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## The Prayer That God Accepts

JESUS taught His disciples to pray, and He often urged upon them the necessity of prayer. He did not bid them to study books to learn a form of prayer. They were not to offer prayer to men, but to make their requests known to God. He taught them that the prayer which God accepts is the simple, earnest petition from a soul that feels its need; and He promised to send the Holy Spirit to indite their prayers.

God invites us to come to Him with our burden of guilt and our heart sorrows. Sin fills us with fear of God; when we have sinned, we try to hide ourselves from Him. But whatever our sin, God bids us come unto Him through Jesus Christ. It is only by taking our sins to God that we can be freed from them. Cain, under the rebuke of God, acknowledged his guilt in killing Abel; but he fled away from God, as if he could thus escape from his sin. Had he fled to God with his burden of guilt, he would have been forgiven. The prodigal son, realising his guilt and wretchedness, said, "I will arise and go to my father." He confessed his sin, and was taken back to his father's heart.

If we would offer acceptable prayer, there is a work to be done in confessing our sins to one another. If I have sinned against my neighbour in word or action, I should make confession to him. If he has wronged me, he should confess to me. So far as is possible, the one who has wronged another is to make restitution. Then in contrition he is to confess the sin to God, whose law has been transgressed. In sinning against our brother, we sin against God, and we must seek pardon from Him. Whatever our sin, if we but repent and believe in the atoning blood of Christ, we shall be pardoned.

Daniel's example of prayer and confession is given for our instruction and encouragement. For nearly seventy years, Israel had been in captivity. The land which God had chosen for His own possession was given into the hands of the heathen. The beloved city, the recipient of Heaven's light, once the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled

with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of His people. They had been witnesses to the fulfilment of this word. They had been witnesses also to the promises of His favour if Israel would return to God and walk circumspectly before Him. Aged, gray-headed pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of His righteousness.

Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of his people. He said:

"All Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth."

There had been a kind of prayer offered,—common-place, self-justifying prayer,—but not the prayer that comes from a broken heart and contrite spirit. Daniel makes no plea on the ground of his own goodness; but he says:

"O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies."

His intensity of desire makes him earnest and fervent. He continues:

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name."

This prayer was the work of the Holy Spirit. It

was heard in heaven. Daniel says: "Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved."

What a prayer was that which came forth from the lips of Daniel! What humbling of soul it reveals! The warmth of heavenly fire was recognised in the words that were going upward to God. Heaven responded to that prayer by sending its messenger to Daniel.

In this our day, prayers offered in like manner will prevail with God. "The effectual fervent prayer of a righteous man availeth much." As in ancient times, when prayer was offered, fire descended from heaven and consumed the sacrifice upon the altar, so in answer to our prayers, the heavenly fire will come into our souls. The light and power of the Holy Spirit will be ours.

Daniel's heart was burdened for the people of God, for the city and the temple that were laid waste. His deepest interest was for the honour of God and the prosperity of Israel. It was this that moved him to seek God with prayer and fasting and deep humiliation.

### An Entreaty to Us

Brethren in responsible positions in the Lord's work for this time, have not we as great need to call upon God as had Daniel? I address those who believe that we are living in the very last period of this earth's history. I entreat you to take upon your own souls a burden for our churches, our schools, and our institutions. That God who heard Daniel's prayer will hear ours when we come to Him in contrition. Our necessities are as urgent, our difficulties are as great, and we need to have the same intensity of purpose, and in faith roll our burden upon the great Burden-Bearer. There is need for hearts to be as deeply moved in our time as in the time when Daniel prayed.

We have only one channel of approach to God. Our prayers can come to Him through only one name,—that of the Lord Jesus, our Advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the Lord Himself must kindle in our hearts the burning desire, if our prayers are to be acceptable to Him. The Holy Spirit within must make intercession for us, with groanings that cannot be uttered.

### Deep Earnestness Needed

A deep sense of our need, and a great desire for the things for which we ask, must characterise our prayers, else they will not be heard. But we are not to become weary and cease our petitions because the answer is not immediately received. "The kingdom of heaven suffereth violence, and the violent take it by force." The violent here meant is a holy

earnestness, such as Jacob manifested. We need not try to work ourselves up into an intense feeling; but calmly, persistently, we are to press our petitions at the throne of grace. Our work is to humble our souls before God, confessing our sins, and in faith drawing nigh unto God.

The Lord answered the prayer of Daniel, not that Daniel might glorify himself, but that the blessing might reflect glory to God. It is the design of God to reveal Himself in His providence and in His grace. The object of our prayers must be the glory of God, not the glorification of ourselves.

### Self-Righteousness Due to Ignorance of God

When we see ourselves weak, ignorant, and helpless, as we really are, we shall come before God as humble suppliants. It is ignorance of God and of Christ that makes any soul proud and self-righteous.

The infallible indication that a man knows not God, is found in the fact that he feels that in himself he is great or good. Pride of heart is always associated with ignorance of God. It is the light from God that discovers our darkness and destitution. When the divine glory was revealed to Daniel, he exclaimed, "My comeliness was turned in me into corruption, and I retained no strength." The moment the humble seeker sees God as He is, that moment he will have the same view of himself that Daniel had. There will be no lifting up of the soul unto vanity, but a deep sense of the holiness of God and of the justice of His requirements. The fruit of such an experience will be manifested in a life of self-denial and self-sacrifice.

### Why We Should Study the Prophecies

Brethren, the Lord calls for co-partnership in His work. He desires us to enlist our interests in His cause, as Daniel did. We should receive great benefits from a study of the book of Daniel in connection with the Revelation. Daniel studied the prophecies. He earnestly sought to know their meaning. He prayed and fasted for heavenly light. And the glory of God was revealed to him in even greater measure than he could endure. We are in equal need of divine illumination. God has called us to give the last message of warning to the world. There will be voices heard on every side to divert the attention of God's people with new theories. We need to give the trumpet a certain sound.

We do not half realise what is before us. If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us—we should be prepared to unite with Christ and to work in His lines.

