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## The Sermon

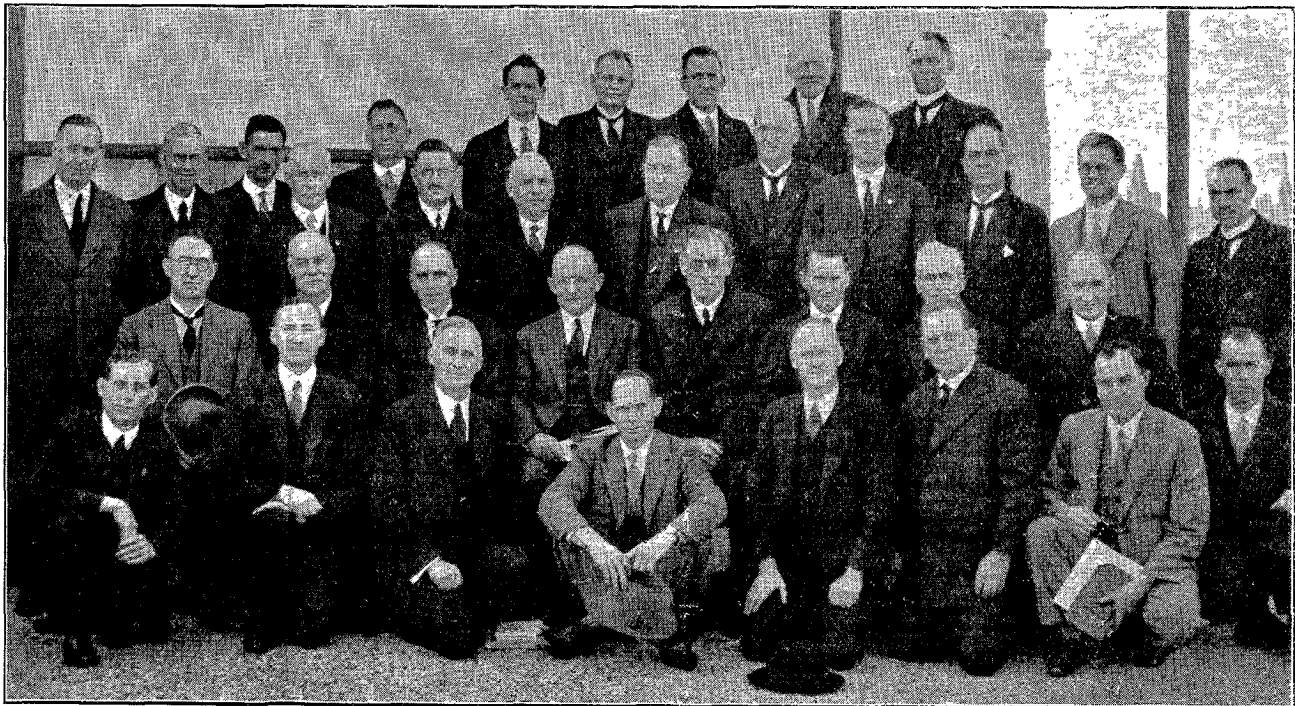
Given at the Union Conference Session, Melbourne, on Friday Night, September 5, by Pastor W. G. Turner

**T**EXT: Phil. 3:10: "That I may know Him [Christ], and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

I want to take the central thought that we find in these lines and emphasise it: "That I may know Him." There are three features of these five words. There is "I." It is an individual matter. "That I may know Him." There is certainty in the word *know*. "That I may *know* Him." There is the fact that my knowledge

of Him and the certainty of that knowledge centres in a person,— "That I may know *Him*." I want to speak to you just a little while this evening about Him that we must know, whom to know is life eternal.

We hear a great deal to-day about Christ; we hear it everywhere without the circle of this blessed truth; but so much of what we hear has to do with the Christ of history. Christ certainly was, and certainly is, but I want to deal for a little while not so much with the Christ of history as the Christ of experience. A



Executive Committee, taken at the Conference

Front Row, kneeling (from left): E. Rosendahl, T. W. Hammond, A. H. Piper, G. T. Chapman, H. E. Piper, W. J. Westerman, G. E. Adair, R. H. Adair.  
Second Row: R. E. Hare, A. W. Anderson, W. G. Turner, C. H. Watson, A. G. Stewart, Dr. C. W. Harrison, G. G. Stewart, F. G. Rampton.  
Third Row: F. A. Allum, C. H. Parker, E. H. Guilliard, E. B. Rudge, G. S. Fisher, S. Watson, W. N. Lock, H. K. Martin, E. G. Whittaker,  
W. O. Johanson, H. A. Hill.  
Back Row: A. G. Minchin, G. Peacock, S. L. Patching, J. J. Potter, N. H. Faulkner, C. M. Snow, P. G. Foster.

very godly writer, in one of his books says:

"It is abundantly true that the world to-day is crying out for reality in the religion of Christ. This is an hour in which the souls of men are hard beset for certainties to which they can make fast. The world is dying for lack of a living faith. Humanity is physically sick, mentally befogged, because it is ignorant of God. The name of God remains in our language, but the consciousness of God's presence is too often absent from our lives."

We need more than a knowledge of the name of God. We need to know what it is to have God controlling our impulses and directing our lives in very fact. As Seventh-day Adventists we more or less pride ourselves on the possession of a message; we are glad to talk about the message. And it is a wonderful message; with all my heart I believe that it is the truth of the living God for these days, without any compromise. I thank God for it. But we must have more than a knowledge of the message. We read in Volume V of the "Testimonies," page 221, this statement:

"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.' . . . Taste for yourself. Experience is knowledge derived from experiment. Experimental religion is what is needed now. . . . Some . . . have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. . . . They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of a 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 they 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. . . . They have never tasted and learned by experience that the Lord is good."

It is a good thing to have the message; but it is not a good thing to depend upon the message to save us, as a message. I was speaking to a brother some time ago. I was interested in his son, and asked him how his son was getting along spiritually with the Lord. He said, "He is getting along very well." "Well," I said, "I am glad to know that, brother." "Yes," he said, "he is doing well; he is keeping Sabbath and paying tithe." "That is fine; but," I said, "how is he getting along with the Lord, brother? Does he know the Lord?" "Well," he said, "I don't know how he is getting along with the Lord."

You see what I mean, don't you? Keeping Sabbath and paying tithe cannot save a man. We have to know what it is, my dear friends, to have within our hearts and lives the personality of the Saviour in very fact, and to experience in our hearts that the Lord is our salvation and our strength; to taste and see that the Lord is good. What have we found in our experience?

It was a Hindu who said to a missionary some time ago, "Sir, I have been reading the New Testament of late. I have been very interested in the Acts of the Apostles. The thing that has impressed me about the acts of the apostles was the fullness of the experience that was theirs, and the freedom of power. I want to ask you, sir, Have you found what they had?"

That was a good question, wasn't it? That is a question that should apply to any one professing the name of Jesus Christ, Have we found what they had?

Or have we only been talking about what they had, and reading about it with some measure of pleasure, and thinking that it would be a good thing to have what they had, but not having it in our own hearts and in our own experience? Have we found what they had?

They had the knowledge of Jesus in their hearts, and they knew Him in whom they believed, and had experienced His life-giving power to the overcoming of strongholds and to the beating back of the tempter. And you and I, dear brethren, must know that power in our lives. We must experience Jesus in our hearts in very fact, and we must demonstrate as we walk along life's way that Jesus is indeed a mighty Saviour and a very present help in time of need.

"Ah, yes," a man said to another, "you are not as good as your Book. We are beginning to find you out. If you were as good as your Book, you would convert us to Christ, the Man of your Book." Brethren and sisters, the Lord has called you and me to be as good as the Book. He has given us the Book that we might read it. He has given us the Book that we, reading, might understand it, and that reading and understanding it we might be moulded by it. Are we as good as the Book?

People watch us, and in the course of their watching they discover at times that while we profess to believe the Book, the standard of our life is not in harmony with our profession; or let me say, the practice of our life is not in harmony with our profession. We must have Christ by experience.

The secretary of the Y.W.C.A. of Auckland was writing in a newspaper concerning something a little while ago, and in reading her remarks I clipped this little paragraph from the paper. She said that the trouble with sermons was that ministers told people what they ought to do, when the people really wanted to know what the minister himself would do. My brethren and sisters, I must not tell you what you ought to do unless I am prepared to do that myself. No one of us must tell others what they ought to do unless we are prepared to go that way ourselves. If I am to present to you the Christ who is able to save, I must know in my own heart that He has saved me. If I am to present to you the Christ who is able to keep, I must be able to tell you that He keeps me. And I do praise His name, for I know that He does keep me. He keeps me; though sometimes I incline to walk out of His way, in His love He calls me back, and His kindly hand takes hold of mine, and His gentle voice whispers in my ear, "This is the way, walk ye in it." And I would be very foolish if I did not obey that direction. I know Him, then, by experience. I do not walk in the shadows a long way off, and see before me a great ideal, and say He is a wonderful Christ ideally; but I say He is my Saviour; He is my Christ, and I know Him whom to know is life eternal.

This Christ longs to live His life in us. He who died rose again. And He who rose again desires with a great longing to impart that new life to us, that resurrection life. Yes, this Christ still lives. The Christ of history lives to-day in the hearts of His followers; and the Christ of history is to-day in our hearts if we will take Him as also the Christ of experience. He lives in the best and the wisest of our race. He lives in the hearts of all, whether they be black or white, whether they be poor or rich, whether they be old or whether they be young,—in the hearts of all who will accept Him. He

is the most sacred and the most glorious and the most blessed fact to-day, and His life stands out at this time in the midst of the darkness of this world with all the glory and the brightness of the noonday sun; Jesus, whom I may know: Jesus, my Saviour.

Christian experience is the experience, then, of a new life, accepted and received; and the new life is the life of Christ. Over here in John 15:5 He says to us so clearly, "Apart from Me ye can do nothing." How foolish we are, then, to attempt to walk apart from Him, without Him, stumbling along in the sparks of our own kindling, when we might tread with firm and steady step in the light of His presence. How foolish we are if we think that we can do anything, or go anywhere, or accomplish anything without Him; for "apart from Me ye can do nothing."

Yes, it is not a profession that is needed; I say it again and again, it is an experience. There are so many folk who make profession. You find them everywhere, and the world to-day is heartily sick of those folk. It is because of the profession of people that does not agree with the practice of the people who profess, that there are so many sceptics and unbelievers and doubters in the world to-day. I ask you frankly, Is your profession worth practising? Frankly, brethren and sisters, my profession is worth practising, and yours is too, isn't it? Surely it is. Now the question is, Are we practising it? I do not mean in a formal way, either.

A writer has said that there are five kingdoms. There is the mineral kingdom, the lowest of them all. There is the vegetable kingdom, a little higher; the animal kingdom a little higher still; what we might term the kingdom of man a little higher than the animal kingdom, as it were; and above all the kingdom of God. And it seems as if man stood in the kingdom of man, between the kingdom of animal and the kingdom of God, the animal pulling him down all along the line, and all the while the kingdom of God is seeking to lift him higher and higher to God.

Now that is about the way of it, too. Sometimes we allow, as it were, the animal part of it to keep us down on this level, and refuse to let the Spirit of God's kingdom lift us into that higher experience. It develops what we might term a horizontal kind of experience, a horizontal Christianity, when God plans we should know what it is to have a vertical experience.

The Christian experience is an upward one. We should go along a straight line, ever rising, ever developing, ever growing, ever advancing. God has called us to turn our faces upward to the eternal city and to walk upward into the blessed experience of heavenly places in Christ Jesus. But there are many people who have a horizontal experience. Ask yourself whether you have. Five years ago, ten years ago, twenty, forty years ago, maybe, you gave your heart to the Lord Jesus. Have you been discovering that, during the passing of the years, your movement has been upward and onward, nearer to Him? Or have you got into a path that has no high levels, and are just going along on the basis of forty years ago, or ten years ago, or one year ago? Don't you think that God is calling all of us to have a vertical experience? Ah, yes, upward to the kingdom of God; and Jesus walks by our side, whom we know, and reaches out His hand to lead us into those heavenly places.

The issue to-day is not the issue between Rome and

Seventh-day Adventism; it is not the issue between heathenism and Methodism, so much as it is between Christlikeness and unchristlikeness. "That I may know" Jesus. I shall know Him through His Word. When I find Him in that Word, and learn the inspiration of His life for me in the pages of that Word, and follow Him through the ways of that Word, I shall discover that I am standing on very sure ground.

The Christian is different from other men. He is not different in the ordinary features of life; we all walk much the same, and look much the same; but there is something in us that other people do not possess. There is a hope of a better life; there is the fact of a greater life; there is the experience of a new life. And if that life is ours, doesn't it make us different from those people that have no such hope? And doesn't it give to our steps a firmness, to our hearts a joy, and to our faces a light that nothing else can give? It ought to. Ah, yes, the Christian is different from other people.

But do you know, I sometimes am inclined to think that some of us are satisfied to be like other people, and we do not get very far. Jesus was different from others, and yet He was somewhat like them. The glory of His God did not reveal itself through Him in all its fullness: He walked the ways of earth as a man. But somehow there was something about Him that drew the multitude around Him. There was a life, a power in Him that attracted them and helped them,—a power that men could not help but feel.

Dear brethren and sisters, the Lord plans that you and I should be different from other people, possessing in our lives and in our hearts and in ourselves, through knowing Him, something that in contact with others will lead them nearer to Him. Don't you think so? The Christian is different from other people because "we know Him." Our hopes are higher and greater than the hopes of others. Let us show it to all with whom we have to do. Let our hearts be filled with the knowledge of His truth, and let our lips frame the message of His wondrous Word, and let our lives show forth the fact of His life indeed.

This life is a new life. John 3:3: "Verily, verily, I say unto thee," said Jesus to that inquiring man, "except a man be born again, he cannot see the kingdom of God." Are we going to journey, as it were, from the animal kingdom to the kingdom of God? We must be born again; "for except a man be born again, he cannot see the kingdom of God." A new birth means new life, and new habits, a new outlook, a new hope. It gives us new opportunities. It gives to us a new field for activity.

John said (1 John 5:11, 12), "God hath given to us eternal life, and this life is in His Son." It is right in His Son. "He that hath the Son hath life; and he that hath not the Son of God, hath not life." Yes, we must know Him. "He that hath the Son hath life." It is not, He that has a message, as a message. It is not, He that follows certain customs, as customs. It is not, He that sets aside certain days, as days; or does certain things merely as ceremonies. But it is, "He that hath the Son hath life." It is essential for us to have Him. It is very necessary for me to know Him.

In John 10:10 He said, "I am come that they might have life, and that they might have it more abundantly." He has come to you and to me to give us life, and more abundant life. My brethren and sisters, the

life that is in Jesus is far more abundant than the life that is without Him. I know that from experience surely, don't you? Think of the life that we used to live without Him in all the narrowness of its vision, in all the weakness and the darkness of its way, and then compare the life that is ours with Him. Ah, yes, it is a more abundant life. Let us make it so, let us see that it is so in our own experience; not tell others about it unless we know it ourselves.

I ask you, brother, sister, Have you received Jesus and His life? Can you say to-night in very fact that the life that you now have is a more abundant one? It is a question that we will do well to answer; it is a question that we shall need to answer, for if we are depending upon the life that now is without Him, the day will soon dawn when that life will go out in darkness.

He tells us further in Romans 5:10 that we are "saved by His life." There is nothing else that will save us. It is the reception of the life all the way through. And when that life comes in, it will be a life that will delight to do the Father's will. Sabbath-keeping will be there all right, but the motive of it all will centre in Jesus, who delighted to do the Father's will. He who gave His all for me will certainly call from me the best that I have; the matter of my giving will be adjusted all right, and the motive of it will all centre in Jesus. But there will be more than that. There will be a consciousness that He who has commenced His life in me will be able to keep me all the way along, if I will let Him be my all in all.

I read in Volume 7, page 194, this statement: "It is only through becoming partakers of His nature that we can receive power to obey His commandments." How true that is!

While engaged in evangelistic work it has been my lot at times to discover men who have been very much stirred by the presentation of such topics as the change of the Sabbath, etc. I remember a man in one conference who came to one of our meetings when we presented the change of the Sabbath, speaking of the part that Rome played in it. After the meeting I hurried to the tent door to speak to the people as they passed out, and to invite them again. When I spoke to this man, he said, "I have kept my last Sunday. That settled it for me to-night." "Well," I said, "brother, I would like to see you again." I suppose he did keep his last Sunday for a time. He made the change on the basis of the facts that were presented to him,—from the viewpoint of Rome. His motive in keeping the Sabbath was not so much because he knew it was the will of the Father, but because he determined he would not go the way of the papacy, as he was opposed to the papacy. Well, he went on for a while, but I discovered it did not last very long. Later we got in touch with the man, and we were able to present Jesus to him as his example, the one who is able to keep him and guide him in all his ways. And that man grew and developed and, so far as I know, is still in this message, rejoicing in Christ as his Saviour.

