many of the warnings that God in His mercy has given to this remnant church, and these divine warnings come right down to us as individuals. We are warned against indifference, self-satisfaction, lukewarmness, and the deceitfulness of sin. We are warned against becoming weary in well-doing, against cherishing unbelief, or permitting our hearts to be overcharged with the cares of this life, and putting off the coming of the Lord.

Mark 13: 32-37 was read, in which our Saviour's warning to watch is thrice repeated. "And what I say unto you I say unto all, Watch." We are living in the last part of the last watch, and soon our Lord will come. "While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing."—"Christ's Object Lessons," p. 420. God has chosen this people in this generation. He has called us to full confidence in a perfect message. Unless the light shines brightly in our homes, unless we cherish every principle of truth God has revealed to His people, we shall never have a perfect light going out from our homes. The fundamentals of the message that first called out this people were referred to, and the speaker wished that the old-time light might be rekindled in every home. Let us keep the home fires burning. We should exhort one another daily to "hold the beginning of our confidence steadfast unto the end." Heb. 3: 12-14. Some have only a twilight perception of Christ's excellence, while God is calling us to the full noontide of heavenly experience. (Vol. VIII, page 318.) "Those who have had the deepest experience in the things of God, are the farthest removed from pride or self-exaltation."—Vol. V, p. 223.

How applicable to us in these days are the words found in Heb. 10: 35-39: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back

unto perdition; but of them that believe to the saving of the soul."

The meeting was then given over to the brethren and sisters, and twenty-eight bore witness. The following statements are culled from different testimonies:

"This morning my confidence in God and His Word is stronger than ever before."

"I appreciate every principle of the third angel's message."

"It is when we come to the crises of life that we put the acid test on our confidence. I thank God for His keeping power."

"Since He revealed Himself to me as my Saviour I have had perfect peace."

"It is over thirty years since this message came to me, and my confidence is just the same today as when I first believed."

"I had made the statement that I never would be a Christian, but when a little later I became acquainted with this people and learned something about them and read their little paper, the *Signs of the Times*, my confidence in this people grew, and my confidence in the message has been growing ever since."

A missionary who had risked his life to carry out the bidding of the Conference testified: "What enabled me to stay out there on the coast of Malekula in the face of death was the assurance that this is God's people, God's committee, and God's message; and with faith in God's message and His messengers I determined that by His grace I would go through. I have great confidence in this message and that it will soon triumph."

## Parents Should Talk Confidence

The principal of one of our training schools said: "Many of the young people who come into our schools do not have the confidence they should have in the Word of God and in His leading, because they have heard criticism and lack of confidence expressed in their homes. We as parents should talk confidence, think confidence, and live confidence every day and every hour in our homes and before our children. This is what I am determined to do."

"Our confidence grows by exercise. I like to talk confidence to our people; I like to talk confidence to myself. It does us good to express confidence in God and in God's people. What we do not use we forget. This is the best people on the earth and I am glad to belong to them."

## A Rationalist Converted

"This message can meet all the arguments of the higher critics and evolutionists in such a way as to bring confidence to any one. A few months ago in Wanganui we baptised a gentleman who for twenty-five years was a Rationalist. He had read everything he could against the Word of God. But when he came to study this message, when he read 'Daniel and the Revelation' for himself, he was wonderfully impressed with this saving truth, and that the Sabbath is God's holy day. He was so troubled that all one night he did not sleep, but with the breaking of the morning the light came into his heart. He thought that he had committed the unpardonable sin before, but he went down into the water singing the day he was baptised, and today he is rejoicing in the Lord Jesus Christ. I am very glad we

have a message that meets the needs of these times."

### A Demonstration of Confidence

The last testimony was a touching one and revealed the old-time spirit of sacrifice. It told of an aged sister whose daughter was in the mission field. The mother wrote, "Don't spend your money to come home to visit me. Put it into the Lord's work." After a few years neighbours wrote to this missionary daughter and said, "Your mother is dying." On her return in time to see her mother, this mother in Israel said, "I have put everything into the cause. You do not need it. God will take care of you." She had had two houses full of furniture, but bit by bit had sold it all with the exception of the bed she was lying on and one or two real necessities. This breathes the true spirit of the pioneers and a confidence in God and the leaders of this work.

## SABBATH SCHOOL

September 18, 1926

"When the morning light drives away the night,

With the sun so bright and full,  
And it draws its line, near the hour of nine,

I'll away to Sabbath school;  
For 'tis there we all agree, all with happy hearts and free.

And I love to early be, at the Sabbath school;

I'll away, away, I'll away, away, I'll away to Sabbath school."

The singing by the choir of this hymn (used in the Sabbath schools sixty-seven years ago) floated out invitingly and soon

370 old, and young, were gathered in the pavilion in the Sabbath exercise so loved by all. After the hymn Pastor E. B. Rudge called upon our Heavenly Father for the presence and blessing of the Spirit; and the superintendent, Pastor A. H. White, extended a welcome. He told us that seventy-five years had passed since the first Sabbath school met, and now 8,000 schools, with 300,000 members rejoiced in the weekly privilege. The singing of another hymn was the signal for the younger members to depart to their own rooms.

Following them, we found Brother A. J. Dyason in charge of the older children, whose attention was taken by two things in turn,—Pana and a missionary boat. Pana told, through Pastor Wicks, of three boys about the age of those present who had begun teaching the mothers and fathers. Their size was small, but their faith was great; and after baptism, still young, they passed to the training school at Batuna. The boat was a beautiful model, with sails set and flag-bedecked, which Brother J. Radley had built week by week for the Avondale Sabbath school, as the aim was reached.

Sister H. C. White reviewed the lesson, and Brother N. Faulkner taught the one for the day. Attendance, 36.

Passing on to the younger children we found 33 in Miss Barlow's charge. Brother J. Hookings and Sister R. Hare both knew how to interest the children in review and lesson, the latter's explanation of the symbols of the bread and the wine being very simple. Mrs. W. D. Smith's story was also of three little boys, but this time from the New Hebrides.

Returning to the senior division we heard that the review was in the hands of Pastor S. W. Carr who stressed that the spirit of strife is the spirit of self and

behind that is the spirit of Satan. On the other hand Christ took the lowest place and won eleven out of twelve of His followers.

Pastor W. W. Fletcher in teaching the lesson had for his subject, "The Lord's Supper Instituted," and commented on the special fitness of the symbol of the bread since we depend on it for daily sustenance. In the same measure we are dependent on God for spiritual food—for life. Our part in this covenant is to remember and keep the Lord's death "till He come;" His part, to refrain until He eats with us in the kingdom.

Pana spoke also in the senior division, repeating his story of the boys and explaining the plan of a Solomon Island Sabbath school.

The gifts of the members for the work of missions were then received by the ushers, amounting to £22 6s. 2d.; 19s. 6d. was reported from the intermediate division, and 17s. 4d. from the primary, a total of £24 3s.

A profitable hour was closed by the singing of a double quartette.

## SABBATH SERVICES

AT the eleven o'clock service on the first Sabbath of the Conference, Pastor C. H. Watson gave a faith-inspiring address. The afternoon meeting was held in the Paddington Town Hall, a few minutes' walk from the Showgrounds, when Pastor W. W. Fletcher addressed a large audience. These discourses will be published in subsequent numbers of the RECORD.

## LANTERN LECTURE

Evening after Sabbath, September 18, at 7.45

ON the first Saturday night of the Conference, a most interesting and instructive lantern lecture was given by Pastor W. G. Turner, dealing with the "Development of Our World Work."

Mentioning Rev. 14 : 6, 7, the lecturer stated that for the past eighty years the Lord has been working out His plan to complete His work, and gathering out from the world a commandment-keeping and faithful people. He threw on the screen pictures of William Miller, James White, Sister White, and other early pioneers, and showed the house in which Sister White had her first vision, recorded in "Early Writings," pages 13-20. Another interesting view was the field of forty acres that in 1849 Brother White mowed with a hand-scythe at about three shillings an acre in order to raise funds for printing the denomination's first paper, the *Present Truth*; also the room in which the first issue of that paper was printed; and the home of Brother and Sister White at Rocky Hill, where prayer was held around the papers.

### Publishing Houses in Many Lands

Pastor Turner then treated his interested audience to

views of many of the denomination's fifty-three publishing houses in various parts of the world. Views of our large American houses were shown, but the audience was no less keenly interested in pictures of our publishing houses in Korea and at Shanghai and in the Solomons, our new publishing house at Melun, France, purchased by Australia's gift in the Big Week, and of our latest press,—that in Thibet. This little press was carried many miles on the backs of men over rough passes.

The denomination is now publishing literature in 128 languages, and the sales amount to nearly £1,000,000 worth yearly. It would cost £300 in all to purchase a set of one copy each of the various books and other literature published by the denomination.

### Educational Progress

Views of our colleges and academies were then thrown upon the screen. The lecturer stated that this denomination opened its first school at Battle Creek in 1863. It now has 144 colleges and academies for young men and women, which have an enrolment of over 18,000 students and a teaching staff of 1,444. Including the children in the 1,225 primary schools, there are almost 60,000 of the children and young people enrolled in our



educational institutions. Slides were shown of many of our larger schools in North and South America, Europe, Asia, Africa, and Australasia.

### A Great Healing Work

The medical work is "the right arm of the message," and the deeply interested audience paid rapt attention to the views and descriptions of a large number of our sanitariums. All these institutions are very beautifully situated, some of them particularly so. The sanitarium at Loma Linda (Loma Linda means "Beautiful Hill") is situated amidst delightful and fragrant orange groves in the magnificent San Bernadine Valley, and about sixty miles from Los Angeles. The building alone cost £32,000; but our people purchased the whole property, land included, in 1905 for only £8,000.

The College of Medical Evangelists, attached to the Loma Linda Sanitarium, was also shown. From its halls our young people are going out with the highest diplomas of medicine accepted in the United States. The Glendale Sanitarium, the Skodsborg Sanitarium, Denmark (which is the largest medical institution owned by the denomination, and is patronised by Danish royalty), the White Memorial Hospital at Los Angeles (which gave 85,000 treatments last year), and the gloriously situated Resthaven Sanitarium, Canada, were others among the many fine institutions the lecturer showed and described.

### In Hundreds of Tongues

Church buildings and mission properties and scenes were finally thrown on the screen. One could not help thinking "What hath God wrought!" and feeling glad and proud to be associated with such a wonderful message as Pastor Turner took us over the world-wide field, showing us pictures of our missionary work in the four quarters of the earth, from North and South America to awakening Asia and the kraals and jungles of Africa, and from Hammerfest (the most northern town in the world) and the moonlit North Cape to great southern lands of Australia and New Zealand and the islands of the South Seas.

The lecturer related some thrilling things concerning the work in Roumania and Hungary. A picture that riveted the gaze of every eye was that of five of our brethren in chains in Roumania. Their sole offence was that one of them had buried his little dead two-year-old daughter in the cemetery. Our brethren in Roumania are suffering severe persecution. They have very great difficulty in getting their dead buried; sometimes as many as ten days have elapsed before burial was permitted. Yet in spite of all their hardships and trials, our laity and workers in Roumania are of great courage in the Lord.

In conclusion Pastor Turner pointed out that the tithe and the study of God's Word by our people had made possible the high standard and the great work of the denomination. The baptisms for the years 1922-1925 had been 93,903, a record; the annual tithe had exceeded £1,000,000, and the offerings had also been upwards of £1,000,000. The number of countries opened and entered was 124, and the message was being promulgated in 252 tongues, printed and oral. The total number of labourers was 17,469. Truly wonderful and mighty figures! What hath God wrought!

## NEW CALEDONIA AND OTHER ISLANDS

"THE work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." That is another way of saying, "Come over into Macedonia and help us."

This is the first report concerning another group in the Pacific, and it should rejoice our hearts that we are not sounding a note of retreat anywhere, but of decided advance. Other entered groups have responded to the efforts put forth, difficult and expensive as they have been. So we may be sure that in this group also there is no retreat and no retrenchment in the work of the gospel. It is true, as in rebuilding the wall and the city of Jerusalem in the days of Nehemiah, there is much discouraging rubbish to clear away, but our God will fight for us. We have seen wonderful results and great victories in the other mission fields in the last few years, and we shall see more wonderful things still in those that have not yet been entered. So we can cheerfully go forward, trusting in the wealth of promises and assurances regarding the closing work of the gospel.

What more inspiring word can we have than that which says, "And the earth was lightened with His glory"? And we are sure that it will. And again in Isaiah 60: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Let us arise then and go forward.

### Difficulties and Dangers Do Not Deter

New Caledonia and other French dependencies are surrounded with difficulties such as are not to be found in any of the other islands in the Pacific, because they are solely under French management which resents any interference, religious, commercial, or otherwise, from any outside source. But with every respect to their policy and their viewpoint we sincerely believe that in spite of these obstacles the gospel seed planted there must bear a good harvest.

New Caledonia is only 1,077 miles from Sydney, and is one of the largest islands in the Pacific. Its resources are altogether mineral and of almost every kind. It is very mountainous, rugged, and almost barren, but the valleys are fairly fertile. The climate is cooler and drier than other islands in Melanesia, and there is no malaria; but dysentery above other ordinary diseases prevails, also leprosy, which is spreading rapidly among both whites and natives in New Caledonia and the Loyalties. This is no doubt due to negligence and fear of segregation. It will be concealed in families for a long time before the authorities discover the case, which is generally through information given by some one who suspects it. For instance, we heard that four in our next door neighbour's house, white people, contracted it. Two of them, the father and son, died of it a few weeks ago. One never knows who has it, while associating with them daily in ignorance. In the Loyalties, I am told, it is even worse.

Should this danger deter missionaries from their work? No, never, rather, may it not be their glorious opportunity? Our gospel commission has provided us

the precious gift to meet this condition. "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, *cleanse the lepers*, . . . cast out devils." In New Guinea and the Solomons we were graciously granted this latter gift in our dire need, as the devil-possessed came upon us like a flood, and the devils were cast out. How do we long and pray for such a blessed aid in healing the poor unfortunates of their awful and loathsome incurable leprosy. Think you that those manifestations of the gospel are passed? "These scenes are to be repeated, and with greater power. . . . The Spirit awaits our demand and reception. Christ is again to be revealed in His fulness by the Holy Spirit's power." — "*Christ's Object Lessons*," p. 121.

### A Public Introduction

Not long ago in Noumea an English naval officer died suddenly on his ship and was buried on a Sabbath morning. He being a Protestant, I attended the funeral, putting my little Bible in my pocket. On arriving there was no minister to bury him, as the French Protestant minister had gone away. He was to be buried with military honours. The Governor and Secretary and chief officials were present. The British Consul asked me if I would take the service, which of course I was glad to do, as it would give me a public introduction, and also the opportunity to emphasise important truths at the graveside. All the leading merchants of Noumea and officials were present. The Lord helped me in this service, and it opened to us a wider field of labour for them, and brought a great measure of respect. One remarked, "What a unique opportunity you had." So we see that the Lord will not have us and our light in hiding. He has ways and means to open up channels that no one can block, and I believe He will do much more yet. I am expecting great things. The tighter the gates are barred against us the more sure are we of the Lord's intervention, "And the gates of hell shall not prevail against it." Matt. 16:18. As God said of the impregnable Babylon, "I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. 45:1, 2.

### Noumea

Noumea is quite a busy French port, owning a number of good steamers plying around the group and to the New Hebrides and Australia. French is the language spoken by every one, including the natives of New Caledonia, Loyalty Islands, and New Hebrideans, as well as by the Japanese, Javanese, and Tongans, all of whom seem quite at home in talking French. One feels if he wants to do anything at all in Noumea he must begin at once to learn French. The census of the town was lately taken, but we have not yet heard the result. There are approximately eight thousand people in Noumea, about six thousand of whom are French people. The government undertakes the educational work free. There is also a large college offering all the higher courses of education. The Catholics have several schools as well, but all schools must be conducted under government regulations and are subject to periodical examinations. If any mission conducts a school it must

conform to all the government rules of education, and the language of the school must be French.

The religion of the majority is Roman Catholic. The Protestants have one church building in Noumea, which serves for the white and the native people, but their services are held at different hours on Sundays. From observation there are fewer than two hundred in all, whites and natives, who attend services. The French Protestants do the greater mission work among the natives in New Caledonia, while the Catholic missions are also numerous and aggressive competitors. In New Caledonia there are about sixty thousand inhabitants all told, twenty-five to thirty thousand New Caledonian natives, and the others are whites, Asiatics, and Loyalty Islanders.

### Desire for Literature

While investigating on the east coast of the island we were able to see how literature would take among the people. We carried some French leaflets on the "Second Coming of Christ," "Signs of the End," "Nature of Man," etc. Starting cautiously I gave the first to an old *libéré* (ex-convict). He read it through and began to talk to a group about it, in which I joined. This old ticket-of-leave man, I found, to be highly educated, speaking English, German, Italian, Spanish, and French, and he asked me for English literature, which I gave him,—the Australian *Signs of the Times*, and since then, at his request, I obtained for him an English Bible. This group of men consisted of rough miners and settlers, all French. With the help of the old ticket-of-leave, we had a profitable talk. One of them, another ticket-of-leave, after reading some of the leaflets said, "I believe that is the truth." From that time I have been sending them from time to time more French tracts by post, and in due time this will bear fruit.

A little Indian man from Pondicherry who was listening to these men talking, came and asked for one of my tracts. After this he returned about six times for more, taking about ten each time. He was disposing of them all. Soon I saw a French officer, a magistrate, reading one of them, and I began to fear the consequences, not knowing what liberties I might have in giving out literature. Presently another officer came, looking over his shoulder to read with him. The tract was, "Signs of the End." This officer was ridiculing the leaflet, but we heard the other officer, the magistrate, say, "*C'est bonne*," (This is good). When alone I gave him another one, "The Nature of Man," which he read all through while standing where he was. I have also had him on my list and have sent him other literature. He became very friendly and asked us to call on his family in Noumea, who, he said, were very busy people, all being educationalists. On returning we did call on them and now we visit them weekly. I find them open and not bigoted, but very friendly. They live only a few doors from us.

A Catholic lady to whom we gave tracts on that trip, said of them, "How true they are; I wish my people would read them. I give them away to another lady at the far end of New Caledonia, and she is delighted with them."

Another man, whom we found in this way, visited

us when he came to Noumea. So the small tracts are opening doors and opening hearts for us.

### **Making Friends**

In order to break down government prejudice I wrote to our conference in France to send myself and wife a license to show that our work is carried on in France. This may pave the way for us to get out more freely among the people. We are making friends in Noumea with a number of very nice people, mostly Catholics of the better class, and watching every opportunity to tell them some phase of the gospel truth, or to give them a tract. While our French is improving daily, we do not feel able yet to launch out as we would like. I believe that a real French worker—I do not mean one who could merely speak French, but a native-born French person, would, with literature, find this a good field to work. At the present low rate of the franc, French literature cannot be handled from Australia or America. Only French prices could meet the situation at the present time.

On another island that I visited I feel sure the everlasting gospel will be planted, and that in this first visit some seed fell where it will eventually bear fruit. I am satisfied that my short stay there was not in vain. The Lord will multiply the little, as He did the five loaves and the two fishes. We have already seen greater results from less than this, and may the time not be far distant when we shall be busy in studying the means of garnering the wheat from the chaff.

### **The Bible in the Loyalties**

In the Loyalty Islands, Lifu, Mare, and Uvea, there is a population of approximately nine thousand,—four thousand on Lifu, three thousand on Mare, and two thousand on Uvea. Different languages are spoken on each, but the Bible has been translated for them all, many thanks to the other good Protestant missionaries for their labour, and to the British and Foreign Bible Society for printing them. We should not forget this great society with our gifts, for its stupendous task everywhere. It is of God and a part of the third angel's message, so we are not alone in the work of giving the gospel message to the world.

Lifu and Mare are very productive in tropical foods. The soil seems never to be exhausted. The climate is healthful and the people happy, excepting as I have said, for the great misfortune of having the leprosy planted there, which is spreading rapidly. It would seem that ere long these beautiful islands will become leper settlements. Does not this call us to humble ourselves as never before so that God can trust His people with the gifts of His Spirit to heal the sick, cast out devils, and cleanse the leper? What a blessing it would bring to those poor lepers and their friends and families!

### **A Hospitable People**

The people are very hospitable, as nearly all Christian natives are. I could not stay long anywhere as I was obliged to time myself with the schooner that called at different places on her voyage. On another island as soon as I landed, I was led to the home of some Australian people, and where I was needed. They were seeking for light; I gave them a thirst

for more. They said, "Come back and visit us. Send us reading matter on what you have told us that we may learn." With them I prayed and read Scripture, and ever since we have prayed every day that the Lord will bless those poor people with more light; and He will. On the road I met pleasant and happy natives. What blessings does the good old Book bring to these poor islanders! All seemed to know that I was a pastor, and one led me to the mission school where two French lady missionaries were holding examinations. They had just finished and were dining. They invited me to dine with them. I felt as if they were our very own missionaries. The children crowded around the door and sang about twenty hymns in honour of my visit. How sweetly they sang with their soft melodious island voices! I was almost in tears as it reminded me of the many island missions with which we have had to do as we have watched them grow from heathenism to good mission people. While visiting Lifu I called on the leading French pastor, now the senior one in the group, a very good man. He kindly told me about their work. He showed me their training school, where there are forty-one married men in training for pastors; and an up-to-date hospital with a trained nurse and where they treated a few of the lepers on Lifu—120 were all they could afford to treat—the others had to go. I attended their church on Sunday, and sang hymns with them in their language, just as I used to do in the Solomons and other places.

