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The Position and Work of Mrs. E. G. White

PART II

Relation of Mrs. White's Writings to the Bible

WE come now to the consideration of our second question, namely, What relation do the writings of Mrs. E. G. White sustain to the Scriptures of Truth? Some have contended that her writings constituted an addition to the Bible, and should be regarded as Scripture. This manifestly is a wrong conclusion. God in His providence selected from the writings of the prophets of the past those portions which contained that expression of His divine will best suited to constitute a great spiritual guidebook for all nations, times, and conditions. There were many prophetic writings which for some good reason He did not include in this collection. The Bible mentions "the book of Jasher" (Joshua 10:13); "the book of Samuel the seer," "the book of Nathan the prophet," "the book of Gad the seer" (1 Chron. 29:29); "the story of the prophet Iddo" (2 Chron. 13:22); "the book of Jehu" (2 Chron. 20:34); and others. Of these we know little or nothing today except the names. Nor is it to be presumed that there was included in the sacred canon even all that Jeremiah, or Isaiah, or other canonical prophets wrote. The wisdom of God made that selection which would meet the needs of the church in every period, and which in every age would prove a groundwork "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

From among many inspired books and documents the Sacred Canon was signalised by being set apart and safeguarded in the sifting processes of time by God's preserving and overruling providence. It occupies, therefore, a unique position among the books of divine revelation of past periods, and constitutes the great test book, or standard, of every claim in doctrine and in revelation.

Not an Addition to the Word of God

It evidently was not the divine purpose that any instruction which His Spirit might impart to His church in the latter days should be regarded as an addition to the completed canon of Scripture. This is

expressly taught by the Lord's messenger to the remnant church. She declares that the Testimonies are not "an addition to the Word of God," and that those who teach them in this manner, present them "in a false light." The Testimonies are given to enable the church to have "a clearer understanding" of the Word.

"Brother R would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the Word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His Word, to give them a clearer understanding of it. 'The Word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the Word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the Word that they have neglected to follow.' 'The Word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles.'"—*Testimonies*, Vol. V, pp. 663, 664.

Not New Light, but to Simplify Light Already Given

Sister White clearly states that her writings are not for the purpose of giving new light, but to simplify "the great truths already given."

"The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's Word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse. . . . The Testimonies are not to belittle the Word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all.'"—*Id.*, p. 665.

How faithfully this instruction was followed, and how greatly Sister White exalted and illuminated the Word in all her teachings, her published writings amply testify.

The Gifts of the Spirit

We believe the Testimonies present no truth which

may not be found in the Word of God, in principle, if not in detail. The Bible contains the whole duty of man. It is our rule of faith and practice. We are told in the Word that God has set the gifts of His Spirit in the church.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 11-13.

The acceptance of the Word therefore involves the acceptance of the gifts of the Spirit. This was forcibly expressed by Pastor James White, the great apostle of this movement, in the *Review* of Oct. 3, 1854:

"The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is 'thoroughly furnished unto all good works.' . . . Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. . . . The position that the Bible, and the Bible alone, is the rule of faith and duty, does not shut out the gifts which God set in the church. To reject them is shutting out that part of the Bible which presents them. We say, let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."

Messages of God

But while the writings of the messenger do not constitute an addition to the Scriptures of Truth, they are nevertheless the messages of God to the remnant church, and should be received as such, the same as were the messages of the prophets of old. Some are inclined to minimise their importance, and by specious reasoning and hypercritical distinctions, to confuse minds as to their character and value. To those who would do this, the messenger of the Lord appeals:

"And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you the ability to discern what is light from heaven, and what is the expression of mere human wisdom. If the Testimonies speak not according to the Word of God, reject them. Christ and Belial cannot be united. For Christ's sake, do not confuse the minds of the people with human sophistry and scepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offence whereby many shall be caused to stumble and fall, 'and be snared, and be taken.'" —"Testimonies," Vol. V, p. 691.

Catching at Straws

It requires no marked mental acumen to criticise a great movement or great leaders in that movement. Thomas Paine and Robert G. Ingersoll could discourse eloquently on the mistakes of Moses—and he, even though a Heaven-appointed leader, made mistakes because he was human and not divine; but they utterly failed to appreciate the great principles for which he stood, and the movement which he led. They found an abundance of pegs upon which to hang their doubts. They judged great causes by trifling details. They saw only the human element in God's work, and failed

to recognise God working through the human. Occasion for doubt may be found in every work where the human element exists, if the seeker hunts for the occasion. The Bible teaches that the remnant church will meet great opposition because of adherence to the commandments of God and the Spirit of Prophecy. Rev. 12: 17. We should be careful to see that we do not share in any measure the spirit of this opposition.

We may see in relation to the work of Sister White things which we do not understand. Ancient Israel saw things which they could not understand in the work of the prophets of olden days. We must be careful that in our human reasoning we do not permit details and technicalities to confuse our minds, and thus obscure the messages which the Lord has been pleased to send us.

Believe the Lord and His Prophets

One who has had a living experience in connection with the work of the Spirit of Prophecy in this church finds no occasion to doubt its divine origin. The history of this movement reveals many instances where the Lord has used this gift for the preservation of His work. Many times in great crises God has sent through His servant a message which saved this church from disruption and from grave errors.

We cannot see how one can prayerfully read the messages which have come through the years, and doubt their genuineness. They speak to one's heart. They carry with them the proof of their own inspiration.

We thank God that He gave a prophet to the remnant church. No Seventh-day Adventist should be ashamed of this blessed truth. Rather we should rejoice that the Lord has in this manner visited His people, and again and again warned them of their danger in the midst of the evils which threaten the church at the present time. These messages we believe should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a flood of light upon the Sacred Record. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20: 20.

F. M. WILCOX,
Editor Review and Herald.

In Review, March 31, 1927.

