

AUSTRALASIAN RECORD



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Our Great Need and How It Can Be Supplied

OUR annual season of special prayer is now just before us. What shall we do individually, or as families, or as church officers, or as conference workers to make this season of prayer a real feast of good things? Nothing that any one else can do for us will take the place of what we ought to do for ourselves. The reading matter which has been provided may be of the highest quality. The devotional exercises of our brethren and sisters may be most earnest and sincere, but these things will not avail us unless we individually determine to enter into the spirit of the meetings with a keen personal desire to draw nigh to God. "Prayer does not bring God down to us, but brings us up to Him;" not the prayers of the brethren, but *your own prayer and my own prayer*. It is we ourselves who must learn how to cast all *our* cares upon Him. Our spiritual life and energy depend entirely upon our actual intercourse with our Heavenly Father, who is able to do for us, "exceeding abundantly above all we ask or think." We should ever remember that "prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."

Doubtless much prayer is too general. God does not desire us to preach sermons when we pray to Him, but He does long for us to express our heartfelt desires to Him with the assurance that He is long-
ing to give to us those things which will be the greatest benefit to us. "Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which He takes no immediate interest."

Some may be inclined to question whether it is necessary for us to gather together for united prayer. Will it not suffice for me to pray in the family circle

prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven."

Why Should We Pray?

"We must be much in prayer, if we would make progress in the divine life. When the message of truth was first proclaimed, how much we prayed. How often was the voice of intercession heard in the chamber, in the barn, in the orchard, or in the grove. Frequently we spent hours in earnest prayer, two or three together claiming the promise. Often the sound of weeping was heard, and then the voice of thanksgiving, and the song of praise. Now the day of God is nearer than when we first believed, and we should be more earnest, more zealous and fervent than in those early days. Our perils are greater now than then. Souls are more hardened. We need now to be imbued with the spirit of Christ, and we should not rest until we receive it."—*Vol. 5, pp. 161, 162.*

"It was in sleeping when Jesus bade him to watch and pray that Peter had prepared the way for his great sin. All the disciples, by sleeping in that critical hour, sustained a great loss. Christ knew the fiery ordeal through which they were to pass. He knew how Satan would work to paralyse their senses that they might be unready for the trial. Therefore it was that He gave them warning. Had those hours in the garden been spent in watching and prayer, Peter would not have been left to depend upon his own feeble strength. He would not have denied his Lord."—"*Desire of Ages*," p. 850, trade edition.

"You need to watch lest the busy activities of life lead you to neglect

Too Busy

Too busy are we midst the whirl and stress

Of our life as the days come and go—

Too busy to water with prayers and tears

The seeds we abundantly sow.

Too busy with working for Jesus to pause

And sit at His footstool of prayer;

Too busy commanding and guarding His field

To learn what His orders are there.

Too busy with routine of cares in the home

To seek Him alone through the day;

Too busy in striving to faithfully serve

To listen to Him and to pray.

How Satan doth gloat o'er his subtle decoy

Of winding our life in this coil! He knows when too busy to watch unto prayer

Our triumph at last he will foil.

O guard us from whirlpools that threaten to wreck

Our bark, Heavenly Pilot, we pray!

And teach us the blessing of walking with God

Through holy communion each day.

—WORTHIE HARRIS HOLDEN.

or in secret? "We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul." But we are also expected to "seek every opportunity to go where

prayer when you most need the strength prayer would give. Godliness is in danger of being crowded out of the soul through over devotion to business. It is a great evil to defraud the soul of the strength and heavenly wisdom which are waiting your demand."—*Vol. 5, p. 560.*

How Shall We Pray

"When we come to ask mercy and blessing from God we should have a spirit of love and forgiveness in our own hearts. How can we pray, 'Forgive us our debts, as we forgive our debtors,' and yet indulge an unforgiving spirit? If we expect our own prayer to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven."—*"Steps to Christ," p. 101.*

"If the loving-kindness of God called forth more thanksgiving and praise, we would have far more power in prayer. We would abound more and more in the love of God, and have more bestowed to praise Him for. You who complain that God does not hear your prayers, change the present order, and mingle praise with your petitions. When you consider His goodness and mercies, you will find that He will consider your wants."—*Vol. 5, p. 317.*

"When you pray be brief; come right to the point. Do not preach the Lord a sermon in your long prayers. Ask for the bread of life as a hungry child asks bread of his earthly father. God will bestow every needed blessing, if we ask Him in simplicity and faith."—*Vol. 5, p. 201.*

"Let sincerity and faith characterize your prayers. The Lord is willing to do for us 'exceeding abundantly above all we ask or think.' Talk it, pray it. Do not talk unbelief. We cannot afford to let Satan see that he has power to darken our countenances and sadden our lives."—*Vol. 7, p. 273.*

"Do not fall into the habit of praying so indistinctly and in such a low tone that your prayers need an interpreter. Pray simply, but clearly and distinctly. To let the voice sink so low that it cannot be heard is no evidence of humility."—*Vol. 6, 383.*

Being asked whether there should be many prayers offered in succession at a prayer meeting, Sister White gave the following reply:—

"From the light I have had upon the subject, I have decided that God does not require us, as we assemble for His worship, to make these seasons tedious and wearisome, by remaining bowed quite a length of time, listening to several long prayers. . . . Upon common occasions, there should not be prayer of more than ten minutes' duration. After there has been a change of position, and the exercise of singing or exhortation has relieved the sameness, then, if any feel the burden of prayer, let them pray. All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. . . . Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. . . . One or two minutes is long enough for any ordinary prayer."—*Vol. 11, pp. 577-582.*

For What Should We Pray?

"Our devotional exercises should not consist wholly in asking and receiving. Let us not always be thinking of our wants, and never of the benefits we receive."—*"Steps to Christ," p. 108.*

"Brethren and sisters, have you forgotten that your prayers should go out, like sharp sickles, with the labourers in the great harvest field? As young men go forth to preach the truth, you should have seasons of prayer for them. Pray that God will connect them with Himself and give them wisdom, grace, and knowledge. Pray that they may be guarded from the snares of Satan, and keep pure in thought and holy in heart."—*Vol. 5, p. 162.*

"Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure and destroy until the last warning has been given to the world. Then let us work in harmony with our prayers."—*Vol. 6, p. 61.*

"People need the truth, and by earnest, faithful effort it is to be communicated to them. Souls are to be sought for, prayed for, laboured for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions are to be changed into petitions of intense earnestness."—*Vol. 7, p. 12.*

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:1-4.

"Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen. 'It is time for Thee, Lord, to work; for they have made void Thy law.' Let the servants of the Lord weep between the porch and the altar, crying 'Spare Thy people, O Lord, and give not Thine heritage to reproach.' God has always wrought for His people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to His power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, His truth and His people can be turned aside even as the rivers of waters are turned if He orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,—the same infinite Creator will work in behalf of His people if they call upon Him in faith."—*Vol. 5, pp. 453, 454.*

Shall we not then, one and all, embrace this golden opportunity of becoming better acquainted with God, by seeking Him with all our hearts?

A. W. ANDERSON.

PRAYER is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—*"Steps to Christ," page 106.*

Atiu, Cook Islands

WITH every new name annexed to our missionary operations there comes a certain satisfaction of knowing that other souls for whom Jesus has died are now having opportunity to hear and obey God's final message of salvation. Every forward move has a stimulating effect upon the faithful, and angels rejoice with men over every individual soul that turns from the pathway of death into the way of obedience and life.

A glance at your missionary map will reveal to you that about one hundred and twenty miles north from Rarotonga is the island of which we write. It has a population of about 800 souls distributed throughout five villages of close proximity.

The week following the New Year festivities we commenced our public meetings for the people, and the village meeting houses were freely opened to us, while at the same time they were closed to our Catholic opponent. By our invitation, the Protestant native missionary announced from his desk, on the Sunday of our first meeting, his desire for his flock to be present at our service that evening, which he also attended.

Three days later he issued a decree from the same desk, forbidding any to attend further meetings, but his decree was just three days too late. His flock had tasted new provender, and were hungry for more, and He who had said, "Blessed are they which do hunger and thirst after righteousness," was present to fulfil His promise,—*"For they shall be filled."*

After our meetings had been in progress for one month—three nights weekly, the Catholic priest and the native Protestant missionary held a consultation to devise some plan whereby they might stop the madness of the people. This resulted in a literal charge made by the priest at the conclusion of the opening prayer of one of our night meetings. It was rumoured that the priest was coming, therefore there was an exceptionally large attendance. He unceremoniously entered, and took the floor, followed by a few of his unruly youth. One stood just behind him, holding a lantern to illuminate his note book. Notwithstanding that our meeting was in progress he interrupted by demanding that we answer him certain questions. To this we replied that if he had aught to say, he must appoint his own meeting place, and time, and that we would attend, but by no means would we permit the course of this meeting to be side-tracked. As he again demanded certain things of us we informed him that the control of the meeting was in our hands, and that he must take his seat. With rising temperature he repeatedly made his demands, and each time we informed him to take his seat.

Then the unexpected happened. One of the chief natives of the island arose at the end of the building, and addressing the priest, told him to take his noise elsewhere, and not to disturb an orderly meeting. This was quickly answered by the priest and one of his native followers. Then, before one had time to think, all were on their feet in general confusion, and the whole building was in an uproar. The situation for the moment seemed most serious, for the women and children, endeavouring to make an exit by the various doors, were blocked by the inrush of the outside mob, and there was danger of little ones being trodden underfoot. It was im-

possible to make one's self heard for the roar, and we could do no more than stand on the little rostrum, and watch it out, while a cordon of native police voluntarily surrounded us with our wives and children, who were looking rather pale.

In the excitement it appeared as if there would be some solid punching, for the Atiuians have been noted for this in the past. But what seemed to us an ordeal of some length was probably only a riot of five or ten minutes' duration. As the storm subsided, it was noticed that the priest and his gang were missing.

A few rocks on the roof announced the departure from the realm of darkness. It was very acceptable since it came from the retreating foe. From the state of semi-order the shrill voice of a native woman struck the notes of a familiar strain. This was quickly taken up by others, and a few seconds sufficed for the congregation to be seated; then, judging from the peace and quietness prevailing, it was evident that the prince of night was gone. The meeting that followed proved to be one of the most attentive, the subject being, "The Seal of God."

A meeting of the chiefs and native counsel convened on the following morning, as is their custom to investigate any disturbance before bringing it before the resident agent in court, and they sent us word that if we wished to prosecute the priest that they would witness in our favour. But as the priest had already been visited by the chief of the native police, and warned that should he interrupt our meetings again that he would be handcuffed and detained, this to our mind was sufficient humiliation for any European. We therefore informed the counsel that we had come to teach the gospel, and not to prosecute men before a court of justice.

A very happy sequel, however, occurred to all this on the ninth of April, when many Catholics and Protestants stood with us around our little organ on the beach of the Pacific Ocean, and joined heartily in the strain:—

"I see the new creation rise, I hear the speaking blood;
It speaks,—polluted nature dies, sinks
'neath the cleansing flood.
The cleansing stream I see, I see, I
plunge and now it cleanseth me!
O praise the Lord! it cleanseth me, it
cleanseth, yes, cleanseth me."

Upon this solemn occasion eight adults went forward to show their faith in the crucified Saviour, and have since fellowshiped with us, forming the nucleus on this island for the church of God's remnant people. For these souls who have taken this definite stand we ask a continuance of your prayers, that they may follow on to know the Lord, and obtain a rich personal experience.

There are others still in the balance, and the prospects for the enlargement of the little company are very hopeful. Our Sabbath school membership stands at thirty-seven, and for the opportunity of teaching these we are very thankful.

That the name of our merciful Father in heaven may be glorified here, as elsewhere, is our earnest, heartfelt desire.

H. A. HILL.

Itinerating in Samoa

AFTER spending about twelve months in Australia on furlough, we were appointed to Fiji to superintend the printing work at our island printing office, where we spent about ten months. We were then reappointed to our old field,—Samoa, to which we gladly returned.

During the visit of Pastor Blunden, plans were made that after closing up the interest in Apia I devote my efforts entirely to the native people living in the villages away from Apia.

Almost all the natives of Samoa live on the coast, so fair roads have been made on both sides of the island running from end to end, and this makes travelling comparatively easy as compared with other island fields.

After closing up our Sunday evening meetings I left Apia for a large and thickly populated district about twelve to thirteen miles west of Apia. I stayed in the house of a native sister and her husband who is also a Sabbath-keeper. I found here two or three persons who are somewhat interested

"Lord, what a change within us one short hour
Spent in Thy presence will suffice to make!
What heavy burdens from our bosoms take!
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!"

in our doctrines, with whom I have had some interesting studies. Many of the Samoan people have their own ideas concerning some subjects of the Bible, and they cleave very tenaciously to these ideas.