God has honoured us by showing how greatly He values us. We are bought with a price, even the precious blood of the Son of God. When His heritage shall conscientiously follow the Word of the Lord, His blessing will rest upon them in answer to their prayers.

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and

not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him? . . . Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and My people shall never be ashamed."

MRS. ELLEN G. WHITE.



### Firstfruits in Norwich, England

NORWICH is a city of 120,000 population with two great cathedrals, one belonging to the Established Church and the other to Roman Catholics. The whole city is distinctly High Church, being greatly influenced by the cathedrals.

We booked the most central cinema and opened our mission on February 17 with 400 in attendance, in spite of the bitter cold and snow. Two hundred and fifty names were handed in for literature that night, and the attendances increased—with one exception—until at our sixth and last service in the cinema, after the Sabbath question had been presented, we had 750 in attendance.

It was with deep joy and gratitude that we saw thirty souls, including eight men, express their willingness to accept every fundamental of God's Word. Pastor A. S. Maxwell was with us at the baptismal service, and his message was greatly appreciated.

The following incidents will show that all the praise for the success belongs to God, and that the age of miracles has not passed:

1. Mrs. W. went into the water to be baptised suffering from neuritis—she could scarcely walk. She left the water healed!

2. Mrs. D., who had caught a chill, was really too ill to enter the water, but felt the call of God, and was baptised, and left the water healed!

3. Mrs. H. with great difficulty managed to pay her tithe on Sabbath, believing that God would supply her needs. On Monday morning, first post, from some one who knew nothing about her tithe-paying, she received the exact amount of the tithe she had paid in faith.

4. Eight of the candidates were men, and it was with overflowing hearts that we saw them arrange for their work so as to be able to keep the Sabbath.

Mr. D. threatened to turn his son out of the house if he attended any more of our services. We called to see the father, who said we had beaten him for the moment, but he would prove us wrong. For three months he tried, and finally in despair he prayed to God to give him a passage of Scripture to settle the matter. On rising from his knees he instantly turned to the fourth chapter of Hebrews,

and the result was that father, mother, son, and daughter were baptised together. Further, the father asked his works manager to let him have the Sabbath off from sunset to sunset. The manager gave the following reply:

"Mr. D., I wish to God that I had the courage to live according to what I know is right. I admire your courage. Certainly you can have the Sabbath, and I will see you never lose because of your faith."

5. Mr. P. was given the Sabbath off from sunset to sunset by his manager, but he desired to have the matter fully settled, so requested the manager to lay the matter before the director. On Wednesday evening he prayed in the devotional service. On Thursday morning at 10.20 he noticed the manager and the director talking about him, so he went to another room and prayed, "Father, give me the Sabbath off, or courage to find work where I can obey Thee." Instantly he heard a voice say, "You confessed Me last night. The director will allow you the Sabbath." Two hours later he received word that the director had granted his request!

6. Mr. B. asked for the Sabbath off and received it. And as he was leaving the employer's office, to his surprise the latter said: "I do not like you to lose six to eight hours' pay each week; I will do my best to give you half an hour to one hour overtime daily so that your wages will be the same!"

What shall we say more of the many others? But space forbids.

Two of the men were local preachers. We are very glad to receive their enthusiastic and experienced help.

All the candidates have paid tithes, and we felt free to call a nominating committee to select officers so that each department could begin work. Surely God has supplied our needs by giving us a capable man to hold each office that a man should hold.

Thus has come to glad fruition the labours of the whole band of workers, including colporteurs, who have laboured to spread the Word of truth in this city. In closing we would thank and praise God for His gracious blessing upon the efforts put forth for Him, and also for the zeal and courage of the new converts in spite of isolation from friends and relatives.

We would ask all who read these words to remember these dear people in prayer. May they all be kept from falling and be presented faultless before the presence of His glory with exceeding joy.

R. S. JOYCE.

### The Thread and the Cable

"O ye of little faith, . . . His faithfulness fails not."

Though waves and billows o'er me pass  
In whelming floods of ill,  
Within the haven of God's love  
My soul is anchored still;

For though the stress and strain of life  
My thread of faith may break,  
The cable of His faithfulness  
No storm can ever shake.

—Annie Johnson Flint.

## Our Mission Field

### How They Work

THERE are many interesting sidelights that come to our desk in the correspondence from the mission field. They are found in a paragraph here and a sentence there, but they all shed light on the work that our missionaries do.

Here follow a few thoughts from a letter recently received from Brother Norman Ferris, director of the Gizo district in the Solomon Islands Mission. They were not meant for publication, but we just give them as we find them in his letter. They certainly throw light upon the work of our missionaries and the need of sanctified common sense on the part of the worker.

"Two weeks ago we left Batuna, with the engine running splendidly. It is a treat to be able to sit back and watch the islands pass by, and we ourselves leaving a long wake behind us. The engine boy said, 'To be an engineer on the *Kima* for the past two or three years meant hard work, but now it's a holiday.' And I think it is too, for at the first turn of the wheel she starts, with no more trouble, except for a little oiling every hour or so.

"Since we left we have been moving every day. First we took one-half of the students back to their various homes, and then visited the missions on Kulabanagra and Ranonga, arriving here at Dovele last Thursday.

"It is interesting work that one has to do on such a visit. So far, I have conducted five ordinance meetings; given 110 injections of Novarsenobenzol and a number of other minor treatments; commenced four baptism classes with fifty candidates; had personal talks with and secured permission for twenty-seven new students to come to Batuna, including six new girls; received reports from teachers and over £40 in tithes and offerings; married two couples; and sat on three councils of native affairs.

"Two of the councils were held where two villages had risen up against each other and wanted to leave and go to other places, against the wish of the leading chief. The whole trouble arose because of the chief's son and a leading boy of another family claiming the nuts of a certain tree, which didn't belong to either of them, and then coming to blows. It took all day to find out that much. But when we did find out, it was not long before the trouble was settled, the two boys shook hands, the people quietly went back to their homes, and the old chief was made happy that the people were standing by him. The two boys later came back and told how bad they felt because they had made so much trouble, nearly dividing the village, and with tears asked us to pray for them.

