



Vol. 34, No. 26

Sydney, Monday, June 30, 1930

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

## Will You Pay the Price ?



**G**OD has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.

God spared not His own Son, but delivered Him to death for our offences, and raised Him again for our justification. Through Christ we may present our petitions at the throne of grace. Through Him, unworthy as we are, we may obtain all spiritual blessings. Do we come to Him, that we may have life?

How shall we know for ourselves God's goodness and His love? The psalmist tells us—not, hear and know, read and know, or believe and know; but—"Taste and see that the Lord is good." Instead of relying upon the word of another, taste for yourself.

Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good." Some—yes, a large number—have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indited by the Holy Spirit. They believe in the wrath of God, but put forth no earnest effort to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God.

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good.

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God?

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. To-day sin is cherished and excused. The sharp sword of the Spirit, the Word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this? The professed people of God have compromised with the powers of darkness.

There must be a revival of the straight testimony. The path to heaven is not smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained?

MRS. E. G. WHITE.

## Patience with the Faults of Others

### A Golden Rule Meditation

LET me not require perfection in my brother till I am somewhat near it myself. O what a hypocrite I am to be enraged at faults in others that I cherish in myself; to call them sins in others, and in myself peculiarities! I frown upon their frowns as if my face were smiling. I am harsh with their harshness, exaggerate their exaggerations, and insincerely reprimand their falsehoods.

I will not longer judge my brother; I will begin to judge myself. Shall I close my eyes to his grievous errors?—Yes, until I can open them upon my own sins. While the beam is in me, I will not play surgeon for their notes.

Then, too, what love have I for men when a single fault in them can check its course? How shallow is it when the wind of criticism can make it muddy! How sluggish it must be when even their indifference can turn it from its course!

Let me love others as I would have them love me. I am wrong to-day, but to-morrow I repent and forget it, and expect my dear ones to forget it, and to love just the same. So let me love them with a love that seeks excuse for their evil, rather than an increase of condemnation; with a love that is eager to forget, rather than tenacious to remember; with a love that goes more than half way to meet repentance; that goes all the way, and pleads for it.

O I fear that every bitter judgment of my brother's faults, that all impatient anger at my brother when he sinned, has become stern condemnation of myself in heaven! For I that knew so well how another should live, why did I not live better myself? I that was so strict to mark iniquity in others, why was I so lax with my own grievous sins? Ah, forgive me, Thou who didst wear the crown of thorns; and help me to forgive men when they only throw a bramble in my way. Be gracious to me, Thou who didst love them as they nailed Thee to the cross, and teach me to be patient when men but brush my garments rudely. Amen.—Anon.

## Selfishness

SELFISHNESS, which is an undue interest in one's self, regardless of others, is the almost universal sin of mankind. To a greater or less degree, it has tainted most of us.

Selfishness manifests itself in many ways, and often is so disguised as to deceive "the very elect." Rarely does selfishness wear its full uniform, or present to the vision of others its true designs. It is cunning, crafty, and so works under cover that we are often surprised at its final results.

Selfishness says, "I am not a common man; I am extraordinary, and ordinary rules do not apply to me. I demand the best, for the sake of the office which I hold; I do not ask that you honour me, but demand that you honour my office." "Better reign in hell than serve in heaven" is the keynote of selfishness.

One would naturally think that a Christian worker would not be guilty of selfishness. Yet it is this very quality that causes most of the troubles between workers as well as church members. James and John sought the supreme place among the redeemed. Of all the blood-washed throng they would be chief; beyond themselves, they seemed to have neither thought nor care.

Most of our unhappiness comes from undiluted selfishness. We desire position, not that we may render valuable service to Christ and His work (for true service is not dependent upon position), but to satisfy our love of self. How different such a spirit from that of Xavier, who said, "I would like to reform the world without my existence being known"!

Humble service is pleasing to the Lord. That old Moravian hymn breathed the very spirit of unselfish service when it made the people sing, "Through the eternal ages I ne'er shall tell what I have suffered here below." There is no greater

a deadly disease, the only cure for which is the grace and mercy of God. If indulged, it will surely ruin the soul.

I. H. EVANS,  
President Far Eastern Division.



## The "British Printer" Tells of Adventist Publishing Work

[A half-page article entitled, "Printing in 138 Languages," appeared in *The British Printer* dated November-December, 1929. It is reprinted here by request. *The British Printer* is the leading magazine of the printing industry in Great Britain, and it has a wide circulation overseas.]

### Printing in 138 Languages

THE rumble of barrow wheels is heard along the Shanghai street by a Chinaman passing by, and he sees five stalwart coolies pushing their primitive vehicles along. Each barrow contains two weighty boxes of books.

Looking closer, he sees the boxes are destined for Singapore, and possibly gives a thought to the multitude of Chinese who have emigrated to the land of Malaysia.

He would be interested if he were to enter the building whence the coolies obtained their load, for there he would find a modern printing works and bindery with a large number of native workers and a few white men in charge.

Yet, this is only one of the thirty-eight printing offices of the Seventh-day Adventists scattered around the world.

The tinkle of a platen slab may be heard in a town right on the borders of Tibet; it is an Adventist printing office in its infancy. The rumble of a small Wharfedale comes to the ears of one-time cannibals away down in the Solomon Islands. Here, too, the Adventist publishing work is beginning.

But in the civilised lands of the world large modern works have been established. There is the English house at Watford, the big works at Hamburg in Germany, another good-sized place outside Paris, and others in Italy, Norway, and Rumania. Canada, the United States, Panama, Brazil, and Argentina have well-equipped offices, and literature is also pouring out from the society's presses in Australia, South Africa, and India.

It appears that this society is now conducting missionary work in 127 different countries—in 335 languages. Printers will be interested to know that literature is produced in 138 of these tongues. No fewer than 201 periodicals are being published.

