



Vol. 39, No. 30

Sydney, Monday, July 29, 1935

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

“Hitherto Hath the Lord Helped Us”

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.” See Rev. 14:6-12.

JUST fifty years! Not long in point of human time, but much when God can plan therein. It is exactly fifty years since the third angel's message first made contact with what is now the Australasian Division of the world-wide field.

When the small band of workers landed in Sydney in June of 1885, having Melbourne as their first location and the gathering of a people prepared for the coming of the Lord as their sole objective, they hardly imagined that in a brief half century there would be more Sabbath-keepers won to the Lord in proportion to population than in any other division of the world. Yet such is so.

They did not foresee Australia's embracing in its scope of activity and on an almost entirely self-supporting basis, the entire field of islands lying in the South Pacific Ocean, and successfully and financially conducting its own colleges, publishing plants, sanitarium, health food factories, depots and cafes, almost all of which institutions are manned by its own sons and daughters, who, to proclaim the message, have also gone far beyond the confines of its own wide territory.

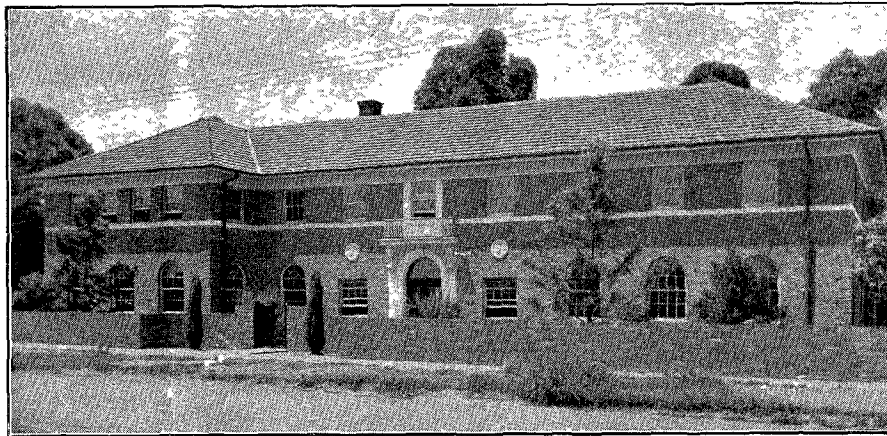
Today as we look back and then view what God is doing in this particular field we say with earnestness and humility, “What hath God wrought!”

We do not forget the spirit of our brethren of America, whose hearts were burdened with Australia's needs. It was in 1884 that a decision was reached to send workers to these shores. Many were the sacrifices made that money necessary to finance the venture might be available. The first party sailed in May of 1884, comprising seven adults and four children.

In the following twelve years a great company of other workers followed, making a total of one hundred souls who journeyed across the Pacific Ocean to Australia and New Zealand, in order that the work in its infancy might be fostered and strengthened.

To support this work financially and enable the Australian field rightly to develop, upwards of £16,000 was received from abroad in those twelve beginning years. From then till now our brethren in America have sprung to our aid in both men and women when we have required their help, and oftentimes have they sent us their best, that in our receiving they might be blessed as givers.

It is a joyful and helpful thought that in this work there are no national bounds, but all, from whatever land we hail, are brethren and sisters in Christ Jesus and all, above race and clime, have but the one objective, namely, the proclamation of the gospel of the Lord Jesus.



Australasian Division Headquarters, Wahroonga, N.S.W.

We shall attempt to summarise the developments of the various activities and departments as they have applied to the work in this field:

Fifty years ago the first contact with the Australasian public was personal and evangelistic, the opening meeting being conducted by Pastor J. O. Corliss in the Temperance Hall, Richmond, Victoria, on the evening of July 21, 1885. We have in our possession the Bible from which that sermon was preached.

With a full understanding of the importance and place of the Sabbath school, the first Sabbath school was conducted on July 4, 1885, the membership consisting of eleven, all of whom were workers and their families.

Bearing in mind the importance of the publishing work and the literature ministry, there accompanied the pioneer band of evangelists a printer and a colporteur. Within four

months of landing in Melbourne, a four-page sheet was printed by Brother Scott, and within two months, a regular paper, the **Bible Echo**, was published and circulated in the field.

Upon such a foundation, laid in harmony with the instruction of the Spirit of Prophecy, rapid growth was noted, and in three years there was organised the Australian Conference with properly constituted churches in Melbourne, Ballarat, Hobart, and Adelaide. These churches had an enrolled membership of 266 baptised believers, while about seventy others were observing the Sabbath.

It was in November, 1885, that New Zealand was entered and companies of believers in Auckland, Kaero, and Napier were soon raised up to follow the Lord.

Home Mission work commenced in 1885, being recognised by the first workers who came to Australia as a very vital feature in successful service. In this year 4,000 American **Signs of the Times** were distributed monthly, while in 1886 a branch of the International Tract Society was organised in Melbourne, and in 1887 the New Zealand branch was formed.

In 1894 the Australasian Union Conference was organised, this being the first such Union in the world.

Our educational work was launched in Melbourne in 1892.

Missionary Volunteer work was commenced by the late Pastor A. G. Daniells in 1893 in Adelaide.

Our first sanitarium effort was laid in 1897 in New South Wales, the same year in which the first shipment of Health Foods was imported from America.

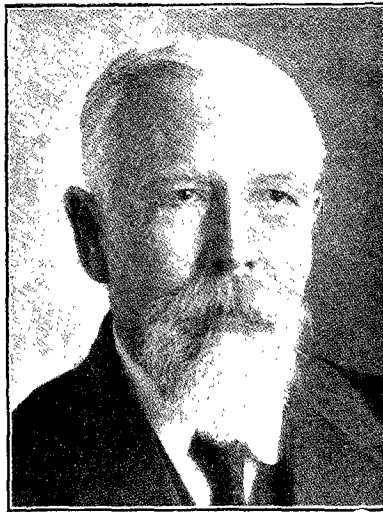
Looking further afield, it was in 1886 that John L. Tay sailed from America for Pitcairn Island, and the first company of Seventh-day Adventists in the islands of the Pacific was immediately formed on Pitcairn. In 1890 the **Pitcairn**, built by Sabbath school offerings, sailed from San Francisco with a party of missionaries on board to visit Pitcairn and to make contact with the islanders in other parts of the Pacific.

Such were the beginnings of the various departments of activity in the Australasian field. How, by the grace of God, have these activities grown through the years!

Let us take first the Sabbath School Department, which was really launched prior to the first public effort ever conducted in Australia. Today in the Australasian Division we have 628 Sabbath schools with a membership of over 26,000, conducting their work in upwards of eighty languages and giving to missions in 1934 the sum of £17,564. Can we picture that little group of eleven souls meeting in the room of one of the workers' homes in the city of Melbourne, visualising such growth in fifty years of time?

Can we imagine Brother Arnold, our first colporteur, seeing in the field one hundred men and women selling our literature to the extent of £35,000 in one year? Or can we think of Brother Scott, another of that original party who sailed from America in 1885, standing in the office of the Publishing House at Warburton, listening to the hum of the presses there, as they annually turn out by the thousand the large and small books, together with other printed matter that is today reaching the homes of the people of Australasia, as well as the homes of many of those living in

the islands of the sea? While many things have gone off the market in the last fifty years, the books containing this message have never slumped, nor is there any indication that the work of the printers of our books will languish.



W. C. White, First President of the Australasian Union Conference, 1894-1897

We next notice our Home Missions activities, which commenced fifty years ago with the circulation of papers imported from abroad. The number of units of work in the Australasian field during 1934 totalled 1,688,582. For missions, during the past seventeen years, through the Appeal for Missions campaign, nearly £250,000 has been collected. In our Big Week efforts conducted since 1923 almost £17,000 has been raised for medical, educational, and publishing work in various countries of the world.

The educational work, started in St. Kilda Road, Melbourne, next extended to New South Wales, has grown until today we have 190 church schools in the homeland and in the islands, with 231 teachers and an enrolment of 4,938 students. Besides these we have three colleges, employing thirty-two teachers and with an enrolment of 410 students, and seven training and intermediate schools in the islands as well.

Our Missionary Volunteer work has grown to that extent where we now have 398 societies, with a membership totalling 11,421. These young people gave to missions last year £1,971, while over three thousand of them are now receiving quarterly doctrinal study certificates, indicating that their minds are directed to the study of the Word of God in a way that will prove helpful and profitable to them.

In our Health Food Department, instead of importing a shipment of goods from America, we now find vessels exporting our products to various centres. This department has grown to that extent where over 700 workers are now employed and the products of our various factories are possibly as well known in business circles as are any goods manufactured by any other concern.

From our Sanitarium there have gone

scores of nurses who have given their services both at home and abroad, and whose labours have been most acceptably rendered in the cause of God.

Our mission work, started by that humble man landed on the lonely island of Pitcairn from a British man-o'-war, has grown, until today we are working in more island groups than any other denomination, with 10,000 native members on our Sabbath school rolls, speaking more than eighty languages. These island members have contributed for the past several years almost £6,000 a year in tithes and offerings, while the one lone vessel built abroad has now grown into a fleet of about twenty ships and launches, all being continuously used by our workers in the carrying of the message from island to island.

Today our church membership in the Australasian Union now numbers over 16,300, 750 of whom are workers, while our total tithes and offerings received for 1934 totalled £121,356.

We cannot close this statement without making reference to the wonderful inspiration and help that came to the Australasian field by the presence in Australia of the late beloved Sister White. In company with others she reached these shores in the year 1891, and for nearly nine years laboured under the direction of God for the building up of the work in almost every line of activity. Her counsel in the hours of need, her spiritual leadership to people who were new in the faith, the example of her godly life, the power of her preaching to vast congregations of the public, all played a mighty part in setting the work in the Australasian field on a foundation of strength. In educational, publishing, and health work, as well as in the important lines of activity in evangelism, Sister White's counsel was of the utmost value, and never will those who were privileged to associate with her forget the part that she, under the direction of God, played in the opening years of this new and growing portion of the vineyard.

In the interesting and inspiring reports appearing throughout this Jubilee **Record** there is much food for thought, for praise, and cause for humility of mind. As we view the experiences that came to our workers and believers in the early days of the message in Australasia, we will do well to search our hearts and ask ourselves if we, like those who preceded us, value the blessed truths as they did. With greater opportunities and added facilities, with speeding years, with the end so imminent, do we pray and plan and sacrifice as did our fathers in the faith, or is our experience somewhat formal because it is of sight rather than of faith?

May the Lord help us ever to remember that, as a people, we have nothing to fear for the future excepting as we forget the way the Lord has led us.

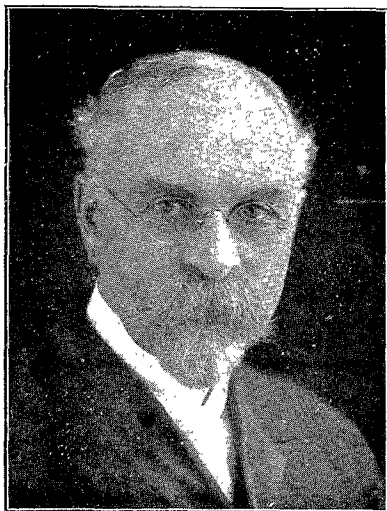
Let us never deviate from the paths of the pioneers in the exercise of simple faith, of complete, joyous obedience to the will of God for us, and of that spirit of sacrifice which, seen of God, will play its part in hastening the consummation of our hopes.

When the Jubilee shall sound in the kingdom of God, may we who are today within the circle of His cause, together with many others yet to be gathered in, find our feet walking the streets of gold and our hearts rejoicing in the knowledge of a completed work.

W. G. TURNER.

What God Hath Wrought!

AS one of those fortunate persons who was privileged to be brought into personal contact with the members of that first band of missionaries who came from America, I should like to say a little about their wonderful confidence in the work to which God had called them. Indeed, some of the earliest impressions which those godly men made upon my mind was their absolute sincerity, and their wonderful faith in the ultimate success of the cause. Their facilities for carrying on the work were practically nil. They had no church building in which to conduct public worship, no institutions to which they could invite interested people, no schools for the instruction of young workers; but they had



A. G. Daniells, Second President
of the Australasian Union,
1897-1901

a vision of the work of God which was sufficient to lead them to step out in faith and lay a foundation upon which our churches, schools, publishing houses, sanitariums, and health food factories and depots have been built.

As my mind goes back to those early days, and I think of the steadfastness and faith of those pioneer workers in this field who now sleep, these words from one of our hymns flash with new meaning:

"We thank Thee for the earnest men,
Of sturdy faith and purpose true,
Who builded in the early days,
And builded better than they knew.

"We thank Thee for the fruitful years,
The work that broader, deeper grows;
And for the leading that has kept
Us still to God and duty true."

Possibly it may interest some of our younger members who know nothing about the struggles of those early days to tell them one or two incidents which made an indelible impression upon my mind. It was at the first camp meeting held in Australia, at Middle Brighton, Victoria, that our people were invited to make gifts and pledges to the Avondale School. To the astonishment of my brother and myself, both new to the truth, Sister White pledged £1,000. Such a pledge from that dear old lady, who we knew had no such sum of money to contribute towards a school, simply staggered us. But a school in which our young people could be trained was absolutely essential for the

development of the work, and someone had to give a lead who had invincible faith in the cause of God. Although Sister White did not have the money, yet she pledged that large sum out of her poverty, and in order to find the money she was obliged to borrow the amount. But she started the school from which there have gone workers to all parts of the world.

Little do our young people know what influence Sister White exerted upon the minds of men such as myself who came out of the world into this church, and were privileged to be brought into personal contact with the servant of the Lord. We had no doubt whatever that Sister White was God's messenger to His church. Her life, her preaching, her writings, all testified to the fact; and we rejoiced that God had chosen Sister White to give us such excellent counsel from the Lord from time to time. I well remember an occasion in which this counsel was most opportune. It was after Sister White had left this field for America. We were facing some problems in Melbourne, and were considerably puzzled how we should meet them. That very week a letter came from Sister White which contained the very counsel from the Lord which we needed, and our difficulties were solved. Time after time we had similar experiences in the early days of this work. Therefore we have no hesitance in saying that the Lord led us in building up the work of God in this field in a very special way.

This work is not of human devising. It is God's work, and the success which has attended it is not due to human talents or wisdom, but to the leading of the Lord. The apostle Paul made no secret of the fact that he believed the churches he had gathered out from the world were "God's building." He regarded himself as "a wise master builder," who had laid a good foundation. But he warned his followers to take heed how they builded upon that foundation. In like manner, I would humbly suggest that each of us who have the privilege of being labourers in God's work today should take heed how we build upon the foundation which has been so well laid by our godly and faithful predecessors.

A. W. ANDERSON.

Brief History of the Development of the Home Mission Work in Australasia

IN looking over our files it has been very gratifying to learn that the work in Australasia, as in many other countries, was commenced by church workers posting literature before the gospel message was heralded by the living preacher. This literature had been sent to free reading rooms and to the addresses of individuals secured from a directory, and an intensive correspondence had been opened up as a result. One instance will suffice to show the earnestness of those who had a burden to see the message enter this country. A lonely sister in America, who had the cause of God at heart, a school teacher with a large family to provide for, undertook to post thirty copies of the *Signs* each week to Australia, and to write letters to accompany them. The first-fruits in Australia were won as a result of visiting a man whose address had been given to Pastor Israel, and to whom a copy of the *Signs* accompanied by a letter had been sent from a brother in San Francisco.

When the first workers landed in Melbourne in 1885 and commenced work, they

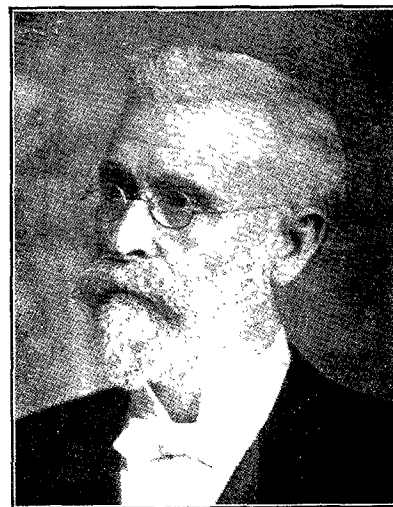
came armed with a stock of tracts and books, and had arranged for 4,000 *Signs* each month to be sent out to them for free distribution. Thus it will be seen that literature and correspondence on the truth blazed the way for our first missionaries to Australia.

Immediately following the organisation of the first church, the Melbourne branch of the International Tract and Missionary Society was organised on Jan. 24, 1886, with a membership of 19. The first president of this society was Pastor Israel. One of the first efforts of the pioneer workers was to start printing a paper in Australia. The *Bible Echo* began its career fifty years ago next January, and proved wonderfully effective in sowing the gospel seed.

The first quarterly meeting of the missionary society was held April 4, 1886, when a splendid report was rendered, including the following lines of missionary effort: Families visited, letters written, tracts given, periodicals distributed. Reading these early reports which we have in our files, we are deeply impressed by the fact that the members of this pioneer society and others added each time a new church was organised, were most faithful and energetic in doing their best to give the message to others. Large quantities of literature were placed regularly on ships, in public libraries, temperance hotels, and many other places. The first interest at Geelong was awakened through reading our literature in the public library,

About two years later the eight local tract and missionary societies were organised into the Australian Tract and Missionary Society. This was in 1888. In May, 1889, the New Zealand Tract Society, with Pastor A. G. Daniells as president, was organised in Auckland. It is most apparent that the pioneers of this movement understood the vital importance of harnessing the church in missionary endeavour, the president and the ministry definitely leading the membership in soul-winning missionary activity.

In Ballarat, the first place in which the message was preached in Australia outside of Melbourne, the membership of the church was soon doubled through the work of lay members. Those who had a burden for missionary work met together regularly to pray for interested persons, and for their own relatives. Each one had a prayer-list of those for whom they were doing missionary work,



G. A. Irwin, Third President of the
Australasian Union, 1901-1905

and daily these cases were presented to the Lord. God wonderfully answered the prayers of His people.

Prior to 1890 no public labour had ever been put forth in Sydney, but by reading and transfer a small band of Sabbath-keepers had been gathered, who were distributing a large amount of literature and earnestly pleading with the Lord to send someone to preach the message.

In 1892 an important phase of missionary endeavour was commenced in Sydney, that of ship mission work. Making the acquaintance of the crew on a number of ships visiting Sydney, much literature was distributed among them, and files of the *Bible Echo* were placed on the saloon tables of mail boats bound for American, English, German, French, Chinese, and Japanese ports. The Sydney church presented our ship mission with a very fine boat, *The Missionary*, which enabled these workers to go freely among the vessels at anchor in the harbour. In Melbourne previous to this, ship mission work was begun, and carried forward energetically with good results. Bundles of papers were sent regularly to lighthouse-keepers along the coast and to all parts of the world.

Reports from New Zealand in the early days tell of much literature supplied to public libraries, Sailors' Home, Boys' Institute, and ships, including war-ships.

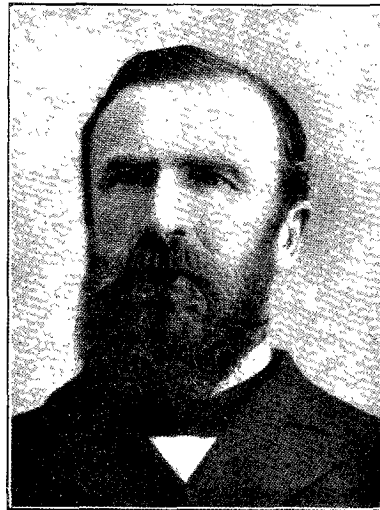
From the report of the Australian Tract Society Secretary given at the Ashfield camp in 1894, we learn that Christian help work had been organised in the North Fitzroy church, with about seventy workers divided into seven bands. The report states that while the systematic effort thus made for the needy enabled the workers to help many families, it had also been a way to point sin-sick souls to the Saviour. Ten persons had accepted the faith in one quarter. At this meeting it was recommended that this line of work "be carefully studied by our people everywhere, and that organised effort be put forth in this direction in all our churches."

What One Tract Accomplished

While passing the Exhibition Gardens in Melbourne one day, a man took from one of the iron pickets of the fence surrounding the gardens a small tract, and was impressed by the singularity of the title, "Which Day Do You Keep, and Why?" Thinking that it might furnish a good topic for discussion at a mutual improvement society of which he was a member, he took the tract along with him, and his request that the subject of the tract be entered upon their syllabus was acceded to. Prior to the discussion one of the members suggested that a man he had met who seemed to know a good deal about this interesting subject be invited to take part in the discussion. This suggestion was followed, the invited guest being Pastor J. O. Corliss, who, with Pastor S. N. Haskell and others, was at that time labouring hard to make a commencement in Australia. The result of the discussion was astonishing. Pastor Corliss was so successful in convincing his opponents in the discussion of the correctness of his views, that seventeen of them decided to keep the Sabbath of the Lord, nearly all of whom subsequently became active and successful workers in the cause. Two of them were printers, who sold their business and helped to start our first publishing work, and one of them later became a most successful evangelist. This small company of converts, won to the message as the direct result of one tract hanging on a picket fence,

was the nucleus of the first church in Australasia.