If we want power to do His will, we must know what it is to become partakers of His nature. That is it: partakers of His nature. We must know Him in very fact as the abiding one, the indwelling one in our hearts. We read from the little book, "Christ Our Righteousness:"

"The truth is of no avail to any soul unless it is brought

into the inner sanctuary, and sanctifies the soul. The truth must be brought into our hearts, sanctifying and cleansing them from all earthliness. The soul temple must be cleansed."

Again: "Righteousness within is testified to by righteousness without. When the soul surrenders itself to Christ a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work."

When Jesus holds the fort, when His life is within, when He is there, the assaults of Satan are all turned aside. But He must come within; He must hold the fort.

We read, "Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is to be a spiritual birth, mysterious and silent, yet just as sure as the wind is sure that bloweth in the trees; mysterious,—we know not whence it comes or whither it goes; and yet we know that it is so. The Spirit of God is to come into these hearts and lives of ours and, coming, bring Christ our Saviour.

We sometimes talk and think and pray concerning what appears to be a drift on the part of some people. We find some of our folk leaving this truth, leaving Christ; we find some of our young people doing it. Why is it? In the Week of Prayer RECORD, in an article by Pastor Froom, I noticed some facts that struck me as very true. He pointed out that young people were not leaving the message or leaving Christ because they were not indoctrinated. They have quite a good working knowledge of doctrines. I suppose there is no other people who have such a knowledge of doctrines as Seventh-day Adventists. Our young people generally can tell you why they believe certain things. They will tell you they believe Jesus is coming again, and they will give you generally some sound reasons for their belief. It is not because they do not know the doctrines.

Nor do we find them drifting away or falling short of the standards because they have lost their belief in the doctrines. I have spoken to a number of people who do not profess to be Seventh-day Adventists to-day. I have said, "Well, brother, I am sorry to know you are not with us now. Do you believe that this is the truth?" I think I have not met any that have said, "I do not think it is the truth;" but you will find them saying, "Oh, yes, Brother Turner, it is the truth all right." Have you noticed it? (Voices, Yes.) They say, "Yes, it is true all right."

It is not that they have come to the place that they do not believe this is the truth. It is not because they are disloyal, or want to be disloyal. When they are confronted by some one in the world who condemns the teachings of Seventh-day Adventists, you will find them standing up and defending us. It is surprising the number of people who are not of us but who know this truth and defend it. I have met quite a number of them, and it is surprising how firmly they will defend us when anything is said concerning Seventh-day Adventists, though they are not professing it themselves. They have forsaken that which they know is truth. Why is it? It is because they have not given their hearts to the Lord Jesus and let Jesus become their all in all.

The message of Proverbs 23:26 is true to-day, and it comes with all the clearness of the centuries to us, "My son, give Me thine heart." That is what the Lord is calling for, your heart and mine.

He wants to take this heart of yours, and this heart of mine, and He wants to come in and fill them with His own blessed life. Young man, young woman, the voice of God is speaking to you quietly to-night, "My son, My daughter, give Me thine heart." He wants you to listen to that voice, and He wants you to understand all that it may mean to you. Fathers and mothers, brethren and sisters, the Lord is saying to you and to me to-night, "Give Me thine heart." He says it day by day, "Give Me thine heart," and He wants us to place this heart of ours willingly, wholly, at His feet, that He may take it, and mould it, so that it will be like to the heart of Jesus, loving, kind, sympathetic, helpful, true; true to everything that is of God; true to all that relates to truth; as true to the instruction of the Word as the needle is to the pole.

I read somewhere that in each heart there is a cross and a throne. If Christ is on the cross, then self is on the throne; but if Christ is on the throne, then self is on the cross. There is a lot of truth in that. Where is Christ with us to-night? Is He on the throne? Or are we crucifying Him afresh by rejecting Him and refusing to have Him from whom apart we can do nothing?

It does not take much of a man to be a Christian, but it takes all there is of him, brethren and sisters. We have to give ourselves wholly to Him, and He will give Himself wholly to us. That is a transaction that you and I have to make. When we give all, what do we give?—Only a sin-polluted heart for Jesus to take and to cleanse and to purify. And when we take all, we take the fullness of His life to be ours from day to day and to keep us in the paths of righteousness. And yet some people will not make the transaction. They will hold on to the old, to the rejection of the new. They will cling to this sin-polluted heart, and not take that blessed life of Jesus. How foolish we are! It is true that "the fool hath said in his heart, there is no God."

I wonder if there are any here to-night who know in their own minds that the transaction is not complete, that the exchange has not been made. If you don't know Him, let me quietly suggest, dear brother or sister, that you give Him your heart to-night, that sin-polluted heart for Jesus to take and to cleanse and to purify, and to return to us, as it were, in the likeness of His own self. Jesus said, "Without Me ye can do nothing." Our growth in grace, our joy, our usefulness, all depend upon our union with Christ. He is to be with us not only at the beginning and the end of our course, but at every step of the way. David said, "I have set the Lord always before me; because He is at my right hand I shall not be moved." Ah, yes, you and I must not depend upon a fact in history as it related itself to us perhaps in the years gone by, thinking that is going to be sufficient to carry us along. We must depend upon the daily reception, by experience, of the indwelling life of Christ. You and I are moment by moment, as it were, to taste and see that the Lord is good. Are we doing it?

In the devotional meeting this morning Brother Westerman was speaking of the promises of God. Those promises are Yea and Amen in Christ Jesus. The Lord says, I will be with thee. I will uphold thee. I will be thy life. I will be thy salvation. Many of us are satisfied to put those texts or mottoes on our walls, and that is the only place we have them. The Lord does not

want us, dear brethren and sisters, to have a motto on the wall only: He wants us to have the truth in our hearts. When we walk along the way we can say in our hearts, I know that the Lord is my light. I know that He is become my salvation, and I know that He will lead me all the way. That is Christ by experience. We may find it so by faith.

Faith is a peculiar thing. We talk a lot about it, but somehow or other we do not exercise it as much as we talk about it. We exercise faith in all our association with our fellows, we show it in everything we do; but when the Lord Jesus says, Give Me thine heart, and I will keep it true, we say, Well, Lord, I do not think you can do it. We virtually say that by not giving it to Him. Let us have faith to believe the promises of God are sure, and they all centre in Jesus. He who has promised is well able to perform.

Christ says, "I stand at the door, and knock." (I have sufficient faith to believe that He does. Have you?) "If any man hear My voice, and open the door, I will come in to him and will sup with him." I have sufficient faith to believe that He will, have you? And He says that if He comes in, He will bring with Him His life. I have sufficient faith to believe that He will, have you? And He tells me that if I have Him, I have life. I have sufficient faith to believe that if I have Him I have life. Will you take it? I leave the question with you. You think about it quietly; you pray about it. And if you don't know Him, let me suggest that you plead with Him to reveal Himself to you so fully as to create in your heart such an earnestness to possess Him that nothing will stop you from reaching out and saying, "Come, Jesus, into my heart and be all to me." It is a reasonable thing, is it not? It is not only a reasonable thing, it is a very necessary thing.

May the Lord help us to open wide the door of our heart to-night, if it has been closed, and let Jesus, the hope of glory, come into these hearts. And then day by day we shall taste and see that the Lord is good; and there will go from us something that will demonstrate to all with whom we come in contact; there will be seen in us something that will reveal to all who watch us, the fact that there is in us a new life. This Jesus is the glory of the past, the light of the present, the hope of the future. We are dealing with a person now. Let Him be our life indeed, for His name's sake.

## THE ISLAND MISSION FIELD OF THE AUSTRALASIAN UNION CONFERENCE

TEXT: Matt. 28:18-20. "And Jesus came and spoke unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Brother President, and fellow delegates: In presenting to you this general but brief report of the progress of the work of evangelising the inhabitants of the numerous islands constituting our widely spread field, it is with a profound sense of gratitude to our Heavenly Father for His providential care and blessing



that have been so manifest in the execution of His own commission as recorded in this text of Scripture.

It is well that we should pause for a few moments and retrospectively view the work that has been accomplished, by the manifold blessing of Heaven, in the islands of the sea since we met in Union Conference four years ago. While fully recognising the all too potent results of human weakness and failure, and our lack of faith and zeal in such a holy cause, we believe, Brother President and fellow delegates, that the vital statistics and items of progress herein presented should be a source of great encouragement, not only to you and every delegate assembled, but to every worker and believer throughout this entire Australasian Division.

It would seem that in these days of languishing interest in the great cause of foreign missions, and diminishing offerings by many of the Christian churches, God is honouring the proclamation of this judgment message to the Gentiles, and the isles are truly waiting for His law. The hour has certainly come when in the words of the gospel prophet Isaiah we can say, "Let them give glory unto the Lord, and declare His praise in the islands." By this same prophetic voice He says, "And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:12, 16.

#### New Territory Entered

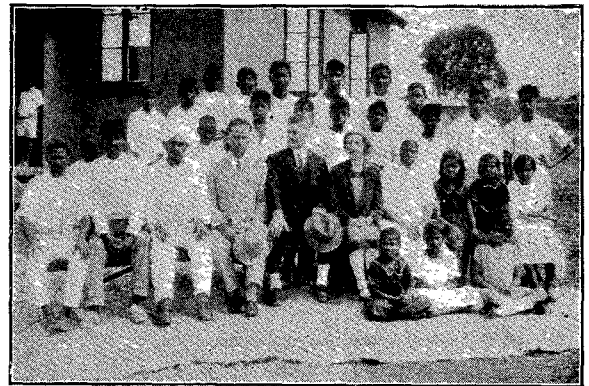
In the brief period under review by this report, we have been able literally to enlarge the place of our tent, and to stretch forth the curtains of our habitations. We have lengthened the cords, and strengthened the stakes. Time and space will not permit to mention all the new islands and language areas entered since the last Union Conference session. It was almost immediately after the close of that meeting that the large island of Guadalcanal, in the Solomon Island Group, was entered for the first time. One of our experienced native workers, Jugha, and his faithful little wife Vella, were landed over the foaming surf on to that unknown coast to pioneer among a strange and semi-savage people. With but few facilities and no assistance from any European workers, this brave little couple began their work.

It was not long before an urgent call was received from Jugha for more native evangelists, as the heathen were responding from various villages, and were calling for help. When we visited that island a little over three years ago, with the mission superintendent, who was supplying Jugha with some of these needed teachers, Jugha asked that a European worker be sent immediately; but that call is still unanswered, though we have eight native workers on the island, and a Sabbath school membership of about 250, all won from heathenism. Then just last year another large and well populated island in that group was entered by two of our native teachers being placed there, and so another important stake has been driven in, and the cord considerably lengthened.

Let us now turn our eyes for a few moments to the largest island in our mission field, New Guinea. We shall first notice the division known as the Territory of Papua, with its thousands of heathen villages, many of them with a large population. Owing to an established agreement by three other Protestant societies working

in the field, and which the Government unwisely sanctioned, it has been difficult for us to secure a favourable location from which to commence our work in the more thickly populated parts of this vast territory with its more than 3,000 miles of coast line, without being regarded as intruders. But in response to the urgent call of the natives to begin work along the coast in districts nominally occupied but still unworked by these other societies, we have now considerably lengthened our cords in that field, and to-day we have two prosperous missions located, one about 150 miles to the east of Port Moresby, and the other about 200 miles to the west.

Now we are receiving other calls to go still farther afield. These new opportunities have brought fresh



Boarders and Teaching Staff, Indian Boys' and Girls' Schools, Samabula, Fiji

courage to our workers in Papua, and it behoves us to stand loyally by and render all the assistance possible.

The Government of Papua has recently approached our mission workers with a definite request for us to co-operate with them in the establishment of a "child's welfare" campaign, with the purpose in mind of arresting the decrease in population among the natives. This proposition calls for us to supply one or more trained nurses to work under the direction of our mission along lines suggested by the Government, in educating the women and girls in the rudiments of hygiene, sanitation, nutrition, etc., and it is offering to subsidise the mission, covering about two-thirds of the expense. In my opinion, Mr. Chairman and fellow delegates, we should earnestly endeavour during this Conference, to supply at least one trained nurse to commence this very commendable work. Such an action will place us in a very favourable relationship with the Government of Papua, which, as you know, is under the control of the Australian Commonwealth.

We are not only glad for these opening providences, but accept them as a definite challenge to our missionary zeal to "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

#### Help from the Government

Does it not seem to you, brethren, assembled in Conference in this year of financial depression, that there is

something significant in the various Governments in these islands making overtures to our mission committees, offering to give us some assistance in our educational and medical missionary work?

At the invitation of the High Commissioner of the Western Pacific, two of our bright young men from the Solomon Islands are now receiving a medical training in Fiji at Government expense. The Fiji Government also came forward with a grant in aid of our Indian school. Has not the Lord said, "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces [wealth] of the Gentiles shall come unto thee." Isa. 60:4, 5.

### Our Youngest Mission

Probably the most interesting and inspiring enterprise undertaken in our island mission field during the quadrennium just closed, is the establishing of our mission work in the Rabaul district, on the island of New Britain, in the Mandated Territory of New Guinea. Having assisted Pastor Jones, our veteran pioneer, and his two Solomon Island workers to secure a suitable site on the island of Matupi close to the port of Rabaul, we were scarcely back in Sydney when encouraging news began to reach us indicating that a kind Providence had directed in the location of those workers, and in their commencing efforts for the numerous tribes in that vast territory with its 500,000 natives, most of whom are still in heathenism.

Though remaining less than a year, Pastor and Mrs. Jones were able to report some Sabbath-keepers and some wonderful openings some distance out of Port Rabaul. The statements found in the book "Acts of the Apostles," that "all over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered," are being fulfilled.

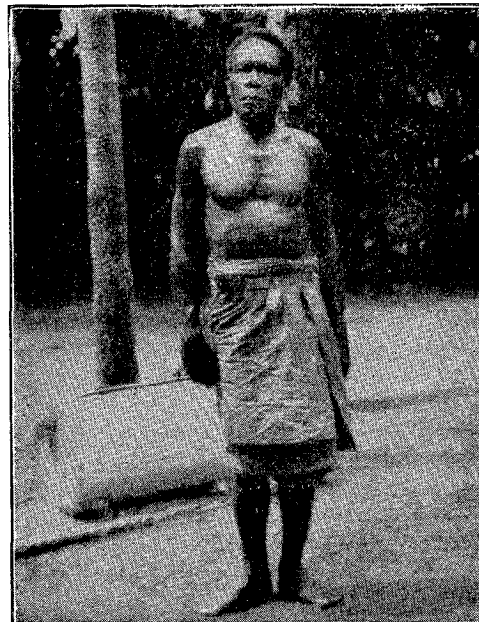
Among those desiring the "Sabbath Mission" to be established among them was a native chief who, as a young man forty years before, assisted a German missionary in translating a portion of the New Testament into his native tongue, and thereby learned that Sunday was not the original Sabbath. When he heard of our mission, he definitely requested that this "Sabbath Mission" be established in his village, and commenced to clear the land and build a house for a native worker.

In almost every mail we receive from Brother and Sister Atkins, who are now labouring in that field, most encouraging reports. Already calls are coming from other islands, and in spite of the attempts of the missionaries of other societies to discourage the natives from listening to our workers, they insist on our workers going, and on their conducting school and services among them. We have every reason to believe, Brother Chairman, that we are on the eve of reaping a large harvest of souls in that field, such as has already been gathered in the Solomon Islands, but we must supply them with workers and facilities. Truly the words of our Saviour are very timely where He says, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of

the harvest, that He will send forth labourers into His harvest."

### Our Mission Boats

We are glad to report that by the means obtained through the Sabbath school offerings, our larger mission fields are now supplied with serviceable vessels, and the inconvenience and dangers so long and patiently endured by our workers are considerably lessened. At the same time, some of the district leaders have been supplied with small launches for their work. May the channel of the Sabbath school offerings continue, without interruption, to bear this stream of blessing in larger measures, to our needy mission fields. At the present moment the ketch *Veilomani* is being transferred to the Mandated Territory of New Guinea, under the care of Brother G.



Waited  
Forty Years  
for the  
"Sabbath  
Mission."

McLaren, assisted by a Fijian crew. Brother McLaren is also appointed acting-superintendent of that mission.

### Wonderful Openings

I think, Mr. Chairman, we have never faced such wonderful openings in our island mission field as are before us to-day, and the prospects of a bountiful harvest were never more assuring. We are naturally concerned as to how to meet the situation, and sometimes wonder, Are we doing all that we can to harvest the falling grain? Could not some of our strongest local conferences transfer a worker and his support to one of our needy island mission fields, where the people have waited so long, and where so many are dying without hope? May God help us during the Union Conference to discover ways and means whereby this work will be hastened, and thus the finished work realised.

