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Righteousness Unto Justification

SALVATION is a twofold experience. Paul writes in his epistles of *justification* and *sanctification*; Peter, of *pardon* and *holiness*.

In the little work, "Christ Our Righteousness," page 118, Sister E. G. White is quoted as follows:

"The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."

In this statement we find brought to view a righteousness unto *justification*, and a righteousness unto *sanctification*. That unto *justification* is imputed, and that unto *sanctification* is imparted.

To justify means to set right for the *past*. To impute means "to reckon or set down to the account of one that which does not belong to him." Therefore we conclude that imputed justification is the reckoning to our account for the past something that does not belong to us.

To sanctify means to set aside for a holy use. To impart means "to partake of," "to share." Thus, imparted sanctification means a life set aside for a holy use, shared with another.

Righteousness unto justification comes to man in a moment through accepting the imputed life of Jesus in His sinlessness, which life is reckoned against the account of the sinner for the remission of sins that are past. Rom. 3 : 25.

Righteousness unto sanctification comes to us through the whole period and process of our justified life by accepting the imparted or shared life of Jesus by the infilling, sustaining presence of Himself, to keep that which He has already justified.

Justification is a crisis; sanctification is a process.

The writer of the beautiful hymn, "Rock of Ages," refers to this truth in these lines:

"Be of sin the double cure,
Save me from its guilt and power."

Justification deals with the *guilt* of sin, and the need of forgiveness by imputing a life. Sanctification deals with the need of power to keep cleansed the forgiven heart by imparting a life.

Before we can understand sanctification we must comprehend and experience justification, the former being the outgrowth of the latter. No one can be sanctified who has not been justified.

To justify has to do with the past; to sanctify has to do with the present and future. If we are to experience eternal life, if one day we are to be glorified, we must first experience justification; for we read, "And whom He justified, them He also glorified." Rom. 8 : 30.

Let us study by easy steps the work of justification. In Job 9 : 2 we find the question, "How should a man be just with God?" This is an old query, and through the centuries men have sought in many strange and devious ways to stand just before their Maker.

The question is a vital one, and faces every son of man; for in Romans 3 : 10 we read, "There is none righteous, no, not one." Furthermore, in 1 John 5 : 17 we find that "all unrighteousness is sin," and in Romans 6 : 23, "The wages of sin is death." These scriptures reveal the fact that unrighteousness must be changed to righteousness, else death for all will follow. This righteousness which is of God is revealed in the gospel. Rom. 1 : 16, 17.

The standard of righteousness is not raised by man, but is set by God. It is God's righteousness (Matt. 6 : 33), as compared with man's righteousness. Matt. 5 : 20.

God's righteousness is as "linen, clean and white" (Rev. 19 : 8), while man's righteousness is as "filthy rags." Isa. 64 : 6. The one is the very opposite of the other. In other words, man's righteousness in the sight of God is simply unrighteousness. By comparing the three following scriptures,

1 John 5 : 17, "All unrighteousness is sin"

1 John 3 : 4, "Sin is the transgression of the law"

Romans 7 : 7, "I had not known sin, . . . except the law had said, Thou shalt not covet,"

we find that the transgression of the ten commandments is unrighteousness. If transgression of the ten commandments is unrighteousness, it will be reasonable to believe that the keeping of the commandments will be righteousness. This we find confirmed by reading

Psalm 119:172, "All Thy commandments are righteousness." "He that doeth righteousness" (keeps God's commandments) "is righteous, even as He is righteous." I John 3:7.

We thus face the fact that any keeping God's commandments in every feature at all times are righteous, "even as He is righteous." How many have kept His commandments? "There is none righteous, no, not one." Rom. 3:10. "For all have sinned, and come short of the glory of God." Verse 23. The standard is there, but all have fallen short through sin. What shall we do? for we long to please God; and moreover there will be a nation that shall do righteousness, for we read in Isaiah 26:2, "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

Shall we commence to keep the law which is the standard of God's righteousness? Such obedience will avail nothing; for all our keeping of such from the time of finding our condition and recognising God's demands, will fail to atone for our past breaking of the law. My ceasing to steal when I attend to the eighth commandment, will not make up for any stealing prior to my obedience to the law. "All have sinned," and hence all need to be brought into harmony with a broken law. The law is likened to a mirror. James 1:22-25. A mirror does not remove a spot or stain, it simply points it out. So does God's law. "By the law is the knowledge of sin." Rom. 3:20. There is no salvation from sin in the law.

We turn over the Scriptures as we longingly look for escape from the condemnation that a broken law brings, and in I Peter 2:22 we find these words, referring to Christ: "Who did no sin, neither was guile found in His mouth." Here is One who kept His Father's commandments (John 15:10), "I have kept My Father's commandments;" and who doing righteousness (Ps. 119:172) was righteous, having even the righteousness of God. I John 3:7.

Encouraged, we turn over further, and in Jeremiah 23:6 we find in capital letters this title applying to Christ, "THE LORD OUR RIGHTEOUSNESS;" and immediately the question is raised, Has the plan of salvation been so arranged that the obedient, law-keeping life of Christ can be applied to our disobedient, law-breaking life? With added interest we continue to turn the pages of Scripture, and find in Isaiah 53:5, 6 that "He was wounded for our transgressions, He was bruised for our iniquities: . . . and the Lord hath laid on Him the iniquity of us all."

He who did no sin, bore our sins; as sin brings death, He had to die, and this He did. We read in I Peter 2:24, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." The righteousness coming to all who will accept the death of Jesus in their place, is God's righteousness. "For He [God] hath made Him [Christ] to be sin for us, who [Christ] knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. Thus we see that "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His

righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."—"The Desire of Ages," p. 25.

