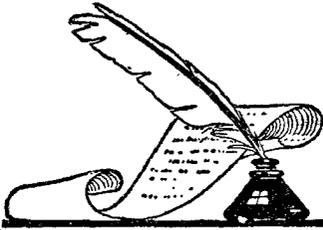


The AUSTRALASIAN UNION CONFERENCE

Bulletin



The Journey, the Place, and the Vanguard

CONSTANCE M. GREIVE

This is Monday, September 8, and we are on our way to the Session rendezvous by Lake Tuggerah—that is, some of us from the Union Conference at Wahroonga, for Wednesday is the official opening date.

The hands on the big clock at the Hornsby Junction point to 8.50, the indicator warns, "Next Train—First Stop Gosford," our train steams in to the platform, and we hurry aboard. Our route lies north.

Passing quickly through a few small stations we enter the Hawkesbury River and Lakes District, which embraces a variety of holiday resorts unequalled in Australia. The coast from Sydney Harbour to Barrenjoey Lighthouse is a chain of giant headlands and sandy, sun-bathed surfing beaches. To these playgrounds in the summer swarm thousands of jaded city dwellers and parched folk from scorched inland areas to surf, to swim, to go boating, fishing, and hiking, and to rest.

Coming into Hawkesbury River station we notice the oyster leases pegged out in the river and miss the familiar cry that assails our ears at the stopping-places in this vicinity, "Fresh bottled oysters! Fresh bottled oysters!" Now we are crossing slowly the picturesque many-arched bridge over the lordly Hawkesbury. The construction of the new bridge appears to be proceeding slowly; but this no doubt is due to the fact that we cannot observe what has been achieved under water.

Woy Woy, a popular resort on Brisbane Water, glides past the windows. Most of us Sydneyites have spent at least one holiday in this delightful spot. A few more minutes, and we arrive at Gosford, a large and prosperous town approximately half way between Sydney and Newcastle—Australia's largest, gayest metropolis and her greatest industrial city. Here at Gosford they claim to produce the

most luscious oranges in the Commonwealth; and the golden fruit is certainly extra large, juicy, and deliciously sweet. In this fertile district the poet Henry Kendall lived for a time and was inspired to compose some of his popular verses. A stone pillar to his memory a few miles from Gosford on the Sydney side is a familiar landmark to travellers by road.

But here we must alight from the train and catch a bus which will convey us fifteen miles to The Entrance. You are probably wondering why we all wear a piece of white ribbon. This distinguishes us from other bus passengers, and indicates to the conductor that we are Adventists travelling to the Session, and are therefore entitled to a reduced fare.

Now we are winding along a narrow

bitumen road carved from a jungle of stately trees and shrubs, sometimes interlaced and festooned with creepers abloom—trails of dainty purple coral pea, masses of white, starry clematis, or deep-cream, elongated clusters of the wonga wonga vine. Past farmlets, with dark-leaved orange groves on the sunny slopes or in the valleys; through open bushland, we continue our way, every curve revealing some new vista of beauty or delightful panorama of hills and water.

Beneath radiant, unflecked skies, in a setting of larkspur hills, attended by his bodyguard of gallant trees in fresh green livery, pink, white, or brown-trunked, with reddish plumes of tender young leaves, the Bushland King holds court, resplendent in royal robes of spring; subtle grey-green ground gorgeously shot, in harmonious blendings and striking contrasts, with every vivid colour and every delicate shade, generous splashes of pink and gold and white and mauve predominating.

For the last two miles or so we skirt Lake Tuggerah. Now we are amid hundreds of little homes. Shapely Norfolk Island pines, rejoicing in the fresh, salt air, enhance the beauty of the landscape; here and there a leafless flame tree flaunts a profusion of scarlet blossoms in the brilliant sunlight. Before us lies the lake, shimmering and opalescent. Its placid waters at this end are protected by a long, glistening, cream sandy beach from the onrushing "wild, white horses," as incessantly they come stampeding in from the wide, fenceless plains of the blue Pacific, as though pursued by some relentless huntsman who would deprive them of their immemorial heritage of freedom.



An aerial view of The Entrance, where the Session is being held.

Our bus glides down the slope into the elbow of the lake, semicircles the parade, and stops before "Pinehurst" Guest House, where 150 delegates and their wives will be accommodated. A few doors back, at "Lakeside" Guest House, 50 delegates and members of the office staff will be housed. Apart from this the Union Conference has engaged 30 cottages, and the South and North N.S.W. conferences several each, for non-delegate workers who will be in attendance. Many church members have booked in at other guest houses and cottages.

We find that a number have preceded us. Superintendent E. R. Whitehead and his sinewy band, consisting of Brethren A. Parker, D. Fehlberg, E. Bridgewater, and R. C. Piper, have been here a few weeks, putting in hard work so that everything will be in order when the hour strikes.

The genial Union Conference secretaries, Pastors H. E. Piper and S. V. Stratford, who are also the editors of the "Record," are on the job. The whole organization of the Session has been their responsibility. Of just what is involved in this only those who have been associated with them somewhat have the vaguest comprehension. The accommodation arrangements alone entailed much thought and perplexity. When the local conferences sent in the names of their delegates, accommodation was arranged accordingly. Some conferences enlarged their delegations, and more cottages had to be booked. Then phone calls became incessant, letters and telegrams poured in. Some delegates wished to bring their wives (at their own expense, of course) and go into a cottage where they could provide their own meals. Adjustments were made. Then for various reasons some wives could not come or they preferred to be in a guest house instead of a cottage, and have their meals prepared for a change. More alterations. Sometimes I almost exclaimed, "Here is the patience of the saints." But Pastor Stratford smiled philosophically: "It has always been this way, and it will be so till the last minute; and even after Session begins." And he ought to know, for he has been handling such details since 1910. He said his aim was to have everyone comfortable and satisfied.

At the rear of "Lakeside," in Bent Street, on a grassy plot, we come upon the two-masted pavilion in which the Session meetings will be held. Seating accommodation has been arranged for eight hundred persons; and the platform, draped with green and gold, is further enhanced with palms, ferns brought from the bush nearby, and large bowls of bright red waratahs, and sprays of pink wax flower. Dear old friendly tent, we soliloquize, fitting symbol of a pilgrim people; you have been with us in all our journeying; we shall feel perfectly at home within your canvas walls! But the days of our association are numbered, for we have received word from the King that soon we shall cease our wanderings and enter into eternal habitations.

Round about is a retinue of eight smaller tents, seven for departmental and committee purposes and one, in charge of Sales Manager J. C. H. Shirley, for a display of the Signs Publishing Company's elegant publications. We shall return in a day or two for an inspection.

In the midst of our pleasant anticipations we suddenly remember with regret



Pastor S. V. Stratford, who, as Assistant Secretary, bore much of the responsibility of organizing the Session.

that there will be many gaps in the ranks, a break in the family circle. Many island mission superintendents who would ordinarily be here are guarding the flock in lonely places. How much they would enjoy the associations and counsel of this assembly! Twenty of the twenty-two New Zealand delegates will probably be absent. Uncertain transport facilities have prevented their coming. We are so disappointed that you will not be with us. Although the meetings have not yet started, we are missing you already.

Viewing the scene as we return to "Lakeside," we reflect that it was amid the restful surroundings of just such a pleasant lake that "Jesus loved so much to be." In fact, Pastor Anderson informs us that the lake as we view it westward from "Pinehurst" gate resembles Lake Galilee. In imagination we see the Lord with His disciples through the early morning mists gliding over Galilee's bosom, going forth to His work; or returning at dusk wearied after the day's toil. In all the entrancing beauty of The Entrance we see His footsteps and know that He also walks by Lake Tuggerah. And surely as we gather in the spirit of fervent prayer and praise we shall often meet Him face to face.

Dear Master, how often we have toiled all night and caught nothing, and sometimes we have sunk beneath the waves of self-confidence; but Thou hast filled our nets and saved us mercifully when we cried to Thee. Now we have accepted Thy gracious invitation to come apart and rest a while; and we come rejoicing to report that the poor have the gospel preached to them, the sick are healed, and even the devils are subject unto us through Thy powerful name.

The residents of The Entrance, of course, earn their living in the summer, and they tell us at Christmas time they entertain as many as 40,000 visitors. They are glad, no doubt, to have us come in

this slack season to bring them business. But we want to share with them the heavenly treasure, and pray that many in this district will be charmed and captivated by the One altogether lovely, the Fairest among ten thousand, as He is exalted in our assembly and in our individual lives.

News Broadcast

The OPENING DAY

Wednesday, September 10

MADGE E. ROGERS

The opening day has come. Expectancy is in the air. Delegates who arrived yesterday stroll on the lawn and sunny verandas of "Pinehurst." Just inside the entrance doors, in their little office, wait the Reception Committee, consisting of Pastors E. H. Guilliard, R. Tudor, and L. L. Jones.

Now the big passenger buses begin to roll up to the gate (additional ones have had to be put on to cope with Session traffic), and each one discharges a smiling freight. As these new arrivals proceed up the pathway they are recognized and intercepted by old friends. There are glad greetings and vigorous handshakes (one new brother who is endeavouring to write a letter says they shake the veranda!) On reaching the doors the new arrivals are met by the Reception Committee armed with long lists and good cheer, and are courteously escorted or directed to their rooms.

Pastor R. Thrift, as president of West Australia, leads fourteen delegates representing Conference, Health Food, and Educational work. To get here they have travelled nearly three thousand miles and spent four nights on the train. Brother Ward, I understand you have been a church elder, and executive committee member for forty years, and are known as "the father of West Australia." "I saw the message begin in West Australia," he says. "I saw the first two converts; one was Brother Hindson and the other Sister Bradley, senior. I heard the first sermon preached in our State—by Brother Corliss. When I first heard the message I fought it because I had an official position, but then I listened to Pastor Robert Hare and accepted it. I criticized Brother Hindson for becoming a 'half-Jew,' little dreaming I would become one myself."

Pastor Guilliard testifies to the fact that they are "a very happy company in Queensland." Brother Mee Lee has been three and a half years in the message, and is now elder of the Red Hill church, Brisbane. He went to college, he says, to disprove our views, but the message gripped him, and now he speaks of the call to his own heart to put away everything that is not right in order to gain that greater power for witnessing. Pastor L. L. Jones, evangelist from Toowoomba, and Brother A. J. Dyason express their confidence in "the old message."

Pastor Tudor belongs to the Victorian delegation. He has been residing for the past twelve months in Warburton, where a new church has been erected. Many friends will hear with mingled feelings of the dismantling of the old building.

The hall at the rear of the new edifice has been completed, which means that the children's divisions of the Sabbath school, instead of having to scatter to various buildings, will have adequate accommodation. Many promising interests have been aroused in the Warburton district by lay members, and through their efforts the work has been developed to that place where the evangelist can step in and bring it to fruition.

Missionaries, smiling and sun-bronzed, swing in through the gateway—Pastor W. N. Lock, superintendent of Papua, Brother D. A. Brennan of New Guinea, and Brother J. Miller of the New Hebrides. They are glad to be here, without question, yet doubtless are eagerly and a little anxiously awaiting the mandate and opportunity to return to what they have learned to call "home."

Here is Pastor W. H. Pascoe, resident pastor at old Avondale. He has been in the work of God for forty-four years. He attended the first union conference session, which was held at Avondale while he was a student there. About two hundred were present, including students. At that time the Wessels family were in attendance. Their name is remembered for their liberality in donating £1,000 toward the Avondale Missionary College, and their fame as discoverers of a diamond mine in South Africa. Sister White was also present at this gathering, and spoke about the health food business, naming Brother J. H. Camp for that work, and Brother E. R. Palmer for the publishing work. Others present were Pastors Daniels, Haskell, Farnsworth, and G. B. Starr.

