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Pioneer Native Workers

AS a pioneer agency the native worker is par excellence, and doors are opened as if by magic by their presence and influence. Read the reports and history of any mission, and you will find the writers all unanimous upon one point, and that is, that the success of mission work depends to a large degree on natives being trained to work for their own people. All that the native ministry needs is supervision, and they will do the work, and a great deal better and more of it than a European worker can do. The first step to success in any mission field is to begin to develop a native ministry, and to keep adding to it just as rapidly as circumstances will allow. I think that this will be verified by every one of our successful missions operating throughout our denomination.

Our First Native Worker in Fiji

It was through Pauliasi Bunoa, our first native missionary in Fiji, that Pastor Fulton was able to translate the tract, *Na Siga Tabu Dina*, "The True Sabbath," and bring out a little hymn book of about thirty hymns. I shall never forget our first contact with Pauliasi. He was then an ordained minister in the Wesleyan Church. He had spent ten years as a missionary to New Britain and New Ireland, losing his wife and children there. Returning to Fiji, he was resting at Suva Vou, as it was his second wife's town. Brother Fulton and I had been invited to take the service at the Wesleyan church. Brother Fulton spoke. Pauliasi was there, and seemed deeply interested. After the service we went to the Wesleyan teacher's house. The big chief of Suva, Ratu Aporosa, came and asked us many questions, and then invited us to hold a series of meetings in the church, as he said, "The church is mine, for I gave all the money for it."

The result was that we held a two weeks' course of lectures there. Pauliasi attended every one, and at its close he told us that he and his wife and family of three girls were going to ob-

serve the Sabbath with us. We returned to our home at Tamavua. Pauliasi and his family were to spend the Sabbath with us.

When that morning came, the rain poured in torrents. It was a mile from the river up to our house, and it was a steep climb. We thought they would not have the courage to attempt it. But just before ten o'clock we heard splash, splash, and looking down the path saw Pauliasi with all his family coming. It did not take long to have a fire in the kitchen and a dry change all around. We spent a very pleasant day. When they were

about to leave, Pauliasi told us that they would have to go out in the bush to stay, as the Suva Vou people had congregated on the beach when they left, and called them all the bad names they could think of, closing with the threat, "If you come back, we will chase you out of the town, for we are not going to have Jews in our town."

"But," Pauliasi said to us, "we are going back, for there are honest souls in that town, and if we are courageous for the Lord, they will be encouraged by our cour-

age to take their stand on the side of this truth."

Result? Thirty-four of the best people and the leading people of that town took their stand with us. Ratu Aporosa went into Pauliasi's house at the beginning of the Sabbath some weeks later, telling Pauliasi that he had come to open the Sabbath with him. While Pauliasi was praying, Ratu Aporosa broke down and wept like a child, telling the Lord what an awful sinner he was. He was indeed a vile sinner. There was not a sin in the category that he had not and was not committing, even to murder. He told Pauliasi that he was impelled to come and meet with him at the opening of the Sabbath, and that now he had decided to unite with him in keeping the true Sabbath, and would cast himself wholly into the service of the Lord.



Native Workers in Training, Buresala School, Fiji

From that time we took Pauliasi into our ministry, and he laboured untiringly till the day of his death in the great pneumonic influenza epidemic in 1918. He won many of our native believers in Fiji. He and his young daughter, Miliana, sailed the seas in a little ton-and-a-half sailboat, being a number of days at sea before reaching their port, going through terrible thunder and windstorms.

At one time Pastor Fulton and I were taking Pastor Gates over to Vanua Levu on our five-ton sailing boat, visiting a number of islands on the way. Pauliasi was with us. We called at Bitiki (Middle Fiji) and took a captain on board. We wanted to reach Savusavu Bay, on the Vanua Levu coast. The captain told us that he was well acquainted with the passage and could take us through it in the night. Long before we reached the reef surrounding Vanua Levu, it was pitch dark and we could not make out any object. We sailed and sailed. It was after midnight. The captain went below, saying that he did not know where we were.

Pauliasi stepped forward and said, "Let me have the rudder." He took a different course. Soon we heard the roar of the reef. Pauliasi brought the boat near the reef, and then ran along it, listening as we went. Soon there was no sound of the reef, and Pauliasi turned the boat in the direction where the reef had been, and soon we were sailing through the passage and safe inside. What a sigh of relief! No task was too difficult for him to undertake, and he was always master, fearless and self-possessed. He loved this message, and he gave himself and all that he had for it. Some of the RECORD readers were acquainted with him, as he was at one of our Union Conference sessions at Cooranbong, and spoke in most of our churches in Sydney.

The Conversion of Ratu Sailosi

One morning Pastor Fulton, Mrs. Parker, and our little girl Ramona and I went aboard our mission cutter of five tons' register. We sailed up through the entrance of the Rewa River, and branched off into the back river, called the Wainibokasi. Night overtook us as we neared a native town by the name of Drobuta. We tied up to the grassy bank, and rowed over to the town, taking our folding organ along with us. We were invited into the town-chief's house. They asked us to teach them one of our hymns, which was, "A Ruler Once Came to Jesus by Night." While we were teaching them a man a fine physique came in and sat down near us. Intelligence beamed out in every look. He kept us going over that hymn until after one o'clock in the morning. Mrs. Parker sat at the organ with Ramona lying asleep on her lap, while I led the singing. This man was very profuse in his thanks, and we saw that he meant it. He was a Government native magistrate, and at this time was called the "eye of the Government," as he was the Government plantation inspector. We kept in touch with him, giving him reading matter, holding studies with him and his wife, and visiting him in his home.