### **Died of a Broken Heart**

Mare is another of those delightful islands—always summer. Great luscious oranges could be seen along the road everywhere going to waste. I procured a horse from a store, and rode about seven kilometers to the chief village. I was glad the schooner stayed long enough for me to make this visit, although this very morning all had gone away into the interior to their gardens to pull up their yams. This is the island where poor old Mr. Jones worked many, many years as their missionary. He has done a most wonderful work. On account of his success the Catholics and the government raised false witnesses against him and he was given two hours to quit forever his darling mission. He later died of a broken heart at Samoa, I understand, with his last word, "Mare," on his lips. But his work remains, and I have faith to believe that he will meet in the kingdom many of his faithful flock, who will have entered down here into the full light of "keeping the commandments of God and the faith of Jesus." As I looked upon his photo in a house, a humble-looking little man, one who had left his own beautiful country of Wales (my own birthplace), to give his life on that far-away lonely island for his Saviour, and who like Him was thrust out at last, falsely accused as an offender, I prayed that there may be a revival of the gospel work commenced by him such as has never been seen or experienced before, and that it will go like a lamp that burneth into every mountain and valley, until heaven says, "It is done."

G. F. JONES.



## THE FIJI-INDIAN MISSION

DURING the last fifty years a new community of non-Christian people has sprung into existence in Fiji, which has produced marked and lasting changes in the economic life of the colony. Coming at the call of the masters of industry, first in their hundreds, later by the thousands yearly, and aided by natural increase they now number almost 70,000, and will in a few years probably outnumber the indigenous people. For many years conditions were hard and poverty prevailed. But times have changed, and now Fiji is the land of opportunity to thousands of Indians, who through unremitting toil, diligence, and aggressiveness, find themselves rewarded with prosperity. Among these

effective soul-winning agency. It is also planned to prepare literature to meet the special needs of our field.

### Membership

As a result of the combined labours of evangelist, nurse, and teacher, since the opening of the work in 1912, we have today one organised church with a baptised membership of twenty-one and adherents numbering twenty, several of whom should be baptised ere long. The Suva Sabbath school has a membership of twenty-two, with about fifteen home department members scattered around the group. Our M.V. society has a membership of fifteen. Tithes and offerings for each year of the quadrennial term have been received as follows: £25 17s.

2d., £26 3s. 5d., £28 os. 3d., £37 4s. 3d.; Sabbath school offerings: £31 16s. 7d., £20 os. 9d., £22 12s. 7d., £33 2s. 4d. Special offerings during the term have amounted to £43. Total receipts, £267 12s. 4d. During the last year it has been our happy privilege to baptise one Indian sister and five brethren. The results of fourteen years of labour cannot be measured in terms of finance or membership, but must be visioned by an ever



Some of the pupils attending our Indian School, Fiji, with Pastor E. B. Rudge and Mrs. E. Meyers.

people, strangers in a strange land, as needy a people as may be found in all the Pacific, it is our privilege to carry the message of the "blessed hope."

### Present Work

Evangelistic work is being conducted in Suva and near-by settlements, and Brother Na Bahadur Singh is working for a number of young men in whose hearts an interest in spiritual things has been awakened. Sister Meyers is successfully conducting a school for Indian girls, which opened on June 1 of this year. The enrolment numbers 42 and comprises girls ranging in age from five to sixteen, of whom several are wives and one a widow. Already changes for the better are noticeable in these girls, and future days will see some won for the kingdom of Christ.

### Future Plans

With the dawn of 1927 we expect to open a boarding school for Indian boys on the mission farm at Samabula, under the care of Brother G. Masters, who is at the present time in India for language study. It is our hope that this school will within a short time develop into a training school for Indian workers. We have four or five Sabbath-keeping young men, about seventeen years of age, ready to enter this school. Rightly conducted such a school should prove an

widening circle of Christian influence and the living testimony of lives victorious over vice, liquor, opium, and the bonds of heathenism through the power of the living Christ.

### Requests

We have placed with the secretary a call for the services of a qualified teacher to assist in the work of the girls' school, and with the treasurer our request for the necessary money to erect the buildings required to operate our proposed boys' school. It is our earnest desire that these requests which represent the minimum of our needs shall be granted at this session. Our Indian believers rejoice in what has recently been done to extend the work among their people, and send to this session hearty expressions of appreciation and thankfulness.

### Conclusion

Much of the time of the past year and a half has been spent in the preparatory work of finding a suitable mission location and in preparing the necessary buildings for the opening of the work at Samabula. Now everything is in readiness for a steady evangelistic and school work. With a great and very needy field before us we press on with the task of bringing the tidings of salvation to these thousands of India's sons and daughters in the expectation that many will "find mercy" and become "the people of God."

E. B. RUDGE.

### Bible Study

## THE POSITIVE SIDE OF CHRIST'S LIFE

Sunday, September 19, 9.30 a.m.

PASTOR R. HARE led out in the study on Sunday, September 19, his subject being "The Positive Side of Christ's Life," Isaiah 43:13 supplying the leading thought, "I will work, and who shall let it?" The will of God is the supreme factor in the control of the universe. It controls every agency with the one exception of the will of man. God takes a direct and decided course in all operations and wants His people to do the same.

The speaker then presented the "I will's" of Christ as found in the Gospel of John. The first, in John 6:37, pointed to Christ as the Receiver of sinners. This was the charge brought against Christ (Luke 15:2) but that did not alter His will nor His action. He came to do that very thing and His purpose could not be set aside. Isa. 24:14.

Christ the Restorer is found in John 6:40. The speaker suggested the stupendous task involved in raising the two hundred and eighty thousand millions who have gone down in death; but the impossible with man is the possible with God. The raising of Lazarus is an earnest of what God can and will do! John 11:25.

The Returning One appears in John 14:3. To lose this hope would be to lose all, but John 16:16 makes a positive promise and Hebrews 10:37 a positive statement; and on these we may fully rest.

"I will not leave you orphans" (John 14:18 margin) gives a tender and compassionate Comforter, to whom turning we find consolation in every time and circumstance. A mother's love stands supreme above all other kinds of earthly love, and this is the comparison used. Isa. 66:13.

Christ the Friend (John 14:23) is the One who has said, "I have called you friends" (15:15), and who "sticketh closer than a brother." The well known story of Damon and Pythias was recalled to illustrate that love which would gladly lay down its life for its friend. Christ, the Associate, will carry this friendship through eternity. John 17:24.

"What would we do without the praying Christ?" the speaker asked. We could not and we need not, Christ is the Intercessor and He prays especially for His own. John 16:26; 17:9.

When our wills are on the positive side with Christ in every question, there is nothing to fear and nothing is impossible to the child of God.

### Devotional Meeting

## "CALL TO REMEMBRANCE"

Monday, September 20, 6.30 a.m.

"Lord, Thy sure mercies, ever in my sight,  
My heart shall gladden through the tedious day,  
And 'midst the dark and gloomy shades of night  
To Thee, my God, I'll tune the grateful lay."

After singing the beautiful hymn of which the above words form one verse

Pastor A. H. Piper, called for sentence prayers, and many heartfelt petitions ascended to God.

Our attention was directed by Pastor Piper to Heb. 10:32. "Call to remembrance the former days," was the special message for the hour. Let us build on the experiences of former days. God has been very good to His people in that we have had the prophet of the Lord in our midst. Judges 4:5 was read and a parallel was drawn between the ministry of Deborah and that of Sister E. G. White.

The speaker told of the establishment of the Avondale College, and of the instruction and help given by the servant of God, the prophetess of His people, who made her home near to the Avondale school, which, said the speaker, one could easily believe was a school of the prophets, situated as it was in the woods, on the banks of Dora Creek, amid the scenes of nature. Sister White was anxious that the work should be started right. She was very solicitous for the work, and in order to meet the financial need, she mortgaged her house at "Sunnyside" and put the money into the school. Mrs. E. G. White spared no pains to help on the work.

Many times in her morning talks at the school, the revelation of God was opened to the students. She set the ideal for the work. She knew how to instil courage into the students, and one of her frequent admonitions was, "Follow duty, not inclination."

Her admonitions and messages concerning football and cricket were timely and prophetic. She said that the time was coming when great crowds would go to see this sport, and that it would become a species of idolatry.

Sister E. G. White emphasised the importance of practical work as she talked to the students. She advised the young men to learn to build, and paint, and to bake bread; and the young ladies to learn to sew and cook, as well as to learn to play music. She said, "I greatly appreciate my stenographers and Sister McEnterfer, and my other helpers, but the most important person in my household is my cook."

Sister White, with Miss McEnterfer, used to visit the sick and the poor in her district, and many homes at Awaba and Wyee and Morriston had their ministrations.

Reminiscences were told of old Brother Tucker, who had given all his money to the work, and whom Sister White took into her own home; and of the stocking sale where Sister White bought up stockings for poor children. Also Pastor Piper remembered when some of the young men in the dormitory played a trick on the principal of the school, and how the principal was unable to find the perpetrators of the trick on the following morning. When chapel time came Sister White's carriage was seen outside and she came into chapel and addressed the students. The Lord had revealed to Sister White the doings of the night and she lovingly asked the two boys to confess their wrongs, which they did.

Most of the manuscript for "The Desire of Ages" was written at Avondale and was used by Pastor Haskell in his teaching and preaching at that time.

Pastor Piper showed that the establish-

ment of the College and the Sanitarium at Wahroonga on their respective sites, was of the Lord and according to His counsel, and the speaker urged his hearers not to depend upon reason but upon revelation.

The meeting closed with prayer.

### Devotional Meeting

## KEYNOTES OF THE GOSPEL

Tuesday, September 21, 6.30 a.m.

THE early morning meeting opened with hymn No. 367, and as the words,

"He justly claims a song from me,  
His loving kindness, O how free,"  
floated out on the morning air, our hearts re-echoed,

"His loving kindness, O how free!"  
The subject for the hour was, "The Keynotes of the Gospel," and Pastor R. Hare was the speaker.

Between the Old Testament and the New there is a period of 400 years, during which the divine voice was silent. In that period the fourteen books of what is now known as the Apocrypha were placed before the world, but none of these were endorsed or in any way recognised by the Saviour or His apostles.

In the New Testament we have 250 direct quotations from the Old Testament, and 335 indirect quotations. These are stretched like so many silver cords across the intervening years, linking the old gospel with the harmonies of the new. We do not find one quotation from the Apocrypha. Paul's First Epistle to the Thessalonians, written in A.D. 52, is the first whisper of the gospel message after 400 years of silence. Paul wrote fourteen of the twenty-seven books of the New Testament.

In I Thess. 1:5 he states: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Here we start with the new gospel in the new dispensation. The keynotes are found in this verse. The gospel came—

1. By the Word of God.
2. By power.
3. By the Holy Ghost.
4. By assurance.
5. By character.

What place do these keynotes hold in the gospel of today?

1. The Word is to be preached. We must not allow fanciful doctrines and follies to take our minds. Paul admonished Timothy to "preach the Word." In our work we are to take the same stand. "Thy word have I hid in mine heart." This is God's antidote for sin.

2. The Word is to be preached in power. There are a variety of powers in this old world. What power goes with the gospel of God? God has worked, and will work miracles. But miracles are not the objective power of the gospel. The power Paul had was more subjective than objective. It was an enduring power, one that would endure unto the end. He was whipped, and beaten, and stoned, and shipwrecked, and after all this he could say, "None of these things move me." Paul never went out to the world as a miracle-worker, although six miracles are ac-

credited to him. His objective was to preach the Word, and he preached it with power. We do not want power to hypnotise men; that is only the result of a shallow experience. It is unholy. Our power must be able to endure and to stand with the Master.

The gospel must be preached with the Holy Ghost. Sometimes we misunderstand the object for which the Holy Spirit is given. It is not given to astonish the world and make it wonder. It is not given for sensationalism. There will be miracles, but God's miracles will always be for the furtherance of His work. In John, chapters 14 to 16, we find five things that the Holy Spirit will do: "Teach you all things;" "bring all things to your remembrance," convict of sin; "guide you into all truth;" and be a Comforter. Not one of them deals with sensationalism. In 2 Cor. 6:6,7 we have a catalogue of holy things and the Holy Spirit is put in the midst of them. It is one of them. Our work is supplemented, guided, and controlled by the Holy Spirit.

4. We must be assured of our message. Bigotry is Satanic. Narrowness is unholy. Egotism is Satanic. God's messenger who goes out and doesn't know where he stands had better stay at home. In "Gospel Workers" we read of some workers leading their people into a field of thistles, when they should be led in green pastures and beside still waters. Let us preach with assurance.

5. Let us preach the gospel in character. Paul said, Follow me where I follow Christ. The divine ideal is to be transmitted through the human messenger. The great apostle said, "Ye know what manner of men we were among you for your sake."

God is not wanting in power, as is seen in the following extract:

"At any one moment, statistics show, there are on an average about 1,800 thunderstorms in progress in the world, giving 360,000 lightning flashes an hour, or 100 a second. These are among the figures contained in a report issued by the British Air Ministry Meteorological Office, on 'The Distribution of Thunderstorms over the Globe,' the author being Mr. C. E. P. Brooks. Mr. Brooks explains that, on the whole, the earth will experience 16,000,000 thunderstorms a year, or 44,000 daily."

We must have the power of the Eternal in our life and work. Pastor Hare concluded the study by reading this poem which he had composed:

"Tighten your grip on the things of God,  
But let the old world go;  
It is drifting away each passing day,  
With all its pomp and show.

"Tighten your grip, face round about,  
Where fickle and faithless stand;  
There is need today for men who pray,  
To work with heart and hand.

"Tighten your grip on things divine,  
Bid ease and folly fly;  
Prepare for life amid the strife  
Where millions sink and die.

"Tighten your grip, hold on for life,  
There's danger abroad today;  
And sin abounds, while wrong com-  
pounds—  
The world is drifting away.





"Tighten your grip; a loyal faith  
Holds pledge of endless rest,  
Where all are known before the throne,  
And all the true are blest."

The helpful thoughts presented in the study called forth many earnest testimonies.

### Bible Study

## A QUESTION ANSWERED

Tuesday, September 21, 9.30 a.m.

THE study on Tuesday, September 21, was of interest because of a recommendation from the Plans Committee that the second tithe should revert to the local conferences for educational work. The question had been asked, Should the tithe be used for the payment of the salaries of the church school teachers? and Pastor A. W. Anderson undertook to answer the question from the Scriptures and the Spirit of Prophecy. After emphasising the fact that we should base our doctrines on the Bible and confirm them by the Spirit of Prophecy, the speaker proceeded to a study of the work and support of the Levites. First, however, he reviewed the position of teachers in the Christian church, showing their importance as third in the list of workers (1 Cor. 12:28), and showing that their work was also the "work of the ministry" and "edifying" to the church, Eph. 4:11-13. He claimed, therefore, that whatever supported the ministry should also support the teacher. Paul's example was quoted. In 1 Cor. 9:3-11, he claims his right as an apostle to "reap your carnal things," and the "we" of verse 11 includes all who sow "spiritual things" in the church. Is not the church school teacher in working for the souls of the children sowing spiritual things? Paul's great ambition was to be self-supporting while working for the church, but he recognised that he had wronged the church in this point and left it weaker than other churches. 2 Cor. 12:13.

The difference between the priests and the Levites was shown in Num. 18:1-3, 6, 7, 20, 21-24. All were of the one tribe, but the priests were the sons of Aaron having special work in the sanctuary, while the Levites were the pole bearers and the waggon drivers, etc.; yet all were paid from the tithe. Various texts showed the different duties of the Levites as officers of the government, doctors, and judges, and all were paid from the tithe. 2 Chron. 19:11; Lev. 13:2; 14:2; 18:49, 50; Deut. 17:8-11. There were also teaching Levites. 2 Chron. 17:7-9. Why single them out not to be paid from the tithe? was asked. Quotations from the "Testimonies" showed the sacred nature of the work to which church school teachers are called, and the high standard of character and education required. (Vol. VI, pages 200, 201.)

In discussing an oft-repeated statement, "One reason that the tithe may be applied to school purposes,"—"Testimonies," Vol. IX, page 248, the speaker claimed that this applied to appliances, etc., but not to the teacher. He closed with the two following quotations:

"The best ministerial talent should be employed in teaching the Bible in our schools. Those selected for this work need to be thorough Bible students, and to have a deep Christian experience; and their

salary should be paid from the tithe."—"Testimonies," Vol. VI, page 135.

"Light has been plainly given that those who minister in our schools, teaching the Word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money."—*Ibid.*, page 215.

## MISSION TALK: CHINA

Tuesday, September 21, 7.45 p.m.

THE evening meeting on Tuesday, September 21, was taken by Brother Arthur Mountain, who for twelve years has been engaged in missionary work in China, and is now in Australia on furlough.

Every missionary speaking on China, said Brother Mountain, read Isa. 49:12: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." "Sinim" was the ancient name for China, and even today the word is used to some extent. "In this text," declared the speaker, "there is a wonderful comfort for the missionary who goes to labour in China. He knows beforehand that his work will be a success. No other land has such a specific promise as this regarding it."

Geographically, China is practically the same size as Australia, yet the population of the former is seventy times as dense as that of the latter. "Try to imagine if you can here in New South Wales," said Brother Mountain, "placing seventy more great cities like Sydney alongside Sydney, and placing seventy towns alongside every town throughout the State." The principal obstacle to missionary work in China is the tremendous population. At the present time there are no fewer than 1,000 missionaries home on furlough from China!

Continuing, Brother Mountain said: "We were the first mission body to introduce tents in China. Practically every one of our mission centres has one or two tents, and we have one or two Chinese evangelists who go out with these tents to preach."

The Chinese have very great respect for their written characters. "We have always," said Brother Mountain, "a wire stretched in front of the rostrum, and on this wire will be pinned, with wooden clothes-pegs, several sheets of paper on which are written the main topics and texts. These play a very important part in our evangelical work. The great respect for the Chinese characters is shared by rich and poor alike. Often we will employ evangelists whose special work it is to write out these sheets of topics and texts for use in our evangelical efforts."

### Chinese Characters and the Gospel

Many beautiful gospel lessons can be drawn from these Chinese characters. "In the old traditions of the country and old folk lore," continued the speaker, "there are many evidences that the Chinese people once worshipped the true God. For instance, when I was studying the Chinese language in Hong Kong, I was studying a certain chapter with my Chinese teacher, and we came to the place where it states that Herod said, 'This must be John the Baptist risen from the dead.' After listening to the teacher's explanation of the meaning of the words 'risen from the dead,' I turned to a large Chinese dictionary, and was astonished to read this extract, 'the going and

returning of the seventh day.' That was wonderful to me because I had already learned that the Chinese had no division of time by weeks at all. Only of recent years have they used such a division of time.

"I said to my teacher, 'This looks to me as though the Chinese once understood about the week and the seventh day, and kept the seventh day.' He thought a minute, and then said, 'It must be so.'"

Continuing, Brother Mountain pointed out how the Chinese character for "boat" is made up of three characters. The first is the ancient radical for boat, to which are added two other characters, one meaning "eight" and the other "mouths"—a reminder of the Flood, when eight souls were saved in the ark.

Again, the Chinese character for "righteousness" is made up of two other characters—the top one meaning "sheep" or "lamb," and the bottom one "I" or "me"—the I under the Lamb. "Covered by the Lamb," said Brother Mountain, "we are made righteous," and added, "In that character you can behold the Lamb of God which taketh away the sin of the world. How wonderfully that can be adapted in preaching the gospel to the Chinese."

### Wonderful Progress in China

The work has gone forward with rapid strides in China. "We have in China today," the speaker told us, "6,258 baptised church members. In 1920 there were only 6,800 baptised members in Australia, so that you can see we are building up quite a large church in the land of Sinim."

"I must tell you," continued Brother Mountain, "a little about our publishing work. We were the first missionaries (and the first people) to publish a health book in Chinese. It is admired by officials and other mission bodies alike. Many have marvelled at the success of our publishing work. The circulation of our Chinese *Signs of the Times* is 59,000 copies per issue, which is more than the combined circulation of all other periodicals issued by all other mission bodies together. They wonder how we can do it. As was quoted not long ago in one of their papers, 'We take off our hats to the Seventh-day Adventists.' Up in Central China we are selling Bible portions by the million. Others do not understand how we are doing it, but we know that the God of heaven is wonderfully blessing us as we use this means to spread the message in China. Here and there and everywhere we find people interested through reading the Chinese *Signs*."

"For six years I had the very happy privilege of working in the publishing department in South China, travelling from place to place with our native colporteurs, living with the Chinese, eating rice with chop sticks, and never speaking a word of English. I learned to speak the Chinese language well because I was in constant contact with the people. I had some wonderful experiences while working with the native colporteurs."

There are many discomforts and hardships in travelling in China. "But," said Brother Mountain, "when people ask me if I am going back again, I say, 'Yes, I am going back.' I believe, brethren, we are safer even under those conditions (if we are doing our duty) than in the homeland, where perhaps we may not be doing all that God desires us to do in the finishing of the gospel work."