"The third council was rather an amusing one, though to the people concerned

it was serious. This village also was divided against itself, all because two boys wanted to marry the one girl. The chief called in all the leading men and the two boys concerned, and one by one they all had to stand before the chief and give evidence. As I could not understand what they were talking about, I had to wait until it was finished. Then the chief turned to me and told me what all the talk was about, and asked, 'Which boy should have the girl?' 'Well,' I said, 'you better call the girl in,' so they did. I asked her which of the two boys she loved and wanted to marry. Her answer was a decided one, besides giving quite a glowing speech which surprised all of them. Turning to the chief, I told him, 'If this boy loves the girl, and she him, then he is the one to have her.' The old chief, with quite a long speech, closed the council and dismissed the people, and turning to me said, '*Learn a uka*,' which means, 'Very good.' I then had a good talk with the boy who lost. In leaving, I told the old chief to tell the boy that 'there were still many pebbles on the beach.' The old man caught the full force of the thought, and with a hearty laugh they both left.

"That night we had a wonderfully good testimony meeting, and when we left the next day, all were down to say good-bye and to fill our boat with native foods, etc. There seemed to be a good spirit among them again.

"Well, this is a little of what we have had to do. The next few weeks will be the same. We have found the people kind and very glad to have us with them for a while, and they manifest a desire to reach out after higher things and be prepared for the coming of Jesus."

A. H. PIPER.

### Bougainville, Territory of New Guinea

A TRIP into the interior is no pleasure jaunt. Dressed in shorts and putties and a shirt, and carrying a long stick, one starts. Carriers follow with blankets and other necessities. There are hills to climb and rivers to cross. The day is hot and sultry, making one perspire so freely that one's clothing is soon wet through.

We come to a rushing river, so with our sticks we probe the bottom and find that the water only comes up to our necks. It is very important to keep one's feet on the bottom because the currents are so strong that there is danger of being washed out to sea, and generally there are numerous sharks swimming round the mouths of these rivers.

After a trudge of twelve miles we arrived at our first stopping place. At this village we met with a poor reception because the natives belonged to the Roman Catholic faith and they stingily gave us some sweet potatoes for which they demanded tobacco. Not dealing in tobacco, I offered them the price of the tobacco

and after much argument they accepted it.

We spent a poor night there and next morning, the villagers giving us no more food, we ate up some bread that we had brought with us. Now we were depending entirely on native food for the rest of our journey. Early in the morning we struck up into the hills to one of our missions.

Here it was necessary to pick up another carrier, because one of those that had started out with me was afraid to go any farther on account of his dread of witchcraft. I was surprised by the ignorance of some of the natives regarding the paths near their own home. Some were over twenty years of age and had never travelled half a day from their own homes in some directions.

Continuing our journey next day (the third out), we were met by a band of armed natives. We were pleased to find them friendly, and they led us to their village where we were fortunate enough to find another carrier who knew the country right through to our destination in the hills.

Up and down the hills we went, sometimes over a fair-sized peak, over logs, up cataracts, or brushing the long grass away as we went. The grass was up to our hips. We were wet through all the time. To add to our misery there were mud pools every now and again to plunge into. Fortunately, it was liquid mud, but sometimes we found ourselves in it up to our knees. It drizzled with rain and mist, and clouds were floating all around us. After six hours' plodding we arrived at a village and were shown a hut that was very dirty, but it was dry. Here we camped, and the natives soon cooked us green bananas and some native cabbage. The cabbage is good and is cooked without water. It is rammed into a bamboo and placed in the fire. It soon cooks this way and is very juicy and tender.

We handed a spoonful of salt to each native and they enjoyed it better than we enjoy chocolates, and smacked their lips to show their appreciation of such a luxury. Early next morning we were astir, and after eating up the cold cooked bananas that were left over from the day before, we followed a broad river which we eventually crossed. It was only up to our hips, but we had to go very carefully, owing to the current. The gorges in which these rivers run are very steep and difficult of descent and ascent.

On we trudged again, up hill and down dale, a slight drizzle making things very unpleasant; but what can one expect when one is up among the clouds? We did not see the sun at all for days, and that is not usual in the tropics.

### Lost in the Mountains

After a five hours' trudge, our leader suddenly reported that we were on a strange track. There we were, lost in the bush, in a drizzling rain, wet through and through, cold and hungry.

Still the track we were on must lead somewhere, and bush instinct told our carriers that there must be some village or houses near by. A scouting party was sent out, and after a long wait, they returned with a native who knew the local country. He cut a track through the bush and after two hours' walk we found the right path.

My knee was paining with rheumatism, and it was painful to walk; still one must keep going. On arriving at the top of a steep hill, we were surprised to find a new church erected, a crude one, for it was little better than a hut, but nevertheless a church. Twenty natives claimed to belong to us. They treated us well and gave us plenty of cooked sweet potatoes, taro, and cabbage. Salt was handed out. Some put it all into their mouth at one time, but others made it last longer by taking a pinch now and again.

Heavy rain next morning delayed our start, but as we had another mountain to climb we did not hurry away. About ten o'clock we started and after descending the mountain and crossing two more rivers we found that we had to descend notched trees. I hugged the tree as I went down. This amused the natives very much. It certainly was no joke sliding down a wet, greasy pole with a rushing river just below. We had to cross the rivers by clinging to a native rope tied from bank to bank. We reached our farthest destination at last, being five days on the journey. We were tired, and had had no opportunity to dry our clothes on the journey up.

### A Striking Contrast

Friday night it blew a gale and we were up and down most of the night. The wind and rain howling on a bleak mountain slope, with the noise of rushing rivers on either side, was not pleasant. To add to our troubles, the natives had little food, only a few small potatoes, the kind they generally give to pigs. This shortage of food caused us to be hungry, and if one looked outside one saw clouds all around, above and below. It was not a pleasant Sabbath. We held services, but several times between meetings we found ourselves day-dreaming, when we tried to keep warm under blankets. We thought of Sabbaths at home, warm fires, dry clothes, good beds, a satisfied appetite, and a good seat in a comfortable church and pleasant companions. However, one does not regret going through such experiences; they are a part of a missionary's lot.