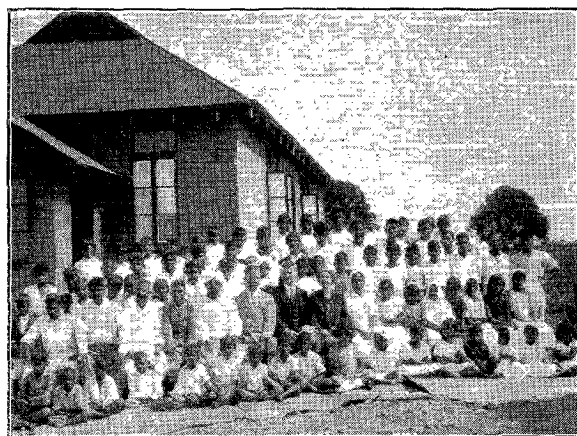
Before closing, your officers wish to thank the local conference presidents, all their workers, every church member, and the youth and children for the able and willing support given to advance the work of God in our island field during the period just closed. We trust that the inspiring report presented in the graph below may bring much joy and consolation to your hearts, and lead

us all to a new and fuller consecration to the work and to the accomplishment of greater things in the future.

## Island Mission Statistics

Quadrrennium ending Dec. 31, 1925	Dec. 31, 1929	Increase
Churches	73	98
Membership	1,430	1,949
Total Labourers	136	226
Total Tithe Receipts	£2,572	£13,189
Sabbath Schools	145	190
Membership	4,460	6,456
Sabbath School Offerings	£1,065	£6,444
Church Schools	61	83
Teachers	65	97
Enrolment	1,276	1,878
M.V. Societies	21	76
Membership	705	2,475

Should we not thank the Lord for almost 2,000 new members in our island Sabbath schools, who were not



Students in attendance at Indian School,  
Samabula, near Suva

with us four years ago? And should we not recognise in the sum of almost £16,000 received in tithes and offerings in the mission fields, a cause of much rejoicing? Should we not also thank the Lord at this very moment for our loyal and brave-hearted missionaries who are earnestly labouring, often under much discouragement, infirmity, and inconvenience, to make this good report possible? and with the inspired poet pray:

"Speed Thy servants, Saviour, speed them,  
Thou art Lord of winds and waves:  
They were bound, but Thou hast freed them,  
Now they go to free the slaves;  
Be Thou with them,  
'Tis Thine arm alone that saves.

"Friends, and home, and all forsaking,  
Lord, they go at Thy command;  
As their stay Thy promise taking,  
While they traverse sea and land;  
Oh, be with them!  
Lead them safely by the hand.

"When no fruit appears to cheer them,  
And they seem to toil in vain,  
Then in mercy, Lord, draw near them,

Then their sinking hopes sustain;  
Thus supported,  
Let their zeal revive again.

"In the midst of opposition,  
Let them trust, O Lord in Thee;  
When success attends their mission,  
Let Thy servants humbler be;  
Never leave them,  
Let their works be wrought in Thee.

"Theirs to reap in joy forever  
Fruit that grows from seed here sown,  
Theirs to reign with Him who never  
Ceases to preserve His own,  
And with gladness  
Give the praise to Him alone."

A. G. STEWART,  
*Vice-President for Island Missions.*

## UNION CONFERENCE TREASURER'S REPORT

Presented at the Quadrennial Session, 1930

THE following report of monies received and spent by the Australasian Union Conference during the four years ended December 31, 1929, is a striking tribute to the earnestness of purpose into which the Lord has led this people to finish the work in this generation; for the facts reveal not only that very large sums are now being disbursed by the denomination in Australasia on evangelistic work, but also that there is a remarkable consistency in the giving, coupled with a gradual but sure increase in the per capita gifts.

While thought of gain probably has not entered the minds of the givers, yet no financial investment of the past four years made by any man or combination of men will ever produce the returns that this money invested in God's cause gives. The souls of men cannot be valued in terms of pounds, shillings, and pence and eternity alone will reveal the amount of the treasure laid up in heaven—the interest—on this investment. Far more than mere coin has been given. Money earned means energy and toil, and the money we give represents our stored up energy and strength—ourselves in the accomplishment of a common purpose: for in giving of our means to God's work we are giving ourselves to carry the light to our neighbours at home and in the far-off fields.

The total income of the Australasian Union Conference for the four years 1926-1929 was £269,604 0s. 6d. This consisted of—

Tithe	£43,013	2	7
Mission Offerings	121,746	5	9
Appeal for Missions	61,821	1	4
Appropns. A.C.A. Ltd.	30,665	0	4
General Conference	8,110	17	8
Sundry	4,247	12	10
Total	£269,604	0	6

The receipts during each of the four years were:

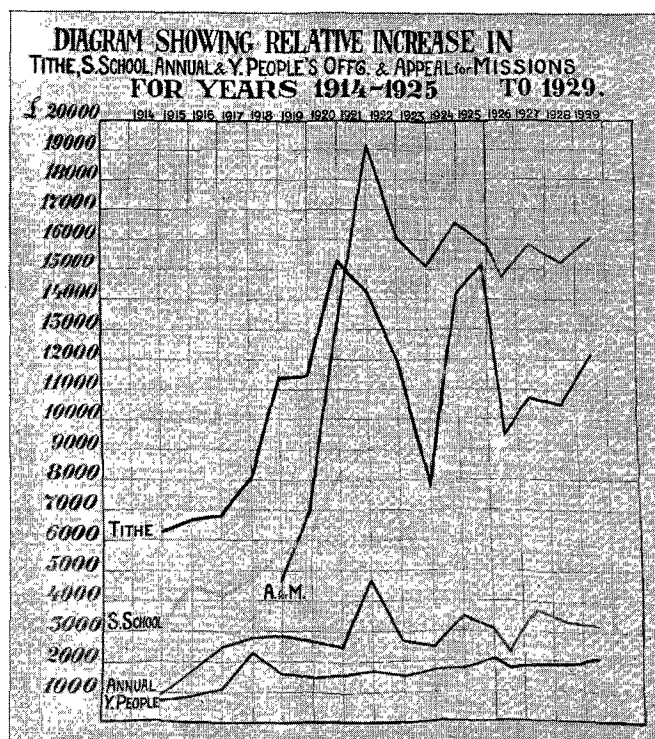


1926	£56,815 13 7
1927	65,558 11 7
1928	71,455 15 10
1929	75,773 19 6

£269,604 0 6

The details of each year's income are as follows:

	1926	1927	1928	1929
Tithe	£9,438	10 800	10 534	12,241
Appeal for Missions	14,635	15,835	15,314	16 037
Annual Offering	2,399	3 680	3,338	3,238
Camp Pledges	3,710	4 267	5 114	4 918
Foreign Mission Day	2,036	1,696	1 734	1,673
Sabbath School	15 543	17 623	17,774	17 908
Special Foreign Mission	1 626	1,126	1,810	2,804
M. V. Offerings	1 748	1,923	1,945	2,114
F/D Interest		737	1,027	740
General Conference			4 004	4,107
A.C.A. L. d.	5 332	7,823	8 571	8,939
Sundry	349	49	291	1,055
	£56 816	65,559	71,456	75 774



The total exceeds a quarter of a million pounds, and is easily the largest sum yet received by this Union Conference during any quadrennium. The sources of A.U.C. income have increased during the years. In 1914-1917 all but 1.8 per cent was received from members. The years 1918-1921 saw the introduction of the Appeal for Missions, and during those years we received

From members in tithes and offgs.	72.4% of the whole
From the public in the Appeal	24.9% " " "
From the A.C.A. Ltd.	2.7% " " "

	Tithe	Home Missions
1926	£7 9 7	5 10
1927	8 1 0	15 8
1928	7 13 5	£1 0 9
1929	8 2 6	19 10

The next four years, 1922-1925, saw the Association figuring more largely as a contributor to A.U.C. funds, the relationships being,

Members	61.9 per cent
Public	27.6 per cent
A.C.A. Ltd.	10.5 per cent

The period that has recently closed, 1926-1929, includes yet another contributor, the particulars being,

Members	62.7 per cent
Public	29.9 per cent
A.C.A. Ltd	11.4 per cent
General Conference	3.0 per cent

While the gifts of our members for the past eight years show a smaller percentage of the whole than formerly, this does not indicate a falling off in receipts from our people. Actually, as will be shown later, the average of donations from members is greater than ever before. The position does clearly show us that the Lord is providing additional means as the expansion of the work calls for greater expenditure, and we can take courage from this evidence of His care and thought for this work. Without going into too many details, some particulars of the income will be of interest. Donations by home members only (i.e. excluding mission field membership), taking the average membership during each year named and figuring on the usual mission offerings, —Sabbath School, Foreign Mission Day, Missionary Volunteer, Camp Pledges, Annual Offering, and Special Foreign Mission,—show the following:

	Per Member			Per Member	
	Per Year	Per Week		Per Year	Per Week
1919	£2 5 2	10.4 pence	1925	£3 0 9	14.0 pence
1920	2 11 7	11.9 "	1926	2 18 8	13.5 "
1921	2 16 10	13.1 "	1927	3 1 2	14.1 "
1922	2 7 10	11.0 "	1928	3 4 4	14.8 "
1923	2 8 11	11.2 "	1929	3 3 2	14.5 "
1924	3 1 1	14.0 "			

So in eleven years there has been an increase in mission offerings per week of 4.1 pence per member, which is an increase of 39.4 per cent. As an offset to this, however, the amount collected per capita on Appeal for Missions has been falling since 1921, as the following statement shows:

1919	£1 0 9	1925	£1 17 3
1920	1 15 9	1926	1 15 11
1921	2 16 2	1927	1 12 9
1922	2 2 4	1928	1 13 9
1923	1 18 7	1929	1 10 3
1924	2 1 10		

The reason for this decrease is that the Appeal aim has remained stationary for several years past, while the membership has increased, thus requiring a smaller amount per capita to make up the whole.

The total amount for both home and foreign work donated and raised by home field members per capita during the past four years is as follows:

	Foreign Missions	Appeal	Big Week	Total per cap. per annum	Total per cap. per week
1926	£2 18 8	£1 15 11	3/2	£12 13 2	4/10.4
1927	3 1 2	1 12 9	3/8	13 14 3	5/3.3
1928	3 4 4	1 13 9	2/8	13 14 11	5/3.4
1929	3 3 2	1 10 3	3/9	13 19 6	5/4.5

This shows that for the past four years our people have been steadily increasing their contributions, the increase per head per week of 1929 over 1926 being 6.1 pence. A feature of these figures is the steady consistency of the giving. For the last three years from each member in Australia and New Zealand has come £13 14s. 3d. in 1927, £13 14s. 11d. in 1928, and £13 19s. 6d. in 1929. Among the conferences, South New Zealand still heads the list for per capita offerings. Their per capita for the whole four years is £20 12s. 5d., while their best year, 1929, it is £24 19s. 11d.

Little Pitcairn has again done nobly. During the past four years they have sent in as tithes and offerings and Appeal funds the sum of £1,517. This is a remarkable record when it is remembered that wages and salaries are unknown on Pitcairn. The islanders' only source of income and their mission field are the few ships that call for an hour or two at this remote spot, and which are never permitted to leave without receiving some of our good literature.

A very encouraging feature of this report is that the island missions are yearly lifting more heavily, as the following shows :

#### Island Mission Tithes and Offerings

1922	£4,221
1923	3,911
1924	4,273
1925	5,016
1926	5,027
1927	6,051
1928	6,067
1929	6,502

Fiji Mission leads for the past four years by contributing £5,765, while the Solomon Islands are second with a total of £5,090.

The A.U.C. still has its reserve of £15,000 held quite apart from any other money, and against any special emergency. It is little enough, for it would but hold the fort for less than three months at the present rate of expenditure. It took several years of careful budgeting and saving to accumulate, and until the amount determined upon was reached all the interest on it was added to the principal. From 1927 and onward the interest on it has been used to augment mission funds.

In 1928 and 1929, in addition to the usual contributions from profits to the A.U.C. funds, and because of extra large sales, Marmite contributed £1,359 to foreign missions. The Marmite slogan, "Too much spoils the flavour," does not apply in this instance; the more we receive in this way the better it tastes.

Yet another contributor to our funds appeared in the 1929 balance sheet. The recently purchased business of Grain Products (Australia) sent us £485 as its first appropriation to missions.

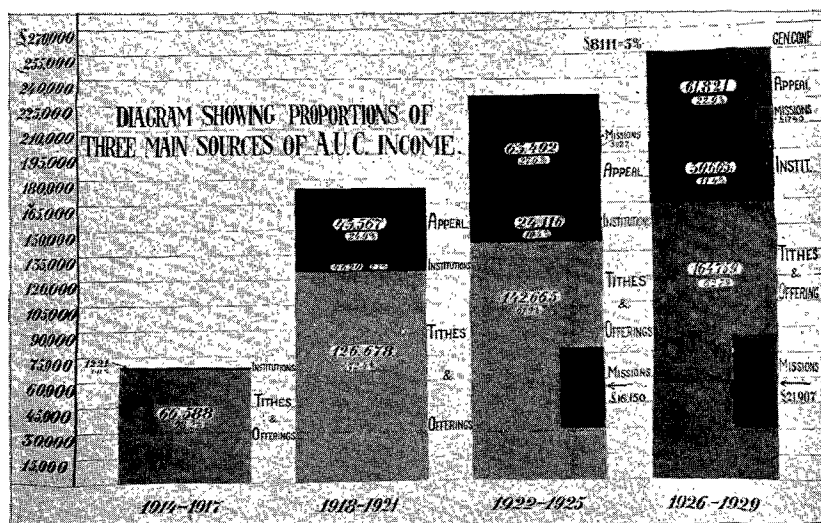
The A.U.C. divides its income into three sections. The first is Administrative, and to this is credited the tithe of the local conference tithe. The second division is Foreign Missions, and all mission offerings come under this heading. The third section is called the General Fund, and into this fund go the appropriations from the A.C.A. Limited, which are taken from the profits of institutions and branches. During the past quadrennial period no less than £28,820 has been received from this

latter source. The Sanitarium Health Food Department has been the heaviest contributor under this section. We feel that this is due to the blessing of the Lord, and thank Him for the prosperity which has made such results possible.

#### The Regions Beyond

Each year this Division does its part in raising funds for the world field. Big Week is now a regular annual effort, and has resulted during the past four years in £6,271 7s. 8d. being sent to the General Conference for work outside of the Australasian Division. In addition, we have appropriated to the General Conference £2,713 6s. 10d.; so that, in all, this field has provided £8,984 14s. 6d. for the work in foreign Divisions.

Before dealing with expenditure there are some features in Foreign Mission Offerings that should be



noted. Appeal for Missions, which was formerly the largest single source of mission funds, has now yielded first place to Sabbath school offerings. At the same time Sabbath school offerings, which usually showed marked increases each year, have for the past three years been almost stationary, the figures being £17,623, £17,773, and £17,907 for 1927, 1928, and 1929 respectively. Foreign Mission Day Offerings show a downward tendency, the figures for the four years being £2,036, £1,696, £1,733, and £1,672. The Annual or Week of Prayer Offering

for the four years	1918-1921 totalled	£12,738
" " " "	1922-1925 totalled	11,650
" " " "	1926-1929 totalled	12,655

When it is also remembered that the church membership is steadily increasing, these figures indicate a falling off in Foreign Mission Offerings under some heads. Young People's Offerings, on the other hand, reveal an increase each year, the receipts for the four years being

1926	£1,748
1927	1,923
1928	1,945
1929	2,114

Many young people are making special efforts to provide mission money. The Victorian young people partic-

ularly have done much by sales of work, etc., to raise funds for the islands. Some young people's societies are supporting native workers. The young people at the A.U.C. office have for some years saved £2 a week to the cause by dividing among them the office cleaning at "Mizpah," which formerly cost £104 a year. We thank the Lord for the company of fine, earnest young people in this field.

In 1918-1921 tithe received by the A.U.C. was £52,705  
 In 1922-1925 " " " " " 49,226  
 In 1926-1929 " " " " " 43,013

The reason for the decrease is that as income from other sources has increased, the Union Conference has from time to time released portions of its tithe to the conferences. Wahroonga, Avondale, and Warburton tithes, which formerly came to the A.U.C., were during 1922-1925 diverted to the conferences. During the period just closed the Union also relinquished all second tithes; and, further, gave the conferences for their Educational Funds 20 per cent of its income from the Health Foods and other profits.

#### Expenditure

Before giving particulars of expenditure, it would be well to explain the methods use in expending the money that comes to the A.U.C. They are substantially the same as in a local conference. In the first place, all expenditure requires the authority of the Executive Committee. Then all workers' wages and expenses and the various administrative expenses are presented in detail to an audit committee consisting of the A.U.C. Committee and a number of lay members, which meets annually. All spending is planned for beforehand. Three months before the close of the year the income and expenditure for the following year are estimated and the budget prepared and balanced. Often several days of close and undivided study are given to this work, as it now invariably happens that the requests for money are much greater than the income, and great care must be exercised to avoid commitments in excess of receipts. So many have been the calls from the islands and so impossible is it with our present income to grant them all, that in each year of late upwards of £20,000 has had to be cut from the missionaries' requests in addition to reductions at the home end. After the budgets have been passed and appropriations promised, it is then necessary to work and plan to the end that the income shall not fall below the estimates, and thus shall be sufficient to meet the budget commitments. Each month, also, the various home and mission accounts are carefully examined to insure that the expenditure is not exceeding the amounts authorised in the budgets.