When we returned to Fiji from the New Hebrides in 1916, one evening I sat alone in the sitting-room of the mission house at Suva Vou. There was a rap at the door. On my opening the door, there

stood this magistrate. There was mutual joy. I invited him in and he told that he wanted to go over the points of our faith with me. The small hours of the morning had come when we finished. Then he asked me a question, "Is it forbidden for me to attend your general meeting?" I told him that we did nothing under cover, and that any one who wanted to attend had a perfect right and invitation to do so.

The night preceding the opening of the meeting he sent his suitcase (a straw basket) over as a pledge that he would be there in the morning. The morning service was a testimony meeting. He was there, and almost the first one to arise, and oh! what a testimony he gave, closing by placing himself on the altar of this message for service.

That man is Ratu Sailosi, who, as you know, is one of our native ordained ministers. He is one of the best if not the best Bau scholar of Fiji. He is assistant to our mission superintendents. Some of you are acquainted with him, as he visited Australia in 1922, attending the Union Conference session, and visiting most of the States. This year he visited the principal places in New Zealand. He has a wide influence, and we European ministers go to him whenever we want advice in native customs and practices.

Ratu Meli

A letter came to Pastor Fulton from the town of Nabukadra, Ra Coast, Viti Levu, from the *buli* (Government district chief), asking if the Government was going to deport us. Pastor Fulton answered by quoting British law. Our native teacher came overland with a request that we come down to this town immediately. Three days were spent in a continual tramp from morning till late at night, swimming rivers, having shower baths in between. We reached Nabukadra at two o'clock in the morning. We felt that we would drop by the way, as it was pouring rain.

The bell rang for a service at 6 a.m. We had to send word that we could not attend, as we were so stiff that we could not stand up. At ten o'clock we managed to get over to the meeting. We stayed there two weeks. That *buli* went all through a portion of the Ra province preaching this message. Town after town turned over to this faith. When this work was at its height, this *buli* was overcome by his former habit of *yaqona* drinking at Government functions, and the work he so nobly began went to rack and ruin. As I was travelling over this place a number of years after, the people told me the story. When they saw their teacher turn back to his former course, they thought that there was nothing in his teaching, so they went back. But this man reformed, and resigned his Government position, and stepped out fully in harmony with this message. That *buli* is Ratu Meli Salabogi, whom most of you have seen in Australia, and who, at the request of the General Conference, attended the General Conference session at Milwaukee. Today he is our travelling evangelist for Fiji.

Faithful to the Last

A Government native magistrate, by the name of Naibuka, accepted this message through the labours of Pauliasi Bunoa. He attended our Buresala school,

and was appointed to the work. He filled a number of difficult appointments, and never would give up, whatever the difficulties were. Finally he was appointed to Lau, the eastern part of this group. Social conditions here are appalling, and religion is in name but not in fact. He laboured on all alone, with no visits from European workers. There was a long silence, then a letter came from a European lady, who was living on the island of Lakemba, where Naibuka was working, stating that Naibuka was dead, but before dying he had called her to his bedside, asking that she would take charge of his tithe and Sabbath school offerings, and send them to our office at Suva Vou. This lady drew the covering over Naibuka's life in these words: "A man of strict integrity, true to his God and fellow men. A man that could not be bought or sold, and faithful until the last."

Our Fijian native workers are a noble company. How I wish I could write a short biography of each, as I am personally acquainted with most of them; but space will not permit.

C. H. PARKER.



Cawnpore, India

SEVENTY-ONE years ago in the dark days of 1857, in Cawnpore, a sad tragedy was enacted. Atrocities unparalleled in annals of history! Deeds unequalled in the story of British gallantry! As one stands by the thin line of hedge that still marks the line of entrenchments behind which General Wheeler and the Cawnpore garrison made their last stand against the rebel Indian troops, one's imagination leads him back across the peaceful intervening years to a scene of courage and honour of the heroes who pitted themselves in a forlorn hope against the hordes of rebellion.

A stately Church of England church marks the spot where that last stand was made—when in a field raked with grape shot and shell for weeks a handful of men and women lived and many died. This month seventy-one years ago! Temperature III degrees as I write. Poor souls, they had no shelter beneath the blazing sun, little water, children crying because they could not understand, helpless mothers and wives in turn pacifying the sick children and dressing the fevered wounds of their husbands.

Come with me a mile down the Great Ganges Massacre Ghat. Here stands an old temple, a monument, an inscription, all that tells the sad story of that noble remnant who attempted an escape by the river. Of four hundred men, women, and children, one lone man escaped. The rest? The dawning of the new day revealed the faces of the dead,—the grim work of the traitor.

But worse! return with me to the city. Together let us seek the coolness of a garden glade where a stately monument

stands. The "Angel of the Well," they say. With outstretched wings and pitying gaze that heavenly form looks down into the mystic depths beneath. The helpless women, the innocent babes butchered with unmentionable cruelty, were cast dead and dying into the turbid waters of the well beneath. As one turns sadly away a prayer of thankfulness escapes one's lips, "Thank God for a little time of peace," for the assurance that soon, so soon, the Prince of Peace will come and all earth's strained relationships shall pass away.

Nestling snugly in between these three landmarks, forming a portion of the body of the triangle, stands the little Advent meeting hall. Here the faithful members of the Advent church meet from Sabbath to Sabbath for prayer and thanksgiving. Here the good work goes slowly but surely forward.

We are happy that again this year we can report progress. Three weeks ago we had our latest baptism, two candidates, and one of these from the ranks of Romanism. With what heaven-born courage this soul left the ranks of the enemy to join the army of the Lord! The other, a dear aged sister who has long served the Master, has graduated to greater service in her new-found faith. Others are awaiting the next baptism in August or September. One by one the honest souls are being gathered in. What a joy, what a privilege is ours to search for those who, a divine eye of Omniscience has foreseen, would be saved. And we are persuaded that in all lands the story is the same; for the battle is the Lord's.