In one house I visited was a party of chiefs from another island, having come over to exchange pigs and money for Samoan mats which are provided by the husband of the woman with whom he is living, she being from the village from which the chiefs came. I distributed some tracts among them on the Second Advent which started a series of questions on this and other subjects. I read them the texts bearing on this subject and showed the nearness of this event and our need of preparing for it. This was evidently against their desires and so they started to argue with me, saying we did not know the day nor the hour. These chiefs are not ignorant men, many being fairly well educated, but they still cling to their old heathen customs. I find that the best persons to study with are those who are not chiefs, as they are more teachable and humble.

During my stay in that district the native sister's husband told me that they would like to go to Fiji and connect with our printing work there, as they desire to see the church grow in Samoa and they wish to help.

One day while I was in that district a young Samoan from a village east of Apia, near our mission property at Vailoa, called at the house in Apia, being impressed to come and see us as he desired to know the truth and join the church. I eventually visited him and spent a Sabbath with him, this being his first Sabbath. It appears that the Spirit of God has been working on this man's heart, impressing him to give up harmful habits in eating and drinking, etc. He has also been led to seek the Lord daily in prayer for guidance in doing that which is right. He is ignorant of the Bible and its truths, but enjoys studying the Word, and accepts its teachings.

All Samoans have to do with spirits, more or less, and it appears that this young man's wife is a believer in them. During the night following the day I arrived at their house, they said they heard somebody outside the house which the wife said was the spirit of her dead mother buried just outside. During the afternoon of the next day a little bird flew into the house and settled on their baby and would not be driven away, which the mother thought strange. Later on in the day her brother arrived from the other side of the island and told her that her sister had been taken ill suddenly on the morning and they had rubbed her with devil medicine, and by pressing the different parts of her body had found the spirit, and that it had said that it was the spirit of her mother who was angry with her because she had not visited her relations. She also said that the S.D.A. minister was in this young man's house, and that they two were becoming Seventh-day Adventists. The wife then decided at once that the spirit of her mother was also in the bird and that her child would be sick. She even thought that it was getting sick that very night.

This gave me another good opportunity to study with them again on the subject of the state of the dead and Spiritualism. He is now thoroughly convinced that it was Satan working.

During the Sabbath a man came in to tell this young man that he was wanted by the district magistrate then visiting the village. I told the man that it was the Sabbath and that it was not convenient to talk on those things on the Sabbath, but that he could do so after sunset that evening. The young man asked me to go and see the magistrate for him as he did not know the Bible, and so I went. When the magistrate understood that the young man was keeping the Sabbath, he became angry and said that he was not to do it as they did not want two Sabbaths in that village. We can see by this that this young man and his wife will meet with opposition, but if they trust God He can give them strength sufficient. I told them that this is the cross that a person has to bear when following Christ. We are looking forward to the day when these two will follow their Lord in baptism.

These things make it hard for Samoans who accept the truth, as they have never known trials for their faith. Satan is stirred. Pray for the work in Samoa.

T. HOWSE.

Monthly Summary of Australasian Canvassing Work

North New South Wales

MAY, 1922			
Bible Readings—	Hrs.	Ord.	Value
R. Sherwin	16½	3	3 5 0
L. M. Pope	31	4	5 5 0
<i>Christ's Object Lessons—</i>			
T. A. Mitchell	85½	110	72 5 0
A. I. Mitchell	86½	93	63 5 0
C. C. Ellis	97½	78	51 10 0
W. J. Cottier	108½	70	45 2 6
<i>Ladies' Handbook—</i>			
H. J. Evans	70	25	36 7 6
<i>Daniel and Revelation—</i>			
G. Bailey	75	8	6 15 0
<i>Helps Sold by Agents</i>			
	570½	391	£312 17 0

South New South Wales

MAY, 1922			
Bible Readings—	Hrs.	Ord.	Value
R. H. Powrie	78	42	52 15 0
C. E. Bird	21	6	7 7 6
A. J. Campbell	81	46	68 10 0
O. V. Hellestrand	84½	36	41 15 0
A. G. Carton	50	15	17 15 0
E. Speers	95	31	46 0 0
R. Keegan	18	2	2 5 0
R. Peare	69½	27	32 17 6
G. White	40	34	42 12 6
Mr. & Mrs. Thompson	59	39	44 0 0
<i>Ladies' Handbook—</i>			
E. K. Maisey	47	48	87 0 0
Mrs. M. E. James	50½	23	31 17 6
Mrs. V. Nolan	51½	26	41 15 0
Mrs. Hammond	16½	13	18 2 6
Miss A. Walker	3½	4	5 15 0
<i>Christ's Object Lessons—</i>			
Miss S. Evans	25	11	7 17 6
Mr. & Mrs. Vicary	191½	63	45 3 6
A. J. Kelly	81½	65	46 0 6
<i>Daniel and Revelation—</i>			
S. G. White	113½	43	52 12 6
<i>Helps Sold by Agents</i>			
	1206	576	£737 10 3
<i>World Outlook—</i>			
Miss D. Chapman	17½	29	£1 9 0

Queensland

MAY, 1922			
Bible Readings—	Hrs.	Ord.	Value
W. Kenealy	109	102	141 5 0
E. Cordingley	22	12	14 17 6
J. T. Cox	24	5	6 5 0
<i>Daniel & Revelation—</i>			
L. H. Smith	78	29	33 7 6
R. J. Paterson	49	34	38 10 0
<i>Great Controversy—</i>			
O. W. E. Maxwell	66	18	23 0 0
<i>Christ's Object Lessons—</i>			
L. H. Smith	4	2	2 8 0
R. J. Paterson	9	4	4 18 6
S. McPaul	43	21	11 16 6
<i>Practical Guide—</i>			
R. Cordingley	12	2	3 5 0
<i>Ladies' Handbook—</i>			
Mrs. R. Cordingley	24	9	13 17 6
Mr. & Mrs. J. Newley	7	7	10 7 6
Mrs. M. C. Cox	67	36	53 0 0
Mrs. W. Kenealy	59	79	114 12 6
Miscellaneous	18	19	13 17 6
<i>Helps Sold by Agents</i>			
	566	384	£532 8 0