Having done no sin, yet having paid our penalty, dying in our place, and being raised again from the dead, Jesus now offers to us His life of sinlessness to cover all the past. He comes with a robe of righteousness (Isa. 61:10), linen clean and white (Rev. 19:8), to put over the filthy rags of our life. (Isa. 64:6.) The price we pay for this spotless robe is nothing. It all comes as a free gift unto justification, or setting right for the remission of sins that are past (Rom. 5:15-18, Rom. 3:25); and we accept it by faith. Christ offers His sinlessness; we accept, and thus His life is imputed unto us for righteousness unto justification. Receiving this imputed life for "the remission of sins that are past," we are brought to the measure of His righteousness. "The only way in

which the sinner can attain to righteousness is through faith. By faith we can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing, soul, treats him as though he were righteous, and loves him as He loves His Son."—"Christ Our Righteousness," p. 142.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Such is righteousness unto justification, which comes to us by faith, through accepting the imputed life of Jesus, and is our title to heaven.

Next week we shall study righteousness unto sanctification which comes through the imparted life, and is our fitness for heaven.

W. G. TURNER.

OUR MISSION FIELD

The Floods in Fiji

WRITING from the Navuso School, on the Wainibuka River, Fiji, to her parents in Wahrenonga, Sister L. V. Wilkinson began her letter on February 24, as follows:

"Here we are safe at Navuso, and feeling that we know and belong to the place already.

"Once more we have seen the 'besom of destruction' rage, and once more we have spent three days and three nights in our clothes, but once more we are thankful to say we have been preserved.

"The night before we left Suva a warning was issued that the barometer was falling and a hurricane was probable. However, the glass rose again, and though it was raining we set out for Navuso next day and had a pleasant trip, arriving here about 5.30 p.m. It was raining and muddy, but we didn't mind that, and were very agreeably impressed with the place.

"It rained constantly and the glass kept jumping up and down. Every night we batted down in case the worst happened. On Sabbath afternoon it blew a gale and the glass raced down, so we put all our stuff high in the house (the river had risen nearly up to our house), fastened up our place, and went to Brother Steed's for the night. Of course the roofs had been leaking all the week, and both houses were pretty wet inside. How the wind blew that night! The house just rattled and shook. Sleep was impossible. The river had been rising all the week, but Sunday morning as soon as it was light we were shocked to see that most of the gardens were under water. Brother Steed and my husband immediately went in search of the cows which had been on the flat that was now covered with a swirling torrent. They did not think they could be alive, but what was their delight to find them all in a safe spot.

"March 3.—Well, a lot has happened since I started this letter. Last Thursday morning Brethren Rudge, Lane, and Nelson Burns arrived at Navuso in a hired

launch to see how we had fared in the flood. They were shocked to see the devastation of the place. They brought us two bags of rice, benzine, and oil to help out.

"Sunday and Monday another hurricane threatened us. We did all we could, then lay down in our clothes and waited. Much to our delight the river began to go down, and we saw the sun, and the glass began to rise. We were thrilled. We came down home, got things straight again, and set about drying beds, etc. Everything is mildewed. It is raining again now, but not abnormally.

"The men went up in the launch today and got the Branster family. They had a terrible time. The village of Naqia, seven miles higher up the river, was washed away and the whole population sheltered in the church. Some had to stand, as there was not room enough for them all to sleep at once. Nearly all the villages along the river are destroyed. We saw ever so many houses floating down in the current. And the gardens are all ruined. We are faced with the problem of feeding the school children on rice until the gardens grow again. However, we are very thankful that our lives and houses are spared.

March 10.—We have had several fine days and things are much pleasanter. School started on Monday, as things are running almost normally now. We shall enjoy our work here. A doctor is staying with Brother and Sister Steed tonight. Tomorrow he is going to inoculate us all for typhoid. There is a case farther up the river, and the unsanitary conditions caused by the flood will create the danger all along the river, so the Government is taking precautions. The river is almost back to the usual again. It is easy to see that it rose 100 feet.

"My husband opened his violin today, and found it in pieces! We are studying the language. I find my tongue won't twist right yet. We are happy and full of courage."

TASMANIA

PRESIDENT : F. G. RAMPTON

SECRETARY : F. J. BUTLER

Tasmanian Camp-Meeting and Conference

1931 Session

WE look back on the ten days from February 19 to March 1 as among our most pleasant memories in our conference work. Camp was pitched at a central site in New Town, right in full view of the trams and traffic passing along the main road to Hobart. Many had been the queries as to the possibility of erecting a real camp-meeting. We feared the expense would prohibit. But an excellent attendance of delegates made the meeting an assured financial success from the beginning, judging by past meetings. The favourable location and attractive appearance of the camp drew unusually large audiences, especially to all the evening meetings. As many as eighty-odd visitors were counted at one week-night meeting, and the mission pictures drew more than could be seated in the large pavilion on the Saturday nights.

We were given every assistance by the City Council officers, and everything went along from the first with a feeling of joy and satisfaction that at last we were really doing something evangelical in our camp-meeting.

Pastors W. A. Spicer, A. G. Stewart, and Dr. Sherwin represented the Union Conference, and their presence was heartily appreciated by all. With Pastors W. D. Smith and J. R. James on the ground with their families, we had five island missionaries with us. Brother Spicer's meetings will be long remembered, and though he had to leave on the Thursday preceding the close of the camp, his visit was a great blessing to all. Dr. Sherwin took hold of the young people's work and gave excellent help, while a goodly number availed themselves of his medical counsel. We were glad Brother Stewart could remain for a little while to assist with the Ingathering, especially during such stress as the business world now is feeling.

Brother Blair was a very welcome visitor, and his aid led to a fine record of book sales, £88 worth being disposed of at the meeting.

Weather conditions favoured us, on the whole. Rain began the day after camp closed and retarded the clearing of the ground somewhat. But it was very cheering to dwell with the Lord those ten days, and to know that He was leading in the plans for the meeting.

Excellent responses were made to all appeals, and a large list of young people and others signified their wish to join baptismal classes. Very definite were the victories gained by some, and our hearts rejoice to see the change wrought by their decision to allow God to take control. May God keep them all near Him, growing in grace daily.

A £200 response to the mission appeal was good in the present financial depression. Sabbath school attendances were the largest on record, 330 being present

each week. Of these about 188 were living on the camp ground. Offerings for Sabbath school were £28.