These experiences serve to illustrate the earnestness and zeal of the early believers in proclaiming the message. As our constituency increased further organisation became necessary, therefore, at the Union Conference session in 1906 it was recommended that our conference presidents and committees arrange definitely to operate plans to enlist the co-operation of every man, woman, and child in the denomination in a steady and progressive missionary campaign. It was also voted that institutes be conducted annually in each conference, and instruction given to ministers, missionary leaders, church officers, and other workers. Immediately after this,



O. A. Olsen, Fourth President of the Australasian Union, 1905-1909

conventions and instruction meetings were conducted in various centres.

Coming down to 1914, we find that at the Union Conference session the importance of our home mission work was greatly stressed, and it was resolved that we encourage every believer to aim definitely to bring at least one soul to Christ each year, and that instruction and help be given to every individual believer to do systematic house-to-house work with our literature.

In 1918 the Appeal for Missions campaign was introduced into this field. Our people set out to reach an aim of £2,500. The result of £4,681 was so satisfactory that it was decided to make the Appeal for Missions an established annual effort. From this small beginning, a total of nearly a quarter of a million pounds has been raised in this way.

In 1923 the Big Week campaign was first introduced. It has yielded a total of £16,887 for mission work. Through this effort hundreds of thousands of our truth-filled books have been sold, and many souls led into the message.

At the Annual Council in 1929, it was decided to set apart one month every year for co-ordinated missionary effort by all our churches, and that the Union Conference provide free literature for the purpose. Beginning with 1930, 125,000 each of four undated papers known as the *Interpreter of the Times* were printed.

In this effort more than 2,000,000 copies of the *Interpreter* have been circulated and 115,000 copies of the *Signs*.

Many very interesting stories could be related regarding the soul-saving work of lay members, but space will not permit.

"In the last nine years our reports show that 796 have accepted the message through home missionary endeavour.

The work that the Spirit of God has commenced and nurtured through the years will be brought to a triumphant conclusion. It is to be finished quickly. "For He will finish the work, and cut it short in righteousness."

"The salvation of sinners requires earnest, personal labour. We are to bear to them the word of life, not to wait for them to come to us. O that I could speak words to men and women that would arouse them to diligent action! The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from Him draw strength and grace to be His faithful workers in the missionary field?"—*Testimonies*, Vol. 9, p. 117. W. J. WESTERMAN.

Tracts Left on the Shelf for Six Months

In the year 1887 my father's sister, who was one of the first Sabbath-keepers in Adelaide, sent my parents a bundle of tracts. When mother received them, she placed them on a shelf for six months, then said one evening, "Get me that bundle of tracts and I will see what this new-fangled rubbish is that auntie has got hold of." Having read No. 1, mother said, "That is all true." No. 2 was devoured, and likewise all the rest. Mother and father were convinced that the teaching in these tracts was Bible truth, and we as a large family, with the exception of the eldest, who was away from home, became Sabbath-keepers. We held Sabbath school and church service in our sitting room each Sabbath, having procured "Bible Readings for the Home Circle." I was but ten years of age then, but was quite convinced that it was our duty to obey. My parents were baptised, and most of us children, nine in number, followed their example as we grew older. Every time we went over the doctrines of this church I became more sure than ever that the teachings were true.

Being one of Australia's first foreign missionaries, also one of our first church school teachers, I rejoice to know the Lord has used me to help some souls. I am glad that Solomon of Rarotonga, a boy from my island school, has become established as a worker in Papua again, and writes to me that he is so happy in God's work.

Though not now able to be a conference worker, I continue to spread the knowledge of the truth in all the ways I can, for I love the message more than ever, and the dear souls in darkness all about me.

My husband, Brother J. F. Golding, is also one of Adelaide's early Sabbath-keepers, having come in in 1887. He loves the truth and tries to give the light to others by always "doing his bit."

EVELYN GOODING GOLDING

Review of Educational Work

Every great religious movement that has ever been carried to success has had associated with it an educational programme.

In ancient Israel, Elijah's magnificent stand on the heights of Carmel was followed by the establishment of the schools of the prophets. We as a people are the Elijah "that was for to come," and early in the history of our work in Australia the pioneer leaders gave thought to the education of our children and youth.

As early as August, 1892, the Australian Bible School was opened in St. Kilda Road, Melbourne, with Pastors L. J. Rousseau, G. B. Starr, W. L. H. Baker, and their wives, as teachers, and twenty-four students enrolled. This school was held during 1892-1894. The disadvantages of rented buildings in a city, and the Lord's instruction again led to a wide search for a new location. While an allotment of 1450 acres at Cooranbong, N.S.W., was under inspection in May, 1894, the Lord by a vision given to His servant of a "neat cut furrow," indicated His approval, so the present site of the Australasian Missionary College was secured.

Although it was expected that the building would be ready early in 1895, the work was delayed by unforeseen difficulties.

In the *Gleaner*, dated April, 1897, we read: "The Avondale School for Christian Workers opened on Wednesday, April 28." Professor C. B. Hughes, of Keene, Texas, was called to take charge of the school. It was intimated that on the opening day "the teachers were a little blue when they sat down to dinner and found that there were only six present—four teachers and two boarding students." However, by June of the same year it was said that "the school is now fully organised with six good instructors and sixty-one students."

In the *Record* of Sept. 15, 1898, Brother E. R. Palmer wrote: "No enterprise has ever been entered upon by Seventh-day Adventists in Australia which has been attended by so many anxieties and difficulties as this, and from none are we reaping greater results or more encouragements. There is no more interesting spot in connection with our cause in this field than the school, not only because so many of our young people are there whom we expect to become future workers in Australia, but because we see many remarkable providences, which our faith has been very slow to grasp, being distinctly worked out before our eyes."

In 1907 Pastor H. R. Martin had an interesting time in commencing the Darling Range School in West Australia with a £1 note.

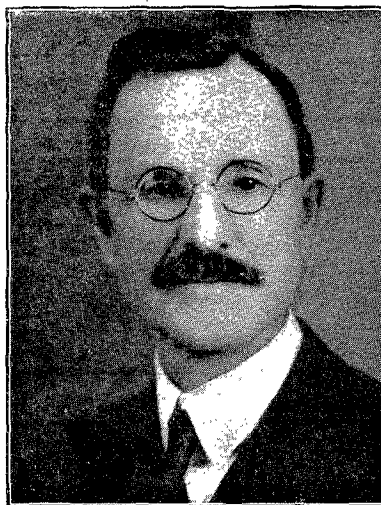
The following year at Pukekura in North New Zealand, a training school was established, with Brother F. L. Chaney as principal. This was moved to the present site of the New Zealand Missionary College at Longburn, in 1913.

The vision of pioneer leaders was not confined to training of the youth; church schools for the education of children were also established. The *Record* of December 15, 1898, makes the following interesting comment on the Avondale church school:

"The primary department during the summer was taught by Miss Annie Walker. Heretofore the children have been occupying small, inconvenient rooms, poorly and scantily furnished; but during this term

they have moved into the large east room over the kitchen, which is being furnished with beautiful new desks, the gift of Brother W. C. Sisley of Battle Creek."

Wherever our work extended, primary schools were established at the cost of a great deal of personal sacrifice and effort. An interesting example of this was when, in 1906, the printing work was removed to Warburton. So that the children would be "gathered out of the worldly schools," Pastor A. W. Anderson registered as a teacher. For a schoolhouse a tent was pitched in Sister C. H. Pretymann's yard. Pastor Anderson and his assistant, Brother J. P. Gregory, taught in the morning, and Sister Pretymann, who had been a public school teacher, taught each afternoon. Of



J. E. Fulton, Fifth President of the Australasian Union, 1909-1916, and from 1922-1926

the experience Pastor Anderson writes: "It meant a good deal of extra work to carry on the editorial responsibility of three papers and the pastoral work of a church, and to teach church school for a portion of every day, but I now believe it was worth a great deal more." In the cold winter that followed, the school was moved to Brother Bond's wash-house, and the copper lighted for warmth when there was frost or snow.

In our mission fields also, the work has been conducted through evangelists who are primarily teachers. A glance at the statistical report to hand today from the New Hebrides Mission illustrates this fact. It says: "Total Labourers, 43. No. of Teachers, identical with total labourers."

In calling for help, native peoples come with a promise to erect a teacher's house and a school.

The success that has attended educational work in this field has been largely due to the direction and counsel given by the servant of God at its inception. Today in our 201 schools and colleges we have over 5,500 young people and children. In the homefield 1,384 students are taught by 89 teachers in 3 colleges and 28 primary and central schools. In the mission fields we have 4,200 pupils enrolled in 170 village and training schools employing almost 200 teachers. Truly in this field God is fulfilling His promise of Mal. 4:5,6.

B. H. McMAHON.

Less Than Half a Century in the South Pacific

FOLLOWING the command and prophecy of our Lord Jesus, "Go ye therefore and teach all nations," and, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," our brethren on the other side of the Pacific not only felt constrained to send the heralds of this second advent message to Australasia, but were inspired with a great burden to send the light of present truth to the many islands of the South Pacific Ocean.

It was in October, 1890, that the good ship *Pitcairn* sailed from San Francisco to carry the message first to Pitcairn Island and then to other groups. Great zeal was manifested by both old and young in raising the money required to launch the ship and send her forth upon her divine commission.

Through the years the work has grown, and the light of the message, like the light of day, has from its early dawn in the distant east continued to shed its rays westward, until today the most western parts of the South Pacific Islands are feeling its warmth and rejoicing in its light.

From that small beginning with the organisation of the first Sabbath school on the lonely island of Pitcairn, our work has increased until we are working in fourteen distinct island fields, with 280 Sabbath schools, and with a native membership of 10,500, contributing nearly £6,000 a year in tithes and offerings, and speaking over eighty languages.

In place of the one mission vessel, we now have a fleet of at least twenty ships and launches, all in commission carrying the good tidings from island to island.

For several years this missionary work was supported and directed from the General Conference, and the missionaries all came from the United States. But as Australia and New Zealand grew into a strong home base, and a training school for Christian workers was established at Avondale, the responsibility was accepted of carrying the third angel's message to many islands of the Pacific.

In 1900 our first Australian full-time missionaries, Pastor A. H. Piper and wife, were appointed to the Cook Islands, pioneers of a long line of missionaries who have gone from these shores and who today, with perhaps one exception—that of Pastor Sterling and wife in Tahiti—constitute our entire body of missionary workers labouring in our fourteen organisations in the South Seas.

Our European staff today comprises forty-six families and three single lady workers. These are assisted by over 200 native workers, making a total company of almost 300 missionaries employed in our island field.

In most of our island mission fields today we carry forward our own educational system, including village schools, intermediate schools, and training schools, a total of 159 with an enrolment of over 4,000 native students. Evangelical work is carried on by our native evangelists, fourteen of whom are ordained ministers.

With the celebration of this our jubilee as a denomination in Australia and New Zealand, it would seem fitting to place on record our profound gratitude to God for His abundant blessing upon His work in this Division. And as one who has had the opportunity of labouring for many years in the South Seas, sharing and seeing the evidences of a very kind Providence, I would, on behalf of our large staff of island workers, record with deepest gratitude our most reverent thanks

for the many blessings bestowed and for the success that has attended this work.

One would delight to mention by name many of our venerable missionaries who have long borne the heat and burden of the day in these trying climates, some of whom are now resting from their labours. And with the men we must think of the women, who are to be admired for their loyalty, bravery, and loving services. I am sure I will be pardoned if I do mention the name of our late Sister C. H. Parker, who laboured so long and untiringly with failing health, but always with buoyant and cheerful spirit. For forty years she loyally stood by her esteemed husband, who now retires alone to enjoy a little respite from his many years of arduous work. Both have set a wonderful example for our younger workers to follow. Truly such workers rest from their labours, but their works follow them.

Today in our vast island work we have unprecedented opportunities. Never before were the doors so wide, nor the calls more insistent. May the recording of the success attending the work during the past fifty years bring to us all a new consecration to the present task, and to the untouched work still awaiting our service.

May God hasten the day when all these dear workers who have gone forth weeping will come with rejoicing, bringing their sheaves with them, to celebrate the grand jubilee in the land of eternal peace and rest.

A. G. STEWART.

South Sea Island Mission Work

(The following brief history of our island mission work has been compiled from the reports published at the time the vessels took place, and preserved in valuable files at the Union Conference office.)

The first Seventh-day Adventist missionary to the South Seas, John I. Tay, sailed from San Francisco for Pitcairn Island on July 1, 1886, one year after the first workers came to Australia. Brother Tay worked his passage to Tahiti as ship's carpenter, receiving permission to keep the Sabbath on condition that he received no wages. Arriving in Tahiti, he was informed that he might have to wait two years for a vessel to Pitcairn, but providentially he had only a few weeks to wait.

On October 18, Brother Tay reached the historic home of the descendants of the mutineers of the *Bounty*. His second Sabbath on Pitcairn was observed as the sacred day of rest by the entire population. Miss McCoy of Pitcairn recorded: "Oct. 30, 1886, the church on Pitcairn Island unanimously kept the seventh-day Sabbath of the Lord our God." Literature previously sent from California helped to prepare the way for this important decision.

After Brother Tay's return to California, an effort was made to send someone to baptise the believers, but for this visit the Pitcairn people had to wait four years. In July, 1888, Pastor A. J. Cudney set out for Pitcairn in a small unseaworthy ship, purchased and manned at Honolulu, but the ship and her company were never heard of again. This sad experience at the outset of our island mission work did not discourage, however. At the General Conference session in October and November, 1888, it was decided to build "a vessel of suitable size and construction for missionary work among the islands of the Pacific Ocean."

The Sabbath schools took upon themselves the task of raising the necessary

funds. Accordingly, the schooner *Pitcairn* was built at Oakland, California, at a cost of £2,400. Her deck was 101 feet long over all by 27 feet wide, and her two masts were each about 80 feet long. On October 20, 1890, she passed out through the Golden Gate on her first voyage to the South Sea Islands. Besides the crew, the missionaries on board were Brethren E. H. Gates, A. J. Read, and J. I. Tay, with their wives, fourteen in all. On November 25 they were joyfully welcomed at Pitcairn Island, and there eighty-two persons were baptised.

On this cruise the *Pitcairn* visited the Society, Tongan, Cook, Samoan, and Fijian Groups, also Norfolk Island, and some time



C. H. Watson, Sixth President of the Australasian Union, 1916-1922, excepting two months in 1920; also from 1926-1930

was spent at Auckland, N.Z. When the ship called at Pitcairn on her way back to California, two of the outgoing company were missing, Brother Tay having laid down his life at Suva, Fiji, and Captain Marsh at Auckland, both through illness. Brother and Sister A. J. Read remained to labour in the Society Islands, and Pastor and Mrs. Gates on Pitcairn.

The second cruise began early in 1893, and during this tour Brethren B. J. Cady and E. C. Chapman and their wives were left in the Society Islands, Miss Hattie Andre on Pitcairn, and Brother and Sister J. M. Cole on Norfolk Island.

In all, five missionary voyages were made by the *Pitcairn*. In 1900 the vessel was sold, as steamship lines had been started which afforded fairly good facilities for reaching the islands.

In this brief review of the island mission work, it is impossible to name all who have laboured in the South Seas; therefore we shall give only the year of opening work in each group, the pioneers, and the present leaders.

Pastor G. L. Sterling, the present superintendent of the Society Islands Mission, has, with his wife, given about twenty-seven years of service in Eastern Polynesia. There are now fourteen Sabbath schools in the Society Islands with 238 members.

Tonga, Samoa, and Fiji were all entered in 1895 by resident workers. Pastor and Mrs. E. Hilliard were pioneers in Tonga, and Brother and Sister E. S. Butz arrived

shortly afterwards, having broken their journey a few months on *Pitcairn* en route to Tonga. The present superintendent of that field is Pastor H. L. Tolhurst, who is also in charge of the training school at Vaapai. Our five Sabbath schools in Tonga have 211 members.

Samoa's first labourers were Dr. and Mrs. Braucht and Brother Owen, a self-supporting worker. Progress has been slow in Samoa, but since the establishment of the Vaioa School the results have been most encouraging for a growing work. Pastor R. Reye, the present superintendent, reports a Sabbath school membership of 182.

Pastor and Mrs. J. M. Cole were our first missionaries in Fiji, going there in 1895 from Norfolk Island, by recommendation of the General Conference. In 1896 Pastor J. E. Fulton led the work in Fiji, and was succeeded by his co-worker, Pastor C. H. Parker. The Buresala School, which has trained so many Fijian missionaries, was opened just thirty years ago, with Brother S. W. Carr as the first teacher. Besides twenty-three white workers, including wives, we have a devoted staff of about forty Fijian native workers today, also six Indian workers among the thousands of Indians in Fiji. In the eighty-one Sabbath schools more than 1700 members worship. Pastor R. W. Lane is the leader of our work in this group.

For some years the Netherlands East Indies were connected with the Australasian Union, and a number of Australian workers laboured in Java, Sumatra, and the Philippine Islands. Being a Dutch possession, these islands are now part of our Central European Division.

Papua, lying to the north of Australia, was first entered by heralds of the message in 1908, Brother and Sister S. W. Carr and Bennie Tavode, a Fijian helper, being our first workers there. There are now eleven white workers in Papua, including wives of missionaries, and a growing staff of native workers. In the eight Sabbath schools are enrolled 778 members.

In 1912 the light began to break amid the dense darkness of the New Hebrides. Our pioneers to that group were Pastor and Mrs. C. H. Parker and Brother and Sister Harold Carr. Pastor A. G. Stewart succeeded Pastor Parker as superintendent of the New Hebrides Mission; later Brother and Sister Parker returned to Atehin, until failing health compelled them to withdraw, after thirty-five years of labour in the Australasian Division. Pastor Peacock has given strong leadership to the work during the last few years. Never was the outlook brighter in the New Hebrides than at present. The labours of the five European families are supplemented by a staff of forty-three New Hebridean evangelists and teachers. A strong training school is sending forth workers as quickly as possible in response to the insistent calls from many parts of the group.

Two years after the opening of the New Hebrides, our first workers were sent to the Solomon Islands. This was in the war year, 1914, when retrenchment rather than expansion might naturally have been expected. Twenty-one years ago Captain and Mrs. Jones sailed one day into the beautiful Marovo Lagoon in their little mission launch the *Advent Herald*. Today we have nearly 4,000 adherents in this group. In addition to the nineteen white workers, there are 100 native teachers and evangelists, including two ordained Solomon

Island ministers, devoting full time to the work of the Advent message.

Detached Islands

One of the loneliest outposts in our mission work is the island of Niue, which lies 350 miles south-east of Samoa. Here Brother and Sister S. W. Carr, and later Brother and Sister E. J. Giblett, laboured and raised up a company of believers. For the last ten years a Niue Island sister, educated at the Australasian Missionary College, has laboured alone on the island, conducting a Sabbath school of 100 members. Sister Vai Kerisome Head has been a loyal worker ever since she returned to her island home in 1915.

In the French Catholic islands of the Loyalty Group and New Caledonia the tidings of a soon-coming Saviour were first given by Pastor and Mrs. G. F. Jones in 1926. In a short time there were more than a score of believers, some of whom Pastor Jones baptised before leaving the field. A French sister, Miss C. F. Guiot, who accepted the message at the Sydney Sanitarium, has shepherded the little flock for the past eight years and worked with our French literature.

The first Adventist workers on Lord Howe Island were Brother and Sister C. D. Baron, who went out in December, 1894, in the first party of missionaries to leave Australian shores for the islands. At the same time Brethren S. T. Belden and C. J. Anderson and their wives went to Norfolk Island to relieve Pastor Cole. From the time Brother and Sister Belden set foot on Norfolk they never left the island till laid to rest many years later in the little cemetery by the sea. For years a widow, Sister Belden remained to labour and pray for others till within two days of her death in 1928, at the age of ninety-seven. Brother and Sister A. H. Ferris laboured for nearly twenty-five years on Norfolk and Lord Howe. Pastor and Mrs. W. D. Smith are now on Norfolk, and Pastor and Mrs. G. F. Jones are stationed on Lord Howe. The Norfolk Island Sabbath school has about forty members, and Lord Howe thirty-two.

The first Sabbath school formed in the South Pacific, Pitcairn, has for nearly

forty-nine years been a loyal, liberal company. The present membership is 175. The elder of the Pitcairn church is Brother Roy P. Clark, an earnest lay brother, an American, who settled on Pitcairn twenty years ago. He is also the teacher of the day school.