North New Zealand

MAY, 1922			
Bible Readings—	Hrs.	Ord.	Value
J. S. Archer	20½	13	16 15 0
W. Roniface	61½	17	12 12 6
E. Barnard	69	56	66 7 6
Mrs. Conrad	38	20	25 15 0
J. E. Laybourn	42	20	25 10 0
R. K. Piper	27	15	19 0 0
W. A. Salt	18	2	2 0 0
A. E. Woodley	115	38	51 12 6
<i>Practical Guide—</i>			
D. Collins	97	20	36 4 6
A. Jackson	56	49	91 17 6
<i>Ladies' Handbook—</i>			
J. Ivey	54½	47	88 2 6
Mrs. Ivey	47½	28	52 10 0
F. Tackaberry	30	14	20 15 0
D. M. Brown	26½	4	6 0 0
Mrs. E. Wells	48	13	21 7 6
<i>Great Controversy—</i>			
F. N. Smith	58	45	48 15 0
<i>Christ's Object Lessons—</i>			
A. Gunn	77	26	16 0 6
M. McRae	43	22	13 6 0
<i>Daniel & Revelation—</i>			
B. Waldrom	55½	33	53 17 6
<i>Helps sold by Agents</i>			
	1084	476	£698 12 6

South New Zealand

MAY, 1922			
Bible Readings—	Hrs.	Ord.	Value
W. Haddock	144	37	£51 0 0
A. H. Bateman	36	11	13 10 0
Mrs. Byford	4½	4	5 15 0
Mrs. Cozens	17	6	6 10 0
Miss C. Hames	15	7	8 5 0
W. M. Bryce	35	16	22 12 6
<i>Daniel and Revelation—</i>			
Miss F. Knowles	25	7	6 15 0
<i>Christ's Object Lessons—</i>			
G. Englebrecht	45½	44	25 10 0
<i>Ladies' Handbook—</i>			
Mrs. Ashcroft	18	16	24 10 0
Mrs. Fraser	109	95	158 0 0
Mrs. Haddock	13	14	20 6 0
Mrs. McArthur	36½	23	39 17 6
Mrs. J. Shin	49	42	58 15 9
J. Shin	58	52	79 10 0
Miss M. Hossack	47½	20	28 15 0
<i>Helps Sold by Agents</i>			
	703	394	£580 14 6

Tasmania

MAY, 1922			
Bible Readings—	Hrs.	Ord.	Value
W. E. Battye	135½	86	109 17 6
H. C. Morgan (del)	49	15	19 0 0
L. J. Reid	90	54	70 10 0
<i>Christ's Object Lessons—</i>			
C. C. Widdfield	76½	44	28 17 6
V. G. Bedford (del)	67	64	42 10 0
<i>Ladies' Handbook—</i>			
Field Mis. Sec.	73	53	84 2 6
<i>Helps Sold by Agents</i>			
	481	316	360 6 0
<i>World Outlook—Hrs. Copies Subs Helps Value</i>			
V. G. Bedford	75		3 15 0
F. M. Secretary	8		8 0
L. J. Reid	9		9 0
C. C. Widdfield	22		1 2 0
H. C. Morgan	37		1 17 0
Miscellaneous	194	8	4 12 0 6
<i>Life & Health—</i>			
Miscellaneous	42		1 1 0
	387	8	4 20 12 6

Victoria

MAY, 1922			
Bible Readings—	Hrs.	Ord.	Value
G. H. Lane	87	31	40 2 6
<i>Christ's Object Lessons—</i>			
C. Goodchild (Del.)	141½	116	63 16 0
H. Davison	131	50	27 17 0
J. O'Hara	128	53	29 10 0
R. Cooper (Del.)	100	140	78 18 0
E. Collet	94½	55	31 9 6
W. D. Podmore	93	51	27 17 6
Miss H. Wilmott	71½	37	20 0 6
Miss E. Brown	70	35	18 14 6
Miss N. Knowles	17	6	3 9 0
<i>Great Controversy—</i>			
R. C. Mack	91½	51	47 7 0
<i>Prophetic Waymarks—</i>			
Miss I. Harmon	33½	8	6 2 6
R. C. Mack	7	5	4 5 0
<i>Daniel and Revelation—</i>			
R. Cooper		1	15 0
<i>Practical Guide—</i>			
R. Cooper		1	1 7 6
<i>Ladies' Handbook—</i>			
A. E. Baird	178½	66	101 10 0
Miss E. James	107	41	61 12 6
H. N. Carver (Del.)	90	21	30 12 6
M. Wilson	77	53	42 15 0
J. T. Dunne	72	14	31 5 0
W. J. Roberts	71	75	19 7 6
Mrs. Coussell	35	14	23 5 0
<i>Helps Sold by Agents</i>			
	1696½	929	£887 0 6

World Outlook

MAY, 1922			
World Outlook—	Hrs.	Copies	Subs Value
Miss M. Connelly	111½	117	5 17 0
Miss K. Bell	103	339	6 18 1 9
Mrs. H. Devine	72	649	32 9 0
Miss C. Cameron	28	48	2 8 0
Miss M. Cameron	23	62	3 2 0
R. S. Miller	19½	74	3 14 0
J. W. Jacobs	17	81	4 1 0
Mrs. M. Bullas	6	19	19 0
Mrs. Laurens	6	21	1 1 0
Mrs. Cornell	5	20	1 0 0
Mrs. V. Wood	5	19	19 0
Miss I. Smith	4	16	16 0
Mrs. Sobey	3	16	16 0
Mrs. M. Brooks	2	14	14 0
Mrs. Baker	2	7	7 0
Miscellaneous	2	13	13 0
<i>Helps Sold by Agents</i>			
	407	1515	6 £77 6 3

South Australia

MAY, 1922			
Bible Readings—	Hrs.	Ord.	Value
A. C. Ball	57½	37	53 7 6
H. Halliday	104	12	13 5 0
Miss E. Sorrell	72½	14	15 15 0
<i>Ladies' Handbook—</i>			
Mrs. M. Badcock	67½	51	75 12 6
Mrs. M. Gericke	19	15	24 19 6
Mrs. Holdforth	16½	2	3 5 0
<i>Christ's Object Lessons—</i>			
A. R. Barrett	48½	10	6 7 6
<i>Helps Sold by Agents</i>			
	386	141	£195 3 0

West Australia

MAY, 1922			
Christ's Object Lessons—	Hrs.	Ord.	Value
J. Maney	159	61	35 2 0
F. H. Gall	3	4	2 4 0
<i>Christ Our Saviour—</i>			
J. Maney	34		8 10 0
F. H. Gall	1		5 0
<i>Ladies' Handbook—</i>			
A. P. Howse	95	43	67 7 6
F. H. Gall	14	13	16 7 6
C. C. Stanley	60	59	85 12 6
<i>Heralds of the Morning—</i>			
C. C. Stanley	7		3 13 6
<i>Helps Sold by Agents</i>			
			6 8 6
	228	223	£226 18 0
<i>Periodicals—</i>			
<i>Sold by Agents</i>			
			£6 14 0