It transpires that the meeting was not so expensive as last year's gathering, even though we were compelled to purchase quite an amount of additional equipment when making the transfer from the old Glenorchy Show Grounds. Without exception I believe it is remarked as the best camp ever held in Tasmania, and we thank the divine Father for the unity and blessedness of this season of fellowship.

The conference membership had moved up by 19 to 370, a total of 24 baptisms being recorded during 1930, with 6 deaths. Perhaps the best known of those who passed away during the year was Brother Andrew Craigie, so suddenly taken off following an operation at the Hobart Hospital.

Tithe receipts of £2,127 were reported by the treasurer, which were a splendid total for 1930 and enabled us to carry over to 1931 sufficient balance to make this year easier than had been anticipated.

The Sabbath school and Missionary Volunteer figures revealed growth in all lines except Sabbath school offerings, which had fallen to £496, being £90 less for the year. Our educational work was represented by three schools with an enrolment of forty-eight at the year end.

Some recommendations affecting Constitution and policy were adopted. The plan suggested by the Union Conference in September last for the appointment of the nominating committee found favour, and the Constitution was altered to fit the new policy.

Our Second Sabbath offerings for the first and third months of each quarter are to be divided equally between conference and local church funds.

As soon as the new committee were appointed, they were faced with the task of planning for the mission work in Hobart to follow the camp-meeting. Only one tent was owned by the conference, and this was greatly needed in Launceston; yet the Hobart interest called loudly for a tent. It was decided to purchase and equip a second tent, so that in both the south and the north work could be conducted to the best advantage.

The present mission tent, seating 120, was pitched near by after the camp, and the interest that had been aroused is being maintained by the mission under the care of Pastors F. G. Rampton, J. R. James, and W. D. Smith. Fifty-six names are already on the list for visiting, and no time is being lost at all in following up the work.

Brother R. A. Thrift is now awaiting his tent in order to follow up an interest in Launceston, the northern centre. Brother Bird returned to Smithton, where the work is developing.

Election of Officers

The report of the committee on nominations was adapted as follows:

PRESIDENT : F. G. Rampton.
HOME MISSIONS, RELIGIOUS LIBERTY, and FIELD MISSIONARY SECRETARY : F. G. Rampton.

SECRETARY-TREASURER : F. J. Butler.
SABBATH SCHOOL, MISSIONARY VOLUNTEER, and EDUCATIONAL SECRETARY : F. J. Butler.

ASSISTANT SABBATH SCHOOL AND

MISSIONARY VOLUNTEER SECRETARY : Miss M. Rutter.

EXECUTIVE COMMITTEE : President, N. H. Fehlberg, L. Stellmaker, J. B. Watt, G. E. Salisbury, R. B. Singe.

Credentials and Licenses

Credentials and licenses were issued to the following workers and colporteurs:

CREDENTIALS : F. G. Rampton.
MINISTERIAL LICENSE : C. E. Bird, R. A. Thrift, F. J. Butler.

MISSIONARY LICENSE : Miss E. F. Hopgood, Miss I. A. Lang, Miss I. Robertson, Miss M. Rutter.

TEACHER'S LICENSE : Miss A. Hardy, Miss W. Niebuhr, Miss L. McMahon.

COLPORTEUR'S CREDENTIALS : H. Vetter, S. A. Slade.

COLPORTEUR'S LICENSE : J. R. Pearce, E. Thew.

In summing up this report we feel to heartily concur in the recommendation the plans committee incorporated in its first report: "That we hereby express our heartfelt gratitude to God for His abundant mercies during the past year, and in humble recognition of our dependence upon Him as we face the perplexities of another year, we gratefully reconsecrate our lives to Him for service for the finishing of the work."

God has been good to us and has abundantly blessed, and as we look over the camp just closed, we thank Him for direct leadings and abundant blessings bestowed.

F. J. BUTLER,
Secretary.

What Some Are Doing for Their Sabbath School Offerings

[Taken from a Letter]

ENCOURAGING reports have reached us from a number of the Sabbath schools in our conference. Wallsend, Boolaroo, Lambton, Hamilton, Muswellbrook, and Scone members are selling magazines and meeting with good success. Singleton members are specialising in the sale of small books. The Sabbath school superintendent had no work one day, so went out with some small books, and sold more than one pound's worth. He feels confident there will be an increase in the offerings of this school this quarter.

Our members around Newcastle also are selling literature in aid of the Thirteenth Sabbath offering, but of course it is more difficult in the coal-mining areas.

Think of the Tenterfield children dropping all the coins given them for ice creams, sweets, etc., into their self-denial boxes instead of gratifying their appetites; the fathers of families at Boolaroo receiving only three days' pay in a fortnight, yet growing vegetables and flowers and selling them for missions; the children of Lismore and Lambton denying themselves something every week to have an extra offering to bring, and a great many having no work at all, finding ways and means to help. Truly the Lord's people are making a covenant with Him by sacrifice.

ANNIE E. DOUGLASS,
Nth. N.S.W. Conf. S. S. Sec.

Colporteurs' Monthly Summary

Note.—Beginning with this year, the hours reported include delivering as well as taking orders.

Victoria

FEBRUARY 1931

Hrs. Ord. Helps Total

Bible Pictures and Stories—

Table listing names and hours for Bible Pictures and Stories in Victoria, including A. Bullas, J. H. Brown, Miss R. Creelman, etc.

Christ's Object Lessons—

Small table for Christ's Object Lessons with names A. Jorgenson and C. Southwell.

Ladies' Handbook—

Table for Ladies' Handbook listing names like E. Cook, Mrs. S. Hobson, etc.

Home Nursing—

Table for Home Nursing listing names E. Cook, E. Mitchell, etc.

Helps—

Table for Helps listing names Mrs. H. Devine, Miss C. Cameron, etc.

1931 457 £63 9 6 £801 19 6

South Australia

FEBRUARY, 1931

Hrs. Ord. Helps Total

Bible Pictures and Stories—

Table listing names and hours for Bible Pictures and Stories in South Australia, including Mr. & Mrs. J. E. Sibley, etc.

Home Nursing—

Table for Home Nursing listing names Miss M. Luke, L. W. Gericke, etc.