Foreign Missions take by far the largest portion of the A.U.C. income. The growth of expenditure under

this heading during the past few years has been as follows:

1914-1917	£48,658
1918-1921	82,700
1922-1925	149,012
1926-1929	177,073 (including £2,713 sent to Gen. Conf. but not including Big Week).

We wish to make a very earnest plea for our island mission work. There have been many opportunities for development of late, but for the past two years the A.U.C. at its annual councils was unable to employ any additional workers, either European or native, as the

### DIAGRAM SHOWING AUSTRALASIAN UNION CONFERENCE INCOME & EXPENDITURE FOR FOUR YEARS FROM 1926 TO 1929.

INCOME		EXPENDITURE	
£300,000			
275,000	SUNDY \$4,248 GENERAL CONFERENCE	\$8111	\$5860 SUNDY SUSTENTATION FUND CAMP EQUIPMENT
250,000	ACA LTD.	\$50665	\$21478 APPROPRIATIONS TO CONFERENCES
225,000	TITHE	\$45015	\$26551 SECONDARY SCHOOLS
200,000			\$30226 ADMINISTRATION
175,000	APPEAL	\$61821	
150,000			
125,000			
100,000			
75,000	MISSION OFFERINGS	\$121746	\$177074 FOREIGN MISSIONS
50,000			
25,000			
		\$269,604	\$276,947

income was insufficient. The outstanding exception has been in the case of the Mandated Territory, thanks largely to a very generous donation from a church member.

On the membership of this Australasian field has been laid the burden of bringing Christ to some of the most savage and degraded races of man, and the recital of the dangers and difficulties faced by many of our missionaries makes a stirring tale of heroism. While the South Pacific Islands constitute one of the most interesting mission fields in the world, it is also one of the most difficult to operate; yet the results and the prospects in some groups are such that it is surely worth all the money and effort when it means so many men and women being lifted from abject heathenism and hopelessness to light and the blessed hope. These uplifted souls are the reward for our people's generous gifts—the interest on their investment. In sending their money to the regions beyond they have sent themselves, represented in the coin they have earned by their energy and industry.

Much of the money that formerly came to the Union Conference, has in recent years been diverted to the funds of local conferences; and inasmuch as the A.U.C.

still spends large sums in fostering home field interests, and as the work in the island fields is expanding with marvellous rapidity and requires a continually growing expenditure, we are finding it increasingly difficult to care adequately for our island mission work. For the sake of the tens of thousands of needy islanders who are still in heathenism, and recognising that the responsibility for these people rests on us, we trust that the appeal for funds for Sabbath school and other offerings will continue to have a prominent place in the general work of this movement, and find a ready and liberal response in the hearts of our people.

### Educational Expense

The education of our young people is one of the great problems that face this denomination; and that we shall have a constant supply of consecrated young men and women from which to choose workers, much money has been expended in bringing our three training schools more up to date. During the past four years £26,331 has been spent in enlarging and improving our schools, in addition to £8,829 paid to conferences for church school work, and £6,190 appropriated to conferences for their educational funds; so that, in all, £41,350 has been spent by the A.U.C. during the quadrennial period on education. This would not have been possible but for the large appropriations made by the A.C.A. Limited to the Australasian Union Conference from institutional and Health Food profits.

With the exception of Grain Products' profits and the Marmite rebate, of the amounts thus donated by the Australasian Conference Association Ltd., not one penny is retained. It is spent entirely on church and secondary schools in the home field. And even camp equipment, which was formerly a charge against this money, is now paid for by the A.U.C. from other funds, thus enabling the whole of the A.U.C. income from institutional profits to be spent on education.

In the report of the General Conference Educational Secretary given at the recent conference at San Francisco, the statement is made that "one out of every 5.8 persons who are baptised into the church is from our schools. Nine out of ten of our sons and daughters who have attended our own schools for a period of years are enrolled in the church." If anything like the same proportion holds good in this field, we should indeed be grateful to the Lord for these profits which come from the A.C.A. Ltd. for the support of this most important feature of our work.

We feel that effort should be made to impress upon our members the fact that in our Health Food and institutional work we have that which, under God's prospering hand, is enabling us to work through our schools for the salvation of hundreds of our young people. These institutions are worthy of the prayers and the heartiest support of our members, and we thank God for what they now mean to the spiritual work in this field.

### Camp Equipment

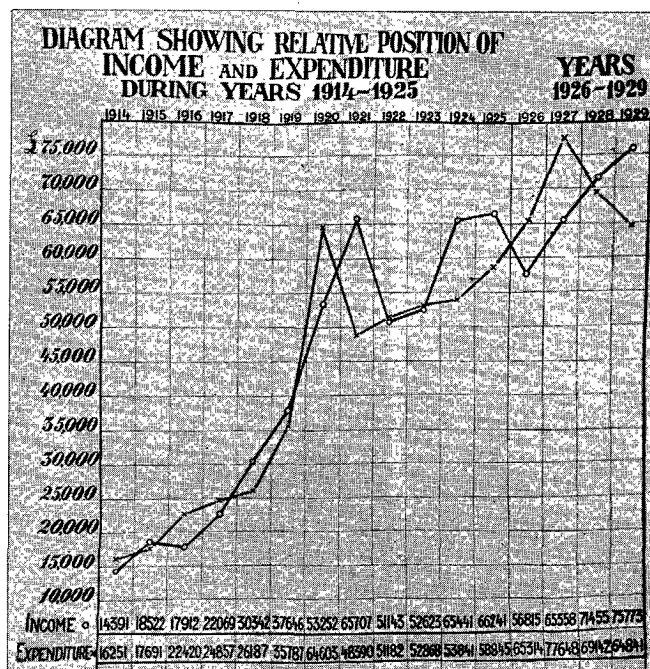
It has cost during the four years £8,456 to make, repair, and transport tents for the annual camp-meetings. This was a burden that formerly was borne by the local conferences, and in practically every conference the Tent Fund was overdrawn, and often the tent equipment poor and insufficient. In consideration of the camp offerings coming to the A.U.C. for missions, the Union

undertook to relieve the conferences of their camp equipment indebtedness and supply all canvas for the future. It has cost on the average £2,100 a year to do this.

A comparison of the principal items of expenditure during the past two quadrennial periods reveals that—

	1921-25	1926-29	Increase
Administrative Costs were	£29,257	£30,225	3.3%
Foreign Mission Expense (including building up of reserves in 1921-25) was	149,012	177,073	18.8%
There was spent on education	27,811	41,350	48.6%
Camp-meetings and equipment cost ...	6,767	8,455	24.9%

It will be noticed that educational costs have increased out of all proportion to other items.



### Summary

To briefly sum up the financial results of the four years :

A credit balance was brought forward from 1925 of	£27,039
Received from all sources, 1926-1929	269,604
Total available for expenditure	£296,643

This is accounted for as follows :

Administrative Costs & Head Office Expense	£30,226
Foreign Miss. items (inc. Gen. Conf. amount of £2,713)	177,074
Secondary Schools	26,331
Conferences (inc. £15,020 for Educ. Funds)	21,478
Camp Equipment	8,456
Sustentation Fund	7,522
Bible Workers' Appropriation	2,769
Sydney Sanitarium	1,581
1925 Session Expense	1,510
	<b>£276,947</b>

Leaving a balance in hand at Jan. 1, 1930, of	£19,696
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Of the A.U.C. expenditure, 63.9 per cent was on foreign mission items, and 14.9 per cent was on educational items.

Present worth of the A.U.C. at December 31, 1929, was £97,002, compared with £84,993 four years previous. Property investment (i.e. the value of lands, houses, boats, equipment, etc.) of the Union stands now at £47,718. At December 31, 1925, it was £30,819. The balance in hand is a very welcome feature of the position, as at the present time this country is facing a crisis that may result in decreased receipts.

With increased present worth, a fair cash reserve, and a balance in hand to face the succeeding period, we believe the A.U.C. finances are sound. Not once for years past and since the full budget system was introduced into the Union machinery, has the expenditure in any one year been permitted to exceed the income plus the balance from the previous year.

Special thanks are due church members and workers for the great help again rendered in the recent Appeal campaign. Did we not know that the Lord signally helped in this campaign, it would be a matter for astonishment that in face of the extraordinary situation prevailing in the land to-day, the full aim of £15,000 will, when all reports are in, have again been reached. This gives us courage to face the future, for while the difficulties and troubles of the last days are becoming more evident we can look with confidence to our God to help us through them.

Whether the present financial depression will be of short or long duration is difficult to forecast, but there is no question that it is serious and already greatly affecting many of the people of this land. During such a time as the present we should all take great comfort from God's promise that if we bring all the tithes into the store house, that there may be meat in His house, He will open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it.

### Receipts for the Whole Field

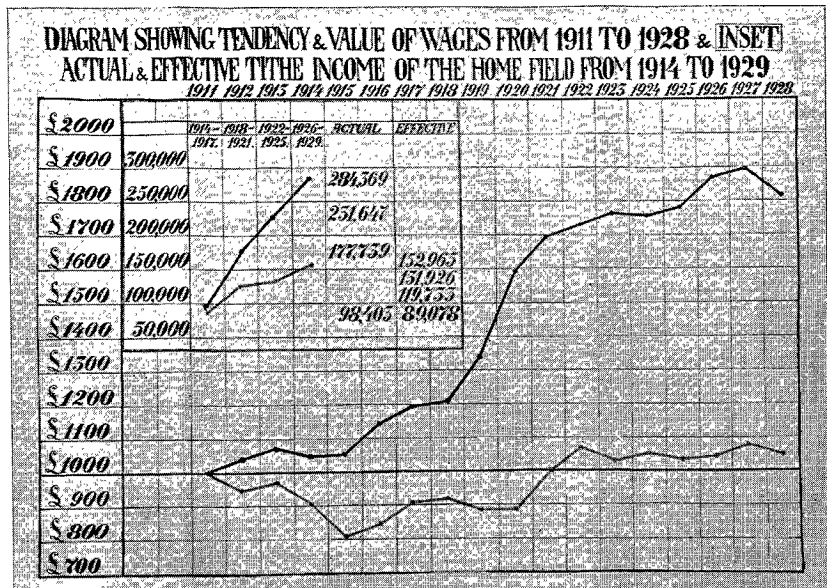
It is of interest to note the amount and the disposal of the income of the whole field (Union and local conferences) during the quadrennium. The receipts were:

Tithe	£297,772
Mission offerings	121,746
Appeal for Missions	61,821
A.C.A. Ltd. Appropn.	30,665
Home Missions	28,520
Big Week	6,271
A.U.C. Sundry	4,248
Conferences, Sundry	467
	<hr/>
	£551,510

In addition the sum of 8,111 was received from the General Conference, so that £559,621,

or well over half a million pounds, flowed into the treasuries for God's work during the four years. Nothing like this has been seen before by us in this field. Truly the Lord has opened the windows of heaven and poured us out a blessing.

While we have not particulars to present of the use of the local conference portion of this sum, yet the fol-



lowing statement shows in a general way the disposal of this money:

	Home Field	Foreign Field
Local Conferences for General Work	£254,403	
Local Conferences Home Missions	28,520	
Local Conferences Sundry	467	
	<hr/>	
	£283,390	
Foreign Mission Direct Expense	127,555	
" " Indirect Expense	46,805	
" " General Conference	8,985	
	<hr/>	
		£183,345
A.U.C. Administrative		30,226
Secondary Schools		26,331
Sustentation		22,014
Camp Equipment		8,456
Bible Workers' Training Inst.		2,769
Sydney Sanitarium		1,581
1925 Session Expense		1,510
		<hr/>
	£376,277	£183,345
		<hr/>
	Total	£559,622

The total field income for the past four quadrenniums has been

1914-1917	£162,406
1918-1921	335,409
1922-1925	464,426
1926-1929	559,621

Thus there has been an increase over the 1914-1917 period of 244.5 per cent.

For the information of any who might have the impression that Foreign Missions absorb an undue portion of this field's income, we would point out that the whole Foreign Mission expenditure was 32.7 per cent of the whole, while the direct island expenditure was only 22.7



per cent. (Indirect Foreign Mission expense includes such items as cost of Appeal magazines and expenses, mission grants, mission freights, etc.)

#### Higher Cost of Living and Its Relation to Conference Incomes

There is a certain aspect of the work throughout this field that is of interest. For some time past both local and Union conferences have found difficulty in increasing working staffs, owing to the shortage of funds. It has been unfortunate, as promising interests have been passed by because of lack of money to pay more workers. When it is remembered that members have been increasing their gifts, the situation calls for an explanation. One reason for this situation is found in the Commonwealth Year Book where it gives what it calls "Index Figures" for wages. These "Index Figures" from the year 1911 are as follows:

Year	Index Figures for Wages	Year	Index Figures for Wages
1911	1000	1921	1701
1912	1042	1922	1715
1913	1071	1923	1760
1914	1040	1924	1759
1915	1039	1925	1781
1916	1131	1926	1866
1917	1195	1927	1899
1918	1255	1928	1837
1919	1343	1929 (Estimated)	1837
1920	1596		

The interpretation of these figures is that for every 1000 (pounds, shillings, or pence) paid wage earners in 1911, 1596 was paid in 1920 and 1837 in 1928.

The same Year Book shows that the actual value of wages has hardly increased at all, so that £18.37 to-day will purchase about the same as would £10 in 1911. To illustrate what this means, we have applied these

Index figures to the home field tithe and membership for the past four quadrennial periods as follows:

Years	Actual Tithe	Effective
1914-17	£ 98,403	£ 89,078
1918-21	177,739	119,733
1922-25	231,647	131,926
1926-29	284,369	152,965

While, therefore, there was an increase between the first and last periods of £185,966, the effective increase was £63,887 only; so that the increase in income has been more apparent than real, for £284,369 of tithe will only lift to the extent of £152,965.

#### Conclusion

Whatever the future may hold, we can take courage as we face it with a people so generous and so constant in their support. The giving of Seventh-day Adventists is something difficult for others to understand, and is one of the miracles of missions. We claim that it is an outward evidence of the Spirit of Christ in the heart, for wherever this message goes and is accepted, whether by men with centuries of civilisation behind them, or by people just stepping out from primitive heathenism, the same determination to give that others might also receive the glad tidings is seen.

God has called His people to be stewards, and we praise Him for the faithfulness they are showing. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine. . . . Both riches and honour come of Thee, and Thou reignest over all. . . . For all things come of Thee, and of Thine own have we given Thee."

May God always add His rich blessing to the gifts of His dear people for Jesus' sake.

T. W. HAMMOND,  
*Treasurer.*

## SABBATH SCHOOL DEPARTMENT OF THE AUSTRALASIAN DIVISION

IN the city of Melbourne, where this Conference is being held, the first Sabbath school in Australasia—in fact, the first south of the equator—was organised, with a membership of ten. It was opened on July 4, 1885, forty-five years ago. Composed of the workers and their families who came from America to bring the third angel's message to these shores, it was held in their mission home, in the suburb of Richmond.

Five weeks later the first convert to the message, Brother J. H. Stockton, and his two young children joined the school. One of those children is Brother Harry Stockton of the Union Conference office, who is present with us to-day, thus forming a connecting link between the first Sabbath school and the widespread organisation that we are now able to report.

Here with me I have the first Sabbath school minute book ever used in Australasia. The first annual report of this school, written by Pastor Israel, shows the important place the Sabbath school held in the estimation of Australasia's pioneer workers. In this report Pastor Israel says: "Realising the benefits to be gained from the Sabbath school, about the first

work of the mission party was to organise a school and commence a regular series of lessons."

Commenting on the gain for the first year, this statement is made: "God has heard the prayer of the workers, and gladdened their hearts by adding to their numbers, until the enrolment now stands at 92. Although our numbers were at first small, our belief in the ultimate success of the school was firm; we looked forward not only to the time when our numbers should greatly increase, but also when other schools should be established." This statement is significant in the light of present developments. Surely the confidence of these first workers was not misplaced.

Your Union Sabbath School Secretary had the privilege of connecting with the Sabbath school work in this field during the first decade of its history. A little less than eight years after the formation of that first school, and one year before the Union Conference was organised, it was my privilege to connect with the work in Australasia, with headquarters in Melbourne.

That one small school has multiplied

until we now have nearly 500 schools in this Union, the exact number at the end of 1929 being 493. Instead of a membership of ten, we now have 19,171 sitting for instruction in the Sabbath school. During the last quadrennium the Sabbath school membership has increased by 3,237.