Mission work for Australian aborigines, on a large Government reserve placed under our control for that purpose, was begun in 1913 at Monamona, thirty miles north of Cairns, in North Queensland. A most encouraging work is going forward. There are 207 in the Sabbath school. Pastor L. A. Borgas is the superintendent of the mission station.

Our Newest Mission Field

The work of evangelising the islands in the Southern Sea began in the most easterly groups. It was at Pitcairn, the island



W. G. Turner, Eighth President of the Australasian Union, 1930—

toward the sunrising, that our work began, and the long rays of light extended farther and farther westward. In the group lying to the west of the Solomon Islands, the Territory of New Guinea, a great work began just six years ago, June, 1929. Again the pioneers were Pastor and Mrs. G. F. Jones, this time accompanied by two Solomon Island teachers. Soon after arriving at Rabaul, the capital of the group, they had raised up a company of believers on the adjoining island of Matupi, and here headquarters were established. The message entered the St. Matthias Group, lying north-west of Rabaul and just below the equator, and nearly 2,000 earnest believers were quickly won. Next the light began to penetrate into the mainland of "Big New Guinea." It is estimated that there are 100,000 intelligent people in the Ramu district where Brother Gander is stationed.

The Admiralty Group was entered with five native teachers in April, 1935, just three months ago, and already three villages on one island have unitedly embraced the teachings of the Sabbath mission; and the chief and a number of young people on Tong Island are also walking in the light. Other islands in this group are calling for teachers. What shall we say to them?

And what shall we say of the extreme western part of our mission field, the

Mandated Territory of "Big New Guinea?" Now is our opportunity, before others step in to occupy this vast extent of virgin country. A rich fruitage awaits the reapers. We have been urged to go in by Government officials who have witnessed the transforming nature of our work in other parts of the Territory of New Guinea. Providence has opened the door. Shall we enter? Ye shall be My witnesses "unto the uttermost parts of the earth," said Jesus.

V.M.R.

Present When the "Pitcairn" Was Dedicated

IT was in September, 1887, that I met Seventh-day Adventists and joined the Sabbath school, and I have been a member ever since. In those days it was not so well organised as at present. There were no missionary readings, no offerings for missions, and no records were kept of daily study.

When it was decided to build a ship to visit Pitcairn and other South Sea Islands, the Sabbath schools were asked to take up offerings to help build the ship. I think this was the first general offering for missions made in the Sabbath schools.

It was my privilege to be present when this ship Pitcairn was dedicated in 1890 at Oakland, California. I remember how proud we felt when it was announced, "This ship has more owners than any other ship ever launched. Every Seventh-day Adventist man, woman, and child is a shareholder." We had all helped to build her by our Sabbath school offerings. She belonged to us.

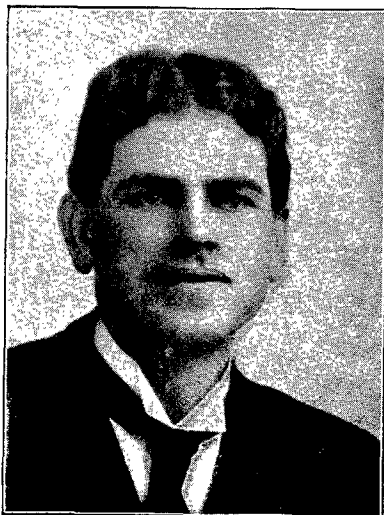
On May 1, 1895, our ship weighed anchor and sailed out through Golden Gate on her fourth voyage to the South Seas with five missionary families aboard, of which we were one. We watched the last speck of homeland drop into the broad Pacific, on whose rough bosom we rolled and pitched thirty-five long days. No, our pitching stopped for ten days, during which we were becalmed near the equator, while the sails hung limp and we rolled, and rolled, and continued to roll and long for wind.

On the morning of the thirty-fifth day the lookout called, "Land ahead!" How it thrilled our hearts! Yes, that little outline is Pitcairn. Thirty miles only, but no wind, and so we are doomed to "rock" another night "in the cradle of the deep," provided by the Sabbath schools.

In September next it will be forty-nine years since I joined the Sabbath school, and I shall continue in the good way as a pupil and study the lessons daily.

I regard the Sabbath school as one of the important agencies of God to promote spiritual growth, foster missionary zeal, and supply means for missions. Soul winning is its great objective. EDWIN S. BUTZ.

Mrs. E. S. Butz writes: "My parents were Seventh-day Adventists before I was born. Our home was at West Union, Iowa, U.S.A. Pastor Daniells and his mother, brothers, and sisters, and Sister Daniells and her parents were members of the same church. I wish I could picture that little church of long ago. We were not visited by a minister more than once a year, if that often. But the elder, Sister Daniells' father, looked after the little company. I can see him yet, his hair white with age, and can remember some of the things he used to say. I early learned to love the Sabbath school, and the longer we study the lessons, the dearer they grow."



C. K. Meyers, Seventh President of the Australasian Union, April to June, 1920

Early Days of the Message in New Zealand and Australia

WE read in Psalm 127:1, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

There is nothing safe, nothing sure, nothing enduring, unless God's hand is underneath it and His smile above it. Built without His direction, the house must fall, and without His watchcare the city will go down.

All God's great trees grow from small seeds, and all the great triumphs of the cross have grown from small beginnings. A babe is taken from a bulrush basket to be the leader in the emancipation of Israel. Another babe is taken from Bethlehem's manger, to be the Saviour of a world.

In looking back over the past fifty years I see one of the greatest miracles of the century. Ninety years ago the message we carry was unknown to the world. Sixty years ago its first missionary, J. N. Andrews, was sent out to Switzerland. Fifty years ago it crossed over to Australia. Forty years ago its first missionary to the heathen world was sent out to Matabeleland, South Africa. In these years it has compassed the world, and now it is known in every land. Mistakes have been made by workmen, but convinced I am that the Lord has built the house.

It was in November of 1885 that the message first reached New Zealand. At that time Brother Haskell went across from Mel-



Pastor S. N. Haskell

bourne and spent a few weeks in the city of Auckland. At the end of that time Brother Edward Hare and his wife had become Sabbath-keepers. Brother Haskell was then taken to Kaeo, 150 miles north of Auckland, to the district where Father Joseph Hare had been preaching.

Here Brother Haskell was given a hearty welcome, and all listened with pleasure to the message presented in his sermons. It was after an all-night discussion that my father said, "Now, I am going to do what I always thought I was doing—I am going to keep the Sabbath."

Brother William, the eldest in our family, took his stand at the same time, and on the following Sabbath the first Sabbath school in New Zealand was held in my father's home.

It was my privilege on several occasions to meet with Brother Haskell. He advised going to college as a preparation for the ministry. From boyhood this had been my dream. But with a projected marriage just three weeks beyond, a good place in the ship-yard where I had been employed for ten years, and a very pleasant outlook for the future, it appeared an impossible step. Still the step was taken, over all the dreams of early manhood. God had a better way. Earthly belongings were sold to meet coming expenses, while my brothers paid my passage to Healdsburg college in California, U.S.A.

Soon after Brother Haskell's sojourn in the north of New Zealand, a neat little church building was erected in the Kaeo valley,—the first S.D.A. church south of the line!

In 1886 Brother and Sister Daniells were sent over by the General Conference to work in New Zealand. A tent mission was started in Ponsonby, Auckland, and there a number accepted the message. A church building was erected, and after more than forty-six years it is still serving as a place of worship in the service of God.

The mission tent was then removed to Napier, a town on the east coast of New Zealand. There we united with Pastor A. G. Daniells in the work. At the close of the tent mission Brother Daniells remained, and soon after another church was erected.

With my wife I moved to Gisborne, another town on the east coast, about one hundred miles north of Napier. There we continued in mission work for a year. After that we moved to Palmerston North and took up the tent mission work there.

Removed to Australia

In 1890 the conference directed in our removal to Australia. We worked for a time in Melbourne with Brother Tenney. Bendigo, Ballarat, and Tasmania were visited, and then we were called to New South Wales. Here a tent mission was started at Parramatta, a suburb of Sydney. After the mission closed, a church was built at Parramatta. This was the first church erected on the mainland of Australia. It still stands after forty-three years as a witness for God.

Western Australia

In 1896 Pastor J. O. Corliss was sent over to start work in Western Australia. The colporteur work, carried on by F. W. Reekie, J. M. Johanson, and J. Hindson, in that country had awakened an interest that called for ministerial help. Work was started in Perth, but owing to ill-health Brother Corliss remained only a few months, and we were appointed to take his place.

West Australia was at that time the scene of a gold rush. Canvas dwellings were all round Perth, and up at Koolgardie, 300 miles inland, a canvas city had been built. The country was all new horn and very rough. We remained in the mission there for two years. Church services were arranged and a Sabbath school organised in Perth. Meetings were held in a hall in Beaufort Street. In after years a substantial church building was erected, and West Australia is now one of the successful conferences under the Union.

In looking back over the past half century, fifty years of toil and struggle in the work of the message, we can but exclaim, "What hath God wrought!" The story is more than a romance, because it is romantic in the wonders of its development and in the maintenance of its wonderful truth. It was only a handful of worshippers then; now it has spread over the southern world and many islands of the South Seas. Volumes might

be written in telling the story—the living story of work in this generation—but many of our RECORD readers are already familiar with its outlines. We trace but these few lines to picture in some small degree the progress of God's work in the early days, and to renew the memories that associate with fifty years of service in the message.

In its association of sacred truths, its maintenance of loyalty to the Book of God, its resistless progress, and the dimensions of its development, it has been the most remarkable reform message of history.

R. HARE.

Attended the First Tent Mission in New Zealand

I WAS living in Auckland, N.Z., with my parents when in 1886 Pastor A. G. Daniells arrived to open the first tent effort in New Zealand. He pitched his tent in Ponsonby Road, and his meetings were well attended right from the start by earnest seekers after Bible truth.

We soon heard of the tent meetings and decided to attend, for we, too, were longing for further light on the Bible. Our hopes were not disappointed, for A. G. Daniells preached in the power of the Holy Spirit, proving from the Scriptures every point of truth presented.

The Bible became a new book to us and most precious as we received light on the main prophecies of God's Word, such as Daniel 2, 7, and 9, and Matthew 24. Then came the solemn, plain Bible facts on the sanctuary question, the judgment message, and the true Sabbath, bringing deep conviction to the hearers. My parents with about fifty other persons made their decision to walk in obedience to Bible truth. A strong church was organised and a nice building erected to the glory of God. Two years later my sister and I were baptised. Well do I remember with delight those early days in this precious truth, and how earnest and sincere we all were, united in the bonds of Christian fellowship.

The strong opposition in Auckland in the early stages of the work caused A. G. Daniells and his good wife and the few interested folk great anxiety, but earnest prayer and strong faith in God brought victory.

Father, mother, and I entered upon a life of earnest consecration to service for God in the colporteur work. Our home was sold and I gave up my worldly employment, thus losing entirely from all earthly ties, that nothing should hinder us in the accomplishment of the work to which God had called us. Father and mother have since died, but were ever true to the work and the message, and may God help me to continue faithful till the end, that I may meet them on those everlasting shores when the great conflict between truth and error is finished.

FAIRLEY MASTERS.

Heard the Truth in Napier, N.Z.

WHEN Pastors A. G. Daniells and R. Hare came to Napier I attended one meeting. Then a friend invited me to her house, as Miss Gribble was giving meetings there. I accepted the invitation, but told her plainly I would not accept her Sabbath. However, all the texts I brought forward were answered by other texts. I strove hard to withstand, as I was a staunch Church of England woman; but as we went further on with the studies I found I was fighting

against God, and so I could do nothing but accept the message, which has been my joy and comfort for forty-seven years. I kept the Sabbath for two years before I was baptised by Pastor Israel on April 7, 1890, in our church in Napier.

I took literature round in Napier for many years and was the means of interesting five young people, who have since said that the souls they have won to the truth are partly stars in my crown. I praise God for that, you may be sure.

In 1905 I removed to Cambridge, and I think I have been in every house there with literature during the Appeal for Mission seasons. My three youngest children attended our N.Z. College, and I have one son in the work. [Brother N. H. Faulkner, Manager of the Brisbane Branch of the Sanitarium Health Food Co.—ED.]

After being church clerk, secretary, and treasurer there for nineteen years I returned to Napier on account of illness, and now at eighty-one years of age I go to church in a wheelchair and rejoice to meet my fellow members from Sabbath to Sabbath. My heart is full of gratitude to God for His help and comfort. I can truly say, Hitherto has the Lord kept me. My love for the truth is as strong as ever, and I do pray to be kept faithful to the end, so as to be ready to meet my Lord when He comes.

ISABELLA FAULKNER.

Sister Piper, Senior, Gives Her Testimony

Among the welcome testimonies that have come in for this paper is one from Mrs. Piper, senior, of Petone, N.Z., whose three sons and daughter are so well known, Pastors A. H. and H. E. Piper, Brother R. K. Piper, elder of the Petone church, and Mrs. Mabel White, of the N.Z. Missionary College faculty. Sister Piper is eighty-five, and has walked in all the commandments of God for forty-four years. She states:

"I accepted the truth under the labours of Pastors Israel and McCullagh at a mission held at Petone in the year 1891. My attention to this message was gained by a handbill delivered to my door, on which were printed the words, 'What is Truth?' I thought this remarkable, and made up my mind to attend the meetings.

"I was impressed by the beauty of the truth as it was presented. It seemed as if it was coming from the apostles. I was so interested that I attended every meeting, and accepted the message straight away.

"The Sabbath truth was presented one Friday evening, and although I had made no preparation for keeping the following day as the Sabbath, I did so to the best of my ability, but the next Sabbath I kept according to the commandment. It meant a great deal to step out, because of my husband and family, but I always felt strong and brave to do God's bidding. Many of my friends thought that I had gone out of my mind.

"I was baptised in the public baths, and because baptism by immersion was such a strange doctrine in those days, there was a great crowd to witness the scene. After the ceremony my eldest son, then a young man working in the Government Stamp and Deeds Department (now Secretary of the Australasian Division), said that I had disgraced the family by making such a public display.

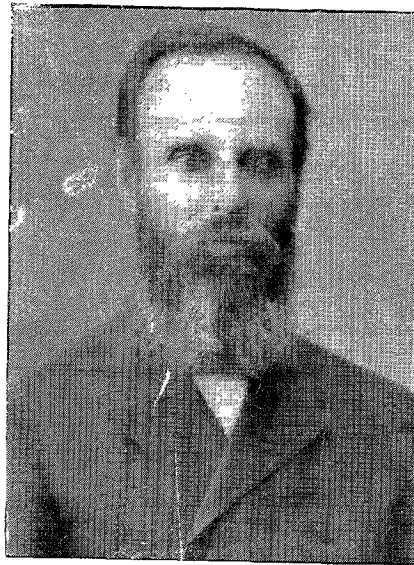
"Through the years it has been my greatest pleasure to live according to all

the precepts of God and to make them known to others. It is still my greatest joy to attend Sabbath school and divine service. The truth is the greatest comfort of these present days. My confidence in God is brighter than ever, and my hope in the soon coming Saviour is sure. My trust is fully established in the God of this message leading His people to final victory, and to a glorious home in the earth made new."

In Good Health at Eighty Years

Sister A. F. Redward writes from 13 York Street, Dannevirke, N.Z.:

"My first introduction to this message



Pastor M. C. Israel

was through Sister Guiliard visiting me and bringing with her Pastor Israel, who stayed with us for the night, and gave us a Bible study on the third angel's message. That was in 1892. We took hold of it immediately and have not once regretted the step taken, but always thank God for this message. Among the pioneers who stopped with us were Pastors Israel, Corliss, Haskell, McCullagh, Starr, Steed, Farnsworth, Fulton and Dr. Kellogg, as well as dear old Sister White.

"Two of my boys were students at Avondale school in the first year and several years after, as well as a third son later, and three sons at New Zealand Missionary School.

"I am thankful to say I am still hale and hearty, although eighty years of age, and am still looking forward to the second coming of our Lord, as I have done ever since I was a young girl. I hope this Golden Jubilee will be a blessing to all Sabbath-keepers."

Pastor A. Smart, a worker in the South N.S.W. Conference, tells how the message found him: "Forty years ago the providence of Him who worketh salvation in the midst of the earth sent a camp meeting near my home in Auckland, N.Z. Pastor J. O. Corliss, a mighty man in Israel, eloquent in the Scriptures, stirred my soul to its very depths by his presentation of the second coming of

our Lord, and the needed preparation for that event, which culminated in my acceptance of the third angel's message in its entirety. Our beloved Pastor J. E. Fulton, then a young man, was also a preacher at that camp meeting.

"The nature of the Biblical instruction lay in the reality and tangibility of that message which has grown brighter in its lustre ever since. It has energised my mind, and inspired faith, hope, and confidence in a real personal Saviour, a real heaven with its golden streets and jasper walls, a real sanctuary, and table (Luke 22:30), a real tree of life for healing, and a real glorious body, 'fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.' This change has been the best investment of my life, and leads me to look forward to 'that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'"

Mrs. A. G. Stewart, wife of our Union Conference Vice-President: "More than forty years ago in South New Zealand a canvasser sold my parents a copy of 'Great Controversy,' and the reading of this book and the study of God's Word convinced them that the seventh-day Sabbath was right. Never can I forget the sacred calm of that first Sabbath day spent by ourselves, without knowing of any one else in the world who was doing likewise. This continued for a year, or maybe years, before Brother M. A. Connell, canvassing for 'Bible Readings,' discovered us, thus placing us in touch with others of like faith. In reviewing these facts my heart is uplifted to God in thankfulness for this wonderful truth and for all His care over us in our years of service at home and in the island field."

Before The First Worker Went To Tasmania

We are pleased to have a letter from Sister H. M. Higgins, the mother of Miss A. S. Higgins, both of whom are well-known. Some interesting history regarding the beginning of the movement in Tasmania is here related.

"In 1887, while living in Hobart, we heard of a people in Melbourne who were keeping the seventh-day Sabbath. This reminded my husband of the question that had puzzled him thirty years before, when a child, and he at once read the New Testament through, to discover whether the Sabbath had been changed. Finding no such record, he immediately began the observance of the Bible Sabbath. The only Adventist literature we had read before this was the tract 'Elihu on the Sabbath.' Soon after Brethren W. Arnold and W. E. Wainman came to Hobart to canvass for 'Daniel and the Revelation.' We communicated with the Echo office, and my husband subscribed for a club of the Bible Echo.

"Early in 1888 Pastor Israel came to Hobart, and Brother W. L. H. Baker was his tent-master. The first mission was held at Sandy Bay, and some of my husband's subscribers attended the meetings and accepted the truth. Among the first to sign the covenant was Brother Eyre, senr., whose sons are still in the faith and whose granddaughter is in our educational work in New Zealand. My husband and I both signed the covenant in Hobart, but left

for Victoria before the church was organised.

"Mr. Higgins kept the Sabbath about thirty-nine years, until his death in 1926. He always took pleasure in helping the cause. He grew flowers to sell for missions, and raised about £100 in Katoomba by this means.

"Now in my eighty-fifth year I still rejoice in the truth, and look for the glorious appearing of the Saviour from heaven. May we all help to hasten that day."

From Acorn to Oak

As we briefly consider the commencement and progress of the Sabbath school work in Australasia we cannot help but feel that God has been good to us. We have been told that our danger lies in forgetting the way that the Lord has led us. As we review the guiding hand of the Lord and what He has done for us, our love for Him will grow deeper, our hearts will be kept humble, and our faith will be strengthened to "fight the good fight of faith."

Turning the pages of these old volumes of the *Bible Echo*, dating back nearly fifty years, we find frequent mention of the Sabbath school work. We admire the wise way in which the leaders then thought and planned for the work, and we are led to realise anew how firm a foundation was laid then on which we are building today.

The first annual report states: "In June, 1885, a mission was established at 'Summarlidge,' 48 Highett St., Richmond, by a party sent from America. Realising the benefits to be gained from a Sabbath school,

and that none ever get beyond the study of the things of God, the mission's first work was to organise a school, and commence a regular series of lessons."

We have in our possession the first Sabbath school minute book ever used in Australasia. This book contains minutes and quarterly reports for three years. The minutes of the first Sabbath school under date of July 14, 1885, read thus:

"The first meeting of the Seventh-day Adventist Sabbath school was held on the above date. Elder Haskell presided. After singing and prayer the lesson was presented from No. 18 of the *Signs of the Times*. The subject was 'The Saints' Inheritance.' All present united in the recitation of the lesson in one class, which was taught by Elder Haskell. . . . It was decided to commence school in the future promptly at ten o'clock. After the close of the recitation the following officers were elected by suggestion of Elder Israel: Brother H. Scott, Superintendent, and Jessie Israel, Secretary. Elder Haskell then made a few remarks, urging all to be faithful in the discharge of duty."