Book Totals for May, 1922

	Hrs.	Ord.	Value
South New South Wales	1206	576	£737 10 3
North New South Wales	570½	391	312 17 0
Victoria	1696½	929	887 0 6
South Australia	386	141	195 3 0
North New Zealand	1084	476	698 12 6
South New Zealand	763	394	580 14 6
Queensland	566	384	532 8 0
Tasmania	491	316	360 6 0
West Australia	228	223	226 18 0
	6981½	3850	£4531 9 9

Circulation of the "World Outlook," May-June, 1922

State	Clubs	S'gles	B'lk	T't'l	Av- per mem
Victoria	1076	230	3575	4881	3.57
South N.S.W.	260	124	500	884	.67
North N.S.W.	110	40	150	150	.16
West. Aus.	12	38	300	350	.47
South Aus.	64	67	100	235	.36
Queensland	6	89	500	595	.87
North Q'land	21	29	50	50	.62
Tasmania		91	400	491	1.46
North N.Z.	168	478	500	1146	1.26
South N.Z.	64	154	1000	1218	4.95
Foreign	4	44	50	98	
Extras		78		78	
	1789	1457	6925	10171	

Average per member all States, 1.37.

A Personal Experience in Missionary Work

I COUNT it a privilege to have a part in this good work for God. I am very thankful that the way has been prepared for me to give a few hours of my time every week in delivering the *Signs of the Times*, tracts, and *The World's Outlook*. I have rejoiced many times after my little labour of love for God, and I know that we do receive a blessing in our endeavour to help others. I sell from nine to twelve copies of the *Signs of the Times* every week, and eight copies of the magazine, *The World's Outlook* each issue. This literature is appreciated very much by these people, one customer telling me he thinks the *The Signs of the Times* is the best little paper going.

One lady appreciated it very much for the Children's Corner; having two children she reads that part to them every week. I very earnestly pray for these people that God will help them to see the truth and the light that is shining for our time.

Our president, Pastor Kent, visited our little church in Toowoomba, and gave a very profitable study on Seventh-day Adventists and their work. One lady whom I invited to attend the meeting and who has been a subscriber to the *Signs of the Times* for some time now, expressed her thanks at being able to attend the meeting, and said she would go anywhere where the true gospel was preached, she also believed what she had heard was true. We rejoiced to hear these words as her neighbour, a member of the Brethren, has tried to warn her against us, but now she can advise this neighbour to come and hear the true gospel. The message we have to bear is not a message we need to cringe to declare, but we can give testimony that it has a sure foundation, founded on the Rock, Christ Jesus.

Last month I called on a gentleman in business here whom I knew at one time to be very hardened against Christianity. After canvassing him for *The World's Out-*

look, he asked if he would get anything spiritual. I was able to tell him he would, but wondered if he meant it, knowing his feelings in times past. I knew the magazine would speak for itself. Calling again I have been able to see his life has changed. He has decided to buy the magazine regularly. I rejoiced in this little experience, knowing that one of God's faithful servants, who is now laid to rest, has prayed and laboured for this soul.

I am hoping by the grace of God to reach a higher aim in the Ingathering for Missions than last year as each year by the help of God I have succeeded in gathering in more. I have a burden for souls to be won for the truth, through this work for the island fields, and pray that many jewels will be searched out to obey God in doing His will and so receive the peace in their hearts which he has given us. We see there is a work for each one of us to do, so we must work while the day lasts, for when the dark night of trouble and anguish comes it will be too late to work for God.

M. HEUSCHELE.

En Route to the General Conference

Part IV

Papeete, Tahiti

THE two main islands of the Society Group are Moorea and Tahiti, about fifteen miles apart. The island of Moorea was sighted early Tuesday morning, but we could only get a passing view. Considerable effort has been expended by our workers on this island, and monthly visits are made from the mission headquarters in Papeete for the purpose of holding meetings with the native converts there. Brother S. Cozens has been located there, but is now working on the island of Rurutu assisted by Brother Liston.

We reached Papeete about 3.30 p.m., and anchored about a mile from the wharf. Great importance attached to the visit of the resident doctor from Papeete, with whom the responsibility rested of allowing the passengers ashore. After a medical examination of the passengers, it was announced that permission would be given to land on the following day from sunrise to 4.30 p.m. This announcement came as a pleasant surprise, as the *Tahiti* has been refused this privilege on the outward journey for several trips, owing to bubonic plague in Sydney. We then proceeded through the reef, and waited out about 500 yards. The first party left the ship at 8.30 a.m., and motor launches conveyed the passengers ashore with all possible speed. We were met, on landing, by Pastor Sterling and Brother Johnson, the former having come from the Marquesas Islands with his wife some days before to join the *Tahiti* for twelve months furlough in U. S. A. He conducted us to the mission headquarters, about a mile from the wharf, where Pastor Lyndon and family reside. We learned that they had waited several hours on the wharf the previous day, hoping that we might be allowed to land.

It was a great pleasure to meet Brother Lyndon and family. We found them in good health, and before long they insisted on our partaking of what appealed to us

the most delicious meal on the voyage— oranges, bananas, watermelons, rock-melons and mangoes. After a brief inspection of the mission property, a counsel meeting was held to discuss several matters of importance concerning the work in this field. The property now used for the mission headquarters has been occupied for three years, and includes about ten acres of land, lying in the first range of hills. Two weatherboard cottages, about 30 feet by 15 feet, consisting of three rooms and a verandah on two sides, and a printing office also about 30 by 15 feet, comprise all the buildings. Here the monthly papers, the *Tiarama* and the *Tua-tua Mou* and the Sabbath school lesson pamphlets are printed in the Tahitian and Rarotongan languages, an edition of about 1,000 of each of the papers being printed monthly. The *Tiarama* is distributed throughout the islands of Moorea, Huahine, Rurutu, Raiatea, Marquesas, and Tahiti, while the *Tua-tua Mou* is used entirely in the Rarotongan work. Pastor Lyndon, who fills the position of editor, is assisted by three native workers—Tutea, a young man, and two girls.

Many difficulties and disappointments attend the conduct of the work in this field. The Society and Marquesan Islands are under the French Government, and religion is held with very little regard. Laxity of marriage laws, and the ease with which liquor may be obtained, not only hinder missionary operations, but degrade and debauch native life to an alarming extent. Only those who labour in these islands know what the disappointments are that attend even long years of missionary labour. In this respect Tahiti compares very unfavourably with Rarotonga, where evidences of higher morality and regard for religion prevail.