Brother Roy Stratford is secretary-treasurer for Tasmania. What have you to tell us of the "Apple Isle," Brother Stratford? "We in Tasmania take courage in the Lord's promise that 'Where two or three are gathered together in My name, there am I in the midst.' The Lord has blessed our work in this beautiful island conference, and although separated by distance our hearts beat in unison and love for one another and for the Advent faith. The people of Tasmania are friendly and hospitable, sincere Christians, and energetic workers."

We are happy to see Brother T. A. Brown from South Australia, one-time languages and history teacher at Avondale, now a dental surgeon and licensed minister. Through the nature of his profession he has abundant opportunity for examining at close quarters what the world calls greatness. Yet in spite of this his testimony is that "The greatest the world has to offer does not begin to compare with what this message gives."

Institutional managers, departmental leaders, teachers and laymen, veterans and young men, come and go, and pause and chat. Pastor Reynolds is a seasoned evangelist from South N.S.W. What is your message to us at this time of turmoil and spiritual declension? He assures us: "The people of this message are cheerful, optimistic, and confident that the God who is the author of present truth will be just as much the stay of His people for the present and future as He has been in the victorious and happy past."

From the Dominion of New Zealand only three delegates have come. We are so glad to see you, Pastor Moulds, and to know that you have come after all, Pastor Naden. Pastor Naden has a well-conducted field in South New Zealand. His

presence at the Session brings memories of his work as the predecessor of Pastor Battye in the leadership of the Radio Church. His conference is outstanding for its progress in the N.E.W.S., and he himself is vice-president of the St. John society in Christchurch, an honour conferred in recognition of the efforts of our people.

Pastor Scragg, the aggressive evangelical president from Tasmania, has arrived, also Pastor Branster, from our northern-most home field of North Queensland.

And so the day goes until evening shadows fall and it is time for

The Opening Meeting

The pavilion is filled with delegates and visitors, approximately seven hundred being present. The Scripture reading, Psalm 80, is rendered by Pastor Roenfelt. In his prayer, Pastor Watson pleads for God's leadership in the plans for the different departments and committees, and asks for grace that we may keep before us the one great objective—the spreading of the message.

Pastor Rudge, as president of the Union Conference, extends a welcome to all, and expresses his gratitude to God that so many have been brought from far and near without the loss of one, and remarks on the privilege that is ours of gathering in such pleasant surroundings. A word of appreciation is addressed to the secretaries who have laboured so faithfully and hard to prepare the place of meeting, and the fervent hope is expressed that we

shall unitedly seek God for a full measure of His Spirit.

Pastor Watson speaks of conditions that obtained in one of the now war-torn areas where he attended a session during the depression years. Out of a large congregation of zealous Adventists only about five had regular employment. Dreadful as those times were, he has never met with God's people in a time such as this in which we gather.

As president of the North N.S.W. Conference, in whose territory the Session is being held, Pastor J. W. Kent welcomes all to the sunny clime of the north. "We believe," he says, "that this spot is the most important of any tonight in Australasia. While the lowest angel in heaven would not deign to sit on the throne of the mightiest of earth's monarchs, yet the highest angel in glory would count it a dignity to come down here and fold his wings, and lead this conference at such a time as this."

Among messages of greeting read to the delegates is a cable from our world headquarters and a radiogram from little Pitcairn on the outskirts of the division. This is what they convey:—

"At opening your council, officers and committee send cordial greetings, praying every success." (Signed) "Ernest Dick," Secretary General Conference.

"To Union Conference: Greetings from tiny Pitcairn. With you for the finishing of the work." (Signed) "Ward."

And so the fifteenth Session of the Australasian Union Conference has begun.

"Visit This Vine"

A Summary of the Opening Address of the Session, Wednesday night, September 10, by the Union Conference President,

PASTOR E. B. RUDGE

My text tonight in this opening meeting of this Conference is found in the fourteenth and fifteenth verses of the eightieth Psalm:—

"Return we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which Thy right hand hath planted."

This psalm is a prayer of God's servant for divine aid for His church in a time of distress and perplexity. The church of God had fallen upon evil days. Troubles within and perplexities from without beset her. Her need was urgent.

One alone can meet the need and deliver from the miseries that trouble God's people. Three times in this prayer the request is made:—

"Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved."

The remedy, as seen by the Psalmist, is expressed in these words:—

"We beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which Thy right hand hath planted."

Here is seen recognition of divine sovereignty and of possession by the God of hosts of adequate power available for every need of "this vine." The vine is the church. The Lord God of hosts is her founder and guide.

"Visit this vine" is the Psalmist's plea.

The former experiences of Israel justified this request and the expectation that help would come in response to the cry of need. Many times in days gone by had God manifested His power on behalf of Israel. Again and again the vine was visited by God. The instruments of His visitation were usually one of three—the Holy Spirit, the written or spoken word, or divine judgments. Each and all of these visitations were intended to reveal God's power and emphasize His purpose for His church that men might say:—

"Surely this great nation is a wise and understanding people, for what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" Deut. 4: 6, 7.

Tonight, in this opening meeting of this Conference, it is my earnest hope that these words: "Look down from heaven, and behold, and visit this vine," shall be the prayer of every heart.

Further, may we persistently repeat this prayer throughout every session of this Conference. This is the great need of this hour—that the Lord God of hosts shall look down from heaven and "visit this vine." From all parts of this widely scattered Union Conference have we come to do the business of the church of God.

A Perilous Hour

We come together in an hour of great peril. The judgments of God are abroad in the world. It is said that more than 75 per cent of its people are concerned in this dreadful war that engages the nations. Fear abounds everywhere. Indescribable suffering afflicts millions of men, women, and children. Multitudes cry "How long, O Lord." This mounting cry of woe surely demands that God "visit this vine" to empower His church for the appropriate use of that "balm of Gilead." His church holds in her hands for such a time as this.

A Time of Anxiety

Attacks from within and without bring perplexity to the leadership of the church of God, and add to the perils of this closing hour in human experience. The agents of apostasy are at work. Unwary souls are being lured away from God's remnant church. Opposing forces from without tell of the growing influence of the power of the beast. Persistent attacks by this power serve to remind us that the evil one is busily seeking those whom he may devour. Under such conditions we need that measure of heavenly wisdom that can be ours only if the God of heaven "visit this vine."

A Day of Need

A tremendous task lies before us as a church. The work which we should have done in times of peace and prosperity must now be undertaken under conditions of increasing difficulty and peril.

Further, we, the bearers of God's last message of warning, also face an antagonistic world. The Lord's servant has said:—

"The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the Papacy. . . . It is the purpose of Satan to cause them to be blotted from the earth in order that his supremacy of the world may not be disputed."—"Review and Herald," August 22, 1893.

But God has a care for His church.

"We need to stay our faith upon God; for there is just before us a time that will try men's souls.

"There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of. Satan is at work through human agencies. . . .

"But God's servants are not to trust to themselves in this great emergency. . . .

"The programme of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—"Testimonies" Vol. V, page 753.

In this day of need faith, courage, strength, and wisdom must be the possession of every child of God. These may be ours only if the God of heaven will "visit this vine." And even more than this must be done for us by our God if all that He would accomplish through this Conference in session is to be achieved. The tremendous issues of this day demand from each participant in the work of this Session clean hands and pure hearts, abandonment of all selfish purposes, sepa-

ration from worldly ways, the acceptance of wisdom and guidance from God through the abiding presence of His Holy Spirit. Only thus shall we do God's work in God's way at this time. To this end may God "visit this vine," that this church of His planting may be strong for Him in this day of humanity's great need.

A Lesson From the Past

The experiences of ancient Israel provide us with striking examples of God's dealing with His people. The many experiences that befell Israel of old parallel those of modern Israel. Here I wish to refer to one of these recorded in Deuteronomy 2: 3-24.

For almost forty years Israel had wandered in the wilderness. Then came the time for Israel to enter Canaan. All who had been prepared by the wilderness trials were now to share the rewards of this triumphal entrance. Jordan was to be crossed, Canaan was to be possessed. The quiet orderliness of the encampment was now to give place to the activity of the advance into the promised land. Moses spoke the command: "Ye have compassed this mountain long enough: turn you northward. . . . Rise ye up, take your journey: . . . I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle."

Following thirty-eight years of wilderness wandering, what inspiration must have come to Israel with these commands: "rise ye up," "begin to possess," "contend." The Lord God of hosts had "visited the vine." Obedience to this divine command brought full assurance of the needed power for Israel's final triumph.

Now, in the experience of modern Israel we have come to the time when we must prepare to enter the heavenly Canaan. We have "compassed this mountain long

enough." Surely the call of this hour is: "rise ye up," "take your journey," "begin to possess," "contend." All that we have gathered whilst encamped in this world must be left behind except those riches won in spiritual conflict. Unitedly in this spirit of determination to achieve in God's way must His church go forward to its final triumph. In this first meeting of this Conference in session, as we begin the great tasks before us, shall we not unitedly pray:—

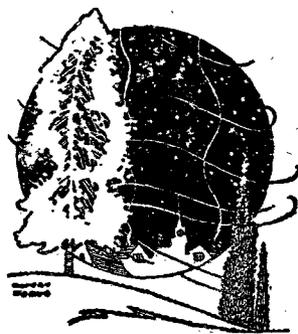
"We beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which Thy right hand hath planted."

Thus may we prepare the way for His full and complete control in the tasks that lie before us, and assure ourselves that all will be done according to His will. Thus, too, may we in our hearts respond obediently to God's call to His church at this time to "Rise ye up," "begin to possess," "contend." Then, in the final hour when God's work ends, we shall share His triumph and understand the full significance of these words of God's servant:—

"We need to trust in God, believe in Him, and go forward."

"He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order."—"Testimonies," Vol. V, pages 753, 754.

"Amid the strife and tumult of nations He guards His people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—Id., page 754.



tion of any outward show; but if the members possess the principles of the character of Christ, they will have His joy in their souls. Angels will unite with them in their worship. The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation. . . .

"In setting aside the law of God, men know not what they are doing. God's law is the transcript of His character. It embodies the principles of His kingdom. He who refuses to accept these principles is placing himself outside the channel where God's blessings flow.

"The glorious possibilities set before Israel could be realized only through obedience to God's commandments. The same elevation of character, the same fullness of blessing—blessing on mind and soul and body, blessing on house and field, blessing for this life and for the life to come—is possible for us only through obedience.

"In the spiritual as in the natural world, obedience to the laws of God is the condition of fruit-bearing. And when men teach the people to disregard God's commandments, they are preventing them from bearing fruit to His glory. They are guilty of withholding from the Lord the fruits of His vineyard."—"Christ's Object Lessons," pages 298-306.

"Christ hungers to receive from His vineyard the fruit of holiness and unselfishness. He looks for the principles of love and goodness. Not all the beauty of art can bear comparison with the beauty of temper and character to be revealed in those who are Christ's representatives. It is the atmosphere of grace which surrounds the soul of the believer, the Holy Spirit working upon mind and heart, that makes him a savour of life unto life, and enables God to bless his work.

"A congregation may be the poorest in the land. It may be without the attrac-

An Address by Pastor C. H. Watson

Given on Thursday Night, September 11.



John 15: 5: "Without Me ye can do nothing."

This is a truth that is stated here with special reference to fruit-bearing. The preceding words in the verse are: "He that abideth in Me, and I in him, the same bringeth forth much fruit." That word "without" has the idea of separation. Moffatt translates it "apart from."

The statement of the text is very wide-sweeping, very far-reaching, and very all-embracing. "Without Me ye can do nothing." And it could be added truthfully, "Without Me ye have nothing." For if we are living and working apart from Christ we not only are barren of good works, but definitely do not have the good things of the Spirit of God.

An Old Testament View

This important truth is presented to us throughout the Bible in many ways and from many angles. The prophet Hosea has given us several views of it. Let us take, for instance, Hosea 3: 4:—

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image [a pillar, Isa. 19: 19], and without an ephod, and without teraphim."