The minutes five weeks later record that these workers had the joy of welcoming to the Sabbath school the first fruits of their labours, Brother J. H. Stockton and his two children. Today one of these children, Brother H. Stockton, is the statistician of the Union Conference.

An interesting bit of history is given in a report printed in the *Sabbath School Worker*, written by W. L. H. Baker, who was then president of the Australian Sabbath School Association: "The first Sabbath school in Australia was organised in Melbourne, with a membership of eleven, consisting of the workers who came over from America in company with Elder Haskell. . . . The second school was formed at Ballarat, a place about fifty miles west of Melbourne. Then a company of Sabbath-keepers was raised up at Adelaide, 400 miles still farther west, which resulted in the organisation of the third school. The first of July, 1888, three years after the introduction of our work into the Colonies, there were six schools. Their names, in the order of their formation, and their membership at that time are as follows: Melbourne, 169; Ballarat, 43; Adelaide, 50; Trentham, 14; Wychitella, 15; and Hobart, 59. Total membership, 350."

It was the custom in this first school, that, should a member be unable to attend Sabbath school, he would send to the superintendent a written note, asking to be excused that day. Preserved in this minute book of fifty years ago is a bundle of these notes.

The plan of giving a Sabbath school offering to help on the work was soon adopted. It is interesting to notice the scope of the offerings in some of those early years: West Australian mission, Queensland mission, island fields, Africa, China, Hamburg, and Korea. The winning of souls was always the objective of the Sabbath school. To this end personal study of the Bible and passing on the light to others by our offerings always went hand in hand in the work of the Sabbath school.

The schools were first grouped into what was known as the Australian Sabbath School Association and the New Zealand Sabbath School Association. At the time of the yearly sessions a report of the work was rendered, and consideration given to the needs of the Sabbath school. In both New Zealand and Australia in 1890 excel-

lent plans were adopted to strengthen the Sabbath schools. We quote a few:

"Whereas the whole object of the Sabbath school should be to lead souls to Christ, and no one can lead others in a way which he knows not, therefore we recognise and emphasise the necessity of having converted teachers in the Sabbath school.

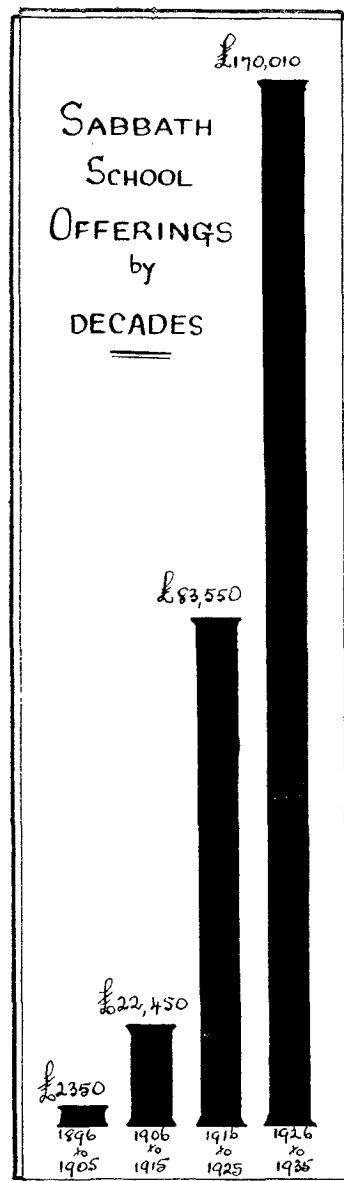
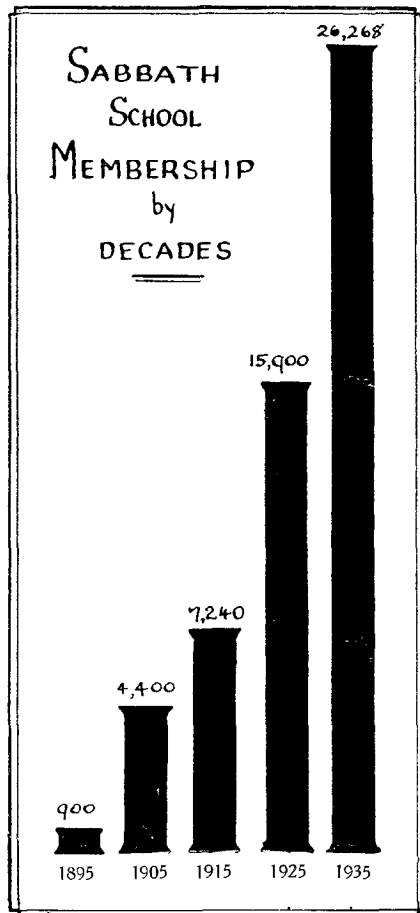
"That the secretaries be thorough and prompt in sending in their reports.

"That the isolated families of Sabbath-keepers be instructed in conducting family schools and in reporting.

"That we cannot too highly appreciate the importance of the teachers' meeting in connection with every Sabbath school.

"That schools be advised to have a teachers' library, so that teachers may have access to the helps needed."

In one report given we read that some of these libraries contained all our leading denominational books, including "Testimonies" and "Great Controversy." It was also stressed that individual efforts were necessary to bring new members into the school. Consideration was also given to



the children. They were graded into classes according to their ages, and taught lessons that would reach their young hearts.

In 1901 the Sabbath school work was re-organised and made a department of each conference. At that time the General Conference, Union Conference, and local conferences came into being as we know them today.

So the years have passed—fifty years—five decades in which each record surpassed all previous ones, and here we stand today, not with eleven members, but 26,268; not one school, but 628 schools, where regularly week by week the Sabbath school lesson is taught to believers who speak more than eighty languages. These schools are giving annually to missions £17,000; a total of £278,360 during the forty years of which we have record. "What hath God wrought!"

Decades	Schools	Member-ship.	Offerings	Languages
1885-1895	25	900		5
1896-1905	176	4,400	£2,350	6
1906-1915	230	7,240	£22,450	9
1916-1925	444	15,900	£83,550	28
1926-1935	623	26,268	£170,010	85

Time is almost ended, but still there is a great work to be done. Ten thousand children wait in our Sabbath schools today. Are they ready for the close of probation? Many more wait to be gathered in, so that they may learn to regulate their lives by the teaching of the Word. God designed that the Jubilee year should be an important one to His people in olden times. It was a year when the oppressed should go free. Shall we not dedicate ourselves in this Jubilee year for more earnest and efficient service through the Sabbath school, so that this year may bring freedom to those who are bound by the cords of sin, and thus hasten the grand Jubilee?

HELENA K. LEWIN.

One of New Zealand's First Sabbath School Secretaries

Sister Esther Kelly Anderson, who will be remembered by many as matron of the Wahroonga Sanitarium for a short time, writes from 11 Gladstone Rd., Napier, N.Z.:

"When Pastors A. G. Daniells and R. Hare came to Napier, N.Z., with the tent to hold a mission, I attended a few meetings, but did not keep the Sabbath until September, 1889.

"My training for the work began at once in the Sabbath school. Early in 1890 the conference appointed me secretary of the New Zealand Sabbath School Association. The office of the Sabbath School Association was where the secretary happened to be, and all its books, papers, etc., were kept in a small cardboard box.

"The Sabbath school is a wonderful training school for the coming workers. In the years that passed I had my place to fill in the work, and still found that the Sabbath school was just as necessary as in those early days, perhaps more so. And now it seems when the journey is almost completed to be even

more valuable; for don't most of us say, 'What wonderful lessons! Every one better than the last'?"

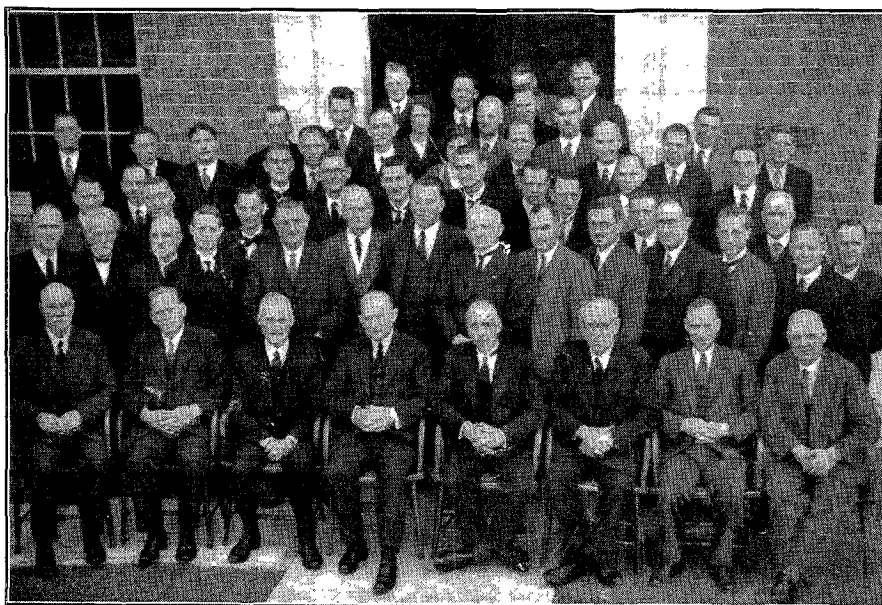
"I thank God for the Sabbath school, and would that every Seventh-day Adventist could understand what a blessing it would be to each, had they a part in it."

Fifty Years in the Publishing Work

Fifty years ago, back in the year 1885, William Arnold landed on the shore of Australia with the first contingent of missionaries to give the third angel's message. He came to spread the truth by means of the printed page. During his first four months' work he disposed of one thousand copies of "Daniel and Revela-

1903 that the name Bible Echo was changed to the Signs of the Times, and from this date the Publishing House has borne the name of the Signs Publishing Company. As the work progressed, the brethren began to print books on the message from our own printing press, and it is with pleasure that our minds go back to such names as Brethren J. H. Stockton, L. A. Romero, and W. E. Wainman. These three, together with Brother Wm. Arnold, were the first four colporteurs to labour in this field. Of the four, Brother Romero is the only one now living. The others sleep, awaiting the return of the Life-giver.

As the years slipped by, more men and still more men entered the field, more books were produced, and more sold in the field.



Australasian Union Conference Committee, at the 1934 Council

tion." He also canvassed for such books as "The Great Controversy," and some of our medical works. That was the commencement of the colporteur work in this division.

With the first contingent of workers came also Brother H. Scott, the printer of the party. It was in the bedroom of Brother Scott in Richmond that the first type was set up and it was then conveyed by handcart to the local press for the printing of our first literature in Australia.

Quite a number of older brethren will remember the old Bible Echo printed at Best Street, North Fitzroy. The printing press for this paper was given by Brother Arnold, who gladly donated £250 earned by the sale of "Daniel and the Revelation." Very early in the history of the work Brethren W. H. B. Miller and J. H. Woods, who had a printing business of their own in Melbourne, sold out and, connecting with our work, helped to establish our publishing house.

The first copy of the Bible Echo, which has now developed into the Signs of the Times, was printed in January, 1886, six months after the landing of the party of missionaries. The paper was then produced monthly and later fortnightly, instead of weekly as at present. It was in

During these early years it seemed necessary to obtain commercial work to enable us to finance our own literature work and pay the wages of the staff; but in 1906 the Signs Publishing Company was removed from North Fitzroy and established at Warburton, a village up in the mountains some fifty miles from Melbourne. In planning this move the brethren decided definitely to cut away from all commercial work, as counselled by the servant of God. The families who came to Warburton each decided to purchase a good-sized piece of land so that they would be able to grow food for themselves when not employed by the Publishing House, it being thought that giving up commercial work would mean that there would not be sufficient for them to do in the Publishing House. However, this did not prove to be true, because the Lord was better to them than their fears, and through the years they have been kept fully occupied, many of them having to work long hours to keep up with the demand for our literature.

When we think of the exodus from Melbourne to Warburton, our minds go back to such men as W. D. Salisbury, then manager, Pastor A. W. Anderson, the editor, Pastor J. M. Johanson, the first missionary secretary, Brethren A. G. Miller, N.D. Faulkhead, L. A. Romero, George Howse,

J. Wallace, senior, Roy Wallace, L. Rose, and Misses A. and K. Bell.

Think of the tens of thousands of books that have been placed in this Division during all these years; and when you have thought of that carefully, then stop to think of the numbers of people who now rejoice in the truth who first learned the message through the printed page. Many of these people would never have been reached by the third angel's message had it not been for the efforts of the colporteur.

Back in the year 1901 when the work was just becoming established here, there was a call all over the world field for cheap books. The call did not come wholly from the colporteurs, but from many of our people. The books were cheapened, and the men quit selling the large subscription books and attempted to make a living on the smaller ones. As a result the world field suffered a loss in sales to the extent of £75,000. It was at that time that the Lord, through His servant, Sister E. G. White, began to instruct us how to conduct this important phase of His work. We were urged to have leaders in the various conferences to help the men in the field, and we were urged to place the books back where they were prior to that date, so that the men could live, the Publishing House could live, and the work of God be pushed forward. From that time the book work has never looked back. For the year 1934, our summaries in this Division reached the splendid figures of £35,610.

During the history of the Publishing House there have been few changes in leadership. Brother W. D. Salisbury, now in California, was the first manager from the time the work was fully organised. After his removal to the United States in 1910, Pastor J. M. Johanson took his place. When Pastor Johanson was asked to go to the Far East in 1915, Brother W. H. B. Miller took control of the Publishing House. Then Brother Johanson returned and took charge again from 1919 to 1926. The next manager was our beloved Brother W. O. Johanson, who managed the work so carefully and well until the Lord laid him to rest at the end of last year.

When we think of the men who have been called upon to lead the colporteur work at the Union Conference, our minds go back to such men as Pastor Michaels, Pastor J. M. Johanson, Pastor Lemke, Brother Harry Stacey, Pastor Rampton and others. Then we think of the men who have pioneered the book work in the various Australasian fields. We think of our pioneer worker, Brother F. W. Reekie, who with Brother Johanson and his wife, went to West Australia and there toiled for some years to spread the message. If you were to visit West Australia today in the assembly of our people, and ask for a show of hands of those who first heard the message through the printed page, you would have a large response from the audience.

Throughout this field there stand out before us men who have worked year after year in the heat and cold, on the plains and on the mountains, spreading the truth of God by means of the printed page. Some of these warriors have gone to their rest, others still live and toil on, looking for the "dawning of the day." And now from a mere few pounds a year to the huge sum of thirty-five thousand pounds, the work has grown. From one lone colporteur who came

across the seas to commence this work, to a band one hundred strong, with leaders in every conference, and leaders at headquarters supervising the work, this work marches on to victory.

J. J. POTTER.

Did Not Know There Were Any Seventh-day Adventists

ON the voyage out from England to Tasmania in 1890 my husband and I became interested in the coming of the Lord through reading. Soon after this he became uneasy and expressed himself as longing for a deeper spiritual experience and wanting something but not knowing what it was.

Later when visiting a friend he saw the book, "The Great Controversy between Christ and Satan," which he borrowed and read with interest. During the reading of the book he said, "I believe we are keeping the wrong day for the Sabbath." I answered, "I have always believed that, and wondered as a child why we kept the first day of the week, when the Bible said that the seventh day was the Sabbath."

My husband spoke to several Christian friends on the subject, but receiving no help he decided to study the Bible for himself.

In the meantime my mother and other relatives came out from England and settled in Launceston. Some months after their arrival mother became acquainted with a lady who lent her the book, "Daniel and the Revelation." This second book my husband read with more than usual interest, in fact he fairly devoured it, sitting up night after night until the small hours of the morning. Finally he exclaimed, "I have found what I have been looking for at last." We kept the next Sabbath, not knowing there was such a people as Seventh-day Adventists in the world.

He was so happy in his new found joy that he almost forgot the troubles that surrounded us at this time. Well do I remember him saying, "I do not know how we are going to live, it seems like a leap in the dark, but I do know that if we seek first the kingdom of God and His righteousness, all other things will be added unto us; our bread and water will be sure." "Bread and water!" I exclaimed, "I could not live without a little meat and a cup of tea." Later I found this possible, and headaches became a thing of the past.

One day a Christian friend said to my husband, "Whatever you do, don't join the Seventh-day Adventists." "Seventh-day Adventists," he repeated. "What sort of people are they?" The friend replied, "They keep the Sabbath, pay tithes, and are looking for the coming of the Lord." My husband exclaimed, "Why! they are the very people we are looking for. Tell me where we can find them."

I must tell you that the lady who lent my mother "Daniel and the Revelation," was a Seventh-day Baptist at that time, also her husband. They were the parents of our much-esteemed editor of the RECORD, Sister Viola Rogers, and Sister Wise of Norfolk Island. Later we spent two happy years together, sharing the same house.

The first Adventist minister we met was Pastor Robert Hare. Later we made the acquaintance of Pastor and Sister G. B. Starr, Pastors Baker, Daniells, and Michaels. From them we learned with astonishment and joy the doctrines of the third angel's message.

It is a beautiful story to me, as I look back over the happy years spent with my husband

in the message, together with our family of three sons and three daughters. I like to think of what the truth meant to us all then, and still means to us. The Lord wonderfully fulfilled His promises in our experience. Every need has been supplied, and not once were we reduced to "bread and water."

As most of you know, my husband and eldest son are sleeping till Jesus comes. We long for that glad day. God grant that we may all prove faithful through Him who hath loved us and saved us from our sins, and at last be found safe in our Father's kingdom.

FAITH JOHANSON.

Warburton, Victoria.

Learned Through Literature

Miss Sybil Read, who has laboured in the island field and given many years of service in the Bible work in the homeland, writes from 9 Jane St., Randwick, N.S.W.:

About the middle of June, 1894, a man called at our home in Goulburn, N.S.W., selling the Bible Echo. On the front page was a picture of the falling stars. On seeing this my foster mother exclaimed, "I have a book that tells all about that," and she asked me to bring it out. It was a copy of "Daniel and the Revelation," which she had bought from a colporteur three or four years before. She had become intensely interested in the book, and was continually telling every one she met about it. I often heard her say, "Sunday is not the Sabbath," and many times she expressed the desire to meet someone who was keeping the true Sabbath so that she might learn more about it and keep it. Therefore it was with great surprise and pleasure that she talked for about three hours with the Bible Echo seller. As they parted, mother stated, "I will never break God's Sabbath again." When he had gone she said to me, "I am going to keep God's Sabbath," and she did so till her death more than twelve years later. I still have in my possession that book she treasured so much.

Mother bought a dozen copies of the Bible Echo bound together, and how eagerly she read them. She sent for tracts and pamphlets advertised in them, and thus we received through the printed page every phase of the message, which became exceedingly precious and real to me. Through reading "Steps to Christ," I found the sweetness of Jesus' love. The hope of seeing Him filled me with joy inexpressible, and I thank God I have never lost that joy and hope.

As we were isolated, correspondence with Sister Lindson, Sister A. S. Higgins, and Sister L. C. Reekie in those early days was a wonderful help to me. A neighbour began to keep the Sabbath with us. In March, 1895, Dr. M. G. Kellogg visited us and spent the night at our home, telling us of the great work God was doing in the world. After he left us he sent me several books which helped me still further.

I shall never forget the visit of Pastor Daniells in July, 1895, and the hours he spent between trains, telling us of the work in other lands and the fast fulfilling signs of the coming of the Lord.

In 1895 it was my happy privilege to attend my first camp meeting. It was at Armadale, Victoria. As I stepped from the train and was met by Dr. Kellogg and Pastor Daniells, I was taken along the platform and introduced to Sister E. G. White. I shall never forget that meeting.

with the servant of the Lord. What a feast that camp meeting was for me! At its close I rejoiced at having the opportunity for which I had so long waited of following my Lord in baptism.

In those days the beauty and reality of the blessed hope gripped my childish heart and led me to consecrate my life for His moulding and service. That was forty-one years ago, and the certainty of the message has continually increased as the years have flown. So much of what was then faith as to the signs of my Saviour's coming is now sight. I know we are almost home. The truth was never more precious, my hope never brighter, and my confidence in the speedy triumph of the message I have loved and lived for all these forty-one years was never stronger than it is to-day.

The Story of Our M.V. Work

It was in Melbourne, Australia, in December, 1892, that the first testimony was written which called for definite work on behalf of our young people. Sister White wrote: "We have an army of youth today who can do much if they are properly directed and encouraged. . . . We want them" to act a part in well organised plans for helping other youth."

There was an immediate response in Adelaide, South Australia, on the part of Pastor A. G. Daniells, who was labouring there at the time. He organised the first young people's society in the Southern Hemisphere, with a membership of twenty. Twenty-five years later, Pastor Daniells wrote: "It is a great satisfaction to me now to know that nearly every charter member of that first young people's society is in the message, and most of them are active workers, giving their lives to the advancement of this cause."