We send greetings to the RECORD family in the homeland, and reconsecrate our lives to the further activities of the message.

J. B. CONLEY.

The Call of the Hour

Worker for God, before the cross

Kneel thou in deep humility;
Behold the pain, the shame, the loss,
Our Saviour bore for such as thee:
And to Him give thy feeble powers
For service in earth's closing hours.

Worker for God, leave there thy sin,
Laid on the Man of Calvary;
And with His righteousness within
Tell of the King who died for thee.
Filled with His grace arise and shine,
And tell the tale of love divine.

Worker with God, go not alone
To tell of Christ's redeeming love,
But with the Spirit from the throne
Go tell of joys that wait above,
Where Jesus doth a home prepare
And soon will come to guide us there.

Worker with God, what honour great
Is given thee in these last days,
To share the joys that now await
The life of service and of praise!
The Master comes with His reward,
And we may share it with our Lord.
W. R. CARSWELL.

HE who becomes a child of God should henceforth look upon himself as a link in the chain let down from heaven to save the world.—"Ministry of Healing," p. 105.



Our Mission Field

Notes from Papua

DURING our furlough in Australia we have been kept in close touch with the progress of the work in Papua, and our hearts have been cheered as each mail brought encouraging news of progress.

Brother Engelbrecht has told us of the good work going forward on his station, Bisiatabu. He reports a deep interest shown by the boys and girls in their school work, and the advancement being made by the scholars.

From Efogi comes cheering reports of progress, and of a deeper interest shown in spiritual things by the village people, and of the increased attendance at the church on Sabbath.

Efforts have been made to teach the people living away in the mountains beyond, as our native workers, Timothy and Faole, have gone forth to visit these out-of-the-way places. Many villages have been visited, and a good report has been brought back of the interest shown in the gospel as it is in Jesus.

We have been much encouraged as each mail brought with it interesting letters from our boys and girls, telling of their work, and making their pleas for more missionaries. We believe that some of these letters will be of interest to our people in the homeland, so we pass some of them on to you.

Orira and His Letter

The first one is from a man by the name of Orira, who was present at the death of our Fijian worker, Bennie, who died from snake bite in the year 1918. The noble life lived by Bennie left a deep impression on this boy's life, and later he took his stand for Christ.

Orira is a Koiari, of an inland tribe, and was quite a wild boy in his day. He is now a middle-aged man, and his two little children are living on the mission, and his great desire is that these children shall grow up in the fear and admonition of the Lord.

We find this man a great help to us, and we do not know how we would get along without him. We find it necessary to send a man to look after our girls as they go to work in the gardens, because if we did not, some of the wild men from the village would run away with them. So it often falls to Orira to take the oversight of these girls.

Brother Engelbrecht wrote telling me

what a great help he found Orira to be, so I sent him a letter telling him I was pleased to hear that he was helping Mr. Engelbrecht so well, and that I was thinking about them every day. The next mail brought the following letter:

"Dear Mr. Lock,

"I was very happy when I saw your letter yesterday. I am staying at Bisiatabu well, and looking after the girls every day. I am also thinking about you every day, and I want to stay at the mission well, so when you return I will be able to look at you (not be ashamed).

"I am very happy because Wahamai has returned to Bisiatabu, Bouda alone stayed at the village. I want very much that Titu and Ebio (his little boy and girl) stay at the mission and go to school, so that they will understand God's Book. I do not want them to do Satan's ways, I want them to do God's ways alone, then I shall be very happy.

"Good-bye, Mr. Lock,
"Orira."

A Plea for a Missionary

Our next letter is from a man who came to school from a village along the coast about 300 miles away. He is a good help on the mission, always most willing to do what he is asked to do. He with other boys from his village is very anxious to have a missionary go to his people to teach them the gospel, and so he makes a plea for a missionary. He writes as follows:

"O Mr. Lock,

"We were very happy when we saw your letter yesterday. We are looking for the time of your return. When we see you we shall be very happy.

"We want very much another missionary to come, and go to our village to teach our people God's Word. We are all well at Bisiatabu, and we are looking after Mr. Engelbrecht well, and are also doing our work well. We are working hard at school, and Mr. Engelbrecht is teaching us well.

"Good-bye, Mr. Lock. I wish you well, I wish you strength, I wish you life.

"My name is Ekaka."

A Message to the People in Australia

The following letter is from a boy whose village is up the Vailala River some 300 miles from Bisiatabu, and in whose village we hope to open a mission in the near future.

"My name is Eraera.

"Mr. Lock.

"When I received your letter it made me very happy. I want a missionary to come quickly and go to my village. I was very happy when I saw your letter because I am looking for the time of your

return, as I want you to bring another missionary with you, because there is no light in my village, but great darkness.

"I want you to tell your people in Australia that while some villages have a missionary in them, there is no missionary in my village. I understand from your letter that you are visiting many places and worshipping with the people on Sabbath, and teaching them about the New Guinea people.

"All the Vailala boys are staying at Bisiatabu well, and they too were happy to see your letter.

"My father, Mr. Lock, good-bye. My letter is finished. I wish you well, I wish you life.

"Eraera."

Yuba Makes His Request

I was down in Port Moresby one day, and a boy came up to me and said he wanted to come to Bisiatabu. Later I learned that he came from along the coast near the Vailala River, and this was the beginning of our interest in that place. Since then we have had about twenty boys come from that district. We have found this boy a good help to us. His letter runs as follows:

"My name is Yuba.

"This is my letter to you and when you see it you will know that I am well, also my village boys are the same.