The English publishing house—The Stanborough Press—is situated in a pleasant country spot just outside Watford, among the fields and woods of Hertfordshire. From this charming place young men have gone out to take responsible positions in India, France, Germany, Kenya Colony, Japan, and Argentina.

Some of the Watford workers have

## For Every Day

A cheerful song for every day,  
And not for glad days only;  
A song to clear a misty way,  
And soothe a heart that's lonely;  
A song that's not too late to bring  
Joy unto one that may not sing.

A song whose mission 'tis to find  
And cheer the place of sorrow,  
And have its message glad and kind,  
Fulfilled before to-morrow—  
Whether the skies be blue or gray,  
A cheerful song for every day.

—Frank Walcott Hunt.

spiritual attainment than to consider others better and more deserving than ourselves. John Donne put humility in this dress:

"I have done one braver thing  
Than all the worthies did;  
And yet a braver thence doth spring,  
Which is to keep that hid."

The humble Christian must flee the spirit of self-glorification, and seek to become, as Christ said, "servant of all." This cannot mean "servant of all" only as related to our own countrymen; but as related to the people of God among all the nations.

Sometimes we think that if we do not contend for our own rights, and for position, we lose our opportunity for service and our full ability will not be appreciated. Moses rose not in the esteem of the ages when he "smote the rock," and cried, "Hear now, ye rebels; must we fetch you water out of this rock?" How different is the picture presented, and how his real greatness shines out, when he said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

Selfishness never can be satisfied; it is

had gratifying success in the technical exams. One of the composers, Mr. Henry Argent, carried off the silver medal (the second prize) in the Stationers' Examination in Composing, in 1922, while Mr. J. Craven gained the first prize in the Stationers' Hall Linotype Examination this year.

Some remarkable "best sellers" have been produced by the Watford house. If any one is inclined to be pessimistic as to the reading taste of the British public he will be surprised to hear that they have purchased 250,000 copies of one of the shilling books, "Steps to Christ." This works out at one copy in every forty families.

"Uncle Arthur's Bedtime Stories" comes a close second with 200,000 copies—and still going well.

[So rapidly is our work progressing that some of these figures are already out of date. The message is now being given in 347 different languages (instead of 335), and is being printed in 141 (not 138) of these, by 56 (not 38) publishing houses.—ED.]

## Opening New Fields in the Far East

LAST week we published a letter from Brother Eric Johanson, the Secretary of the Malayan Union Mission, in which it was stated that during the past six months work has been opened in five new centres in that mission field. Particulars regarding two of these are given in the *Notes of Progress* just to hand from the headquarters at Singapore. We cull the following:

### East Siam

Our first missionaries to East Siam, Pastor and Mrs. R. P. Abel, were privileged to travel on the first train to run from Bangkok to Ubol, where they are now stationed. Brother Abel has a good knowledge of the Siamese language, and so is able to take up aggressive work without delay. He has a good supply of Siamese tracts, with which he will begin.

### Cambodia

Toward the close of the March quarter, two workers, Pastor and Mrs. F. L. Pickett, were sent into Cambodia, a little kingdom in the Indo-China Peninsula. They are stationed at Pnom-Ponh, the capital, and are busy studying the Cambodian, or Khmer, language. It will not be long before they are ready for active service.

### Publishing in a New Language

Arrangements are being made for the publication of our first literature in the language of Annam, a French protectorate also in Indo-China. The publishing house in Singapore will print 3,000 each of five different tracts which are being translated from the French into the Annamese language. This will bring great encouragement to Pastor and Mrs. R. H. Wentland, who are stationed at Saigon, the capital. May the Lord bless the seed sown.

## Tent Efforts in the Federated Malay States

Pastor L. B. Mershon, the Director of the Malay States Mission, reports a good interest in the tent effort for the Chinese being held in a suburb of Kuala Lumpur, in the Malay Peninsula. A number are definitely studying the truth. Soon the tent will be moved to another location for an effort for the Tamil-speaking people. Our prayers should follow the workers in that mission field that the Lord may richly bless them in the aggressive work now being done.

### Borneo

Writing from Sarawak, Pastor G. B. Youngberg reports the baptism of ten, and the conversion of the first believer among the Dyaks, a young man in attendance at our school in Kuching.

### A Miracle in Siam

Brother Kon Vui-long, our Chinese evangelist in Bangkok, the capital of Siam, relates in a recent letter an experience of the working of God's mighty power. He writes: "This year is most encouraging in the winning of souls. The Lord is greatly blessing our work, and we expect to reap large harvests. Some three months ago a woman, who was a witch, was possessed of an evil spirit. Her people could not give her any help, so they came to ask us to pray to God to heal her. We did it heartily. First, we asked her to let us take down her idols and burn them, in order to get the answer to our prayers. She responded voluntarily. After we had burned her idols, the Lord answered our prayers, and healed her.

"When her family saw this manifestation of the Spirit of God, they gave their hearts to God unreservedly, and began to keep the Sabbath and refrain from eating unclean meat. Not long after this, the brother of this family took down his idols and threw them away, and determined to worship the God whom we worship and serve, and began keeping the Sabbath. Five from these two families were baptised last Sabbath. They, as did the eunuch of old, are rejoicing in the truth, and in Christ the Saviour whom they have found."

"FROM Southern Russia comes this story" says Pastor L. H. Christian in the *Advent Survey*, dated May, 1930: "Twenty-five years ago some canvassers sold our books in certain villages in spite of much opposition. Many who had bought the books did not read them. Then came the war, and later, national atheism. The people now began to take down the old books. They wanted to know the meaning of wars, famine, revolution, etc. A Russian non-Adventist paper, telling of this, adds: 'In the present time we understand things we did not know in the past. How often we have seen with our own eyes rich people weeping because their wealth and beautiful houses were taken.' But," Pastor Christian adds, "in their great need they turned to God and found light and comfort in these Adventist books."