After partaking of an exceptionally enjoyable lunch prepared by Sisters Lyndon, Sterling, and Johnson, we returned to the wharf, accompanied by Brethren Lyndon and Johnson and their families. On the way we visited the home of Sister Agnes Porei (formerly Deane), whom we were glad to meet once more. The *Tahiti* left Papeete at 5.30 p.m. We are accompanied on our long run of 3,666 miles, the last stage of the voyage, by Brother and Sister Sterling.

We hope to reach San Francisco early on Monday, May 1. C. H. SCHOWE.

"PRAISE is the best auxiliary to prayer, and he who most bears in mind what has been done for him by God will be most emboldened to supplicate fresh gifts from above." — *Henry Melville*.

"PRAYER has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, raised the dead, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven!" — *Dr. Ryland*.

Across the Wet Road

By every principle of the gospel, by every reason for our existence as Seventh-day Adventists, we are committed, heart and soul, life and all, to the cause of missions.

Over on yonder southern isles a courageous band of men and women, with an indomitable spirit, under God, face peril and privation with that obstinacy of soul which gives them the forward tread of the gospel commission. Around them are cords of love, prayer, and service, which are held by those at home, and again this year at the given signal the cords have been once more slightly lengthened. The rope-holders have had to step "across the road" in order to effect such lengthening process.

Amidst extraordinary winter conditions, many a road this year in South Australia seemed impassable, and many a wet day apparently seemed to defy the plan of campaign. But through rain and shine (and mostly rain), the faithful umbrella parties pursued their work from door to door with the mission story and the plea for help. As the rain beating against a locomotive only causes it to fizz, so, in spite of outward dampening, the warmth of the spirit of missions enabled the gospel train to steam dead ahead. Bands of our *colporteurs* on motor cars, charabancs, lorries, traps, and foot, went through wettings and freezings with unabated purpose and enthusiasm. This enthusiasm oftentimes had not only to run the weather gauntlet, but came face to face with people who were beyond the average Australian residents in tightness over money matters. But the assurance given to this people through the servant of the Lord, "If we do what we can, God will not be wanting in doing for us that which we cannot do," was a great help in such situations, and the weaving of it into the fabric of our experience brought encouragement and strength.

The definite, tangible, refreshing companionship and help of the Spirit of God experienced in approaching Adelaide's leading business men will ever live with those of us who had this work to do. "Lo, I am with you alway" is the promise coupled with the commission, "Go ye." As we talked with these gentlemen, noted as being hard to approach in such a matter, we silently sought God for the softening influence of His Spirit, and rejoiced in the response that came, even to the frequent reversing of decisions expressed at the outset of the visit. The contributions handed us were liberal, consisting mostly of cheques to the value of five, three, and two guineas, which were intelligently and willingly given. When our members knew of the results obtained, they thanked God and took courage.

The three weeks that were left of the allotted time for the reaching of the conference goal saw new individual aims set, and many backs bent to the task of bringing the effort to a successful termination. When the closing day, June 10, arrived, we were all delighted to find that the £1,000 mark had been reached, and in fact, exceeded by £80. We further rejoiced in finding that practically every church had reached its goal, some having gone on beyond their mark to the extent of from £20 to £30.

Once more the necessities of the cause

of God have been met, but is that all? How true is the statement, "By working actively to supply the necessities of the cause of God in foreign fields, we bring ourselves in touch with the Source of all power." The King's business requires haste, and God is abundantly blessing all who give a helping hand in the finishing of His work.

S. V. STRATFORD.

Mother's Prayer

SHUT in alone, God's ear is bending
To hear my prayer to heaven ascending
For His straying children everywhere,
And quickening grace, this week of prayer.

The earth is filled with consternation,
With war, and strife, in every nation,
There is no refuge anywhere,
Save in our God, who answers prayer.

My own dear precious lambs are straying,
I hear them cry, so I am praying
For Christ to rescue them, and hold;
And bring them safely to the fold.

I try in vain, I cannot reach them,
From early youth I've sought to teach them

To listen to the Shepherd's voice;
And make His sheltered fold their choice.

Their trouble came from disobeying,
And O, my darling ones are straying;
And so my voice is heard on high—
Lord save them quickly ere they die.

'Tis dark and chill, and growing colder;
The prowling wolves are growing bolder;
O God, there is no time to spare—
Unite us in this week of prayer.

In Jesus' name alone we're seeking,
The harvest of the earth His reaping;
This time of trouble shall not cease
'Til Thy return, O Prince of Peace.

While millions in the world are dying,
And every soul Thy Word is trying;
We cling to it; and cry as one—
Come quickly, O Lord Jesus come!

ALICE C. PEARSON.

Answered Prayer

WHILE labouring in Venezuela, South America, a certain young man, Miguel by name, accepted the message and was baptised with a number of others. He was poor, and he found it very difficult to find work. One Friday evening he came to the prayer meeting and informed me that he had secured work, but that he could not have the Sabbath off, therefore he would not be at the meeting the next day, as he must have work. I told him it was a question of which master he would serve, and that he had better talk to the Lord about it rather than me. He decided to do so, and we did not forget to pray for him. The next day he was in his regular place at the Sabbath service. Neither did he lose his work.

Later he was employed in a furniture repair shop, and after working here a few months, his employer returned to the shop after a short errand and discovered

eighty dollars missing from the till. The matter was reported to the police, who after investigation decided that our brother was guilty of the theft, and against the protest of his employer, who had learned to trust him, he was taken to prison. According to a law of that country a suspect could not be released under two weeks pending further investigation. Miguel was arrested on Wednesday. Believing in his innocence our Friday evening prayer meeting was devoted to special prayer for Brother Miguel's release, and the meeting continued to a late hour. We returned to our homes believing God would answer prayer.

The next day at the regular hour we met in Sabbath service. Meeting had just begun, when one of our girls, who was standing at the street entrance, came running in and announced that Miguel was coming. The meeting was temporarily interrupted as we all hurried to the window, and sure enough there came Miguel with a big smile on his face. He came into the room, and we gathered about him to learn of his experience and how he happened to be released in defiance of the law, since he had not been exonerated. He first showed us the wounds on his wrists where the flesh had been cut to the bones by chains having been twisted around them every day in an effort to extract from him a confession. His persecutors at the same time would tauntingly tell him to pray to his Protestant God for deliverance. Then he told us that that Sabbath morning, just before the hour of service, a strange man whom he had never seen before appeared at the jail door, opened it, and told him to go, which he did without asking any questions or receiving any explanations. The following Monday he was received back by his employer, and we all believe that God heard and answered prayer.