That is, the children of Israel shall abide many days without rulership, without government, without token of the presence of God, without acceptable means of religious worship, without mediatorial service, and without intercessory experience. And for what reason? Why should it be so? Hosea gives us the reason in very direct language: "Because they have left off to take heed to the Lord." Hosea 4: 10. Actually, they substituted other things for the presence and counsel of God. But it is utterly impossible, and it always will be utterly impossible, to reach the objectives which God's work sets before us by means other than those which God Himself provides. And they are obtainable only in union with Christ.

Another View

Hosea 4: 7: "As they were increased, so they sinned against Me: therefore will I change their glory to shame." Moffatt's translation renders the last part of this sentence thus: "They change My glory for a shameful worship."

There is no alternative to departure from God, for it is utterly impossible to ignore the counsel of God and still retain His glory. It is the very worst of presumptuous

folly to depart from God and still expect that His blessing and presence shall be retained and "enjoyed." This scripture should impress us deeply and lastingly: "As they were increased, so they sinned against Me."

Numbers Not Assurance Against Departure

Has it not always been so that as God's people have increased in numbers they have become more careless in their relation to God? We should most solemnly ask ourselves the question here at this Session, is it to be so with the remnant people?

Almost times without number God has revived His church and sent it forth anew with a new message, with clear understanding of the principles involved in that message, with unyielding attachment to the purpose of God revealed in that message, with unquestionable and unquestioning devotion to the will of God in all things. Yet, without any exception, as numbers have been increased so they sinned against God by departing from Him, by losing sight of the original principles upon which they undertook to serve, and the original purpose toward which they at first had directed all their effort and their teaching. Numbers never have provided assurance against departure. And always, when God has had a special work for a particular time and has required Spirit-led evangelical messengers, He has had to turn to the simple-hearted, the unworldly, the self-sacrificing, the trusting ones of His people, for really, numbers are a hindrance unless they are in vital contact with the power of the living God.

Gideon's Experience a Lesson to Us

It was definitely so with Israel under Gideon's leadership. You will remember that beside the well of Harod Gideon was camped with thirty-two thousand armed men facing the multitude of the Midianites. But the great majority of Gideon's followers were right out of vital touch with the power and purpose of God. On the first call to them that all who were fearful and afraid should depart, there stood up twenty-two thousand that turned from the struggle. That left but ten thousand, and even with these the Lord was not satisfied. So, under the next simple test, only three hundred revealed that they were so devoted to God's purpose to give victory to Israel that everything else was forgotten by them; and so eager, so devoted, so trusting, so courageous were they, that they could not even stop while crossing the brook to drink.

Of those thirty-two thousand men, thirty-one thousand seven hundred were but a hindrance through their lack of union with that heavenly Captain of the host who always marched with them to the victories of Israel.

That devotion, that self-forgetfulness, that courageous determination was also very marked in this our own movement at its beginning. The faith of this people

was then rugged. Their hearts were simple and trusting and unworldly. They were tremendously in earnest, and almost extremely self-sacrificing. Their hope was buoyant, their courage was invincible, their zeal was unmeasured, and their belief in the triumph of the truth they proclaimed was undefeatable.

A Greater Work Still

All these qualities, in still larger measure, must continue to characterize both us and our whole movement. The greatest things of this work are yet to be done, and they can be done successfully only by a truly earnest and sincerely unworldly people—a people whose high purpose it is to make the will of God first in everything.

Those greater things must now be done in sterner times and against more stubborn difficulties. We, therefore, must have not less, but more, of the power of God in our lives and in our work. We must allow the Holy Spirit to lead us into more definite personal union with Christ, and to labour in clearer consciousness of our utter dependence on His power in our whole movement.

It is natural with our wonderful expansions of membership that our material facilities must be increased; but as these material things are multiplied to us our dependence on them must not increase, but rather more definitely be turned upon God.

Wisely Cautious

The Apostle Paul, recognizing how extremely important all this would be to us, has written us words of wise caution in his Epistle to the Colossians in chapter 2, verses 8 to 10. I shall read these verses from Goodspeed's translation:—

"Take care that nobody exploits you through the pretensions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ. For it is in Him that all the fullness of God's nature lives embodied, and in union with Him, you, too, are filled with it."

The church of God throughout its history has often been guided by human tradition. It has often followed material ways of looking at things instead of following Christ. But let me ask, Where do we find upon any of the pages of the history of the church, any word of encouragement at all that it ever has been right, even once, for Christ's church to do any of those things? We are surrounded on every hand by Christian churches that have done all of those things—churches that have been exploited by the pretensions of philosophy, that are guided by human tradition, that are following material ways of looking at things, and as an inevitable result have now come to this stupendous hour without any clear message from God for such a time, and with a very uncertain influence on life as it is, or as it may be only just a little way on.

Some Serious Questions

Now, with all the lessons that the history of the church would teach us, and with the tragedy of compromised Christianity everywhere revealed in this present world upheaval, we should seriously ask ourselves: Are we succeeding in doing differently? Are we successfully keeping the world out of our hearts, and the influences of the world out of our work and out of our church? Are we putting God's will before worldly policies in our efforts for Him?

Brethren, I ask you to take these questions seriously. Time and again I have seen efforts to introduce worldly policies into our work. Often have I witnessed toleration and even encouragement of tendencies that are decidedly worldly. Again

and again have I found coming into our churches things that are the direct result of following material ways of looking at things.

Now I speak of this tonight not as a critic but as a watchman who is under bonds to blow the trumpet and warn the people.

In view of the times, in view of our denominational purpose, in view of the eternal responsibility involved, I ask you leaders and ministers assembled in this Session to give heed to your own personal union with Christ, to your own personal devotion to the great single purpose of our own movement, and to your own personal detachment from selfish and worldly ways in the ministry and in the leadership of the work. (To be continued.)

Eternity alone will reveal the grand results of this work made possible by the combined sacrifices and labours of church members and the ministry.

Health Food Work

This period has been marked by an encouraging development within our Health Food work. The increasing requirements of this steadily expanding department led to its reorganization at the 1939 April Council. The territory of the Union Conference was divided into the following four districts:—

North and South New Zealand Conferences comprising the New Zealand District.

Queensland and the North and South New South Wales Conferences, the Eastern District.

Victoria, Tasmania, and South Australia, the Southern District.

The Conference of West Australia, the Western District.

This re-organization provided a Board of Management to care for the work in each section respectively under the direction of the General Board, and also for active leadership of the work in each district by a District Secretary.

This redistribution and decentralization of responsibility has been followed by encouraging developments in this branch of the work in all parts of the field. Plans are already well advanced for an extension of this plan by the establishment of factories in South Australia and Queensland.

Publishing Department

At the time of the 1939 September Council the literature work was placed on a new basis of operation by the organization of the Publishing Department with Pastor J. J. Potter as its Secretary.

The territory of the Union was divided into two districts, No. 1 comprising the Conferences of South New South Wales, Victoria, Tasmania, South Australia, and Western Australia. District No. 2 covers the territories of North and South New Zealand, North New South Wales, the Queensland Conference, and the North Queensland Mission. District No. 1 was placed in the care of Brother T. A. Mitchell, and District No. 2 was placed under the leadership of Brother J. R. Kent. This plan, too, we believe has added to the successful extension of the literature ministry.

Ministerial Probationer Policy

At the time of the 1937 Council the Ministerial Probationer Plan was substituted for the old Trainee Plan. Under this policy provision is made for financial assistance to be given to local conferences to aid them in the development of young men from our training institutions who show promise as prospective ministers. Each year six appointments are made under this policy, and each appointee is subsidized for a period of two years. Satisfactory results have followed the outworking of this plan. Thus far, thirty-four young men have been called to the work under the provisions of this policy.

Junior Missionary Volunteer Department

An increasing understanding of the need for more definite care of the lambs of the flock led to the organization of the

Australasian Union Conference President's Report, Session 1941

E. B. RUDGE

Five years have elapsed since last this Conference assembled in Session. These five years have been among the most momentous, and are in some respects without parallel in history. They have witnessed the rise of new factors in national life that have completely upset the balance of world power; they have seen the sudden and unexpected collapse of a great empire; they have marked the overwhelming of many nations and the virtual enslavement of their millions of subjects; they have recorded the two greatest mass flights of distressed and fear-stricken people ever known to mankind.

From the so-called centre of the world's civilization in the West to the remote East, the terrible consequences of "total war" are in daily evidence. It would seem that the originators of "total war" have achieved their purpose to make "the people of these days think the end of the world has come, the mythological world conflagration, the twilight of the gods."

As this report is written, new alarms add to the mounting fear in human hearts. The struggle among the nations threatens to become so gigantic that no man can set its limitations unless they be "the battle of that great day of God Almighty."

These years of steadily increasing fear and dread for the world have given the church of God five years of unusual opportunity to tell the message of salvation, and the significance of the dreadful happenings of our day. The reports to be submitted by the various officers and departmental secretaries of this conference will tell an impressive story of progress and of growth within the church of God.

The purpose of this report is to give a brief review of some outstanding features of development within the work, and to call attention to some needs that should be studied by the delegation at this Session.

Administration

The 1936 Session instructed the officers of the Union Conference to establish a Radio Church with the purpose of developing this work throughout the Union.

Immediately following the Session, the Advent Radio Church was organized with

Pastor L. C. Naden as its evangelist. With the goodwill already established by work previously done over Station 2GB, Sydney, by Pastors R. E. Hare, W. G. Turner; A. W. Anderson, and others, the new effort was soon successfully launched. From this small beginning, five years ago, the radio work has extended until, at the moment of the preparation of this report, the message is being given from eighteen stations in various parts of the Union. This work has proved itself to be:—

- a. An effective soul-saving agency.
- b. A means of clarifying the minds of many thousands as to the scope and meaning of the Advent Message.
- c. A remover of prejudice.
- d. A maker of warm friends for our faith.
- e. An "opening wedge" for the entrance of the living preacher.





Junior Missionary Volunteer work as a separate department at the September Council, 1940. Miss H. K. Lewin, who for a number of years so ably led the Sabbath School Department, was appointed to the leadership of this activity. Miss Lewin finds great encouragement in the response that is coming from all parts of the field to this effort to care more adequately for the younger members of our church family.

National Emergency and Welfare Work

Another feature of enterprise which calls for special mention here was the organization of our National Emergency and Welfare Service in March, 1939.

That divine providence led in the establishment of this service is fully realized now in the light of all that has happened since this momentous step was taken. Nothing that we have done as an organized church has been more effective than this action in bringing about a clear understanding on the part of those in authority over us of the real objective of the great second advent movement. This service provides a demonstration of Christian ministry that all can understand and appreciate.

Among its objectives are the following:—

- a. The preparation of our young men to meet the demands of compulsory military service in a satisfactory way by qualifying them to establish their non-combatant status as men ready to give trained service on demand.
- b. To provide for organized and qualified assistance by our church to our civilian communities in times of national emergency, whether this arise in consequence of war or some disturbance of nature's forces.
- c. The establishment of companies of trained workers that will meet the ideal of the Spirit of prophecy, which depicts every Seventh-day Adventist church as a centre for organized medical missionary work.

Throughout the Union this service has received the whole-hearted support of our membership as will be evident when the Secretary of the National Emergency and Welfare Service renders his report.

Personnel

During the period since the last Session, resulting from a variety of circumstances a number of changes in the personnel of the Union Conference staff have taken place.

Late in 1937, Pastor A. H. Piper, one of the Vice-Presidents for our Island Missions, resigned his office in order to accept the invitation of the brethren to take the leadership of the Australasian Missionary College, which was vacated by Pastor C. S. Palmer on the call of the Union Conference for special work amongst our Island Mission Schools.

At the time of the 1938 Council, because of failing health, Pastor C. H. Watson resigned from the Presidency of the Union Conference, and the present incumbent of the office was appointed in his stead. At the same meeting Pastor S. V. Stratford was released from his duties as Home Missions Secretary and called to the office of Union Conference Assistant Secretary. Pastor R. E. Hare, on the call of the Union Conference, relinquished the Presidency of the North New Zealand Confer-

ence and accepted the secretaryship of the Home Missions Department, and some months later was appointed Secretary of the National Emergency and Welfare Service.