Port Moresby, who when he heard that Koive was at the mission, did his best to get us to send this boy away, saying that he was a very bad boy, and that if we kept him there he would give us a great deal of trouble. But we permitted him to stay, because we felt we should give him a chance. We are very pleased we did not send him away, because he has proved to be a good boy. He has learned to use the typewriter and has not missed a mail writing to me since we came to Australia. Space will permit but one of his letters, which reads as follows:

"This is my letter to you, and when you see it you will know that we are all well, no one is suffering pain.

"We want when you return to bring us another missionary. We do not forget you, and we are praying for you every day. Mr. Lock, you know that I want to understand all about Jesus, because those who do not know about Jesus do not do His ways, and do not keep His true Sabbath.

"At this time we are working hard at school. I do want to understand well, because I want to go to my village and teach my people who are in great darkness. I want to work for my people in a strong way. My father, my mother, also my brothers do not understand Jesus' Word, and my village people are the

mission and listen to God's Word. I want to understand very much about Jesus' ways. I am very happy because we are working well at school, I want to understand well.

"It made me very happy when I saw Mr. Jones' name in your letter. When you see him, I want you to tell him that I am still at Bisiatabu.

"I wish you good-bye.

"My name is Meia."

The Outlook in Papua

We are very pleased to have these boys with us, and to see the work of grace upon their hearts. We, with them, are anxious to see more missionaries come to Papua, for the task of giving the people of this island the gospel is a very great one.

We believe that the near future will reveal events of a most encouraging nature, and as we return to our field we ask a very deep interest in your prayers, that the Lord will be pleased to do a quick work for this people, and that He will give the workers strength and wisdom to carry forward His work in a way that will be for the speedy advancement of the gospel.

We shall continue to pray for the work in the homeland, and will do our best to keep you in touch with the progress of the work in this corner of the vineyard.

W. N. LOCK.



Young Men's Dormitory, Buresala School, Fiji

"We are all doing our work well, and this makes Mr. Engelbrecht happy with us, and we are also very happy because Mr. Engelbrecht is teaching us well at school.

"We are all staying well at Bisiatabu, and we want you to send us another missionary quickly, to go and teach our people. When you read this letter, we want you to send us another letter. I don't know if you will.

"Mr. Lock, good-bye. I wish you well, I wish you life, I wish you strength.

"My name is Yuba, Bisiatabu Mission."

A Boy Who Has Greatly Changed

From away up the Purari River among the mud flats of the Delta Division in Papua, several hundred miles from our mission, a boy by the name of Koive found his way to Bisiatabu and expressed his desire to stay on the mission. This boy had been working for a white man in

same, because there is no missionary in my village.

"I want to think about Jesus every day. My letter is finished. Good-bye. I hope you are all well, and that God will give you eternal life.

"My name is Koive."

One of Pastor Jones' Boys

Space will permit but one more letter from the pile of thirty or more that reached me during our stay in Australia. The writer of this one is a boy who was on the mission when Pastor Jones was in Papua, and he is one of the handiest boys on the mission.

"Dear Mr. Lock,

"I was very happy when I received your letter and read it. I am staying at Bisiatabu well and I listen to what Mr. Engelbrecht has to tell me.

"I am very happy because I am on the

Recent Pictures from Fiji

In this issue we are showing four pictures just received from Pastor A. G. Stewart, which reveal in a very tangible way what our offerings are producing in mission fields.

We have the Buresala Training School dormitory, for which we gave part of our last Thirteenth Sabbath offering. Our workers at the school know it as the *bure* (the house), and greatly appreciate its facilities.

On page one is given a picture of the Fijian students in training at Buresala for the work. A very fine class of natives indeed! Sitting in the centre can be seen Brethren Sprengel and Branster. Some of the native workers are married couples, as revealed by the children in the view. It is just such native men and women as these who have passed from the training schools into the field, and now make up our fine corps of native workers, and to whose support we are giving our next Thirteenth Sabbath offering.

The photo of the Buresala School band is splendid, and is the result of funds and instruments collected by Ratu Meli during his visits to America and Australia. This band is a great asset as a drawing power at our large general meetings. Pastor G. A. Branster is the band master and is seated just behind the drum.

The student group alongside the missionary's house is that of the Wainibuka Intermediate School at Navuso. On the right of the picture can be picked out, from left to right, Sisters Joynes, Steed, and Edwards, and on the left of the picture is Brother H. R. Steed, the principal of the

school. On Brother Steed's right is Simoni, the native chief of the school village. He is a splendid servant of the cause and does valuable work.

Pastor A. G. Stewart, writing from Fiji, speaks thus of what he saw recently at our two training schools:

"I spent the week-end at Buresala and enjoyed meeting with the fine body of students.

"I was particularly pleased with the large dormitory recently constructed for the single men. It is a very substantial

A Little Child Shall Lead Them

At a place on the island of Choiseul in the Solomon Group, there lived a widow and her children. Some distance away the Seventh-day Adventists had started a mission. The natives of this village had been warned, "Don't go near the mission. The people there tell lies and if you join them you will have to pay tax (tithe) and will not be allowed to eat fish and will be told to kill your pigs."

One Sabbath, for some unknown reason

to the others. They are yours to do what you like with," and off they went to worship.

Now the widow and her family are regular attendants at worship, and the children are all eager students in the school.

G. PEACOCK.

Earning Money for Missions

"ONE member is doing up some furniture to sell for the Thirteenth Sabbath offering for Fiji," writes a correspondent from Inverell. "A sister has dedicated all the eggs laid upon each Sabbath during the quarter. One of the young people is trapping rabbits, which shows she has a deep interest in the offering, and I think it is very good of her to do this. We are very glad to see our young members taking an active part. She has 26s. worth, and when she has paid the tithe she will give the rest to the Sabbath school offering. As for myself, I intend to sell all the year's cutting of horse hair. I think it amounted to 17s. last year. We have something in our self-denial boxes as well. Our members are very good in the way they respond to appeals. We have had a very happy time here this quarter, as a whole. It is very dear to me, this Sabbath school of ours. I have received great help from it."