Last year, in spite of all obstacles, there

were 1,083 baptised by our mission workers (there were not more than 500 in Australasia). In conclusion, Brother Mountain appealed for missionaries for the great land of Sinim.

### Devotional Meeting

## THE DIVINE CALL

Wednesday, September 22, 6.30 a.m.

AFTER singing, "God shall be first in everything," a number of sentence prayers were engaged in,—prayers that were concentrated on the one desire for the blessing of God and the presence of the Holy Spirit.

Pastor A. G. Stewart took for his subject, "The Divine Call," which is set forth in Isaiah 6. This chapter is naturally divided into eight parts. These steps follow in the experience of one who receives a call from God:

1. A Vision of God. Verses 1-4.
2. Conviction of Sin. Verse 5.
3. Confession. Verse 5.
4. Cleansing. Verse 6, 7.
5. Call. Verse 8.
6. Commission. Verse 9.
7. Concern for Souls. Verse 11.
8. Compensation. Verse 13.

After God has clarified a man's vision, and given him a vision of Himself, conviction of sin and confession follow. Then comes the cleansing of the soul temple, and the call to service; the great commission, "Go," follows. And then there comes into the man's heart a great concern for lost souls, and he cries and sighs for the abominations done in the earth, and is willing to preach "until the cities be wasted." His heart is fortified and cheered because he knows there will be souls saved—"a tenth," "a holy seed." He, even as the Saviour, shall see of the travail of his soul and be satisfied.

Moses saw God in the wilderness and received his call. He sought for the Presence to go with him. Saul of Tarsus received a vision of the Christ. Then came conviction, confession, and the cleansing, and the call of God to him. Later he declared, "Woe is me if I preach not the gospel."

It is right to let our minds go to the recompense of the reward. Heb. 10: 35, 36. Moses had respect unto the recompense. Paul said, "What is our hope and rejoicing? are not ye?"

Let us make the choice of Moses. He walked out penniless from Egypt when he might have been its king. Today men quarrel over the mummified body of the Egyptian king. Moses was buried by the Lord, and his body was resurrected, and he was given a place in heaven.

There is a compensation even in this life:

"Going at the Master's bidding  
Far beyond the trackless foam,  
Leaving native land behind us,  
Bidding long farewell to home,  
There's a sweet and glad assurance  
Fills our hearts with joy and praise;  
'Tis His word: 'I'm with you always,  
Will be with you all the days.'

"Not alone He bids His servants  
Follow out His great command

Not alone He bids them labour,  
In their own small strength to stand.  
But there's blessed compensation  
For the strong commission, 'Go.'  
'Tis the word: 'I'm with you always,  
Through all changing scenes below.'

"It is blessed to be treading  
In the path the Master trod;  
It is glorious to be chosen  
As ambassadors for God.  
But wherever He may send us,  
It is best of all to know  
That the promise, 'I am with you,'  
Follows the command to go."

### Testimonies

Short, pointed testimonies were called for, and many responded. The following are a few of the thoughts expressed:

"The greatest honour that can be bestowed upon any person is to be called a servant of the most High God."

"I desire to be a humble, repentant man in God's service."

"God is no respecter of persons, for He called even me."

"I have received a hundredfold compensation in this life. Indeed, the Lord has given me a thousandfold."

One speaker recalled the time and place when he received his vision of the world's need.

Brother A. Mountain told of his definite call to China twelve years ago.

Pana, our native brother from the Solomons, gave a ringing testimony, and Sister G. F. Jones added that in the early days, when it was mentioned to Pana, "Perhaps you will be a missionary some day," he said, "Oh, no, I won't be a missionary, I will never leave my home. I am always going to stay here." That was before he had the vision of God, of himself, and of a world in need, and his experience that has followed shows what God can do for a man.

The meeting closed by the singing of the hymn, "Go, Preach My Gospel."

### Bible Study

## THE AMALGAMATION OF FORCE AND POWER

Wednesday, September 22, 9.30 a.m.

IN conducting the study at this hour Pastor A. W. Anderson spoke on the subject of the amalgamation of force and power in the world today as evidenced in the formation of strong trusts and combines and trades unions.

At the present time, said the speaker, the world is enjoying the little time of peace, and the angels are holding the four winds in order that we may realise our opportunities to work most assiduously to warn our people to keep clear of the great amalgamations.

Reading from the "Testimonies," Vol. V, page 714, this thought was presented: "Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."

With the unions of today, men are not trained to do their own thinking, but Christianity plans definitely for the man to think for himself—to cultivate individuality, and "individuality is akin to divinity." The Lord says, "Come, let us reason together."

As the cities grow increasingly wicked the delegates were admonished to take heed of the warning "to get out of the cities into the country."

The forming of these confederacies, combines, and unions is one of Satan's last efforts. God calls upon His people to get out of the cities, isolating themselves from the world. The time will come when they will have to do this. God will care for those who love Him and keep His commandments.

At the close of the study several delegates testified to the benefits of moving from the cities to the country.

## MISSION TALK: NEW GUINEA

THE address at the evening meeting on September 22 was given by Brother Lock, who spoke of the work in New Guinea. He said in part:

I am glad that God called me to have at least a small part in carrying the gospel to the dark people in New Guinea. New Guinea is the second largest island in the world, and it has thousands and thousands of people who have never heard the name of Christ.

A number of years ago Brother Carr, who is with us tonight, established our first mission station in Bisiatabu. Bisiatabu is about seventeen miles inland from Port Moresby, in that part of New Guinea known as Papua. It is situated among the Koiari tribe,—a people who have been the terror of New Guinea. They have given the Government more trouble, I think, than any other tribe. The various tribes in New Guinea are well acquainted with the Koiari people. They have reason to be, for in days past this tribe used to make raids upon the other tribes and kill many of their people. So they have been much dreaded, and it seems very fitting that the third angel's message should be first established among this people.

### Reminiscences by Bennie's Grave

For a number of years the work went hard, as is often the case in a foreign field; but those early labourers, Brother Carr and his co-workers, including two noble men from Fiji, Bennie and Mitieti, laboured on, cheered by that wonderful promise, "Cast thy bread upon the waters: for thou shalt find it after many days." And while up to the time of their departure they saw little fruit for the seed they had sown, still they believed the promise. As I have looked at the grave of Bennie, who you will remember was bitten by a snake, tears have come to my eyes. But as I think of the last scenes of Bennie's life, while it brings tears to my eyes, it also brings cause for rejoicing.

As Bennie was about to pass out of this world, a few of the boys with whom he had laboured were present. There was one boy from the mountains where we are now labouring at Efogi. There was another boy by the name of Orira, a Koiari man who had been connected with the mission for some time. As Bennie was about to say

good-bye, he pleaded with those boys to give their hearts to Christ, and that pleading was not in vain, for Timothy took his stand for Christ.

### Our First Native Worker

So Timothy is the firstfruits of our work in New Guinea, and I am pleased that we have Timothy with us in our work today. He is not only our first convert in New Guinea, but he is our first native worker in that field. He is doing acceptable work. He speaks English, and Fijian, and the Koiari, Uburri, and Motuan languages, besides his own language; so he has been a great help to us as an interpreter.

While Timothy took his stand shortly after the death of Bennie, the other boy did not then accept the Saviour. In fact, Brother Peacock told me that as he laboured on the mission he gave them a good deal of trouble, and on that account they seriously considered sending him away from the station. But the Spirit of God was working on his heart, and this man has now given himself to Christ. I believe that Orira knows his God; I believe he loves his Saviour; and today we have in this boy a very fine helper.

### Little Did I Think—

As time went on, the work was hard and progress slow. Pastor Jones went out to revive the work there. He found it in a low condition, but he pressed forward. I remember in session four years ago listening with great interest to the story Pastor Jones had to tell us. Little did I think at that time that I would be called to connect with the work, and to carry out some of the plans Pastor Jones had made; but I am pleased that God called me and that I have been able to spend the past two years there endeavouring to bring the word of truth before those who know it not.

### Grappling with the Demon-Possessed

Among the Koiari people we find that we are working amidst heathenism in its darkest form. We have devilism there in its real form. Many times our workers have had to grapple with the powers of darkness. Brother Jones knows something about this even with our mission boys. We have had these boys become demon-possessed. I remember one of our bright boys, about a year or eighteen months ago, becoming demon-possessed. He picked up the axe that was closest at hand, and broke some of the boards in the boys' house.

One day when we were dining a boy came rushing into the house and said that this boy was trying to kill some of the boys. Running down to the house, we found the boy demented. He wanted to spear Naphtali. As soon as he saw me he called out curses. I had never heard that boy use any bad language before. We prayed for the boy, asking that God would cast out that demon. God heard our prayer, and in a few minutes the boy became calm.

As we have continued to work there, we have been encouraged by seeing a number give their hearts to Christ, and we had the privilege of baptising them. We have need of many teachers. Satan will not leave these people alone; we do not expect that he will leave us alone; but we know that God is stronger than Satan.

### Efogi

When we were called to New Guinea about two years ago we were asked to go to

Efogi and open the work in that part. Efogi is situated about 50 miles from Bisiatu, or about 80 miles inland from Port Moresby. We have about 12 mountain ranges to cross in order to reach there, and we have to ascend and descend about 20,000 feet.

Brother Lock then told about his work at Efogi, of which our readers have already heard much through interesting articles by Brother Lock in the RECORD.

### Bible Study

## "HOW FAR HAS THE WORLD GONE ASTRAY?"

Monday, September 20, 9.30 a.m.

"How far has the world gone astray?" questioned Pastor R. Hare in this study, and he answered the question by divine measurement. There is no need to be deceived as to the real present-day conditions, for God has pointed them out. 2 Tim. 3:13. He has called the times perilous, not prosperous, nor peaceful, nor blessed. 2 Tim. 3:1. This word "perilous" is used only once in the New Testament, and signifies "hard, difficult, dangerous, furious."

God has summed up accounts with humanity several times and each time the count is worse. At the time of the Flood, He reckons four sins,—wrong thinking, polygamy, corruptness, and violence, as recorded in Gen. 6:5; 4:19; 6:11, 13; and in the cleansing of the world by water all died but Noah and his family.

The next crisis was that in the time of Sodom and Gomorrah, and then the count was seven sins, Gen. 13:13; Ezek. 16:49, 50. Here the cleansing agency was fire, eternal fire (Jude 7) brought from heaven and stored in the heart of the earth. Deut. 32:22. Again one family only was saved.

The third count is found in Christ's last discourse to the Jewish nation, where in Matthew 23 He records nine sins against its leaders, the Pharisees.

The last count refers to present time 2 Tim. 3:1-5 recording nineteen sins, found even in those professing godliness. These conditions are to be "cut short in righteousness," which will "finish the account" (Rom. 9:28, margin), and iniquity will not rise again.

### Missionary Talks

## EASTERN POLYNESIA AND THE COOK ISLANDS

THE evening meeting on Thursday, September 23, was conducted by Pastor F. E. Lyndon, superintendent of the Eastern Polynesian Mission, and Pastor H. A. Hill, who has been labouring in the Cook Islands.

Pastor Lyndon said that it was thirty-seven years ago that he accepted this message. He had gone to Battle Creek College, then the only Seventh-day Adventist school in the world, and had a strong desire to go out some time as a missionary into the islands of the sea. After leaving Battle Creek, he had suffered from hemorrhages. Finally the way opened for him to go to the islands, and he had been labouring in them for many

long years. Although he was weak before he started, he found himself a very much stronger man today. Several of the brethren had thought that he would not be able to stand the strain of work in the mission field, but only once had he been afflicted out in the islands—he had had elephantiasis, but that, however, was gone.

Drawing the attention of the congregation to a map of the Society and Cook Islands, Pastor Lyndon gave much interesting information about the physical nature of these groups, as well as the population and the customs of the people.

The London Missionary Society, finding these islands a very difficult field, had withdrawn some eighty or more years ago; and shortly after the Mormons had come in and taken possession of the whole group, where they had taught, and were still teaching, their erroneous doctrines. The Mormons had built beautiful temples, which excelled even the Catholic temples. Brother Lyndon described a Mormon service he had attended. The Mormons did not oppose our work very much, and had invited him to preach in their temples.

Pastor Hill said that the Rarotongans had the Bible complete, even with references, and beautifully bound in morocco. But that did not make our work easy. The people were superficial in their study of the Word—they spent much time on non-essentials while the real meat of the Word was overlooked or discarded; they were eating the banana skin, as it were, and throwing the banana away.

"What these people need today," said Brother Hill, "is teachers who will bring to them the spiritual lessons of the Word of God—the Word of life. Now, brethren, let us remember these people in various places who are living, in the spiritual sense, on husks. Their great need is the third angel's message that brings to them the word of life; and when they hear it and see it, they will take hold of it, and it will work just the same on their hearts as it does on ours. We get the same percentage of converts in relation to the population as you do here. The truth grips their hearts; it holds them, and enables them to stand under trial and temptation."

### BIBLE STUDY

ON Thursday, Pastor W. W. Fletcher continued a study of Leviticus, chapters 1-5. He contrasted in several points the first three chapters dealing with the burnt offering, the meat offering, and the peace offering, with chapters four and five dealing with the sin and trespass offerings. His outline was as follows:

Chapters 1-3	Chapters 4, 5
For sinners by nature	For actual sinning
Voluntary	Obligatory
Acceptance	Forgiveness
Atonement received	Atonement made
Righteousness by faith	Justification by faith
The result of salvation	The ground of salvation

Commenting, the speaker stated that the first offerings were for natural, unwitting sins and were voluntary; while the second were for actual sins and *must* be made. Lev. 1:3; 4:13, 22, 27; 5:2, 3, 4. The first were for the sinner's acceptance

with God (Lev. 1:3, 4); while the second secured forgiveness for sin. Lev. 4:20, 31, 35. The speaker explained that forgiveness relates to the past, acceptance to the present, and this latter was always attached to the burnt offering. Isa. 56:7. There were some things to be done or the burnt offering would not be acceptable. Jer. 6:20; Psa. 51:19; Lev. 7:18. These included, repentance and coming to Christ (offering the sin and trespass offerings), for the life was not of service to God unless the sacrifice had first been made. Rom. 12:1; 15:16; 1 Peter 2:5; Heb. 13:15, 16. Thus the atonement is made before it is received (Rom. 5:8-11), and the result of justification by faith is righteousness by faith. Being justified, we have peace with God. Rom. 5:9, 1, 2. This does not depend on *feeling*, but is a legal *state*; provision having been made for our justification, peace is ours. The feeling of assurance based on the thought of the Christian life of service and prayer one is going to live (represented by the voluntary offerings) is a false foundation; for the ground of our salvation is Jesus Christ (represented by the obligatory sin and trespass offerings). The result of salvation is beautifully portrayed in Isa. 60:21; 61:3.

### Devotional Meeting

#### TRIALS

Friday, September 24, 6.30 a.m.

THE hymn, "I Need Thee, Precious Jesus," was sung, and after prayer, Pastor Allum directed our minds to Gen. 42:36. Here Jacob in enumerating his trials says, "All these things are against me." If any man had a right to express himself as in this verse, it was Jacob. There is no greater fear that ever comes to the heart of the worker than that his child will wander away from God. I am glad that we can put with this text another in Rom. 8:28: "All things work together for good to them that love God." There is great faith in this statement of Paul's. While perplexities have and do come, I believe that text with all my heart.

It was the loss of Joseph who had been sold into Egypt that wrung that statement from Jacob; but God was leading Joseph, and his experience was to be a blessing to him, and the means of working out a great deliverance for others.

As Joseph journeyed to a far country as a slave, his mind turned to his father's God and he resolved to live for God, come what may. His heart was comforted and strengthened in his new resolves, and he prayed that the Keeper of Israel would be with him in the land of his exile. Although only a boy of seventeen, God revealed Himself to Joseph. "One day's experience had been the turning-point in Joseph's life. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-possessed." He learned in a few hours that which years might not otherwise have taught him. When problems and perplexities come to our lives it is that God may hasten on the work to fit us to stand before the King of kings. Therefore we should not shrink from the path in which God would lead us. We may think that we have been "sold" by our brethren into

Egypt, but let us think of Joseph's experience. Joseph was friendless and alone, but the lessons learned in early youth stood him, in good stead. The lessons learned by me at Avondale in the early days have stood by me through the years. We have not begun to sound the depths of the trials and persecutions that will come. Let us master the circumstances of today. When compared with the glory that shall be revealed, all else will sink into insignificance. Study Joseph's experience, and let us thank God for the persecutions and experiences of life, and let us pray that our impetuosity and faults may be taken away, that we may be made like Christ. And if we do feel that our brethren or some committee have sold us down into Egypt, let us see light in Gen. 45:5-8. Joseph said to his brothers, "It was not you that sent me thither, but God." "Ye sold me," but "God sent me." God did not prevent the plottings of those brothers nor yet the scene in Potiphar's house, but through the whole experience a divine power was controlling a divine hand leading that life to ultimate victory, so that a great salvation might be wrought. Do not forget that God is sending you, perhaps to preserve life, and He will bring you forth a new creature, a better and a nobler man.

In Psalm 105:17, 19 we read that God was with Joseph while he lay fettered in the prison, and that he remained there until the word of the Lord tried him. This may be our experience before the earthliness is taken out of us. The world needs noble men and women with a living faith in God which will lift them above the standard of the world. God wants us to see the divine instead of the human. See Job 22:21. This is what we need, an acquaintance with God, seeing the invisible—a vision of the cross of Calvary. Job 23:12 says, "I have esteemed the words of His mouth more than my necessary food." The Revised Version reads, "more than my own law,"—more than my own desires. In 1 Chron. 4:9, 10, there is a break in the long list of names, and this statement is made, "Jabez was more honourable than his brethren." As we look around upon the world, we see a great deal of sin but we do not see much Christian character. God wants divine power to come into our lives that we may be more honourable than those with whom we are surrounded. Jabez started in life badly. The record says his mother bore him in sorrow, his name means, "Sorrowful." But this young man became more honourable than his brethren. Why? Because he was earnest in prayer. Verse 10. Prayer took the great place in his life that it should take in each of our lives.

It makes a lot of difference whether God's hand is with us or not. "They that be with us are more than they that be with them." Flakes of snow defeated Napoleon and his great army. Jabez prayed, "Keep me from evil, that it may not grieve me." We may have victory over every trial and besetment. God grant that Jabez's prayer and its answer may be ours.

Turn to Acts 17:11. The Bereans received the Word of God, and searched it daily. It influenced their lives, and they became "more noble than those in Thessalonica." We need Jesus and an acquaintance with Him through the ave-

nue of prayer and the study of His Word.

"By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character, and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image. Then let us not gather together all the unpleasant pictures—the iniquities and corruptions and disappointments, the evidences of Satan's power—to hang in the halls of our memory, to talk over and mourn over until our souls are filled with discouragement. . . . There are, thank God, brighter and more cheering pictures which the Lord has presented to us. Let us group together the blessed assurances of His love as precious treasures, that we may look upon them continually. . . . These are the pictures with which God bids us gladden the chambers of the soul."—"Testimonies," Vol. V, pp. 744, 745.

Pastor Allum closed his talk with three "good cheer texts." Matt. 9:2: "Be of good cheer; thy sins be forgiven thee." Matt. 14:27: "Be of good cheer; it is I; be not afraid." In that trial it is God leading you, as He led Joseph. John 16:33: "Be of good cheer; I have overcome the world." Here we are promised the forgiveness of sin, the presence of Jesus, and power to overcome.

### Bible Study

#### HOW GOD MEASURES THE CHRISTIAN

Friday, September 24, 9.30 a.m.

AT the 9.30 study hour on Friday, September 24, Pastor Hare discoursed on "How God Measures the Christian." The angel was given a reed to measure the temple, the altar, "and the worshippers." God does not measure man by capacity, stature, or bulk, nor yet by colour, tongue, or nationality—just by one thing and that is character. Hence His measurements must deal with all things that produce character.

First, by his spirit. "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Self-willed or Christ-like—which?

2. By his words. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. Are your words kindly and sweet, or are they hateful and bitter?

3. By his influence. "I the Lord search the heart, . . . to give to every man . . . according to the fruit of his doings." Jer. 17:10. Our influence is either holy or unholy—tending to life or death.

4. By his deeds. "He that doeth righteousness is righteous." 1 John 3:7. Whatever our profession may be, God gives to every man according to his deeds.

5. By his appearance. "Holy garments . . . for glory and for beauty." Ex. 28:2. Such was the divine plan and such it is still. The wrongly dressed and the undressed of the world are both at variance with God's measurement. His dress must be for character and for beauty—such as would ornament a meek and quiet spirit.

6. By association. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1:1. If we choose the company

of the unholy, God must measure by our choice and class us with them.

7. By appetite. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. We cannot eat or drink to God's glory, that which He has forbidden. The clean and the unclean have never changed their relationships in His mind. In the very last picture of history the prophet writes of things that are "unclean and hateful." Rev. 18:2. And in Isaiah's corresponding picture those found eating the swine are "consumed." Isa. 66:17.

God makes no mistake in His measurement of men, and while He measures kindly in His dealing with clay men, He also measures truly, and He measures by those things that make character.