"THE colporteur is truly the pioneer of our labouring forces. He is ever pushing out into the unentered fields, preparing the way for the coming of the minister

and the Bible worker. This past winter two of our young Finnish sisters have been 'pioneering' in the far north among the Laplanders. To reach the institute recently held in Helsingfors, Finland, these bold pioneers travelled for one week with horse and sledge, and two days by train," reports Pastor C. E. Weaks. "Often they must travel ten, fifteen, and twenty miles between houses in their territory. To find the way through their territory they carry a map and compass. Their shoes, coat, hat, and gloves are made of reindeer skin. Their food is largely bread, margarine, and reindeer meat. One of these sisters penetrated so far north that she could look out on the Arctic Sea."

"GOOD news comes from the new conference organised in northern Norway," states the *Advent Survey*, published in England. "In that field over 250 Adventists live on the Arctic circle. Every minister is having good success in preaching the message in those northern regions, but the baptisms do not come until early summer."

## How a French Student Entered the Medical Corps

"A YOUNG Frenchman who was attending our school at Collonges [France] was called into the army," writes L. L. Caviness, Secretary of the Southern European Division Conference. "In the blank he was asked to fill out, there was the question as to his occupation. As he had been attending school he gave his occupation as student. For some reason the military authorities thought this meant medical student, and so he was assigned to the medical and sanitary corps. When he found this out, he went to the proper officer and stated that a mistake had been made, as he was not a medical student; but that officer said, 'Young man, if you have been favoured by being placed in this corps, you should be glad, and go right ahead.' So he did as he was told, and presented himself for duty. He was asked to make blood and other analyses; and he was overjoyed to find that a course in first aid and simple treatments which he had received at our Collonges school, had given him sufficient knowledge to do the work he was asked to do the first day. So he went on doing the work assigned each day, and now he will have the recognition of a graduate nurse when he finishes his military service, with the standing of a doctor in any of the French colonies. The young man says that he believes that this has all been in the providence of God, and although in this branch of the army he must serve two full years, he will be ready for mission service, which is the line of work to which he has decided to give himself, when he has finished his service in the army."

If we could remind ourselves every morning, if we could seriously accept what in our hearts we know, that every noble impulse, every aspiration for righteousness, every call to service, is indeed the personal touch of the living God, the living Spirit of truth, pressing in upon us and seeking to lead us higher, it would make us very different people indeed.—*Herbert H. Farmer.*

## OUR MISSION FIELD

### Monamona Mission

THE Monamona Mission is not situated on some palm-fringed isle of the Southern Seas, nor yet among the sand deserts of South Africa. It lies some forty miles inland from Cairns, the most northerly town in North Queensland. The distance from Sydney is greater than that to Fiji; and so far as the great outside world is concerned, it is an unknown land.

Some twenty years ago the pioneers cut their path through the forest, built their houses, dug their gardens, and gathered the natives to the school. There, surrounded by tangled forests and sloping hills, eight miles distant from the railway station, the mission lies in its land of silence.

Many of the natives were opium addicts. Both men and women had acquired the habit, the drug being supplied by Chinese traders. A few iguanas could be given in exchange for a supply that would last for weeks. It was a severe struggle for them to overcome the habit. They would sometimes lie on the ground for days in agony, in their struggle with the craving that could not be satisfied. But this has passed by, and the natives appear happy and contented in their mission life.

The older people among these aborigines are hard to teach and slow to learn, but many of the children are bright and quick in many ways. This is especially so in music. Tunes are very quickly and correctly learned. This is rather remarkable, as their national life knows nothing in the way of song but the very rudest of corroboree fragments.

Considerable progress has lately been made at the mission. In addition to the large sawmill, driven by gas obtained from charcoal, a new power house has been built and a plant for the electric light installed. At the first evening meeting during the Week of Prayer, the church was lighted by electricity for the first time. It proved a success in every way. The whole building was made bright and

cheerful. It is designed to run the wires all over the mission, and then evening lamps will not be necessary.

Brother Lyndon and the writer had the privilege of visiting the mission during the Week of Prayer. Four meetings were held daily; the first at 5.30 a.m., again at 9.30 a.m., 2.30, and 7 p.m. These meetings were all well attended. On Sunday night the church was crowded. A number of strangers were in the congregation, and some of these had driven for more than ten miles to attend.

In the Sabbath school we had a most interesting time. Brother Borgas, with one of the mission boys as assistant, held the position of superintendent. Mabel and Billy led in prayer. Jessie, the secretary, read the minutes. In these we were told of 135 present last Sabbath, with 18s. 7d. as the mission offering. Several interesting items of last Sabbath's lesson were recalled, and the minutes were nicely arranged and quite up to the standard of usual Sabbath school work. Brother Branford reviewed, and Pastor Lyndon taught the lesson with the whole senior division as one class. The primary classes had the back room for their division, and there the little tots were instructed through their sand boxes and flowers. Sister Rowland, with three assistants from among the mission girls, was in charge of this department. The attention was all that could be desired and everything was orderly and in keeping with the Lord's work.

Would that all our readers might have looked at those bright boys and girls, some of them little tots with their heads about level with the back of the seat in front of them; then ranging back to young men and young women of twenty-five years; but they were all intelligent, quiet, and attentive. In contrast with the pit whence they were digged, the revelation is at once remarkable and marvelous! Many of our Sabbath schools could well copy their quiet and thoughtful demeanour.

These young people are mostly able to read in quite an acceptable manner. Their supply of books is very limited. Books, not novels, but books of character and interest, are needed to help interest and educate these children of the forest.

Reader, have you not some such books that you could spare? You have many other enjoyments; they have none. Could you not post some of those unused volumes to the Monamona Mission? That would be much better than having them rust unused in your library, or on your book shelves. The young people for whom this request is made are worthy, and sure we are that God will answer for the gift—it will not be in vain.