777½ 159 £35 15 6 £295 3 6

Queensland

FEBRUARY, 1931

Hrs. Ord. Helps Total

Bible Pictures and Stories—

Table listing names and hours for Bible Pictures and Stories in Queensland, including E. P. Jewson, H. Boughton, etc.

Coming King—

Small table for Coming King with name M. Heuschele.

Desire of Ages—

Small table for Desire of Ages with name M. Rogers.

Great Controversy—

Table for Great Controversy listing names R. Price, S. Leader, etc.

Bedtime Stories—

Table for Bedtime Stories listing names E. Jewson, S. Leader, etc.

Our Day—

Table for Our Day listing names A. Stenhouse, S. Donald, etc.

1251 310 £57 8 9 £398 0 3

North New South Wales

FEBRUARY, 1931

Hrs. Ord. Helps Total

Bible Pictures and Stories—

Table listing names and hours for Bible Pictures and Stories in North New South Wales, including Mr. & Mrs. Hooper, etc.

Ladies' Handbook—

Table for Ladies' Handbook listing names Mrs. Hodgkinson, Mrs. De la Mothe.

Our Day—

Table for Our Day listing names P. Delaney, E. D. Hunter.

Home Nursing—

Table for Home Nursing listing name J. T. Young.

1072½ 295 £31 16 6 £540 18 9

South New South Wales

FEBRUARY, 1931

Hrs. Ord. Helps Total

Bible Pictures and Stories—

Table listing names and hours for Bible Pictures and Stories in South New South Wales, including E. B. Murray, P. Claus, etc.

Secrets of Disease—

Table for Secrets of Disease listing names D. Watson, P. J. Hardymont, etc.

Our Day—

Table for Our Day listing name R. Pretyman.

What Is Coming?—

Table for What Is Coming? listing names W. Simpson, L. Simpson.

Daniel and the Revelation—

Table for Daniel and the Revelation listing names R. Parry, S. Pennington, etc.

Home Nursing—

Table for Home Nursing listing name J. Trim.

Ladies' Handbook—

Table for Ladies' Handbook listing name Miss S. Pratt.

Coming King—

Table for Coming King listing names D. Brennan, C. Watts & C. Ryan.

1823 295 £89 7 6 £458 12 6

South New Zealand

FEBRUARY, 1931

Hrs. Ord. Helps Total

Home Nursing—

Table for Home Nursing listing names T. Chick, F. Thoresen.

Bible Pictures and Stories—

Table listing names and hours for Bible Pictures and Stories in South New Zealand, including F. T. Tate, etc.

Bedtime Stories—

Table for Bedtime Stories listing names Mrs. Mahs, F. T. Tate, etc.

364 54 £5 11 0 £64 14 0

West Australia

FEBRUARY, 1931

Hrs. Ord. Helps Total

Ladies' Handbook—

Table for Ladies' Handbook listing name A. P. House.

Bible Pictures and Stories—

Table listing names and hours for Bible Pictures and Stories in West Australia, including A. White, G. I. Wilson, etc.

Bible Readings—

Table for Bible Readings listing name Field Missionary Sec.

Our Day—

Table for Our Day listing name N. Hard.

Coming King—

Table for Coming King listing name A. R. Liddle.

Great Controversy—

Table for Great Controversy listing name C. E. Roenfelt.

497 103 £19 8 0 £162 11 6

North New Zealand

FEBRUARY, 1931

	Hrs.	Ord.	Helps	Total
<i>Home Nursing—</i>				
D. Bathgate (del.)	150½	25	£3 13 0	£49 0 6
C. R. Matthews	1			1 11 0
<i>Bible Pictures and Stories—</i>				
Miss E. Murray (del.)	75	12	2 10 0	21 14 6
P. J. Wright (del.)	113½	15	1 4 0	24 6 6
D. M. Adam	35½	8	1 6 0	15 9 6
C. E. Matthews (del.)	155½	25	7 17 9	48 17 9
R. H. Matthews	93½	4	5 4 3	11 15 9
W. L. Devine	25	6	4 6 0	8 15 6
W. Waterhouse (del.)	97½	18	1 11 0	33 4 0
H. G. Davis (del.)	142½	29	6 6 9	55 18 3
Miss E. Hampton (d.)	19	9	2 8 0	17 19 6
C. R. Griffen (del.)	19			
J. E. Laybourn (del.)	134½	27	1 12 6	44 12 0
H. Landsdowne (del.)	6½	6	2 8 0	12 9 0
<i>Bedtime Stories Sets—</i>				
D. M. Adam		1		7 6
H. Landsdowne		6		2 5 0
J. E. Laybourn		2		1 17 6
C. R. Matthews		2		15 0
R. H. Matthews		2		15 0
W. Waterhouse		7		2 12 6
P. J. Wright		16		6 0 0
H. G. Davis		27		10 2 6
Miss E. Hampton		16		6 0 0
<i>Our Day—</i>				
C. R. Matthews		1		19 6
<i>Ladies' Handbook—</i>				
W. Haddock	35	7	4 0	13 8 6
1234½ 275 £35 5 3 £391 11 9				

Totals for February, 1931

	Colptrs.	Hrs.	Ord.	Value
Victoria	36	1953	457	£801 19 6
North N.S.W.	13	1072½	295	540 18 9
South N.S.W.	26	1823	295	458 12 6
Queensland	23	1251	310	398 0 3
North New Zealand	14	1234½	275	391 11 9
South Australia	11	777½	159	295 8 6
West Australia	7	497	102	162 11 6
South New Zealand	7	364	54	64 14 0
Union	137	8,972½	1,947	£3,113 16 9

The "Banner" Conference, Feb.
North N.S.W.,
82 Hours per colporteur.

The "Banner" Colporteurs, Feb.
Greatest number of hours:
W. L. Gill, 185.
Greatest amount of sales:

Mr. & Mrs. J. E. Sibley, £120 5s. 0d.
Mrs. Hodgkinson, £103 9s. 0d.
Mrs. De la Mothe, £103 4s. 6d.