Who Is My Neighbour?

Thy "neighbour"? It is he whom *thou*
Hast power to cheer and bless;
Whose aching head or burning brow
Thy hand may soothing press.

REMEMBER this, my brethren and sisters. Hands and tongues may either assail or defend, grieve or cheer your neighbour. And it may be that that very neighbour is "one of the least" of His



Teachers and Students, Wainibuka School, Fiji

building and adds dignity to the work. Several have said it is the finest native dormitory in the group. It has been built by students under the able direction of Brother H. Sprengel. All the student labour was gratuitous. The cost of material was approximately £500, which was promised last year to Fiji, and to which the Sabbath schools contributed in their latest Thirteenth Sabbath offering.

"Early this week, in company with Pastor Rudge and Brother Lane, I visited the Wainibuka School. What a happy institution that is, domiciling as it does nearly one hundred of the finest youth in Fiji. I can never visit that place without thanking God for its existence, and I pray that His protecting care may be over it in a very special way."

It is no wonder that the appeal for help for this school created such an interest and resulted in such a good response on the last Thirteenth Sabbath.

A. H. PIPER.

EVERY day let us renew the consecration to God's service; every day let us, in His strength, pledge ourselves afresh to do His will, even in the veriest trifle, and to turn aside from anything that may displease Him. He does not bid us bear the burdens of tomorrow, next week, or next year. Every day we are to come to Him in simple obedience and faith, asking Him to keep us, and aid us through that day's work; and tomorrow, and tomorrow, and tomorrow, through years of long tomorrows, it will be but the same thing to do; leaving the future always in God's hands, sure that He can care for it better than we. Blessed trust! that can thus confidently say, "This hour is mine with its present duties; the next is God's, and when it comes, His presence will come with it."—*W. R. Huntington.*

one of the children began to cry and when asked what was the matter, the child said that she wanted to go to church at the Seventh-day Adventist mission. The child kept on crying till it was promised that it would be permitted to go to worship next Sabbath. The following Sabbath the child began to cry again. "We must go to worship," it said. The people of the village became angry and forbade the widow and her family to go to worship. Nothing, however, moved the child from her purpose, for the next Sabbath the child cried again, and the mother said it was not good for her child to cry, so taking her children she went to the mission for worship, and the child that cried so much remained at the mission to attend school.

A young chief of her tribe heard of this and became very angry. He said to the widow, "I will wait by the path next week and if you go to worship or school I will thrash you." His house was by the path, and the following Sabbath, true to his word, he waited near by.

On the morning of the Sabbath the family started off to worship and when they met the young chief on the path he said, "Where are you going?" "To school!" was the reply. "And you are not going to do as I told you? Well, you shall not get anything of mine, I will give it to the other people." "Oh, that does not matter if you give all your things



Buresala Brass Band

brethren; then by and by you will hear the "inasmuch" of Matthew 25:40, 45.

H. A. S.

Education Department

A. M. College Notes

(Supplied by the Elementary Rhetoric Class)

DURING the past week-end, July 6 and 7, Pastor H. Baird from Burma spoke at our Friday evening service, also at the young people's meeting on Sabbath afternoon, and on Saturday night he gave us a lantern lecture on the scenery, peoples, and mission work of Burma. Friday night his theme was that mission work is accomplished "not by might, nor by power, but by My Spirit, saith the Lord." This we realised further as we listened again on Sabbath afternoon to stories of the working of God in that heathen land. To give us a realistic background, eight young people wore different costumes, typical of the men and women of Burma, and the students from the College and village will not forget the colourful setting of our union young people's meeting. We appreciate these visits from our missionaries, and always feel inspired by that Spirit that works so mightily on the hearts of all men to go out and do great deeds for Him.

Brother G. F. Bohringer, our farm manager, is at present at Hawkesbury Agricultural College, testing the uses of our soil from samples he has taken with him.

Miss Shakspeare, after spending a few days in Wahroonga, has returned to her duties. In her absence, Miss Young has borne the responsibilities of caring for seventy girls.

Monday, July 9, was an ideal day for our mid-term picnic, and as the *Avin* glided down the river, the music of the band mingled with the laughter of those who were taking part in the games. An hour and a half brought us to Silverwater, where all joined in the games, and when the bugle sounded, every one was ready for lunch. Far too quickly did the happy day draw to a close, and somewhat reluctantly we boarded the *Avin* to return home, feeling tired but greatly benefited from the day's recreation.

In order to keep our Health Food plant as up-to-date as possible and to cope with the ever-increasing demand for our wholesome foods, the Avondale Industries ceased operation from July 7-10, while the packing floor machinery was rearranged to make room for a large wax-paper machine. At the same time, the boilers were overhauled. All was in good working order on Tuesday, July 10, when work was resumed.

"NOTHING is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour."—*Ministry of Healing*, p. 512.

Testimony to the Value of Church Schools

THE following from the pen of Principal Holdsworth, M.A., a man of standing in educational matters, was published in *The Herald* (Melbourne) dated June 25, 1928. His defence of denominational schools will be read with interest:

"Ruskin has said that the early impressions made during the first ten years, last the longest and exert the greatest influence upon our character and welfare. If this be true then there is no institution except the home which can compare for importance with the school.

"The educationist finds his opportunity in the plastic years of youth. After thirty, a man is a bundle of habits, and little can be done to change his ways.

"As soon as we begin to think of our schools, we become aware of the fact that there are two kinds, with different ideals and methods, and working towards different results. This came out very clearly in a discussion I heard the other day in the train.