## ISLAND MISSIONARIES' MEETING

DURING the devotional hour on Sunday morning, September 26, the island missionaries attending the Conference met together for spiritual and mutual help, and the time passed all too quickly.

The islands represented included Papua, New Hebrides, Solomon Islands, Fiji, Samoa, Tonga, Rarotonga, New Caledonia, Society Islands, and Lord Howe.

Pastor A. H. Piper, the newly appointed secretary of the Union Conference, was present, and after expressing his joy in being connected with the island work in a definite way through the office he now holds, read a scripture, and stressed the importance of knowing that God is with us.

The vice-president of the Union Conference for island missions then invited the missionaries to engage in a free discussion on matters which would make for success in foreign mission work. Essential qualifications for mission work were, (1) a love for souls; (2) a knowledge of the language of the people for whom we labour; (3) the preservation of the health. Each of these qualifications is necessary and leads to success.

The meeting was then thrown open for free discussion, and several workers expressed their convictions that all of these were very necessary. Pastor G. F. Jones expressed his confidence in God's leadership in our island mission work, and spoke most hopefully of His leading us individually as we watch for His providences. An additional thought was presented that we should strive as workers to express confidence in each other, especially those who have preceded us. Other matters calling for further discussion were mentioned, such as the standard for baptism we require native candidates to reach.

All felt the time was very profitably spent, and were glad that such meetings could be held during the session.

### Devotional Meeting

## FRIENDSHIP WITH JESUS

Sabbath, September 25, 6.30 a.m.

THE singing of the hymn, "What a Friend We Have in Jesus," was an appropriate introduction to the study given by Pastor Cheson on the subject of "Friendship with the Chief Pastor—Jesus." 1 Peter 5:4, "When the chief Shepherd shall appear, ye shall re-

ceive a crown of glory that fadeth not away;" and Heb. 13:20, "Jesus, that great Shepherd of the sheep," were the verses noted in beginning the study, but the text was found in John 13:1, which speaks of Christ's undying, self-forgetful love for His own, even in the hour of His supreme trial. "When Jesus knew that His hour had come that He should depart out of the world unto the Father, having loved His own which are in the world, He loved them unto the end." John modestly refers to himself as "the disciple whom Jesus loved," "which also leaned on His breast at supper." John 21:20.

John can throw most light upon the friendship of Jesus because he was Christ's most intimate friend. This disciple who writes most about love, also says most about obedience.

Friendships are worth far more than material possessions. A true friend is one that keeps our faith alive in human nature. Even though we have done wrong a friend stands by us, not in the wrong, but to help and encourage us. There are very few faithful friends in the world. How important it is, then, that we realise the beauty and the help there is in having a friend who will stand by us even when we walk down into the valley of the shadow of death, when we find ourselves gasping for breath and the very atmosphere about us refuses to supply that which ministers to our life,—at that time we shall be very, very glad that we have a "friend that sticketh closer than a brother."

We are introduced to a fraternity in John 14:21, a secret society that has no secrets. "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me" shall be introduced to the love of the Father—"shall be loved of My Father, and I will love Him, and will manifest Myself to him." The presentation of this verse in the Townsville tent mission resulted in five adults beginning to keep the Sabbath before the workers had presented the Sabbath question.

The Lord admonishes us in 1 Peter 2:17, "Honour all men. Love the brotherhood."

"This is my commandment, that ye love one another," the Saviour bade His disciples. The measure by which we should measure our love for others has been set for us in the Scriptures. "Thou shalt love thy neighbour as thyself." Mark 12:30, 31. "A new commandment I give unto you, That ye love one another; as I have loved you." What a high standard this is! We should meditate upon it more. Love is the Christian's badge of membership. John 13:35. No matter how I may regard the Ten Commandments, unless Christ's love enters my heart and makes me feel a greater degree of love for my brethren, particularly those of the household of faith, and also those outside the fold, then my mental assent to a certain set of doctrines will never enable me to enter the kingdom. The Ten Commandments are to be kept by God's people as a ground work, a means by which their love will develop.

"Religion is made to stand upon its apex instead of upon its base when anything else but this [love] is made primary," one writer has said. Love is the ground work of all true religion. "That ye, being rooted and grounded in love, may be able to comprehend . . . the love of Christ." Eph. 3:17, 18.

Incidents of parents' love for their children and a pastor's love for his flock gave point to the study and impressed all hearts.

## SECOND SABBATH SCHOOL AT THE CONFERENCE

September 25, 1926

ALTHOUGH it had seemed on Friday evening that there might be a break in the beautiful weather with which God had favoured us throughout the Conference, His kindly hand again gave us bright sunshine and clear blue skies on the last Sabbath of the meeting.

At 9.30 a.m., 447 gathered in the pavilion and joined in singing the opening song of the Sabbath school, "A Glory Gilds the Sacred Page." Pastor Allum led the school in prayer, and an interesting account of the previous week's meeting was given by the secretary, Brother R. E. G. Blair.

After a special song, "Go Teach Ye Them That Know Not," the juniors separated, thirty going to the intermediate division, where they were again addressed by Pana and given a most interesting blackboard review by Brother W. J. Gilson; and fifty-two repairing to the primary division, where Miss Elsie Brown held the attention of even the smallest children while she drew them out to tell what they had learned during the quarter, and by the use of illustrations deepened the impressions made.

In the senior division the review of the quarter's lessons was divided into four parts, in which three evangelists from the field and one teacher from the College—Brethren F. G. Rampton, J. W. Kent, A. E. Speck, and R. A. Anderson—tested our memories on the scriptures studied during the quarter. Many practical lessons that we should carry with us from our quarter's study were emphasised, and the rapid fire of questions met with a ready response from the school.

This being the day of our Thirteenth Sabbath offering for the mission boat for the New Hebrides, we were glad to have Pastor A. G. Stewart, superintendent of that field for many years, take the missionary exercise. Brother Stewart related experiences where our missionaries in the New Hebrides have looked death in the face while travelling from island to island through mountainous seas in a small launch absolutely unfit for such perilous voyages. Time and again when all human help had failed, they cried unto the Lord, and He heard their "S O S" call and stretched down His hand and saved them. An earnest appeal was made for a liberal offering that a larger and more suitable boat might be provided.

On the speakers' platform was the little model schooner, built by the Avondale Sabbath school, which gave a good idea of the boat that our offerings will supply for the New Hebrides Mission.

While the choir rendered "A Song of Courage," composed especially for the Thirteenth Sabbath, the offering was taken up. The amount given was £120. While this is an excellent offering it does not represent all that was given by the delegates and visitors, as a number had left their Thirteenth Sabbath offering with their home Sabbath schools before



leaving for the Conference, and others were away taking Sabbath services in all the suburban churches on that day. We know that many prayers will ascend from our Sabbath schools that the blessing of God will attend this boat in its mission of love throughout the New Hebrides.

Sabbath school was closed by singing and prayer.

## A PLEASANT AND PROFITABLE MUSICAL EVENING

ON the second Saturday night of the Conference, Pastor A. W. Anderson and his son, Pastor R. Allan Anderson, conducted a musical programme that was greatly enjoyed by the large audience present. The Wairoonga church choir, under the baton of Brother Robert Cooper, rendered a number of very pleasing items, and were ably supported by an orchestra consisting of various instrumentalists present at the Conference, including two or three returned missionaries. Six violins, two cellos, a double bass viol, two trombones, three cornets, two flutes, a semi-grand piano, and an organ made up an orchestra not to be despised. Pastor A. W. Anderson officiated at the piano—a Lipp semi-grand that had been hired for the Conference services; and Brother Norman Ferris presided at the organ.

The items rendered by the choir, assisted by the orchestra, were Mozart's "Gloria" and his "I Will Call upon the Lord;" "The Heavens are Telling" from Haydn's "Creation;" and Maunders' "While the Earth Remaineth." In addition, the orchestra played Kussner's "Evening Hour," while, at the conclusion of the opening prayer, the choir sang Brother J. Harker's beautiful "Lord's Prayer." This last-named item will be in the revised edition of the "Advent Hymnal," the very fine hymn book that our people in the Australasian Union have, by the vote of the Conference, been recommended to use in their services.

Other pleasing numbers in the evening's programme were a solo, "Open the Gates of the Temple," sung by Brother J. Lawson (accompanied on the piano by Sister Lawson), and "Breathe on Me, Breath of God," rendered by a double male quartette. This very beautiful hymn will be found in the "Advent Hymnal."

In order to give our people the opportunity of hearing and learning some of the many fine examples of hymnology contained in the "Advent Hymnal," Pastor R. Allan Anderson led the large congregation in the practice and singing of a few of these grand hymns; namely, "The Day Thou Gavest, Lord, Is Ended," "Amazing Love" (a grand old Wesley hymn), and "Advent Glory." It was intended also to practise the magnificent advent hymn, "Lo, He Comes with Clouds Descending," but time did not permit of this.

A part of the evening's enjoyable and profitable programme consisted of a most interesting and instructive lecture on music by Pastor A. W. Anderson. Reading Eph. 5:19, Pastor Anderson pointed out that believers were to "speak to themselves" in "psalms and hymns and spiritual songs"—not hymns only, but

psalms and spiritual songs as well. Quoting Col. 3:16, he drew attention to the fact that God's people are to "admonish one another" in "psalms and hymns and spiritual songs"—precious admonitions and instruction can be received through the ministry of sacred song. Ps. 92:1-3 showed that musical instruments are perfectly in place in the house and service of God, and not organs only, but also stringed instruments—the psaltery and harp being mentioned. The piano is only a vastly improved psaltery. Ps. 97:4-6 bade mankind make "a joyful noise" unto the Lord, with harps and trumpets and cornets. David, the speaker said, organised an orchestra of 2,000 instrumentalists. Ps. 96:1 bade us sing unto the Lord "a new song." The old songs are good, but we are not to keep to these alone; it is also good and profitable to learn new hymns every now and then.

### Bible Study

## THE NEEDS AND WANTS OF HUMAN LIFE

Sunday, September 26, 9.30 a.m.

PASTOR R. HARE again conducted the Bible study on Sunday, his topic being an important one,—*"The Difference Between the Needs and the Wants of Human Life."* His first text (Phil. 4:19) carries the assurance of all our needs being supplied, but not necessarily our wants. To do the latter for mankind generally would "break the bank of heaven;" and this point God guards carefully, nowhere promising to supply those wants. On the other hand the Scriptures present a graphic picture of the unsatisfied desires of man, comparing them to the yawning abyss of the grave and destruction which are never full. Prov. 27:20; Hab. 2:5. In contrast with man, God has a special care for the needy and him that hath no helper (Ps. 72:12); and every need of man is known to God. Matt. 6:32.

In Luke 12:15 we are told that a man's life consists not in the abundance of his possessions, and the speaker emphasised this point, showing that the much-desired possession may not be conducive to happiness and life, but rather to disappointment and death. Examples in Old Testament biography were found in the desire of Ahab for the vineyard of Naboth, and that of David for the wife of Uriah. 1 Kings 21 and 2 Sam. 11 and 12. In the former, retribution in the form of death followed swiftly, and not less surely David suffered for selfishly supplying what was a want, not a need in his life. Bathsheba was the niece of Ahithophel, and David fell under the domination of the latter, who ever afterward was a thorn in the flesh and finally deserted him to become the counsellor of Absalom.

The speaker defined "want" "to be without that which contributes to comfort," and "need" "to be without that which is essential to existence or purpose." Thus our needs are few, real, for time and eternity, a help to others, and conducive to life; in contrast, our wants are many, imaginary, for time only, all for self, and may cause death. Our needs,

therefore, can be satisfied; but the wants of man, never.

Stressing the importance of the subject, the speaker stated that the "desire for more" lies at the root of all the unrest, dissatisfaction, and unhappiness in the world today, and he appealed to Christ's followers to be content with God's supplying of our needs. He rebuked a lavish display in the homes of God's people, whose means should be used for the needs of others. He applied the question to our hearts, our lives, our homes; for godliness with contentment is great gain, but godliness without contentment is nought. 1 Tim. 6:6. God has promised wisdom (James 1:5), salvation to the uttermost (Heb. 7:25), and peace—a precious possession in this restless world. John 14:27. By a vivid illustration the speaker showed that God sometimes must spoil our goods to save our lives.

Referring again to his first text, he summarised our resources,—

Banker	My God
Pay on demand	Shall supply
Amount	All your needs
Cashier	Jesus Christ
Subscribed capital	Riches in glory

## ORDINATION SERVICE

ON the last Sunday afternoon of the Conference, September 26, an ordination service was held, when five men were set apart to the sacred work of the ministry. These were two island missionaries, Brethren W. N. Lock and W. D. Smith; two principals of training schools, Brethren E. Rosendahl and E. E. Cossentine; and one who has lately been called to the office of young people's leader and educational secretary for the Australasian Union, Brother N. H. Faulkner.

The meeting began by the singing of the hymns, "Fill Me with Thy Holy Spirit," and "Take My Life and Let It Be Consecrated, Lord, to Thee." Prayer was offered by Pastor W. J. Westerman.

It was an impressive part of the service when all the brethren present who hold credentials and ministerial licenses, numbering about sixty, took their places in front of the platform and united in singing that beautiful hymn of pathos and melody,

"For us He prayed, for us He taught,  
For us His daily works He wrought,  
By words, and signs, and actions thus  
Still seeking not Himself but us."

Pastor R. Hare delivered the address, and the charge was given by Pastor Fletcher, while Pastor Allum offered the ordination prayer, and Pastor C. H. Watson welcomed these brethren to the gospel ministry.

The desire of these workers was voiced in the prayer that was then reverently sung by a male double quartette, "Breathe on Me, Breath of God."

After the singing of the hymn, "Jesus, I my cross have taken, all to leave and follow Thee," the meeting was given over to a season of testimonies, in which many of the ministers took part, rededicating their lives to God and to the sacred and solemn work to which in His providence they have been called.

## Devotional Meeting

SPIRITUAL EXCELLENCE  
CALLED FOR BY THE  
MESSAGE

Monday, September 27, 6.30 a.m.

A SONG of experience,—"Tis so Sweet to Trust in Jesus," and a worker's prayer for the coming days of service,—"In Lowly Paths," were sung from the heart by all present at this devotional hour. Pastor H. E. Piper led out in the study.

The highest point in Christian experience is reached as a result of the complete acceptance of the message recorded in Rev. 14: 6, 7.

This wonderful message is the climax, the culmination, the finishing of God's work. The product of its proclamation is found in verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These commandments are a transcript of the righteous character of God. They can be kept only by "the faith of Jesus." This is the only faith, the purest faith, and the highest faith there is, reaching therefore the pinnacle of spiritual life in those accepting the message.

The proclamation of this message in all the world brings the church face to face with a mighty task and the question arises, How shall the work be successfully accomplished? Hindrances to the work abound. Great organisations will unite their interests as one common enemy to defeat the purposes of Heaven. But of all enemies to this movement we read:

"Self is the enemy we most need to fear."—"Ministry of Healing," p. 485.

Again, "The warfare against self is the greatest battle that was ever fought."—"Steps to Christ," p. 43, pocket edition.

As workers we know that this is a very real thing in our experience; but by the grace of God we must live devoted, unselfish lives. Pastor L. H. Christian in his report of the European Division to the General Conference said, "It is not merely more labourers we need, but better workers. Men of strength, initiative, and spiritual power. Men who are unselfish and loyal to the advent movement and church."

Speaking of workers holding leading positions we read, "Self has been regarded as of great importance, and selfishness has attached itself to their work. God cannot give His wisdom to men who look upon their position as sufficient excuse for turning from Bible principles to their own finite judgment, as if a position in the work of the Lord gave them liberty of speech and power to pass resolutions and devise plans and methods that are not in accordance with God's will. But positions have no power to develop a man's character. It rests wholly with the man himself to prove whether he will work himself, which means that Satan will work him, or whether he will be worked by the Holy Spirit."—"Testimonies to Ministers," p. 288.

Just here, dear friends, we invite you to the consideration of this text, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Let this mind be in you, which was also in Christ Jesus." Phil. 2: 3, 5. This truth is fundamental, and stands as a great basis for genuine success in this advent movement.

Conversely we take up the mighty influence of the unselfish life of a consecrated Christian. "No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favour of the Gospel is a loving and lovable Christian."—"Ministry of Healing," p. 470.

Self-esteem, self-pity, self-flattery, are used of the devil to directly hinder us in the work of God. May each one of God's children seek for such a vision and breadth of mind that, by the power of an indwelling Christ, will cast these things out forever. May the Lord help us all to have the full power and "influence of an unselfish life" and thus quickly finish the work.

Some precious statements of hope and courage were read from the Spirit of Prophecy, and the time was then given for testimonies.

## Devotional Meeting

ACCEPTING GOD'S  
GUIDANCE

Sunday, September 19, 6.30 a.m.

THE opening hymn reminded us of the "precious promise God has given," "I will guide thee with Mine eye." One of the finest prayer meetings of the Conference followed, in which, in six minutes, forty-two brethren and sisters offered earnest, one-sentence prayers.

Following the singing of that beautiful hymn, "Thy Way, Not Mine, O Lord," Pastor L. H. Wood conducted the Bible study, showing that all through His life Christ set aside His own will and accepted His Father's plans for Him. The first Adam chose to do his own will, and so wilfulness became a weakness of the human race. But over and over again we hear Christ making such statements as, "I came not to do Mine own will," "I can of Mine own self do nothing," "My meat is to do the will of Him that sent Me." Why did He state this so many times? It was because Satan was constantly tempting Him to take the reins of government into His own hands, and all His life Jesus was renouncing that temptation.

The Son of God had the highest position in the universe; but voluntarily He set aside all thought of position, of power, of reputation, and humbling Himself He took the form of a servant. "Christ, in His life on earth, made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So we should depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps."—"Ministry of Healing," p. 479.

Why do we set ourselves the task of working out our plans instead of sitting down and listening to the Father's still small voice saying, "This is the way, walk ye in it"?

Christ set His face steadfastly to go to Jerusalem on His last journey, knowing what awaited Him there. We see Him in Gethsemane in that terrible struggle, almost overcome. Three times He puts out His hand to turn the scale, but three times He withdraws it. "Not My will, but Thine be done." Do we press our

hand down in the scale to influence matters, or do we let God have His way?

John 7: 17: "If any man will to do His will, he shall know." What will he know?—He will know God's plans. Acts 22: 14.

"One day alone is ours, and during this day we are to live for God. For this one day we are to place in the hand of Christ, in solemn service, all our purposes and plans."—"Thoughts from the Mount of Blessing," p. 150.

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. . . . Whatever our perplexities, we have a sure Counsellor."—"Christ's Object Lessons," p. 173. Let us get out of the eccentric position into the concentric where God is the centre, then we will come into the audience chamber with the Creator of the universe.

John 12: 28. God's instant response to His Son's plea to glorify His name is an inspiration to us to know that He will instantly respond to our plea for the glorification of His name.

"I have no higher wish than to see our youth imbued with that spirit of true religion which will lead them to take up the cross and follow Jesus. Go forth, young disciples of Christ, controlled by principle, clad in the robes of purity and righteousness. Your Saviour will guide you into the position best suited to your talents, and where you can be most useful. In the path of duty you may be sure of receiving grace sufficient for your day."—"Testimonies," Vol. V, p. 87.

"Angels from the world of light are near to those who in humility seek for divine guidance."—"The Desire of Ages," p. 141.

Many beautiful thoughts were expressed in the season of testimonies that followed the study. All felt the weight of Pastor Wood's words and determined to let God have His way with them in all things.

## MISSION TALK: FIJI

ON the evening of September 20, the time was occupied by Pastor H. R. Martin, Brother Dwarka Singh, and Pastor E. B. Rudge, who spoke of the work in Fiji.

In speaking of the good name that Seventh-day Adventists had in Fiji, Pastor Martin said that once when down on the Ra coast, on the big island of Viti Levu, he met a planter, who said: "Mr. Martin, it does not worry me much which day is the Sabbath, but this one thing I do know: I know that the Seventh-day Adventist native people are the cleanest people and the best workers and the best people among the natives of Fiji." This planter also declared to Brother Martin that the other natives spent their evenings in drinking grog and doing other such things, and in the morning they were tired; but that Seventh-day Adventists were always faithful in their work.

A similar testimony concerning the uplifting influence of the message, was given to Brother Martin by Ratu Madraiwiwi. "Madraiwiwi" means "sour bread." Johnnie Sourbread was one of the leading chiefs in Fiji. Once when Brother Martin was in this chief's home in the Fijian capital, on the island of Bau, they were talking about the Wainibuku people, and Ratu Madraiwiwi said: "Mr. Martin, there has

been a wonderful change among the people up there since you people have been teaching them. They were a lazy, dirty people, but I have been visiting them and find them wonderfully changed. I wish all the Fijian people were Seventh-day Adventists, for it is the only hope for them."