THE one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love,—love that "vaunteth not itself, is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil,"—love that moves the disciple, as it moved our Lord, to give all, to live and labour and sacrifice, even unto death, for the saving of humanity.—"The Desire of Ages," p. 549.

WEST AUSTRALIA

PRESIDENT: L. D. A. LEMKE
SECRETARY: S. C. BUTLER

The West Australian Camp

ON a grassy flat, on the banks of the little Helena River at Guildford, the brethren and sisters of the West Australian Conference met for their annual conference and encampment.

On the opening day, March 5, beautifully refreshing showers of rain fell, the results of which were beneficial throughout the whole period of the camp-meeting.

The camp was laid out in the form of a triangle, and its wide avenues studded here and there with trees, made a very pretty sight to the many passing along the main road to and from Perth. The naming of the avenues was rather unique, and made one feel that he was on familiar ground, for they were all named after some worker, such as Lemke's Highway, Potter's Parade, Spicer's Avenue, and so on.

Pastor L. D. A. Lemke, who has not been long in the field, had a good grip of the conference affairs and pushed the business through with commendable dispatch, thus giving opportunity and time for more Bible study and personal work. The reports of all the standing committees were readily accepted and passed harmoniously. Pastor W. A. Spicer's studies on the Advent Movement and the gift of the Spirit of Prophecy were much appreciated by the brethren and sisters.

Every early morning meeting was a period of spiritual refreshing. Although the brethren had pitched the largest pavilion ever used in connection with our work in West Australia, yet its seating capacity was taxed to the utmost each Sabbath of the meeting. These days were Sabbaths of deep spiritual heart-searching and attendant blessings. Truly they were great days in the experience of all those in attendance.

The young people's meetings in their pavilion were all well attended. The two sessions of the Sabbath school were very happy meetings indeed, and all rejoiced to see the aim of £60 for missions

passed by several pounds. On the last Sabbath afternoon of the camp the usual appeal was made for foreign mission funds. The response was remarkable in that it was no less than £660, which is £115 more than that given and pledged last year. The times may be bad, and depression exist, but this Advent people are determined that these conditions shall not hinder the onward sweep of the movement.

It was a good camp, "the best ever" being the general opinion of those attending. It was distinctly noted because of the happiness and brotherly love of all present.

Pastor W. A. Spicer represented the General Conference, Brother J. J. Potter and the writer the Union Conference, and Brother R. E. G. Blair the Signs Publishing Company.

A. H. PIPER.

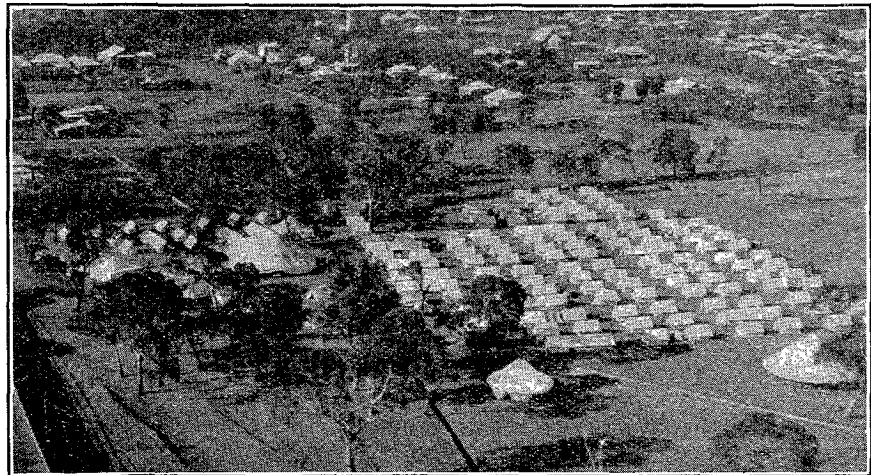
SOUTH NEW SOUTH WALES

PRESIDENT: R. E. HARE
SECRETARY: W. H. HOPKIN

Sydney Open-Air Meetings

HAVING seen no report recently, some may have thought that the city open air mission has ceased. Our report, as prepared for last camp-meeting, states that a total of sixty-two meetings were held during the past year, fifty-three in the city of Sydney and nine in Ashfield. There were 227 addresses given, and 103 personal talks. Five hundred tracts and 1,320 copies of the Signs were also given, and some financial assistance to the needy. Our average public attendance was 55, exclusive of our own workers.

Since camp our hearts have rejoiced to receive from our conference a new and serviceable lamp, which is greatly appreciated by our workers, and will do much to render our services more attractive and helpful, so that our new and varied charts may be clearly seen and explained successfully to our audiences. It is a pleasure to see a company of people ranging from 40 to 100 on the footpath or street, some sitting on the curbstone, all listening to the spoken word and following the points on



West Australian Camp-Meeting

the various charts that are used from night to night. The M.V. Silver Band has also assisted in holding the crowd.

One night an interjector tried to get the interest of the listeners by saying things contrary to our beliefs, stating that we are all wrong. We did not have to try to silence him; a man from the crowd stepped up to him, and in taking our part said, "He used to preach against these people in the Domain, but I have studied their beliefs now for years, and am satisfied that they are absolutely on the right track." This man effectively took our part.

Another man who lives down the South Coast so appreciated one meeting he happened to attend one night while on a visit to town, that he requested literature. He enjoys reading it, and when finished passes it over to a lay preacher. His home is now open for Bible studies.

An elderly man who is rather feeble now, says he would come to church every Sabbath if there was a church near enough for him. This man rarely ever misses a Saturday night meeting and is always early. Our literature has been appreciated,—the *Signs*, tracts, and books. After the "Change of the Calendar" was presented, one man eagerly sought for the book and gladly purchased "The Story of a Lost Day."

In this open air work we speak to a class who seldom, if ever, see the inside of a church. We need your help and your prayers, that God may by His Spirit gather out men and women from the streets and lanes of this great city of ours. We offer a hearty invitation to all to come and give their personal support, by presence and prayer, that this mission may prove a yet greater blessing to the wayfarer.

Should circumstances hinder your presence with us, kindly bear us up in continual prayer each Saturday night, and thus have a real part with us at the battle-front.