To the time we left there the guilty one was never discovered. Our brother remained faithful, and later was spreading the message in printed form among his countrymen. He was a true, devoted Christian.

F. G. LANE.

Wedding

ON May 31, a very pretty and interesting wedding was celebrated at the Quirindi church, when Brother Stanley Jackson and Sister May Pengilly were united in the holy bonds of matrimony, the writer officiating. Both the contracting parties have graduated from the Australasian Missionary College, and while Brother and Sister Jackson, with others, are awaiting an anticipated appointment to the Lord's work, they are, in conjunction with their daily labour, also conducting a mission in a village near Maitland, N. S. W. We wish them God's blessing in their new life and in their service for Him.

M. H. WHITTAKER.

"MAKER and controller of all things, take me out with Thee in Thy vast horizons! Ransom me from this prison, whose walls are creeping ever in upon me. Show me the sweep of Thy providences, the majesty of Thy scope. Redeem me from self-love. Enrich me with self-sacrifice. Fire me with holy ambition. Set my feet in a large room."—*Amos R. Wells.*

Thank You

IN closing our 1922 Appeal for Missions campaign, the officers of the Union Conference would take this opportunity of expressing their sincere thanks to all workers and church members who have so enthusiastically entered into the recent appeal, and as the result of their activity have not only received blessing for their own souls, but have brought remarkable success in response to our mission needs.

When reports come in from our island field and from our North Queensland Mission, together with outstanding amounts still to be reported in local conferences, we expect to have nearly £16,000 in hand, or £2,000 more than the aim set. Recognising the financial situation, and the days of stress everywhere so manifest, we are constrained to raise our voices in a glad doxology, and with renewed faith in the knowledge that the message of God is to triumph we move on to victory.

The following are the latest figures received, several conferences not having reported for this week:—

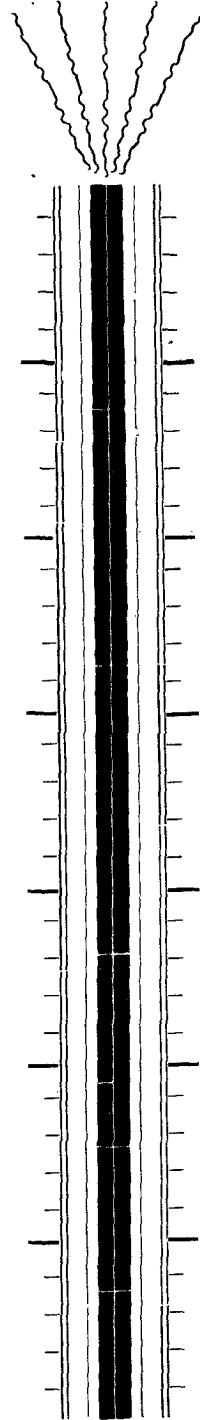
Tasmania	£615
Victoria	2,920
South New Zealand	1,370
South Australia	1,135
West Australia	870
Queensland	1,521
South N. S. Wales	2,590
North New Zealand	3,300
North N. S. Wales	805
Total for Union	£15,126

The Power of a Consistent Life

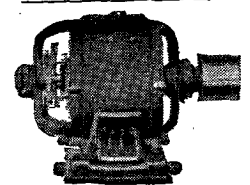
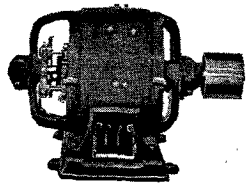
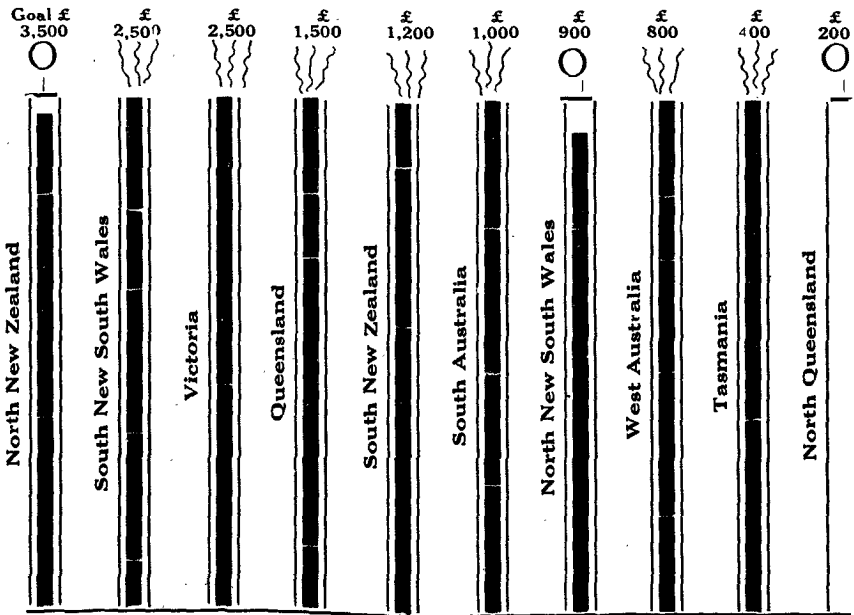
“TWO quarts of milk on Friday, and none on Sabbath,” says one of our correspondents, led to a Bible study with a lady who naturally enquired the reason why no milk was taken on Saturday. Faithfulness to God in our domestic duties will lead our neighbours quite naturally to ask questions. We can help our neighbours much more by living the truth ourselves rather than by pointing out their errors. A consistent life is the most powerful sermon we can preach. Spurgeon tells a story of a man who was converted, “not by hearing a sermon, but by seeing one.” “How was that?” he was asked. “My next door neighbour was the only man in the street who went to a place of worship; and, as I saw him go out as regularly as clockwork, I said to myself, ‘That man regards the Sabbath, and the God of the Sabbath, and I do not.’ By and by, I went into his house, and I saw that comfort and order reigned in it, while my room was wretched. I saw how his wife and children dwelt in love, and I said to myself, ‘This home is happy because the father fears God.’ I saw my neighbour calm in trouble, and patient under persecution. I knew him to be upright, true, and kind, and I said to myself, ‘I will find out this man’s secret,’ and thus I was converted.”

“Preach by your hands” said Spurgeon, “if you cannot preach by your tongue. When our church members show the fruit of true godliness, we shall soon have enquires for the tree which bears such a crop.”
A. W. ANDERSON.

£14,000



Union Conference Goal, £14,000



Australasian Record

THE OFFICIAL ORGAN OF THE

AUSTRALASIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

Single subscription per year, post paid - - 4'

Editor: Mrs. James Hindson, "Mizpah"
Wahroonga, N.S.W.