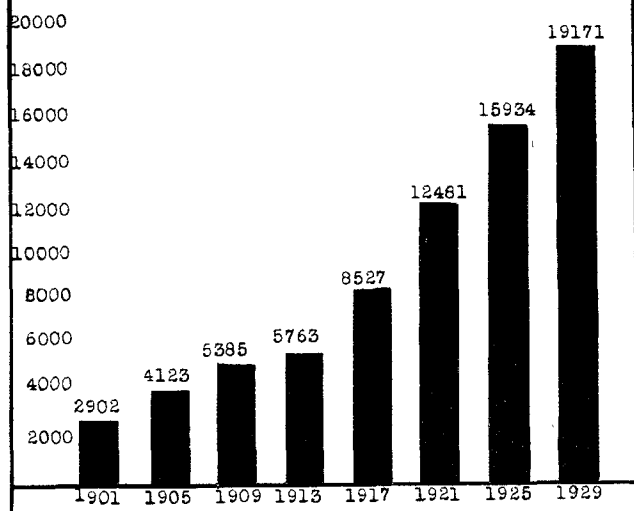
Of the 2,780 who are reported as baptised and received into church membership during this quadrennium, 85 per cent or 2,374 were members of the Sabbath school before their baptism. Thus we can see how the Sabbath school is being used as one means in the building of the faith or these new members.

The accompanying chart shows the Sabbath school membership at the close of each four-year period since the Union Conference Sabbath School Department was organised in 1899.

#### Attendance

Each quarter nearly one-fourth of the entire membership has a perfect record in daily study and attendance. And we feel safe in saying that most of our Sabbath school members have now formed the habit of daily lesson study, the days when

## Sabbath School Membership By Quadrenniums



the lesson is not studied being the exception rather than the rule.

During 1929, the number of members completing a year's record in both daily study and attendance was 1,553. Of this number, 337 received bookmarks varying from the fourth year to the twelfth year; and six made the very fine achievement of completing thirteen years' perfect record.

While the Sabbath school is the church at study, and the Bible the textbook, the lesson quarterly is the tutor of both teacher and pupils in their home study—assigning as it does a portion of Scripture to be studied each week, asking well-prepared questions, providing explanatory notes, and referring us to further helps.

Do we pause to think how much the Sabbath school lesson means to us? Quarter by quarter, as regularly as the seasons in their annual round, the manuscripts come to us from the General Conference. It may be interesting to note that the Australasian Division is the only one that prints three lesson pamphlets,—senior, intermediate, and primary,—as the *Instructor* and *Little Friend* supply the junior lessons in other English-speaking fields. Our present editions printed at Warburton are: Senior, 9,250; Intermediate, 1,800; Primary, 2,550; making a total of 13,600.

Although large numbers of our people have not the privilege of listening to the instruction of the living teacher, all may have access to the lesson quarterly, and by this means obtain an intelligent knowledge of the lesson. We believe that many will endorse the statement that one of the best friends of the isolated members is the Sabbath school lesson.

A brother who has never had the opportunity of meeting with a company of believers, writes: "Were it not for the Sabbath school lessons, I would know very little of my Bible." Another says: "We are still only two in membership, but we do enjoy the Sabbath school. It is indeed a little oasis in our otherwise dry desert.

every school in the homeland. The *Sabbath School Worker* and the invaluable little book, "Testimonies on Sabbath School Work," constitute the Sabbath School Workers' Training Course for this year.

### The Home Division

The Sabbath school is designed to be a blessing to every member of the denomination. The creation of the Home Division has made it possible for hundreds who are so situated that they cannot attend a regularly organized school, to share in its benefits.

Every conference has a large number of isolated believers who are members of the Home Division of the Sabbath school and study the lessons regularly. Apart from the shut-in members of local schools, there are over 2,000 isolated who are enrolled with the Conference Home Division. Just what the study of the Sabbath school lesson week by week means to these scattered ones in holding them to the message and providing means of spiritual

We do not feel alone, for we realise we are a part of our great Sabbath school family." We have reason to believe that these testimonies express the sentiments of hundreds scattered throughout our extensive field.

The Sabbath school lesson in this Union is taught in about forty languages. Lesson quarterlies are printed not only in English, but also in Fijian, Marovo (Solomon Islands), and Tahitian (in the Society Islands). Lesson sheets are also duplicated in other languages.

There are over 1,000 subscriptions to the *Sabbath School Worker* taken in this field, or an average of three to

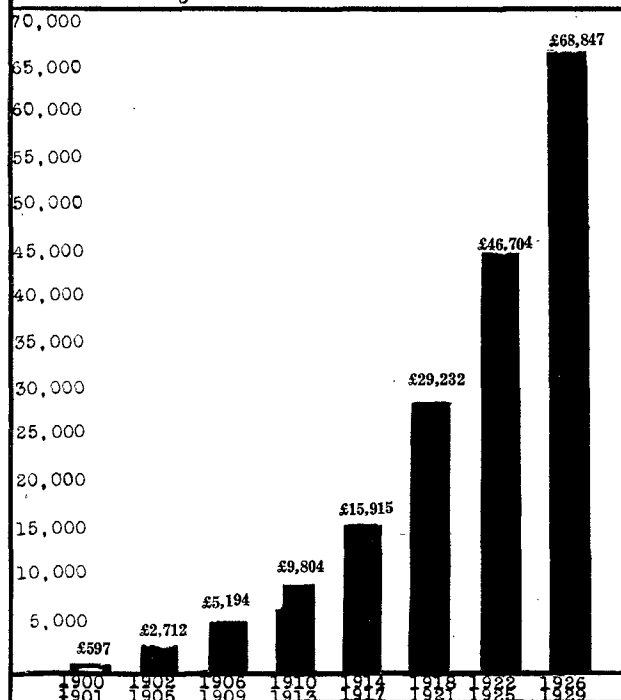
growth, who of us can estimate? Our faithful Conference Sabbath School Secretaries are doing all they can, in addition to fostering the work of the organized schools, to keep in touch with these Home Division members by correspondence and, wherever possible, by personal visits.

Like jets of light in many out-of-the-way places, these Home Division members are witnessing for Christ in giving this last message to their neighbours and friends. An isolated brother in the North N.S.W. Conference, after some preliminary work, with a neighbour and his wife, invited them to join in the study of the Sabbath school lesson. Some of our doctrines such as tithing were in that quarter's lessons, and so, this brother writes, "I simply left it to the lessons to teach them, and right well they did it. They started paying tithing at once, and have done so ever since."

A sister in that same conference has been instrumental in winning four others to the message through her personal work in which the Sabbath school lesson has helped. All of these have now been baptised. Doubtless many other cases of this kind could be reported, but we mention these that have come under our own personal observation. And thus the Sabbath school lesson not only becomes a builder of the faith of these lonely ones, but in their hands is being used to gather in others.

By their offerings to missions, in many small amounts, often made through sacrifice, the Home Division members sent in during the quadrennium the sum of nearly £6,000; only £12 short of this amount, to be exact.

## Sabbath School Offerings By Quadrenniums



### Gifts to Missions

During the four-year period, the Sabbath schools gave £68,847 to missions, compared with £46,704 the previous four years. This is an increase of £22,143, or nearly half as much again. This splendid total is made possible by the systematic weekly offerings given by the largest circle in the denomination, rather than large offerings by a comparative few. More than one-half, or 56 per cent, of our offerings to missions are given by our Sabbath schools.

The columns of our chart represent the offerings given in quadrenniums since the organisation of the Union Conference Sabbath School Department in 1899, and thus help us to see the upward trend.

Great interest is taken by the Sabbath schools in the special objects for the Thirteenth Sabbaths. On the sixteen Thirteenth Sabbath days in this quadrennium, the sum of £21,258 was given, or practically double the amount thus given during the preceding four years.

When there was no money provided by the budget to open a new mission in the Territory of New Guinea, the Sabbath schools gave overflow offerings on four Thirteenth Sabbaths. Thus we had the great privilege of helping to open this new field which is already showing encouraging fruitage.

### Seeing Beyond the Money Values

The prophecy of Isaiah 35, "The desert shall rejoice, and blossom as the rose," refers, we are told, not only to the New Earth state but also to the transformation of a moral wilderness in this present world. In our mission field we see this fulfilled. In parts untouched by the gospel the people spend their lives in slavish fear, and die without hope. But the scene changes, and how wonderful the contrast! What has brought about this most marvellous transformation? Only one answer—the gospel of Jesus Christ. O that we might see beyond the offerings given, these changed lives and hear the glad refrain from hearts set free!

In the mission field we now have 6,456 Sabbath school members. More than one-third of our total Sabbath school membership is now found in the mission field. This means that we have one native member for every two members in the homeland. During the last four years 1,996 new members were gained in the mission field, or only four short of 2,000. Thus we can see in this fruitage of souls splendid results from our investment in missions. Nearly 200 schools are found in sixteen mission fields, two of which—New Caledonia and New Britain—were entered within the quadrennium. Four years ago we reported that there was one Sabbath school in the mission field for every two in the homeland. To-day the proportion is larger; there are two in the mission field for every three in the homeland.

While these needy missions have received the Sabbath school offerings from the homeland, the native members in turn have given liberally from their meagre resources, their total offerings for the last four years amounting to the splendid sum of £5,455. The spirit of sacrifice thus shown is a tangible demonstration of their appreciation of the gospel message. Their total offerings during the last quadren-

nium were almost £2,000 higher than during the preceding four-year period.

### The Sabbath School in Mission Lands

We may have thought of what the Sabbath school has done for the mission fields merely in terms of offerings given, but have we stopped to think what the Sabbath school institution itself in the islands means to the development of the work there? One of our mission superintendents, Pastor Peacock, has made this statement: "The Sabbath school is the greatest educational factor in the Solomon Island field. In all the mission villages the people come together for morning worship and study the Sabbath school lesson every day of the week. They learn more from the Bible in this way than by any other means. With hundreds of baptised church members in the group, during the past four years only two have apostatised. The Sabbath school pamphlet is the only literature they have in their own tongue, apart from Bible portions. These are carefully preserved by the natives, and when one is called upon to take a meeting or give a gospel talk, he is never at a loss, but at once turns to his supply of Sabbath school lessons, as these with his Bible portions are his only fund of information."

In the Solomon Islands we have more schools and by far a larger membership than in any conference in the home field. Its 76 schools have a total membership of 2,864, and are widely distributed through the group.

### An Aboriginal Sabbath School

One of the most difficult people to labour for is the Australian aboriginal. Yet the Monamona Sabbath school is one of the best we have. With a membership of 131, the average attendance is but a little less, and a large number merit perfect record cards every quarter. Forty members of this school were awarded book-marks last year.

A recent visitor to the Monamona Mission, Pastor R. Hare, gives us this word picture of the Sabbath school: "Would that you all might have seen 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. They were all intelligent, quiet, and attentive. In contrast with the pit whence they were digged, the revelation is at once remarkable and marvellous. Many of our Sabbath schools could well copy their quiet and thoughtful demeanour."

### Voices from Fiji

All will be glad to hear from our friend Ratu Meli in his connection with the Sabbath school. Pastor S. W. Carr writes from Fiji:

"On returning from the General Conference four years ago, Ratu Meli took up an appointment in the work. Having never gone through a course of training, he felt very much his lack, and last year applied for permission to attend Buresala School for two years. This was granted, and a happier student and one more anxious to learn it would be difficult to find. Being over sixty years of age, his memory is not the best, so he takes down in writing as much as he possibly can.

Ratu Meli gives liberally of his meagre funds to the cause, each week putting a shilling in the Sabbath school offering. On the last Thirteenth Sabbath, having heard that 4s. 6d. would purchase a lock for one of the houses to be built by the special offering, he gave that amount. But before the meeting was over he could not hold himself back from doubling his offering, making it 9s., the price of two locks. We are pleased to say that Ratu Meli has not been at all spoiled by his visits abroad, but makes free use of these experiences in illustrating his sermons and talks."

On Ratu Charlie's return to Fiji from Australia, where he had been deeply impressed with the advantage of systematic giving in the Sabbath school, he felt he must do more. He therefore set apart two small but very productive coconut groves for this purpose. All the nuts of these trees are made into copra and sold, and the proceeds given for the Thirteenth Sabbath offering. On occasions this has amounted to as much as £20.

Seteriki, one of our delegates to the General Conference this year, gave this testimony some months ago while visiting with Pastor Rudge a little Sabbath school in the Lau Group: "I come to you from the oldest Sabbath school in Fiji. I want to tell you that the Sabbath school is a very great blessing to our church at Suva Vou. As I grow older, I am more and more impressed with two things: The daily study of the lesson is a great blessing to the church, and the giving of our offerings to the work of God is also a great blessing. This is what I want to tell you of our experience: The more we study the Sabbath school lesson daily, the more liberal are our offerings to the work of God."

### A Sabbath School in the Wilds

as described by Brother C. E. Mitchell: "It was only last year that we commenced work on the east coast of Papua. The marine village of Vilirupu has a population of about 1,000, and every week our Sabbath school attendance is about 600. So anxious are they to hear the Bible stories that some are waiting at the church long before the appointed hour. When the opening hymn is announced, their faces just beam with joy, and don't they sing enthusiastically! The same interest is taken in all the exercises of the hour, and one could hear a pin drop when the lesson is being taught."

### Our Newest Mission

From our newest mission field comes this word from Brother A. S. Atkins, written from Rabaul: "We received the primary lesson pamphlets on doctrinal studies. These are just the thing for the boys, and they enjoy them very much. They always take their books when they go into the bush to work. When they have a chance, they read them, and ask questions at every opportunity. The boys here at Matupi read every night till a late hour, and are much encouraged by having the lesson pamphlets to study."

While writing this report we received the latest news from this new mission. Sister Atkins sends in the quarterly reports of three schools, with a combined membership of 97. She writes: "At the two missions where our two Solomon

Island boys are stationed they each have their own Sabbath school. It seemed advisable to have a regular series of lessons printed in the Matupi language, so Mr. Atkins, aided by Oti from the Solomons, and Matthias, a Matupi native, has begun to translate a set of pamphlets dealing with our main doctrines." (They have sent us a copy of this first literature in a new tongue, containing the first month's lessons of the quarter.) "The boys here and the folk at the other missions expressed great appreciation of these pamphlets. Mr. Atkins gave them to the boys here one Friday evening, and before the worship hour they had read the pamphlet right through. We have splendid times together studying them in the morning worship. In our next report we expect to have a good number with a perfect daily study record."

### A Work of Co-operation

We realise that, under the blessing of God, it is through the loyal support of our splendid corps of Conference Sabbath School Secretaries, and the hearty co-operation of officers, teachers, and members throughout the field, in all for which the Sabbath school stands, that we are able to present this report. We take this opportunity to express our sincere appreciation of all they have done and are doing. And let us as workers remember that they need our co-operation by our presence, our counsel, and our sympathetic interest.

### Our Great Objective

Our great objective, tersely stated, is—

**THE SALVATION OF SOULS AT HOME AND ABROAD.**

We could have no greater object, and anything less than this is not worthy of our endeavour. "To win souls to Christ, to build them up in Christ, and to send them out for Christ" in service for others, should be the soul-burden of every Sabbath school worker. In this last hour, as it were, of probationary time in which we have to work, and in view of the perilous times in which we live, with the subtle delusions and allurements that are almost overwhelming, we need to work and watch and pray as never before. In seeking for a word to inspire us to greater endeavour and to cheer us on our way, my attention was directed to this message which the Lord has sent to our Sabbath schools:

**"Workers in our Sabbath schools have a very important, broad field to cultivate. They need to be baptised with the Holy Spirit of God, that their minds may be impressed to use the very best methods and follow the best plans to make their work wholly successful." "Angels will aid you in your effort to find the key to the heart of the most incorrigible and unruly. You will receive special grace and strength through Christ, who is able to supply you from His immeasurable fullness. You will then be one with Christ in your effort to save the lost, and the result of your labour of love will be seen not only in time, but through all eternity."**

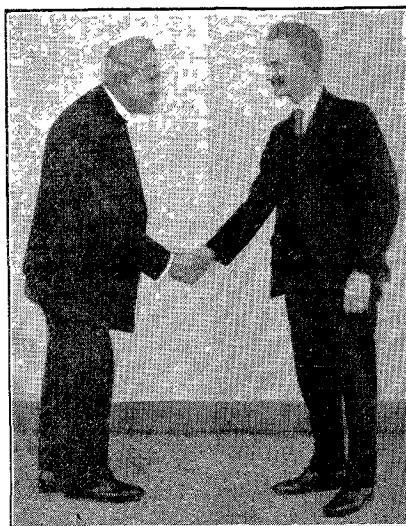
ANNA L. HINDSON,  
*Union Sabbath School Secretary.*

## OF HISTORIC INTEREST

FOLLOWING the presentation of the Sabbath school report, Brother H. Stockton, who is mentioned therein, made a happy little speech, saying he was proud to be the first Australian boy to attend Sabbath school, and giving some recollections of that first school ever held in Australia.

Pastor Robert Hare, who was also in the audience, arose and said he would like to shake hands with a member of the first Australian family to join the Sabbath school, as he had the distinction of being a member of the first New Zealand family to attend Sabbath school.

Brother Stockton, who was on the opposite side of the hall, then advanced to meet Pastor Hare, and they shook hands before the audience, as shown in the accompanying picture.