At a special meeting of the Executive Committee held in May, 1940, when consideration was given to some general needs of the work, Pastor E. E. Roenfelt was appointed Vice-President for the Home Field and later was also asked to take the supervision of the Island Mission Field.

This vacancy of the Secretaryship of the Union Conference was filled by the call of Pastor H. E. Piper, at that time President of the South New South Wales Conference.

When Miss Lewin accepted the leadership of the newly organized Junior Missionary Volunteer Department, Pastor A. G. Stewart, who, for so many years led our mission enterprise, was appointed Secretary of the Sabbath School Department and a General Field Secretary of the Union.

Arising from the frequently expressed desire on the part of the missionaries and membership in Fiji for the presence, in that field, of an experienced minister, Pastor Stewart later resigned his office as Secretary of the Sabbath School Department and volunteered for service in Fiji. This action of Pastor Stewart coincided with the call of the brethren to Pastor A. P. Dyason, Principal of the Fulton Missionary School, to Raratonga. Pastor Stewart went to Fiji as the Manager and Principal of the new Fulton Missionary School.

As the work of the National Emergency and Welfare Service extended, it became necessary, a year ago, to ask Pastor R. E. Hare to give all his time to this work. This led to his relinquishing his post as Secretary of the Home Missions Department and to the call of Pastor T. A. Mitchell to carry this important work. Brother H. Stacey, an old book man, was invited to fill the vacancy of Field Missionary Secretary in charge of District No. 1.

Some Needs

We live in days of change and transition. With an unnerving rapidity we see those things which we have long looked upon as stable and permanent being overturned or cast aside as unwanted. Within the church we are made fully aware of this situation. We have passed the day when all within the church were established in the principles of the message by a direct personal study of the Word of God. The growth of the years has brought us to that place where we now have the third and fourth generation of believers who have reached adulthood within the church, yet possibly have not experienced conversion or gained a personal knowledge of the principles of our faith. Such a situation demands our notice.

The needs of the youth of our movement require our attention, and, as social

and moral standards about us deteriorate, our responsibility increases to provide adequate safeguards within the church by suitable instruction for members and adherents. We have already set out to meet this need in a fuller way, so far as the children are concerned, by the organization of our J.M.V. Department. Much more, however, than this is needed. It does seem that we have reached the time when, as a church, we should take much more seriously into consideration the need of positive instruction to our people in the following:—

- 1. The principles of true temperance.
- 2. Correct standards in social purity.
- 3. The practice of health reform; teaching what it is and how its blessings may be enjoyed.
- 4. Simple treatments for the sick.
- 5. The general care of the body.

In order to accomplish this end, the officers propose, through the Committee on Plans, to bring before the Conference suggestions which it is expected will help to attain God's purpose for His church in these things.

A Time of Stress

The five years covered by this report have been years of increasing difficulty in the administration of the work in both local and union conferences. The war has brought problems that have affected the work at home and abroad. With these we shall be made more familiar by reports yet to be rendered.

The period under review has brought to us, in a new way, an understanding of the prophet's statement, "The dragon was wroth with the woman, and went to make war with the remnant of her seed." For the first time in our experience in Australia we have recently been made fully aware of the enmity of the papal power. Not only has our movement been compelled to face an attack from within our own ranks, but has been made conscious of the efforts of the enemy without to check and disrupt the work of God.

Through the press, over the air, and by an openly avowed effort to boycott our work, as well as by deliberate effort in at least one instance to deport a minister of this church, have we been made to realize the nearness of the day when the mounting wrath of the beast will break forth in its power upon us.

These experiences serve to remind us of the solemn obligation that rests upon this church faithfully to proclaim the message of God, but to do so with caution and care in order to avoid unnecessary provocation of the enemies of truth.

The general conditions of the world, both politically and religiously, impress upon us the necessity at this time of setting forth clearly and strongly those features of our message which will safeguard men from the mental and spiritual corruption of our day. There was never a time in the history of this great Second Advent Movement when it was more necessary that we should courageously teach those essentially Protestant features of our message which safeguard the rights of individuals in their relationship to God and His truth.

To us the servant of God has addressed these words:—

"While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true

bearings. Let the watchmen now lift up their voice, and give the message which is present truth for this time. Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed."—"Testimonies," Vol. V, page 716.

May we sense very fully this solemn responsibility.

Our Task

"God calls upon us to awake, for the end is near. Every passing hour is one of activity in the heavenly courts, to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighty with eternal interest. They are moulding the destiny of souls for everlasting life or eternal death."—"Testimonies," Vol. V, page 716.

These impressive words from the pen of God's servant clearly state our responsibility as a church.

For the accomplishment of its earthly task God's church is comprised of the ministry and the membership. These, united in the love of Christ and directed by the Holy Spirit, are in co-operative labour the agency God will use for the finishing of His work of mercy for perishing mankind. About us are multitudes of unwarned and unsheltered men and women. As the end draws nearer, their needs intensify and their claims upon our service heighten. Hence this message:—

"A vast responsibility is devolving upon men and women of prayer throughout the land, to petition that God will sweep back the cloud of evil, and give a few more years of grace in which to work for the Master. Let us cry to God that the angels may hold the four winds until missionaries shall be sent to all parts of the world, and shall proclaim the warning against

disobeying the law of Jehovah."—Id., pages 717, 718.

Plainly God intends His people to share His burden for the completion of His work of salvation. Faced by a rising tide of evil, a universal disregard for the things of God and His Word, our hearts should heed this word of inspiration:—

"Especially should we, with unwavering faith, seek God for grace and power to be given to His people now."—Id., page 717.

The reason for this urgency is evident. "We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare."—"Testimonies," Vol. VI, page 22.

"The Lord calls upon His people to labour—labour earnestly and wisely—while probation lingers."—"Testimonies," Vol. IX, page 127.

These messages set our task squarely before us. The purpose of God is fixed. He expects His church to faithfully and loyally co-operate. Let us not disappoint Him.

In all the labours of this Conference in session may God help us so to plan that every action recorded will aid in making ready a people upon the earth to welcome the soon-coming Lord. "The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them unto men."—"Christian Service," page 250.

May such a work begin here, and, from us, overflow until the entire field rejoices anew in the possession of a fuller measure of the Holy Spirit's presence, and transforming power.

God sweating blood! Before Pilate He was crowned with thorns; the blood flowed through, matted hair as His revilers mocked Him. And then with blood oozing from His hands and feet, and the death film slowly crossing His sight He cried, "My God, My God, why hast Thou forsaken Me?" Yes, He could understand Peter, James, and John sleeping. They had flesh to contend with. But God, His Father who was spirit, why had He forsaken Him? Surely these three instances in the life of the Saviour, or God the Son, reveal the weakness of God. That He was willing to suffer such insult and injury is beyond our understanding. That He who was equal with God should so allow Himself to be treated must appeal to us as leaders in this great cause. It was the only way to save mankind. Christ must meet us in the dust to lift us up to power.

If we could only become weak as He became weak to save others with no loss of moral or spiritual power, what a band of workers we would be for God! In defending God, the truth, and the people of God, Christ was a lion; but in defending Himself He raised no more spirit to fight than a lamb. And Calvary presents Him to us as a lamb. Think of it! The mighty God coming down to the cross that He might find us to turn us back from dust to God!

We marvel at it. And so do men marvel at the vision of a man or woman dead and dying to self.

The Bible is full of dying men—I mean dying to self. Let us look at some of them: At Jacob when he said: "I will not let Thee go, except Thou bless me." Jacob had no strength left. He had bolted too far. He was done. At Joseph when he wept before his brothers. At Moses when he cried: "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." At Job when he prayed for his friends. At David when he said of Shimei: "Let him curse." At Solomon when he declared all was vanity and vexation of spirit. At Isaiah when he said he was a man of unclean lips. At John when he breathed: "He must increase, but I must decrease." At Peter when he went out and wept bitterly. And at Paul when he cried: "Lord, what wilt Thou have me to do?"

In all these instances we see self dying, self exhausted, and self prostrated and no longer able to bolt. It was the terminus of self. It was their extremity and God's opportunity.

May God try us till we are prostrated at His feet. If so, we shall be willing to say with John: "He must increase, but I must decrease"; or with Paul: "Lord, what wilt Thou have me to do?" or with Jacob: "I will not let Thee go, except Thou bless me." Or it may wring from our lips the confession of Isaiah: "I am a man of unclean lips." Or maybe it will lead us back to our room or to some secluded spot where we shall weep bitterly as did Peter. No matter how, so long as self dies out.

The hardest thing for a person to do is to show himself weak, to abase self. Judged by the world a man is weak who cannot defend himself with fist or tongue. I remember a preceptor of one of our colleges who was approached by a number of students who had an earnest desire to lift the spiritual life of the college. These

The Weakness of God and the Fatherhood of Christ

A Bible Study Given 9 a.m. Friday, September 12, by

PASTOR W. M. R. SCRAGG

I feel, fellow delegates, that it is a great privilege and a greater responsibility for me to speak to you brethren and sisters gathered from the many parts of the great area of this Union Conference. I trust the light of Christ will shine all along the way.

In opening my study I shall turn you to Psalm 103:10-14. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. . . . For He knoweth our frame; He remembereth that we are dust." From sin to dust has always been the way of the human. Mankind has known nothing else, for, born in sin and shapen in iniquity, we follow the down stream. The great and the grand effort of God is to turn or to convert man from his downward race to dust. God wants us to rise from dust to power, and from hades to glory.

To do this God ran with us a short distance. I remember watching a bolting horse ridden by a girl. Round the course the horse galloped while the terrified girl clung to the reins till at last a man trotted

into the course a fair distance ahead of the bolting horse. He, too, put his horse to the gallop. It was fresh and soon ran alongside of the bolting horse, which was tiring. Reaching across he seized the nearside rein and pulled the bolt to a trot and then to a standstill. Well, humanity has bolted down the way of sin. Headstrong and stubborn, it charges on its way. But there standing by is the Rider on the White Horse. For four thousand years He watched the mad race of man, and then He ran into the course to pull up a bolting world. To do this He became man, took upon Himself sinful flesh, was made in all points like His brethren. Here in 1 Corinthians 1:23-25 it speaks of the weakness of God, while in 2 Corinthians 13:4 it declares that weakness to be the crucifixion. That is, Christ dying on the cross was the weakness of God. He came into the course with us to suffer.

Think of it! Three times Christ shed blood. In lonely Gethsemane the blood sweat streamed down His agonized face.

boys felt that the hard, driving way of the preceptor was hardening the boys. They desired the preceptor to confess to the students that he was wrong in his attitude, and in the tone of his voice. The preceptor flatly refused to do it. He went so far as to say that the Spirit of prophecy said that a minister should not do this. The boys suggested that all should pray together over it. They did. When they arose from their knees the preceptor was changed. He asked: "What do you want me to do?" The boys suggested that on the Friday night at worship he speak to the students and take a humble stand. The preceptor was equal to the task. The boys saw the preceptor die to self. It was a marvellous vision. It just broke their hearts, and they, too, died to self.

You know, dear brethren and sisters, the prodigal was prostrated, exhausted, and weary of his own flesh and ways when he fell on the neck of his father. Surely in the spontaneous act that leads to reconciliation, maybe in condescension or humility, or even humiliation, is self prostrated and exhausted. We bring self to the dust, and from this human terminus we turn to face the encouraging smile of God beckoning us to come up higher. May we, as workers, know how to die to self so that we can teach our people to do likewise, for this would surely eliminate most of the troubles between church members and families.

My next text is here in Hebrews 2: 10. It reads: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." The Greek here gives the idea that Christ was inaugurated into His office of High Priest through suffering. You know that Isaiah spoke of Christ as "The everlasting Father." We hear so much of Christ as the Son and Elder Brother. We do not seem to receive Him as a Father.