"Not Snobbery

"We were passing the fine new High School in South Yarra, when a man said: 'That school should be good enough for anybody. If I had my way, I would close up all the denominational schools, and compel the scholars to attend State schools. We all travel in the same trains. Why can't we all grow up in the same schools?'

"But a man sitting opposite replied: 'Now I'm a Methodist. A man's religion is either everything or nothing to him, and to me it is everything. I want my son to grow up a good and a God-fearing man, and so I send him to Wesley College rather than to the High School. It is not because of sectarianism or snobbery, but because I think he can get what I want in the one school more easily than in the other.'

"This discussion brings out the vital difference. When I first came out to Australia, my sympathies were all with those who favour the State schools and who desire to keep them secular. I was assured that I did not know our State schools, and that if I did, I should alter my opinions.

"Locke's Ideal

"I began to desire earnestly to know the real truth concerning education in Victoria. An opportunity came when I was elected a member of the committee of one of the oldest, largest, and best State schools in Melbourne. I served on that committee eight years, and in that period was absent from only three of its meetings.

"I entered sympathetically into the work of the school, from the educationist standpoint; I found the headmaster a man of ability and character, and he was ably

supported in his work by several members of his staff, who were there during the whole period of my association with the school. They all were striving consistently towards the ideal of John Locke, 'a sound mind in a sound body.'

"Arnold Liked Character

"I came to know many other masters in high schools and technical schools. I found them alert, enthusiastic, and eager to advance along the lines laid down for them.

"I came to the conclusion that there was a remarkable efficiency in every department of art and knowledge. As far as it went, it was satisfactory.

"The point of criticism is: 'Does it go far enough?' It raises a further question. 'Could a State school possibly go any further?' A great educationist like Arnold, of Rugby, would not be satisfied. To meet with his ideas, 'the sound mind' would have to include both virtue and religion. He would put character before efficiency.

"Departmental Limits

"There is a danger of becoming so zealous for efficiency as to forget the importance of character. John Ruskin has put this very well. He says that if a boy is given to lying, and a master takes no pains to get him out of that vice, but goes on teaching him until he can speak six languages instead of one, he has now enabled him to tell lies in six languages—a remarkable increase in efficiency!

"Arnold, of Rugby, remarked to one of his masters, that he did not care whether there were fifty or a hundred boys in the school, but he wanted every boy leaving the school to become a true Christian gentleman.

"I do not say that the State school department overlooks this fact, for I do not forget that the late Professor Smyth, who for many years was the head of the Teachers' Training College, was as true a Christian gentleman as could be found in Australia. But the very limitation of the State department checks action which might otherwise be taken along these lines.

"Value of Religion

"The side of life open to religion has to be almost ignored to avoid the charge of sectarianism. Scripture knowledge is denied to half the scholars in the State, and only given in a meagre form to those who receive it.

"It cannot very well be otherwise with things as they are. And so parents who are of the opinion that "the fear of the Lord is the beginning of wisdom," turn to denominational schools, where so long as the teaching in secular subjects is efficient, there is every opportunity given for religious instruction.

"It is neither sectarianism nor snobbery which leads them to do this. It is a profound conviction of the value of true religion. As things are, with a large section of the community averse to religion in the schools, and a growing section insisting upon religions, both kinds of schools are necessary.

"Now, religion is the best thing in the world to live by, but the worst thing to quarrel about. What is required is a disposition to respect each kind of school and to practise the rule 'to live and let

live.' Each type of school satisfies a real want.

"We want efficient citizenship, and we shall be all the better for those who have been taught to read the Bible, and urged to live it."

SOUTH AUSTRALIA

PRESIDENT : S. WATSON
SECRETARY : J. TODD

Port Pirie

FROM a personal letter from Sister Smith, the wife of Pastor W. J. Smith, we quote the following paragraphs:

"After about six months in Port Pirie we are now in Adelaide, and are enjoying our work here. Pirie is not a pleasant place in which to live, but we learned to love the people.

"Among those with whom my husband held studies in Port Pirie were the married son and daughter-in-law of a good sister who had taken her stand for the truth just a few months before, and who was earnestly praying for her family. This man worked at the smelters. He was convinced of the truth, but could not bring himself to ask for the Sabbath off. Soon after we left Pirie for Adelaide, he did ask, and was refused. Again he asked for it, and stayed away. He was told if he absented himself from work again he would be dismissed. They said he could have every second Sabbath free. He wrote us in great trouble, and said he did not know what to do, but that he was praying and he knew God would hear and answer his prayers. He had been an inveterate smoker, but God had already given him the victory over that.

"The believers made it a matter of prayer. Imagine his joy when he was sent for and told that a vacancy had occurred in another part of the smelters and that he could have the position with the Sabbath free. He and his wife and four little ones have been present at the church services ever since. How willing God is to answer prayer, and how little we really avail ourselves of the wonderful privilege!

"Six were baptised during our stay, and the company of believers there has increased by ten, besides a number of children. I had a big *Signs* round, and I hear that two people to whom I took the *Signs* have asked for studies. As the believers there continue to work and pray, we feel confident a number will step out."

Position Wanted.—General clerk and bookkeeper, linguist, S.D.A., first class references, three years with country knitting mills, wants other position, as present employer curtailing. Would also take on travelling if good agencies are offered. E. SCHNABEL, 2 Burns St., Maryborough, Vic.

For Sale.—At Avondale about 23 acres good land, part orchard, mostly apples, pears, and citrus, situated on the east side of Dora Creek, fronting Maitland Road, with abundance of fresh water, also horses, plough, harrow, planet, tip dray, spring cart, bees, honey extractor, with comfortable six-roomed cottage, etc. For full particulars apply D. MUDFORD, Maitland Road, Cooranbong.

Read This !