### The Value of a Mission Boat

Emphasising how valuable the possession of a good and suitable boat can be to missionaries in their work, Pastor Martin related how a young and promising teacher named Pauliasi Naibisa had died during the influenza epidemic, after having given faithful and devoted attention to those stricken by the epidemic among the natives. Our missionary, when he heard that Pauliasi Naibisa was sick, was unable for two days to get a boat to take him across to the sick teacher. And when finally the missionary did get across, Pauliasi lay dying on a mat on the hard floor of a native house. He had rendered devoted service to the other sick, but when sick himself there was no one to help him. "As the missionary," said Brother Martin, "bent over the dying form of this poor native teacher, tears ran down his face. Pauliasi said, 'Missionary, do not weep for me; I am dying in the Lord's work.' This gives you an instance of the faithfulness of these men." But had a boat been available, this young teacher's valuable life would have been saved.

### Isimeli

Pastor Martin related an interesting story concerning an old man named Isimeli. He (Brother Martin) had landed in bad weather on the island of Taviuni. Taking ashore with him a copy of the Harvest Ingathering magazine, he called on a rich planter named Mr. Tarte, whom he found sitting on the verandah. Invited inside, Brother Martin spent two hours in the planter's home chatting with the planter on the second coming of Christ and other points of doctrine. Mr. Tarte gave him £5 for missions, and remarked: "There is a very interesting missionary of yours here. His name is Isimeli. He has told me of the second coming of Christ." On enquiring where this man lived, Brother Martin received the reply, "About a quarter of a mile around the coast."

On Sabbath morning Brother Martin went around to this native town in order to visit Isimeli, and found him sitting in a house that he was building for a church. Already the iron roof was on, and one end of the building was completed with tongued and grooved flooring. This old man had determined to have something better than a grass house for a minister to preach in. He had disposed of his copra to the storekeeper in return for boards, and was erecting the building as a meeting-house where the first of our ministers who came along could preach. This interesting old man gave Brother Martin the following story.

He said: "About thirty years ago I was a captain on a native cutter. I had occasion to go to Suva. While I was there, a friend told me about a meeting to be held. I attended, and heard a tall man preach about the second coming of Christ, and he also told about the true Sabbath of God. I was very much impressed by that sermon. It was different from anything I had heard before. After the meeting, I had a little talk with him, and then I had to go back to my own town. I myself have partaken of human flesh, but

that sermon reached my heart. When I went back to my own village, the preaching did not sound good there. So I went back to Suva and found where the minister lived, and got the paper called the *Rarama*. And from that time on I received the paper. I found from reading it that it is wrong to smoke tobacco, so I gave it up. In another paper I read about native grog, and I gave that up, too. And then I learned about unclean foods, and by the help of God tried to clean up my life. And during all these twenty years only one white missionary has ever visited me. That was Mr. Morrison. For twenty years I have lived here all by myself keeping the Sabbath alone. But I am so glad you have come to keep the Sabbath with me today." "This," said Brother Martin, "shows how faithful these people can be."

### Brother Singh's Address

Brother Dwarka Singh in the course of his address, related the interesting story concerning how his brother-in-law, Na Bahadur Singh, and the latter's wife, Ramraji, came to accept the message. He said:

"About the time when I became converted, I started to talk to my sister and brother-in-law about how the truth affected my heart. They began to attend the meetings, and the Spirit of God moved on their hearts, and my brother-in-law first decided to take his stand for the truth. He was a clerk in the office of the superintendent of prisons. My brother-in-law was drawing a good salary, and had a good job. But he wanted to do what was right. He decided to keep the Sabbath, and asked the superintendent of the prison to let him off the first Sabbath. He was allowed that first Sabbath off, but as the second Sabbath approached, the superintendent said: 'You must come to work tomorrow, and put away all this nonsense.'"

Na Bahadur Singh, however, persisted in his determination to keep the Sabbath, and was baptised. The superintendent, finding that he could not induce him to give up the Sabbath, asked him to send in his resignation. Brother Singh did so.

Then Brother Na Bahadur Singh commenced to have trouble at home, from the relatives with whom he and his wife were staying. Their belongings were put out in the street, and then they themselves were told to leave the house. Brother Dwarka Singh continued:

"They had nothing. They had no money; but they had more than that, they had the living God who could do all things for them. With their belongings in the street, the husband said to the wife, 'I think we had better give it up.' But she opened her Bible, and turning to the 6th chapter of Matthew and verses 31-34, she read to him: 'Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed. . . . But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.' She took these verses and read them to him, and they decided to do what was right, no matter what happened. They went into the home of Brother Dudley Meyers. The very next day after prayer, my brother-in-law went into the town and got another job with Sabbath off and an increase of five shillings a week in his salary. God is true to His promise. If we trust Him, He will fulfil His promise."

"We have," added Brother Dwarka Singh, "70,000 Indians over there, and oh, brethren,

send us workers that they may know of Christ. And not only send us workers, but let us have your prayers. Hold up our hands, so that we may by our lives and by speaking to others about the Saviour win more to a knowledge of the Christ, who is coming soon."

### Pastor Rudge's Remarks

Pastor E. B. Rudge told of the multitude of gods that the Hindus worship. There are over 300,000,000 of these gods altogether—one for each man. One of these deities is the monkey god, named Hanuman. Almost every Hindu home flies outside a little red flag in honour of this god. Remarkable things are believed by the Hindus concerning him. He is said, for instance, to have taken a pumpkin shell and to have produced from it 60,000 sons.

The Hindu religion, said Brother Rudge, knows nothing at all of morality. A man might be a murderer, etc., and yet could be a saint according to his heathen standards.

Women are assigned by this religion to a place of great degradation. Woman is said to have no soul, and her husband is her god. The dark beliefs and customs of Hinduism make the existence of the women an absolute curse. Brother Rudge also described what a fearful thing child marriage is.

He related how Brother Hanuman Singh (Brother Dwarka Singh's father) had been converted, and how through Christ he had gained the victory over the terrible opium habit, becoming a free man in the Lord.

In telling what strong and faithful Christians, Hindu boys and girls made, Brother Rudge related the following:

"Some months ago I had the privilege and joy of baptising a lad about seventeen years of age. When he decided to accept this message, he had been living with Mrs. Meyers for a year or more. When he told his mother that he had decided to be baptised, she felt very sad and broke into tears, begging him not to be a Christian. His brothers were told and they were very angry, and as a last appeal the mother said, 'I am very old, soon I am going to die. You are the only clean-living boy I have. I love you more than all the others in the family, and I have been expecting that when it came my turn to die you would be here to give me your time and attention. And now when I am dying and want water you will not be here to give me the cup of water.'"

"Then the boy felt sad and they both cried, but the boy finally decided that because of what he called a burning in his heart, he must be baptised. One night, the lad phoned up that his mother was dying, and asked me to come down. I went down and sat there for a long time in that home. There was the boy standing off in the corner of the room, while over on the other side all the family were gathered around and he was the only one excluded.

"And thirteen days after that mother's death, that boy was called upon to go through a certain Hindu ceremony that called for the shaving of the head. He felt that as a Christian he could not do that for certain reasons, and once more he was to pass through a very trying experience. He said he was definitely cutting himself off from all the old Hindu customs and experiences. So many of these things he has endured because of his faith.

"This experience appealed to me. Here was a lad with no Christian upbringing such as we give our young people, and yet when

this faith got into his heart he was prepared to cut himself adrift from every earthly tie that he might be Christ's. It is a wonderful thing to me that these boys and girls, for that is all they are, can get such a hold on Christ that nothing will hold them back from the suffering and shame heaped upon them."

### A PEEP BEHIND THE SCENES

WHEN Pastor Cormack was travelling to America via England, he preached one

Sabbath day in one of our churches in England. At the close of the service an aged sister came up and asked him if he knew Brother Skinner who works in Burma. He said, "Yes; Brother Skinner is a friend of mine." "Well," she said, "I do not know Brother Skinner personally. I have never seen him; but for years I have been praying daily that God would give Brother Skinner the ability to learn the difficult tongues of Burma, as I have heard that it is country where difficult languages are spoken."

Brother Skinner added, in telling this story at the Conference: "Before ever I knew that sister was praying so definitely

for me, on many occasions I felt divine upholding as I stood before the people, and tried to break to them in their tongue the bread of life. It was rather an unusual thing that she should be burdened to pray for a particular person she had never seen, and I believe that God has greatly honoured her prayers; for, not with any thought of boasting, I may say that the natives have often come to me and said, 'Brother Skinner, we never knew that you could speak in our language like that.'

"How would it be if the whole church were praying as faithfully for those in mission lands as does this aged sister?"

## Missionary Addresses by Pastor Wicks and Pana

I WANT you tonight to remember the words of this hymn we have just sung. The title is, "He's Everything to Me." It is taken from the text, "Christ is all, and in all." I want to tell you a story of a girl who was brought up a heathen in the Solomon Islands until she was about fourteen or fifteen years of age, and then she went with her parents to a missionary body that was working in that section, and joined the mission. She was not there very long before the native teacher who was in the village where she lived made improper overtures to her, and she being a good girl, one who was conscientious, said, "Why is this in the mission? This is what the heathen do." And she left the mission and sought for a better place. She came to us, and there she was happy. She received what she sought, and while she was with us she learned the truth as we know it.

It was not long before she left her little village away up in the Marovo Lagoon, and came to our head station at Telina, and was with us at Telina for some time. She was a very bright girl, and a good girl in every way. We had her in our home for a little over a year. I think I can safely say she was the best girl we ever had in our home—quick, bright, willing, and above all, a good little Christian.

While she was with us, she learned to love one whom many of us have seen, Peo; and they were in due course married. Afterwards a little child was born to them, a little girl. The little mother nearly lost her life at that time. My wife, who was attending her, despaired of her at the time. Prayer was held continually, and God heard our prayers and the mother and child were saved. The little child was a very nice little baby girl, and with such a mother and such a father, it was a happy child.

### Guini's Faith

Of course, all children there have sickness. The fever gets them all, and this little one after it was a year old suffered a good deal from fever. I was staying on Telina at the time. It was at the beginning of this year and the child was very sick. I attended to it as much as I could, but I was not staying permanently on Telina, I had to go to other places. But the child did not get any benefit at all, and they took it up to Sister Totenhofer at Batuna, and Sister Totenhofer and Brother and Sister Lee did their best to pull the child around, but with all the care they could give it, its little life

ebbed away. I went down one evening from Telina in the launch, and when I got to Batuna that night about nine o'clock, they told me the child was very sick. I went there, but I saw the child could not last, so we had prayer together. We saw that all human aid was of no avail. That night the little one passed away.

The next morning I buried her on a little island out in the lagoon, and then when that duty was over I passed on in the launch visiting some of the churches. At that time I baptised a number, and I dedicated two churches in the lagoon. Two days afterwards I returned, and on reaching Telina, late in the afternoon, I disembarked from the little launch, and when I passed up the hill by the house where Peo and Guini lived, I heard the voice of that sad mother singing, and this was the song she sang, "He's Everything to Me." I cannot tell this story without emotion. I stood on that path and listened with the tears streaming down my face. I thought, "What a lovely faith that poor little mother has." That little mother has since lost her husband. She is a widow staying on Telina. Her faith is just as strong as when she lost her little one. But why? Because Jesus is everything to her.

Can you realise from what she has been rescued? If the mission had not gone there, and she had not heard of Jesus, as a widow she would be an outcast. She would be turned out of every home, and not allowed again to mix with the village society, nor allowed to eat with any one. She would not be permitted to dress, nor to wash herself. These are the conditions of the widows in heathenism. But, thank God, the message of heaven has gone there, and has found its way into her heart, and she can say, "He is everything to me."

### Signs to Follow Believers

Let us read Mark 16:15-18: "And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

These were among the last words which Jesus spoke to His disciples ere He ascended to heaven, and the

record is that after His ascension "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." God intended that these signs should follow them that believe. Do you think it was for those only who were living in the days when Jesus was here, or the apostles just after His ascension? or was this to continue with the disciples right to the end of time? It was to continue to the end of time.

I can tell you some experiences which I think will confirm this in your minds. Take these signs as they were given. The first one: "In My name shall they cast out devils."

#### Devils Cast Out

Those missionaries who have to meet heathenism can tell what heathenism is. It is devilism, and in the heathen countries we have to meet the devil face to face, and it is there that these experiences are found—"In My name they shall cast out devils." I could tell you many experiences that we have had over in the Solomon Islands where devils have been cast out just as truly and just as literally as in the days of Jesus. Our native brethren, as well as our white missionaries, by faith in Jesus, cast out devils.

To illustrate, I will tell you one experience I had on the island of Telina. I had been away for some weeks in the ship, the *Melanesia*, and when I returned the folk on the island told me that one of the boys had given way to anger and had been possessed of the devil, and periodically he was attacked, and only by great exertion on the part of those near him could he be restrained from doing physical damage to others as well as himself. As soon as I heard this, I sent a message for this boy to come to see me.

The next morning he came with his uncle. At the time I was in the office with Peo. We were translating, and as soon as they came I invited them in and they sat down, and I said to the boy, "Rausu, what have you been doing that you have allowed the devils to gain control of you?" He confessed that he had sinned. He told me all his story, and then he said: "They have got me. I tried to get away from them, but they take me at any time, and I have to do what they tell me." Then he said, "Can't you do something so I can get rid of the devils?"

We talked with him, and told him there was only one power to help, and that was the power of Jesus. He asked us to pray for him. The old uncle who came with him was a heathen man, and had no idea of Christianity at that time. We suggested that we have a season of prayer then. So we all knelt down, Peo, Rausu, and this old heathen and myself, in the office, and we had a season of prayer. I prayed first, and then, as Peo was praying, the devil seized poor Rausu, threw him on the floor, and began to shake him up and down and bump him on the floor. Brethren, it was pitiful to look at. It just made my blood run cold to see how that poor boy was knocked about. He could not go through the contortions in his own strength—or in his weakness. It was nothing else than the devils shaking him.

The poor boy was crying out, and Peo continued to pray very earnestly that God would rebuke these devils and cast them out. The devils continued to shake him. When Peo was finished praying we stood up, Peo and I, and we called on the devils to leave that boy in the name

of Jesus Christ, and not to touch him again. The boy became quiet and then we asked him to call on the name of Jesus himself. He tried to. We could see his lips moving, trying to frame the word "Jesus," and as he tried he turned his face away. We urged him to call on the name of Jesus. Even this old man, his uncle, a heathen, urged him to call upon Jesus.

After several attempts the boy finally blurted out, "Jesus, help me," and then his victory was complete. I gave him my hand and lifted him up and sat him in a chair, and he talked to us then. He said, "They have gone. They went out of that open window. There were many of them, and they were trying to kill me. They were brandishing knives and axes in front of me. They have gone. It was the name of Jesus." We asked him, why he did not speak the name sooner, and he said that when he tried to do so the devils struck him in the mouth.

#### Tongues Multiplied

Another sign: "They shall speak with new tongues." I will just give you a few statistics of our work in the Solomons. Our mission has been operating there for the past twelve years with a marked degree of success. Today we have 55 mission stations, with over 3,000 adherents in five of the seven large groups of islands which comprise the Solomon Island Group. We have a training school in operation with 80 students studying to be teachers. We have our mission press, where we print our Sabbath school lessons, and we have just recently completed our first book in the Marovo language. We duplicate the Sabbath school lessons in five other languages. We are also conducting 41 day schools, with an average attendance last quarter of 852. We use our more advanced boys as teachers in most of these schools. Pana has been one of our teachers for the past seven years. Four years ago we were working in 9 language areas; today we are working in 19 language areas—10 language areas added in four years.

Without going outside the Solomon Island Group you can see a definite fulfilment of this statement, "They shall speak with new tongues."

#### Poison Made Harmless

The next sign: "They shall take up serpents; and if they drink any deadly thing it shall not hurt them." Just listen to this, a clipping from the *RECORD*. Brother Tutty from Bougainville, one of the islands in the Solomon Group, writes: "This village (the village of Lavilai, where he is working) is surrounded by stagnant water, and natives in the past have died through drinking it. Some time ago, Nano, our native worker, not knowing the nature of the water, washed his clothes in it and had a drink. The local natives were much concerned about it, but as no ill effects followed, they concluded that it was because he was their missionary and God took care of him."

#### The Sick Healed

The next sign: "They shall lay hands on the sick, and they shall recover." We could relate experiences by the score where the sick have been prayed for and recovered. I will tell you one instance.

Jugha, our native teacher who opened up the work on the island of Choiseul some five years ago had many experiences of this kind, but I want to tell you of an old man who lived away up in the bush. This old man was taken very dangerously ill, and he thought he was going





to die. He called in, as usual, the devil priests, but they failed him, and he grew worse and worse. Finally one of the devil priests said to him, "We can do no more for you, but we have heard there is a boy down there on the coast, if he prays for a person that one gets well. Perhaps he could help you."

So this old man sent down to Jugha. Jugha was not able to go up at the time, so he sent two other boys, Kioto and Nangaha. The sick man told them his story. He had heard of people being healed on the mission, and he thought perhaps it was true. The two young men read the Scripture to him, how Jesus was able to heal the sick. They read the instance where He opened the eyes of the blind and cleansed the lepers, and then they told the old man that if he would turn away from his evil habits, if he would give up his tobacco, betel-nut, and the heathen worship, then God could hear their prayer. The old man thought about it, and then he said he would. He believed that if God was strong enough to heal him, He was strong enough to help him turn away from his evil ways.

So the boys knelt down there and prayed for him. From that moment he began to get better. In two weeks' time, he was completely recovered, and, leaving his home in the bush, he came down to the mission, bringing his wife and family with him. He kept his word. Never again did he smoke, chew betel-nut, or follow the heathen priests in their devil worship. When I was there last time, I saw this old man and he gave me a very hearty handshake. I asked him concerning his welfare, and he told me that he believed Jesus could save him because Jesus had healed him when he asked Him to. It is good to have a faith like that.

I have not time to tell you any more of these experiences, although I could multiply instances along that line. I believe that Jesus intended that all the signs which He gave should follow them that believe.

#### Native Printers

Just now I mentioned the printing press at Batuna, where we print our Sabbath school lessons by native labour. Our first bound book in the Marovo language, which contains 166 hymns and the Gospel of John, was all done by the native workers. Peo, who has just recently passed away, was one who helped a great deal in this. In his last illness, when he was confined to his bed, he translated thirty-six of these hymns. We have them as a record of his faithful work. Although he is dead, yet his work speaks for him.

#### Pana Introduced

I will introduce Pana. Pana twelve years ago was a naked, painted savage, participating in all the abominable practices of the heathen. As you know, the form of religion practised by the Solomon Island natives is nothing more nor less than devil worship, and is recognised as such by these people. They believe in the presence of supernatural beings, both good and evil. They believe that the good will not do them any harm, nor good either, but that the evil are out to do them all the harm they can. Therefore all their heathen worship is directed to the evil beings. We know them as the evil angels. Pana will tell the story of his conversion.

Before beginning his address, Pana sang, with real melody in his voice, a hymn in his own language.

#### Pana Tells the Story of His Conversion

TONIGHT I want to tell you the story of my conversion to this message. Temptations came to me, and to my people, that we should not leave the ways of darkness. I want to read a few words of Scripture before I speak further. (Pana then read in English, James 4:7, 8.) It says here if you resist the devil he will flee from you. It also says that if we draw near to God, He will draw near to us; and also it is good that we should have clean hands, clean from sin, and our hearts should be clean, too. I want to tell you about the part that says, "Resist the devil, and he will flee from you."

In the days gone by I was a heathen, practising all the heathen rites and worshipping devils, but you sent the missionaries over to my land, and they taught us. This man who is on the platform, Pastor Jones, is the man you sent first. When he came first I was a man that knew nothing, just in heathen darkness. Pastor Jones brought Mr. and Mrs. Nicholson to a place called Sasaghana, in the Marovo Lagoon. Seven of us boys went to their school. On the Sabbath days others came. We did not know how to pray nor to express ourselves at all, but we came to school so that we might learn to read and write English and read the Bible.

#### Molested by the Devils

After we had been in school about six months, one evening we wanted to go to our home some distance away to get food. We got aboard our canoe. There were two canoes, Jugha was in one alone; and Peo, Kioto, Rangoso, Rini, and I were in the other. We had just got into the canoe and had not started to paddle very much when the devils came and started to rock our canoe. That was one of the customs we had in heathenism: when the devils wanted to speak to us, they would rock our canoes and we knew what they said.

But this day when they came and started to rock our canoe, it was not like when they came on other days, and I did not like it at all. We blamed each other for rocking the canoe, but each said it was not he. We called Jugha to come, and he came, but the devils rocked both canoes.

We also heard the devils shout on the shore. As the shouting was continued on shore, the canoes were rocked on the water, and we said "These are the devils."

We were very frightened because we were only new at the mission. We thought perhaps God or Jesus would be able to turn these devils away, but we did not know how to pray or talk to Him at all.

The devils said to us, "We have been here all the time; we are the best for you to follow; don't follow the mission; turn away from the mission; we will kill you if you don't." We said to them, "We don't want to leave the mission; we want to learn." They said, "No, you leave the mission; we can help you, and we can do everything for you." They tried to turn us over in the canoe, therefore we were frightened and we did our best to reach the shore. "Don't speak again," we said to one another, and we put all our energy to paddle ashore. When we said we would not speak again to them, they tried hard to tip us out and destroy our canoe. They told us they would return in three days' time. We were very frightened and paddled hard, and we reached our destination without mishap. They did not leave us until we got there.

We had to lift the canoe out of the water and put it ashore. We got all the food we wanted and said we would return. We were frightened to go, but we returned, and the devils did not do anything to us on the way back.