We had passed through some magnificent scenery, some of the prettiest that I have even seen. There were cascades of rushing water, gorges lined with tree ferns, other choice ferns of every description, some varieties not in commerce nor in the hothouses in civilised countries. Flowering begonias showed up here and there. The scenery was constantly changing, but the mud pools made travelling unpleasant. There was one comfort with it all: after one had plunged through several mud pools, one generally had a water course to follow up, or a running river to cross. The water was cold.

Towards the end of Sabbath the storm eased up and our hopes began to brighten that we could start the next morning. On Sunday morning we started off hungry. The rivers were worse than when we ascended, but owing to the great fall here the water soon goes down. We reached the new mission again. Here we enjoyed a feast of native food and a good rest.

On Monday morning the sun managed to shine through, and a most glorious view

met our eyes. After a breakfast of cold sweet potatoes we began to descend. Towards noon we reached a dangerous river. It was rushing down at a terrific rate. On measurement we found that it had gone down five feet in depth. The natives' hearts trembled, but they bravely stepped into the swirling waters. Then going back to the bush, they returned with long creepers. Then three linking hand in hand, they slowly worked their way across the torrent. It was dangerous work; a slip or a misstep meant certain death by striking their heads against a stone. On reaching the other side, they made the creeper rope fast to a tree. They came back for the bags and me. I clung to the rope and a native was on each side of me, strengthening my grip on the rope. When in the middle, with the water up to my chin, it was with the greatest difficulty that I held on, the water was so cold. Finally my feet began to slip and the natives tightened their grip on me, while I held on to the creeper with all my might. It was with gratitude that we reached the other side. All safely across, we continued our journey to the village, rejoicing that the most dangerous part of our trip was over, though we had three days' travel yet in front of us.

They treated us well at the village again. They were all enjoying a dish of something that looked appetising, but when I found out that it was a dish of grubs and native cabbage, I did not join them but let them enjoy all of it. One does not wonder at their eating such things, because protein food is very scarce in the hills, opossums and birds and an occasional pig being the only proteins the native can obtain. The rest of the journey was uneventful and was continued under much pleasanter conditions than the ascent.

The class of natives seemed to be better than the shore natives, but even then they are a dull class to work for. They are much duller than the Solomon Island natives, and are more treacherous.

R. H. TUTTY.

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"God answers prayer. Sometimes when hearts are weak  
He gives the very gift His children seek;  
But often faith must learn a deeper rest,  
And trust God's silence when He does not speak;  
For He whose name is love will send the best.  
Stars may burn out, nor mountain walls endure;  
But God is true, His promises are sure  
To those who seek."

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### How to Avoid Religious Gout

WORD and WORK make healthy Christians. If it be all Word and no work, people will suffer from what I may call religious gout. On the other hand, if it be all work and no Word, it will not be long before they will fall into all kinds of sin and error; so that they do more harm than good. But if we first study the Word, and then go to work, we shall be healthy, useful Christians.—"Pleasure and Profit in Bible Study," by D. L. Moody.

## Sabbath School

### Report for Quarter Ended September 30, 1929

	SCHOOLS	MEMBER-SHIP	PERCENT ATT'ND'CE	PERFECT RECORD	THIRTEENTH SAB. OFF.	TOTAL OFFERINGS	W'KLY AV. PER CH'RH MEMBER
North N. S. W.	33*	1750	87	479*	£319 2 8*	£817 12 7*	12.42*
South N. S. W.	48*	2304*	87*	643*	306 9 0*	931 8 11*	9.59*
South N. Z.	14	689	84*	217*	101 17 5*	264 16 6*	9.49*
Tasmania	15	494	83	117*	45 5 10	167 11 11	9.10*
West Aust.	35	1315*	83	232*	121 13 8*	388 14 8*	9.05*
N. Queensland	12	261*	66	59*	21 14 10*	70 6 3*	8.77*
Victoria	54	2474*	86	495	265 8 10*	749 18 5*	8.74*
Queensland	20	907*	89	192*	56 19 2*	310 11 11*	7.48*
North N. Z.	43*	1512	83	388*	167 13 4*	511 12 10*	7.32*
South Aust.	25	1050*	84	109	67 6 4*	240 7 7*	6.11*
Missions	192*	6168*	80	1380	133 17 6*	404 12 0	4.27*
TOTALS	491*	18924*	84	4311	£1607 8 7*	£4857 13 7*	8.96*

\* Denotes an increase over the previous quarter

The total average does not include the mission field

#### Encouraging Features

Looking back over the quarter just closed, and also over the year ending September 30, there are several features that make our hearts rejoice.

Three hundred and sixty-five Sabbath school members have been baptised since September 30 of last year,—one for each day in the year. We hope to see still greater results during the year to come. Let us all pray, and work while we pray, to this end.

Our total Sabbath school membership now stands at 18,924, and shows a gain of 388 for the twelve months. Notice that we are within 76 of the round number of 19,000. May we not hope to reach this by the end of this year, if not to exceed it?

The number having a perfect record in daily study and perfect attendance was 4,311. The highest percentage in this respect is found in South New Zealand, where nearly one in every three members (31%) merited honour cards. North and South New South Wales came next, with 27 per cent, or a little better than one in

every four members. Many others studied the lesson daily who were not able to be present every Sabbath. The daily study of the lesson should be the strongest feature of the Sabbath school. The systematic study of God's Word, faithfully and prayerfully performed, will have a moulding influence upon the lives of the members, and prove a safeguard in the days to come.

On the Thirteenth Sabbath, September 28, a gift of £1,000 was sent from our Sabbath schools on its way to Papua for the support of mission work. The Solomon Island Intermediate School on Choiseul, and the Guadalcanar mission were also helped on that day by an overflow offering of £607 8s. 7d.