How is Christ our Father? I believe through His travail for us. Isaiah said of Him that He would see of the travail of His soul, and be satisfied. I read here from Jeremiah 31: 22: "How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth. A woman shall compass a man."

Of course, from Eden to Calvary we trace the seed of the woman. But from Calvary to now we trace the seed of a man. Here in verse 27 it declares that God would sow Israel and Judah with the seed of man. This seed is Christ. And He is the man the church must encompass. We gather around Him as our own father. The parenthood of Christ must be understood and appreciated by us. What is there greater in human power to keep a young man or a young woman from sin than the thought of a godly parent? If we cannot view Christ as our spiritual parent it will be more difficult to overcome sin. To be born again there are four things which come to view.

There must be—

1. Seed —The Word of God
2. Travail —Calvary
3. Resurrection—New Life
4. New Form —New Creation in Christ

And it is Christ who gives us this new birth through the Spirit and the Word.

CHRIST { Spirit of Christ
 { Word of God in Flesh

So Christ is our Father because He has begotten us. That is, He has given us a spiritual birth in the new life formed in the Word of God.

Isaiah said He was our everlasting Father. Now where does the "everlasting" come in?

Paul in Hebrews 7:25 declared that Christ ever lives to make intercession for us. Thank God this great spiritual Father never dies! He lives in heaven as our Father-Priest, made so after the order of Melchisedec. Abraham was a patriarchal or father-priest. Melchisedec was the high priest of the patriarchal priesthood. So Christ is now the Father-Priest of the Melchisedec order, living for ever and serving us for ever.

As a parent-priest He had to travail for us. A mother goes down a long way into the valley of the shadows to bring forth a child. To every true, loving son and

daughter the memory of this endears the mother to their hearts. Strong men, old men, rough men, and all men are touched by the thought of mother because she suffered to bring them forth. So did Christ suffer to bring forth us who are here today. He went down into the black-out of death to bring us to life, to love, and to light; to turn us from sin to faith, from weakness to strength, and from dust to glory.

Worldly men may count this foolishness, but in this very weakness displayed by God in coming down to insult, to suffering, and to death, He has given the universe a view of what self-abnegation and self-sacrifice have done and will do in bringing many sons unto glory, in winning and reconciling this rebel race, and in making enemies friends. God grant us each one the victory over self that others might be won back to God, that pride be condemned, and that humility might be enthroned and exalted in our homes, in our churches, and in all our councils and meetings.

The Island Mission Field

E. E. ROENFELT, Vice-President



Brother Chairman and Fellow Delegates,

To the Advent people of Australia and New Zealand has been given the special responsibility of carrying the message of present truth to the islands of the South Pacific. This responsibility was early recognized by the pioneers of our work in this field, and under the leadings of Divine Providence they were led to see the wonderful opportunities for service with which our people in Australasia are surrounded.

Today it is our privilege to report on the work that has been done in the widely spread mission field of this Union Conference during the five years ended December

31, 1940. It is with profound and sincere gratitude to God for His guidance, blessing, and care which has been so evident in connection with this portion of His work that we present this report.

As officers of the Union Conference, entrusted with the general supervision of our Island mission work for the period under review, we very much appreciate the close and sympathetic relationship that exists between our overseas and home field work, and the liberal and constant help that has been, and is being, provided for the work in our mission fields by each local conference comprising this Union.

On behalf of our faithful, devoted, and self-sacrificing missionaries and the people for whom they are working, we wish to express to this delegation, representing every phase of our work in the home field, our sincerest appreciation of the practical interest that you manifest in, and the burden that you bear for, the hundreds of thousands of needy people found in our mission territories. We assure you that the missionary spirit that you cherish will react very definitely in blessing, spiritual health, and prosperity upon your own work. We feel confident that as we review the progress and accomplishments of the past five years, you will not only be greatly interested, but that a large measure of satisfaction will come to you as you see something of what has been achieved, under the blessing of God, by your efforts on behalf of our Island missions.

While recent years have witnessed an alarming decrease of interest in the cause of foreign missions on the part of many professed Christian people, with a resultant curtailment of the programme of other mission societies, it is gratifying to observe the very definite interest so consistently and practically manifested by our people in every effort that is put forth to carry the advent message to the peoples of earth. We must see to it that this interest is never permitted to wane, for it is the

mission of this church to proclaim the message of present truth to every nation, kindred, tongue, and people, and not until this task has been accomplished can our hopes and expectations, centering in the return of our Lord, be realized.

Advance into New Territories

Of special interest and of particular encouragement in the survey of our foreign mission enterprise that we make today, is our entry into new territories. During the past quinquennial period definite advance moves were made, with the result that our work was established in new areas. Most of these forward moves were made in the Solomon Islands group. During the period under review native workers were appointed to the islands of Simbo, Ysabel, and San Christoval. Simbo, originally a stronghold of devilism and a playground of evil spirits, has during recent years been regarded by another church body as exclusively its field. Desperate efforts were made to exclude the Advent message from this place. Despite fierce and bitter opposition, however, we succeeded in establishing our work among the Simbo people, and already many of them have accepted the message. San Christoval and Ysabel are large islands with considerable populations, which for years constituted a challenge to the missionary endeavours of this church. Today that challenge has been accepted, and a very encouraging and promising work is being built up in these places.

The entrance of the message into the islands of Rennell and Bellona, also of the Solomons group, is one of the romantic episodes of missionary endeavour. Years ago some of our missionaries made several visits to these islands. As a result of these an earnest plea was made by the people for us to establish our work among them. Restrictions imposed at that time by the Government administration made further contact impossible and prevented us from responding to this call. In a remarkable manner the Lord raised up a young man from among these people whom He used to preach the message, first on Rennell and then on Bellona. Hundreds responded to his preaching, turned away from their heathen and immoral practices, and began the observance of the Sabbath. Churches and schools were built, and as best they knew how the people commenced to worship God and to engage in Christian service. Imagine the surprise and amazement that must have come to the Government officer who, when visiting these islands and entering the village of the young man who had been so remarkably used by God, found himself, in front of this young man's house, suddenly confronted by a sign reading, "Headquarters of the Seventh-day Adventist Mission, Rennell Island"! Nothing can prevent the onward march of the message, whether it be government restriction, prejudice, opposition, or any other thing.

By special arrangements made with the Government, some of our workers recently paid a brief visit to these islands. We cannot here report fully on this, and on the remarkable situation that these workers found. We are able merely to repeat the radio message which was received at our headquarters office immediately subsequent to this visit, which read, "Successful visit Rennell. Forty-six baptized.

Church membership now fifty. Sabbath school members four hundred ninety-five. Six teachers appointed. Baptismal classes organized."

The location of a European missionary family among these people is imperative, for they are greatly in need of the spiritual and physical ministry that such a family could give. Every endeavour is being made to secure the lifting of the restrictions which at present make this impossible, and we sincerely hope that it will not be long before the way is open for us to send a medical-missionary couple to them.

In the Mandated Territory of New Guinea also have definite forward moves been made, particularly on the large island of New Britain, on which our New Guinea Mission Training School is located. As the result of occasional visits by Brother A. R. Hiscox, who is in charge of the training school, and some of his boys, to a vast area known as the Bainings, a remarkable interest developed. Native teachers were sent into this area in response to the calls of the people. Already hundreds of them have left their old villages, built new ones on new sites, and now profess faith in the Advent message. From this area the interest has spread, with the result that other extensive territories have opened to us. The most difficult problem that confronts our workers in the New Guinea field at present is to know how to respond to all of the calls for teachers and other workers that are coming in from these places.

Other advance moves might be mentioned, such as the re-opening of our work among the Big Nambus people of Malekula, New Hebrides, the extension of our interests in inland New Guinea, and the planting of the message on new islands of the Society group.

Island Mission Statistics

Let us now for a few moments consider some of the summaries for the whole field as presented in the following statistical facts:—

	Quinquennial Period Ended Dec. 31, 1935	Dec. 31, 1940	Increase
Churches	120	191	71
Church membership	3,744	4,536	792
Total labourers	372	487	115
Total tithe receipts for 5 years	£16,820	£21,525	£4,705
Sabbath schools	311	388	77
Sabbath school membership	11,650	15,263	3,613
Sabbath school offerings for 5 years	£6,959	£8,967	£2,008
Church schools	178	237	59
Teachers	228	290	62
Enrolment	4,646	5,258	612
Missionary Volunteer societies	164	202	38
Missionary Volunteer Society membership ..	5,530	7,323	1,793

During the period covered by this report, the greatest increase in membership in the whole of our Island mission field was made in the Mandated Territory of New Guinea; 312 were added to the church membership and 1,213 to the Sabbath school membership in this field. Good progress was also made in the New Hebrides group and in several of our smaller mission fields, such as East Polynesia and the Cook Islands.

Since all of our fields have interesting features to report, we shall now proceed to make particular, but necessarily brief, reference to each of them.

Papua

The work in this field was commenced in the year 1908. After 21 years of earnest toil the church membership stood at only 22, representing a gain of about one member per year. At the end of 1940, however, the church membership stood at 147 and the Sabbath school membership at 1,780. During the period covered by this report, a number of new stations were opened, and at the present time calls for teachers are coming from numerous places. The prospects of the work are bright and encouraging. There are 32 schools in the Papuan field with an enrolment of 1,615. These schools are annually examined by a government inspector. Our school at Aroma has the honour of securing 100 per cent passes for the past three years.

The publication of literature in the vernacular has been definitely begun in this field. Besides a hymnal, the Sabbath school lesson pamphlets and a small paper entitled "The Papuan Advent Messenger," a book of Bible studies, and a set of tracts have been printed. Since each passing year finds a larger number of Papuans able to read, the printed page will undoubtedly play an important part in giving them the message. Medical-mission work is well to the fore in Papua; one couple alone being responsible for 23,179 units of medical service during last year.

New Guinea

The work in the Mandated Territory of New Guinea made definite progress during the past quinquennial period. Besides advancing into the Bainings area of New Britain, to which reference has already been made in this report, our work was also extended to the Bena Bena area in Inland New Guinea, and to the Admiralty Group. The acquisition of a splendid property, ideally situated on the harbour approximately two miles distant from Rabaul, the capital of the Territory, to serve as the headquarters of the mission has brought stability to the work, and has made possible the more effective admin-

istration of the field. The establishment of the New Guinea Mission Training School at Put Put on the island of New Britain, has also helped to stabilize the work. This school has quickly developed into a source of supply of native workers for the field, and already a goodly number of such workers have gone forth from its classrooms to proclaim the message. Recently another training school, named the Omaura Training School, was established in Inland New Guinea for the purpose of training workers to carry the message to the multiplied thousands of the great inland who have not yet been reached by

any mission influence. Our church membership in New Guinea at the close of last year stood at 976, and the Sabbath school membership at 3,967.

New Hebrides

Our workers in this field have continued to build strongly and soundly on the foundations that were laid. Baptisms during the period covered by this report numbered 298, bringing the church membership at the end of the period to 488. The Sabbath school membership was 1,163. Missionary Volunteer societies numbered 32, with a membership of 1,005. In the twenty-one mission schools 513 students were enrolled. Fifteen languages are today being employed in the proclamation of the message in the New Hebrides group.

Solomon Islands

Our force of workers in this field, including European and native, at the close of last year stood at 126. Fifteen languages were being used by them in their work. The membership of the church stood at 1,151, while that of the Sabbath school had risen to 4,255. We now have two hospitals in the Solomons, the Amyes Memorial Hospital in the west, and the Batuna Hospital in the centre of the group. These medical units are rendering a magnificent service in bringing physical relief and healing to the people. Thousands of patients are treated each year, and much suffering is being alleviated. At the Amyes Memorial Hospital as many as 275 out-patients have been treated on a single day. The establishment of a leper colony in connection with this hospital has been a wonderful blessing to many afflicted with this terrible disease.