When we returned, we told Brother and Sister Nicholson what had happened to us. Mr. Nicholson said, "The devils were trying to force you to give up the mission, but they cannot do it."

#### Again Molested by the Devils

We waited for the three days the devils had given us for this trouble they said would come to us. On the third evening we left our home, and went to get some food at a place not very far away. We walked this time. No one stayed in our house; we all left it. We left everything in our boxes, and we went. We returned about seven o'clock in the evening. When we got back everything was turned out of our boxes.

Everything was upside down, and the house was in a terrible mess. The devils had opened our boxes which were locked, and turned out our boxes, and took out our clothing and books and strewed everything upon the floor. We said to one another, "Who is this that has come and destroyed our things? We would like to find out who it is."

We gathered our things together, and were putting them back in the boxes. While we were sitting down doing this, the devils came, and walked around our house. We could hear them talking and we could hear them walking around the house, but we could not see any one, although it was not dark. They were talking to each other, and mumbling, but their words were not audible to us.

We were very frightened by this time, so we ran up the hill quickly to the white missionaries. We knew we had no power to resist these devils, but we knew the missionaries would come down, and they could pray, and they would have power. They came at once and talked to us, and read the Bible and prayed. After they prayed the devils departed, and they have never returned from that day to this. Brother and Sister Nicholson exhorted us to have faith in Jesus, for Jesus was strong and He was able to do all things, even to turn the devils away.

#### From Darkness to Faith

It was on that day that my faith commenced. I started to believe in Jesus, and from that day my faith has been growing. From that time forward we lived well, and we believe because of that experience. When Brother and Sister Nicholson had prayed, it entered into my heart that Jesus and God were the strongest, and from then I have found out that They are the strongest. Before that we used to worship the devils, and talk to them; but when we knew that Jesus is stronger than the devils, it was good for us. We six commenced our faith from the same day. We all believed together.

Mr. Nicholson said to us at the time: "The devils know that you will be helpers in the mission soon, and that is why they are giving you this great temptation and trying to keep you from joining the mission." We had no idea at that time that we would be teachers or anything else at the mission. We just wanted to learn English.

#### Pana's Companions

Many of you have seen Peo, for he came here some eight years ago. You have often heard of him, and you

know his faith, how he was one of our strongest teachers.

Rangoso, Peo's brother, helped me for some time on the island of Ranonga, and he is now in the Marovo Lagoon.

Rini was the younger brother of Peo. He also grew in faith from that day, and became a teacher. He died recently, but he died in the faith. Peo also is dead, but he died in Jesus.

Many of you have seen Kioto. He came over here when the *Melanesia* was taken over. He is now a teacher on the island of Choiseul, where he is in charge of the work.

Jugha was the other one with us that day. He laboured for some months on the island of Ranonga. Then he went to work in Choiseul, and a number were baptised there. Recently he was chosen to pioneer the work on the island of Guadalcanal.

#### The Work on Ranonga Island

I was for over six years on the island of Ranonga doing the work of God there. There are almost three hundred people on our mission at Ranonga, where I was. Every one of them has given up tobacco and betel-nut and devil worship. Over sixty were baptised before I left. There were about sixteen others in the baptismal class at the time I left.

These things have happened because of the power of Jesus, not because of any power that I have. Many have had devils cast out, as it says in the Scriptures. Every one of us six who passed through that experience with the devils became teachers, and every one has won people to Jesus. The words that Mr. Nicholson spoke have come true.

#### Emblems of Darkness

(Pana then showed one of the idols from the the Solomon Islands.) We used to worship idols like this in the days gone by. This idol was a very sacred thing to us. It was worshipped by a priest, and we all followed. We would do all these idols told us. If a man was sick we would go and pray to these things. We thought that we were not exactly praying to wood, although it is a wooden idol; we used to think a spirit dwelt in the wood. We did not think it was the real devil, we used to think it was the spirit of some of our departed relatives.

(Pana then showed a small axe with a long handle.) This is the thing that we used to settle all our difficulties with in the Solomon Islands. There was nothing we could make peace with, not with money or anything else, but with this. We used to put this through the heads of the people, and that was the only way we could make peace. If we killed one person of another tribe they would come and kill one person of our tribe; that is the way we used to work, and in that way this thing would make peace for us. But this is a thing of anger; this is a thing of the devil, and the devils used to send us to kill others. The devils would tell us to take this axe and kill other people, and we used to do it. We followed the words of the devils with these two things (idols and axes); it was our only work in the days gone by. If a person did evil in our eyes, this was the thing we used to settle it with. It was always with anger, and anger never departed from us. These are both things of anger.



### The Book of God

(Holding up the Bible.) This is the Word of God—the Word of love. My people in the Solomon Islands are very glad that you have sent this Book of love to change all our things of anger. Nothing in the world could make us change these things and throw away our idols and our heathen customs, except this one thing, the Word of God. Now we follow the Bible implicitly. We were very frightened of these things (idol and axe) in the days gone by, but now we are frightened of this (the Bible), but not the same sort of fright, it is a fright of love. These we were frightened of because they were only things of death, but this we are frightened of lest we transgress and sin and come short, but we love it because we know we get life.

These are the words I have to speak to you tonight. But this book could not come itself to the Solomon Islands. It has no legs and cannot come by itself. It could not be sent by itself on the steamer to us, we would not know what it was. If it came by itself without a teacher we could not understand it. Pastor Jones was the first one who brought this Book to us, and then others came and others came, each with the same Book, and they have taught us out of this Book, and so we have turned away from the things of wrath.

### A Plea for Help

There are still many people in the Solomon Islands who worship these idols and settle quarrels with axes. If you will do for them as you did to us, and send some one to teach them as you have taught us, then they can turn away from these things as we turned away from them.

We could not turn away from them by ourselves in days gone by. If it had not been for this Book, we could never have done so. So it will help those who are still worshipping these things to turn away from them to the love of God.

We are doing all we can over there, but our knowledge is very meagre compared with the knowledge you have. We black people cannot do the work ourselves. We can preach, we can speak the word, and we can work. But we do need white people to show us the way to go. There are many people over there who have no teacher.

This is the word that I want every one of you to listen to very carefully and to remember. Will you not every one of you here help us in the Solomon Islands to take this people out of darkness into the light? A lot of our missionaries have had to return. They have been sick. It is few that are left today. What is the right thing to do?—Send some one to us so that the people in darkness can turn away from their evil. You do not know of their evil; but I know it because I was in it. Send some one so they can turn away from it to the light. God will bless you all in the name of Jesus. These are my words to you tonight.

### EVANGELISTS' MEETINGS

THROUGHOUT the Conference special meetings were held for the evangelists, these workers frequently meeting twice daily, for mutual counsel and study of the problems confronting them in their work. Pastor A. W. Anderson led out in the meetings in a general way, and different workers led in the presentation and discussion

of topics assigned them. It is only at the quadrennial Conference sessions that so large a number of our evangelical workers can get together in this way, and the brethren greatly enjoyed the privilege.

On Friday, September 24, the ministers and licentiates met together at 5 a.m. for a special season of seeking the Lord. Heartfelt confessions were made, and earnest endeavours to put away everything that might hinder the working of the Holy Spirit.

At 5.30 the next morning, Sabbath, the ministers and licentiates met again to partake of the Lord's Supper together. Again a spirit of confession, and of drawing near to God in earnest prayer was manifested. It was a blessed meeting, and a means of much refreshing to those who participated in it.

### SABBATH SCHOOL DEPARTMENTAL MEETINGS

THERE were nine departmental meetings of the Sabbath school held during the Union Conference session. At the first meeting, held on Thursday afternoon, September 16, there was a full attendance of the conference Sabbath school secretaries—all of whom were present at the session—some of our island missionaries who carry responsibility in the Sabbath school work, and others who are especially interested in the Sabbath school.

Sister Hindson, the Union Sabbath school secretary, presided at this meeting, announcing the opening hymn, "Blest Be the Tie That Binds," which was sung with feeling, and prayer was offered by Pastor J. Scott Stewart. Greetings were extended to those present, after which the conference Sabbath school secretaries and some from the mission fields responded to the roll call, expressing their pleasure at having this privilege of association with others carrying responsibility in the Sabbath school work, and conveying greetings from the fields they represented. Pastor Wicks occupied a short time in telling of the splendid work that is being carried on in the Solomon Islands through the Sabbath school, where we have fifty-two Sabbath schools and a total membership of 2,143 at the present time. Pana, our native teacher from that field, then favoured us with a song in the native language. A very helpful paper on "Co-operation Between the Home and the Sabbath School" was read by Brother J. Hookings, followed by a talk by Brother A. J. Dyason, the superintendent of the Avondale Sabbath school, on "How to Put New Life into the Sabbath School." Both the paper and the talk were full of many practical and helpful suggestions. After the singing of the appropriate hymn, "Forward! Our Watchword," Brother C. S. Palmer dismissed the meeting with the benediction.

The eight meetings that following took the form of round-table discussions, when fifty different items in the form of topics and questions that had been passed in for discussion were carefully considered, one by one, until the last item had been dealt with. A keen interest was manifested throughout, and all felt that the time spent together had been very enjoyable, and would prove most helpful in the prosecution of the work in days to come.

Prior to our Union Conference session we had received a very full report of the Sabbath School Departmental meetings of the General Conference, and this

matter proved very helpful to us in our meetings. We here give a few of the recommendations passed on to us by the General Conference, which were unanimously adopted for our field:

#### Honour Cards and Bookmarks

*We Recommend*, (a) That the perfect-attendance seal be issued for nothing less than perfect attendance, without tardiness, and that no exception be made save in cases where unusual circumstances make it impossible for a member, family, or group to be in actual attendance. In such instances, we recommend the issuance of the attendance seal if such member, family, or group has faithfully carried out the Sabbath school programme and rendered a written report to the secretary, giving a record of daily study and the offerings, together with any other items that might be of interest in the programme of the school to which they belong.

(b) That the daily-lesson-study seal be issued only upon the standard of the study of the lesson every day. It is suggested that this study cover a period of not less than ten minutes, or not less than the equivalent of the daily assignment printed in the lesson pamphlet.

(c) That we discontinue the plan of giving honour cards having but one seal, either red or blue.

(d) That the bookmark be granted for a perfect record in attendance (including the provision made in (a) for those who, unavoidably detained, carry out the Sabbath school programme where they are, rendering a written report of the same to the secretary) and daily study for the period of one year of four consecutive quarters.

#### Soul-Winning

WHEREAS, The great objective of the Sabbath school is soul-winning, for the Spirit of Prophecy says, "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ," and also that "The Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth," therefore,—

*We Recommend*, That we seek for greater efficiency through every possible channel for the winning of our boys and girls to Christ, and also for the sanctifying influence of the Sabbath school to permeate every home, binding the hearts of fathers and mothers and children more closely to Christ.

WHEREAS, The following may be considered as standards of attainment:

(a) "Our Sabbath school workers need to be especially imbued with the Spirit of Christ."—"Testimonies on Sabbath School Work," p. 20.

(b) Our officers and teachers should be those who will carry a daily burden for those under their training.

(c) All should be encouraged personally to seek for an endowment of the Holy Spirit that hearts may be turned to God.

(d) Officers and teachers should, by precept and example, encourage others to be daily students of the Word of God, therefore—

*We further recommend*, That as a means of accomplishing the foregoing, our teachers seek to become more efficient by being diligent students of the *Sabbath School Worker*, and the Worker's Training Course.

WHEREAS, The home is the foundation of the Sabbath school, therefore—

*We further recommend*, That the co-operation of

parents be sought in the endeavour to uplift Sabbath school activities to higher ground in soul-winning.

*We further recommend*, That consecration services be held not only at the appointed time set by the Sabbath School Department of the various conferences, but that pastors and elders of churches with superintendents and teachers, watch the movings of the Holy Spirit as may be brought about by the trend of the Sabbath school lessons leading to a spirit of heart-searching and consecration, and that they, on such occasions, merge the after service into a consecration service to aid the Sabbath school workers in these soul-winning efforts.

*We further recommend*, That while we untiringly work to keep the home fires burning for the salvation of souls, we also urge upon our Sabbath school members the importance of liberal offerings for the saving of souls in regions beyond through the agency of the Sabbath school.

At the closing meeting held on Tuesday morning, September 28, the work done during the time we had been together was briefly reviewed, followed by an earnest season of prayer in which all present took part. We trust that as the result of our meeting together as Sabbath school workers, and the larger vision we have obtained of the great possibilities in this work, we shall be able to render more and better service in the soul-saving work of the Sabbath school.

## Union Conference Proceedings

### Sixteenth Meeting

September 24, 11 a.m.

THE final session meeting for that week was held on Friday morning, a full attendance of delegates being present, Pastor W. W. Fletcher occupying the chair.

"More, More about Jesus," was the opening hymn, and Brother J. Todd led the meeting in prayer.

Pastor H. C. White, secretary of the Home Missions Department, reported. One of the outstanding features of the report was the greatly increased circulation of the *Signs*, the weekly circulation having increased by one-third during the four-year period. Some lines of work showed decreases, and Pastor White brought before the assembly the necessity for faithful reports being handed in of all work done by our senior members.

The Committee on Credentials and Licenses submitted a report, recommending the ordination of Brethren W. N. Lock, R. H. Tutty, W. D. Smith, E. E. Cossentine, E. Rosendahl, N. H. Faulkner, and Ratu Sailosi of Fiji. The recommendation was unanimously adopted, and an ordination service appointed for 3 p.m. on Sunday, September 26.

Pastor H. C. White, then presented his report of the Missionary Volunteer Department. This contained many encouraging features. Membership has increased from 4,223 in 1921, to 4,797 in 1925, and there are 168 organised societies. The circulation of the Morning Watch Calendar has increased from just over 8,000 to nearly 11,000 in the four years.

#### Report of the Around Australia Tour

Brother Neville R. Westwood, in reporting his trip around Australia on behalf of our proposed mission work for the aborigines of Northern Australia, began by expressing his appreciation of the way in which God had helped them in all their journeyings, when difficulties that seemed insurmountable melted away as if they had never been there.

After leaving Monamona and Charters Towers, no Sabbath-keepers were found until 11,000 miles had been covered and the south of West Australia had been reached.

The kindness of the people on every hand was noted, and the gratitude of those to whom dental and medical treatment had been given was mentioned. The statement was made that Seventh-day Adventists are the best known of all mission workers in the north-west territory, and are highly thought of as a result of the work accomplished.

Referring to the aboriginal population and needs, Brother Westwood stated that approximately 75,000 natives live almost out of touch with civilisation, and present a mission field for our efforts.

During the progress of the trip, 500 received medical attention; 1,000 people heard the truth; literature was sold, and small books were given away; and £200 was collected for Appeal for Missions.

Brother R. Schick also reported. After expressing gratitude to God for His keeping care, he related experiences in dental work among the aborigines. Many opportunities have been availed of to alleviate human suffering in those outlying and sparsely populated districts.

The presentation of these reports called forth many favourable comments and many questions.

Pastor G. F. Jones dismissed the meeting with prayer.

## Seventeenth Meeting

September 26, 11 a.m.

THE session resumed its meetings on Sunday morning. The opening hymn,—"Come, O my soul, in sacred lays,

Attempt thy great Creator's praise," was sung by the congregation, after which Pastor L. J. Imrie led in prayer, asking that God would send His tender Spirit into the meeting, and thanking Him for the blessings and help that had been vouchsafed to us during the days of the session.

Pastor W. M. R. Scragg, president of the North New Zealand Conference, presented his report. The membership in this field has grown to 1,176, increasing 29 per cent for the period; six new churches were organised, bringing the total to 24. During the last three years, appropriations to the amount of £1,600 had been made to assist the work in the southern conference. Pastor Scragg stated that the hearts of the people in the North New Zealand Conference were in the South. Splendid progress had been made in the Sabbath School Department, the membership increasing by 261 to 1,464, and the offerings by 45 per cent. Many young people had found new life in the Sabbath schools while studying the life of Christ.

There is a fine body of young people in the conference, and 60 are in attendance at the New Zealand Missionary School, where Brother Cossentine is doing good work. The status of the school has been lifted up in the eyes of our people in New Zealand.

The superintendent of the Cook Group, Pastor H. A. Hill, reported on this field, where the work was organised as far back as 1894. A quotation was read from the first page of Dr. J. E. Caldwell's diary, started on the day that our old missionary

ship *Pitcairn* sailed through the Golden Gate, and another quotation on the arrival of the ship off the island of Rarotonga. Though this field extends 750 miles north and south, 500 miles east and west, the land area comprises but 40,000 acres, with a population of 13,000 on fifteen islands. There are 213 Sabbath school members in the group. One native worker is doing good work, and another is preparing to go to Bukabuka in the far north of the group.

Brother Hill spoke of the wonderful privilege the people of Rarotonga have in that the Bible has been translated in full into their language. We also have three small books in that language for circulation, and a monthly paper, *Tuatua Mou*.

A deeply impressive report was concluded with a stirring appeal for all to take the burden of this small and difficult field on their hearts. Touching reference was also made to the small island of Niue, where, among a population of 4,000, our work has continued, notwithstanding many setbacks, and at the present time we have a Sabbath school membership of over 60. Appreciative remarks were made concerning the faithful part Mrs. A. G. Head (formerly Vai Kerisome) has filled during the years, on the island of Niue.

The superintendent of the Monamona Mission, Brother L. A. Borgas, reported concerning that mission. The white staff consists of three families, the mission being conducted on almost a self-supporting basis. About 200 aborigines are on the mission. The Sabbath school attendance at present is 109. Some of the students of the church school hold meetings on Sunday afternoons with the village people. The Appeal for Missions goal of £75 has been exceeded. Brother Borgas stated that it is a difficult matter to bring the aborigines to the place where every wrong habit is corrected; but he considered it a very cheering thing to have 21 or 22 baptised members who are standing firm from among a race of which it has been said that it is impossible to win men to Christ. The Chief Protector of Aborigines has held up the Monamona Mission to the people of Queensland as a model mission.

Following this report, a number of questions were asked, and favourable comment made relative to the mission.

Pastor L. D. A. Lemke closed the meeting with prayer.

## Eighteenth Meeting

September 27, 11.15 a.m.

AFTER the singing of the opening hymn, "O Master, let me walk with Thee," the fifty-fourth chapter of Isaiah was read by Pastor H. C. Harker. Prayer was offered by Pastor G. F. Jones. Pastor W. J. Westerman occupied the chair.

The Committee on Distribution of Labour submitted its final report, providing for the appointment and transfer of workers to many parts of the field, and for reference to the Executive Committee of all other appointments. The report was adopted unanimously.

The Committee on Nominations submitted its final report, dealing mainly with the appointment of mission superintendents, the only change being the appointment of Pastor J. Ross James as superintendent of the New Hebrides Mission. This report also was unanimously adopted.

The Committee on Credentials and Licenses submitted a further partial report.

A further report was also presented by the Committee on Plans and Recommendations, which was adopted after an animated discussion.

At the time appointed, the meeting adjourned, Pastor W. H. Pascoe pronouncing the benediction.

## Nineteenth Meeting

September 27, 5 p.m.

AFTER singing the hymn, "Blest Be the Tie That Binds," Pastor F. A. Allum led the meeting in prayer. Pastor C. H. Watson occupied the chair. The Committee on Credentials and Licenses presented its final report, and recommended that all other names not in such report, be referred to the Executive Committee. The report was adopted.

The Committee on Plans and Recommendations recommended that all unfinished business be referred to the Executive Committee. This was adopted.

## Missionaries Gray and Anderson Address the Conference

The chairman welcomed to the meeting three of our devoted missionaries, who had just arrived that day from the Solomon Islands, Brother and Sister D. H. Gray, and Brother J. D. Anderson.

Brother Gray expressed pleasure at meeting the brethren and sisters in Conference, as it had not been his pleasure so to meet since 1914; but he stated that his heart was with the dark-skinned souls out in the islands. "We have been through deep waters," he stated, "but that does not matter; God knows all about it: we want to see souls won for the kingdom."

Brother Gray rapidly traced the course of his work since leaving here eighteen months ago, stating that though it was hard to leave Gatukai, and hard to leave the Marovo, it was harder to leave the dear believers in Choiseul and the needy people in Malaita. Speaking of the work in Choiseul, he dwelt on the faithfulness of the native brethren, notwithstanding the amount of sickness on that island. There are now 33 baptised members in that part of the field. Brother Gray gave credit to our native workers for this encouraging situation, and mentioned the case of Kura, who stayed right by his work, although at times in need of food. In concluding his remarks, Brother Gray said that the work on Choiseul was just like a flower that waits to burst open.

Brother J. D. Anderson spoke of his sorrow at leaving the Solomons, perhaps never to return. Malaita, his recent field of labour, possessed a greater population than all the rest of the Solomons put together. The first station to be opened was at Uru, where the chief of the district gave a piece of land for a mission site. The natives of the place, although at first wanting payment for their labour in clearing the land, were induced to do the work in view of the benefits the mission would bring to them.