The Master Knows

The Master knows the path our weary feet
Must travel here below,
For He Himself has walked, through cold and heat,
The road o'er which we go.

The Master knows temptation's evil power,
Which comes in times of stress;
By faith He conquered, in that crucial hour,
Far in the wilderness.

The Master knows the bitterness of heart
We feel when friends forsake.
In every woe of life He had a part,
That we may courage take.

FRANCES WATSON MARTIN.



Notes of Travel—No. 12

Leaving Beirut, Syria

Thursday, March 31.—Taking leave of our good friends at Beirut we left at noon by the *Sardagna*, bound for Constantinople. Our first anxiety on board was to see if the luggage we had left behind in Port Said and Cairo had come. We were happy to find it all in our cabins, and further we found the accommodation better than we had on the *Palermo*, though the deck space was smaller. We felt thankful for all our blessings.

We travelled quite close to the coast, passing the mouth of the Dog River, and all along the coast there was the background of snow-capped mountains, the mighty Lebanon. How grand and majestic they looked! By 5.30 p.m. we reached the port of Tripoli, Syria, leaving again at 8 p.m.

Our Visit to Cyprus

Friday.—Between three and four this morning we sighted Cyprus, and soon after five we slowed down and cast anchor off Larnaca. Cyprus looked most picturesque from the boats. Its chief port is Larnaca, but all the vessels anchor well out. At 8.30 a.m. we landed and joined a motor party to go for a fifty-two mile drive to one of the old towns. Since 1918 the island has been a British possession, but Greek is the language spoken. All the signs and everything in the way of notices are in Greek.

We went to a town called Famagusta, a few miles from Salamis of Paul's day, but there is nothing left of Salamis now. In Famagusta we saw many very interesting ruins. There were at one time 360 churches inside its walls, and a large population. It now has a population of 8,000 living outside the old ruined walls. We saw Othello's tower, a very interesting old piece of work with its two doors in the wall so that if the enemy broke through the one, while they were trying to get through the second the besieged could, through an opening in the wall, pour down on the enemy molten lead, hot water, etc., while they were trying to batter in the second gate. We also saw thousands of great stone balls that could be dropped on the enemy or used in the catapults. There wouldn't be much left of the man on whom one fell. The churches were also very badly battered about from various sieges.

We were soon on our way back to the ship, as she was due to leave at noon. We passed through some lovely barley fields with such a wealth of red shirley poppies scattered through them; there were also most of the same flowers we had seen in the Holy Land. We bought some very fine oranges, as Cyprus is noted for them. We were late getting back to Larnaca, but the captain waited half an hour for our party. All the afternoon we

kept quite close to the southern shore, and by about 4 p.m. we sighted its noted mountain, Mount Troödos, anciently called Mount Olympus. At 7 p.m. we were opposite Paphos. As we rounded the south-west end of Cyprus, and leaving the coast struck north-west for the west coast of Asia Minor, the sea became rough and our companions at table disappeared on deck or downstairs.

Other Points in Paul's Travels

Sabbath.—About midday the sea was calmer, and we all went on deck in time to see the island of Rhodes with its picturesque township of the same name,—another point of interest in Paul's travels. We were so close in that the children on the shore called out to us quite distinctly. All the rest of the afternoon we were passing among rock-bound islands off the coast of Asia Minor, and we went dangerously near to some of them—at least we thought so. Among them must have been Cnidus, Cos, Patmos, Samos, Chios, all mentioned in Paul's journeyings, and during the night we passed Ephesus. The morning was spent profitably in quiet prayer, study, and thoughts of home and friends. We met in our cabin for the close of Sabbath. It is cold! We are all glad of our top coats. It has been raining too—such cold rain.

Glimpses of Smyrna

Sunday.—Land has been in sight ever since we left Beirut. This morning at 10.30 we anchored alongside the pier of Smyrna. It was our intention to go ashore; but we learned that it was a holiday in celebration of the close of a Mohammedan fast, and as we had to wait so long to get our passports *visaed* to land it was hardly worth while going ashore for the short time we would have.

The stern of our boat was backed in right against the quay, but the passengers who wished to land, had to go in a small row boat to another wharf. We could see a good deal of Smyrna from our ship. We were directly opposite the Greek and English parts which were destroyed by the Turks by fire in 1922. The fire burned continuously for three days, and this section is still in ruins. There seemed to be a good tram service along the quay to some outlying parts. The tram interested us very much, consisting of one car about the same size as a single car of the Sydney trams, but drawn by one horse. He seemed to manage his job quite well once he got started, but starting and stopping seemed almost too much for him at times.

The city presented much the same appearance as the other eastern cities thus far visited, but one very noticeable feature was that the men did not wear *tarbooshes* (red caps with a black tassel) as they do in all other Moslem countries we have visited. It is absolutely forbidden by the Sultan. Those who went ashore found all the shops shut, though a few bazaars were open, and the streets with their slippery cobblestones were trying to walk on.

From this important city of Asia Minor are exported sultanias, figs, and olive oil. We sailed again at 3 p.m., after taking on board many drums of olive oil bound for Italy.

Past Gallipoli to Constantinople

Monday.—During the night in the

Aegean Sea we passed Mitylene and Assos, and early this morning Troas, mentioned in Paul's travels. At about 5 a.m. our ship stopped to take on board a Turkish pilot. We looked out the porthole to find we were just about to enter the Dardanelles, the strait between Asia Minor and Europe which leads to the Sea of Marmora. We arose about six to see what was to be seen of this memorable strait. It was a bitterly cold morning. At 7 a.m. we passed, on the European side, the town of Gallipoli on the peninsula of the same name, which has a population of 30,000 and extensive military barracks. On the Asia Minor side is the town of Dardanelles. The land was similar to what we had seen, treeless hills and mountains, mostly rocky, but at places on the peninsula there were extensive areas of cultivation,—crops looking nice and green.