Fiji

The outstanding feature of our work in Fiji for the past five years is the establishment of the Fulton Missionary School. The increasing emphasis of the Government on the need for higher standards in all the schools of Fiji, and our conviction that the only way in which we could succeed in improving the work done in our own schools was to place our training work on a better basis, led to the decision to establish a central training school in which all of our training work for the field might be done. Plans were laid for the transfer to a new and central site of the Buresala Training School, the Wainibuka Central School, and the teacher training sections of both the Vatu Vonu and the Samabula Indian Schools. While the establishment of this new educational unit is the largest project that has ever been attempted in the mission fields of this Union, we are delighted to report that this school with its primary and senior departments in both the Fijian and Indian sections began to function early this year, despite the fact that work on it was begun little more than six months before. Great credit is due to all who worked so energetically and tirelessly in order to make this possible. We believe that this new training school will prove a great blessing to the field, particularly in the matter of providing better and more highly qualified workers for the various branches of the work.

Other Fields

In Samoa the church membership was doubled during the period under review, and at the end of last year stood at 143.

Work was commenced on the large island of Savaii. Writing concerning the work in Samoa, Pastor R. Reye, the Mission Superintendent, says: "Our influence is being felt throughout the group. The 'Tala Moni,' our Samoan publication, is doing a great work. Natives from American Samoa and from the Union Islands attend our services here in Apia, saying that they wish to worship with the people who publish the 'Tala Moni.'"

The establishment several years ago of a training school in the Cook Islands has been a definite blessing to that field and a means of strengthening the work. The church membership of the mission now stands at 179, and the Sabbath school membership at 540. Aggressive evangelism has recently been revived in the field with most encouraging results. Over a thousand people have been in attendance at the meetings, and a wonderful interest has developed.

A spirit of revival has taken hold of our work in the Society Islands, with the result that our church membership was almost doubled during the past five years. The Austral Group was for the first time entered with the message. The provision of educational facilities for our children and youth is the great need of this field.

In Tonga the membership of the church now stands at 79, and that of the Sabbath school at 259. The interests of the Advent cause in New Caledonia and the Loyalty Islands have been cared for by our faithful Sister Guiot. Plans are on foot to establish a small school on New Caledonia, which, it is hoped, will bring strength to the work there. Pastoral workers have ministered to our churches on Norfolk and Lord Howe Islands, and a few souls have been added to the membership of these churches.

During the past three years we have had a teacher and his wife stationed on far-away Pitcairn Island. This couple have laboured faithfully, not only in caring for the school work there, but also in ministering to the church. At our Monamona mission for aborigines, the workers have toiled on courageously despite difficulties and discouragements. The Lord has rewarded their efforts by giving them some souls from among these neglected people.

Languages

The prophet John foretold that the Advent message would be preached in every "tongue." The number of languages spoken by the people of the territories which compose the mission field of this Union is not definitely known. At present we are working among peoples who speak about ninety different languages. In some parts as few as 200 speak a language totally different from that spoken a few miles away on the same island. How wonderful it will be when the message finds expression in all of the languages and dialects spoken in our mission territories!

Conclusion

In concluding this report we desire to make reference to several matters which we consider of outstanding importance in respect to our work in the mission field to which definite and immediate attention should be given.

1. **A more definite and aggressive evangelism.** The Scriptures declare that "it pleased God by the foolishness of preach-

ing to save them that believe." In our mission fields today we employ 387 native workers. While they are a body of men of whom we can be justly proud because of their faithfulness, loyalty, and devotion to their work, it is, nevertheless, a fact that few of them have caught a vision of the tremendous possibilities for advancing the kingdom of God that there are in the preaching of the gospel. The great need is for evangelistic leadership that will take these workers, train them in simple but forceful preaching, and then lead and direct them in an evangelism that will sound the message from village to village, and from one island to another throughout our mission territories.

2. **A greater provision of literature in the vernacular.** The number of people in our respective mission fields who are able to read is increasing year by year. These people will eagerly read anything that comes into their hands. It is imperative that, as far as possible, we provide our people with reading matter in their own language which is helpful and uplifting. Then, too, papers, tracts, and small books, filled with the message, are needed for use as an evangelizing agency. Unquestionably, truth-filled literature can and must be made to play a large part in the finishing of the work in the mission field as well as in the home field.

3. **Greater efficiency in our educational work.** More and more, as time proceeds, are we counting on native workers to carry forward our work in the mission field and to bear responsibility in reference thereto. It is important, therefore, that the most careful attention be given to the education and training of such workers in order that they might be qualified to measure up to that which is expected of them in service and in the carrying of responsibility.

While thanking God for what has been accomplished, let us with sincere consecration of heart and life again turn to the unfinished task, and let us not diminish our efforts until it has been brought to its glorious consummation.

"His lamps are we,

To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth
Where shame and wrong and crime
have birth;
Or for the murky twilight grey
Where wandering sheep have gone
astray."

God's holy rest-day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day. The demands upon God are even greater upon the Sabbath than upon other days. His people then leave their usual employment and spend the time in meditation and worship. They ask more favours of Him on the Sabbath than upon other days. They demand His special attention. They crave His choicest blessings. God does not wait for the Sabbath to pass before He grants these requests. Heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity.—"Desire of Ages," page 207.

Signs Publishing Company

J. J. POTTER, Manager

Since the last Session held in the Central Hall, Little Collins Street, Melbourne, in 1936, we have passed through some very eventful years, and as we look back over those years we can definitely see the hand of the Lord controlling the affairs of men so that His work can go forward.

During this period we have been privileged to move into our new publishing house. Our work is now better cared for, and can be more easily and efficiently handled in this new building. We can meet all our financial commitments and still show a better balance sheet than in the old building. We thank the Lord for the conditions under which we are privileged to labour.

In 1938 the Burnie paper mills were established, and that year went into production. It so happened that we became one of their first customers. Orders may seem just a chance, but the Burnie Mills is the only place in Australia today from which can be purchased paper suitable for the printing of our sub. books, helps, "Health," "Leader," "Record," and all jobbing lines. If the paper were not made locally I do not know how we would be able to carry on and print the message, because the only paper obtainable from overseas today is newsprint, and every ton of that is rationed; and besides this, it would be unsuitable for our book work. The Burnie Mills have told us recently that because we purchased paper from them immediately they began to produce it, they would always give us special consideration; and they have lived up to their promise.

It would seem as if the Lord has gone before us, and today, knowing the end from the beginning, has planned that His work be not hindered. Somehow, in spite of all the problems of war and difficulties of obtaining paper stock and supplies, our last two half-yearly balance sheets, December 1940, and June 1941, are the best for the whole period under review.

It was very providential the way we were supplied with paper about the time of the commencement of the war. A little while before the war broke we had placed orders with Reeds' mills, London, for certain paper stock. Shortly after placing the orders we received word from the mills that they were unable to ship any paper to Australia, and all orders were cancelled. We then placed the same order with Canada, and to our surprise in a few months not only did we receive the shipment from Canada but also the order from London that was cancelled. Some of the other houses in Melbourne who ordered from both places received no paper, not a sheet.

Perhaps four months before the war commenced, a young man, a traveller, called and offered to sell us some paper from Germany. I told him I would be willing to buy tons of it, but I knew it was impossible to buy in Germany. He said he did not think so. I then drew his attention to the fact that for some considerable time the only trade with Germany was by barter. He seemed so confident of himself that I gave him a

large order. His manager wrote me a few days later telling me to forget all about it as there was no chance of landing the stock. About two months after the war commenced that consignment of paper landed in Melbourne. It seems the young fellow insisted on sending the order on to Germany, and somehow it reached us. The firm told us that the boat bringing the paper here was hidden away in all kinds of places, and finally reached Port Melbourne. It is good paper, and was good buying. It is because of this fact that we were able to print the long run of this year's "Interpreters." We did not know when ordering that we would need that paper for the "Interpreter," or have any difficulty in obtaining other paper.

I do not wish to weary you by recounting the wonderful way the Lord has enabled us to obtain supplies, but I would like to mention one other instance. All the art paper in England today is made with a large percentage of straw, and is almost useless for colour work. We were carrying fairly heavy stocks of art paper, and feeling that we were well supplied. Nevertheless, in a year or so's time we would have probably used up our stock. But one day a large importing firm from Melbourne called on us saying that they had landed quite a shipment of art paper for a Melbourne buyer, but his finances

had gone wrong and they didn't know what to do with the stock. They showed us samples of it; it was beautiful paper, and the price was right. We bought the whole lot, and for a long time to come we shall be able to carry on with our three-colour work.

Every month the problem of obtaining supplies becomes more difficult. There is so much material used in the manufacture of a book that many of the lines are lost sight of or almost forgotten until you need them. Printers' calico is becoming an unknown quantity. Head-bands are unprocurable. They were manufactured in Europe. Screws to screw down blocks, and many other lines, we just have to learn to do without. We believe that in spite of all these difficulties, just now is the time to push with all the vigour we possess the books that contain the water of life for perishing humanity.

The war has brought about some changed conditions. Our people in Singapore can no longer obtain our trade books from America, but we are able to import them and ship them to Singapore.

Prices of Raw Materials

The price of newsprint has moved up from £17 a ton to £30 a ton. Paper for books has moved up from £29 a ton to something over £54 a ton. Art paper, which is now unprocurable, from £72 a ton to £126 a ton.

The following is a table showing the sales of our books, tracts, and papers during the years from 1936 to 1940 inclusive:—

CIRCULATION OF BOOKS

	1936	1937	1938	1939	1940
Number of Subscription Books sold during year					
	11,590	14,684	10,680	10,057	12,117
Weight	246 tons	311 tons	226 tons	214 tons	257 tons
Total value	£7,691 4 10	£9,238 0 6	£7,864 18 5	£7,710 3 6	£9,540 17 9
Number of Trade Books sold during year					
	42,858	45,249	57,338	56,177	59,360
Weight	19 tons	20 tons	26 tons	25 tons	27 tons
Total value	£4,260 12 6	£4,609 11 11	£5,740 19 11	£5,805 19 1	£6,618 0 10
Number of Helps sold during year					
	45,848	37,350	33,192	40,026	51,355
Weight	11 tons	9 tons	7 tons	9 tons	11 tons
Total value	£1,209 9 5	£1,153 13 4	£1,184 17 5	£1,176 7 4	£1,685 14 0
Number of Tracts sold during year					
	191,453	130,877	266,275	362,160	398,952
Weight	2 tons	1 ton	2 tons	2 tons	3 tons
Total value	£159 9 6	£172 14 3	£240 5 3	£266 0 6	£369 18 1

CIRCULATION OF PERIODICALS

	1936	1937	1938	1939	1940	1941
"Signs of the Times"	14,198	16,656	19,522	23,273	25,761	26,200
Weight	23 tons	25 tons	30 tons	35 tons	38 tons	
Total sold during year	724,098	780,903	939,747	1,084,459	1,199,762	
"Health"	14,891	14,064	17,252	17,753	16,521	16,104
Weight	11 tons	11 tons	12 tons	12 tons	12 tons	12 tons
Total sold during year	96,783	94,926	102,929	95,915	104,457	
"Our Little Friend"	4,120	4,616	3,711	3,467	3,491	3,719
Weight	3 tons	3 tons	3 tons	3 tons	3 tons	3 tons
Total sold during year	107,120	116,004	108,131	92,332	89,420	
"Record"				3,108	3,050	3,374
Total sold during year				155,437	155,824	

Missionary Volunteer Department

E. L. MINCHIN, Secretary

On all hands the young manhood and womanhood of our age are being captivated by the things that debase and degrade. Millions upon millions of youth, victims of the most fearsome war of history, are being steeped in vice and blood. Drink, gambling, crime, and the glorification of amusement are rapidly increasing. Hurricane forces of evil have been let loose, sweeping the youth of our day into a dark and stark paganism.