Brother Anderson also related how he had been up into the interior among the bush people, where a white person went only at the utmost peril of his life. He visited several villages, and afterwards took up a young man to act as their teacher. This young man stayed with the people, who accepted him as their teacher and missionary. Brother Anderson instructed them



for a while along the lines of our work, until after a few days they assembled night and morning for worship. Just before coming away he learned that the people of this village, to the number of 36, had made their ovens on the Friday, and prepared their food so that they could rest on the Sabbath day. "Brethren," he said, "I tell you my heart was sad when I had to leave there. I believe that in the future we will have the heart of Malaita. They have hardly been touched yet. I do thank God they are to be won. They will be won."

The simple recital of these two devoted men, so full of faith and courage and love for their dark-skinned brethren of the islands, created a profound impression on the hearts of all present. It seemed to be a fitting ending to the greatest missionary conference ever held in our field.

### The Best Conference

Pastor Watson, in stating that the work of the Conference was then complete, voiced the feelings of all when he said that the Lord had been with us in a very special way. At least two or three score of people must have said to him from time to time, "This is the best Conference I have attended." Speaking for himself, he said that God had been close to him, and his faith had been strengthened.

Before adjourning a unanimous vote of thanks was passed to the Showground authorities, and to the owners of buildings which had been occupied during the session. It was also voted to express the appreciation of the delegation to the superintendent of the ground, Pastor E. H. Guilliard, the kitchen staff, and all other workers who had assisted materially to make the meeting a success.

After the reading of the minutes of the eighteenth and nineteenth meetings, which were confirmed, the session adjourned *sine die*, Pastor A. G. Stewart pronouncing the benediction.

## DISTRIBUTION OF LABOUR

THAT Brother C. V. Bell be appointed the principal of the Australasian Branch of the Fireside Correspondence School.

That Pastor R. A. Salton be invited to connect with the South N.S.W. Conference.

That Brother S. C. Butler be invited to connect with the West Australian Conference as secretary-treasurer.

That Brother H. S. Streeter be invited to connect with the West Australian Conference as the secretary of the Missionary Volunteer and Home Missions Departments.

That Miss E. E. Edwards be invited to connect with the Navuso School, Fiji.

That Brother T. C. Lawson be invited to connect with the West Australian Missionary School as preceptor.

That Brother Noel White be appointed to church school work in the West Australian Conference.

That Miss E. Woodfield be invited to connect with the Health Food Factory, Christchurch, N.Z.

That the North New Zealand Conference be invited to release Miss E. Hamp-

ton for work in the office of the Signs Publishing Company.

That Brother G. Engelbrecht be invited to connect with the work in Papua.

That we invite the North N.S.W. Conference to release Brother A. I. Mitchell for work in the South New Zealand Conference.

That Brother A. J. Campbell be invited to connect with the work in the Solomon Islands.

That we invite the West Australian Conference to release Pastor H. J. Meyers for work in the Fiji-Indian Mission.

That we invite Brother J. D. Anderson to connect with the work in Samoa.

That we invite the South New Zealand Conference to release Miss E. Stewart for Bible work in Tasmania.

That we invite Miss Alice Wellburn to connect with the North New Zealand Conference office.

That we invite Miss L. Vetter to connect with the West Australian Missionary School as preceptress and matron.

That Miss Rhoda Joynt be invited to connect with the Union Conference office as a stenographer.

That Brother H. T. Howse be appointed to the South New Zealand Conference.

That Brother A. H. Bateman be invited to connect with the Sydney Sanitarium.

That we invite the Sydney Sanitarium to release Brother Charles Mitchell for work in Papua.

That Brother Arthur Parker be invited to connect with the North N.S.W. Conference.

That Brother L. V. Wilkinson be invited to connect with the West Australian Conference.

That Brother A. C. Ball be appointed to the South New Zealand Conference.

That Brother M. Grolmund be invited to connect with the Sydney Sanitarium.

That Brother J. Jones be invited to connect with the South Australian Conference for colporteur work.

That Brother R. A. Thrift be recommended to the North New Zealand Conference.

That Brother F. J. Butler be invited to connect with the Tasmanian Mission.

That in addition to his responsibilities as secretary-treasurer of the Fiji Mission, Brother W. R. Litster be appointed secretary-treasurer of the Fiji-Indian Mission.

## NOMINATIONS

### Boards

AUSTRALASIAN MISSIONARY COLLEGE: President Union Conference, Principal of College, Manager Avondale Industries, President North N.S.W. Conference, Treasurer Union Conference, Secretary Union Conference, General Manager Australasian Conference Association Ltd., W. J. Westerman, H. K. Martin, N. H. Faulkner.

AUSTRALASIAN BRANCH FIRESIDE CORRESPONDENCE SCHOOL: Same as the foregoing with the addition of the Principal of the A.B. Fireside Correspondence School.

AUSTRALASIAN CONFERENCE ASSOCIATION LTD.: C. H. Watson, J. M. Jonanson, T. W. Hammond, W. W. Fleicher, A. H. Piper, A. G. Stewart, W. J. Westerman, A. W. Anderson, L. H. Wood, W. O. Johanson, G. S. Fisher, C. H. Preyman, G. I. Chapman, W. G. Turner, L. D. A. Lemke, G. G. Stewart, H. A. Hill, A. C. Chesson, H. C. White, W. M. R. Scragg, H. E. Piper, E. E. Cossentine, E. Rosendahl, F. G. Rampton, N. H. Faulkner, E. G. Whittaker, F. A. Allum, C. M. Snow, T. A. Sherwin, Mrs. A. L. Hinson.

SYDNEY SANITARIUM: President Union Conference, Manager Sydney Sanitarium, Medical Superintendent of Sanitarium, Union Conference Medical Secretary, Manager A.C.A. Ltd., President South N.S.W. Conference, Treasurer Union Conference, Secretary Union Conference, Manager Avondale Industries.

SANITARIUM HEALTH FOOD COMPANY GENERAL BOARD: Manager A.C.A. Ltd., President Union Conference, Secretary Health Food Department, Manager Avondale Industries, Secretary Union Conference, Treasurer Union Conference, W. J. Westerman.

AVONDALE INDUSTRIES: General Manager A.C.A. Ltd., President Union Conference, Manager Avondale Industries, Principal of Australasian Missionary College, Health Food Secretary, President North N.S.W. Conference, Treasurer Union Conference.

SIGNS PUBLISHING COMPANY, WARBURTON FACTORY, AND WARBURTON SANITARIUM: Manager Signs Publishing Company, President Union Conference, Manager Warburton Sanitarium, Manager Warburton Factory, President Victorian Conference, Secretary Publishing Department, Union Conference Home Missions Secretary, Secretary Health Food Department, Manager A.C.A. Ltd., Editor Signs, A. G. Miller, E. Parkinson.

NEW ZEALAND LOCAL HEALTH FOOD BOARD: President South New Zealand Conference, President North New Zealand Conference, Manager A.C.A. Ltd., Secretary Health Food Department, Manager Christchurch Factory, S. H. Amyes, F. C. Wilkinson, A. S. Herhert.

CHRISTCHURCH FACTORY: President South New Zealand Conference, General Manager A.C.A. Ltd., Secretary Health Food Department, Manager Christchurch Factory, S. H. Amyes, A. S. Herhert.

AUCKLAND CAFE: President North New Zealand Conference, Manager A.C.A. Ltd., Secretary Health Food Department, Manager of Café, P. G. Foster, F. J. Pearce.

WELLINGTON CAFE: President North New Zealand Conference, Manager A.C.A. Ltd., Secretary Health Food Department, Manager of Café, L. Staples, C. H. Bellworthy.

ADELAIDE CAFE: President South Australian Conference, Manager A.C.A. Ltd., Secretary Health Food Department, Manager of Café, J. Todd, W. C. Were.

HOBART DEPOT: Superintendent Tas-

manian Mission, Manager A.C.A. Ltd., Secretary Health Food Department, Manager of Depot, A. W. Roberts, E. Fehlberg.

**WINDSOR DEPOT:** President Victorian Conference, Manager A.C.A. Ltd., Secretary Health Food Department, Manager of Depot, W. O. Johanson, R. A. Natrass.

**PERTH CAFE:** President West Australian Conference, Manager A.C.A. Ltd., Secretary Health Food Department, Manager of Café, E. Rosendahl, H. Ward.

**SYDNEY DEPOT:** Secretary Health Food Department, Manager A.C.A. Ltd., Manager of Depot, President South N.S.W. Conference, Manager Avondale Industries, Secretary Union Conference.

**BRISBANE CAFE:** President Queensland Conference, Manager A.C.A. Ltd., Secretary Health Food Department, Manager of Café, J. Tritton, E. Martin.

**MELBOURNE CAFE:** President Victorian Conference, Manager A.C.A. Ltd., Secretary Health Food Department, Manager of Café, W. O. Johanson, R. A. Natrass.

**SYDNEY CAFE:** Secretary Health Food Department, Manager A.C.A. Ltd., Manager of Café, President South N.S.W. Conference, Manager Avondale Industries, Secretary Union Conference.

#### Faculties

**NEW ZEALAND MISSIONARY SCHOOL:** Principal and Manager, E. E. Cossentine; Preceptor and Music Teacher, L. Minchin; Bible Teacher, A. J. F. Kranz; Preceptress and Matron, Miss M. Pocock; Bible Teacher and Farm Superintendent, G. F. Bohringer; English Teacher, Miss E. Clarke; Accountant and Business Course, Miss E. Robson; Superintendent Wicker Work Department, C. V. Millward.

**WEST AUSTRALIAN MISSIONARY SCHOOL:** Principal and Manager, E. Rosendahl; Preceptor, T. C. Lawson; Farm Manager, W. Chapman; Preceptress and Matron, Miss L. Vetter; Accountant and Business Course, Miss A. Risbey; English and Dressmaking, Mrs T. C. Lawson; ———, Music Teacher.

#### Committees

**PUBLISHING DEPARTMENT COMMITTEE:** Secretary Publishing Department, Secretary Home Missions Department, Secretary Missionary Volunteer Department, Manager Signs Publishing Company, A. H. Piper.

**BOOK COMMITTEE:** W. W. Fletcher, C. M. Snow, A. W. Anderson, F. G. Ramp-ton, W. O. Johanson.

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**LIFE AND HEALTH:** A. L. King.

**APPEAL FOR MISSIONS:** A. W. Anderson.

**AUSTRALASIAN RECORD:** Mrs. Anna L. Hindson.

**MISSIONARY LEADER:** Mrs. Anna L. Hindson.

### IMPORTANT DATES

#### Camp-Meetings:

South N.S.W.: October 19-31, 1926.  
Lismore: October 26-31, 1926.  
North New Zealand: Dec. 28 to Jan. 9, 1927.  
South New Zealand: January 12-23.  
Victoria: January 18-30.  
Tasmania: February 3-13.  
West Australia: Feb. 22 to March 6.  
South Australia: March 8-20.  
North N.S.W.: March 8-20.  
Fiji "Rose": June 16-20.  
Indian Meeting: June 10-12.  
Solomon Island Meeting: May 1-8.  
Queensland: To be arranged.

Big Week: November 13-20, 1926.  
Religious Liberty Day: December 4.  
Young People's Week: December 11-18.  
Educational Day: January 15, 1927.  
Appeal for Missions: March 5.  
Week of Prayer: June 4-11.

### PLANS AND RECOMMENDATIONS

11. That the 1927 Appeal for Missions aim be £14,000.

WHEREAS, The tendency is seen for the Appeal for Missions to stretch over a long period, thus making it an expensive and prolonged campaign,

12. *Voted*, That we strongly recommend the workers of all departments to place their energies in lifting the burden of the Appeal work for the whole period of the campaign.

13. That the local conference 1927 Appeal aims be the same as in 1926.

14. That the following plan be carried out with reference to handling Appeal for Missions monies, church school accounts, method of handling church school funds, and audit of church accounts:

WHEREAS, It is desirable that Appeal monies be handled in such manner as to render possible an effective audit of all records relating to amounts donated by the public, and,

WHEREAS, It is considered that progress reports of the Appeal campaign would be more reliable if based upon cash actually paid in by members than if based upon amount merely reported as collected,

*Voted*, (a) That each member be requested to hand weekly to the church missionary secretary the amount collected, and receive a receipt from the book provided for that purpose.

(b) That the church missionary secretary should record on duplicate summary sheets provided for that purpose, the names of collectors, amounts collected, and receipt numbers, the amounts collected by Missionary Volunteers being entered in separate columns provided for that purpose.

(c) That the church missionary secretary should hand the total amount collected each week to the church treasurer, who will issue a receipt for same, and at the same time sign the summary sheet. This certified summary sheet should then be forwarded promptly by the church missionary secretary to the Home Missions Department.

(d) That the church missionary secretary should keep a record of all cards issued to collectors, and see that these are returned to him at the close of the campaign.

(e) That the church missionary secretary should at the close of the campaign return to the conference office all receipt books (whether used or unused), together with all collecting cards, in order that they may be audited.

(f) That the conference treasurer shall issue to responsible workers collecting from business men, official receipt books, all such books to be returned to the treasurer at the close of the campaign.

15. *Voted*, That we adopt the plan outlined by the educational secretary of the Victorian Conference, which provides for a suitably ruled fees book being kept by the church school teacher, with sufficient weekly columns to permit of the book being used in conferences where the school year is divided into three terms, and an additional column for discount.

(a) That all church school fees be paid to the teacher.

(b) That in the event of bad debts arising, the teacher notify the school board, with a view to having a special collector appointed who shall attend to the collecting of such.

(c) That all fees or other monies received on behalf of church schools be handed to the church treasurer, who will record same in detail in the regular church treasurer's record, and disburse by order of the school teacher, except where another person has been appointed as church school treasurer, in which case the church school treasurer shall receive all monies and disburse same by order of the board, handing to the church treasurer a report of receipts, payments, and balance of cash, so that they may be recorded in the regular church treasurer's record.

(d) That wherever possible, the church treasurer be elected as church school treasurer, and failing this that the teacher be appointed.

(e) That the amount due to the conference for the church's portion of salary, be the first charge against the school funds.

WHEREAS, The local conference treasurers are by Union recommendation responsible for the audit of church accounts,

16. *Voted*, That the reports and accounts rendered by the church officers be checked and audited in the conference office, and that the church accounts be arranged so as to make this possible.

17. *Voted*, That the secretary-treasurer visit the churches of the conference once in each year for the purpose of giving necessary instruction to the church treasurer and other officers regarding church accounts.

18. *Voted*, That all unfinished items on the agenda be referred to a quorum meeting of the Executive Committee.

## CREDENTIALS AND LICENSES

The following additional credentials and licenses were granted by the Executive Committee:

CREDENTIALS: H. J. Meyers.

MINISTERIAL LICENSE: T. C. Lawson.

MISSIONARY LICENSE: W. R. Litster, G. Engelbrecht, Mrs. H. R. Martin, C. Mitchell, Mrs. C. Mitchell, Mrs. R. Reye, A. H. Weil, Mrs. A. H. Weil.

MEDICAL MISSIONARY LICENSE: S. Olsen, Mrs. Alma Wiles.

TEACHER'S LICENSE: Miss E. Robson, Miss L. Vetter, Mrs. T. C. Lawson.

It was also voted that R. R. Gooding be granted a ministerial license instead of a missionary license, and that Nurse May Pocock be given a teacher's license instead of a missionary license.

## South N. S. W. Conference and Camp-Meeting

THE sixth session of the South N. S. W. Conference of Seventh-day Adventists will be held in conjunction with the annual camp-meeting, October 19-31, 1926. We have secured Rodd's Estate at Five Dock, a suburb of Sydney, for the encampment this year. This locality is served by the

Five Dock tram and by 'buses. All coming by train from the country should get off at the Sydney Railway Station, booking their luggage to this station where it can be picked up by the camp authorities. The first business meeting of the conference will be held on Wednesday, October 20, at 11.15 a.m.

We extend a hearty invitation to all delegates to be present at all the business meetings of the conference. We also invite all our church members to use every endeavour to be present at the gathering and enjoy the feast of good things which the Lord has in store for them. A strong delegation from the Union Conference will be present, including Pana, our native worker from the Solomon Islands.

A. H. PIPER, *President*.

# Waiting for Christ

Sermon by Pastor W. W. Fletcher Delivered the Last Evening of the Conference,  
Monday, September 27

IN the second epistle of Paul to the Thessalonians, third chapter, fifth verse, we read this prayer: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." I feel that we may well take this as a prayer of the Holy Spirit for us who are in this meeting this evening. What better prayer could be offered for us who are gathered here? We have longed for, hoped for, and waited for the coming of our Lord. We go from this Conference with this great hope still cherished in our hearts.

There are many influences in the world that would cause the hope to grow dim in the hearts of Christians, if the Lord did not keep it alive, and if Christians themselves were not watchful to cherish it. I trust that as we go from this meeting we shall go refreshed and renewed in the glorious hope of our Saviour's appearing.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." This text calls for much more than a mere recognition of the facts concerning God, our Creator and Redeemer, and the fact of the second coming of Jesus Christ. It is quite possible for men to consent to these great facts, and this prayer remain as yet unfulfilled for them and in them. And I believe that we especially, as a people who look for the second coming of our Lord, and who preach that great truth so much to the world, should realise what the Father means for us in this passage.

The world in which we live, the men and women among whom we move, our fellow Christians, and the great unsaved world, have a right to expect that we who preach this truth should have a living experience, and that is what the apostle refers to in this verse. God forbid that we should drift into the teaching of the second advent of our Lord as though it were some great slogan, differentiating us, perhaps, in doctrine from other Christians, but still, more of a slogan than a living experience. It is possible for those who preach the advent to drift into such a state as that. We have had our attention called from this desk to the fact that we may speak of the victorious life, or any other Christian truth, and turn that into a mere slogan. O that God would make this great message of the return of the Saviour such a living reality to us that our hearts will

be full of love for Him, and our lives reveal to men this very attitude of patient waiting for Jesus Christ.

I do not need to emphasise the fact that many signs show our Saviour's coming to be near at hand. Apart from the question of the fulfilment of any particular prophecy, or any detail of prophecy, we can see that all things in this world of ours point to the near approach of the second coming of Christ. That is the conviction of many Christians in our world today; so I do not need to dwell on the prophecies that indicate the nearness of the coming of the Lord. One needs only to read the daily newspapers and to observe what is going on in the world to see that we are more and more rapidly approaching the great final dissolution of all earthly things of which the Scriptures have told us.

## Estimating the Time

I want, rather, to dwell on this fact: that these very reminders, and the very light that we have on the signs of the nearness of our Saviour's coming, may perhaps cause some to think that they can tell *how* near that advent is. We are not time-setters, it is true, but I have noticed this: That there is a tendency to think that perhaps *in a few years* the Lord will come. I heard one of our older brethren say the other day that some thirty or forty years ago they thought the Lord would come within five years at the most. It is much the same today. And as I have thought over that I have noticed that, generally speaking, those who are watching the fulfilment of prophecy and looking for the coming of the Lord, are inclined to look just a very few years ahead for that event. Some in their hearts put it farther ahead than that, but, generally speaking, there is a tendency to feel that the Lord must come within a few years.

While this may be very true, it is very questionable whether we are on safe ground in trying to estimate the future at all. Adventists may go on expecting that in a few years the Lord will come, until finally He will come unexpectedly even to them. The Scriptures teach that it is not at what even the believers might regard as the likely moment that the Lord Jesus will come. Despite the fact that He refers in the Scriptures to things that would transpire in the earth by which we might know

His coming is drawing near, He at the same time says over and over again that He will come at a moment unexpected even to the one that is looking for Him.

Notice that statement in Luke 12:40, where Christ is speaking about His second advent: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." He is not to appear at the likely moment even to the Christian. The ten virgins who set out to meet their lord when he was going to the marriage feast were all taken by surprise, but five were ready at the critical moment, while five were unprepared. So it will be with those who profess to be watching for the Lord's return. "The Son of man cometh at an hour when ye think not."

### The Work Yet to Be Done

We expect to see a great work done for the world in mission lands, the enlightenment of every nation on the globe through the preaching of the gospel; and sometimes people look at the work to be done, and say in their hearts, Well, it must be a number of years yet before the Lord will come, for see how great a work yet remains to be done to fulfil the promise of the Lord that the gospel will be preached to every nation, kindred, tongue, and people. I believe that we are utterly unable to tell when that work will be finished. What did Jesus say? That the gospel would be preached for a witness to all nations. Only the Lord Himself knows what is a sufficient witnessing of the gospel to any people. We cannot tell. I suppose that at the time when the Lord appears, so far as the church will be able to see, there will yet remain much work to be done. We need to live very near to the Lord, and not to make the evidences and signs of the second coming that He has given us the means of putting off the coming of the Lord for a few years. May the Lord direct our hearts into the love of God, and into the patient waiting for Christ that the apostle speaks of in our text.

Notice a little further the passage in Luke's gospel that I have just read: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

It does not say to *get* ready. There is great danger in putting off the coming of the Lord mentally for a few years, because it leads people to think that they have two or three, four or five years in which to get ready. Is not that a great danger? Have they that time in which to get ready? Does the Lord say, *Get* ye therefore ready also, for the Son of man is coming? No, it is, "*Be* ye therefore ready."

### How to Be Ready

We are reminded of the apostle Paul's statement concerning his own hope and his own desire in view of the coming of the Lord. You remember how he wrote to the Philippians (Phil. 3:8-11) the prayer of his heart that he "might be found in Him," not having his own righteousness, which is of the law, but the righteousness which is of God by faith. And later in the passage, "If by any means I might attain unto the resurrection of the dead." How does he hope to be ready?—By being found in Him. That is the only experience that will enable the Christian to wait with love and patience, with confident expectation for the coming of the Lord.