A member of the first Australian Sabbath school shakes hands with a member of the first New Zealand Sabbath school.

## THE WORK OF THE TRACT SOCIETIES

To the delegates assembled in this session we bring greetings from our Tract Society workers in the Australasian Division. So far as we know, this is the first time that a report covering this section of our organised work has been presented, and for this opportunity we express our appreciation and gratitude.

It may be of interest to you to recall that it is now about sixty years since Tract Societies commenced to operate as a part of our world-wide work. As a result of the missionary activities of a few devoted sisters in South Lancaster, Mass., U.S.A., who, through the mailing of papers and tracts and follow-up work by correspondence, were instrumental in leading several individuals to accept the truth of God, there was developed in the mind of S. N. Haskell the idea of getting all our people to engage in work similar to that done by these sisters. During the year 1871 the subject was agitated, and at the close of that year a resolution was adopted by the General Conference recommending the formation of Tract Societies. From this small beginning the Tract Society has grown and developed.

At the beginning of the proclamation of the message in this field, the Tract and Missionary Society work was brought prominently before the members of the churches as more and more converts were won to the message. Thus in our earlier days the tact and missionary idea was strongly emphasised in our work.

In other parts of the world the name of the organisation originally known as the Tract and Missionary Society has changed as the work enlarged and its scope and activities developed, and now they are generally known as Book and Bible Houses.

In this Division, however, Tract Societies have experienced several changes. Those whose experience in this work dates back beyond twenty years will remember that our Tract Society offices were the centres of activity in all lines of missionary endeavour. From them colporteurs received their supplies of literature, and churches and members received theirs also. In addition to their being the sources of supply, their officers were the campaign leaders in all lines of missionary work. But with the advancing years and a progressive work, another department came into being to head up the activities of church missionary work, and thus naturally Tract Societies became offices of supply and distribution of literature only.

Then in the war years, problems of finance pressed heavily. Previously Tract Society secretaries and treasurers worked hard to make their offices self-supporting year by year, but with the increasing operating costs and oftentimes decreased business, and no opportunities for adjustments essential to successful management, drastic changes were made, and the Tract Societies as such were abolished. In their places new departments known as Conference Book Departments were brought into being. The aim was to lessen the personnel and and cost of office staffs, and to effect economies in recording and accounting the literature business, without, if possible, encroaching on the efficiency of the department. However, after several years operating in this manner, in which time proved the experiment unsuccessful, it was decided three years ago to revert to the original Tract Society plan in our conferences.

Up to the present we have not fully re-established Tract Societies similar to those existing before the creation of Book Departments, but we feel that the time is now overdue for their complete re-establishment. We are convinced that when we are able to man our Tract Societies properly, and place them on a more efficient basis, we shall see our literature work strengthened in many ways, losses overcome, and a far greater output of literature through colporteurs, churches, and members, resulting most assuredly in a greater ingathering of souls for the kingdom of heaven.

However, while not yet able to report the full re-establishment of Tract Societies, we are able to bring to this delegation a very encouraging report of progress in Tract Society operating during the past quadrennial period. At the time of Brother H. H. Hall's visit in 1927 most Conference Book Departments carried large stocks of both subscription and trade books, and in some instances, large quantities of almost unsaleable lines, a lot of which had been held for years. We are happy to report now that subscription book stocks that have been carried so long are gradually being worked out, and from almost every

Tract Society those trade book stocks that were old or surplus, have been disposed of, especially through camp-meeting sales. The total stock carried at December 31, 1926, by Tract Societies amounted to £7,090, and at December 31, 1928, £5,193, a decrease of nearly £2,000. Last December 31, however, stocks had increased to £6,085, due mainly to an increase in current subscription books needed to meet colporteurs' deliveries early in January. Tract Society secretaries are now watching stocks carefully.

A few years ago just about every Conference Book Department reported losses on their year's running. We are pleased to report that last year seven of our nine Tract Societies made profits amounting in all to £1,108 10s. 8d., and two sustained losses amounting to only £350 13s. 6d. Queensland reported a gain of £190, North New South Wales £40, South New South Wales £390, South Australia £47, West Australia £159, North New Zealand £57, South New Zealand £225. The Victorian Tract Society lost £315, but this was due to bad debts amounting to £318 being written off that year. Tasmania reported a loss of £35, but it had hardly recommenced its subscription book business at the end of the year, while having to meet some heavy expense during the year.

On the whole, we had much to encourage us in the running of Tract Societies last year. The present year, with its financial depression, is affecting our work, but we are pressing on with determination and courage to succeed.

At this point it is interesting to note the standing of our Tract Societies at December 31 last. In three of them the amount of capital invested was £1,238; in five others, their total operating funds amounted to £4,830, to which we would add credits on four profit and loss appropriation accounts amounting to £358, giving a gross total of £6,426. Three have debits on their profit and loss appropriation accounts totalling £2,854, thus leaving a net aggregate balance of £3,572 representing accumulated funds in our nine Tract Societies. In one case only is the standing serious, where the accumulated losses over its years of operating amount to £1,764.

Five Tract Societies carry loans from the Australasian Conference Association Ltd., amounting to £3,484, but these are being repaid annually according to the policy of the Association.

We are pleased to report that our Tract Societies have been carefully watching their accounts with the publishing houses, keeping bills settled monthly and receiving their discounts. This is all the more noteworthy when we remember that large amounts are owed to them by colporteurs, church societies, and individuals.

Perhaps it is not generally realised what a large amount of literature is sold yearly from our Tract Societies. The following figures represent the actual ledger sales for the quadrennium under review, but not the retail value:

	Subscription Books	Trade Books	Periodicals	Total
1926	£9 375	£5,627	£5,572	£20,574
1927	9 941	5,571	5,728	21,240
1928	10 851	5,562	6,297	22 710
1929	11 746	6,502	6,126	24,374
Total for 4 years	£41,913	£23,262	£23,723	£88,898

To report the retail value of literature sold we should add approximately a little over £40,000 to the £88,898, thus revealing that about £130,000 worth of books, papers, and tracts were circulated from Tract Societies during the four years ended December 31, 1929. What a power for soul-winning this represents! But we make bold to say that during the same period our opportunities were large enough to enable us to sell a great deal more than we did. Those opportunities are gone, but may we make the best of the present and those to come by planning wisely for bigger and stronger efforts in and through our Tract Societies.

Increased interest has been manifested by our Tract Society officers in their Book Tent displays and the promotion of sales during camp-meetings. Unfortunately their other responsibilities have, in most cases, prevented their giving this work the particular attention it deserves. During the 1928-1929 season the total value of literature sold at camp-meetings amounted to £1,676, a record for Australasia. We are happy in the possession of two new Book Tents recently made by the Union Conference, which have already proved their worth in more ways than one. Our own people have expressed their appreciation of the better opportunity thus provided to visit and inspect displays in the new tents.

Some secretaries have reported to us the good results following any special efforts they have made to promote our literature both with the public and our own people. Their greatest regret is their limited opportunities to do better promotion work, for their time is usually filled up with other conference duties. We are hopeful that the day is not far distant when, as was the case in bygone years, we shall have men in our Tract Societies who can devote all, or the best proportion, of their time to fostering our literature work at the office end.

Opportunities to acquaint our people with the publication of new books is necessary, and really we owe this to our constituency. Why should they not be notified of new books which will be of inestimable value and spiritual profit to them? Our presses are constantly issuing new publications, both for our own people and the public, and the times and urgency of the message demand our whole-hearted support and endeavour to be "instant in season and out of season" in promoting their sale and distribution.

The work of our colporteurs and their supplies of literature necessitate 100 per cent efficiency in handling their business at the office end, for often the individual colporteur's success or failure depends, to a large extent, on his business relationships with the Tract Society. Apart from this, so much is at stake in soul-winning effort, that we should plan to make these efforts with literature more fruitful by better attention to the needs of the men and women in the field. Our churches and individual members constantly need supplies and careful attention in connection with their literature business. This calls for the rendering of the best service to them. Opportun-

ities for, and methods of, promoting sales and distribution of our literature are many, and we should take advantage of them always. It pays to do so. For instance, one of our Tract Society secretaries installed a book display at the hall where a city mission was being conducted. Night after night he made his sales, the mission benefiting thereby, but to his and the evangelist's joy, the first person to accept the message of the third angel was one who had regularly purchased books at the mission hall.

In conclusion we would take this opportunity to express our gratitude to God for the splendid provision made for His people to engage in soul winning by the ministry of literature. Our earnest desire is that every page published will be quickly and wisely circulated. We are anxious that our Tract Societies shall prove to be most efficient in doing their part in this ministry. We hope the time will soon come when we shall have in all our Tract Societies men who can be free to devote their time, energies, and God-given abilities to this work, thus helping in hastening the coming of our Redeemer, Lord and King, for whom we labour.

ROSS E. G. BLAIR,  
*Publishing House Field Secretary.*

## THE JOY OF SERVICE

AMONG the varied experiences of the Conference, the mission service presented by Pastor Eric Hare on Tuesday night, September 9, was perhaps the most varied in character. The grave and the gay were combined in a recital that lent life and wonderful interest to the jungle scenes of Burma.

Christ sent out His disciples on a mission tour, and when they came back it was with joy—the joy of service. In this alone there is the "fullness of joy." All other joy is transitory, and incomplete. This joy is enduring, and it carries with it no stain, and gathers no regret.

Fifteen years of jungle life had been spent among the 13,000,000 people of Burma, with their strange nationalities and weird stories of the "White Brother" and "the Golden Book."

The writer's pen would fail to convey much in the realisation of the recitals supplied. Acquaintance with the speaker would be necessary to supply the real picture. Scenes the most pathetic and yet most inspiring, throbbing with life and character, were given.

In the eight mission schools there are now 342 scholars. One of the boys had his name changed to "Galvanised Iron," because of the courage and persistence with which he endeavoured to gain an education. Rising at 3 a.m., he finished his day's ploughing at 9 a.m. and then hastened off to attend school, keeping this up week after week.

Traces of Dr. Judson's work in Burma are still evident, and 170,000 people still hold to the gospel he brought to them.

When Pastor Hare and his family were leaving on furlough, a large number of people gathered at the wharf to say farewell. As the boat pushed off, the sweet strains of "God be with you till we meet again" floated out from the lips and hearts of men and women, who, a short



time ago, were but darkened heathen of the jungle.

At the close, a sweet song in the Burmese language was sung by some of those who assisted. May the Lord bless the loyal-hearted in Burma.

## The Opening of the Conference

THE first meeting of the thirteenth session of the Australasian Union Conference convened at Central Hall, Melbourne, Victoria, at 7.45 p.m. Thursday, Sept. 3, 1930.

Pastor C. H. Watson occupied the chair, and all the members of the Executive Committee were seated on the platform.

Words of welcome were spoken by Pastor Watson. On behalf of the membership of the Victorian Conference, Pastor G. G. Stewart, their President, also welcomed the delegates and friends to Melbourne.

The Conference opened by the singing of the hymn, "Fill Thou my life, O Lord, my God," and Pastor E. B. Rudge led the assembly in prayer.

The Executive Committee then sang that inspiring hymn, "Ride on, King Jesus." This hymn, new to us here in Australia, was sung on many occasions at the recent General Conference session; and so did it grip the hearts of that assembly that two of the visitors described it as a feature of the session. Two of the stanzas and the chorus run thus:

"Sing for joy, ye remnant people!  
Your redemption draws near;  
Soon your trials will be ended,  
When Jesus shall appear.

"Hasten on, glad day eternal,  
Sweetest prospect to me;  
When the King in all His beauty,  
For evermore I'll see.

"Ride on, King Jesus, to victory, ride on.  
In glory, and power, and majesty sublime,  
Ride on, King Jesus, to victory, ride on;  
Till Heav'n and earth shall own Thee  
Lord,  
O, conqu'ring One ride on."

It was ascertained that 134 delegates were present.

The standing committees were appointed in part at this meeting, in harmony with Constitutional requirements.

Pastor C. H. Watson then addressed the Conference. This address has already been printed in full in the No. 1 Special RECORD.

As we learned that our respected Brother S. Parker of the Mont Albert Church, Melbourne, had passed away that day at noon, it was voted that the condolences of the Conference be conveyed to the bereaved family. Warm appre-

ciation was expressed regarding our late brother, the father of a large family, all of whom are in the message and several engaged in the work of this cause in the home and mission field. The meeting adjourned at 9.45 p.m.

### Second Meeting

September 4, 9.45 a.m.

PASTOR C. H. WATSON occupied the chair. The delegates took their regular seats.

After the singing of a hymn, Pastor R. Hare led in prayer. The minutes of the first meeting were read and adopted.

Each conference delegation, also those from the island field, having met separately since the first conference meeting and decided upon their respective representatives for the Nominating Committee, the work of appointing the standing committees was proceeded with. The following were appointed:

COMMITTEE ON CREDENTIALS OF DELEGATES: A. G. Minchin, E. S. Butz, T. H. Craddock.

COMMITTEE ON NOMINATIONS: C. H. Watson, G. S. Fisher, E. S. Butz, L. D. A. Lemke, C. Rosendahl, S. L. Patching, S. Watson, W. G. Turner, W. J. Gilson, P. G. Foster, W. J. Westerman, H. E. Piper, R. Milne, E. G. Whittaker, F. E. Lyndon, G. Peacock.

COMMITTEE ON PLANS AND RECOMMENDATIONS: W. J. Westerman, A. W. Anderson, A. G. Minchin, F. G. Rampton, G. G. Stewart, L. F. Were, R. E. Hare, J. J. Potter, N. H. Faulkner, S. L. Patching, C. Head, J. Scott Stewart, C. S. Palmer, R. E. G. Blair, E. Roenfelt, A. Zeunert, J. C. Cornell, W. Gale.

COMMITTEE ON DISTRIBUTION OF LABOUR: C. H. Watson, A. G. Stewart, A. H. Piper, T. W. Hammond, A. W. Anderson, N. H. Faulkner, Mrs. A. L. Hindson, W. J. Westerman, F. G. Rampton, G. T. Chapman, W. G. Turner, H. E. Piper, H. A. Hill, P. G. Foster, G. G. Stewart, S. Watson, E. G. Whittaker, S. L. Patching, W. O. Johanson, E. H. Guilliard, H. K. Martin, G. S. Fisher, T. A. Sherwin, J. W. Kent, C. H. Parker, A. E. Speck.

COMMITTEE ON CREDENTIALS AND LICENSES: A. G. Stewart, H. E. Piper, F. A. Allum, W. H. Pascoe, W. J. Smith, W. N. Lock, and the Union Conference Secretary.

COMMITTEE ON CONSTITUTION: A. W. Anderson, G. G. Stewart, G. S. Fisher, W. G. Turner, W. J. Westerman.

The Committee on Credentials of Delegates brought in a partial report, which was adopted. (The list of delegates has already been published in full in last week's Special.)

At 10.15 a.m. the meeting adjourned until 11 a.m.

At 11 a.m. the delegates reassembled, Pastor C. H. Watson being in the chair.

Pastor W. H. Pascoe led in prayer.

The Treasurer, Brother T. W. Hammond, rendered the report of the Union Conference finances, which report was adopted.

This was amplified by the use of several

graphs drawn to a large scale. These elucidated the text of the report, and both together enabled all present to gain a clear idea of the progress of the cause financially during the past four years. Expressions of appreciation and praise were made by many of the delegates at the wonderful progress shown. These graphs have been photographed for reproduction in the RECORD, and with the report will be found in this issue.

### Third Meeting

September 4, 4 p.m.

THE chair was occupied by Pastor C. H. Watson. Pastor E. B. Hare led in prayer.

The Committee on Nominations submitted the following partial report, which was unanimously adopted:

PRESIDENT: Pastor W. G. Turner.

VICE-PRESIDENT ISLAND FIELD: Pastor A. G. Stewart.

SECRETARY: Pastor A. H. Piper.

TREASURER: Brother T. W. Hammond.

In welcoming Pastor Turner as president, Pastor C. H. Watson said: I would like to extend to Brother Turner the hand of heartiest welcome to the presidency of the Union Conference. I do it with real pleasure, and on behalf of all the delegates here, and all of our Australasian members who are not here. I trust, Brother Turner, that God will bless you in your work and give you strength to bear the heavy responsibilities that have come to you. I feel sure that it is the Lord who is calling you to the leadership of this field, and that it is He who has directed the brethren in their decision to elect you as their leader. I sincerely hope that the Lord will preserve you in health and in all spiritual strength for your great work. I trust that the Spirit of power and of wisdom will be upon you, and in all your service you will find satisfaction in knowing that you are where the Lord has placed you to speak and work in His name. God bless you, Brother Turner, and may His blessing make you a man of great strength in the leadership of the work in Australasia.