Think of the surroundings of a forest home—the long evenings, silence of the woods, the cutting off from the world's intelligence, and the want of all amusements that crowd social life. Then contrast this with all that you enjoy—with your many privileges and opportunities. Then remember how favoured you are compared with these children of the desert. God loves them, will you not be willing to try to help them?

Think yet again of the loyal-hearted workers who have chosen exile in the forest solitude so that they might help to lift the fallen and lighten those in the darkness. Remember, this is an exile deep as the heart of Africa; farther than Fiji from Sydney and lonely as any of the palm isles of the South Pacific. When you pray, do not forget the workers at Monamona, for they too are in the mission field.

The silent skies and stars smile down,  
But nature's voice alone is heard  
below—  
The zephyr's whisper and the thunder's  
roll,  
Where only wild winds sigh and  
torrents flow.

The few days spent at the mission passed very pleasantly. At all the meetings the mission choir, led by Brother Borgas, rendered very efficient help. Beautiful anthems, duets, and part songs were supplied in a way that would do honour to any of our churches. Brethren W. and H. Mills with flute and cornet, Brother Cherry with his violin, and Brother Branford with another flute assisted, while Sister Branford proved a very successful organist. Several of the mission girls also played very nicely on the organ at some of the meetings. The young people are successful in finding the texts and reading very intelligently at the meetings. In that respect little difference is found between them and the young people of our city churches.

The road leading to the mission is rough, and great skill is required in driving the car. To run the affairs of the mission, £100 per week is required and sometimes great faith is required to meet the difficulties that arise. Machinery for the sawmill and the electric supply have required considerable outlay. Well do we know the world would say, "Let them go, you cannot do anything with them." Not so, for God claims all the human family, and love must still go forth to seek and to save that which is lost.



Mission Choir, Monamona

Dark children indeed, the children of  
sorrow,  
And all unaccustomed to love's sweet  
caress,  
No kiss in the twilight calls to their  
slumber,  
No kiss in the morning awakens to  
bless.

O ye of the downy nest, circled by  
gladness,  
Still drink of your cup, but remember  
the lost.  
Then share in your joy with the weary  
that linger  
Out in the darkness and chilled by the  
frost.

R. HARE.

## EDUCATION DEPARTMENT

### Week of Prayer at the A. M. College

NO one could have been present at the 1930 Week of Prayer season at the Australasian Missionary College without being conscious of having come into the circuit of divine power. The writer will ever remember the week as a time of mighty and definite manifestations of the workings of the Holy Spirit upon hearts.

The Australasian Missionary College has this year one of the finest groups of students I have ever seen, and right from the opening meeting these students entered heartily into the programme for a deeper Christian experience. This spirit of earnest seeking for a spiritual refreshing was specially manifest on the first Sabbath; for the majority of the members of the school family set apart that day as a day of fasting, deep heart-searching, and earnest prayer. Many are the students who could tell of blessings and strength received from the exercises of that day, and who could testify to the surety of the promise in Jeremiah 29:12, 13: "Then shall ye call upon Me, ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for me with all your heart."

The five chapel hours of the week were devoted to the consideration of the Week of Prayer readings, while the evening meetings were given to the study of some of the problems of the Christian life and to the setting forth of the necessity for a spirit of consecration that is absolutely complete, perfect. God displayed His power in the meetings. His mighty Spirit moved upon hearts, leading practically every member of the school family, before the week closed, to take his stand for Christ and to consecrate his life to the work the Lord would have him render, in whatever part of the vineyard His providence might indicate.

A noticeable and encouraging feature of the meetings was the sincere willingness of the students to testify relative to their religious experience. It was soul-inspiring to see about two hundred young people standing to confess with their mouth their allegiance to Christ.

The blessings were not by any means all gained at the meetings in the chapel. It was in the prayer bands, sixteen of which met in the early morning hours, that hearts were refreshed, and that the students and faculty members alike dis-

covered as never before that it is in prayer that the sinews and muscles of religious experience are strengthened. The following testimonies from students show that these early morning gatherings for prayer were times when courage and faith were increased, and when clearer visions of eternal things were obtained:

"I desire to express my heartfelt appreciation to God for the privilege of joining with my classmates in an earnest seeking after God. It was during the early hours of the morning, when we knelt in prayer that Jesus became very real to each of us."

"What stirring lessons were learned in the early morning prayer meetings, where we met to gain strength from above to overcome the temptations of the day! and how the Lord did bless us as we offered all to His control!"

The results of the Week of Prayer were also seen in the Annual Offering, which was much higher than it has been in previous years, the amount given being almost fifty pounds.

The coming busy months will cause the blessed hours of the Week of Prayer to fade, nevertheless we believe there will ever remain the hallowed sense that it was at this season that Jesus became more real to us as an intimate Friend. The Week of Prayer at the A. M. College was a great blessing personally to the writer. Pastor Foster too, we know, greatly enjoyed his work with the students during his short stay at the college. He joins with the writer in hoping and praying that the high resolves made by the young people during the week will never be cast aside or broken, but that their experience will be so deepened in the days to come that when the King comes in His glory they will be ready to meet Him in peace.

N. H. FAULKNER.

### What the Week of Prayer Has Meant to Me

#### Testimonies from Students of the A. M. College

"AT the close of this week I find that the joy of a new experience has been kindled in my heart, and with the psalmist I must shout, 'Bless the Lord, O my soul: and all that is within me, bless His holy name.' This week has given me a new vision of a risen Saviour, and the realisa-

tion that I have a personal Friend who is willing to be with me every moment of every day. I have learned just a little of what it means to practise the presence of Christ, and it *does* help one to crucify self and put first things first. I want the joy that has been kindled to grow until my whole being is illumined with the glory of the presence of Christ, and then I know that my Friend will become the theme of my life, and others will be drawn to Him through me."