At the Brighton camp meeting in 1893, the first camp in Australia, a separate pavilion was erected and special meetings were held for the young people. At the second camp meeting, held in Ashfield later the same year, there was a remarkable response on the part of the children, the Lord working upon their hearts by His Spirit. From a report of this meeting we quote the following: "As Christ's love and tender pity for every child was spoken of, the whole meeting was melted to tears. Many of the children told of their desire to give themselves to the Lord, and testified of their determination to follow in His footsteps."

Special interest was shown in our children and young people in New Zealand also, in the days of the beginning of our work in that field. From early reports we read of our children there doing very effective work in selling the *Bible Echo* from house to house, and thus interested people were discovered by our mission workers, and an entrance was gained into homes hitherto not open to them.

In 1901 the care of the work for our young people and children was placed by the General Conference in the hands of the Sabbath School Secretary, Mrs. L. F. Plummer. The same plan was followed in Australasia, Miss E. M. Graham taking charge of the work for the young people, in addition to Sabbath school interests. Gradually the work was more fully developed and organised, and by

1910 Miss Graham was able to report to the Union Conference in session, eighty-four societies with a total membership of 1,764. For many years Sister Hindson combined the young people's and Sabbath school work

Doctrinal Texts.—In the first quarter of 1908, the doctrinal text feature was launched in Australia in connection with our Young People's Societies. Australasia is the only Division in the world which is operating this plan, but we hear that it is about to be adopted in several other countries. Sister Graham reported in 1910 that 663 certificates had been issued to young people who had thus fortified their minds with God's Word and were being prepared to give a reason of their hope. To-day, we have over 3,000 young people and children receiving certificates each quarter for the Bible Study Course, as it is now called.

Since 1910, when the membership of eighty-four societies totalled 1,764, an average of 380 young people have been added to our membership every year, until now in 1935 we have an army of youth numbering well over 1,100 and over 400 societies. Many of these young people will yet stand in legislative

proving a great help to our young people's meetings.

Morning Watch Calendar.—The denomination first published the calendars in 1910. Four years later, in 1914, it was decided by the Union Conference to print them in our own field. An edition of nearly 3,000 was published at the Avondale Press, and the number sold that year exceeded any previous year by almost one half.

Offerings.—For the quadrennial period ending June 30, 1914, the offerings given by the young people toward their special mission field objective amounted to over £4,000. This amount was well over twice as much as had been given during the previous quadrennium, and we know that it represented much hard work and self-denial. In 1917, during the World War, it was decided to provide a ship for the use of the superintendent of the Melanesian mission field, Pastor G. F. Jones. With tremendous enthusiasm the members of the Young People's Societies undertook to raise the £2,000 required, and by the close of the year £2,152 had been given, —an increase of £916 over the previous year's total. During the last decade, the M.V. Society offerings to missions have averaged £2,000 per annum.

Mission Field.—One of the most encouraging features of our young people's work is its extension into the mission field. Whereas eight years ago the M.V. membership in the island field was 1,618, today we have an army of South Sea Island youth numbering 5,333.

J. M. V. Movement.—It was in 1928 that the Junior Missionary Volunteer movement commenced to make headway in Australasia.

At that time, three or four conferences had adopted the Progressive Class idea. Now the plan is worked in every conference in the home field, and in several island groups. Up to 1930, eighty juniors had merited their first insignia, the Friend badge. To date, 737 Juniors have merited a badge. In every conference, and in the island field, we can hear the tramp of the oncoming generation as they are being trained for God.

Junior camps have been conducted successfully in all but three of our conferences up to the present, and these three will soon be doing likewise, we feel sure.

Much enthusiasm is being displayed by many of our older young people in preparing to qualify as leaders for Junior Progressive Classes. We believe the time is fully ripe for a far greater work to be done than has yet been done by all the church for the boys and girls of our ranks.

One of the most important questions that can be considered by this denomination is how to conserve its resources of youth, and how to train them for efficient service in the finishing of the work of this message in all the world.

May God continue to bless in this important work for our young men and our young women, our boys and our girls, who now constitute an army capable of great missionary conquest, and who, in these stirring times, are destined to have a special part in the final scenes that will be witnessed between the forces of good and evil.

S. V. STRATFORD.

Hymn for Our Jubilee

(If desired, this may be sung to the tune of No. 472, "Advent Hymnal," "Abide With Me," or No. 133, "Awake, O Lord")

O Lord of Hosts, arise, and in this hour
Fulfil Thy gracious promise, as of old;
Come down among us with Thy mighty power;
Our sins forgive; our hearts, our lives, remould.

For, lo! our golden jubilee is here,
And wider through our Australasian field
We see Thy message conqu'ring year by year,
And many to a risen Saviour yield.

We see Immanuel's banner flutt'ring high
O'er tropic isles girt by Pacific waves,
O'er distant vales, o'er cities that are nigh;
Yet myriads more must hear the Name that saves.

And since the task remaining is so vast,
We crave that naught may sever us from Thee,
Till wide o'er land and sea shall sound at last
The tramp of Thine eternal jubilee.

H. STOCKTON.

halls, in courts of law, and before royalty as witnesses for the King of kings.

Reading Courses.—The Missionary Volunteer Reading Courses were inaugurated in 1907, and this feature has taken time to develop. The first books chosen for the young people were "Early Writings" and "Pastor Hsi." In 1916 a book was chosen for the juniors, "John Williams the Shipbuilder," and since then, year by year both seniors and juniors have been encouraged to make friends with good books. Many young people's hearts have been turned to the needs of foreign fields through the reading of the missionary books provided for them in the Reading Course. On an average, 270 certificates are issued each year for this course.

Programmes.—For many years programmes for our M.V. Societies were prepared and duplicated on an old fashioned mimeograph; but in 1913 a distinct advance step was taken when they were sent out in printed form in a small eight-page monthly. Eighteen months later, in 1914, they were included in the newly published *Missionary Leader*. The suggestive programmes are

God's Providences in the Health Food Work

The Sanitarium Health Food Company cannot celebrate its Jubilee for another twelve years, for it was in the year 1897 that the business began in Melbourne with the importation of small quantities of special foods from America. The Health Food business has thus been in operation in Australia thirty-eight years, although its legal birthday was April 27, 1898, when the "Sanitarium Health Food Agency" was registered to carry on business at 46 Clark St., Northcote, Melbourne, Victoria. It was in the month of August in the year 1900 that the New Zealand business was commenced at Papanui near Christchurch.

The early history of the business in both countries is one of struggle and sacrifice. It came into existence primarily to provide foods and beverages to supplement the restricted diet of those who accepted the message of health reform, and who discarded unhealthful foods, including flesh meats, tea, and coffee. Those who engaged in the business did so believing they were "doing God service," and so they were. They worked very long hours with meagre facilities, and often could not get their small wages till months after they were due. But they laboured on, content to "spend and be spent."

We do not have complete records of those who have served through the years, and even if we did, lack of space would not permit of their being published. It seems right to mention the names of two pioneers in the work: Brother G. S. Fisher, who led out in the general management of the business in Australia, and later throughout Australasia, and whose courage and determination to see the work succeed have been richly rewarded; and our late Brother S. H. Amyes of Christchurch, New

and allowed to have their full weight, it seemed conclusive that Cooranbong was the place for the factory, and a decision was made accordingly.

"In harmony with direct instruction that the Lord has given regarding the interests involved, the food manufacturing business will be carried forward in a way to prove a valuable auxiliary to the school enterprise. The demands for labour in the food factory will give opportunity to many students, of both sexes, to earn necessary means to pay school expenses."

And so a few months later at Cooranbong, a factory began in the old sawmill



Sawmill at Avondale in 1898, Which Became Our First Health Food Factory

building, featured in this issue of the Record, and purchased from the college together with two acres of land for £400. As a contrast with this there is published a picture of the food factory now being built on the original site as it will appear when completed in a few months' time.

Two years after the commencement at Cooranbong a beginning was made at Papanui, N.Z., and of this the late S. H. Amyes, then manager, has left us the following records:

"We have neither money, factory, equipment, nor experience. Fortunately, one of our members had had experience as a baker in the Battle Creek Sanitarium. We built a brick oven, costing £55, and started the manufacture of Caramel Cereal and Granola, also Gluten Rolls, and bread for the Sanitarium."

The importation of foods from America was decided upon, and of this Brother Amyes says:

"Then I got a list of lines manufactured in America, and sent an order for some of each line to St. Helena. The reply was that cash must be sent with the order, or they could not supply us. Well, we had no cash, and when I consulted with Pastor Farnsworth, he said he was not surprised, for the Australian Food Company was so indebted to America that credit was stopped. So the manager had to find the cash."

The company's financial standing and credit in those days of struggle may be contrasted with the position to-day. Not so long ago a contract for supplies involving many thousands of pounds was being made with a concern that had not previously done business with the Sanitarium Health Food Company. An inquiry regarding our financial standing was made by the aforesaid concern's bankers of our bankers, and the answer came back, "As safe as the Bank of England."

After the first beginnings of manufacturing, it was necessary to find larger markets for the foods, and one by one retail shops, vegetarian cafes, and wholesale branches were opened in the principal centres throughout Australia and New Zealand. Some were successful, but generally the work grew and after a number of years began to prosper.

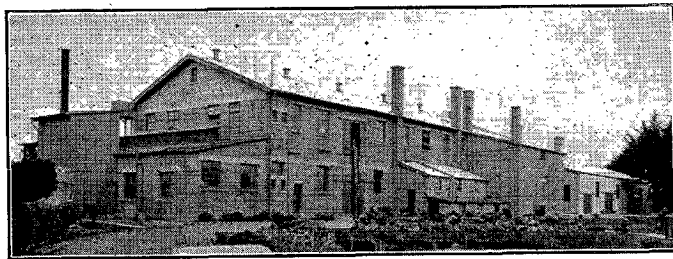
Having drawn attention to the small beginnings, and to the patient toil, and to the many perplexities of the early years, we will pass over very much that should be written in the middle chapters of the book of God's providences in the Health Food work to describe briefly its present standing.

The work is now being carried on in eight factories and special packing departments, eleven retail shops, seven vegetarian cafes, and eleven wholesale distributing depots throughout Australia and New Zealand. We also do business in the Orient, and are about to open a regular branch of the business there.

The total number of workers in all departments is about 700, including more than 100 students who work part-time in our factories at Cooranbong, N.S.W., and Carmel, W.A., and who are thus assisted to gain a Christian education, and to fit themselves for service in the cause generally.

The amount paid in wages has reached the total of approximately £80,000 per annum, and in most cases employment is regular, and is a great blessing to Sabbath keeping Christians who would otherwise have to seek work in the world with freedom from Sabbath duties.

The output of our factories has reached the grand total of 5482 tons per annum, the weight stated being of foods only, not including the weight of packing materials. The sale of this large quantity of Health Foods is made more readily possible by a large annual advertising expenditure, carefully planned and directed by our own advertising staff. And to make sure that the 12,500 grocery stores throughout Aus-



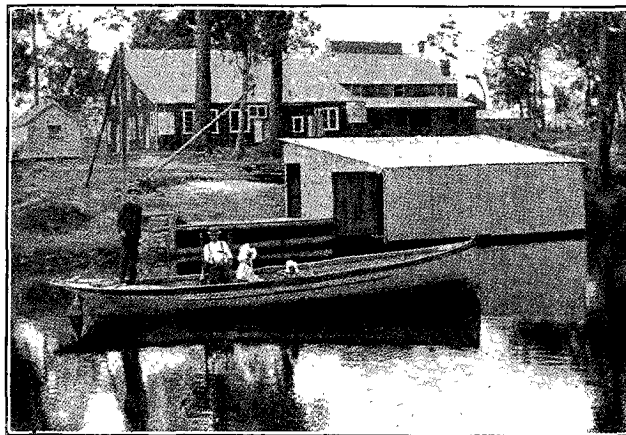
Health Food Factory, Christchurch, N.Z.

Zealand, who commenced and personally financed the work during its early struggles in that country, and who maintained a live interest in the business till the time of his recent death.

The importation of foods from America was not very successful. The distance was too great, and some of the foods were stale when they arrived; also the cost of freight, import duty, and other charges made them very expensive. A small bakehouse was therefore rented in Northcote, Melbourne, and manufacturing commenced in a small way.

The Record dated September 15, 1898, tells us that at a meeting held in Melbourne, August 15, 1898, a committee was appointed to consider the location of a manufacturing plant. The influence which the Spirit of Prophecy exerted on plans for the food business in those days is clearly seen from the following quotation:

"When all things were taken into account,



The Factory at Avondale a Few Years Later

trauma and New Zealand have the goods to supply the demand created for our foods, we have forty full-time wholesale salesmen on the road.

The story has often been told of how many years ago, because we had no vehicle of our own and could not afford to pay a carrier, the goods were brought from the market to the cafe in Sydney by hand cart. God's blessing has prospered the business until to-day it is necessary to use in connection with our manufacturing, selling, and distributing operations, twenty-five motor cars and forty motor trucks and vans. The largest of these is a covered-in van at Cooranbong to convey the goods from the factory to the railway station and to bring back raw materials. It carries six tons of bulky finished goods or eight tons of wheat or other heavy materials.

The total value of assets employed in the business at December 31, 1934, was £408,250. The sum of £1,010/2/3 was donated by friends in the early years of the business. Apart from this very necessary assistance given in the beginning of the work, the business has been built up from earnings and by the use of our church members' funds deposited with the A.C.A. Ltd., and loaned to the Sanitarium Health Food Company. These borrowings are being repaid from earnings.

Almost as soon as the Health Food business became profit-earning, it began to assist other features of denominational work, as well as to build up its own. The total amount which has gone to assist our Sanitariums, colleges, church schools, publishing work, and mission work since the beginning of the Health Food business is £259,015.

We have sometimes heard that such giving is possible because our workers are paid starvation wages. We take this opportunity of saying that such statements are entirely without foundation. We do not pay wages which are below arbitration award rates, and in hundreds of cases the rates are higher. The total amount which we pay in wages over and above that required by awards amounts to several thousands of pounds per annum. Generally our workers have reasonably short hours, worked on a four and a half or five day week, under good working conditions.

For many years we have wished to improve our foods, and also to prepare new ones for special purposes, and this need is being met by a modern, well-

equipped research laboratory recently established at Cooranbong. The growth of our manufacturing and other enterprises with their many engineering problems has caused us to establish a general engineering department for the purpose of research, general planning, and advice. This also is centred at Cooranbong.

While grateful for what God has done and is doing for His church in Australasia through the medium of the Health Food work, we are by no means satisfied with the standards reached.

In addition to its providing employment for Sabbath-keeping Christians, earning money for other features of church work, and educating the people along lines of healthful living, many souls have been attracted to the message for this time by the use of our foods and their contacts with the Health Food work, and a few have been definitely won to the message. It is our sincere desire that much more should be accomplished in this direction. We believe it will be so, and we solicit your prayers and practical help as we work to this end.

In "Testimonies for the Church," Volume 7, page 327, we read: "When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work, of the church, in the home, at the table, and in all household arrangements. Then the right arm will serve and protect the body."

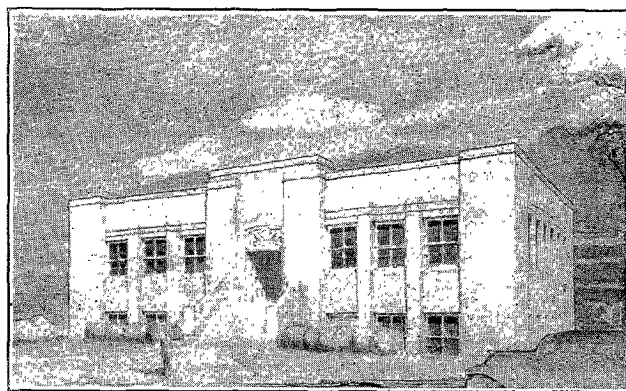
G. T. CHAPMAN.

Nearly Forty Years in Institutional Work

While passing through Melbourne on a December day in 1893, my attention was attracted by a large poster on a wall, picturing tents and pavilions and advertising a camp meeting to be held in Brighton. When I strolled onto the grounds the first Sunday of the camp, I was not there long before I felt that this gathering was something out of the ordinary. Everywhere one looked were groups of people, talking

seriously and waiting in anticipation of hearing, as they expressed it, "the prophet of the Lord," who was to give the address that afternoon. When the time for the service came, the large pavilion was crowded, and hundreds were standing outside. All listened intently to Sister White's discourse, and they marvelled at her doctrine, for her word was with power.

At this camp meeting Sister White outlined what the Lord had shown her concerning the work in Australasia. She spoke of our educational, publishing, and medical work, emphasising the extent of the task and the great need of training consecrated workers as quickly as possible. She stated that light had been given her that institu-

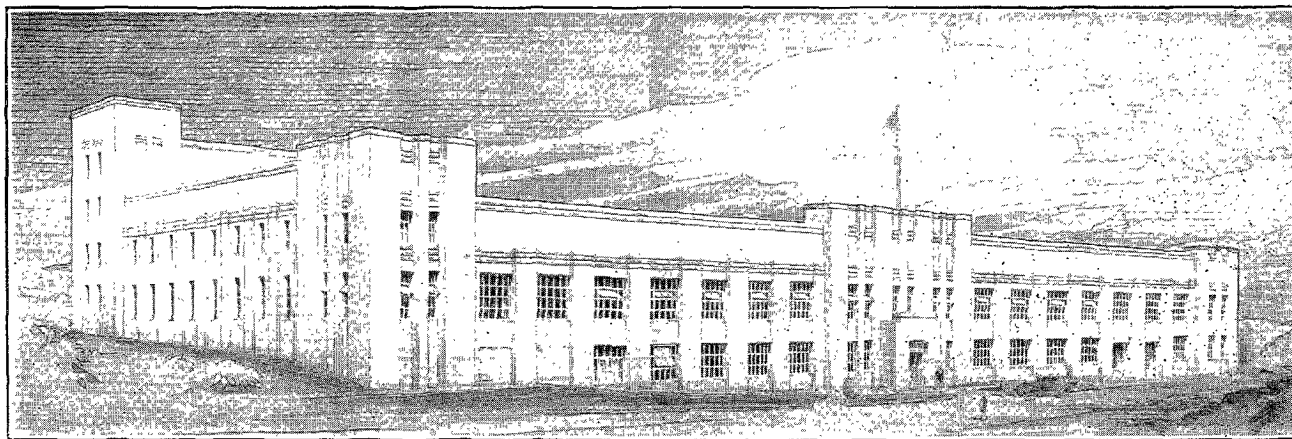


Australasian Food Research Laboratory, Recently Opened at Cooranbong, N.S.W.

tions would be established which, though small at first, would, with the blessing of God, become larger and larger.

It was my privilege later to attend some of the classes at the St. Kilda Bible school. There seemed to be a wonderful spirit among the students and teachers; consequently the school had a mighty influence in the surrounding districts of Prahan, St. Kilda, Windsor, and South Yarra.

The first camp meeting conducted in Adelaide was in 1896, and it also was a joyous occasion. It was held at Unley Park, and crowds came from all parts. Before the meeting, it was my privilege to go over from Victoria with a company under the leadership of Pastor W. L. H. Baker to canvass the city and suburbs and many country centres with the Bible Echo. We found that our paper had



New Factory of Sanitarium Health Food Company, Cooranbong, N.S.W., as It Will Appear when Finished in a Few Months' Time

already won its way into the hearts of many. Sister White's articles were especially appreciated, and it was inspiring to look into the faces of some and see their joy when they learned that she would be present at the camp.

One church had organised strong opposition, and young men, stationed throughout the tent, interjected as the meeting proceeded. Pastor Farnsworth, who had lately arrived in Australia and was conducting most of the evening meetings, was fully prepared, and met the interjectors in such a Christlike manner and with such power that before the camp was over they were glad to change their tactics. It was a splendid camp, and as a result a large number were led in baptism by Pastor Daniells and others in the Torrens River.

Publishing Work

It was my privilege to connect with our publishing house in 1896. There were then twenty-three persons on the staff, including Brother Salisbury, the manager. This was in the time of great depression, soon after the bank failures of 1893. Nevertheless, while business houses were closing down, our work consistently grew and the buildings were enlarged.

The Cafe Work

The cafe work was commenced about 1902 in a small shop in the Royal Arcade, Sydney, Brother J. A. Burden leading out, in addition to his responsibilities at the Wahroonga Sanitarium. In February, 1904, the writer was transferred from the Echo Company in Melbourne to take the management of the cafe and health food work in Sydney.