Meetings are held each Saturday night at the corner of Goulburn and Pitt Streets, Sydney, 8 o'clock till 9.30. Come!

R. BUCKLAND,
Secretary.

THE surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart. Religion is as a golden cord that binds the souls of both youth and age to Christ. Through it the willing and obedient are brought safely through dark and intricate paths to the city of God.—"Messages to Young People," p. 30.

GOD'S ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.—"The Desire of Ages," p. 311.

Appeal for Missions

Appeal Experiences in North New Zealand

WE started out with some mixed feelings as to what kind of reception we would receive this year. Apart from the general depression and unemployment, we had to face the situation brought about by the recent disastrous earthquake and the consequent financial loss to a large number of people.

Following the Bible injunction of going out two by two and standing on the promises of God, Pastor Sharp and I recently called on the Auckland business houses, and how pleasantly surprised we were to receive such a fine response to our appeals. The first two days we were out, as a result of about nine hours' work we were able to gather in nearly £20. Most of the regular donors gave the same amount as previous years. The largest one, £3 3s., we had no difficulty in collecting; fortunately the new manager, whom we had not met previously, happened to be related to one of our church members in the Hawke's Bay district. A few refusals were met with, but some encouraging experiences helped to make up for the loss.

In one place we were talking with a business gentleman who asked us what he gave last year. On our telling him that it was one guinea, he said, "If that is all, I will do the same this year," at the same time telling us that if it had been a larger amount he might have had to cut it down. The cheque was made out, the name and the amount placed on our card, and after returning thanks we were just about to depart when he said, "Wait a minute, I must do better than that, I will make it two guineas. The old cheque was cancelled and a new one made out. Before leaving, the same gentleman gave us the name of another to call upon, from whom we obtained one guinea. So in a very little while we found ourselves the happy possessors of two extra guineas. We assuredly felt that the Lord had gone before us and had not only impressed the first donor to give more, but used him to direct us to some one else who responded to the appeal.

Other experiences could be related. One was particularly interesting. After calling on a large firm and talking with a manager, whom we found to be a Scotchman, and being practically turned down (he stating that they were seriously considering cutting out their donation list), and after meeting him with every possible argument we could think of and logic with logic, he said, "Well, how much did we give last year?" I told him 10s. 6d. and showed him the card bearing his firm's name. After he had glanced at it I quickly placed before him the card with the larger donations, and imagine our surprise when he rang the bell and asked for a guinea to be sent along. We gladly received the donation and even wondered if

he had made a mistake, until just as he was shaking hands at the door of his office, he said very pleasantly, "I have given you 10s. 6d. more this year, anyway." We left feeling again that God had very definitely worked on this man's heart to respond as he did to our appeal. In two other instances the donations were doubled, which was evidence to us that although some avenues are closed up, God will open others so that His work will not suffer.

P. GLOCKLER.

SISTER E. MATTHEWS, of the North New Zealand Conference, writes: "On Sunday, the day I commenced work in the Appeal, I set my aim for £3 for that day and started off in good faith. All the morning I had only a few refusals, but the donations were very small, and by 1.30 p.m. I had only two papers left and only £1 6s. 9d. in cash. My next call was at a very large house, and as I went up the drive I heard the dinner bell. "There," I thought, "I'm too late," but on reaching the entrance a gentleman stood at the door. I at once told him about our work and he said, "Oh, it is Mrs. G—— you want. I'll tell her." Again I had the pleasure of explaining our work in the islands more fully and she said, "Yes, I'll give you something." A few moments later she was returning with a note in her hand and seemed to stop suddenly and return to the room again. Presently she came back with a cheque and handed it to me, saying, "I've visited the islands, and it is a splendid work you are doing." Excusing herself, she sent me a glass of milk and a piece of cake. The cheque was for £5, and I thanked God that He had answered my prayer and doubled the amount for which I had asked."

WE have been requested to acknowledge through the RECORD the sum of 30s. received at the A. M. College for the Appeal from a lady in North New South Wales.

WRITING from the New Zealand Missionary School, Miss Eunice Salt sends this good word: "There are forty-two boys and thirty-three girls here this year, and we are looking forward to a very happy and helpful year. Ingathering is commencing this week, in spite of the earthquake and all its drawbacks. Some have started already and are doing well."

Return Thanks.—Brother and Sister T. M. G. Lister and family desire to express their sincere gratitude to the brethren and sisters who so kindly gave their sympathy and help and floral tributes in the recent sad loss of their son, Lawrence. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

To Let.—A furnished room with widowed sister living alone; near the railway station, Epping, and handy to Strathfield. Apply or write to 41 Rawson St., Epping, N.S.W.

Important Dates

Appeal for Missions: March 7—
Week of Prayer: May 23-30.
Home Missions Effort: June 13—

FOURTEENTH APPEAL FOR MISSIONS-1931

UNION £14,000

Reports from Conferences

to March 28

	Goal	Latest Report	Total	Per Cent of Goal
Sth. N.Z.	£1,050		£1,100	105
Victoria	2,450	471	2,091	85
Tasmania	550	69	457	83
Sth. N.S.W.	2,650	222	1,750	66
Nth. N.S.W.	1,200	328	630	52
Nth. N.Z.	2,300	652	652	28
Lord Howe	10		11	101
		£1,742	£6,691	48

"Faith Is the Victory"

GOOD reports are coming in from the various conferences concerning the Appeal work. Although the conditions seemed hard to face, yet we are told that when we go forward in faith "God will change, wonderfully change, the most hopeless, discouraging outlook." South New Zealand soon passed its goal. Tasmania and Victoria are well on the way, and North and South New South Wales are pressing on with courage. Word has just come from North New Zealand. They began their campaign March 21. It was supposed that the earthquake would make the work very much harder, but so far the brethren are meeting with excellent success. Nearly half the Union Conference aim has now been reached.