Soon after 7.30 we were out of the Dardanelles into the Sea of Marmora. At 4 p.m. we were turning the point into the Bosphorus, where on our left Constantinople came into full view with the town of Scutari on the Asia Minor side. One's first impressions of Constantinople are that it is a city of mosques, for minarets are in evidence everywhere. We shall now close our letters, ready for going ashore. We expect to meet Pastor Lawson and our people at Constantinople. We have many nationalities on board,—Greeks, Arabs, Cypriotes, French, Germans, Americans, Austrians, Italians, Maltese, and Syrians. It does our ears good to hear an English voice.

T. A. SHERWIN,
M. M. FREEMAN.

Montserrat, British West Indies

SINCE coming to this island, I have given a Bible study each evening on the subject of true conversion. The Spirit of the Lord has manifested His presence on several occasions, but on Sabbath last there was a special shower of blessing. During the study, which was simply a quiet talk, hearts became melted, weeping and sobbing punctuated sentences until it was very evident that the Holy Spirit had entered into hearts in a very decided way. Quietly, and free from all excitement, men, women, and youth searched their hearts and confessed as the Spirit of God reminded them of sins. The testimonies were specific. They told of family reunions, and of the forsaking of some of the worst forms of sin.

How thankful we all felt that in these days when the close of probation is so near, the Lord is gracious to us and helps us to find the way to victory! How sad to feel that in these solemn hours there are members in our churches that keep a day but know nothing of the rest in Jesus that brings victory to the wayward, struggling soul! We are very grateful to God for these tokens of divine favour.

HERBERT J. EDMED.

In the Inter-American Division Messenger.

WE know not in our life work which shall prosper, this or that. These are not questions for us poor mortals to settle. We are to do our work, leaving the result with God.—“*Testimonies*,” Vol. III, p. 248.

Canvassing

Monthly Summary of Australasian Colporteur Work

Queensland

AUGUST, 1927

<i>Home Nursing—</i>	Hrs.	Ord.	Value
C. L. Rowland	144	46	£59 16 0
H. Stacey	125	136	162 9 0
<i>Our Day—</i>			
Miss M. Heuschele	7	3	2 11 6
<i>Ladies' Handbook—</i>			
H. J. Cooper	127	95	159 10 0
C. F. Hodgkinson	91	47	83 2 6
Helps Sold by Colporteurs			16 6
			491 327 £468 5 6

South New South Wales

AUGUST, 1927

<i>Our Day—</i>	Hrs.	Orders	Value
A. Augustinsson	81	10	11 11 0
F. Nicholson	69	31	36 4 6
John Keith	30	11	11 17 0
L. C. Byrne	11	2	3 0 0
<i>Coming King—</i>			
Miss N. Murphy	98½	71	54 14 0
<i>Ladies' Handbook—</i>			
B. Waldrom	114½	106	147 10 0
C. J. de la Mothe	50	32	45 0 0
L. C. Byrne	26	7	9 12 6
A. Augustinsson	66½	22	34 5 0
Helps Sold by Colporteurs			6 11 0
			546½ 292 £360 5 0

South New Zealand

AUGUST, 1927

<i>Home Nursing—</i>	Hrs.	Ord.	Value
J. Shin	68½	58	£68 8 6
R. Barber	67	33	38 0 0
Mrs. Wells	17	9	10 6 0
A. E. Woodley	122	50	62 19 6
<i>Our Day—</i>			
T. Chick	136	26	26 18 6
E. Barrar	16	3	3 7 6
Miss F. Ibbetson	25	5	5 2 0
<i>Daniel and the Revelation—</i>			
M. Askin	60	12	13 12 0
Helps Sold by Colporteurs			14 10 0
			511½ 196 £243 4 0

Tasmania

AUGUST, 1927

<i>Our Day—</i>	Hrs.	Ord.	Value
A. J. Hastie	113½	27	£29 6 6
Paul Claus	107½	30	35 0 0
Helps Sold			12 8 4
			221½ 57 £76 14 10

Victoria

AUGUST, 1927

<i>Home Nursing—</i>	Hrs.	Ord.	Value
R. A. Caldwell	35	20	26 0 0
S. H. Gander	70	76	98 12 6
<i>Our Day—</i>			
N. C. Harker	22½	9	9 0 0
<i>Coming King—</i>			
Miss E. K. Harding	56½	24	15 0 0
<i>Bible Readings—</i>			
E. M. Bernoth	85½	7	10 8 6
N. C. Harker	79½	39	50 9 6
J. R. Brown	102	18	22 19 6
Miss E. Hodgetts	16½	2	2 12 0
Miss M. Hodgetts	28½	4	5 10 6
E. A. Southgate	114½	32	47 13 0
J. T. Young	88½	42	58 2 6
<i>Ladies' Handbook—</i>			
R. A. Caldwell	18	8	13 0 0
Mrs. S. E. Counsell		1	1 7 6
Helps Sold by Colporteurs			22 18 9
			717½ 282 £3 3 14 3
<i>Magazines and Helps—</i>			
Mrs. H. Devine	50½	15	15 6 6
Miss C. Cameron	21		15 0
Miss A. Vogt			5 10 0
			748½ 303 £405 15 9

North New South Wales

AUGUST, 1927

<i>Our Day—</i>	Hrs.	Ord.	Value
E. Delaney	78	33	36 9 0
J. Matthews	56	12	12 7 6
R. R. MacLaren	35	5	5 15 6
F. L. Taylor	41	12	12 16 6
S. Uttley	56	14	15 9 0
D. Mason	70	6	6 1 6
D. Brennan	48	13	13 16 0
<i>Home Nursing—</i>			
O. G. Smith	131½	53	64 7 6
J. Penman (del.)	41	1	1 10 0
W. Watson	66	23	27 10 6
P. Ford	37	6	7 2 0
Miss E. Robinson	51½	24	31 8 0
<i>Ladies' Handbook—</i>			
F. L. Taylor	1	1	1 7 6
Helps Sold by Colporteurs			12 8 0
			711½ 203 £248 8 6