One of the first steps taken was to secure a good basement in the Royal Chambers, corner of Hunter and Castle-reagh Streets, and for thirteen years this was the home of our cafe work in Sydney. At the time of the removal, many of the brethren had become somewhat discouraged over the outlook for our health food and restaurant work. The need for furnishing and equipping the new premises consumed all spare cash, and when we asked the Union Conference to advance £50 to help make the place presentable, we were informed that on account of shortage of funds no more money was available and that the health food and cafe work would have to sink or swim with its own small capital. Those connected with the work at that time determined that with the help of the Lord they would do their best to make it succeed, recognising that what the Lord had said should be done could be done. All the staff possessed the real missionary spirit, and were deeply interested in the progress of the work. At one time the young people came and suggested that their wages be reduced till such time as the cafe had more money. Without referring to the board, the workers met, and at their own wish we made a 10 per cent decrease all round. Unknown to others, two of the girls came before 6 a.m. every day to get in an hour's work before the others came, as we were short-handed. In addition to worship at 7 a.m., the staff met for special prayer in the office shortly before the lunch period each day.

The young men also were willing to do their part to save expense. Pastors A. W. Cormack, L. J. Imrie, and E. B. Rudge, then young men connected with the cafe office and health food work, took part in

going to the morning markets opposite the railway station, and pushing home to the cafe a barrow load of fruit and vegetables. We did not own a horse and cart, and had no money to pay for cartage.

Dr. D. H. Kress greatly helped the work. Halls were secured for health lectures, and Dr. Kress would lead out with a health talk, followed by a demonstration of healthful meals by Dr. Lauretta Kress, and calisthenics by the Sanitarium nurses. These lectures were greatly appreciated by large audiences.

The work prospered and grew, and we were enabled to branch out in other cities, until every capital city possessed a health food store and restaurant. When we opened the first cafe in Melbourne in 1906, the project was financed entirely by the Sydney health food and cafe work. The time came when we were able to make, from our earnings, our first donation to island mission work.

Scores of interesting incidents in connection with the progress of the work during the last forty years might be recorded, but space will not allow. May God's richest blessing continue to guide the health food, restaurant, and other lines of work.

G. S. FISHER.

Mrs. E. G. White

No resume of the first fifty years of the work of the threefold angel's message in Australasia could possibly be complete without something being written concerning the life and work of that servant of the Lord, our late Sister E. G. White; for no other life has left a more marked and unending influence in its moulding effects than has hers upon the work in Australasia.

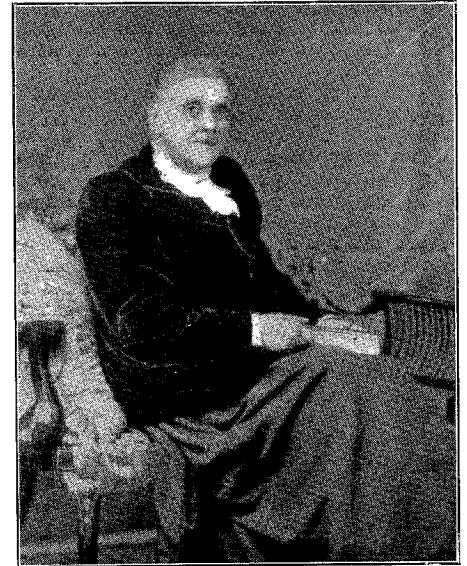
Just six years after the pioneers arrived Sister White reached Auckland, New Zealand, and a little later Australia, and for nine years, years full of travel, writing, and speaking, she lived among us. She arrived in 1891 and left in 1900. It was while on shipboard, journeying toward these lands, that Sister White passed her sixty-fourth birthday.

Her first sermon was spoken to a very eager congregation, and her topic was "The Love of Jesus." This great thought was ever uppermost in her mind, was the background of all her work, was the theme that she last impressed upon us as she left our shores.

One week after her arrival in Melbourne, the then Australian Conference opened its session. At that time there were but 450 Sabbath-keepers in Australia and Tasmania. The greatest problem of that conference was how to carry the message to the people of this great field. The literature campaign was greatly strengthened, and consideration was given to the beginning of our educational work for the youth in order that they might be trained as workers, fitted to follow up the work of the colporteur. The then colonies were passing through a most severe depression, worse, if anything, than that through which we have passed during the last five years.

But, undaunted, Sister White led out in the great enterprise of erecting buildings for a school. Her clarion call was ever, "Onward, ever onward! . . . until the whole earth shall be lightened with the glory of

the Lord," and suiting action to the call, she at the right time donated £1,000 to the enterprise, not knowing whence the money would come. But here was a life of faith. She trusted her Leader; and the One who had led her to give so liberally sent her the money from far-off South Africa. What wonderful counsel from the Lord was recorded concerning the work to be done at Cooranbong, a place divinely chosen and marked by the plough furrow of an unseen hand in the density of the then bush lands that are now Avondale. When we review it all we would exclaim, "O, Avondale, great and manifold have been thy blessings; for One mighty in coun-



Ellen G. White.

sel through His humble messenger has planned thy course." God grant us wisdom and grace to walk therein.

The placing and planning of the Sydney Sanitarium, with its medical training school, was also the solicitude of Heaven, and how graciously we were guided by the servant of the Lord as heaven's agent in it all.

What counsel she gave with regard to the conduct of our Australasian camp meetings, and what an interest developed as a result of the first camp at Brighton, Melbourne. Writing of it, she said: "It was a marvel of wonders to the people. . . Brighton was stirred from one end to the other. An interest was awakened in Melbourne . . . greater than anything we had witnessed since the movement of 1844." What wonderful counsel from God was this that through His servant brought about such remarkable results!

In the publishing house crisis in Melbourne in the late nineties of the last century, it was Sister White that God graciously used to give right counsel when the brethren were about to make a great mistake. Every Sunday presses were running all day. More and more the authorities objected. Greater and still greater became the pressure on the part of the "powers" to stop those presses. But the good brethren grew just as determined that they should not stop, and carry on they would. They would not permit the mark of the beast to be placed upon them; no, never. A crisis was quickly developing, but the

brethren held right on. Then word came through Sister White, "I have seen all this coming and have recorded it, together with the course of action God would have us take." She was invited to the meeting of the board of management, but she never spoke a word. She looked distressed. Finally Pastor A. T. Robinson, in desperation almost, said, "Have you any word of counsel for us, Sister White?" She replied, "It has all gone from my mind, but the counsel can be found among my records in my home at Cooranbong." Immediately steps were taken to secure the document, and when it came to hand it contained counsel to the effect that we should not unduly antagonise the authorities. We should, without compromising principle, "seek the peace of the city." We should expend our energies in other directions on Sunday. We could on that day sell literature that we had produced on the other days of the week. Thus again God had used His servant to give counsel to His struggling cause.

Naturally the question arises, "Why did Sister White forget the counsel recorded?" The reason is obvious. No one could now say that someone had told Sister White what to say. That had been, and unfortunately still is, a cruel criticism very frequently levelled against her. But how marvellously God planned it all, and made the issue so clear and above any question of man.

It was during her residence in Australasia that her masterpiece, "The Desire of Ages," was written.

It was her powerful appeal and pointed writing that largely moulded this people as a people who should demonstrate the truth that man could live on a non-flesh dietary. It was her counsel that made the now Australasian Missionary College a demonstration of what God could do for young people who, like Daniel of old, would subsist on a meatless diet. Her home was a home where the principles of health were ever practised. I know this, for I lived there for a time. Her love and sympathy for the poor was ever evident.

Her home was always open to house the homeless, particularly the aged and young children. Her happy, but nevertheless anxious face, was always wreathed with a smile. Her sermons were positive declarations of the love of God for His people in all the truths He has so graciously given to us. Her most emphatic testimony was, "Courage in the Lord, brethren, courage in the Lord." "As I see what the Lord has wrought I am filled with astonishment, and with confidence in Christ as a leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

A. H. PIPER.

"Ebenezer"

It is now over forty years since God brought me out of darkness into His glorious truth.

It was in Hastings, Hawkes Bay, N.Z., under the labours of Pastor G. T. Wilson and Pastor McCullagh; although I must give my youngest sister her due, for had it not been for her persistent appeals I may never have gone to the mission. The love which these dear people had for one another greatly appealed to me, and, oh, how earnest they were! Their personal testimonies every

Sabbath were a real source of encouragement, and their cottage prayer meetings an inspiration. Later our beloved Brother Farnsworth and his devoted wife were sent to Christchurch to open up the work, and I was privileged to be a member of his mission staff. I was, previous to that, a subsidised *Bible Echo* seller.

Well do I recall the time when I was the only Sabbath-keeper in Christchurch, and used to take my Bible and hymn book and a copy of "Early Writings" and spend the Sabbath on the hills alone. Yet never was I surer of the Lord's presence with me. How precious were those early experiences.

Truly I have seen the work grow wonderfully since then. I can only say, See what God hath wrought! The truth is just as precious to me now, and God's people are just as dear. The pillars of our faith are truly riveted in the eternal Rock of Ages. The writings of the Spirit of Prophecy, of which I had never any doubt, are even more precious to me today. I am looking forward to that glad reunion when our blessed Lord will return, and by His enabling grace I desire finally to triumph and enter, with God's elect, the pearly gates of the paradise of God.

H. C. K. HARKER.

How the First Fruits Were Won

Personal effort and literature ministry have ever been, in the history of our message, a combination without peer for creating new interest and winning new members. Thus the first fruits in Australia were won.

One of our California believers, seeing in a Melbourne directory the name of a person bearing his own surname, sent papers containing the message to this person before the first missionaries came to Australia. This was the means of creating an interest, which was followed up soon after their arrival in Melbourne in June, 1885, when the ministers of the party called on my father.

Later, letters were exchanged with our friends in California who bore the same family names that we did, indicating that both families came originally from the same English stock.

I still remember as a tiny boy, a knock at our front door, which my mother answered. She came into father's workshop saying, "You're wanted." "Who is it?" "Those Yankees." Evidently they had visited the home more than once already. "Bother the Yankees," he said, smiling with good humour, for he was shaping over a slow fire, an expensive panel of timber intended for the dashboard of a carriage he was building. Father was coachbuilder to the Governor of Victoria, and all his work was done to a high standard. When the interview was over, the panel was ruined. I remember well the rueful look on his face as he and mother stared at the charred timber; but what he received was worth much more than many panels.

Pastor Israel came later, and father and I went out for the afternoon. We passed the piece of land where the North Fitzroy church building was later erected. Just a few days afterward, on August 8, 1885, father, sister, and I started off from home in Clifton Hill for the three-mile walk to the mission house in Richmond. This was five weeks after the first Sabbath school was opened in Australia.

Pastor Corliss put his arm around my father's shoulder as he said, "This is the first fruits of our work in Australia." I will never forget that day. We were all seated around the living room of the mission house, and I was the proud possessor of a Youth's Instructor, on the top left-hand corner of which Jessie Israel put the rubber stamp, "International Tract and Missionary Society." Even the little children came under the influence of the literature ministry.

Those first workers were men of integrity



J. H. Stockton, the First Australian Sabbath-keeper

and great faith. They were equally interested in all lines of effort, and taught and practised a full message. They came to Australia at a time when there were in all the world very few more Adventists than there are now in the Australasian Division. And in those days it was a great test of faith for one to leave his lifelong spiritual associates as did my father, and go to church on Saturday like a Jew. Erstwhile friends would cross to the other side of the street when they saw him coming; but it was not long before we were gladdened by having new Adventist associates, and some, too, who were old family friends. I call to mind Brother Ballingall, for so many years elder of the North Fitzroy church. We see the third generation now in our message. Then there was the Stewart family, of Wychitella; here again the message has reached the third generation.

Many of the early believers dropped their ordinary work and entered wholly into spreading their loved message. Coachbuilding ceased to hold my father's attention, for the literature ministry soon claimed him. He was the pioneer colporteur in West Australia, and later carried on the same work in Sydney and Brisbane—about six months in each place—besides longer periods in our home State. He was associated with the Publishing House for some years.

We must all exercise the faith, and courage, and dependence on God of those early workers and members; for only by these means may the work be finished. There is no other way.

H. STOCKTON.

First Woman Sabbath-Keeper in Australasia

Sister Romero, the mother of Sister Faulkhead and Brother L. A. Romero, was the first woman in Australia, and second only to Brother J. H. Stockton, in embracing the Adventist faith. We wish our readers could hear Sister Faulkhead relate the story in her own interesting, vigorous way, as she told it to us while visiting the Wahroonga home of her son-in-law and daughter, Pastor and Mrs. E. B. Rudge, recently returned from Fiji. In brief, Sister Faulkhead stated:

When my mother was baptised by immersion into the Church of Christ, she said,



Mrs. Romero, the First Woman in Australia to Become a Sabbath-keeper

"There is another thing I would very much like to know: Why is it we keep Sunday instead of the Sabbath?" She called it the Sabbath, though she knew of no one but the Jews observing it. While away school teaching at Seymour, I wrote to my mother that I attended the Baptist church on Sabbath. She wrote me a strong letter in reply, telling me never to call Sunday the Sabbath, because it was not.

Sometime later the Miller family, the Steele family, and the Romero family moved to Melbourne from Maryborough, and attended the same church in South Melbourne. A young men's mutual improvement society was formed in the church, and at intervals they had an "open night" when anyone could go. My mother and Mrs. Steele promised themselves they would go the next open night, but forgot about it.

Coming home from church one Sunday Mrs. Steele said to mother and me, "We should have been there last Thursday night. Some men have come from America, and they say we are keeping the wrong day, that Sunday is not the Sabbath. They are coming to Mrs. Miller's home next Tuesday night to speak further on the subject." My mother said "I'll be there," and she was. Pastor Corliss preached, and my mother said when he had finished, "I endorse all you say." She kept the next Sabbath, and Mrs. Steele began three weeks later, as soon as she finished a case she was nursing.

The first meeting was at the mutual improvement society in the church, the

second study was held in the home of Mrs. Miller and her sons, Walter, Herbert, and Alfred; the third at Mrs. Steele's, and the fourth at my mother's home. Pastors Haskell and Corliss and their wives came to our home. William and Charles Prismall also came to listen, as they were deeply interested. Mother and Mrs. Steele were then Sabbath-keepers, but I opposed the message for a time. It was in November, 1885, that I began to keep the Sabbath.

My husband was then the manager of a store in Flinders Street, Melbourne. After accepting the message he connected with the Echo Publishing Company, and for twenty-seven years was the accountant of the publishing house. I was the first Australian church school teacher. One of our American sisters, Mrs. Morse, taught the North Fitzroy church school a few months before I took it over.

My mother was the first lady canvasser in Australia. She was a staunch English woman; it did not matter to her whether anybody else in the world kept the Sabbath, if she knew it was right, she would do so. She was always at Sabbath school up to within three months of her death, at the age of eighty.

When I joined the church there was but one meeting place in Australasia, and that was the mission tent in North Fitzroy. Think of all the Adventists in Australia sitting in one small round tent! Several are living today who attended the meetings in that first mission tent. Sister Ballingall of North Fitzroy and Brother C. Prismall were among the number. I remember Brother Haskell leaving Victoria to go to New Zealand to open work there.

What I value most in this world is the knowledge of God and Jesus Christ His Son, "whom to know is life eternal"

Brother L. A. Romero was the first Adventist married in Australia. He was also the first Adventist apprentice to the printing trade, and his son is now employed in the printing of the AUSTRALASIAN RECORD at the Avondale Press. Brother Romero writes:

"Fifty years ago, as a young man of twenty-three, I attended a tent meeting in Albert Park, Victoria, with my mother, who had begun to walk in the light a short time before. I realised then that this was the message for which I had been waiting, and with eagerness I grasped the great truths unfolded by Brethren Haskell, Corliss, and Israel. With Brother Arnold, the first canvasser, I went to Geelong. But soon I was called into the publishing house, and continued to work there in several departments until ill-health separated me from it in 1921. In the early days of the publishing work it was not the case of going to the bank to draw money for the wages, as very often there was no money there to go for. The truth which glowed so brightly in those far-off days has grown more glorious with the passing of the years. Age has not dimmed my faith, nor time destroyed one word. Though the vigour of youth has gone, there remains the comfort and assurance of the soon-coming of our Saviour. Each day brings us nearer the great consummation."

Among the earliest believers in Melbourne were the Prismall brothers. Brother Charles Prismall, now aged seventy-nine, was one of the first to write for our Jubilee Record. He states:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that publisheth salvation, that saith unto Zion, Thy God reigneth." Isa. 52:7. This is a beautiful poetic expression of God's pleasure in those who are pioneering this message today.

"When we look back fifty years we marvel at what the Lord has done for His people and how He is sending His gospel message to the millions of earth. Fifty years ago present truth came to this country. About the middle of 1885 my brother and I heard that some ministers had arrived from America who observed Saturday for Sunday. We wondered what it meant. One Saturday afternoon after leaving work we thought we would call at their address in Richmond. We were courteously received. They appeared to be having a Bible study and we listened attentively to all that was said. The commandments of God, including Sabbath observance, came up for discussion, and the subject was dealt with in such a way that our hearts were pricked. We had nothing to say. It came like a bolt from the blue. It started us thinking seriously, and I am thankful and glad to say we took our stand for the truth, even though our friends and neighbours thought it to be temporary madness."

Attended the First Mission in Melbourne

Mrs. Janet A. Martin writes of attending tent meetings in McKean St., North Fitzroy. We know from the papers of nearly fifty years ago that this was the site of the first tent mission in Victoria. Sister Martin's warm love for the truth of God today makes it a pleasure to meet and greet her.

"I would like to say it is now nearly fifty years since I accepted present truth, and I must testify that the Lord has never left me during all that time. We were Baptists, and my late husband happened to go to one of Pastor Haskell's tent meetings in McKean Street, North Fitzroy, Melbourne. After his telling me all about it, I was anxious to hear for myself. So that's how I became interested. The truth dawned on me slowly, and I learned it more fully under the labours of Pastors Israel and Curtis. I attended the first camp meeting at Brighton. This is where I first met Sister White. Through all these years I have seen the truth prosper, and from a mere handful grow to the mighty movement it is today."

From One of the Earliest Families in the Message

We were pleased to receive the following letter from Mrs. A. G. Miller (formerly Miss Minnie Gurner), who writes from Melbourne:

"The fiftieth anniversary of the starting of the work in Australia is of great interest to me, as I, and my mother and sister (Sister Gardiner), were among the charter members of the first Seventh-day Adventist church in South Australia. In the year 1889 I commenced work with the Echo Publishing Company, and it has been my great privilege to see the publishing work grow from that small beginning to the extent that it has today.

"My husband spent over forty years in the service of the publishing work, both here and

in America; and his brothers, Brethren W. H. B. and H. L. Miller, were for many years connected with the same work. It was a small tract, stuck on the pickets of a fence around the Exhibition Gardens in Melbourne, that first brought the message to the Miller family. As a result of accepting present truth Brethren W. H. B. Miller and J. H. Woods gave up their printing business in South Melbourne, in order to warn the world of a soon-coming Saviour through the medium of the printed page. Sister A. Miller, Senior, wrote the poem appearing on the first page of the first issue of the *Bible Echo*, the sentiment of which has been amply fulfilled during the last fifty years.

"I know that if my husband, his mother, and brothers were with us today, they would rejoice in the progress of the message to which they dedicated their lives. It is the earnest desire of those of us who have been left to carry on, to be faithful till He comes, and, with them, share in the everlasting reward."

From Charter Members of The Second Sabbath School in Australia

Miss Annie E. Pearce speaks for herself and her sister, Mrs. A. Reekie. Both are bright and happy Christians, still active in service for God, and devoted teachers in the Stanmore Sabbath school, Sydney.

"On their first visit to Ballarat, in 1886, Pastor Haskell and Brother Arnold called at the shop of the British and Foreign Bible Society to introduce the *Bible Echo*. The one to whom they spoke was a friend of ours, and he, knowing that our family were Bible students, brought these two visitors along and introduced them to us.

"We had our first Bible study on May 6, 1886, and our large and united family kept our first Sabbath on June 12, five weeks later. There were twelve of us, including our brothers-in-law, who started out together, and not one ever went back.

"We had a millinery and fancy goods business. Saturday had always been our best day. Our takings that day were usually as much as all the rest of the week together. Therefore, to close our shop on Saturdays looked like ruin.

"But we said, 'A place in the kingdom is worth it all, and the Lord has promised that our "bread and water" shall be sure.' Half an hour before sunset our shop was always closed. The first Christmas Eve after this was a Friday night. Some of the shop-keepers said, 'They will keep open this time. We will watch and see.' But our shop was closed just the same.

"The large canvas blind which covered the window preached a sermon every week. It bore these words:

CLOSED

THIS SHOP WILL BE CLOSED AT
SUNSET FRIDAY, AND OPEN AT
SUNSET SATURDAY.