"To me this Week of Prayer has been a time of heart-searching and deeper insight into things spiritual. My faith has been strengthened as I have observed the very definite manifestation of the Holy Spirit in the meetings, and its workings in my own heart. This, with the clear, helpful instruction that has been presented, has given me a better grasp of my position before God, and in Christ I am beginning an experience of greater victory."

"The college Week of Prayer has been a wonderful week to me. I have had brought to my heart the soul-satisfying realisation that our salvation is not dependent upon our feelings. No matter how unworthy, how weak, how insufficient we feel, we need not despair. If we will follow the Saviour, He will plead His all-availing blood on our behalf, day by day 'keep us from falling' and finally 'present us faultless before the presence of His glory with exceeding joy.' In view of what Christ is able to do for me, I have committed my all to Him, and my confidence is strong that I will be more than conqueror through Him that loved me and gave Himself for me."

"This Week of Prayer has been not only one of deep heart-searching, in which I have seen myself as the chief of sinners, but also one of great spiritual refreshing, for I have taken Jesus as my constant Friend, and He has washed away my sin, giving me instead the robe of His own righteousness. At first it was hard to realise that I could ever be released from the power of sin—no words could better describe my condition that those found in Romans 7—and I was led to cry out, 'O wretched man that I am! who shall deliver me from the body of this death?' But, during the Week of Prayer season, when we seemed to be locked in with God away from the power of the evil one, the Lord spoke to me through His Word, through the speakers, and by His Spirit, until the light broke, and I knew that I was accepted in Christ. Immediately after this victory was gained, however, it seemed that the whole Satanic forces were hurled against me; but the battle is the Lord's; my hope and my trust are in the One who saved me, and who is able to keep me from falling. Can I do otherwise than thank Him, and praise His name?"

"This Week of Prayer has indeed proved a wonderful inspiration in my life. My faith in the Lord Jesus has been strengthened, and my confidence in the Advent message has been more firmly established. I have caught a new vision of Jesus, of His love to me, and of His claims upon my life and service; and my determination to fight the good fight of faith to a successful finish is greater than ever it has been."



"The Week of Prayer has meant to me a full opening of the heart to the great Lover, who is longing to bestow upon me the gift of His wonderful friendship. It has been the means of bringing me to the place where God can take my life and mould it for His kingdom, a cutting away from this world's attractions in order that I may obtain the 'Pearl of great price.' I go forward in the full assurance of His abiding presence as He leads me forth in paths of service."

"The friendship of Jesus has been revealed to me in a new light, and to know and trust Him fully is my deepest desire; for to know Him is real joy and life everlasting."

"More than ever I have known the blessedness of fellowship with the Lord Jesus. This Week of Prayer has meant a new consecration, bringing joy in the consciousness of a surrender that is willing in all things to put Jesus first."

"I know I shall long look back with pleasure on the experiences of the Week of Prayer of 1930. Words are altogether insufficient to express what it has meant to me. I have long loved my Saviour, but somehow I have always had the feeling of distance between us. Thanks be to God, this delusion has been dispelled this week, and I have been made to realise that the friendship of Jesus can be closer and dearer than the closest human friendship."

"They that seek Me shall find Me.' How the truth of such a statement is fulfilled is known only to the one who seeks God. During the Week of Prayer God was revealed to me in a new light. I have learned to take Him as my own Saviour—one who comes to my individual heart to dwell."

### Week of Prayer at N. Z. Missionary School

AS the time approached for special and united communion with a loving Heavenly Father, the teachers were much encouraged by the co-operation from different sections in the school. This was shown by the requests for individual spiritual help on the part of the younger ones, as well as by the vigilance of the older ones.

But always the Week of Prayer is approached from different angles by different people. Those who have been sweetly resting in the Saviour look to this time as one of thanksgiving. Others battling in their own strength look for special victory over their greatest enemy, self; while the indifferent who are especially dear to us, are also stirred.

Human weakness was referred to in our morning worship; when it is relied upon, we fall; when recognised, we faint; but when it is united with the strength of an understanding Saviour, the fainting revive, the fallen rise, and the weak become strong in the face of severe temptation and personal conflict. Again, as we listened to Brother L. Minchin, we caught the significance of his illustration, "The bird with the broken wing." Another theme which could not fail to give inspiration was that of the love of God. Our love seems so meagre beside

His, which has immeasurable breadth, length, depth, and height.

In our prayer bands we came to our Master as we were, gladly accepting His forgiveness of sin, with His righteousness, and comprehending more His love and comforting presence.

We are at our happiest when our minds are fixed upon our God. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Like Moses, it was our privilege reverently to view the character of our Father. We saw Him as the Lord, "the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," but by no means clearing the guilty.

Our evening readings led us to understand that through Christ in us, the hope of glory, the accomplishment of the work ready at our hand would please Him most.

Miss Gwen Hadfield's help at the beginning of the week was especially appreciated by the young ladies, while the solemn and stirring messages of Pastor W. G. Turner at its close led us to realise that we must seek the Lord while He may be found.

The Week of Prayer, because it lifted our minds heavenwards to dwell upon God, left an elevating influence. Just what Jesus has power to do, to change, and to replace, has caused us to say,

"Jesus, the very thought of Thee,  
With sweetness fills the breast;  
But sweeter far Thy face to see,  
And in Thy presence rest."

GRACE M. YOUNG.

### From the Union Conference Publishing Department's Mail Bag

#### "The Same Old Tale"

IN giving his report from the rostrum recently, a colporteur used this expression: "The lady said, 'You must come and see my husband about that book.' I thought, 'Oh, yes, the same old tale, they all say that.' However, I did call back after tea, and to cut a long story short, both he and his wife are in the message to-day."