The total offerings to missions exceed those of the previous quarter by £387, and those of the corresponding quarter of last year by £328. With but one exception, the offering last quarter is the highest ever given in this field. It would seem that when the need in the mission field is the greatest, the Lord is enabling us to rise to the occasion and reach our highest attainments, notwithstanding such unfavourable conditions in the financial world. Should we not thank God and take courage at this, realising that with the Lord all things are possible and that there is no limit to His resources?

The last column in the tabulated report given above shows that one conference reached the suggested goal of an average of a shilling a week per church member. North New South Wales' average was just on a shilling and a half-penny per week. Four other conferences averaged over nine pence, and two others

over eight pence. The Thirteenth Sabbath offering in North New South Wales averaged 5s. 3d. for every church member in the conference. South New Zealand stood next with an average of 3s. 1d. per member.

Whether small or large, every offering given in love is precious in the sight of the Master, and He will answer the prayers that accompany such consecrated gifts.

A. L. H.

### SOUTH NEW SOUTH WALES

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

#### West Wyalong

At the close of the South New South Wales camp-meeting in 1928, it was voted that a tent mission be conducted at West Wyalong. The mission party consisted of Brother Theodore Anderson, Miss Frances Carver, and the writer.

West Wyalong, a once active but now decadent mining centre, is situated 344 miles from Sydney, almost due west, and forty-three miles north-west of Temora. Its elevation is 830 feet above sea level. It is estimated that £7,000,000 worth of gold has been taken from this field. The population of the town is about 4,000.

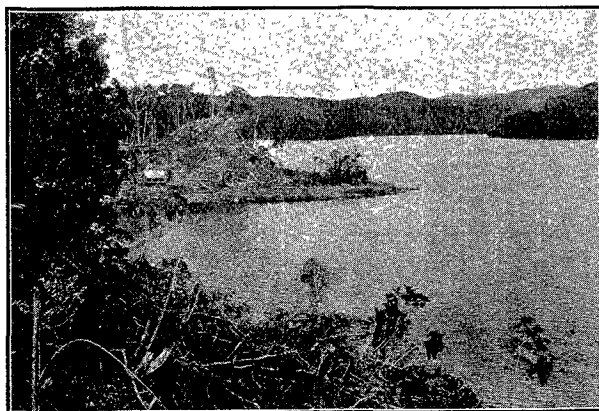
On account of sickness, it was not until March 10 that we had our first meeting. The tent, which once had been a good one, was erected in Main Street, the most important thoroughfare in the town. Our meetings were never crowded; still some came night after night. Sister Mills, our only Sabbath-keeper in the town, and Brother and Sister Bolte, who live nineteen miles out, helped us to the best of their ability. Our other believers scattered many miles around have also assisted us on several occasions.

While conducting our central mission, we did what we could in smaller adjacent centres, Tootown, Barmedan, Ungarie, and Bena. Brother Anderson had to carry the burden at Barmedan alone, and although it called for hard work and cold travelling, God richly blessed his efforts in that place.

We have not been without opposition. A resident minister attacked us through the columns of the local press. He was not anxious to disclose his identity and wrote three articles without giving his name. At the end of his fourth article he signed his name and endeavoured to shut off all discussion, reminding one of the modern hit-run motorist. We sent a reply to each article. Pastor A. W. Anderson gave us valuable assistance in writing two articles in reply. We know that many keenly followed the paper discussion.

We have also held several general gatherings for our believers in the West, some travelling nearly 100 miles to attend. Those attending included the Cleverdon family from Combaning Siding, the Cleverdon family beyond Lake Cargelligo, the Schicks from Bodandora, the Astons from Bribbaree.

An unusual experience befell Brother Theo Anderson while collecting for the Appeal for Missions in a small country town. Unintentionally, he called at the



Site for the Intermediate School that our September "overflow" offering is building on Choiseul, Solomon Islands. Missionary A. J. Campbell's home is in the foreground



home of the local minister. On hearing that it was the Seventh-day Adventist appeal, it was not long before he ordered Brother Anderson off the place. Our brother did not leave until the minister cooled off and gave his apology.

We are glad to report that through the grace of God the gospel net has not been hauled in empty. As a result of prayer, co-operation, and diligent effort, souls have been won. The situation has been a

difficult one, but God triumphs over difficulties and gives the needed grace in the hour of greatest need. A Sabbath school has been organised with a membership of nearly twenty members; the last quarter's offering was £8 8s. Two of the new converts have attended our recent camp-meeting at Westmead. Others are interested. We give God the praise for all His mercies.

ELLIS BEHRENS.

## Education Department

### Baptismal Service, A. M. College

Of all the varied exercises of the closing week of college, not the least interesting and inspiring was the little service at the beautiful baptismal font in the historic spot beside the dear old chapel.

It was a glorious afternoon, the final Sabbath of the school year, as students and many visiting friends gathered to see twenty students (twelve young women and eight young men) buried with their Lord in baptism.



The service was opened by the newly elected president of the conference, Pastor P. G. Foster; and following prayer by Brother G. F. Bohringer, a short earnest address was given by Pastor A. G. Stewart. It was fitting that the rite of baptism should be administered by the college principal, Pastor E. E. Cossentine, who is soon to leave us. As he performed this part of the service many silent prayers were breathed by parents, teachers, students, and friends, that Heaven's choicest blessing might rest upon these young people as they thus go forth to walk in newness of life.

At the close of the open-air service, the chapel building quickly filled for the last Missionary Volunteer meeting of the school year, during which it was the privilege of the writer, on behalf of the college church to extend to these twenty young people the right hand of fellowship.

It was a pleasure to meet with these splendid young women and young men in baptism class from week to week, and to witness their sincerity and earnestness; and we know many prayers will follow

them as they link up in this definite way with the greatest message and movement this world has ever heard or seen.

S. V. STRATFORD.

### Incidents from N. Z. Missionary School

JOY and animation pervaded the atmosphere of the young ladies' parlour on the evening of November 19, for it was the occasion of a most enjoyable social gathering. For the purpose, the parlour was prettily decorated with emblems of nature, which in their quietude spoke eloquently of a Creator's love and care. The lunar disciple of the planetary home of man, shed its soft, glowing light upon the scene of a camp fire.