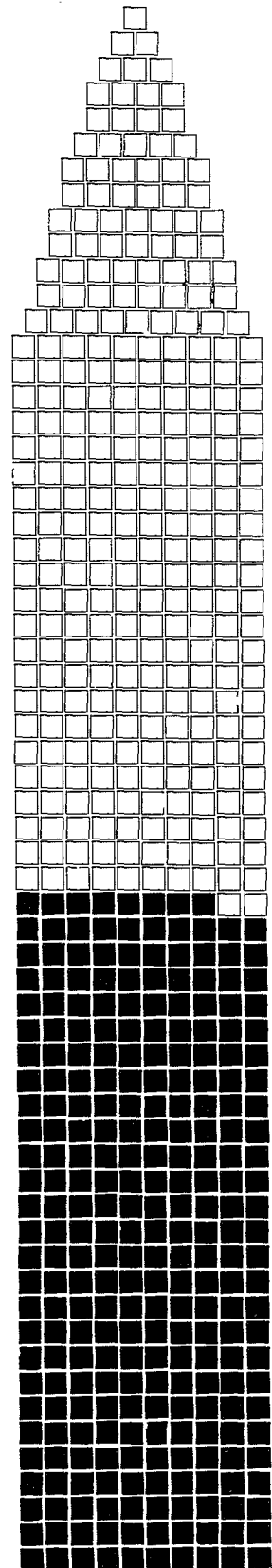
As an encouragement to Israel to press forward to the Promised Land the Lord said, "Dread not, neither be afraid of them. The Lord your God which goeth before you, He shall

fight for you." The words of faithful Caleb should encourage our hearts, "Let us go up . . . and possess it; for we are well able to overcome it." The unbelieving ten told of the walled cities and the giants. "We were in our own sight as grasshoppers, and so we were in their sight," they said. When they thought they were as grasshoppers, the enemy thought the same. But though Joshua and Caleb saw the walled cities and the giants, they were not as grasshoppers in their sight. They were as courageous as the lion. They saw the promise of God and exclaimed, "We are well able to overcome." They believed the battle was the Lord's, and that Jehovah would fulfil His promises and fight for them.

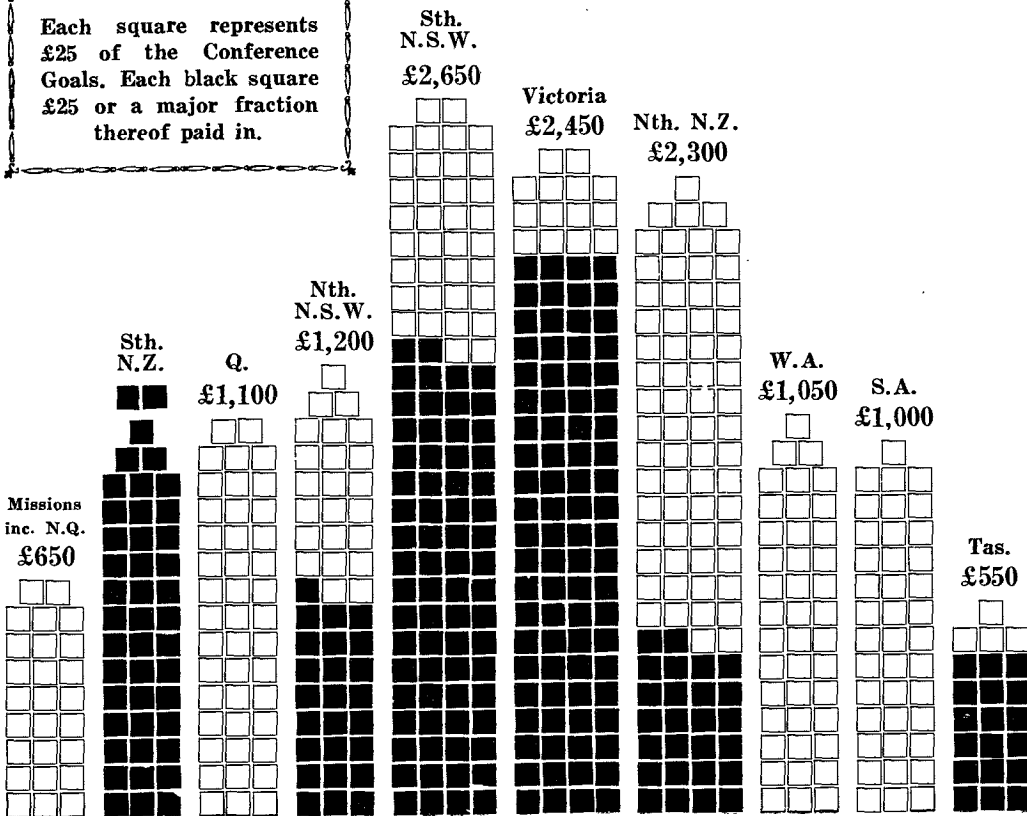
Let every Appeal worker say concerning the difficulties that face us, "We are well able to overcome them." Let us go forward in faith, believing that the Lord our God will fight for us and that victory will soon be ours. "This is the victory that overcometh the world, even our faith."
W. J. WESTERMAN.

PASTOR L. CURROW is studying with ten interested persons who have been found already in the Appeal.

SPEAKING for South New Zealand, Brother Shirley says: "Practically all our territory has been worked, and this accounts for the good returns. Our young people have done very well indeed. We have worked together in bands every Sunday morning, with splendid results. Many are greatly encouraged with the results of some of their personal work in the way of invitations to the city mission, etc. It certainly does them good to have a hand in real service for the Lord."



Each square represents £25 of the Conference Goals. Each black square £25 or a major fraction thereof paid in.



Australasian Record

THE OFFICIAL ORGAN OF THE
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OF SEVENTH-DAY ADVENTISTS

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Assistant Editor: Viola M. Rogers

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ON April 2, after six months spent in the Australasian Division, Pastor W. A. Spicer sailed from Sydney for America by the *Aorangi*. He will touch at Auckland and Suva on the way to Vancouver. A few minutes before leaving to take the boat, Pastor Spicer dictated his farewell message to RECORD readers found on this page.