This story has prompted another North New Zealand colporteur, Brother H. E. Whitford, to relate his experience. He says:

"The expression, 'The same old story, they all say that,' set me thinking. Do all our colporteurs look upon this as an excuse on the part of the people to dodge ordering a book? or do they seize it as an invitation to call back? Perhaps the following will help settle the question:

"During the Great War, a colporteur took an order from my wife for a copy of 'Heralds of the Morning,' and when the notification came to hand, I was home and opened the envelope. Explanations followed, but I refused to allow delivery. The agent and the State agent called later to deliver, but my wife was firm and refused to accept, so they left with the promise to call after tea and see me. *But they did not.* If they had done so, I would have accepted the book, and, who knows?

I may have accepted the message then. Nine years later I did accept present truth, and often I look back and begrudge those wasted years.

"On January 14, 1929, I commenced work in ——— with 'Home Nursing.' The field missionary secretary assisted me that week to take a number of orders; but the next week and thereafter I was on my own, and determined that, with the help of the Lord, I would do good work by myself.

"Monday afternoon came, with three orders and an invitation to call after tea at a home where two young married women lived, each with a young baby. Did I go, or was it 'the same old story'? The husbands were both fine young men who demanded a health lecture, and I tore myself away after 9 p.m. with two orders in my pocket and £1 deposit.

"Next day I was on the lookout for back calls, and where I could not close an order, but saw the good lady wanted a copy, I suggested a call back. Three appointments were made, 7 p.m., 7.30 p.m., and 8 p.m. I was on time, the Lord blessed, and I went home with three orders, well satisfied with the day's work.

"I worked that town for ten weeks and took 170 orders, and each week I wished it had more nights in which to work. I went out every night on back calls, and every night I got orders."

We trust that the example of this colporteur will be followed by others.

J. J. POTTER,  
Asst. Union Conf. F. M. Sec.

### SOUTH NEW SOUTH WALES

PRESIDENT: C. H. PARKER  
SECRETARY: W. H. HOPKIN

#### Ingathering Around Sydney

THE signature "Islander" with a donation on one of our Ingathering cards represents the interest an organist of a suburban picture theatre has in our work for the Solomon Islanders. He told us that he has lived in that group himself, and though he had not a very good opinion of most missions and their effect upon the natives, he seemed impressed that Seventh-day Adventist missions are different.

At a home near by, two ladies gave us a warm welcome when they knew we were collecting for Seventh-day Adventist missionary work. One of these ladies is the wife of a planter in Fiji. They both highly esteem our work and missionaries, having come into personal contact with some of our workers in Fiji. One of them recounted pleasant memories of a visit to the home of Pastor and Mrs. C. H. Parker. Our card recorded an extra 2s. 6d. when we left these two ladies.

That same day we visited, among others, a very large home surrounded by gardens and lawns. As we approached, we noticed a young mother tip-toeing along the verandah to place her sleeping babe in the cot. On this account we decided to await her return without ringing the bell. In a few moments the lady returned and was deeply interested in our magazine. She said the owner of this home, at which she was visiting, was

away for the day, but she would gladly give a little on her own account. As she disappeared up the thickly carpeted stairs we silently prayed that God would impress her to give liberally to His work. Imagine our pleasure when a few moments later five two-shilling pieces were dropped into our tin and the amount added to our card list.

After working for a time in a rather unresponsive block, we came upon the home of a minister of the Church of England. I usually find ministers of other denominations too prejudiced to give to our work, so I made my canvass to this gentleman as brief as possible. When asked if he would give, he responded that he certainly would, and added two shillings to our collection. We felt encouraged by his cordial friendliness.

One cloudy morning a number of Ingatherers set out to spend their time in various portions of territory along the North Shore line. Our block was farthest away, at Wollstonecraft, and just as we arrived there heavy showers began to fall. We were reluctant to turn back. One lady who told us she had nothing to give, pressed us to be seated on her verandah till the rain ceased. She requested us to leave the magazine and our name and address, which we did. Early in the afternoon we turned homewards not a little disheartened, as it seemed as if our prayers for a successful day had not been answered. But some weeks later a letter was received containing a cheque for two guineas from this lady at whose home the rain had caused us to wait. Thus from what appeared to be our worst day we received our largest donation, and we saw after all how God had answered our prayers.

Every Ingatherer knows just what interesting talks one can have while on this work. Indeed, I really believe the Appeal work is one of the most successful avenues by which the truth will be spread in these last days. The earnest efforts put forth by our lay people as a whole, is a source of astonishment to members of other churches. This visiting from house to house on the part of our Appeal workers is surely encouraged and advocated by the Spirit of Prophecy.

Every Ingatherer knows how easy it is to forget the rebuffs when some one is found who is really searching for truth or comfort and the opportunity is given of speaking a few words for the Master. It just makes one forget how hard it is to approach strangers, or to enter a gate that is labelled "Beware of the dog." Of course it is wise to take precautions, but so often our Ingatherers discover that the dog is either dead or belonged to the people who previously lived there, or else it is only a Pomeranian.

The best accompaniment to Ingathering is prayer. It certainly changes things and often fills up an empty card, if one goes forward and leaves the results with God.