READ

Luke 23:56
Exodus 20:8-11
Rev. 1:10
Isa. 58:13, 14.

"We often observed men come along, take out their notebooks, and write down the texts. We know of a number coming into the truth through the sermon on the window blind.

"A time of general depression and bank failures in Australia followed in the early nineties. Shops on each side of us failed.

They, with their six days' trade, went bankrupt; we with our five days' trade prospered. Although our sales were not so large as before, the Lord blessed what we did have, and enabled us to live within our income.

"After twelve or thirteen years we sold out our business to enter the organised work. After settling all our accounts, we had several hundred pounds in the bank.

"I have had every copy of the *Bible Echo* and *Signs* since they were first published fifty years ago next January. Outside our shop we had a paper rack for the *Echo* and tracts, bearing the words, 'Please take one.' We gave away by this means over 4,000 copies of the *Echo* and 4,000 tracts. Through the literature thus received souls were added to the church.

"In about 1900 my sister and I entered the Bible work, and I have been in it ever since. The message is now more precious than ever to my sister and me. The more we study it, the plainer it becomes, and the dearer to our hearts. The sanctuary question was my favourite theme and in my work I have found it to be a subject which God uses to convict and convert many souls.

"For forty-nine years the hope of our Saviour's coming has been the joy of my life. I believe that His coming is nearer than many of us realise. 'In such an hour as ye think not the Son of man cometh.'"

How I Came to Be an Adventist

ONE day in November, 1886, a man came into my store and said, "There's a man in Daylesford preaching that Saturday is Sunday." I said he must be wrong in his head.

A few months later it was announced that Pastor Israel would speak on the second coming of Christ in the Mechanics' Hall in my own town, Trentham. Prejudiced as I was, I decided to attend one meeting. I had become interested in prophecy through papers published in England, but soon found that the Adventists knew more about prophecy than the writers of these papers. I became convinced on the Sabbath question, but not seeing the importance of its observance, I ceased to attend.

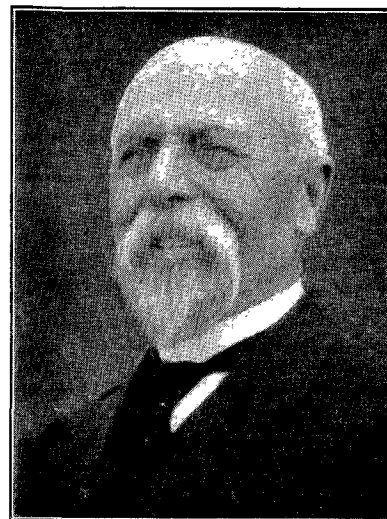
Then an announcement that the subject on Sunday would be the "Mark of the Beast" interested me. That evening I was prevented from attending, but managed to reach the tent as the speaker was finishing his discourse. He closed with these words, "So you see that Sunday is the mark of the beast." That was like an electric shock to me. Like a panorama every subject that I had heard passed before my mind. The wonderful harmony between them became apparent. The certainty of persecution for the truth's sake and the fact that the Sabbath would be the issue in the final scenes became clear to my mind, and I went from that tent determined to keep the Sabbath. The following Friday evening found my store closed, April, 1887, much to the surprise of the tent company, who knew nothing of my decision. And now after nearly half a century I am still keeping it and can testify that God's blessing follows its observance.

Pastor W. D. Curtis came to Australia in 1887 and opened a mission in Castlemaine. Occasionally he visited our little company at Trentham and stayed over the week-end. One bitter cold Sunday he persisted in working in the garden with me and talking canvassing. The outcome was a prospectus for "Great Controversy" received by post. I was impressed that even though I

knew nothing about the work, the Lord was calling me. After selling eighty copies in my own town, I sold my business and became a canvasser.

After delivering one thousand copies of "Great Controversy" in Ballarat, I moved to Bendigo. When Brother Morrison arrived from America we were called to Melbourne for a canvassers' institute. It seemed to me to be a waste of time to spend a fortnight studying the canvassing work, but before I had been there two days I saw the great value of the instruction given. On my return home my sales rose from six or eight orders a day to fourteen or sixteen, and the work became more pleasant.

In 1890 I accepted an invitation from the Echo Publishing Company to take up the



Pastor C. P. Michaels

work that had been carried on by Brother Morrison, who was leaving for Africa. The sales for that year, with twenty-five agents in Australia, amounted to £9,366 10s. 8d. I began training workers, and the sales next year reached £13,597 8s. 3d., and continued to increase. Two years later the territory was divided, and a tract society was opened in New South Wales, though I still controlled the book work throughout Australia.

In 1894 the Australasian Union Conference was organised and shortly after a beginning was made at Avondale, and the Union committee meetings were held there. We were told to bring our overalls with us. We soon found what that meant. There were some giant trees to grub. Pastor A. G. Daniells and I began work with one of the largest. The order of the day was grubbing trees each morning and committee work in the afternoon. With a log or two for our seats and the blue sky overhead, some very important business was transacted. We often received good counsel from Mrs. E. G. White and Pastor W. C. White.

I was a frequent visitor at Avondale in those days. For years it was my privilege to train the students for the colporteur work in the summer vacation. Some humorous incidents occurred which workers in the field have not forgotten.

Another work that fell to my lot was training workers in all the States and New Zealand to sell "Christ's Object Lessons." Today many who are in the work owe their success to the beginning they made with this book.

Its sales resulted in clearing the £10,000

debt off the Avondale School. Later I was invited to connect with the ministerial work, and was ordained on February 20, 1909, at the Box Hill camp.

Now at the age of eighty-two I have retired from active labour, though serving as pastor of the Geelong church, Victoria.

C. P. MICHAELS.

Fourth Sabbath School in Victoria

Pastor G. G. Stewart, President of the Victorian Conference and brother of Pastor A. G. Stewart, tells how the message was brought to their home by a layman :

"A charter member of the Ballarat church, whose name was Andrew Graham, had a sister married to Alexander Stewart, living at Wychitella, 100 miles north in the country. Brother Graham came up to Wychitella and stayed in the home of his sister and brother-in-law about three months, during which time he regarded the Sabbath very carefully. He met much friendly opposition to the message from his brother-in-law.

"The first Saturday after he left, the father of the family told his children when they rose from breakfast that he desired them not to work on that day, telling them he believed their uncle was right in the observance of the seventh day of the week, and from then on they were to observe it also. He advised his boys (my brothers and me) to take some books and papers, go out to the straw stack, and spend the day in reading. That afternoon the Presbyterian minister, whose church we had been attending, happened to call, and father and mother discussed the subject with him in the presence of Jonathan Mann, who was also visiting in our home and was interested in the truth. The minister told them if they followed the Bible strictly they would rest on the seventh day of the week; he said Sunday was only a church institution and had no foundation in the Scripture, and that the first Sunday law ever made was established by the Roman Emperor, Constantine, in the year A.D. 321.

"Soon after this experience Pastor M. C. Israel visited our home and gave a number of studies, with the result that a Sabbath school was organised in Wychitella in 1887, attended by the whole Stewart family, some of their relatives, and Brother Mann. That family school continued for years; the nearest company of Adventists was at Bendigo, sixty miles away. The Bendigo company was organised at a later date."

Beginning of the Work in South Australia

ON the evening of Sunday, Sept. 5, 1886, Pastor J. O. Corliss commenced a series of meetings in the Town Hall, Norwood, a suburb of Adelaide. Although then a little girl, I remember attending these meetings with my parents.

Writing on October 1, less than four weeks later, this modern apostle reported in the *Review and Herald*: "Last Sabbath [September 26], after a discourse on the love of God, seventeen of the forty present gave in their names to keep all the commandments."

My late father was one of the seventeen who took their stand at that time, nearly forty-nine years ago. He was an office bearer in the Wesleyan church, Norwood, and when making known his stand to the minister in charge and others, he was informed that

he and his family would starve to death. At that time there were four children in the home, the writer being the second eldest. Soon a church was organised at Norwood, and father was elected as its elder. A little later mother, too, stepped out to obey, and our parents were, by God's help, able to train two sons and seven daughters to walk in God's ways. Seven of the nine children have attended the college at Avondale. Today four of us stand by our husbands, namely, Pastors A. H. White and W. E. Battye, and Brethren A. J. Sperring and A. H. Battye, as we press on in the work of God.

The third angel's message meant everything to me in those early days. It and I still stand in the same relationship.

ADA M. WHITE.

Four Charter Members Still Living

Sister E. J. Hames, who is now staying in Wahroonga, has vivid recollection of the first announcement of the threefold message in South Australia. She states:

"I remember when Pastor J. O. Corliss came to South Australia in 1886 and began his meetings. The first night I went to the service Pastor Corliss spoke on 'The Eastern Question.' This subject had previously puzzled me, and I started to look it up in the Bible. I attended regularly, and was one of the candidates in the first class that was baptised in South Australia.

Brother Corliss was editor of the *Bible Echo* at this time, and very soon it was necessary for him to return to Melbourne, but he organised a church before leaving. Four members of that original baptismal class are still living, and still true to the message. They are Mrs. H. Mitchell, wife of Pastor Mitchell; Mrs. Brown of Norwood; Mrs. Green, and myself.

"Pastor Curtis came to South Australia about two years later and did a good work. I attended the first camp meeting in Adelaide, and also went over to several general meetings in Melbourne as a delegate from South Australia.

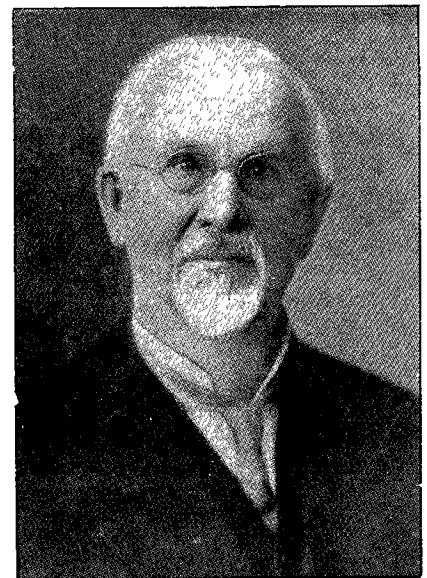
"I thank the Lord for the way He has been with me. I am today a living evidence of His keeping power. I do thank Him especially for the Spirit of Prophecy and health reform. My vigour and strength today and freedom from aches and pains I always attribute to healthful living. I know many who would be in their graves today but for health reform."

Sister Elizabeth Brown, one of the first class baptised by Pastor Corliss in South Australia, sends her testimony from her home in Norwood, S.A. Though unable to go about now, Sister Brown was the means of an entire family accepting the message about two years ago: "I am the oldest living member of the first church in Adelaide, formed by Pastor Corliss. I am very thankful to say this precious truth is as dear to me now as when I first heard the message. When my late husband and I took hold of the truth we thought the time quite short, but our heavenly Father has a purpose in waiting. My husband was the first deacon of the Adelaide church. Through all these years my heavenly Father and loving Saviour have been my hope and stay. My desire is to be faithful till the end."

Mrs. A. C. Green, of 27 Willis St., Victoria Park, W.A., is one of the four persons still living who were in the first baptismal class in South Australia.

"In 1886 Pastor Corliss came to South Australia and opened a series of lectures in Norwood. We went to every meeting and thought they were wonderful. Then Pastor Corliss pitched a tent in another suburb, Stepney, and we went every night and heard him go through the same series. A little church was organised, and I am happy to say I was one of the number.

"After hearing Pastor Corliss preach, the words, 'The seventh day is the Sabbath,' rang in my ears all day long. We were a happy little church, and O! so interested in one another's welfare. Our weekly prayer



Pastor J. O. Corliss

meetings were held in the home of Pastor H. Mitchell's wife's mother.

"After Pastor Corliss left us we had no minister for a long time, but we took turns in leading the meetings. I love to think of those happy times, and of the honour that was mine to shake hands with Sister White.

"My husband, now deceased, accepted all the truths taught, and loved to tell it, but he did not step out to keep the Sabbath until W. D. Curtis came to South Australia. One day he said to me, 'I will be out of work next week, Mother.' 'Why?' He replied, 'I am going to keep Sabbath.' 'Oh, you won't be out of work,' I answered, and neither he was. I thought that was the happiest day of my life, thanks be to our heavenly Father. When he did leave to go canvassing his employer did not want him to go.

"My third son is now in the canvassing field. I have had the happiness of seeing all my children accept the message for themselves when they came to the age of accountability, —all but one. My prayers go out for him still, that he may do so before it is too late.

"I have been nearly fifty years in the message and it is still the truth of God. I love the message and want to walk therein. I am seventy-two years of age now, and the truth means the same to me now as it did then, peace, health, and happiness, and eternal life at last."

Pastor J. E. Steed writes from Bennett Street, Dee Why, N.S.W.:

"The first preacher I heard was Pastor J. O. Corliss, and I soon became acquainted with all the workers at that time. Not having had much experience, I soon found myself in difficulties. It was largely a sisters' church, and as a result the sisters wanted to make preachers of all the men. Soon after my conversion I attended a prayer meeting, and being the only man present at the beginning of the meeting, they asked me to take the service. That was too much for me, but oh, the remorse I felt after my refusal. I determined that should not occur again. I soon realised that I must learn something that I had not known, and I must fit myself for a part in this message. When I became acquainted with Brother Daniells, who was a young man at that time, I learned that to be under his influence was to partake of his attitude to the message. In preparation for the ministry, I took up the work of canvassing. I made the matter a subject of earnest prayer and received a definite sign regarding the call of God to His service.

"From that date the Lord has led me and He has given me a precious partner in labour, my good and faithful wife. I have taken part in many branches of the work, and I can truly say that I have never found anything in the teachings of the message contrary to the Scripture. Josh. 21:45 has also been fulfilled.

"During all this time God has crowned my life with many mercies and shielded me and mine from many dangers, and my prayer is that He will give me grace to endure unto the end, and that I may see Him at His coming."

Joseph T. F. Steed, writes from Middleton, S.A. : "I was one of the first boys in the Sabbath school and church organised at Norwood, South Australia, by Pastor Corliss in 1886. I was also one of the first boys at Avondale. I love the truth dearly, and am doing what I can in helping others to learn and love it. I hope to have a place in the kingdom of God when all is finished."

Personal Acquaintance Brings Implicit Trust

A few minutes after receiving this good testimony from Brother R. H. Constandt by letter from West Australia, the word was flashed across the continent by telegraph that Brother Constandt had died suddenly. Our sympathies go out to the family in their sudden bereavement.

"As a young man twenty-three years of age, in the year 1890, I was working for a contractor on the Broken Hill Prop. Co.'s mine at Broken Hill, N.S.W. One Sunday I saw Brother J. E. Steed passing. As I knew him personally, I rushed after him. On going to his home I found he was engaged in selling our health books in the "Silver City." I became a frequent visitor to their little hessian home, and they were so enthusiastic over their work that they did not experience much difficulty in persuading me to leave my pick and shovel, make my abode with them, and engage in the selling of our literature.

"I soon found that these people had an experience to which I was a stranger. They held Bible studies which were attended by Brethren A. W. Semmens and J. May (who

both accepted the message) and myself. The study of the prophecies fascinated me, and I was particularly interested in the second coming of Christ. I had no previous Christian experience, but the brethren helped me to accept Jesus as my Saviour, and I rejoiced in the assurance that my sins were forgiven.

"At the close of that year a conference was held in Melbourne which I attended and at which time I was baptised. I sold books for about two years, placing some hundreds of copies of "Great Controversy" and "Daniel and Revelation" in the homes of the people.

"In 1897 the Avondale school was opened and I was one of the first-year students. I look back to the four years spent there as one of the brightest periods of my life. It was my privilege to keep the books of Sister White for twelve months, and while living in the home of Pastor W. C. White I had the special privilege of talking with her personally on several occasions. This experience, more than anything else apart from the Scriptures, has given me an implicit trust and confidence in the Spirit of Prophecy.

"In 1901 I left the school to connect with the South Australian Conference as Bible worker. This was my introduction to the organised work and my connection therewith extended to the year 1922.

"As I look back over the years since first I decided to walk in the footsteps of the Master I can say, 'Surely goodness and mercy have followed me all the days of my life.' This message means everything to me, and I am in accord with every principle of it. If I should draw back, whither should I go? He has the words of eternal life.

R. H. CONSTANDT.

"These Forty Years"

("Thou shalt remember all the way the Lord thy God led thee these forty years." Deut. 8:2.)

Forty years ago God called me
With His people forth to go
From old Egypt's land of bondage,
From the prospects here below
To the home of many mansions,
To the land of endless bliss.
Childhood's faith embraced the promise;
There was nothing sweet as this.

All these forty years He's led me
With His patient, loving hand,
Strengthened, comforted, sustained me
When I did not understand
All the reasons for His dealings.
He has kept me day by day,
He has blessed me, helped, and given
All I've needed by the way.

Oh, how gracious is His mercy,
How longsuffering is His love!
And the sweetness of His promise,
Precious all His gifts above.
Faith has deepened into vision
Of Himself, His plan divine.
In submission to His leading
The reality is mine.

Soon the journey will be ended,
Soon the wilderness be past,
Soon the Jordan will be parted,
Canaan's land be reached at last.
Then on that eternal morning
When are banished sin and tears,
I shall see Him who hath led me
All the way these forty years.

SYBIL READ.

Heard the Message in Gisborne

Sister J. A. Powrie, who is now a member of the Ashfield church, N.S.W., has given her testimony. Sister Powrie is the mother of Evangelist R. H. Powrie, Brother Edgar Powrie of the Sydney Sanitarium staff, and Mrs. H. Perry of the New Hebrides.

"When Pastor and Mrs. R. Hare came to Gisborne, N.Z., forty-six years ago last January and opened a tent mission, my parents and I began at once to attend the meetings. My mother, Mrs. I. Johnson, was one of the first to embrace the truth, and my father came in a little later. My brother Victor was born in the message. Although only a girl at the time, it is a very bright memory to me. I greatly enjoyed helping the mission in various small ways. My mother is now living in Wellington, and the message is just as dear to her now as it was then. I am so glad that the Lord caused the light of truth to shine across our pathway, and with all my family I want to be ready to meet Him at His soon coming."

From the First Man to Accept the Message in W.A.

IN the early nineties I was living in Western Australia, when a copy of the *Bible Echo* came into my hands. I found that Sister Rouse was sending these papers to her husband from New Zealand, but as he was not interested in them he passed them on to me. He also introduced me to Brother F. Reekie, of whom I ordered the *Bible Echo* for one year. Brother Reekie persisted in visiting me, although at first I was rather reluctant to talk with him. However, as the result of Bible studies given by Brother Reekie I took my stand, and almost immediately I commenced canvassing for "Thoughts on Daniel and the Revelation." Later I was called to work in the Australian Tract Society in North Fitzroy. After my marriage we went to West Australia again, where we started the first Tract Society in the West, also the health food work. In 1899 we returned to New South Wales, in which conference I have laboured ever since. The late Sister Bradley was the first person to take a stand for the message in West Australia, and I was the first man.

Through the passing of the years my faith and love for this message have developed. While I mourn the loss of my dear wife, who so faithfully worked in the cause for so many years and who always brought comfort and inspiration to my life, yet my hope is resting on the unfailing promises of God. This message is destined to triumph gloriously and we must see to it that we triumph with it. My greetings to friends scattered abroad.

J. HINDSON.

A Message of Hope

IN the year 1889 my parents first heard and accepted this truth in Collinsvale, Tasmania. The company then brought out built a neat church, our first in the Commonwealth. I was baptised by Pastor M. C. Israel at the age of ten years.

The onward march of this message has been one of victory and triumph. It has withstood the fierce opposition of those whom Satan used to try to hinder the work. It has called men and women from every rank of life, and they have responded to the

call and stepped out, some like Abraham, not knowing whither they were going.

As a child I was thrilled with the thought of a soon-coming Saviour, and my one desire was to be ready when He came to take us home. Today, after almost half a century I can testify that this truth has lost none of its brilliance. It is clearer to me than ever before. Why? Because I have tested it; it has sustained me in trial, it has comforted me in all the sorrows and disappointments of life. It has bridged the gulf that death has made, and enabled me to look beyond the dark shadows to the glorious time when He for whom we have waited so long will come to take us home.

Take courage, fellow pilgrims, some of you perhaps in the eventide of life. The way has been long, but we are almost home. May God keep us faithful so that we may one day clasp hands in the "home over there."

EMILY (APPELDORFF) ALLEN.

5 Wordsworth Ave., Concord, N.S.W.

Brother F. H. Gall, senr., recalls the beginnings of the work in Tasmania:

"I remember when Brethren Wainman and Arnold came to Tasmania canvassing, and later the first preacher Brother Israel, came and opened a mission at Sandy Bay, Hobart. A little later Brethren Steed and Large came to Collinsvale, and soon a strong church was raised up. This was the first church built in the Commonwealth and it was dedicated without a penny of debt.