Pastor W. G. Turner, who responded feelingly to the welcome, said: Brother Chairman, delegates, I cannot say what I would like to say. I do very sincerely appreciate this action of confidence that you have expressed in me. I know that we all recognise the great loss that this field is sustaining in the departure from its circle of Pastor Watson. When we received word that he was appointed to the General Conference, we were happy and we were sorry. We were happy to think that the General Conference delegates assembled there in San Francisco had looked beyond the bounds of the American field, to Australasia, and had found in the person of Brother Watson one who, under the call of God, I believe is fitted to take that place. We were sorry, however, to think that his going to America would mean his departure from our shores. And I suppose some of us wondered just who would take his place. Some of us prayed that the Lord would direct the minds of

the brethren in the election of one to take this position. I have confidence in my brethren, and when they, at a meeting such as this, take action in the name of the Lord, I believe the Lord is in the action, not with a viewpoint of the man at all, but from the viewpoint of the guidance of the Spirit of God.

I do appreciate your confidence; and I trust that as a further expression of it you will pray that the Lord will guide and uphold. I am very happy indeed to be associated with these brethren whom you have elected this afternoon. I know that just as we relate ourselves rightly to the Lord, and let Him live His life through us, so shall He manifest His power in us to the glory of His name. I thank you, and would ask you for your prayers, believing that you will give your co-operation.

Pastor H. E. Piper, on behalf of the conference presidents, welcomed Pastor Turner as our new leader, and assured him of the confidence, love, and loyal support of every president in the Union.

PASTOR A. G. STEWART: I also have asked the chairman the privilege of saying a word. When we were at the General Conference and sat on the Nominating Committee,—forty-five representatives of the world field,—and Pastor Watson was selected to fill the office of General Conference President, the highest office in this organisation in the world, I believe we sensed there the feelings of all the people of this Australasian Division. We sensed the situation keenly. We knew, brethren, that you too would feel the wrench of Pastor Watson's departure from this field. However, when the world called, we felt that we should not put objections in the way as a Division.

And I want to tell you that, having travelled the United States since the Conference, we have seen that Pastor Watson's election to that office is very well received throughout that great country, and I believe throughout the world, and we feel confident, brethren, that this plan was of the Lord.

When the Fijian brethren learned that Pastor Watson was to be connected with the General Conference office they felt sorry, and in a sense they were glad. They thought all our delegates would be passing through Fiji on the way home from the Conference, and they prepared a letter, thinking they might have the privilege of giving it to Pastor Watson. But his call to the General Conference caused him to come home sooner than he had intended, and to take another route, so he did not receive the letter personally, but when our delegation arrived there it was read to us by the Fijians in their home church in Suva Vun. They like to use illustrations, and this letter conveyed their thought by this story:

They said that on hearing of Pastor Watson's appointment to the General Conference they were reminded of the experience of a Fijian family who had a very fine animal that they thought a great deal of. They used to graze it on a good flat where they had some grass, and they took very special care of it. One day they went out and this fine animal was missing. They searched, but could not find it; it was gone. They were very much disturbed. They lamented its departure very much. But in their search, as they went farther afield

they came to a place where they learned that the animal was. Some one had found it, taken it into a pasture much larger and richer than its own pasture, and it was tethered there and being cared for. When the owners came along they said, "You have our animal there." "It may be your animal," was the reply, "but we would ask you to let it graze in our rich pasture. You may still call it your animal, but we will call it our animal too." And so, the letter continued, Pastor Watson will be in a larger field, but he is still ours.

I am sure the Fijians have expressed our feelings also. We will still claim Pastor Watson as our leader, our comrade, our brother in the Lord, and uphold his hands in what we know will be a very heavy responsibility. I know you all sense that. And may God's blessing be upon Brother Turner, who succeeds him in this office.

A. H. Piper, who referred to himself as a father or elder brother of the Executive officers because of his long service in executive capacity, spoke as follows: I want to make a request of you all. As I have worked very closely with Pastor Watson—for the secretary works very closely with the president—I know how heavy his work is, and I want to ask for your very earnest prayers and loyal support of Pastor Turner in his work. He will need them. I sometimes think that the brethren have no idea of the responsibilities that devolve upon the leader in this work,—how many matters come to his desk for counsel, the many letters that he must write in reply, and the words that he must speak to the many who seek advice. All this demands of him much careful thought and prayerful consideration. Do not expect too much of Pastor Turner, by asking him to be in your conference and every other conference at the same time. You know old Pastor Johanson, who was such a faithful counsellor among us for years, used to tell us "a man cannot manage a business and live away from it." In other words, Pastor Turner cannot manage our business and be always away from headquarters. I have said, and I think I am right, that the president of the Union Conference has less opportunity of planning his own work than does the president of any local conference, because he is at the call of so many conferences, so many institutions, so many churches, which never touch a local conference leader. So do not expect that Pastor Turner can spend a long time with any one section of the field, and remember that when he is not with you he is probably with somebody else. Remember, therefore, that in the wider responsibilities that devolve upon him he will need more than ever your loyal support. Loyalty is a grand thing in this work. To stand right by him means so much to a leader. Let us have confidence in the leader that God has chosen for His people. If you do not understand all that he does, no more do people understand all that you do. We never understand any one else completely, but by and by we shall. Let us help him. Let us pray for him, and I know the Lord will bless him and make him a blessing in this field.

Following the election of these officers, Pastor C. H. Watson said: I wish to express myself now that these officers have been elected. For a number of years I have worked with these men, and I have found them to be good men, true men,

and very earnest and just counsellors. I believe that as they carry the responsibilities to which they have now been elected, God's blessing will rest upon them. I greatly appreciate the help that these brethren have given me during the years I have been associated with them in the work. Our associations in service have been very pleasant indeed.

The work has been carried on during the last four years at Union Conference headquarters in a spirit of brotherly comradeship and counsel that has been very helpful to me. The whole staff has worked together in harmony and love and earnest co-operation. I feel sure that this will continue under the new administration. I sincerely hope that God will more abundantly bless these workers as they enter a new period of service.

The influence that prevails at an administrative centre of the work is felt to the uttermost part of the field. I believe that the influence that will prevail at the administrative centre during the next four years will be helpful to the field in its uttermost parts.

As Mrs. Watson and I shall leave Australia we do so believing that the Lord has so ordered it. There has been no desire in our hearts to change fields, but I know that in going over to the General Conference headquarters I shall be associated with as noble a company of men as is to be found on the face of the earth. That I well know from previous association with them. They are upright, noble, Christian men whose association with me in former years was most helpful to me. They made me feel happy to labour with them, and from that viewpoint there is no question at all in our minds as we go to renew those pleasant associations. But we cannot get away from the thought that we are leaving the dearest friends we have ever known on this earth. No other feeling could possibly come to our hearts, because in all the crises of our lives you brethren have helped us through. We feel in the deepest possible way that no one could have dearer friendships and more loyal support and more earnest association than the brethren and sisters have given us in this Australasian field; and as we face the larger responsibilities of a new appointment, we pray most earnestly that God will make us workers that the brethren and sisters of the world field shall feel they can support in our efforts to serve.

We trust that we shall have the prayers of the brethren and sisters in the Australasian field. The knowledge that your prayers ascend in our behalf will be a strength to us. We do pray that the work during this term of years in the administration of the General Conference will be years of prosperity and progress. It is our determination so to surrender to the guidance and counsel of the Spirit of the Lord that our service at headquarters will help in hastening the work to its close. It is the finishing of the work for which we are earnestly looking.

Of this we are sure: that God will help Brother Turner to give a strong leadership to the work in Australasia. We earnestly pray that God's richest blessings shall be upon him and his associates officers as they stand together to advance His work in this important Division.

Brother T. W. Hammond then presented the report of the Australasian Conference Association Limited, which was adopted, and will be printed in the No. 3 Special.

Several of the delegates spoke in support of the report, expressing their gratitude, and astonishment even, at the signal advancement that had attended the operation of our legal corporation during the quadrennium.

*Voted:* That we place on record our appreciation of the clear way in which the Treasurer of the Australasian Conference Association Limited presented to us the work of the Association.

At 5.40 p.m. the meeting adjourned.

#### Fourth Meeting

Thursday Night, Sept. 4, 1930

FOLLOWING a short service of song, and the invocation by Pastor F. G. Ramp-ton, the report of the Union Conference Secretary, Pastor A. H. Piper, was presented. The evening hour had been chosen for this in order that the report might be illustrated by lantern slides.

This report, which deserves careful study from all, has already appeared in the first special issue of the RECORD.

The meeting adjourned until 11 a.m. Friday.

#### Fifth Meeting

Sept. 5, 1930, 11 a.m.

PASTOR W. G. TURNER occupied the chair, and there was a good attendance of delegates.

Following the reading of the minutes of the second, third, and fourth meetings, and a short report from the Committee on Delegation (which is embodied in the published list), Mrs. A. L. Hindson presented the report of the Sabbath School Department.

The discussion that followed dwelt upon the encouraging features of the report and emphasised the importance of our workers and lay members everywhere attending the Sabbath school.

An interesting feature was the incident depicted on page 17 of this paper, when the fact was brought vividly to mind that the whole history of the Sabbath school work in Australasia is measured by the lifetime of some of our present members.

At 12.15 p.m. the meeting adjourned until 11 a.m. on Sunday, September 7.

### WONDERFUL CAUSE FOR COURAGE AND CONFIDENCE

THE report of Pastor A. H. Piper, Secretary of the Union Conference, for the last four-year period was one of the most-encouraging to which the members of this Union Conference have ever listened. It well rounded out thirty-six years of labour since the organisation of this field into a Union Conference, and the writer noted in it not one note of discouragement or of defeat.

Certainly the secretary recognised, as we all must, that in this warfare there are casualties, and we feel that of these there are far too many. While we are not

holding our gains as we would like, nevertheless the fact that we are winning all the time much more than we lose, shows that the battle is not going against us, and that the power of the Almighty is still on our side. Our ranks close up over our losses, and the cause moves steadily on to a victory glorious and eternal.

One of the most marvellous features of the report was the wonderful transformation in the lives of those won to the truth from the dark abodes of heathenism, and the planting in their souls of the same spirit of quiet Christian consecration and helpfulness and loving sacrifice which they have seen in the lives of the missionaries who have brought the truth to them, and which they have learned to recognise in the life of their Saviour.

While it would seem that Satan himself has built around these heathen an almost impenetrable wall in the shape of multiplicity of languages, yet God is helping our faithful workers, both white and native, to overcome these obstacles, to walk through these difficulties, and to win precious souls in spite of them; and the heaven of the gospel is gradually making itself felt, even upon the heathen themselves in all the island groups entered. The work is progressing in spite of the difficulties and the hard times. The triumph of the message is sure. Shall we triumph with it?

An indication of the increased interest and activity of our people was seen in the fact that more than 45 per cent are now missionary workers. The gift of £68,847 from the Sabbath schools of the Division for missions during the period was another indication both of the interest of our people in the progress of the message and of God's blessing upon our efforts.

A truly wonderful work is that which God is now doing among these heathen peoples. Promising openings are seen all along the line, which demonstrate that God has indeed set His hand to the work to finish it speedily. Surrender, sacrifice, and consecration on the part of His people will hasten the glad day of victory, and make certain their triumph with the triumph of the message of truth.

C. M. SNOW.

### NOMINATIONS

PRESIDENT: W. G. Turner.

VICE-PRESIDENT ISLAND FIELD: A. G. Stewart.

VICE-PRESIDENT HOME FIELD: W. J. Westerman.

SECRETARY: A. H. Piper.

TREASURER: T. W. Hammond.

ASSOCIATE TREASURER: R. H. Adair.

GENERAL FIELD SECRETARY: A. W. Anderson.

GENERAL MANAGER AUSTRALASIAN CONFERENCE ASSOCIATION LIMITED: T. W. Hammond.

SECRETARY A.C.A. LTD.: R. H. Adair.

TREASURER A.C.A. LTD.: T. W. Hammond.

#### Departmental Secretaries

HOME MISSIONS: W. J. Westerman.

MEDICAL: Dr. T. A. Sherwin.

SABBATH SCHOOL: Mrs. A. L. Hindson.

MISSIONARY VOLUNTEER: S. V. Stratford.

FIELD MISSIONARY: J. J. Potter.

EDUCATIONAL: W. J. Gilson.

AUDITOR: R. R. Gooding.

RELIGIOUS LIBERTY: A. W. Anderson.

HEALTH FOOD: G. T. Chapman.

MINISTERIAL ASSOCIATION: W. G. Turner.

PRESS BUREAU: A. W. Anderson.

#### Assistant Departmental Secretaries

HOME MISSIONS: S. V. Stratford.

HEALTH FOOD: G. E. Adair.

#### Superintendents of Mission Fields

FIJI: E. B. Rudge.

SAMOA: R. Reye.

TONGA: H. L. Tolhurst.

COOK ISLANDS: H. P. B. Wicks.

EASTERN POLYNESIA: G. L. Sterling.

NEW HEBRIDES: C. H. Parker.

SOLOMON ISLANDS: G. Peacock.

ACTING SUPERINTENDENT MANDATED TERRITORY: G. McLaren.

PAPUA: W. N. Lock.

MONAMONA: L. A. Borgas.

NORTH QUEENSLAND: A. C. Chesson.

#### Managers of Institutions

AVONDALE INDUSTRIES: G. S. Fisher.

SIGNS PUBLISHING COMPANY: W. O. Johanson.

SYDNEY SANITARIUM: A. G. Minchin.

#### Principals

AUSTRALASIAN MISSIONARY COLLEGE: H. K. Martin.

NEW ZEALAND MISSIONARY SCHOOL: E. Rosendahl.

WEST AUSTRALIAN MISSIONARY SCHOOL: A. E. Speck.

#### Medical Superintendent Sydney Sanitarium

Dr. C. W. Harrison.

#### Elective Members A.U.C. Executive Committee

F. A. Allum, L. F. Were, J. W. Kent, E. E. Roenfelt.

#### Editors

*Signs of the Times*: C. M. Snow, Editor; A. M. Fraser, Associate Editor.

*Life and Health*: A. L. King.

AUSTRALASIAN RECORD: Anna L. Hindson, Editor; Viola M. Rogers, Assistant Editor.

*Missionary Leader*: Anna L. Hindson, Editor; Viola M. Rogers, Assistant Editor.

*Appeal for Missions*: A. W. Anderson.

*The Interpreter of the Times*: A. W. Anderson, Editor; S. V. Stratford, Assistant Editor.

### Devotional Meeting

## OUR GREATEST NEED

Friday, September 5

"Our blest Redeemer ere He breathed  
His tender last farewell,  
A Guide, a Comforter, bequeathed  
With us to dwell."

These words from hymn No. 142 were a very fitting introduction to the subject of the hour, "Our Greatest Need," presented by Pastor W. J. Westerman at the second early morning meeting of the Conference.

The precious promise of the Saviour, "I will not leave you orphans; I will come to you" (John 14:18, margin), has been fulfilled, we know, by the gift of the Holy Spirit. It is our privilege to ask God very definitely day by day to fulfil this and every other promise He has made to us. Just as we delight to have our children ask us for those things that we have promised, so our Heavenly Father delights to bestow His blessings upon His children. This thought is brought out clearly in Luke 11:13, where we read, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

A good example of definiteness in claiming God's promises is found in the record of Moses' pleading with the Lord to spare the children of Israel when He had proposed to destroy them for their disobedience and rebellion. See Numbers 14:11-20.

The speaker declared that one great reason why we need the divine guidance of the Holy Spirit in the Lord's work is because of the danger of the human element predominating in our plans and work. The case of Joshua's failure at Ai was cited as an instance. Even after the manifestation of the divine power in the overthrow of Jericho, Joshua allowed the human element to predominate in the plans for taking Ai. The following admonition from "Testimonies to Ministers and Gospel Workers" was then quoted:

"Let the men to whom God has intrusted great responsibilities, be perfectly sure that they are following their great Leader, even Christ, and are not moving under the influence of their own natural tempers. We shall be safe only when we consecrate ourselves to God and look unto Jesus, earnestly longing to work out His plan. Men may follow many kinds of lights, but there is only one Light that it will be safe for them to follow. Be sure that you are following Jesus whithersoever He goeth. Let none run ahead of Christ, but wait for the word of command, 'Follow Me.' Let our leaders be distrustful of their own counsel, of their own ambitious fancies. Let them not suppose that the sparks of their own kindling are the true light, or after a while they will find that, instead of following the heavenly guiding Star, they are following an uncertain leader."—*Pages 211, 212.*

The speaker then referred to several texts of Scripture containing promises especially suited to the need of those gathered at the Union Conference session—the promise of wisdom (James 1:5) and the promise of guidance and instruction. Ps. 25:4, 9; 32:8; Isa. 30:20, 21. These

promises are fulfilled to us through the Holy Spirit.

We need spiritual eyesight, that we may see the designs of the enemy, and as faithful watchmen proclaim the danger. We need power from above that we may understand, as far as the human mind can, the great themes of Christianity and their far-reaching principles.