Approaching a house one day, we noticed two ladies in the garden and canvassed them. On pointing out the value of medical missionary work, we were told by one of the ladies that the other was a "spiritual healer." At first I made the mistake of thinking they were Christian Scientists, but was soon told they were Spiritualists, and the lady referred to was said to be one of Australia's leading spirit mediums. In a second or two

conversation turned on to Biblical subjects. My mother, who was with me, spoke of the second coming of Jesus. The medium emphatically declared that Jesus was already here. She also made other statements that had no Scriptural foundation, so we asked them whether they believed the Bible, and quoted some texts. They said they believed it, but we later found they were not willing to accept its plain and searching truths. When the medium declared that she had communication with the spirits of the dead, we told her of the plain Scripture declaration that "the dead know not anything." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The latter portion of that text came as a new thought to the elder of the two women, and seemed to impress her. She was not a medium but a disciple of Spiritualism. Then they would know what spirits they were that communed with them, if not the spirits of the departed. We explained this to them. It was a difficult situation, and we were very grateful for the doctrinal texts learned through the M.V. Society. The Holy Spirit always prompts the memory at such a time. As we looked at the almost distraught face of the medium, painted and powdered to make belief at the health she claimed to bestow, we could see that there was no peace or rest there; and yet the women were unwilling to make the Word of God their guide. How plain God has made the way of life, and yet men choose delusion that will give them nothing in this life or that to come! Twice the Spiritualists demanded us to put the Bible out of the question and use our own reasoning. They said if we would come to their meetings they would show us marvellous happenings. It is Satan's plan to encourage men and women to put human reasoning above the Word of God. The former he knows he can captivate, the latter is a Rock of truth that withstands all storms.

Another afternoon during the Ingathering, we were just about to turn home when we came upon a row of houses where, one after another, shillings and florins and sixpences were added to our gleanings, and we were quite rejoiced; but at the last house a surprise awaited us. An elderly lady listened with interest as we showed the magazine and then she told us it had been her desire in life to go to the mission field herself, but the opportunity had never been hers, so she did the next best thing and made her offerings to missions. Then she brought out eight shillings. The lady was rejoiced to hear of the soon return of Jesus, bringing reward to the faithful, and she said, while her eyes were brimming with tears, "It is not for the reward I am looking: I will be satisfied just to see Jesus." It was the meeting between herself and her Saviour that she longed for, and that would be joy untold. Truly, when the Holy Spirit beautifies men and women, they are beautiful indeed.

ORION R. McDONALD.

### Important Dates

Union Conference Session : September 3-14.  
Camp-Meetings :  
Northern Rivers, N.S.W. : October 1-5.  
Queensland : October 9-19.  
North N.S.W. : October 23-November 1.  
South N.S.W. : November 6-16.

### WEDDING BELLS

**Cure-Rampton.**—At the Inverell church, N.S.W., on May 22, Sister Emily J. Rampton, only daughter of the late Brother James Rampton of Monbulk, Vic., and sister of Pastor F. G. Rampton, was united in marriage with Brother A. A. Cure, of Inverell. The ceremony was performed by Pastor Rampton. The little church was beautifully decorated and filled with the many friends; this was the first S.D.A. wedding in the building. Later at the home of Brother and Sister C. T. Parmenter, a most happy afternoon was spent with the church members and friends, after which the couple left for the Northern Rivers. All joined in wishing them the blessings of heaven and a life of happiness and prosperity.

**Armstrong-Bohm.**—On May 5, 1930, the Seventh-day Adventist church at North Fitzroy, Melbourne, was tastefully decorated for the marriage of Miss Amy Augusta Bohm and Mr. Thomas S. Armstrong. Pastor L. J. Imrie performed the ceremony in the presence of many friends, who wish these loyal church members the blessing which will bring them true happiness in their united efforts in the Master's service.

### OBITUARY

**Hughes.**—With the decease of Brother Alfred Hughes on May 24 at his home in Cooranbong, at the age of eighty-four years, there snapped another link with the beginning of our work in New South Wales. In the early days when Pastor Robert Hare, with Sister White and Pastor Daniels, was working in Parramatta, the Hughes family were drawn to the truth. All accepted the message with the exception of Mr. Hughes himself. He, however, took a very keen interest in this work, and, being very well known and respected in the Parramatta district, was the means of bringing many to the meetings. When the Avondale School site was being selected, Mr. Hughes accompanied Sister White and stayed at Ourimbah with them. He did not, however, definitely take his stand until during the last visit of Pastor Daniels at the North New South Wales camp-meeting two years ago. He died in the hope of being called at the last trump. A very large number of relatives and friends gathered at the graveside in the Avondale cemetery, and while the sun was sinking to its rest we laid him away to await the call of the Life-giver. As the body was interred, Brother Jewson sang very feelingly one of his old favourite hymns, "I am resting in the shadow of the cross of Calvary." Brother Hughes leaves his wife, four daughters, and twelve grandchildren, and to these we extend our deep sympathy in this hour of their bereavement. REUBEN E. HARE.

**Wanted.**—To place lad of 14 years on a farm, in a good home. Send all particulars to LOUIS EVANS, 4 Bartlett St., Summer Hill, N.S.W.

## Australasian Record

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

Editor: Anna L. Hindson  
Associate Editor: A. H. Piper

All copy for the paper and all advertisements  
should be sent to Mrs. Hindson, "Mizpah,"  
Wahroonga, N.S.W.

Single Subscription, per year, post paid - 5/-

Order through your conference office, or send  
direct to the Avondale Industries,  
Cooranbong, N.S.W.

Advertising rate 2s. 6d. for each insertion

Printed weekly for the Conference by the  
AVONDALE PRESS. (A.C.A. LTD.), COORANBONG, N.S.W.

OUR readers throughout the Australasian field will be deeply interested in the cable received from Pastor Waston, as announced on this page.

ON May 26, two days before the General Conference opened, Miss L. M. Gregg wrote from San Francisco: "A number of us met the Australasian delegation yesterday morning at Oakland [across the bay from San Francisco]. It was good to see them. They all seem well and happy. The Fijians are besieged. We saw your delegates settled in their rooms, took them to a cafeteria for dinner, and then to the Auditorium. The council sessions are in progress now, and the Conference proper opens Wednesday night. Delegates are coming in from all lands. Some men have arrived from Europe, Asia, Africa, South America, and other countries with marvellous stories, their faces beaming because of what God is doing in their fields, even though some have come from prison cells and other forms of persecution. A large company from the Far East met your delegates when the boats called at Honolulu. Whole train loads are pulling in from all parts of this land. I met Pastor Edgar James and family yesterday. Ere this reaches you, you will have heard some of the news by cable. We are praying that the Lord will direct in all things, and that this meeting will be a mighty season of revival for the finishing of the work. I must go now to a departmental meeting."