A SISTER who was at one time a good worker with our periodicals, but who is now in straitened circumstances, has written us a letter from which we quote one paragraph:

"I received your letter with regard to the RECORD that you have been sending me so kindly for a time. I am sorry that I shall not be able to continue it, as I do enjoy reading the RECORD; but since I lost my dear husband I am short of money, and have had a long illness. I am sorry to have to write like this, but I do not feel able to afford the paper, much as I like it."

We have heard of other members who would be glad to have the RECORD coming into their homes, but who for financial reasons are deprived of it. It has occurred to us that some of our readers who value the paper, would take pleasure in paying the subscription price for it to be sent to some one else. Any donations for such a purpose could be sent to the RECORD Department, Union Conference Office, Wahroonga, N.S.W. The fund thus created would be used to send the paper to worthy individuals who otherwise would not be able to have the RECORD at all.

We quote from another letter received from one of our church members:

"At the beginning of the year I was compelled to use the pruning process in my financial affairs, and it was a great grief to me that my beloved little paper, the RECORD, had with other heart-wrenching economies to be reluctantly stopped. As the Week of Prayer season approaches, I miss this set of papers, and am enclosing threepence in stamps for the special number. . . . It may be next year I shall again take the RECORD, but I shall have to let it go for the present."

Willing to Sacrifice

It was suggested to one of our sisters who could not continue her paper, that she request some other member of her local church to lend her the RECORD regularly. Soon after we received a letter from her in which she writes:

"Sister ——— brought me along the RECORD containing Pastor Daniells' first address, and I am so deeply impressed by it that I am taking the price of a half-year's subscription out of a small sum I had laid aside for a very necessary garment, as I would like to have my own RECORD to be able to lend and use as I like. Enclosed please find the amount in stamps."

When one of the ministers in this office saw this letter, he immediately volunteered to pay the subscription price, and requested that the money this sister had forwarded be returned to her. Are there others who would like to pay a subscription for the paper to be sent to such as these?

OBITUARIES

Marett.—On July 3, 1928, Mrs. Agnes Marett passed away in her sixty-ninth year at the home of her daughter, Mrs. Densh, in Ormond, Melbourne. Sister Marett was one of the early believers in Victoria, having attended meetings held forty-one years ago by Brethren Corliss and Israel in Ballarat. She leaves three daughters (Sisters Densh, Harrison, and Ward), one son, Fred, and two brothers. In the Box Hill cemetery our sister rests until Jesus comes, having fallen asleep in the confidence that she will awake in His likeness. L. J. IMRIE.

Bull.—On July 1 at the Inverell hospital, our beloved brother, Arthur Bull, passed quietly to rest. Arthur was without relatives in Australia, having migrated from England with a contingent of boys under Government direction to study Australian agriculture. Through the influence of Brethren James and Brennan, he accepted Christ as his personal Saviour, and his Christian experience deepened as his knowledge of God increased. He entered the colporteur work, but disease shortened what promised to be a successful life service for the Master. The burial service was conducted by Brother Chas. Parmenter, our local church elder at Inverell. A large gathering, among whom were twenty young men from the Arrawatta Estate Farm; were in attendance at the graveside to show their respect for one whom they had learned to love as a friend and brother. One brother and sister at Sheffield, England, remain to mourn the loss, and to them we extend our sympathies, assuring them that all that loving hands could do for Arthur was done throughout his year of illness. H. A. HILL.

"The Papacy in Bible Prophecy"

By J. C. Stevens. This is the only book we have on this subject dealing with it alone, and will no doubt be received in the field with interest. The chapter titles will give some idea of the contents:

The Papacy Defined
The Little Horn
From Sabbath to Sunday
Why Rome Changed the Sabbath
Amalgamation with Paganism
Rome Exalts the Sunday Sabbath
A Great Persecutor
Catholicism and Arrianism
The Papacy in Daniel's Second Vision
The Beast and His Number—666
The Mother Harlot Church
Two Great Mysteries
The Image to the Beast
The Mark of the Beast
The Character of Sunday Laws
The Drift towards Rome

It contains 128 pages and sells for 1s. 2d., or 1s. 4d. if posted.

This book should have a wide circulation. We expect supplies to reach our offices any time now, so we advise our people to order immediately from the Conference Tract Societies.

For Sale.—A mission folding organ in good order. Apply EDITOR RECORD, "Mizpah," Wahroonga, N.S.W.

Australasian Record

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

Editor: Anna L. Hindson

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PASTOR A. G. DANIELLS' first-page
articles will be continued next week.

BROTHER AUBREY MITCHELL, a gradu-
ate nurse of the Sydney Sanitarium,
sailed for Christchurch, N.Z., on Friday,
July 20, to engage in labour under the
direction of the South New Zealand Con-
ference.

BROTHER H. SPRENGEL, one of the
teachers of the Buresala Training School,
arrived from Fiji on July 19, having been
advised by the medical profession of Suva
to come to Sydney to consult an oculist.
Brother Sprengel has been under very
heavy work, owing to the absence of other
workers on sick leave, and no doubt this
has contributed to the eye condition with
which he is now afflicted. It is a great
trial to many of our missionaries to have
to come home because of ill-health, and
Brother Sprengel is no exception to the
rule.

A CABLE message has just been re-
ceived from Washington, D.C., stating that
Pastor N. Z. Town, the secretary of the
Publishing Department of the General
Conference, will be unable to visit Aus-
tralia, owing to illness in his family. It
will be remembered that we announced
last week that Pastor Town would visit
this field on his way to India, arriving in
time to attend our Annual Council. We
regret that it has been found necessary to
cancel this arrangement, and trust that
Brother Town's family will be restored to
health again.