South Australia

AUGUST, 1927

<i>Ladies' Handbook—</i>	Hrs.	Ord.	Value
Mrs. M. Badcock	68	54	£80 0 0
Mr. & Mrs. Bullas	76½	38	44 15 0
<i>Home Nursing—</i>			
Miss M. Luke	72	38	45 4 0
<i>Our Day—</i>			
V. Reye	61½	6	5 17 0
W. Ferris	33	9	9 0 0
W. E. Burzacott	68	11	11 12 6
Mr. & Mrs. Bullas	76½	27	40 2 6
L. P. Higginson	112½	15	15 15 0
Miss V. Hooper	21½	9	9 0 0
Miss I. Hennig	45	10	12 0 0
Miss L. M. Hennig	31	1	19 6
Helps Sold by Colporteurs			25 12 0
			598½ 218 £299 17 6

West Australia

AUGUST, 1927

<i>Home Nursing—</i>	Hrs.	Ord.	Value
J. R. Kent	110	88	107 15 0
A. P. House (del.)	85	22	26 19 0
E. M. Lethbridge (del.)	52½	15	17 19 0
Miss R. Bailey (del.)	43½	18	19 19 0
<i>Our Day—</i>			
A. W. Cooper (del.)	61½	14	15 0 6
<i>Coming King—</i>			
Mr. & Mrs. Dadd (del.)	70½	13	10 16 0
J. Brown	87½	20	18 7 0
Helps Sold by Colporteurs			20 1 6
			510 190 £236 17 0

North New Zealand

AUGUST, 1927

<i>Our Day—</i>	Hrs.	Ord.	Value
H. E. Whitford	98½	31	£35 8 0
Miss N. L. King	31½	1	19 6
W. Waterhouse	36½	5	5 11 0
<i>Ladies' Handbook—</i>			
A. V. Mitchell	69½	22	35 10 0
C. J. Howell	69	26	40 10 0
T. H. Bassett	65	10	15 0 0
G. Bailey	118	39	57 12 6
<i>Home Nursing—</i>			
W. Jebb	53½	6	6 15 0
A. H. Kultz	44	13	15 13 6
Helps Sold by Colporteurs			27 14 0
			580 153 £240 13 6

Totals for August, 1927

	Hrs.	Ord.	Value
Queensland	494	327	468 5 6
West Australia	510	190	236 17 0
South Australia	598½	219	299 17 6
North New South Wales	711½	203	248 8 6
Victoria	748½	282	405 15 9
Tasmania	221½	57	76 14 10
South New South Wales	546½	292	360 5 0
South New Zealand	511½	196	243 4 0
North New Zealand	580	153	240 13 6
			4921 1919 £2560 1 7

The Vital Statistics

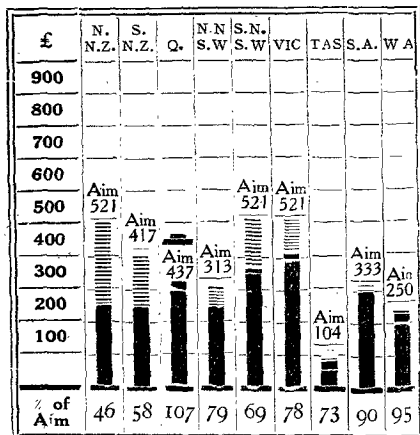
Position of Conference Summaries from January 1 to August 31, 1927

	Aim to Date	Att'n'm't to Date	Pre't'ge Reached
1. West Australia	£2,000	£2,576	129%
2. South Australia	2,666	2,594	97%
3. Queensland	3,499	3,395	97%
4. South N.S.W.	4,167	3,696	89%
5. Victoria	1,467	3,341	80%
6. North N.S.W.	2,501	1,929	77%
7. South New Zealand	3,334	2,124	64%
8. North New Zealand	4,167	2,080	50%
9. Tasmania	520	239	46%
Union Conference	£27,021	£21,884	81%

It will be noticed that the conferences remain in the same order as that of last month. Queensland's figures are keeping up nicely, and during the month they gained one per cent, while Tasmania has jumped from 39 per cent to 46 per cent. The Union percentage has dropped one degree, but we hope that next month we shall pick up this degree lost, and gain more.

MONTHLY AIM AND PERCENTAGE OF ATTAINMENT

AUGUST, 1927



It is to be regretted that the summary for August is not so large as that of the previous month. We hope for better results next month. Queensland heads the list again this month.



TIME
OUR
GREATEST ASSET

The "Banner" Conference for August:
Tasmania
110 Hours per colporteur

The "Banner" Colporteur for August:
A. Augustinsen
147½ Hours

A Good Record

[In connection with this report we give a photo of Brother and Sister F. N. Smith and their family of ten daughters, ranging in age from two to eighteen years, who are being reared in the truth. The question is often asked, Can a married man support his family by canvassing? Read what Brother Hammond says about this on the last page.—ED.]