How long, then, does it take for a man to be made ready to meet the Lord? How long does it take for a man to be "found in Him"? Does it require any speci-

fied time? It requires just as long a time as it takes for a man to understand God's great provisions in the gospel for our salvation and to believe and accept them. No amount of any other kind of preparation will ever fit one to meet the Lord. There is no other preparation that we can make. The great thing is for us to enter into the preparation He has made. "That I might be found *in Him*." We notice that Paul, who was then already found in Christ, was not looking forward to the future with the idea of making some other preparation: what he was guarding most was that he should not be moved away from Him and from acceptance through His merits alone. He prayed that he might be found *in Him*. Paul does not count himself to have apprehended all that is in Christ for him. Verses 13, 14. The one who is in Christ, as the intervening years go by, will learn more and more of what it means to be in Jesus. But he *is in Jesus* while he is learning more and more of what it is to be in Him.

There is not a man or woman in this world who can wait, as the Lord teaches us to wait, for the coming of Jesus Christ, who has not been first reconciled to God. No one who has not received the salvation that Jesus Christ has wrought out for us can wait with joy and patience, and live for the coming of the Lord. There are those who think they are going to make such and such preparation and attain to such and such characteristics, but if they are resting on that ground they will always want to put the time off, that they may make more preparation. Is not that true? O that all would turn from any thought of preparation we might make, and receive the only preparation that will enable us to stand in that day,—"*the righteousness which is of God by faith*."

No one is safe who knows only theoretically that Jesus' coming is near. I say that such a one, unless he knows that he is in Jesus, is not safe. We are not sure of even one day of life. How uncertain life is! We ought to live as those who are ready any moment for the call, for some day Jesus will appear and those who are ready to meet Him will be taken from this old world.

I remember that my own dear mother before she went to rest at night liked to sing or repeat that hymn,—

"We lay us calmly down to sleep,

When friendly night is come, and leave to God  
the rest;

Whether we wake to smile or weep,

Or wake no more on time's fair shore,  
He knoweth best."

One night mother went to sleep to wake no more, and I have often thought of that hymn since then. She called my brother in that night, and gave him an account of the church money for which she was responsible, not knowing it was her last rendering of the account. She then bade him good night, and went to sleep, to wake no more. A relative who was in the home when mother died, said, "Well, if any one was ready, mother was ready." He pointed out what a sudden call it was, and if mother had not been ready, what it would have meant. Jesus says, "*Be ye therefore ready also*."

### God's Purpose in the Uncertainty of the Time

God has a purpose in not revealing to the church just when Jesus will come. Dr. A. J. Gordon, an American minister, relates how that he once went with

his family from the city to spend six weeks at some country or seaside resort. They had no sooner reached their destination than the doctor received a telegram calling him back to the city on urgent business. As he left his wife and children, he said, "I will come back just as soon as I can; but I cannot tell just when it will be." When he returned from the city to his family a week or so later, his wife told him that the children had insisted on having their faces washed every day and upon having on their clean clothes and going down to meet him at train time. The doctor said that this made him think at once of the Saviour's instructions to us that we should be ready always for His return. The reason He has given the instruction in that way is that He wants His church to be clean, to always have their wedding garments on, should the call come, or should the Lord appear.

This calls for patience, brethren. "The Lord direct your hearts into the patient waiting for Christ." It does not require so much patience to wait for an event when you know the exact time at which it is to happen. If you are expecting to travel by a certain train, and hear that because of some mishap the train will be four hours late, you at once adapt yourself to the circumstances, go off to see some friend, or sit down to read a book, and the waiting time passes quickly and unnoticed. But if you do not know how long the delay will be,—if you think it will be only a few moments, and half an hour goes by, and then an hour, and perhaps several hours,—if you know that the train will only stop at the station a moment or so, and you must have everything in readiness so that you can board it the moment it arrives, you are kept as it were on the tenterhooks. Such a situation calls for patience.

Now the Lord Jesus asks His church to be ready, to be waiting, to be constantly in such an attitude that they will not be taken unawares should He come suddenly. Is that your attitude tonight? It will be vain for us to preach to men about the second coming of Christ unless this is our condition. It will be unprofitable to them unless we can lead them into that very state.

#### Love His Appearing

"The Lord direct your hearts into the love of God." It is not only the looking for His appearing, but it is the love of God in the heart that is called for. You remember how Paul expressed it in 2 Tim. 4:8, "Henceforth there is laid up for me a crown of righteousness, which

the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." How is it with you tonight, my brother, my sister? Is there in your heart a love for our Saviour's appearing? The other day when we were singing that hymn, "Thou didst leave Thy throne and Thy kingly crown and Thou camest to earth for me," my heart was deeply touched when we came to that last line in the last verse where it says, "My heart shall rejoice, Lord Jesus, when Thou comest and callest me." It made it so personal to me to think of my Lord coming and calling for me. The Lord Jesus is so high and holy and altogether lovely! The fulness of the Godhead dwells in Him. To think that *He* will come and call for *me* just melts my heart. Oh, blessed hope to meet my Lord and hear Him speak to me and call me to Him! And I expect Him to call me in that day.

The Countess of Huntingdon, who braved the scorn of the royal court, and identified herself with the non-conformists, expressed her hope in the following lines:

"When Thou, my righteous Judge, shalt come  
To call Thy ransomed people home,  
Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at Thy right hand?"

"I love to meet among them now,  
Before Thy gracious throne to bow,  
Though weakest of them all;  
Nor can I bear the piercing thought,  
To have my worthless name left out,  
When Thou for them shalt call!"

"Prevent, prevent it by Thy grace!  
Be Thou, dear Lord, my hiding-place  
In that expected day.  
Thy pardoning voice, O let me hear,  
To still each unbelieving fear,  
Nor let me fall, I pray."

"Let me among Thy saints be found,  
Whene'er the Archangel's trump shall sound,  
To see Thy smiling face;  
Then joyfully Thy praise I'll sing,  
While heaven's resounding mansions ring  
With shouts of endless grace."

I believe that we could not do better tonight than to express our hope and our faith in Him who died for us, and for whose return we are waiting. Shall we not rejoice in this hope, brethren, before we separate and go to our homes from the work of this Conference?

### SOME OF THE TESTIMONIES GIVEN AT THE CLOSING MEETING

**A. G. Stewart:** I know nothing else but this message. It came to our home when I was six years of age. The blessed hope is brighter in my soul tonight than ever before. I want to be faithful, to be ready at any time for the appearing of my Lord.

**C. H. Watson:** The Lord has come very near to my heart in this meeting. I look hopefully into the future. The Lord is very precious to me. We cannot continue in the service of God without realising that human strength and human wisdom cannot measure with the task. Christ is all to me. In Him I hope; in

Him I trust; and I do praise and thank Him for the fellowship with the brethren in this faith, and with Him, and with God, the Father. I praise the Lord that this message has come to my heart, and if I keep it there it will make me a truer man. I want to keep it there in His name.

**J. M. Johanson:** There are two lines of a hymn that so often come to my mind of late:

"There's a wideness in God's mercy,  
Like the wideness of the sea."

I am so glad that many years ago it was so wide as to take me in, and to lift me out of the world, and to place my feet upon the rock. And as Brother Fletcher was speaking to us tonight, I felt a gladness in my heart that we can enter into the blessed hope of the soon coming of our Lord and Saviour. So frequently during this meet-

ing my mind has travelled back over the many years to the small beginnings that I saw in this work here in Australia, and I have thought how wonderfully God has worked, and what a wonderful privilege it is to be called of Him to have a part in this closing message; but sometimes there comes a sadness, too, brethren, when we look back and somehow we feel our labours should have been ever so much more powerful in the service of God. I am ever so glad for God's goodness and His mercy tonight; and with you all I desire to give my heart anew to God to be used by Him where He shall see best, until He shall come.

**L. D. A. Lemke:** More than thirty years ago I found the Saviour. Since then I have travelled in various ways, sometimes the road has been hard, and sometimes I



felt that I had no strength; but I want to tell you, brethren and sisters, that my confidence in God is stronger tonight than it has ever been. During these meetings of the session the Lord has been very precious to me; I have the fullest confidence that we can trust our Saviour; He can guide us, and by His help I want to consecrate my life anew to Jesus. I trust the Lord will keep us moving forward. There is a great work to be done, and every servant of God must do his very best, laying himself at the Master's feet, to be used in any place where God shall call, not questioning His counsel, but going forward in His strength. I want this to be my relationship to the Saviour; and some day when the Master comes, and the joys of service here on earth are finished, and we shall see Him face to face, I trust that we shall all meet there. May God grant it, is my prayer.

**H. Mitchell:** Just forty years ago my wife was baptised into Christ,—the first person in South Australia to sign the covenant to keep the Sabbath, to obey God's commandments, and I followed a little while afterwards. Through the years we have seen the work grow to tremendous proportions. We are thankful to be among God's people here tonight at this Conference. God has been good to us. And as we look over the congregation and see many whose hair has grown gray, who were at one time young people in our Sabbath schools, in our churches, some whom we taught in Sabbath school classes as mere children, we feel deeply grateful that the Lord has called these to His work; and glad that God has another army growing up to bear the responsibilities when some of us who are old must lay the burdens down. My confidence in God is strong, and I look forward to the greater triumph of His work when the Archangel's trump shall sound and the opening heavens shall reveal Christ coming to welcome His own.

**J. Hindson:** I am thankful tonight for the words I have listened to in this meeting. I am thankful that the Lord ever called me to have a place and a part with this people. I love this message and it is my desire to go on with this people and triumph with the work. I want to heed the admonition tonight not to be getting ready but to be ready when the call shall come, and I believe this to be the determination of every one of us. "God calling yet! I cannot stay; My heart I yield without delay; Vain world, farewell! from Thee I part; The voice of God hath reached my heart."

**A. H. Piper:** I feel to thank God, brethren, for the privileges we have enjoyed together in this meeting. It has been to my soul like a breath from heaven. As I listened to the instruction from the servant of the Lord tonight, it took my mind back to the time when I first heard the proclamation of the coming of Christ. I well remember how every time we retired at night we made our hearts right with God, thinking that Christ might come before the morning. There are two words I have listened to that have reached my soul. These words are, "In Him." Brethren, I feel that being the busy people we are, we are liable to make a saviour of our activity rather than rest with the assurance that we are "in Him." I want to take time in my life to sit at the feet of Jesus and assure my soul by the study of His

Word and by contemplation and meditation that I am "in Him."

**G. G. Stewart:** The way to live the Christian life is to be found in Christ every day. Tonight is ours. We do not know what the morrow will bring; but if we are only in Him we shall never be unprepared. My great concern is not to know *when* He will come, but that I might be found in Him when He does come.

**J. W. Kent:** I have been greatly impressed by the spirit that has prevailed in this Conference. Somehow it has been a very easy thing for me to come up close to my brethren during this time. I believe that is an indication of the Spirit of God at work in our hearts and in our midst. I thank God for the blessings that have come to my heart as I have sat here during this Conference session.

**Miss Rhae Allbon:** "All the way my Saviour leads me; what have I to ask beside? Can I doubt His tender mercy, who through life has been my guide? Heavenly peace, divinest comfort, here by faith in Him to dwell! For I know what'er befall me, Jesus doeth all things well." I am so thankful for a loving Saviour who day by day becomes more precious to me, and I do know that which I have committed to Him He will keep.

**A. W. Anderson:** I have been very much encouraged by this Conference. I feel it has been good to be here. The notes of courage that have been struck from day to day by the brethren who have taken part in the testimony meetings in the mornings have been a great inspiration to me. I believe, brethren, we are on right lines when we are all pulling together as we have been doing in this Conference. I am pleased with the definite note that has been struck tonight. Brother Fletcher has called our attention to the importance of *being* ready, not *getting* ready. The very fact that we have spent time in prayer tonight on behalf of our missionaries who are going through the fire of war in China indicates that it is really time we were ready. The last movements will be rapid ones, and now that the Red Terror is sweeping over China, we do not know when it will sweep over the rest of the world. These things are calls to us to be ready. I want to be ready that I may be found of Him in peace. [Serious reports regarding the civil war and anti-foreign uprising in China having just reached us in the evening newspapers, a special season of prayer was engaged in at the opening of this meeting, for the protecting care of God over His work and workers in that land of turmoil.—ED.]

**W. G. Turner:** It is a very blessed thing to me to find myself in association with my brethren at a Conference session. I know it is a blessed thing for all of us to associate with one another as we seek to follow in the way of the Lord. As I think of the wonderful patience of the Lord toward me, of the many evidences of His mercy and His loving kindness, I would be an ungrateful man were I not waiting patiently for Him, and waiting longingly for Him to come in the clouds of heaven.

[**Mrs. G. F. Jones:** I feel quite unable to express all that is in my heart tonight. I do not know where to begin, my heart is so full, for all the Lord's goodness to me.

I thank Him for letting me come here, and for all I have heard here. It seems to me that every meeting we have had has been meat in due season to my soul. Not only that, but meeting with the brethren and sisters, as my husband said, is so beautiful to us; to see such love expressed by you all, and such confidence, it moves our hearts and makes us feel like shedding tears. In the Solomons when I was so very ill, lying between life and death, one of our little boys went singing around the house, "He will carry you through." I took that as the Lord speaking to me and I trusted that He would carry me through. He brought me through that illness, He has cared for us all the days, and we know that He will be with us to the end.

**S. W. Carr:** To me it has been the most wonderful Conference session I have ever attended. In the last few days we have been breathing the very atmosphere of heaven. I have been greatly helped spiritually by the association that I have enjoyed with the delegates and with my fellow evangelists. As we have cried to God for His Spirit, He has come very nigh to us, and He has blessed us greatly. I return to my field full of confidence, and I want to carry the spirit of this Conference with me. With you I am longing for the coming of the Lord Jesus Christ, and I want that grace that will enable me to do my part in the Lord's vineyard until He comes, and then when He does come, go home to glory with His people.

**E. Rosendahl:** What appeals to me most about this Conference is the demonstration of love and sympathy,—to shake the brethren's hands and look into their faces, and know there is nothing but love and sympathy. The thing that appeals to me is that Jesus loved me enough to die for me. I do not understand it now. Often I have thought of these words, and they have never failed in their sweetness to my soul: "Just as I am without one plea but that Thy blood was shed for me, and that Thou bid'st me come to Thee, O Lamb of God, I come." I am thankful that the Lord receives us and takes us just as we are, and calls us His children, and works through our lives.

**W. H. Pascoe:** As the days go by, I am getting better acquainted with Jesus. My heart has been drawn out more and more towards Him. I view with joy those signs that show His coming is at hand. It seems to me that on this ground we have seen one of those manifestations which the prophet of the Lord said would come,—that when the Lord shall bring again Zion His watchmen would see eye to eye. I have longed for that time to come, and we have seen it. I praise the Lord for it. I am looking forward to seeing Jesus, who loves me so.

**A. H. Ferris:** The Lord has been exceedingly good to me, and I am very thankful to be with you, and to listen to your beautiful testimonies, and the wonderful messages we have heard day after day, and the beautiful music, after months of almost total deafness. It was distressing beyond description, but the Lord has removed this in answer to prayer. It has been a feast of good things to me to be here. So I rededicate my restored powers to the Lord's service for the finishing of the work. I long

to see our blessed Master come. I long to be ready for that day, and I know He will make me ready.

**Dwarka Singh :** I am glad that I can speak a word for my Master. I thank Him for taking me out of the dark pit in which I was, and giving me this wonderful light. I have felt during this session that He has drawn me closer to Himself than ever I have been before, and my prayer is that I may be found faithful and ready to meet Him when He comes to take me home.

**H. E. Piper :** My heart responds to the message that has come to us tonight. I tell you, dear friends, I am rejoicing in the blessed hope. There is nothing else that brings such peace and joy to me as contemplation on the coming of the Lord Jesus. And while my life has been full of mistakes, I thank God that He loves me—loved me enough to show me this wonderful truth, the best thing that ever came into my life. I am very happy to have had this experience at this Conference. It has been an uplift and strength to my soul. "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;)" "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Thank God.

**D. H. Gray :** We have to know Jesus as our personal friend. I have experienced this in the islands when we have had to ask the Lord to drive evil spirits from men, or heal people who were sick, or when we have had to pass through the valley of death. I am glad I know Jesus. Jesus hears our prayers. I am glad to know the day is coming when we shall see Jesus. I want to see Him face to face.

**W. N. Lock :** I felt a great need and my soul has been greatly refreshed; and as I return to my field it is with a new vision of the work of God, and with a heart renewed with the courage of God to press forward to the blessed coming of my Master, Jesus Christ.

**F. A. Allum :** It is with a feeling of indescribable sadness that I come up to the last meeting of this quadrennial session, for I suppose for some time to come I shall not have the pleasure of association with the brethren with whom I have been so closely associated in days gone by. But I do want to say that I thank God for that association. I thank God for the love which I have received, and the kindly spirit which I have seen displayed as I have met with these brethren I have learned to love. And while now it seems necessary for me, owing to my physical disabilities, to leave the work of God for a time, yet there comes to me the conviction that it will not be for long. Since I have been on this ground God has come wonderfully near to my soul. I shall never forget that service in the early morning hour when dear Brother Hare and my other brethren gathered around and benighted me and other brethren in the name of the Lord. I cannot give you the assurance tonight, dear friends, that I have been instantaneously healed, but the con-

viction forces itself upon my soul that I shall be; and I have the conviction too, dear friends, that the day will yet come when I shall stand once more in that great and needy mission field of which we have heard tonight. To that end I do ask that you will join with me in prayer. I am going out in the country with God for a while. One dear sister expressed it, that I was retiring as Elijah, and I pray that I may come back with Elijah's power. The selection that has been made of the men who are taking up the responsibilities that I lay down, has brought great comfort to my heart, particularly the selection that has been made for Victoria, and I tell you, dear friends, that the letters I have received indicate that the people in Victoria will receive my dear Brother Turner in just the same loving way that they have received me. In closing I would like to leave this message with you :

"Give me the grace, the grace that more aboundeth,

When all the hosts of sin upon me roll;  
And though life's care my lonely way surroundeth,

Still I can rest, if Thou my life control.

"Give me Thy peace, that passeth understanding,

And wraps the soul in calm and sweet repose;

And though the storms would keep my soul from landing,

At length I'll anchor, safe from all my foes.

"Lord, well I know, all these and more are given

With Christ in whom all heavenly riches dwell;

In Him by faith I grasp the joys of heaven,

And taste the bliss my tongue now fails to tell."

**Pana :** This evening I am glad to be able to stand before you and tell the thoughts of my heart. I was like a sore that extended from my head to my feet. No man could give me medicine to cure it. The time came when Pastor Jones came along to see us, and told us of a great Doctor who could cure all these sores of mine. I did not know this Doctor who could do this work for me. He kept telling me about this Doctor and I went to Him and was cured. I say a man full of sin is like a man with a great festering sore. Jesus was the Doctor that cured my soul. The medicine that cured my soul was the blood that flowed from Calvary. I did not know these things before the missionary came, but he told me these things. There was nobody in the land where we lived—the land of darkness—could tell us these things. That was how things were in the land of darkness where we lived before the missionary came. I am glad because Jesus healed this sore of mine, and I want to prepare to meet Him at the time when He shall come. Not even the angels of heaven know the time when Jesus shall come, but I want to be ready when He comes. These are my words that I speak to you.

**G. F. Jones :** When I was a young man like Pana, Jesus found me, not in a tent effort, not even in a Bible study, but on the broad ocean. There He found me and gave me this message, and it was there that I determined that

would follow Him anywhere, and so later I found myself working in Pana's country. I well remember when I saw him first. He jumped right into the boat with me, and asked me a hundred questions and I didn't know what he was talking about. He wanted to know everything all at once. But Pana filled my heart with hope and courage, that something could be done for the people in his country. They were such a degraded people then; but, oh, how delightful it is to see these people coming up to the standard of righteousness. I would go, friends, thousands of miles to find more people like Pana, and I am glad to tell you tonight that there are hundreds and hundreds of them in these islands. I am glad to have had the privilege of being with you in Conference. It has been dew to my soul. I would not have missed it for anything. I am willing to go anywhere again in this work. It is not only the meetings that have helped me, but your hearty good wishes and your handshakes and your "How are you, Brother Jones?" It is that that I take back with me to the mission field.

WE would call our readers' attention to the fact that as this paper is five times the usual size, and necessarily a longer time has been required in bringing it out, it will take the place of the two regular issues dated October 11 and 18. The next number of the RECORD will be dated October 25.

IMMEDIATELY following the Union Conference, the Executive Committee held further meetings on the Showgrounds, dealing with unfinished business. A further report of Distribution of Labour, Nominations, Plans and Recommendations; and Credentials and Licenses will be found in this issue.

PASTOR Hare's excellent study on "Seven Reasons Why I Believe the Testimonies" that was given in the early morning meeting of September 23, will be published in full as a first-page article in the RECORD in the near future. Some other talks given at the Conference which are not published in this paper will be given in subsequent numbers of the RECORD.

## Australasian Record

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