"Those who are under the influence of the Spirit of God will not be fanatical, but calm and steadfast, free from extravagance in thought, word, or deed. Amid the confusion of delusive doctrines the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth, silencing every other voice but that which comes from Him who is the truth."—*"Gospel Workers," p. 289.*

One thing that it is absolutely essential for us to have among us as workers, declared the speaker, is "the love of God [which] is shed abroad in our hearts by the Holy Ghost." Rom. 5:5. God takes His workers from all classes and from all walks of life, and they differ widely in habits and disposition. For this reason much Christian "oil" is needed to prevent friction as workers come in contact with one another from time to time. Referring to the twelve apostles, the Spirit of Prophecy says:

"These were brought together, with their different faults, all with inherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit. They would have their tests, their grievances, their differences of opinion; but while Christ was abiding in the heart, there could be no dissension. His love would lead to love for one another; the lessons of the Master would lead to the harmonising of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great centre, and they would approach one another just in proportion as they approached the centre."—*"The Desire of Ages," p. 296.*

The speaker concluded by emphasising the closing thought in the foregoing extract. We need to draw nearer to Christ, thus drawing nearer to one another in more perfect Christian fellowship and efficient service for the Master.

A. M. FRASER.

## UNION CONFERENCE SABBATH SCHOOL

September 6, 1930

MANY of the delegates and visitors attended the Melbourne suburban churches on the Sabbath.

To the 203 attending Sabbath school in the Central Hall, words of welcome were extended by Dr. T. A. Sherwin. Brother A. J. Dyason, the assistant superintendent, announced the opening hymn, "O Worship the Lord in the Beauty of Holiness."

Pastor A. W. Knight petitioned God to bless all present with the Holy Spirit, and to water our souls in the study of God's Word. Blessings were also asked for our great mission field, and thanks were

given for the onward progress of the message therein.

Dr. Sherwin called the attention of the school to an extract taken from Sister Plummer's report to the General Conference. Briefly, it was: "Wherever the Sabbath day is known and loved, there is the Sabbath school. The sun never sets on the Sabbath schools of the three-fold message. It is a far cry from the two Sabbath schools organised in New York State seventy-eight years ago to the world organisation which to-day represents the Sabbath school work of this denomination."

A duet sung by Brother and Sister D. Sibley from the South New Zealand Conference, "It Pays to Serve Jesus," found a responsive chord in our hearts, and we silently answered, "Yes, it pays to serve Him."

A stirring missionary talk was given by Pastor A. G. Stewart, vice-president for the great island field. In this we were reminded of the self-sacrificing service of some of our native brethren. Several Fijian workers have laid down their lives for Christ in Papua, yet even while we were in Sabbath school that morning another Fijian family was on the high seas, travelling to Papua.—Semiti and his wife Aliti, who is the widow of Benny Tavodi, our pioneer native missionary to that field. After ten years' service in Papua and twelve years in Fiji, Aliti gladly returns once more to the land where her first husband met his tragic death.

We can never do too much for foreign missions. Human life blood is too precious to be bought with money.

A ten-minute, concise, comprehensive review was conducted by Brother Cyril Palmer, the subject being, "The Vineyard of Naboth." The chief points were: (1) Disobedience will be punished; (2) beware of the baneful effects of covetousness; (3) sin brings spiritual death as well as physical death.

Brother A. E. Speck, Principal of the W.A. Missionary School, conducted the recitation period, in which several helpful lessons were drawn from the outstanding characters in the story,—Elijah, Elisha, and Ahaziah. When God gives an experience to teach a lesson, He expects all who hear of it to learn the lesson as truly as if the experience itself were theirs.

The offering amounted to £13 7s. 3d. Song and prayer concluded a most interesting hour.

EVA E. EDWARDS.

## Important Dates

### 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.  
Victoria: Dec. 25-Jan. 3.  
North New Zealand: Jan. 15-25.  
South New Zealand: Jan. 22-Feb. 1.  
Tasmania: Feb. 18-28.  
West Australia: March 4-14.  
South Australia: March 18-28.  
Appeal for Missions: March 7—  
Week of Prayer: May 23-30.  
Home Missions Effort: June 13—

## Devotional Meeting

### OUR GREATEST DANGER

#### Sunday, September 7

In the early morning meeting on September 7, Brother Robert Hare took up the subject of "Our Greatest Danger." "Let him that thinketh he standeth, take heed lest he fall." I Cor. 10: 12.

History has been one long review of failure, and the sad story is not finished yet. Adam went down through love for his wife, David through letting his eyes rest on forbidden things, Peter through want of thought. But Mother Eve, the mother of all living, went down through believing a lie. The danger of letting go truth to believe falsehood is the greatest danger of to-day.

There were five steps in the fall of Solomon, but the last one was most disastrous. First, he took a heathen princess for a life companion. Second, he brought thousands of heathen workmen over to join with Israel in the temple work. Third, he took up the position of a horse dealer between Egypt and the people of the eastern world. Fourth, he enlarged on the plan of having many wives for popularity. Fifth, in order to gratify his heathen wives, he became a devotee of their heathen philosophy, and in the darkness of that philosophy he went down.

He gave his heart to understand "wisdom, madness, and folly." Eccl. 1: 17; 2: 12. This is not God's plan. Note the difference. Eccl. 2: 26—"Wisdom, knowledge, joy." Quite a different thing from the "madness and folly" of the heathen world.

Christ presented truth as the path to freedom. "The truth shall make you free." It will set us free from criticism, from doubt, and wavering. When converted, Peter was to strengthen his brethren. Are we helping others to be strong? or by breathing out doubts and scorn are we weakening the hand that might be strong? The inspiration of a strong, clear faith will help in the life of every one.

Paul wrote of latter day apostasy. I Tim. 4: 1. He warns against giving heed to "seducing spirits." The mind that would live and work for God cannot afford to feed on thoughts of doubt and mistrust. It cannot afford to let disloyal expressions defile either ears or eyes. Why should the temple of God be made a cage for unclean and hateful birds? It is dangerous to let the thoughts of Satan pass through the mind. Some stain will remain.

"Hold fast" is four times mentioned in the book of Revelation. Letting go—this is the greatest danger to-day. The Christian world is drifting out of touch with God. It is wise for every one to "take heed lest he fall."

Some travellers were passing over a glacier in Switzerland. All at once the guide turned at a right angle to the left. The tourists followed, all but the last one, and he planned to take a short cut and go straight on. In a moment the guide had turned and, with rather a rough hand, pulled the traveller back. At the same moment he pointed to a deep chasm, covered only by a thin drift of snow. Death was there, but the traveller did not see it. That rough hand saved a life. It may be that God has to pull us back in order to save us from ruin. Thank Him for His care!

## THE FIJI MISSION

To the brethren in Conference assembled, from the workers and believers in Fiji, Greetings.

In presenting the report of the Fiji Mission for the four years 1926-29, we first of all desire to express our heartfelt gratitude to our Heavenly Father for His blessing and unfailing protection over His work and people during epidemics, hurricanes, and floods. As in other lands the period under review has been one of stress and hardship, yet despite the fact that our field has passed through some of the most difficult years of its commercial history, this report reveals that God has not failed to bless and prosper His faithful followers.

Since the last session, by action of the 1927 Council, our field has been re-organised and divided into six districts, five of these covering the Fijian work, and one the Indian community. The following are the districts with their respective directors: Viti Levu West, Pastor H. R. Martin; Viti Levu East, Pastor G. Branster; Suva District, Pastor E. B. Rudge; Vanua Levu-Taueuni, Brother G. McLaren; Lau, Brother C. M. Lee; Indian District, Pastor N. C. Burns. The secretary-treasurer of the mission is Brother W. R. Litster. These brethren have been richly blessed as they have laboured to build up a strong work for God.

### Membership

The baptised membership of the mission at the opening of the quadrennium numbered 578 and at its close 748, an increase of 170, a gain of 29 per cent. These members, together with 1,295 adherents, worship from Sabbath to Sabbath in 55 organised churches, representing an increase of 11 organised churches during the term. Baptisms for the period numbered 199, showing an increase of 70 per cent. Our Sabbath schools numbered 58 at the end of 1929, an increase of 3. They have an enrolment of 1,425, as compared with 1,125 at the beginning of the term, a gain of 26 per cent.

### Tithes and Offerings

The tithes and offerings show an increase of 58 per cent for the term. The amounts for the four years are as follow: Tithes, £3 290; Sabbath school offerings, £1,258; other offerings, £1,223, amounting in all to £5,771. This is £248 in excess of the amount required for the support of our force of 66 native labourers for the quadrennium. In addition, almost £1,000 has been given by native believers in cash and labour to aid in building up the work in our schools and villages. We gratefully record our appreciation of the faithfulness of our native believers and their liberal support of God's work, despite the severe handicap of destructive floods and hurricanes and a phenomenally low copra market.

### Educational

Excellent work is being done at the Bursala Training School by Brethren S. W. Carr and F. Lang, and at the Wainibuka Intermediate School by Brother H. R. Steed. Nine village schools are maintained by the mission. In these schools 518 of the children and youth of the native church are being cared for. Many young men and women have been won for the Master through this work, and some, as trained workers, have gone into the field and are there rendering useful service.

## Indian District

In seeking to reach the Indians of Fiji with the message, our workers have combined evangelism with educational work. The labours of the past four years have been carried forward courageously against almost overwhelming difficulties with scanty success, but with an unfailing confidence that eventually the seed sowing will bring its harvest. The work for the Indians has been seriously handicapped through the withdrawal on account of ill-health of Brethren H. J. Meyers and G. M. Masters, and the retirement from the field of our veteran worker, Mrs. E. Meyers, at the close of seventeen years of devoted and earnest service for these difficult people. Our school work has been carried forward despite unfortunate breaks in leadership, and we believe will yet form a strong influence in opening hearts to the gospel. This work is liberally assisted by the Fiji Government. Although much handicapped by having the care of the boys' school, Brother Burns has made consistent efforts to carry forward his evangelistic work, and at the present time has a promising interest at an Indian village about twenty miles distant from Suva, where some twenty young men in addition to older people are in constant attendance at the services. During the last few months Brother Burns has been assisted in school work by Brother Edward Martin. With the expected return of Brother Masters at the close of this year to resume control of the school work, and Brother Burns free to carry on field work, we believe the labourers will gather fruit as a result of their self-sacrificing efforts.

### New Work

On behalf of the mission staff, I wish to express here our gratitude to our people for making available increased facilities for field and school work, which have enabled a more efficient work to be done. We especially value the new press now operating successfully at mission headquarters under the care of Brother R. W. Lane. For this useful unit we are indebted to our American brethren.

New work has been commenced in three provinces not previously entered by us, and already a number have accepted the message. Calls have come from various centres in these provinces for evangelists and school teachers to locate therein. Early this year an invitation came to us to enter a small group of islands lying to the west of Viti Levu. Lack of funds prevents us from taking full advantage of these opening doors. As rapidly as our forces permit we plan to advance with these opening providences, believing the Lord has a goodly harvest awaiting His reapers.

### Conclusion

Knowing that the coming of the Lord is very near, believing that the hour for the finishing of the work of God in the earth is upon us, the workers in the mission gladly give themselves to the finishing of the task given by the Saviour to His people.

E. B. RUDGE.

In the list of delegates published in our last issue, the name of Brother W. H. Hopkin was omitted, by a typographical error, from the South New South Wales representatives.



## Australasian Record

THE OFFICIAL ORGAN OF THE  
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OF SEVENTH-DAY ADVENTISTS

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## DISTRIBUTION OF LABOUR

*Voted:* That the South New Zealand Conference be invited to release Pastor H. E. Piper in order that he may take the presidency of the North New Zealand Conference.

That the Tasmanian Conference be invited to release Pastor S. L. Patching in order that he may connect with the South New Zealand Conference as President.

That we invite Pastor R. E. Hare to fill the presidency of the South N.S.W. Conference.

That we invite Pastor F. G. Rampton to accept the presidency of the Tasmanian Conference.

That we invite Pastor E. H. Guilliard to accept the presidency of the North N.S.W. Conference.

That we invite Pastor L. D. A. Lemke to accept the presidency of the West Australian Conference.

That we invite the North N.S.W. Conference to release Pastor P. G. Foster in order that he may fill the presidency of the South Australian Conference.

That Brother G. M. Masters be invited to return to the Fiji Mission as headmaster of the Samabula School for Indian boys.

That we invite Miss May Rutter to connect with the Tasmanian Conference for stenographic work.

That we invite Miss Bessie Fisher to connect with the Treasury Department of the Union Conference.

That in response to the invitation of the General Conference, we release Brother C. E. E. Watson from the Sydney Sanitarium in order that he may connect with the Washington Sanitarium.

That Brother J. F. Strange be transferred from Samoa to the New Hebrides.

That we invite the South Australian Conference to release Brother W. Hooper in order that he may connect with Papua Mission.

That we invite Miss E. E. Edwards to return to Fiji to connect with the Navuso School, subject to budget provision being made.

That Brother J. S. M. Donald be recommended to the Queensland Conference for colporteur work.

That we recommend Brother Stanley Faulstich to the South N.S.W. Conference for colporteur work.

That we invite the South N.S.W. Conference to release Brother W. S. Renn to fill the position of Home Missions and Tract Society Secretary in the Victorian Conference.

That we invite the South New Zealand Conference to release Pastor J. Pascoe for work in the North New Zealand Conference.

That we invite Mrs. Alma Wiles to connect with the Papua Mission, subject to provision being made on the budget.

That we invite Brother G. H. Engelbrecht to connect with the South New Zealand Conference.

That we invite the South Australian Conference to release Brother F. Masters for work in the South N.S.W. Conference.

That we transfer Brother W. O. Broad from the New Hebrides to the Solomon Islands Mission.

That we invite Brother W. R. Litster, of Fiji, to connect with the South N.S.W. Conference as Tract Society Secretary.

That we invite the West Australian Conference to release Brother L. V. Wilkinson in order that he may connect with the Fiji Mission.

That we invite Pastor D. Nicholson to return to the New Hebrides Mission.

That we invite the Warburton Sanitarium to release Miss E. Stewart for service in the Victorian Conference office.

That we invite Miss E. Welburn to connect with the Warburton Sanitarium.

That we invite the North New Zealand Conference to release Miss I. G. Neary to connect with the head office of the Sanitarium Health Food Company, Wahroonga.

That Miss R. H. Joynt, of the Union Conference office, be invited to connect with the North New Zealand Conference office.

That we invite Pastor E. G. Whittaker to connect with the Victorian Conference for field work.

That we invite the West Australian Conference to release Brother R. Brandstater to connect with the North N.S.W. Conference.

That we invite Pastor S. Watson to connect with the West Australian Conference.

That we invite Brother David Ferris to connect with the New Hebrides Mission.

That we invite the North New Zealand Conference to release Brother C. S. Palmer for service in the Fiji Mission.

That we invite the South N.S.W. Conference to release Brother C. F. Hodgkinson in order that he may connect with the North N.S.W. Conference as Field Missionary Secretary.

That we invite the North N.S.W. Conference to release Brother D. A. Speck in order that he may connect with the South Australian Conference as Field Missionary Secretary.

That we invite the Queensland Conference to release Brother T. A. Mitchell to take the field missionary secretaryship of the South N.S.W. Conference.

That we invite Brother G. Weslake to

take the field missionary secretaryship of the Queensland Conference.

That we invite the Tasmanian Conference to release Brother A. C. Ball for the field missionary secretaryship of the West Australian Conference.

That we invite the South Australian Conference to release Brother A. J. Dyason in order that he may connect with the North New Zealand Conference.

That we invite Pastor N. H. Faulkner to connect with the South Australian Conference for departmental work.

That we invite Miss Vera Zeunert to connect with the West Australian Conference for church school work.

That we invite Nurse Myrtle Ball to connect with the Warburton Sanitarium.

That Pastor and Mrs. J. R. James make Tasmania their field of labour during the summer months.

That Miss Myrtle Young be invited to connect with the Victorian Conference for colporteur work.

That Donald Agnew be invited to connect with the South New Zealand Conference for colporteur work.

That we invite James H. Chambers to connect with the Victorian Conference for colporteur work.

That we invite A. V. Stenhouse to connect with the Queensland Conference for colporteur work.

That we invite Arthur White to connect with the South New Zealand Conference for colporteur work.

That we invite Miss Alma Preuss to connect with the Victorian Conference for colporteur work.

That we invite A. E. Reye to connect with the West Australian Conference for colporteur work.

That we invite Alfred Parker to connect with the South N.S.W. Conference for colporteur work.

That we invite Gordon Wilson to connect with the West Australian Conference for colporteur work.

That we invite Miss Doreen Brown to connect with the South New Zealand Conference for office work.

That Brother R. W. Lane be invited to fill the position of Secretary-treasurer of the Fiji Mission.

That Brother A. H. Weil be district director of West Malekula, New Hebrides.

That Miss E. M. Cooper be invited to reconnect with the West Australian Missionary School as matron.

That we invite L. A. Butler to take charge of the business department of the Australasian Missionary College.

That we invite A. E. Miller to connect with the business department of the Australasian Missionary College.

That we invite Miss Monica Ching to connect with the Australasian Missionary College.

All other names were referred to the Executive Committee.