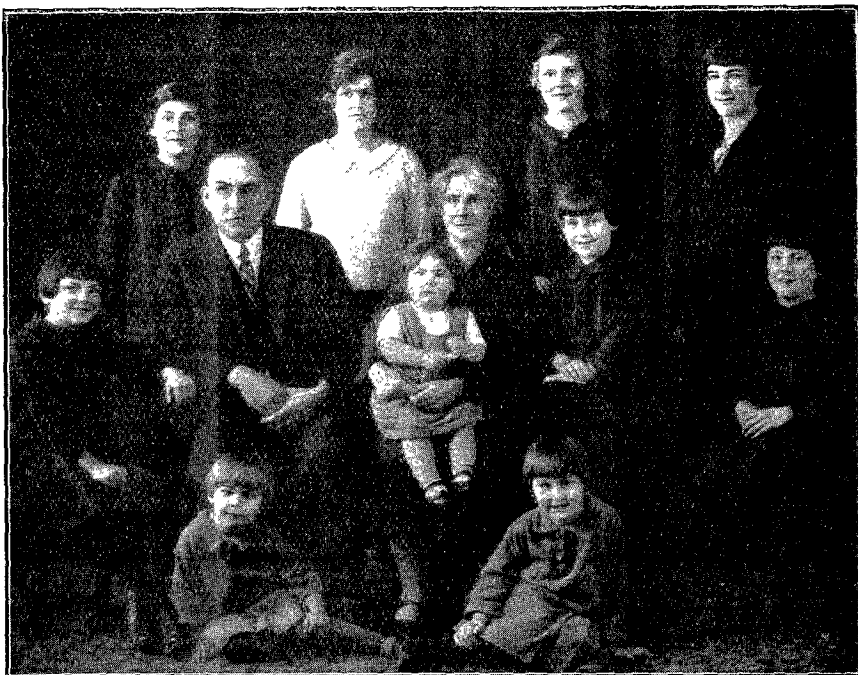
MRS. SMITH and I accepted the message in 1913 at Wellington, N.Z., under Pastor Westerman, and for ten years I was engaged in the colporteur work selling the one book, "The Great Controversy," continuously. Some hundreds of copies have been placed in the homes of the people in the towns worked, chiefly in South New Zealand. Brother Rampton started us off in Oamaru, where we encountered some strong opposition, chiefly from the churches, but through perseverance about 700 copies were placed in the town and district.

Our next move was to Ashburton, where two happy years were spent. Although isolated all this time we enjoyed the work, and some 700 copies of "The Great Controversy," besides hundreds of helps, were placed in this district also. All unknown to one another seven members of one family purchased the book, with the result that the light of truth is

The Printing Press and the Gospel

(Incident Related at the Warburton Convention)

IN "Origin and History of the Printing Press," it is stated that the enemy says, "We must uproot the printing press or it



Brother F. N. Smith and Family

being held up by a company of believers in that place.

Balclutha, Southland, was our next place of labour, and here we spent some eighteen months. Next the towns of Gore and Invercargill were worked, taking about three years to do the whole district. In the latter place Sabbath school was held in the home of Brother Fraser. Now they have a strong company with a church building of their own.

From Invercargill we came to Hastings, in the North Island, where we have resided ever since. About two years were spent in doing this district from Gisborne to Waipukurau. This was the third time New Zealand was canvassed with the same book. Yet the Lord blessed with a measure of success.

In looking back over the work I can count about a dozen adults who are in the truth, directly or indirectly, through reading our literature. It gives us great encouragement to press on knowing that honest souls are being found through the medium of our good books.

F. N. SMITH.

"As we lay hold upon the truth of God, its influence affects us. It elevates us, and removes from us every imperfection and sin, of whatever nature. Thus we are prepared to see the King in His beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory."

will uproot us;" and "The persons we fear and hate the most are those colporteurs selling the printed Bibles and the literature by Luther explaining the Scriptures."

Brethren and sisters, things have not changed. Satan still hates the spread of the gospel literature, and whenever he can he inspires opposers to try to prevent the truth-filled literature from entering the homes of the people.

One instance comes to mind in the colporteur work in West Australia. Just when a colporteur was about to deliver his books, an article appeared in a small public paper which had the reputation of "stretching things," and the colporteur and his work were very much misrepresented. This paper had a large circulation in that particular district, and consequently the people were incensed against our brother and his books. But he went out on his delivery with strong faith, taking the full complement of books ordered, and praying much to God for guidance and wisdom and protection from harm. When making the delivery, he called first of all on the very man who had reported to the newspaper. Here the Lord gave signal victory, the man finally agreeing to his wife's taking and paying for the book. This proved a valuable help in delivering all the other books. Only three books failed to go in, and these were sold in the neighbourhood.

One of those who absolutely refused to take the book ordered, was a man with whom it was impossible to reason. He had hidden himself in a barn close to the

gate at the time the colporteur was expected, and with a hammer in hand, he planned to give him a rough time if he dared to enter. But somehow the colporteur passed through the gate and was peacefully describing the book to the man's wife before that demon-possessed man discovered the fact. He then crept up close behind the colporteur, but no harm was done beyond swinging the hammer in a threatening manner over the brother's head. He expressed surprise that the colporteur could get in without his notice. The lady could not take the book as she feared her husband, and the colporteur felt it wise to let the matter rest. The infuriated man dropped his hammer and let the bookman go in peace.

God is mindful of His work and will not suffer the devices of man to hinder it. Even though the enemy should be wroth, the promises of God are sure, and it is our privilege to prove them.

F. MASTERS.

NORTH NEW ZEALAND

PRESIDENT: W. R. SCRAGG
SECRETARY: P. G. FOSTER

The Influence of a Quiet Life, and the Leading of God's Spirit

SOMEWHAT over one year ago, Sister Jones, a member of the Seventh-day Adventist church in Cardiff, Wales, came to New Zealand and settled in Maxwell, fifteen miles from Wanganui.

Her quiet, consistent life drew the attention of her neighbours, who saw that Sister Jones was the possessor of an experience which they lacked in their lives.

One day a Spiritist medium called on Mr. Gorrall, one of Mrs. Jones's neighbours, and sitting in the house "with his eyes shut," told Mr. Gorrall in detail many of the happenings in the past history of his family. For a time this influence made a great impression on Mr. Gorrall's mind.