It was a happy surprise to us to know that we were given the privilege of an evening under such congenial surroundings. After the Lord's blessing had been invited, all joined in with the spirit of the evening.

After a novel little game, we sang together around our fire. Miss Robson's narrative commanded hearty acclamation. The strains of sacred music from the banjo orchestra, directed our minds to the Saviour.

Stories of thrilling experiences such as bolting horses were told by different ones in the circle. The escape from a river infested with alligators sent a thrill of horror mingled with mirth through the audience as this experience was related.

We could almost see the scene at Lake Whakatipu, resplendent with its lustre of blue, and surrounded by chains of mountains, stately, snow-capped, and grand.

Following this, Pastor Rosendahl and Miss Bathgate rendered a violin duet. Then as the hands of the monarch Time could not be stayed we bowed in obeisance to his will and concluded a well-spent evening by singing, "Good night to you all."

Some time ago in chapel, Pastor Rosendahl announced that the teachers had a

treat in store for us. Since that time expectation increased, while much speculation as to the time and place of the picnic, was made.

Then the day actually arrived, when we wended our way to the station to travel to Otaki. After our little train journey we hiked to the beach, there to view the turbulent waters of the mighty Tasman. The weather, at first unpromising, changed, and the sun broke out, dispersing the clouds and giving us a splendid day for such an outing.

Our first swim of the season, followed by games, lunch in a sandy nook, and rambles, caused the day to pass far too quickly. Too soon, the golden rays of the vanishing sun were shedding their beams of calm and peace. Pastor Kranz in evening worship directed our minds to our loving, gracious, eternal Father. Worship over, we retraced our steps. After a time of relaxation so well-spent, we arrived home tired and happy.

J. HARVEY.

### NORTH NEW SOUTH WALES

PRESIDENT: P. G. FOSTER  
SECRETARY: H. S. STREETER

### Members of the Stanmore Church Visit the Maitland Gaol

A SACRED song service was rendered at the Maitland Gaol on Sabbath afternoon, November 23. It was a great success. Being the last Sabbath of the A. M. College year, many were in attendance there who might otherwise have visited the gaol. A party from Stanmore nobly filled the gap, and did it worthily, for their services were a Godsend.

The attendance at the gaol chapel was good. The Sabbath school pictures presented to the gaol, beautifully framed and tastefully hung around the walls, delightfully relieved the otherwise sombre hue of the building. All the prisoners were seated and the warders stationed at strategic points as our party filed into the upstairs chapel building. The first arrival was greeted with hearty hand-clapping. As some better known ones appeared, the clapping increased in volume.

"What is your choice of a hymn?" The invitation to the congregation resulted in "Peace! Peace! Wonderful Peace" being selected. And surely the message of this hymn was needed—Christ's peace for Satan's dupes caged behind prison bars. And didn't the men sing it heartily!

All remained standing with heads reverently bowed, while Brother J. Bowen of Boolaroo led in prayer. "Welcome the Sabbath" was the first item of the Stanmore party. The Anglican and Roman Catholic chaplains always conduct services on Sabbath morning. Their flocks therefore can more readily keep the Sabbath in gaol than they can when out. The chaplains are evidently too busy on Sundays, so the Presbyterians, the Methodists, the Baptists, and the Salvation Army take the services on Sundays. The Anglicans and Romans are the official chaplains; the others preach on Sundays, but the spiritual oversight of this gaol and

of every gaol is in the hands of the Anglicans and the Romans. The Seventh-day Adventists are barred from preaching at all. We can sing but cannot talk to the men.

The Stanmore party also rendered, "If Christ Should Come," "Blessed Saviour," "To Our King," "Trusting in the Darkness and the Light," and "Rejoice." Two solos, "Come Unto Me" and "God Is Love," were sung by Sister McDowell; and Sister Chate gave two recitations. "When the Roll Is Called Up Yonder I'll Be There" was sung as a quartette, with a congregational chorus. "These Are They Who Washed Their Robes," quartette and chorus, was enthusiastically rendered.

Sister James from Hamilton recited, "Not Understood," and received a warm welcome. Sister James writes beautiful letters into the gaol and these are greatly prized. Sister Butterworth of Kurri was encored and as her name was announced and the recitations proceeded, eyes shone, mouths opened, and faces smiled. Sister Butterworth adapts her recitations to present fine morals. The men demanded of her, "Broken Earthenware," and the warders as well as the prisoners were delighted. It never palls. Its sentiments suit the minds of these men broken on society's wheel. Even the two coloured men smiled as she spoke of "brown pots;" they laughed outright when "cracked pots" were alluded to. The recitations, as adapted, were made decidedly uplifting. Little Gloria Lawson's three recitations—or was it four?—brought smiles to all faces. It was the case of "a little child shall lead them," and she led their thoughts Godward and heavenward.

At the conclusion of the meeting, Mr. O'Brien, chief warder, stepped forward and said: "I wish to thank you on behalf of the men here for the very fine programme you have given. It was splendid. To think that the party should have come all the way from Stanmore, putting up with the inconvenience of travel to give this lovely programme to-day, is wonderful. Sacred songs exercise a grand influence over those who hear them. Every one feels better as a result, even though that feeling may last for only half an hour. I thank you on behalf of those present for coming this afternoon." The men carried it heartily by acclamation. The writer responded and said that theirs was a labour of love. One of the Stanmore party also replied.

Then our official organist, Brother Scobie, struck up, "God Be With You Till We Meet Again," and slowly, very slowly, the men marched out, quite a number turning their eyes platformwards and smiling their appreciation. Each one went to his lonely cell after the roll call at 4.30 p.m. There he would have his tea in solitude, and the memories of that afternoon would be lived over again and again in the silent watches of the night. Who can say what decisions would be made?