"I came to Melbourne to attend the first general meeting of the Echo Publishing Company about forty years ago. We do not forget Brother and Sister W. L. H. Baker in Tasmania. Brother Baker frequently walked eight or ten miles from Hobart to Collinsvale on Friday, and on Monday walked another ten miles to New Norfolk. I knew all the early workers, and had the privilege of labouring myself in the canvassing field. I have watched the growth of this work. Everything that was prophesied years ago has come to pass. My faith is firmer in the message than ever before. I sometimes wish that the pioneers could see what we see today."

Beginning of The Medical Work in Australia

When Pastor Daniells held his first mission in Auckland, I attended with my mother, brother, and sister. Although only a child at the time, I remember how marvellous I thought it was that Brother Daniells could bring so much truth out of the Bible, and I wanted all the world to come and hear him. Two years later I was baptised.

Our medical work was begun in a small cottage near the Ashfield church, before we moved to Summer Hill and later to Wahroonga. It was my privilege to be connected with this small nursing home when it was first opened. After being there for some time we inspected a two-storey house of sixteen rooms in Summer Hill; but the rental of £2/10/0 a week seemed to be beyond us. The brethren told us it was foolishness to think of taking it; but on conferring with Sister White, she said, "Go ahead, and I will take a room from you to help you with the rent." She was with us for about two years with her helper, Miss McInterfer. Sister White was

lovely in the home. She used to come down to morning worship, and very often told us how she had had communion with the Lord in the night seasons.

I left the Sanitarium in Summer Hill to go to assist in pioneering the medical work in Adelaide where we opened a small Sanitarium. After my marriage I laboured with my husband in various conferences, South Australia, West Australia, and New South Wales.

There was a time when I knew every Sabbath-keeper in Australia. The marvelous growth of this unpopular message which called for sacrifice on the part of all who accepted it, has, if possible, strengthened my confidence in its divine origin. It has always been my joy to work for the Master, for I recognise this to be God's last message to a perishing world. Truly, through the years His truth has been uppermost in my mind. My one great desire is that everything shall be right between my God and myself, and by His grace I mean to go through with this people.

MARY MOUNTAIN.

Beginning of The Sanitarium Work

Forty-six years ago a young man strayed into the theatre at Napier, N.Z., and remained to listen to the beautiful singing of Mrs. Hickox, then Sister Gribble. He became interested in the addresses delivered by Pastor Daniells, and together with another young man, now Pastor Lyndon, joined the ranks of the Advent people. The first mentioned young man was the writer.

After studying medicine and surgery in England and America, an urgent call came from Australia to take over the Health Home at Summer Hill and to convert it into our first Australasian Sanitarium.

The Sanitarium was conducted for six years at Summer Hill by the writer, Mrs. E. M. Shannan being its matron most of the time. At the close of this term, three large buildings were required to accommodate its patients and nurses. Indeed, it was the extreme awkwardness of carrying on in these separate buildings, with inadequate medical and surgical facilities and equipment, that led to the development of the present Sanitarium at Wahroonga.

It has been a continual delight to me to see our warning message gradually extending to cover the earth. My courage and that of my wife and family is strong in God, who is able to save to the uttermost all who remain with Him in steadfast truthfulness.

EDGAR. R. CARO.

In Sanitarium Work Forty-Three Years

I HAVE been greatly honoured and blessed of God in being brought up in a home where the truth was brought to my parents by Pastor J. G. Matteson when I was but a small child. My earliest memories are of daily family worship, systematic study of the Bible, regular attendance at Sabbath school and church services, though we lived in the country a considerable distance from the church.

At the age of fifteen I was baptised. The next five years were spent at Battle Creek College and in the canvassing field, followed by the nurses' course in the Battle Creek Sanitarium.

In 1897 I came to Australia with my husband to assist in the medical work. I am thankful to have a part still in this important branch of the truth which is very dear to me. Through the years, my faith in the third angel's message has never wavered, but has increased. Its truths have for their foundation the Word of God, which cannot fail.

There have been grey days, days of trials, sorrows, and disappointments; but they have been the instruments in God's hand of drawing me nearer to Him. They have added lustre to His promises, and made me appreciate the more His fatherly care. "The blessed hope" and comfort of God's truth have given me peace.

ELSIE M. SHANNAN.

Tent Mission in Burwood in 1890

The first series of public meetings in New South Wales is described by Miss Annie M. Mills, at present a resident of Wahroonga.

In the summer of 1890, Burwood, Sydney, was surprised to see a mission tent erected in Wilga Street. The meetings were held every evening and on Sunday afternoons by Pastor Steed, and Brother W. E. Wainman was the tentmaster. I still have one of the original handbills. The meetings were well attended from the outset, the explanation of the prophecies being so convincing. Our family had always wished to have the prophecies made clear, and the Adventist interpretation was so plain that we could but accept the message. My grandmother, who went with us to the meetings, knew Seventh Day Baptists in England, and was baptised when a young woman.

From the date written in my Bible I see that in January, 1891, a Sabbath school was formed, and a good company met each Sabbath afternoon. Among the number were Brother and Sister Gregg and their two girls, Lizzie and Edith. Later this company were among the charter members of the Ashfield church. During that summer many of our older brethren visited the company, Pastors Daniells, Corliss and others. Brother Michaels came and held evening classes for prospective colporteurs, and Brother and Sister Daniells held grammar classes on Sunday afternoons for the improvement of the young people.

Those stepping out received much opposition and persecution. We were truly foreign missionaries in our own land, and had to contend with a very warlike tribe of professed Christians. The writer's immediate family, a widowed mother, my brother Percy, and myself, were continually meeting with rebuffs from those who could have helped and would have done so only for the Sabbath. The young people of these days hardly realise how privileged they are in being able to get work at their trade and keep the Sabbath. In those days Sabbath-keepers had to start on their own. I was a dressmaker and although young, had to take all the responsibility of fitting, etc., to work up my business.

Later I went to housekeep for Mrs. Hindson. She and Miss Graham went every day to the city to open up the tract and Bible depot. Miss Edith Ford (now Mrs. Wiltshire) was one of the office helpers and one of the family, too.

We thought the Saviour would have been here before now; but we realise that the dark-skinned people of the islands are His children, and must hear the warning mes-

sage. We pray that all may be kept faithful and that soon the Lord will finish His work in righteousness.

Heard The Message in Rockhampton, Q.

Sister H. Bridgett, 21 Croydon Street, Petersham, N.S.W.:

"I have been over forty years in this message, having heard it first in Rockhampton, Q., when Pastor G. B. Starr and our late Brother Daniells were holding meetings in 1894. Just before they left they conducted a baptism, to which a neighbour gave me an invitation. Not having seen such a company before, I was greatly impressed by it, and also by the 'big family' attitude of the church members to one another.

"A neighbour had been leaving me the Bible Echo and 'Daniel and Revelation,' and, my interest being aroused, when Brother Michaels, I think it was, called with 'Bible Readings,' I purchased a copy. How I devoured that book! Therein I found a Bible answer to my many questions regarding the hereafter. When the Bible Sabbath became clear I stepped out against great opposition and realised the truthfulness of both statements of the Saviour, 'In the world ye shall have tribulation,' and 'My peace I leave with you.' I love this message. It has been my comfort and stay, and though my forty years' journey has not been an easy one, by any means, never have I regretted the step I took back there. Ever underneath have been the everlasting arms, and now more than ever these great truths are my hope and stay as I near the dark valley. To know the coming of the dear Saviour is near, also the glorious resurrection, is precious. Though some have offered me literature against this message, it has but served to make me look over the reasons of my hope again from the Bible, only to find the message rings true, and if followed sincerely will surely lead home. I am thankful to say my anchor holds."

Mrs. S. Green, Ocean St., Penshurst, N.S.W.:

"I am very pleased to inform you that it is forty-seven years since I first heard the threefold message under Pastors Israel and Curtis in the tent meetings in North Carlton, Vic. I love the message just as much as ever, and trust that I may be kept faithful."

From Our Veteran Young People's Worker

It is now forty years since I entered the training office in Melbourne. Mrs. A. L. Hindson, then Miss Ingels, was in charge. Well do I remember working on the first number of the *Gleaner*, the predecessor of the *Record*. It was typewritten on wax sheets; these were then put through a mimeograph, and the papers were pinned together. We all felt a great interest in this monthly paper.

After three years' training I was sent to Queensland in 1898 to open the first tract society there, and later served in West Australia, and for two years taught book-keeping and tract society methods at the A. M. College while the accountant there.

While serving as tract society secretary in Sydney from 1902-1905, I was much interested in corresponding with the children of isolated Sabbath-keepers, and this led to the raising of a fund, the first of its kind in Australia, to help purchase a mission boat for Fiji. Then two children's meetings were started, one at Prospect and the other at North Sydney. For these and also among the isolated children, a Bible class was started, texts being sent out, and examination questions asked at the close of each quarter. Miss Graham became interested in this, and later when she was the Australasian Division M.V. Secretary she enlarged on the plan, and it became known as the 'doctrinal studies,' now so well known among us. In 1907, when the young people's work was separately organised, until 1933, when failing health compelled me to resign from the work for a time, I was engaged in young people's work, spending the twenty-five years between three States, Victoria, New South Wales, and Tasmania.

I thank God for the truth which came to me in childhood, and for the privilege of service. In the early days we did not know the terms "office hours," nor "lines of work." We just did the duties that came, and kept on until they were finished, whatever time it was. I remember how homesick I was at first, and was tempted to give up; but a great interest in the work, and a joy beyond my powers of description, came into my heart. To-day I find wonderful joy in watching our boys and girls and young people preparing for service. Time and again my thoughts travel back to the childhood of some who are now at the forefront of the battle. I can truly recommend to all our young people the service of God.

ANNIE S. HIGGINS.

When The Message Came To Me

Pastor T. H. Craddock entered the organised work forty-one years ago. Now, although confined to his bed with heart trouble, he has typed with his own hands this message to all in the faith:

In 1893, prior to the Brighton camp meeting, Pastor Daniells and Brother Lawrence stepped into my shop at Middle Brighton and spoke to me of the camp they were planning to hold in the neighbourhood. I said that I was unacquainted with the Seventh-day Adventist people, and inquired concerning their origin and religious views, assuring them it was not curiosity alone that prompted my questions, but a sincere desire for increased light on Bible truth; for, said I, circumstances in the late years of my association with church life had caused me to step aside from my active service as a local preacher.

Our beloved Pastor Daniells made a second and third visit to my place of business before the opening meeting at the camp. We assured him that we were impressed with what we had heard, and heartily thanked him for his interest in us.

The first discourse I listened to at the camp meeting was delivered by Mrs. E. G. White. At that time I was a smoker, but after hearing Sister White speak, I resigned my pipes to the furnace and gave away a new box of cigars I had purchased the week previously. The second preacher

I heard was Pastor J. O. Corliss, who discoursed on the forecast of Daniel 2. The conclusion I reached was this: These people are indeed expounders of prophecy, and themselves a people of prophecy.

After the close of camp my wife and I were taken by Pastor Starr to inspect the Bible school in St. Kilda Road. Sister White was staying there. We could scarcely speak of it as an institution, but a humble seed sown in a garden with a college in view. The Publishing House was the only institution possessed by our people south of the equator. At that time the publishing house did commercial work as well. Their work was considered among the best in the city. They were appointed printers to Lord Brassey, the Governor of Victoria. There were only two churches in Melbourne. Now we have organised churches in twenty of the suburbs that constitute greater Melbourne.

Early in 1894 I disposed of my business and linked up with the organised work. From 1894 until 1933 I laboured in various conferences of Australia, thirty-nine years without a break, until, in November, 1933, because of heart trouble, I was compelled to retire from active work. My work was a labour of love, and God gave me many precious sheaves. In my sixteen or seventeen years of pastoral work among the churches of Melbourne the Lord helped me to bring cheer to many troubled hearts. When I turn the searchlight into my heart, and review my forty years' labour, I wonder that the Lord has been pleased to use such poor material, and for so many years. And now, brethren and sisters, as I close this writing, let me entreat you to weigh carefully and prayerfully the world-wide conditions, such conditions as our world has never before been called upon to experience. View them as what they are, evidences of the coming of the final troubles, of which the prophet Daniel wrote, "A time of trouble such as never was since there was a nation." Then, prayerfully consider this solemn fact, until its awful meanings capture your heart and conscience, causing you to surrender all you have to the finishing of the work:

Whoever shall be alive in the world when the coming October of this present year shall arrive, will have been living ninety-one years after the recording books were opened, and the judgment was set.

Then please weigh this carefully: No religious body but Seventh-day Adventists is apprising the world of this soul-stirring truth. Are we as enthusiastic as this solemn, serious truth demands! What are you, my brother, my sister, doing to acquaint men and women with this awful truth? Do you really believe it, and are you so living that those who know you, believe that you believe it? Soon the opportunities to work as now will be withdrawn, and we shall have to work under conditions that will test our faith in the message.

Ours, dear brethren, is a tremendous responsibility. The very thought of it should fire us to labour with zeal and enthusiasm. The message which has been entrusted to us to preach is direct, it is definite, it is specific. There is no other message like it in all the world. It is surely worthy of our whole-hearted love, and the consecration of all our talents to its proclamation.

Now to the question, What does the message mean to me today? In one word, it means EVERYTHING.

Australasian Record

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

Editor: Viola M. Rogers

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

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

All copy for the paper should be sent to
Miss V. M. Rogers, "Mizpah," Wahroonga, N.S.W.

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

Greetings

WE take this opportunity of sending greetings to the many early workers who are now overseas, and who will read this Golden Jubilee Number. We think of Sister A. G. Daniells, Brother and Sister W. C. White, Miss Hattie Andre, Mrs. W. L. H. Baker, Mrs. G. T. Wilson (now Mrs. Williams), Pastor and Mrs. J. E. Fulton, Pastor and Mrs. J. M. Cole, Pastor and Mrs. E. H. Gates, Brother and Sister E. C. Chapman, Pastors G. B. Starr, E. W. Farnsworth, and C. H. Parker, who are all in America; and Pastor and Mrs. E. Hilliard, who pioneered the work in the Tongan Islands, and are now labouring in India. Others come to mind who laboured in later years, and some who are Australian-born, now in other fields. We wish them all to know that their labours in Australia are still remembered.

We know they will rejoice in the knowledge that the early believers in this Southern land are still faithful, in fact are more staunch than ever in "the faith which was once delivered unto the saints," and look forward with joy to the coming of God's Son from heaven. What a gathering that will be!

THERE was a warm-hearted response to our invitation to those who have been in the faith forty years or more, to write and tell us how and when the message came to them. We have made our Jubilee Number eight pages larger than was originally intended, and even then it was impossible to publish in this issue many of the letters that came in.

WE mention in this Jubilee Number the names of others who wrote, and whose experiences we hope to give in subsequent issues. The list includes: C. A. Paap, M. A. Connell, W. R. Carswell, A. H. Rogers, J. Pocock, E. A. Shepherd, P. W. Mills, T. F. Lucas, W. F. Dray, J. F. Hay, W. Prees, J. L. Branford, J. H. Hewett, J. F. Ward, C. D. Baron, G. C. Burrough, Brother and Sister H. H. James, Brother and Sister T. W. Philips, Nurse C. Judge, Sisters R. Hare, M. A. Faulkner, L. Rose, M. Donaldson, A. J. Davis, A. Walker, G. Chapman, G. V. McDonald, A. B. Hill, E. G. Buik, A. E. Driver, M. Boulting, L. Thorpe, A. B. Williams, M. T. Gane, A. Kinnear-Martin, E. L. Anderson, L. L. Anderson, L. Gale, M. M. Hall, L. Durham, and M. Lowe.

In the Jubilee service held in Melbourne on July 7, there were over a score on the platform who have been in the message forty years or more.

IN the Golden Jubilee service held in the Wabroonga church on Sabbath, July 6, short talks were given by a number of early believers, — Pastor Robert Hare, who was present at the all-night discussion with Pastor

Haskell nearly fifty years ago, mentioned on another page; Sister R. Hare, who sold her jewellery to help pay the passage money of the pioneer workers to Australia; Sister Hames, a charter member of South Australia; Brother Stockton, the first Australian boy to go to Sabbath school; and Sister E. M. Shannan, who was matron at our first small Sanitarium in Summer Hill, Sydney. The selfsame shop-window blind described by Sister Pearce in this paper, was banging on our church wall. We were pleased to have with us the one who held the first missionary license ever issued in Australia, — Sister Gertrude Chapman.

FOR some years prior to the transfer to Wahroonga in 1910, the Union Conference office shared a rented building in Burwood with the New South Wales Conference. At that time there were seven workers in the Union Conference office, including the president; now there are forty-three.

Beginnings

THE first public discourse given in Australia was delivered in Melbourne on July 21, 1885.

The first public discourse given in South Australia was on September 5, 1886.

The first in West Australia was on Sunday night, February 9, 1896. These three were delivered by Pastor J. O. Corliss, the dates being written by his own hand in the Bible from which he preached, which is now held at our Union Conference office.

The first worker to go to New Zealand, Pastor Haskell, reached Auckland in November, 1885.

The first public discourse in Tasmania was given February 29, 1888, at Sandy Bay, Hobart, by Pastor M. C. Israel.

The first mission in New South Wales was opened in Burwood, December 7, 1890, by Pastor David Steed; and the second, in Newton, April 26, 1891, by Pastors Daniells and Steed.

The first series of meetings in Queensland opened on July 26, 1894, by Pastor Starr at Rockhampton, and here the first church in that State was organised.

Brevities

WHEN we consider the many wonderful experiences and results in our island mission work through the years, we feel much as the apostle John did when he wrote the last verse of his Gospel. For this reason we are able to give a line or two only to each mission to sum up the results attained.

The Sabbath school membership of the Solomon Islands, over 3,500, is 400 more than that of the largest local conference in the home field.

How illuminating are a few words pencilled by the secretary of the Solomon Islands Mission, opposite the date on an expense report recently received: "Funeral service for Lipi, the oldest man in the Marovo. A notable headhunter. Died in Jesus."

In the New Hebrides among members numbering nearly a thousand, are people who have been won from among the wildest tribes on earth.

From the 1900 members in the St. Matthias Islands, who were untamed savages less than four years ago, more than a score have gone forth as teachers in other parts. About twenty are in the Ramu Valley, on the mainland of New Guinea, and some have gone to other islands.

In the Ramu Valley, reached only by aeroplane or on foot, there are probably a 100,000 people, of whom two years ago the outside world knew nothing.

There is still a handful left in Suva, Fiji, of the members of the first church organised there nearly forty years ago.

The Sabbath school enrolment has more than doubled in Tonga during the last three years.

Sabbath school membership in Samoa is more than four times greater than it was three years ago.

On Pitcairn Island, where our Pacific missionary work began, we have 180 believers.

In Pukapuka, Cook Group, we have a growing Sabbath school with more than sixty believers. Some of these were won nearly twenty years ago, and remain faithful although visited by a missionary only at long intervals.

We have eighteen believers on an island in the Cook Group which has not been seen by Pastor Wicks during fifteen years residence in that group.

We have a large Sabbath school in Niue, through no regular worker has resided there for ten years.

In three years our Sabbath school membership in Papua has increased by almost 60 per cent, to over seven hundred.

One in thirty in Norfolk Island, and one in four in Lord Howe Island, are enrolled in our Sabbath schools.

Two Australian aboriginal young couples have gone out from Monamona Mission for service in Papua. So far as we know, these are the first aborigines to leave Australia for that purpose.

Active Missionary Volunteer work is being carried on in thirteen of our fourteen missions. From five hundred ten years ago, this work has spread like a fire until now we have more than five thousand.

There is not an island mission, however slowly the message has seemed to progress, but has a larger proportion of the population in our Sabbath schools, than has any local conference in the home field.

"This is the Lord's doing; and it is marvellous in our eyes."

H. STOCKTON.

Australasia's First Foreign Missionaries

FROM the *Bible Echo* dated September 17, 1894, we quote the following note:

"On the 8th instant, Brother and Sister Masters with their son, Fairley, sailed for India, where they intend to engage in missionary labour. They are from New Zealand, but Brother Fairley Masters has been a student of the Bible School [St. Kilda, Melbourne] during the three years of its existence. . . . Their departure for India is an event of great interest to us; for although many workers have been trained for home fields since our work in the colonies commenced, these are the first that have gone from Australasia to a foreign country."

Brother Fairley Masters has written for the Jubilee Number. He is well known in many conferences for his devotion to the colporteur work, and is still one of our best collectors in the Appeal for Missions. It is an interesting coincidence that one of the third generation in this family went to India as a missionary from Australia, Pastor G. M. Masters, and he is now in charge of our work among the thousands of Indians in Fiji.