One day while in a state of perplexity over this matter, Mr. Gorrall was impressed to go into his room and kneel down, asking God to lead and guide him as to what was truth and to show him what to do.

In the meantime one of our canvassers, Brother Whitford, who had changed from selling "Our Day" over to a medical book, was impressed to return to the selling of "Our Day," which he did.

The day after Mr. Gorrall's prayer for help, our bookman called at Mr. Gorrall's door and after a few moments' conversation was invited to come in, Mr. Gorrall saying, "You are an answer to my prayer."

The result was that Mr. Gorrall, after several long studies lasting far into the night, accepted the truth, and one of his neighbours also took her stand for the truth.

The writer has enjoyed the privilege of spending many evenings in the homes of these people, setting before them more perfectly the way of salvation, and their joy in the truth is delightful to witness. The company consists of four adults and several children.

"For the eyes of the Lord run to and

fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

C. A. PAAP.

SOUTH NEW SOUTH WALES

PRESIDENT: G. G. STEWART
SECRETARY: W. H. HOPKIN

Missionary Volunteer Week at Bowral

IT was my happy privilege to spend Missionary Volunteer Week with the young people of the Bowral church. We commenced our meetings on Sabbath, September 3, and at the appointed time the little church was practically full. It pleased the Lord to be present with us at our first meeting, and He continued to manifest His presence and power each evening of the week. Quietly, but definitely, the Holy Spirit spoke to the hearts of both young and old, and as a result there were victories won that will tell in their lives for time and eternity. Our hearts were made glad, and we praised God as the young people confessed their mistakes and told of the victories won and the blessings received. Some young people took part in prayer and testimony meeting for the first time, while others expressed themselves in words such as these, "This has been a wonderful week to me." My heart was made very tender as I heard the voices of the little children seeking the Lord in prayer, and thanking Him for the blessings received.

During the first meeting the Holy Spirit prompted me to tell of my experience in accepting victory through Christ over besetting sin. There was a time in my experience when my prayer each morning was, "Lord, help me to overcome this sin in my life." One morning while on my knees in prayer the Holy Spirit spoke to my heart in a very definite way and said, "You are asking the Lord to give you the power to overcome when it has already been given you. It is yours *right now* if only you will accept it by faith." There and then I claimed the power and the victory was mine through Christ. The Holy Spirit carried this simple but real message to the heart of one good brother who at this time was having a hard battle with the destroyer of souls. The next Sabbath his face was so bright and happy as he told of his victory over sin, just by simply taking Jesus at His word.

At the beginning of the meetings we had special, earnest prayer for a young man who had drifted away from God and His truth, and had not been to church for some months. Our faith was strengthened in our prayer-hearing and prayer-answering God, for this young man came to four of our meetings, and it did our hearts good to hear him say "Amen" to the earnest prayers offered. Although he did not take any definite part in the meetings, we feel sure that his heart was touched by the Spirit of God. He hopes to be able to come to camp for the weekend. A shout of victory went up to the throne on high from the little church at

Bowral. I thank God for the blessings I received, and for His love in giving me a part in young people's work, the work that lies very near to my heart.

The kindness of Brother and Sister Bird was very much appreciated, for their car was at my disposal, which enabled me to visit the dear folk living out in the country.

IVA HOY.

Annual Spring Service at Stanmore

September 3, 1927

THE old Stanmore church was beautifully decorated for our special "Opening of Spring" service. An abundance of flowers and ferns were artistically arranged by the lady folk who toiled at their labour of love all day Friday. Lovely flowers and peach blossom, which were mingled with dainty greenery, impressed on the minds of all present that God is love and told of spring and the approach of summer.

The service was essentially one of praise. It was opened by the singing of the Hallelujah Chorus by a number of ladies, accompanied by the orchestra. The congregation stood while this was rendered, and then all present joined in singing, "Praise God from Whom All Blessings Flow." The invocational prayer offered, we again sang, "Wake the Song of Joy and Gladness."

Our responsive Scripture reading from Psalms III was followed by prayer, led by Brother Williams. The following items were rendered by the participants as personal testimonies: Miss Petterson sang of spring when all the world is full of sunshine, a gift of God's love. Eight boys sang of the same happy time when God gives His lovely flowers to brighten our paths. Sister Vincent sang "Consider the Lilies," which told of God's provision for all. In a recitation by Miss Iris Clarke we were reminded of the fact that God is the author of all the beautiful. Miss Schrowder sang "Come unto Me," which told of Christ's love; and Mrs. McDowell also told us in song of God's protecting care that shields us from harm. Five little girls very sweetly sang their testimony of praise to the Creator of the beautiful and exhorted us to do likewise. Little Noline Williams recited excellently a poem of springtime which wakes the flowers to life, and of springtime in the soul which makes us render thanks to God.

The congregation then united in singing the beautiful hymn:

"Let the whole creation cry
Glory to the Lord on high!
Heaven and earth, awake and sing,
God is good and therefore King."

The sermon was based on Lamentations 3:22, 23: "The Lord's mercies . . . are new every morning." The following thoughts were gleaned from Brother Shannon's address:

What a contrast between the scientific congress being held in Europe to discuss evolution and the meeting of Christians who, in simplicity of faith, gather to worship God as the Creator and praise Him for His mercies as shown in nature!

The Scriptures point us to the grass,

flowers, and trees for some very important lessons. They tell us that we are not immortal, and that only in Christ may we have eternal life. However, we are often too prone to defer our response to these lessons till tomorrow, which is not ours.

Springtime is a time of active growth in plants and is a symbol of the Christian life, which must be one of continual development. Criticism is the frost that withers Christian growth, so let us keep it out of the church. Springtime is fashion time. Let us sort out the good and cast off the immoderate in dress. In our dress we should remember the text, "Let your moderation be known unto all men."

Christ used the fig tree to illustrate the signs of His second coming. At this time especially we need to remember this parable.