Pray for our brother, Prisoner Number 22. Another man we should pray for is Number 43, that is, if faces are any index. He is now passing through an experience, of that I am sure. And it won't be a half-hour experience either. Pray for both these men. Eternity will tell the tale. What do I know of Num-

ber 43? Nothing, but as with eyes closed as if to shut out surroundings, I saw him literally drinking in the words and music, there was something about that man's face and its smile that haunted one with its possibilities—for good and not for evil.

Christmas Day we can give these men some extras. Last year we bought eight or ten cases of fruit. Sister Lawson of East Maitland will cook Christmas dinners for Numbers 22 and 43 and another man, numberless, whose initials are L.M. Would any one like to help? If so, write to the undersigned.

J. L. SMITH.

### Golden Rule of Threes

1. THREE things all should cultivate: courtesy, sympathy, and cheerfulness.
2. Three things the business man needs: honesty, energy, and thrift.
3. Three things necessary for success: faith, courage, and perseverance.
4. Three things essential to the student: a goal, application, and determination.
5. Three things the Christian must have: the Bible, prayer, and the spirit of loving service.
6. Three things the housewife should cultivate: patience, industry, and kindness.
7. Three things conscientious parents give their children: a generous heart, a skilled hand, and a trained mind.
8. Three things we may all appreciate: God, the Father of all; Jesus, the Saviour of mankind; the Holy Spirit, who directs and leads us heavenward.

RUTH ORCHILL.

## OBITUARIES

**Johnson.**—At the age of sixty-one years, after a long and painful illness patiently borne, Mr. M. Johnson fell asleep at his home, Hastings, N.Z. Mr. Johnson was the husband of our Sister Johnson, who is one of the foundation members of the Hastings church, and father of Brother Walter Johnson of Sydney, and Mrs. W. M. Will and Mrs. J. F. Jones, both members of the Hastings church, who are left to mourn the loss of a devoted husband and father. Mr. Johnson, while not a member, has always been a warm friend and financial helper of the church and cause in Hastings. For a few days before his death, it was the writer's great privilege to minister to his spiritual needs. Speaking of the help received from Brethren Stirling and Tasker, Mr. Johnson said, "Not from these friends, much as I value and appreciate their kindness and love, but from the blessed Saviour Jesus Christ Himself, have I received the full assurance of pardon and acceptance in the Beloved. 'I know whom I have believed.' 'I know that my Redeemer liveth.' 'He is mine and I am His forever.'" Listening to his confession of faith and hope and his absolute confidence in Christ his Saviour, I was led to exclaim, "Let me die the death of the righteous, and let my last end be like his!" After a short service in the home with the mem-

bers of the family, and at the graveside in the presence of a very large assembly of members of the Hastings and Napier churches, with the business men of the city and members of the Masonic Lodge of which the deceased had been a member, we laid his body in the grave with the comforting assurance that soon the Lord of life will come and call His sleeping ones to a glorious immortality.

J. HOOKINGS.

**Bouvy.**—At her home in Alton Road, Cooranbong, on Nov. 18, 1929, Sister Martha Kate Bouvy fell asleep in Jesus, at the age of seventy-nine years. Sister Bouvy accepted the message in Bendigo under the labours of Pastor W. H. Burgess more than twenty years ago. Ever consistent, her life was one of sweet fragrance and cheer, shedding abroad the perfume of her Saviour's love. The funeral service in the Avondale church was conducted by the writer, assisted by Pastor Cossentine and Pastor Martin from the college. At the graveside, in the midst of a large circle of mourners, Pastor Martin spoke words of comfort to the only living daughter and child, Miss Jessie Wood, and also to the many sorrowing friends assembled. We then consigned this mother in Israel to the tomb until the great Life-giver descends.

W. H. PASCÖE.

**Elder.**—ON Friday, November 15, Brother William Elder fell asleep in Jesus. He accepted the truth at the Walkerville camp-meeting fourteen years ago, under the labours of Brother J. Crammond and later of Pastor Rudge. His late wife led the way in obeying the Lord, and the rest of the family followed. Brother Elder has been steadily failing in health since the death of his wife some months ago, and had reached his seventy-third year. We laid him to rest with his wife in the Walkerville cemetery, after words of comfort had been spoken to the children and other mourning friends. Our sincere sympathy is extended to the bereaved ones.

W. J. SMITH.

**Wanted.**—New Adventist, carpenter, married, desires position in any capacity, permanent or otherwise. Apply A. ISAAC, 3 Craig Achol Flat, Patterson St., Double Bay, N.S.W.

**To Let.**—Six-roomed weatherboard house, poultry farm, 13 acres, rich soil, creek frontage, 12 netted fowl runs, brooder and incubator rooms, sheds, garage. For £1 7s. 6d. per week. Poultry and stock at valuation. One and a half miles from college, 1½ miles from railway. Apply F. SHERIFF, Morisset, N.S.W.

### Important Dates

#### Camp-Meetings:

North N.S.W.: Dec. 26, 1929-Jan. 5, 1930.  
North New Zealand: Dec. 26, 1929-Jan. 5, 1930.  
South New Zealand: January 9-19.  
Victoria: January 30-February 9.  
Tasmania: February 13-23.  
West Australia: March 6-16.  
South Australia: March 20-30.

A. M. College opens: February 26.  
Appeal for Missions: March 1—  
Week of Prayer: May 24-31.  
Union Conference Session: September 16-30.

## Australasian Record

THE OFFICIAL ORGAN OF THE  
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OF SEVENTH-DAY ADVENTISTS

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Associate Editor: A. H. Piper

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In accordance with our custom to publish only fifty numbers in each volume of the "Record," this week's paper is the last issue for 1929. The next "Record" will be dated January 6, 1930. We are planning, however, to send out the first number of the new year a little earlier than usual.

ATTENTION is directed to the change in the date of the next Week of Prayer. This will be held from May 24 to 31, instead of during June.

BROTHER AND SISTER J. C. RADLEY and their little daughter are now on furlough from the New Hebrides, having reached Sydney December 2 by the *La Perouse*.