JUST as we go to press a cable is received from Pastor H. R. Martin in Fiji, which states: "Staying some time Lautoka hospital. Receiving every care. Improving slowly. Can direct mission work from here." We are glad to have this word that Pastor Martin is improving, as his many friends have been solicitous regarding his health. Although he had begun to improve while at the Sydney Sanitarium, he was still far from well when he returned to Fiji last month.

WRITING on June 16, in reference to his RECORD subscription, Pastor F. H. Letts, who is associated with Pastor J. W. Kent in labour, gives this information regarding the new mission at Cowra, N.S.W.: "At our first meeting last night in the Cowra theatre, Pastor Kent delivered a powerful address to an audience of more than 400. This good attendance was a most encouraging answer to prayer."

THE Ingathering experiences found in this number from Miss O. R. McDonald will be read with interest. Her mother, the widow of Captain McDonald, is one of the early Sabbath-keepers and known

to many of our people in Australia and New Zealand. These two sisters engaged in the Appeal in thickly settled suburban territory where the people have many calls. Using a money box in connection with their collecting cards, they learned to value the smallest gifts, and have again demonstrated how the small sums mount up; for between them they gathered £35 18s. They have since returned to their home in North Queensland. As the 1930 Appeal has not yet begun in that field, they are looking forward to helping in what will be their second Appeal effort this year.

VERY few Appeal reports reached us for the week ending June 14. Southern Queensland collected £48 during that week, bringing them within £90 of their goal. From the islands a further £33 10s. has been received, making their total £132, and the Union total £14,522 to June 14.

### Further News from the General Conference

PASTOR C. H. WATSON has cabled us that the General Conference has nominated Pastor W. G. Turner as President of the Australasian Division.

Pastor Watson will return to Australia, reaching Sydney by the *Tahiti* August 2, and remaining with us over the quadrennial session of the Union Conference, which convenes in Melbourne September 3. He will return to U.S.A. to take up his new responsibilities as President of the General Conference by the *Niagara*, leaving Sydney September 18.

A. H. PIPER.

### Letter from Tereti Niqara

[The following is a translation of a letter written to Pastor E. B. Rudge, who is now in Wahroonga, by Tereti Niqara, the Fijian worker who passed through Sydney last month with his wife and child on the way to join the staff of workers in Papua. They travelled alone, and have but a meagre knowledge of English.—ED.]

Bisiatabu, Papua.

June 11, 1930.

SIR,—

It is truly a thing of happiness to me that I am able to write and tell you the Lord has brought us safely to this place. From the time we left Suva until we arrived in Sydney we did not lack for anything, neither were we seasick, nor the waves big nor the winds strong. While on the *Moeraki* the steward cared for us as though we were his friends.

When we left Sydney to come here, we then saw the usefulness of your prayers for us to Him our Lord Jesus. Ten days after leaving Sydney we anchored at Port Moresby. We did not lack for one little thing during those ten days. Pastors Lock and James and some of the young men from Bisiatabu met us. Very soon we were on our way to Bisiatabu, where we are now staying. We are very contented here, and are happy every day with the students. It is like being in Fiji because of the food they give us each day. We have yams, taro, sweet potatoes, and many other foods of which I am unable to tell you.

I close this letter, sir, requesting that you pray to God to make us very useful in this land.

TERETI NIQARA.

### From an Evangelist's Diary

A FATHER of a growing family faced a crisis in Bathurst. He told how God had led him out of the bush into the "City of the Plains" so that his children might have educational privileges. Then the message came. The family listened to it with eagerness, and the old Bible seemed to be a new book. Its hitherto obscure teachings took on startling clearness, and the sweetness of it all comforted their hearts.

Soon, however, a cross came. The Sabbath was so clear and their obligation definite; but the father worked on the railway, and his place on Sabbath was hard to fill. He told us he must give up either his position or the Sabbath truth. There was no other way out; for he was sure that he could obtain no exemption from duty on the Sabbath.

If he gave up his position, what could he find to do? Hundreds of men, yea, thousands were tramping the roads, eager to accept anything, so long as it offered them employment. If he kept his position, he must surrender his convictions and the Sabbath, in fact, the service of God. On his knees the father settled it alone with the Lord. He would trust Him.

He came to us to write out the application for his exemption from duty to the railway on Sabbaths. We had faced that task many a time before, and in sympathy had gone with others through the place of struggle. But, somehow, this time we trembled as we looked up through the clouds of difficulty to the throne of power. As we wrote, the paper spread the news item before us of a circus manager advertising for six men to travel with a company through the country to feed and care for the show animals by day and night. Applications were to be made in person next morning at nine. When that manager opened the door, a crowd of two thousand men from which he was to select six, confronted him. Another paragraph told of a woman advertising for some one to scrub and clean in her large boarding house in one of Sydney's suburbs. Presumably, it was a woman that was needed. Nevertheless, over five hundred men gathered around that door next morning to urge their application upon her.

In the face of all this, here we were teaching that father in Bathurst, from the Word of God, that he should obey his Maker, and in so doing, step out from a good position, possibly, into a workless world. When we handed him the letter for which he asked, with simple confidence we pointed him to a God who stands behind every promise to His obedient children. As we took his hand and encouraged him in faith, something glistened on his cheeks and in the voice there was a catch as he said, "I have settled it all with God."

The letter, thrust into the post, went on its way. In due time another came back. It read: "Your application has been considered, and I am directed to say that your request for exemption from duty on Saturdays, because of conscientious objections, has been granted." Wonderful Saviour! Wonderful message!

"Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way. . . . Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

J. W. KENT.