God has ordained that through His church this surging flood, these forces of evil, will be challenged and counteracted. Within the remnant church there is to be a mighty youth movement. This movement of young people is to bring strength and inspiration to the church in the "crisis at the end." "Willingly come Thy people when Thou gatherest Thine army; in holy array come Thy multitude of youth before Thee, as the dew comes from the bosom of the morning." Ps. 110:3, Swedish Version.

"Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action."—"Counsels to Teachers," page 536.

M.V. Membership

During the past five years, through the united efforts of the church, the Missionary Volunteer membership for Australasia has increased from 11,745 to 13,746. The largest increase was made in the Island Field, there being a gain of 32 per cent. The Home Field membership now stands at 6,423. These young people are found in 485 societies as compared with 439 in 1936. These societies scattered throughout this Union constitute a great training ground for our youth, and bind them together in a great brotherhood and a common objective.

Crusade for Youth

While we are grateful for the gain made, it is not what it should be. The highest percentage of increase has been made in the small conferences, while in no conference was there an addition of more than 55 young people during the five years. This may be accounted for in some states because of a purging of the rolls; but we cannot escape the fact that too many of our youth reared in Adventist homes are lost to the church. Statistics reveal that at least 52 per cent of the young people who have attained the age of fifteen years and are connected with Adventist homes are never baptized. This startling fact has led our Young People's workers in many parts of the World Field to make 1941 a year of crusade for the saving of our unconverted youth. Surely we here in Australasia should do something more than we have done to check this staggering loss. It is a responsibility we must face at this conference. May God lay it upon our hearts to make strong plans for entering this "most fruitful field of evangelism," and arresting this tragic loss we are sustaining year by year.

Holding Features

The Missionary Volunteer "holding features," such as the Morning Watch, Bible Year, Bible Study Course, Study and Service League, and M.V. Reading Courses, are powerful agencies in developing attitudes and ideals and in giving the youth the mould of this Message.

During the five-year period 3,669 Reading Course certificates and 43,877 Bible Study Course certificates were issued. The highest percentage of young people who reported observing the Morning Watch over the same period was 53 per cent. When we remember that these certificates represent young people who are bathing their minds in the spirit of the Advent movement and developing those attitudes which will hold them to the church, the earning of these certificates assumes a definite significance to the church.

Our young people gave £10,587 to the cause of foreign missions during this period, being an increase of £539 over the amount given during the previous five years.

This year a special campaign has been organized for the purpose of placing "Messages to Young People" in the hands of our young people. This book has been made available to our young people for 2s. 6d. per copy. We appeal to our workers to assist in placing a copy of "Messages" in every Adventist home.

Evangelism for Youth

We need constantly to labour for the conversion of our youth; we cannot hold that which we have never won. Particular attention should be given to those special seasons set apart for winning the young people. The annual Week of Prayer affords an excellent opportunity for winning the youth. We believe that this annual season could be made an even greater agency for bringing our young people to a decision for Christ.

Youth Weeks

Each year more conferences are holding special weeks of evangelistic meetings for the youth in the large cities. Hundreds of young people have found the Lord and been reclaimed from a backslidden state through these efforts. In one city a series of Young People's weeks have recently been held in the local churches and baptismal classes established.

Conventions

Week-end conventions in the local churches have been the means in a number of conferences of bringing new vision to the youth. The Sabbath as a day of spiritual uplift, while the Sunday has been devoted to talks and discussions on Young People's work and Youth problems. These gatherings afford a wonderful opportunity for developing the ideals and attitudes of our youth and of discussing with them the great problems of life and conduct concerning them today.

Senior Youth Camps

Another method of binding our young people to the message and filling them

with the Advent spirit is gathering them together in camps away from the cities and amidst an atmosphere of happy fellowship. Senior youth camps are conducted regularly in most conferences. Our Victorian young people are greatly blessed in having a permanent camp of their own just out of Melbourne. This year alone, five different camps have been held on this site. The help and inspiration brought to the young people attending cannot be estimated. North New South Wales is now erecting a permanent camp for the youth of that conference. Other conferences are giving serious attention to this important matter.

Officers' Camps

Missionary Volunteer officers' camps have become a regular feature in several conferences. This phase of our work should be strengthened. In the local M.V. societies we earnestly recommend that Young People's officers be appointed according to the General Conference plan for one year, and regular officers' meetings and camps be conducted. In societies where the leadership is frequently changed, it is impossible to do this work effectively.

Youth Congress

Possibly no meeting of youth ever held in Australasia has brought greater inspiration and clearer vision of youth's responsibilities in this movement than the first Australasian Youth Congress at Avondale from December 26, 1939 to January 1, 1940. Over three hundred young people attended from all parts of the eastern states during the week, and about seven hundred were present during the week-end. The young people are still talking about it. Some travelled over 1,000 miles to attend.

Junior Work

A separate report will be given on the work for our Juniors of this field, also the Master Comrade course. We rejoice at the wonderful interest being taken everywhere in this movement, and pledge our continued support in enlisting and training our Juniors for Christ.

Evangelism by Youth

"The supremely urgent need of this hour is that our consecrated youth should be fired by the spirit of evangelism and led into aggressive spirit-empowered efforts for the salvation of their fellow youth. "Teachers or laymen advanced in years cannot have half the influence upon the young that the youth devoted to God can have upon their associates."—"Messages," page 204.

During the past five years, our Missionary Volunteers reported holding 253,516 Bible readings and cottage meetings, and together with the giving of Bible studies has gone the distribution of 2,838,359 pages of literature. What a mighty seed-sowing this represents!

Our young people have held evangelistic meetings in a number of centres such as Sydney, Newcastle, Melbourne, Wellington, and Christchurch. In Christchurch over fifty young people supported their own mission, and trained to give Bible studies in the homes of the people. Conference workers have now taken hold of the interest aroused, and a number have been won to the truth.

Junior Missionary Volunteer Department

H. K. LEWIN, Secretary

In Melbourne the young people are running their own mission, over twenty young men and young women having offered themselves for the giving of Bible studies in the homes of the people. In the same city a strong open-air meeting has been conducted by a large body of consecrated young people. The leader of this work is a young man, who is out four or five nights in the week giving studies and holding classes with our young people. One of a number of remarkable conversions at the open-air mission was that of a drunkard and gambler who took £40 a week in his gambling den opposite the mission. He vowed to break the mission up. Through the witness of earnest young men he was captured for Christ, and is now a baptized member of this church.

In another centre groups of young people go out on Saturday evenings visiting the poor areas and distributing our literature and bringing comfort to those in need.

On Sabbath afternoons a number of bands of zealous young people go out from the Avondale College to surrounding districts holding cottage meetings and branch Sabbath schools, and distributing literature. And so the work goes on. We may never know here the full story of all that our consecrated young people are doing.

We must lay broader plans for the winning and training of the 14,000 youth in our Union. We would direct your attention to the following extract from the Missionary Volunteer Report presented at the recent General Conference by A. W. Peterson, the General Conference Missionary Volunteer Secretary:—

"The changing times have placed requirements upon our young people's workers which call for highly specialized skill and a thorough knowledge and sympathetic understanding of youth. No longer can the young people's work be looked upon as an interlude between jobs or a springboard to toss a worker into another position. This aspect of our young people's work presents a problem of the first magnitude. Frequent changes of our young people's secretaries in the local, union, or division fields are devastating to progress."

One division Missionary Volunteer secretary wrote: "They have just taken our secretary of the two departments in this Union, and have made him the president of another conference. This leaves us without leadership in our Union again. This is changing the leadership of the Educational and Missionary Volunteer work in this union from nothing, as it was in 1930, through four different persons occupying the place during the intervening time, and now back to nothing again."

These changes are costly in souls as well as in money. Our young people can be counted on if they do not become calloused to the appeals of this message. May the Lord help the church to discharge her duty in caring for her youth. May He give us in this fateful hour such a mighty anointing of His Holy Spirit that we may have power to win our precious youth to Christ and sound forth a call so stirring and compelling that they shall come like an army marching with banners and act their part in the finishing of God's work "in this generation."

In the world today, search is being made for easy ways of doing things. This search has resulted in the discovery of numberless appliances for saving time, labour, and money. Life is much more comfortable than formerly as far as material things are concerned. This can hardly be said of life in its intellectual and social and spiritual phases. Living today is very complex and exacting. It is difficult to deal with human nature, and there is no easy way of doing so. Adolescence is human nature in the beginning stages. These years are among the most interesting of all the period of development, and are most exacting in the problems they present, mainly because of the new force of energy that takes possession of the boys and girls at this stage. Only as we come in touch through sympathy can we understand them, and we need to understand in order most effectively to benefit.

In the Australasian Division there are 4,725 boys and girls, grouped mainly in 95 Junior Societies. These are our young people of tomorrow, and it may be said that what the young people will be tomorrow depends on what they are today, for this is the stage where they step out on to the threshold of life and decide for themselves. The mould that has been given these young people in the early stages will count much as to what they will be. Left to themselves they will grow as the briar; given right nourishment and encouragement, they can be sturdy pines on the mountain top.

We cannot afford as a denomination to neglect our boys and girls—they are the church's rightful heritage. It is possible to be so busy here and there with taking the message to others that those right in our own homes are passed by. Because they are with us, we think they are safe. The past has revealed the fact that they can very easily slip out the back door while we are bringing adults in the front door, because no one has cared for their soul, or while caring for it have not found the entrance to the citadel of the fortress.

It is in the Junior age that the reading craze is at its height, for the young people with a much larger membership do not come near the Juniors in this. Up to 619 signified that they had completed the Reading Course for 1940. At the present the number of quarterly Bible study certificates issued to Juniors is not far behind the number issued to the Senior young people, the percentage to their membership being Seniors, 54 per cent; Juniors 85 per cent. The actual number of certificates issued during the five-year period was 16,976 Junior compared with 26,901 Senior.

The boys' and girls' religion centres in action. They are more interested in the practice of it than in the mere form. The highest average for units of missionary work carried out by the Juniors over the five-year period was 18½ units per member for the quarters of 1940. When

we consider that this age is looked upon as the habit-forming age, how important it is to see that the craze for good reading is stimulated, that the mind is encouraged to memorize, and that helping others becomes a vital part of the Junior life and interest!

The progressive class work which brings in such a variety of interest to the active growing boys and girls has met with a good response during the five-year period. "Friends" have numbered 621, 222 have been invested with the "Companion" insignia, while 44 have completed the work of the "Comrade" class. We feel that there should be more of our older boys and girls linked up with these classes. In the past, there has been a tendency to stop at the "Friend" or "Companion" stage, and our Junior work has not accomplished all that it set out to do. We feel assured that with wider development of the work, this will be overcome in the future. Already there is a real awakening. With new emphasis laid on the uniforms for Juniors, and the incoming of Vocational Honour tokens and the development of outdoor activities such as bush craft, the older boys and girls are being attracted and led to feel there is something for them right in their own church. Nothing strengthens the tie of sympathy and confidence between leader or teacher and Junior so much as the pleasant association together in the great outdoors, around the camp-fire, or trailing in the bush. As the sturdy mountaineer sees new heights each time he gains a hill crest, so new possibilities are looming before the leaders of our boys and girls today. This very work is proving to be a means of winning boys and girls and fathers and mothers not of this message. Some of these Juniors, when it has come time for Investiture service, have revealed a knowledge of this three-fold message that has been most surprising. Furthermore, they have not only the knowledge, but are doing their best to live true to the message in all its phases. Attending a recent Junior camp were some children who were not Adventists. Their parents had had only a brief contact with the local worker. From the camp the children went home, and before very long theirs was an Adventist home. The mother and father remarked at church on Sabbath to the J.M.V. secretary, "Your Junior camp changed our home and brought us here. The children on returning said, 'Let's have worship, mother. This is the way we do it at camp'; and they led the way. Friday came, and again they led the way in preparing for Sabbath."