Surely, when surrounded by such evidences of God's love—flowers, blossoms, ferns, and sunshine—no one could be dumb when given opportunity to praise God. In the praise service that followed, a large number testified to God's goodness and offered their lives anew to Him. Some who could express themselves best in verse or singing did so in beautiful poems and hymns.

After the singing by all present of another good hymn and the benediction, a meeting impressive in its reverence and unity of spirit was brought to a close.

ONE OF THE MEMBERS.

The Reward of Service

No more the Saviour treads the streets
of earth,

No more He goes to Olivet to pray;
But as a priest now intercedes for us

Who are so weak and soon would
lose the way.

But though we are so weak, all power
He gave

To us, before He left this land of woe,
That we might tread the path He trod
And do His will, if it be "Stay" or
"Go."

What has this world for us who once
have seen

The glories of that land where He
doth reign?

"All flesh is grass," and soon must pass
away.

May I then say, "All loss to me is
gain."

The world bids for my soul. Let it bid
on.

The glories of that land are more to
me

Than all the gilded treasures here below.
This is my wish, "Lord, may I live
with Thee."

He comes as King of kings and Lord of
lords

To earth, where sin hath long held
mortal sway,

And when He comes the grave gives up
its dead,

And sin and death for ever flee away.
R. COLLETT.

Manangatang, Vic.

"ALL heaven is marking the daily influence which the professed followers of Christ exert upon the world."

WEDDING BELLS

WILLIS-BRINSMEAD.—In the Geelong church on June 1, Sister Floda E. Brinsmead was united in marriage with Brother Joseph Leslie Willis, the service being conducted by the writer, with whom was associated Pastor L. Currow. The church was very prettily and tastefully decorated and filled to its capacity with members and friends of both bride and bridegroom. The happy occasion was marked by perfect weather, and the presence of God was realised by all in the glad solemnity which featured the service. Both bride and bridegroom are ex-students of the A.M. College and have also served the interests of the message they love as colporteurs. Their new home is at Leopold, via Geelong. We wish them God's choicest blessings and guidance in their united service for Him. B. CORMACK.

OBITUARIES

KEMP.—Sister Emma Kemp fell asleep in Jesus on August 6, at the Warragul Hospital, Victoria. Sister Kemp was born in Victoria in 1859 and accepted the message in West Australia about twenty years ago, Brother George and Sister Ada Wise being used of God to carry the truth to her. She remained faithful through the intervening years. It was only for a short period of her life that she was privileged to enjoy church fellowship, and her long isolation helped her more fully to appreciate this privilege; it was a great sorrow to her when failing health prevented her wending her way to God's house on the Sabbath. Our sister was loved by all who knew her, for her genial and kindly disposition. She leaves a husband and son to mourn their loss. We laid her to rest in the Drouin cemetery on August 7, in the presence of many relatives and friends, Pastor T. H. Craddock conducting the burial service.

A. W. DAWSON.

HARDING.—Died at Flaggy Creek, near Bairnsdale, Gippsland, Victoria, on August 31, 1927, Frances Matilda, beloved wife of J. Stewart Harding, aged forty years. Sister Harding was born in Charters Towers, Queensland. She accepted the truth in 1907, and was baptised by Pastor Hare at Ballarat. Later, she received training as a nurse at the Sydney Sanitarium and laboured for some time in Queensland. After patiently enduring many years of suffering, she now lies at rest in the Bairnsdale Cemetery, until the Lord calls His faithful to their reward. Her husband and two daughters mourn the loss of a devoted wife and mother. The service at the graveside was conducted by the writer.

E. H. GUILLIARD.

TULLOCK.—Alexander Fraser Tullock was one of the early scholars of our Ballarat Sabbath school. As he grew into manhood he developed a taste to see the world. He spent many years in travelling the globe to satisfy his desire. In the later years of his life he developed tuberculosis of the throat, to which he succumbed. He returned to the home of his sister, Surrey Road, South Yarra,

Melbourne, where he died on July 31, aged fifty-five years. On August 2 he was laid to rest with his father and mother, the late Brother and Sister Tullock, until the trumpet-call shall wake the sleepers. Two sisters and a brother are all that remain of the family to mourn their loss. To them we extend Christian sympathy. THOS. H. CRADDOCK.

GRAHAM.—Sister Jessie Maud Graham accepted the present day message at La Trobe, Tasmania, under the preaching of Pastor Robert Hare some thirty-six years ago. Twenty-two years past she, with her family, transferred their home to Melbourne. For a few years her health had been failing, and on August 21, in a private hospital at Albert Park, she died of heart failure, aged seventy-three years. Her remains were removed to the home of her daughter, Mrs. Smart, 144 Pickle Street, South Melbourne, whence on August 23 she was carried to the Melbourne General Cemetery and laid in her dusty bed. At the time of her demise she was a member of our South Melbourne church. Comforting words were spoken in the home and at the graveside by the writer. Sympathy with her surviving family and large circle of friends is sincerely extended. THOS. H. CRADDOCK.

Australasian Conference Association Limited

THE Annual General Meeting of the Australasian Conference Association Limited, will be held at the Head Office of the Association, Wahroonga, N.S.W., on the 31st day of October, 1927, at 3 p.m.

Business

To receive and act upon the Annual Balance Sheet and Annual Report of the Board of Management; to elect an Auditor for the ensuing year; and to consider and transact such other business as may properly be brought before the meeting.

By order of the Board of Management.

T. W. HAMMOND,
Secretary.

A Home for Children

A GOOD sister in the South N.S.W. Conference who has had experience in training children, with excellent results, has opened her home to take in children for whom a good Christian training, a happy home, and church school privileges are desired. While she is not prepared to take the children without remuneration, the charges will be as low as possible.