THE many friends of Brethren A. C.
Ellison, R. R. Gooding, and R. H. Adair
will be pleased to learn of their success
at the accountancy examination held re-
cently in Sydney. Brother Ellison has
completed his final subjects and now has
the degree of A.F.I.A. (Associate of Fed-
eral Institute of Accountants). Among
the candidates at the final accountancy
examination, Brother Gooding secured
third place for New South Wales in the
bookkeeping section, and he now needs
to pass in only one more subject to gain
his degree. Taking the whole of the
intermediate section of the Federal In-
stitute examination, Brother Adair won
first place for New South Wales and
second place in all of the individual sub-
jects. We heartily congratulate these
brethren, and wish them continued suc-
cess as they devote their talents to the
service of God.

SISTER PEARL BRANFORD, one of the
workers at the Monamona Mission, North
Queensland, sends the following note of

thanks: "In response to our request in
the RECORD for pictures for our natives,
many bundles have come to hand. They
are being looked at so much I fear the
paper will not stand the strain so very
long. Some of the senders gave their
names, others did not; but as we cannot
possibly write to each, we want to take
this means of expressing our hearty thanks
for the pictures already sent, and in an-
ticipation for what may be sent in the
future. All may feel assured that their
pictures are giving pleasure to their dark
brothers and sisters."

FROM Pitcairn Island, Brother M. E.
McCoy, the church treasurer, wrote on
July 2: "Our Appeal for Missions closed
with the quarter-end, and I am glad to
say that we reached the sum of £68 2s. 9d.,
which is £4 more than last year. We
think this is good, seeing that our Week
of Prayer offering and our Thirteenth
Sabbath offering both came in June,
when £21 13s. 8d. was given. It was
difficult this year because only two boats
called in May and two in June; but many
felt that they must do their best, as we
will not have the privilege of giving to
God's work much longer. Everything
here, as elsewhere, indicates that Jesus
will come in a short time, and we do pray
that He will pour out His Spirit on our
little island kingdom, to fit us for that
day when Jesus will dwell among us and
sin and Satan will be no more."

From Pastor C. H. Parker

"WE had quite a violent earthquake
shock here in Lau last week, which lasted
a minute," wrote Pastor C. H. Parker
from Fiji, on July 5. "The clock stopped
at 10.50 at night. Several houses went
down, and numbers of coconut trees,
while masses of rocks split off from the
mountain tops and were thrown into the
sea. . . ."

"We had a splendid time on our way
back to Lau from the general meeting at
Suva. We went by the way of Vanua
Balavu where we have two churches and a
company. We spent five days with them,
and the Lord came very near. These dear
people in this isolated part have had little
work done for them for years. It was
under our labours that these churches
were raised up back in 1902 and 1903;
there we built our first church in Lau.
They had not had the ordinances cele-
brated with them for years, until our visit,
and we had a wonderful manifestation of
God's presence and power. Two who
had been using tobacco secretly for years
but could never be caught doing so, got
up and confessed their course. We had
not spoken to them—the Spirit did the
speaking. They were the first on their
feet in the testimony meeting, and they
made heartfelt confessions.

"These people have stood practically
alone for the past twenty-five years, as we
left there at the beginning of 1904. Only
two out of their number turned away
from the church. One died very shortly
after taking this course. The other I had
the joy of seeing return to the fold while
we were there, and I rebaptised her and
received her again into church fellowship.
The foundation that was laid has stood,
and we do thank the dear Lord for the
work that He did, not we."

The Influence of the "Signs"

In a Suburban Council Meeting

THAT we do not realise just how far-
reaching will be the influence of the *Signs*
when we deliver them week by week, is
evidenced by the following extracts culled
from one of the newspapers of this western
State.

For some time, considerable discussion
has been going on in one of the suburban
councils concerning whether it is right or
not to allow tennis to be played on the
municipal courts on Sundays.

The paper says: "The question of
Sunday tennis proved to be the main bill
of fare at Tuesday's council meeting when
Councillor B—— elaborated on the
Works Committee's recommendation.
This committee had given it every con-
sideration and in view of the fact that the
petition had been signed by five thousand
people, [for the right to play on Sunday],
he moved that the prayer of the petitioners
be granted.

"Cr. K—— in seconding, stated that
the tennis enthusiasts would only be play-
ing in their leisure time, and provided they
did not break the law, the council had no
right to interfere. He further stated that
playing tennis on Sunday would desecrate
the Sabbath according to the church's
idea, but if any one read the Bible at all,
he would realise that the Sabbath was the
seventh day, and the seventh day was
Saturday. This was changed by Constan-
tine in A.D. 321. If the people were
sincere they should fight the desecration
of Saturday. He defied ministers of re-
ligion or Cr. E—— [an opposer, on
religious grounds to the motion] to prove
that Sunday was the Sabbath. Continuing,
Cr. K—— then gave a most interesting
speech on some of the passages of the
Bible."

One of our good laymen has been
delivering the *Signs* to this councillor, and
so he has imbibed our truths, and at an
opportune time has let his light shine, not
only to his colleagues, but incidentally to
the whole neighbourhood.

We trust that as he sees the light he
will walk therein, and that many others
will, through the influence of the *Signs*, be
saved in the kingdom of God.

MABEL V. WHITE.

Request for English Books for Mission School Library

WE have a very interesting Indian
Mission school at Samabula, some three
miles from Suva, Fiji. Brother G. Masters
is in charge of the school. While we
were in Fiji recently, Sister Masters told
us of their endeavours to establish a
library of our English literature at the
school. The students all read English. I
am inserting this notice in the RECORD
with the hope that some of our people in
Australia and New Zealand may have
books they could send us for this purpose.
If any who have books they would like to
give for this mission school library,
will address them, MISSION LIBRARY,
"Mizpah," Wahroonga, N.S.W., we will
gladly have them sent on to Fiji at some
favourable opportunity.

W. W. FLETCHER.