Camps are now held regularly in six conferences, and the Lord has blessed the hard work of the Conference secretaries, which has often been carried forward under trying conditions. To see boys and girls pray for victory over faults and failings; to see them gain victory and then go on in the years ahead still holding to what they have gained, makes one realize that Junior camps are well worth

while. To hear church elders say that the children are different since the Junior movement has been established in their church, and then to read letters written and also have mothers and fathers express the change in their children since they linked up with the J.M.V. work, proves more than all else the worth of such a work.

There is one thing that has held this work back from greater development, and that has been the lack of trained leaders—Master Comrades. During five years 66 young people have qualified as "Master Comrades." Of this number, 30 in 1935 and 22 in 1936, 52 in all, qualified at the Australasian Missionary College. They have gone out into the work and have been very faithful in carrying out their trust, but have often been so tied up with some special phase of work that they have not been able to give very much time to it. We do need more trained local leaders, and must concentrate on this in the days ahead.

The teachers of our church schools have done much to foster the work, and we appreciate their help, loaded as they are with other responsibilities.

Another drawback has been the lack of recognition that the J.M.V. Society is a department of the church like the Sabbath school and the Missionary Volunteer society. The caring for the boys and girls and the appointing of leaders has often

been entirely overlooked by the church nominating committees. The work, if done at all, has been left to the lone church school teachers or to someone who had an interest in the boys and girls. We believe that this will be overcome in the future as the work is understood, and its worth demonstrated.

"As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world."

While the enemy would snatch our children from us, we believe the Lord has placed in our midst an organization which, conducted efficiently, can be stronger and better than any good outside youth organization to hold our children over the restless period of life. The Junior Missionary Volunteer society can be an instrument in the hands of God to help in developing all-round Christians, those who, like the great Pattern, will grow intellectually, physically, spiritually, and socially. To this end we press on in the work for the Junior boys and girls of our churches.

with little preparatory education. This, at times, has led to some misunderstanding regarding the relative grade of work done in our colleges and central schools. Steadily, in the period under review, we have endeavoured to increase the standard of teaching in our senior college. In 1940 it was planned that in addition to the strong Ministerial, Teacher, and Business training work being done at the Australasian Missionary College, courses far above those undertaken in our intermediate schools should be arranged. These aim primarily at preparing effectively, and qualifying high-school teachers in the atmosphere of our own college without the necessity of their looking to attendance at state universities.

In all three boarding colleges, during recent years very gratifying improvement in the standard of work has been accomplished. The matriculation and leaving examinations, which were mentioned as an aim in last Session's report, are now regular accomplishments in these colleges. Extensions and improvements cover additional accommodation in dining-rooms, class-rooms, chapels, dormitories, and bathrooms, and improved farming, kitchen, laundry, and teaching facilities. We are very grateful for the Union Conference funds which have made possible these improvements. New courses have been added in Woodwork, Home Economics, and Pre-nursing. The accompanying table records pupils and teachers for the period.

The fine type of efficient, consecrated young people comprising the period's 313 graduates is perhaps the best testimonial any college system could receive.

The Education Department

B. H. McMAHON, Secretary

Undoubtedly, the past five years have seen considerable progress and consolidation in the educational work of the Australasian Division, but they have not been easy ones. Many times we have met with difficulties which seemed insurmountable; but as we have sought the Lord, His kindly providence has clearly indicated the way, and blessing and strength to the work have resulted. For unnumbered manifestations of His paternal care we gladly record our tribute of grateful thanks.

True Education

True education so stimulates and trains the child's thinking that it takes the right direction as his latent powers unfold. It is of vital importance for his future in this life and in the life to come, for "as he thinketh in his heart, so is he."

Education resembles closely the growth of a tree. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6) is a maxim of great wisdom. All of us here today are quite sure that a tree grows as shaped; are we just as certain that the child grows as trained? If so, education in the home, primary school, intermediate school, and college is of vast importance. Whoever thought of starting to train an apple tree in its fourth year? Yet I have heard Adventists, even workers, reason that college was the place to contact our educational system. This course is fraught with great peril. Further, even primary-school age is rather late to commence if

we are to ensure the right fruitage in life. It is in the very young tree that grafting, which determines what fruit shall be borne, is usually done, and so, during the tender years in the home the mould is given to the life that largely determines future development. What are we really doing to assist parents in training their children for God in these most difficult times?

College Work

As in most other places in the world, our educational work started here by providing a school where mature men and women, who had already received a more or less complete general education, could have some special training for our denominational work. Out of this have grown other types of schools that provide for the complete education of the children of Seventh-day Adventists in all general subjects in addition to the Bible and our own special truths. While we shall still need to retain sufficient elasticity to allow for a few mature students to enter our colleges, we shall menace the future development of our college work if we continue to pursue courses of study to be arranged to suit an older type of student

Central Schools

The bitterest struggle has been to maintain efficient teaching strength while senior teachers gained their own academic qualifications. It is gratifying to know, however, that the heartaches and trials endured in the establishment of this work have not been without fruitage. Under the singular blessing of God we have grown from a staff with but two qualified teachers when the period opened, to one which numbers fourteen teachers so qualified that they can hold the key positions throughout the field and thus ensure the continuance of our central school system. Our admiration goes out to those teachers who have won, in many cases with high distinctions and honours, in this difficult race. As a denomination we owe them a debt of gratitude. The quality of teaching has also risen, and today the high scholastic standing of our students yields much more than the average percentage of passes in Union Conference and State examinations. In the past five years we have issued the following A.U.C. certificates: Grade 8, 190; Grade 9, 99; Grade 10, 36; and Grade 11, 16. Although our own certificates are usually more difficult to obtain than the State ones, our students averaged 70 per cent of successes for 1940. New central school

Pupils and Teachers	1936	1937	1938	1939	1940
A.M.C.	316 20	310 17	327 19	321 15	321 17
W.A.M.C.	79 9	79 9	75 9	68 10	77 8
N.Z.M.C.	68 8	64 8	60 9	71 12	90 12
Total	463 37	453 34	462 37	460 37	488 37

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buildings have been erected at Newcastle, Prospect, Wahroonga, and Burwood, and large extensions and improvements have been made at Papanui. The growth of the central and primary school work in the various states can be seen from the following table:—

	Schools		Teachers		Primary		Central		Enrolment Total		Advent.		Non-Adv.	
	1936	1940	'36	'40	'36	'40	'36	'40	'36	'40	'36	'40	'36	'40
Q'land.	1	2	1	3	21	73	-	-	21	73	19	53	2	20
Nth. N.S.W.	3	2	5	5	22	23	37	59	59	82	171	73	2	9
A.U.C.	1	1	5	4	114	88	-	-	114	88	-	88	-	-
Sth. N.S.W.	4	5	11	11	140	151	41	40	181	191	114	152	67	39
Victoria	9	7	17	15	168	255	44	39	212	294	122	157	90	137
Tasmania	3	3	5	5	78	85	7	6	85	91	61	74	24	17
Sth. Aust.	1	1	2	2	27	24	9	8	36	32	34	28	2	4
W. Aust.	4	5	7	8	102	89	14	27	116	116	90	91	26	25
Nth. N.Z.	4	5	7	6	80	112	9	4	89	116	64	75	25	41
Sth. N.Z.	1	2	4	7	51	102	20	27	71	129	50	74	21	55
Home Field	31	33	64	66	803	1,002	181	210	984	1,212	725	865	259	347
Missions	178	237	211	290					4,219	5,258				
Total	209	270	275	356					5,203	6,470				

Primary Schools

During this period fruitful progress has been made in the training of our primary school teachers, until today our teacher-training department at Avondale provides a stronger training course than do most of the State Departments. The junior teacher plan has borne sound fruitage, and many young people have stepped straight from college into positions of responsibility where their efficient work has given satisfaction to all. During 1936-1940 434 primary final certificates were issued.

New primary schools were built at Timaru, Wanganui, Gisborne, and Palmerston North, New Zealand, and a new school opened in Auckland. In Australia new buildings have been erected at Avondale, Collingsvale, and new schools opened in new buildings at Biddellia, Hurstville, Preston, and Prahran.

Some of the Outstanding Educational Needs

1. The organization of a strong home commission work.
2. The education of the ministry to the vital importance of Christian education and its relation to the survival of evangelism.
3. A full realization on the part of all Conference leaders that it costs less to save our children than to convert others to the message, and so the church school is a sound financial investment.
4. The earnest co-operation of all to make existing schools 100 per cent effective.
5. A closer bond between the teaching and other services through a more practical application of the maxim, "Teachers are Conference workers."
6. More continuous endeavour on the part of all workers to instruct our membership on their responsibility in the education of the children in our ranks, to assist to stem the tide of indifference

on the part of parents who send their children to the schools of the world.

Convention

Time fails us to recount all the important happenings over such a wide field, but mention should be made of the Edu-

cational Convention—this field's first complete educational council—which convened at Avondale, in January, 1938. It was attended by some of our leading Union Conference workers, Dr. Collmann of Victoria, and about seventy of our senior teachers. Needful direction to the work arose out of the study of our problems, and the singular blessing of God, which was manifested in the gathering, made it a time of real refreshing to all who attended.

A sound curriculum, which lies at the foundation of effective teaching, was one of the many fruitages of the Convention. A complete course of study, in loose-leaf folders, was produced for the primary and central schools; this was submitted to, and approved by, all State departments in Australasia. Victoria wrote: "While your courses are substantially in agreement with those followed by the State schools of Victoria, they include some new and thoughtful features, which can readily be approved." New South Wales said: "Your syllabus indicates a close study of educational problems, and a keen appreciation of the ultimate aim of education."

Fireside Correspondence School

During this period all the courses of the Fireside Correspondence School have been revised so that they now meet the latest educational needs of our young people. The following figures speak for themselves:—

Certificates Issued

1926-1935	34
1936-1940	137
1938-1940	109

Net Fees Received

1926-1935	£698
1936-1940	£1,084
1938-1940	£891

That is progress, and most of it has come since the reorganization three years ago. Under the progressive leadership of our present versatile principal, Brother

H. O'Hara, the needs of our young people are being adequately met, and satisfaction given. We can confidently recommend to our 2,500 young people not now in school the facilities available in the Fireside Correspondence School. Are we each as workers doing our part in directing the eyes of our young people to this school?

Our Mission Fields

The Union Conference Education Department made its first contact with the mission fields by a visit to Fiji in 1936. Since that time, through the Assistant Educational Secretaries, Pastors C. S. Palmier and A. W. Martin, further stimulating contacts have been made in our endeavour to co-ordinate more closely the work being attempted in our mission training schools.

We rejoice in the advancement reported from the new Put Put Training School, and welcome the Rarotonga Training School to the sisterhood. Probably, however, the greatest advance step we have yet seen in the history of our island training school work was the establishment of the Fulton Missionary School. Here are combined the Fijian and Indian teacher training work, and also the evangelistic training work of Fiji. Already students from other groups are coming into this training centre, and it is hoped that this school may become the "Avondale" of the Pacific. Here we hope to train efficiently native workers under conditions much more nearly resembling those under which they shall have to work than is possible in our home field boarding colleges.

It is our aim to provide in increasing numbers properly educated and efficiently trained native workers to replace as far as possible the present large and expensive staffs of white workers operating in the mission fields.

When we study the psychology of the dictators of Europe and the importance they place upon the training of their children and youth, can we be indifferent to the important place our young people are to play in the last great drama? This vast army of our children and youth can be saved and made a part of the church that will be ready to meet the Lord when He comes if we will now awake to our duty. Speaking of how essential education is, the servant of the Lord used these forceful words: "Nothing is of greater importance than the education of our children and young people. The church should arouse, and manifest a deep interest in this work; for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death."

Further, "God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard."—"Counsels to Teachers," page 165.

How can we read these lines and not be stirred? Let us determine today that we shall return with new vigour to our task and see that our children and youth obtain the Christian education so essential to their eternal salvation.