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AVONDALE PRESS, COORANBONG, NEW SOUTH WALES.

PASTOR and Mrs. Stewart and little Naomi have returned to Wahroonga, where they expect to remain until after the Union Conference session.

BROTHER Hill's account of the starting of the work in Atiu in the Cook Group will be found of special interest also "Answered Prayer" appearing on page six. Some matter has unavoidably been held over through lack of space.

PASTOR W. C. Ising, returning from a trip to the Carpathian Mountains, sounds a note of progress from that field. Persecution has brought its fruit. Two years ago a sister was thrown into a river and stoned to death. Now there is in one place a church of ninety members, and in another a church of thirty-five.

PASTOR E. H. Wilcox, reporting the year's progress in the work for the Indians about Lake Titicaca, says: "We baptized 917 during the year. We should have been able to baptize 1,500 had we not been so careful in examinations. We now have eighty students in the summer school and it is making good progress."

BEFORE this paper reaches its readers Pastors Watson and Westerman, together with Pastor Fletcher and his wife and little boy will have arrived in Sydney, the *Sonoma* being due on Tuesday, July 4. We are looking forward to seeing these workers again, and hope soon to have some General Conference news to pass on through the columns of the RECORD.

THE secretary of the North New Zealand Conference passes on the following good word regarding the public effort that is being conducted in Auckland. He says: "In talking with Pastor J. W. Kent recently he said that he could count so far about forty who are keeping the Sabbath as the result of the mission, with several others deeply interested. Some fine business men and women are among those who are taking their stand on the side of God's people."

"WHILE riding into a small town in South Australia on my bicycle," writes Brother A. C. Ball, a man who was working on the railway line just opposite the post office, called out and asked who I was travelling for, so I went across to where he and three others were working, and amidst the giggles of them all satisfied his curiosity by canvassing him for "Bible Readings." The canvasser through I showed him the list of subscribers' names, and then worked for an order, which he gave in the cloth binding. I left that gang of men with warm hand-shakes, and a very different tone of voice from that which was used at my approach. To God be all the praise. I am glad to be numbered among those who carry the printed page

from door to door, and I do enjoy the experiences common to those who are engaged in the salvation of souls. My one prayer is that some may be influenced to step out and serve the Master as a result of my labours.

FOLLOWING are a few facts concerning the work of our missions in the South New South Wales Conference, as culled from a letter received from the secretary, Brother Todd: "Pastor Reuben Hare and his corp of workers, who have lately been labouring at Bondi, have

H. E. Streeter at Bathurst, and as a result of the layman's effort at Thornleigh (near Wahroonga) two are meeting with the company each Sabbath, while two others are still giving the truth serious consideration. Pastor G. G. Stewart is conducting a series of meetings in the church at Liverpool, where the interest is growing and a number of homes are open for Bible studies. All conference workers are busy and earnestly seeking for the honest in heart."

AN account of a fire breaking out in the Wellington, N.Z., church and how it was providentially discovered and extinguished is told as follows by Brother P. G. Foster:

"Last week the Wellington church had a very narrow escape from being destroyed by fire. Early in the afternoon a wedding took place, which was conducted by Pastor Gillis, when Sister Ruby Walsh and Brother Cleveland Bidmead were joined hand in hand. After the party had left the church and gone on their respective ways, Pastor Gillis returned to the church for his bag, which he had forgotten to take away with him. He found the place filled with smoke, and on investigating discovered that the back portion of the church was on fire. Brother Staples was with Brother Gillis, so while one telephoned for the fire brigade, the other used his efforts toward extinguishing the fire. Fortunately very little damage was done, and it is estimated that about £10 will cover everything. But had not Brother Gillis returned for his bag, it is quite likely that the whole structure would have been destroyed. Brother Adair, who is one of the elders, and who was quickly on the scene, tells us that he is confident that it was an act of providence that Brother Gillis was directed to return to the church at the time he did. This is about the first time that he, Brother Gillis, had left his bag in the church. Whether incendiarism was the intention, we cannot say, but from what we have learned, this would seem to be the case, for one sister in writing says that a pile of papers was discovered at the back of the building with several matches strewn around, and some boys had been playing in the vicinity of the building. Yesterday's paper tells us of an attempt that was made to burn down the Wellington Town Hall, and there have been a good many fires in Auckland of late, so this seems to be the order of the day."

Day of Fasting and Prayer

THE Executive Committee of the Union Conference would invite all our people, able so to do, to observe Sabbath, July 29, as a day of fasting and prayer. July 29 to August 5 will be the Week of Prayer, and it is thought fitting to appoint the first Sabbath of this season as a day of fasting, self-examination, and pleading with God. The purpose in setting apart a day of fasting and prayer is to lead us to examine our hearts in order that we may discover our need, and to study the situation and responsibilities as they confront us at this time, that we may make united, earnest supplication to the Lord for help. Such a day will be beneficial to all as with humiliation, fasting, and prayer we unitedly seek the Lord.

World conditions call for prayer. Church needs call for prayer. Individual experience calls for prayer. Mission needs and pathetic pleas for teachers demand prayer that workers may be raised up. Present opening fields in New Guinea, New Hebrides, Solomons, Eastern Polynesia, and in scores of other islands as yet untouched—all these call for fasting and heart-searching prayer. Let us seize the opportunity of July 29, and be so united in our petitions on that day that greater power may attend our efforts and the completion of God's work be hastened.

now moved on to Neutral Bay. We are glad to report that there has been a fair interest at Bondi. The Leichhardt mission, in charge of Pastor Imrie, is well attended on Sunday nights, with fair congregations during the week nights. Pastor Mitchel is having excellent success at Arncliffe, as many as seventy attending his Sunday night meetings, and the prospects are good. The interest at Stockingbingal, where Brother Whittaker has been labouring, has been tested, and as a result ten persons have taken a definite stand. The work has now been extended to Cootamundra. There is still one worker and his wife at Lithgow (Brother and Sister E. Behrens). His Sunday meetings are well attended, and a baptismal class is being held with several who are planning to unite with the company there. Public meetings are being conducted by Brother

Correction in Week of Prayer "Record"

On page 21, second column, first line under picture should be at the top of same column. Please make note of this in your copy.

Wanted

HOUSEKEEPER, middle-aged person, Seventh-day Adventist, to look after home and four children. Apply G. S. Taylor, sen., Cunningham Post Office, N. S. W.

COMPETENT domestic help, must be capable of assuming responsibility. Wages 25s. Apply Mrs. R. Thompson, "Tarrawatta," Church Street, Willoughby, N. S. W.