THE Sydney Sanitarium has recently been having an excellent patronage. During one week the number of patients was larger than it has been for some years, every room being occupied.

PASTOR F. G. RAMPTON sailed for New Zealand on December 6. He will spend about nine weeks in the Dominion in the interests of the book work, and will attend the camp-meetings in the North and South Islands.

THE school at Collonges, France, has re-opened with 120 students enrolled on the first day. Thirty more were expected later. Thirteen countries and about nine languages are represented this year. This is good for the international spirit.

BROTHER AND SISTER E. R. STREETER, with their two children, sail for India on December 11, by the *Narkunda* to Bombay. They have already spent seven years in India, and are returning for a further period of service. Brother Streeter will resume his work as principal of the boys' school at Chuhar Kana, Punjab, India.

OUR brethren in Abyssinia are getting their publishing plant (which was made available by the Missions Extension Fund) in working order. Their first publication is the Ten Commandments in Amharic. They are now having the Sabbath school lessons translated into this language and will print these each quarter.

BROTHER ERIC JOHANSON, Secretary of the Malaysian Union Mission, writes of an important advance step about to be taken to give the message in Siam: "Pastor Gjording, Superintendent of the Union Mission, is leaving Singapore on November 7 for Rangoon, Burma. There he will be joined by Pastor E. B. Hare, and together they will enter Siam from

the Burma side, to investigate conditions among the Karens and to plan for the opening up of a strong work on their behalf. Brother and Sister A. P. Ritz are under appointment to begin work among the Karens of Siam, and expect to proceed to their new field early in the new year. We are deeply grateful to the Burma Union for allowing Pastor Hare to accompany Pastor Gjording on this trip, as Brother Hare has had long experience among the Karens of Burma, and his counsel will be most valuable. His knowledge of the language will also be of great assistance."

## Progression

### The Avondale Church

IN reviewing the past year's work in the Avondale church, we find much to encourage us in the assurance that the "pillar of fire" is moving onward.

In the Appeal for Missions the members worked more willingly and actively than ever the writer had seen them do before. Although through working at the Health Food Factory most of our members could rely only on getting Friday free, and though faced by the disastrous coal strike, our members some in motor cars, some in lorries, others in sulkies, or on bicycles canvassed from the Hawkesbury River to Singleton, and not only attained their goal, but also broke past records.

Then came a *Signs of the Times* campaign, with the result that hundreds of copies of this excellent paper have been and are being posted into Singleton and other places, followed by missionary letters.

The Avondale church entered into the Big Week campaign enthusiastically, and sold more than twice as many books as in any previous effort. Now the church is planning to extend its field of operation by engaging in a layman's evangelistic movement.

At Erina the layman's effort has been greatly blessed of God. So great was the interest created that the conference was requested to send help. The writer gladly responded to such a call from the conference, and as a result of the faithful work of Erina church members, a former Methodist local preacher and two other fine people have decided to obey God, while another soul who had become discouraged is once more attending and rejoicing in the Sabbath services. The Sunday night meetings in Brother A. T. Ray's home are being well attended and the interest continues to increase. Our Lord would surely be here quickly if all our churches would follow the example of these faithful members of the Erina church.

During the year, weekly prayer meetings have been held in the Avondale church every Tuesday at 6.30 a.m., 10 a.m., and 7.30 p.m. In order that all could have the privilege of attending, prayer meetings have also been held in three other parts of the village every Tuesday morning, as well as another in the evening. As a result of the prayers thus offered we believe that the spiritual life of the church has been quickened, the sick healed, differences overcome, and the way cleared for the Holy Spirit to lead fourteen precious souls to surrender all to Christ and to follow Him in baptism, as they did on

November 16, in the baptismal font on the college campus. In the midst of several hundred church members, students, and friends on that beautiful Sabbath afternoon, Pastor Cossentine invoked the Lord's blessing, after which Pastor A. Munson spoke inspiring words of counsel, courage, and cheer. The writer then led the candidates down into the watery grave, while from hundreds of voices ably led by Brother C. H. Schowe, the sweet songs of Zion pealed forth, vividly reminding us of that grand and near antitypical resurrection when the angelic choir will unite with the voices of the risen saints.

W. H. PASCOE.

## An Experience in North Queensland

WHEN conducting a tent mission in Bowen about six years ago, the writer, accompanied by Brother C. M. Lee, visited a young farmer who lived some miles out of the town on an alluvial river delta, where Sydney's midwinter tomatoes are grown in quantity and where thousands of acres are under this crop every autumn and midwinter. This young man has been an officer in the Salvation Army. Although greatly impressed and under conviction, he could not see his way to take the step.

Some years rolled by, and in the interval he married a fine young lady and we lost track of him. A good layman and his wife and children living near that part of Bowen, met him periodically and spoke to him of the Word of God and lent him some literature. They corresponded with us about him, as did an uncle of the young man, and within a very short space of time he started to keep the Sabbath. I wrote to Brother T. R. Kent, who lived within fifty miles of him, and asked him to visit the farmer. Great was the satisfaction of our good lay brother and his wife to see that the seed they and their children had sown had borne fruit, and that the whole family had taken a firm stand.

A. C. CHESSON.

## Revival of the Book Work in Tasmania

ON boarding the boat at Queen's Wharf, Melbourne, for Tasmania on November 6, I was very glad to find that Brother A. C. Ball had arranged to travel by the same steamer. Brother Ball left South Australia a few days before, where he has been working for the past few years, to lead out in the book work in Tasmania. Now that we have a man to take charge of the book work there we are confident that good success will attend his efforts. The first month's summary to reach our office from Tasmania for some time was received by a recent mail, and from now on month by month you will read of Tasmania's efforts to spread the third angel's message by means of the subscription book work.

Three students from the A. M. College are working in this island State during the vacation, and shortly Brother H. Vetter, an A. M. College graduate, and Brother S. A. Slade from Victoria will also be there. So once more Tasmania takes her rightful place in the monthly report of the colporteurs.

J. J. POTTER,  
Union Conf. Asst. Field Missionary Sec.