In Appreciation

THE day before his departure, Brother Spicer was invited to be present at a Union Conference Committee meeting, when the following resolution was passed unanimously:

"WHEREAS, The General Conference made it possible for Pastor W. A. Spicer to visit this field for the past six months; and,

WHEREAS, Pastor Spicer has laboured untiringly in our various camp-meetings, giving to our people great encouragement in these troublous times;

"We hereby express our very hearty appreciation, first to the General Conference for releasing Pastor Spicer at a time when his valuable counsel and services were doubtless urgently needed; and secondly, to Pastor Spicer himself for his arduous labours, his timely addresses, his constant cheerfulness, and his unfailing faith in the message we love; all of which have been a wonderful source of encouragement to our people in every part of this Union Conference.

"As the time has come to bid Pastor Spicer farewell, as he leaves these shores to journey across the ocean to his homeland, we commit our beloved brother to the care of Him who controls winds and waves, praying that the choicest blessings of Heaven may be showered upon him, and that his health may be maintained and his life prolonged until Christ returns to reward His faithful labourers."

LETTERS from Fiji tell of the protecting care of God in the fearful storm which struck the group the last week in February. The papers state that the hurricane and floods were the worst in the history of the Fiji Islands. Six white people and over 200 Indians lost their lives. Seven feet of rain fell in seven days, and for four days the hurricane raged over the island of Viti Levu. Every village on the Wainibuka was found to be entirely washed away or damaged to some extent. Writing of the village of Korō Vou, Pastor H. R. Martin says: "Three of our teachers happened to be caught in our native

teacher's home, also nine young men students on their way to Buresala. The house was blown to pieces, and they all took shelter in the native kitchen and kept it from blowing away by all holding on to the walls and posts. Fortunately no one was hurt." Sister Edwards writes from Buresala Training School: "We do thank the Lord for His protecting care for His children during the past few weeks. There have been great dangers, and we thank Him for His goodness. During the three weeks of hurricane weather I have been the only white person at Buresala, as the Branster family have not yet arrived. I have never seen so much rain and wind, and the sea was a seething expanse of angry waters. Some nights we could not sleep at all, the storm was so severe." How the Navuso school fared is told by Sister Wilkinson on another page of this paper.

A.M.C. Appeal for Missions

THE sum of £230 in three days! This was the result of the A. M. College Appeal campaign this year, and although it is less than last year's total, when one considers the circumstances it seems marvellous that such an amount could be raised in so short a time.

The college classes were suspended for the week to permit as many as possible to engage in active service for foreign missions. Most of the territory is at a long distance, the nearest being in the suburbs of Newcastle; the country sections stretching right out toward the north, even to the Queensland border. The suburban portion was all finished in two days. Many of the country appealers spent two days in travelling to and from their fields, so that when the actual time spent in canvassing is reckoned, it would not exceed three days.

The college had been in session for only a few days when the Appeal campaign was launched. We were in the midst of our week of consecration when Pastor C. H. Watson's message was read to the faculty and student body: "We have reached a crisis in our mission work. To prevent missionaries being recalled, we appeal to every church to exceed last year's Ingathering. We are depending on you." It was stated that the way in which we related ourselves to that Appeal would be a test as to the genuineness of the consecration we had made during the week. The importance of the statement, "We are depending on you" was emphasised, and in the chapel hall-way the word YOU stood out prominently in the printed message that hung there throughout the campaign.

On Saturday night there was a final rally meeting and the chapel rang with the Avondale enthusiasm of former years, especially when voices and instruments united in "There's a place for every worker in the vineyard of the Lord."

The following Sabbath evening service was devoted to relating experiences. Just as Paul and Barnabas, after returning from their first missionary tour, met with the church and "rehearsed all that God had done with them," so we listened with interest to what God had done during the week. Two things were prominent in the testimonies given—the joy of having a part in God's service, and the need of depending upon God for success. All who

went out were impressed with the many evidences in the world of the nearness of the end, and with the need of the people.

Personally, I can say that I have never been in a campaign where I was so impressed with the spirit of consecration with which the young people entered upon their work. There seemed to be a glad willingness on the part of all that God would use them as He saw fit. And because of such a spirit, I feel confident that we shall see fruit as a result of the visits made, the words spoken, and the many pages of literature distributed.

ALFRED F. J. KRANZ.

A Farewell Message

THE RECORD suggests that I say just a word of good-bye to the brethren and sisters in Australasia. I am glad to do it, though you know really we do not say good-bye. The world has become so small with the facilities God has given us for transportation and intercommunication that really we are close together all the time. After this visit I shall feel that Australasia is by no means very remote. Of course we have known this all through the years. I learned it twelve years ago by a brief visit to this field, but now after the round of all the camp-meetings, taking me from Queensland to Tasmania, and from New Zealand to West Australia, meeting the brethren and sisters at all the camps, I have very good reason to know that we are close together in the work of God. Some of us north of the equator, others south, but watching one another, praying for one another, and cheering one another on in the service of God.

The camp-meetings have been a surprise to me, with the number of brethren and sisters who turned out to the worship of God in trying times like these. I have rejoiced with the believers and shared in the blessings that God has poured upon them in these gatherings. And I have marvelled, too, at the earnest consecration of means to the missionary cause. From first to last the giving for missions has been really a surprise. I have felt like quoting the cry of one lady of another church who stood by and said, "How ever can they do it?" All we can say is that God makes His people His stewards. All they have comes from Him, and aside from the essential daily needs which He knows so well, all we have must go back to Him. In this spirit I have seen our brethren and sisters ready and willing to stand by the needs of the great mission fields. May God bless these believers.

It was in 1886 that I with others joined in saying good-bye to young Robert Hare, who, after a little time at our school in California, was returning to Australasia to give his life to the preaching of the message. As I bade good-bye to Pastor Robert Hare last evening at Wahroonga, I thought, What a change we have seen in all this great continent of the Southern Hemisphere, with its island bases and mission fields, since those days of '85 and '86 when the work was but beginning! God has planned this Division in the midst of the island world of the South Seas, to be one of the great pillars and burden-bearers in the closing work. We, in all the other lands, thank God, brethren and sisters, for what He has enabled you to do. May His blessing continue with you to the end.

W. A. SPICER.