Feeling sure that there are children who would be glad of such a home, and whose souls may be saved for the kingdom, she wishes to do this as her line of missionary work for the Lord. These are her only motives.

Any who would like to take advantage of this offer should communicate at once with MRS. E. C. SMITH, "Cowan Lea," 69 Dartbrook Road, Auburn, N.S.W.

Wanted.—Employment by strong young man, S.D.A. Used to all kinds of farm work. Willing to do anything. Apply THE EDITOR, RECORD, "Mizpah," Wahroonga, N.S.W.

Australasian Record

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

Editor: Anna L. Hindson

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AFTER having spent about five months among the churches and believers in Queensland, Pastor Robert Hare returned to his home at Wahroonga on September 20.

THE June quarterly report of our Sabbath schools in the Australasian field will appear next week. We are glad to pass on the word that the Thirteenth Sabbath offering, given on June 25 for New Guinea, amounted to £1,123 16s. It will thus be seen that it is well over the aim of a thousand pounds. This will rejoice the hearts of our workers in New Guinea.

WE have learned through the conference Sabbath school secretary that an aged sister in Victoria, eighty-two years old who has the use of but one eye, has been working diligently for the Fiji Boat Fund. By making and selling handkerchiefs she has earned the sum of thirty shillings for her Thirteenth Sabbath offering. We commend this sister for her labour of love for the Master.

BROTHER AND SISTER A. H. FERRIS from Lord Howe Island are planning to be in attendance at the South New South Wales camp-meeting, which opens October 4. Writing a few days before leaving the island Sister Ferris said: "We shall consider it a real privilege to attend camp. We are taking with us one of our sisters from here who has never attended a camp before."

"LAST mail I received an encouraging letter from Melbourne," writes Brother Nicholson from the New Hebrides. "On our way through Melbourne when in Australia during our last furlough, we called on my old Sunday school teacher, whose faithful work first led to my conversion. I had not seen her for twenty-five years. Now she writes that she has attended meetings in Hawthorn, conducted by Pastor Marriott, and that she and her sister have accepted the truth; and there is a possibility of others in their circle becoming interested."

WRITING from Atchin, New Hebrides, by the latest mail, Pastor D. Nicholson reports: "We do not find any decided change in the situation on Atchin, except that it has become a recognised fact that heathenism must soon break down. Our school people are developing, and although there are not many, it is very encouraging to find some solid decisions being made. Sister Smith has been sick with fever for nearly two months, but she is now with us on Atchin and is improv-

ing. The natives on the Malekulan coast have also suffered again from the influenza. In four villages back of Malua Bay, 110 are reported dead. On Ambrym we lost some of our best and most devoted native leaders, although our missions did not suffer so badly as other villages."

Queensland Camp-Meeting

THE Queensland camp-meeting extended from September 6 to 16. The location chosen was a beautiful place known as Nundah park, some six miles north of Brisbane city. Tents to the number of 112 were erected on the ground, and the little white tabernacles presented a very pleasing appearance as they stood on the green sod.

Difficulty came in with the stoppage of the railway system, just about the time to reach the camp-ground. In this way many people were hindered, and when the trains started again a week after, it was too late for those at a distance to come. Still there was a good attendance and a largeness of blessing for all.

The reports given of the year's work were encouraging and presented interesting features of increase. The young people's societies had contributed over £100 to missions, and the Sabbath schools £1,022, while the church membership had been increased by ninety-two baptised. The conference membership had risen to 848, with more than £5,500 as tithe for the year. A new conference office has been secured that permits of a more commodious arrangement for the work.

Subjects of deep interest and importance, bearing on everyday life and the work of God, were studied daily, and the call to consecration was answered by many who sought for a closer walk with God. Two lantern services were held, one on Pitcairn and another giving the story of the island missions. The usual conference officers were chosen. Pastor Chesson was re-elected president. Toward the close of the camp-meeting public interest increased and larger congregations attended.

It was a great privilege to meet the old warriors from the field and the many new members, some attending for the first time. The mission choir, under Brother R. A. Anderson, rendered very efficient help. Many of the old hymns came out in new and effective forms.

Two of the conference workers, Pastor Wrigley and Brother Glockler, were released for work in New Zealand. May God guide and bless in their work in the new field.

In the two Sabbath schools held on the camp-ground more than £51 was contributed to missions, while over £400 was given in pledges and cash for the same purpose on Sabbath afternoon. Pastors W. J. Westerman, A. W. Anderson, F. G. Rampton, and A. G. Stewart attended as Union Conference representatives, while all but two of the local conference workers were also in attendance.

The meeting closed on Sunday night, September 16, with a stirring discourse by Pastor A. W. Anderson. After this a farewell service was held, when warm-hearted words of appreciation for the blessings received were expressed by many of those permitted to attend. Many

spoke of it as being the best camp they had ever attended. We are sure its inspiring memories will long remain.

The outlook before the work in Queensland is bright and encouraging. May the Lord guide and bless all the workers and renew their courage and faith continually. The great crisis is not far away. God would have this thought inspire every heart with courage for the finishing of His work.

R. HARE.

A Married Man Who Made Canvassing Pay

THE photograph in this RECORD of Brother F. N. Smith and his wife and family brings back vivid recollections of the days when he was canvassing in South New Zealand, and I was acting as secretary-treasurer of that conference. Brother Smith demonstrated in no uncertain way that a married man with a large family could earn a living at canvassing.

Speaking from memory, when I first connected with the field, Brother Smith was canvassing in the northern part of the South Island, and at that time had a family of seven children. He was working on a religious book, "Great Controversy," and during the four years I was in the South New Zealand Conference, he gradually worked down through the island. His orders usually ranged between £30 and £50 per week. In addition to the big book he always planned to sell sufficient helps to meet his rental week by week. Whenever Brother Smith moved to new territory his whole family went with him. He had many difficulties and unusual expenses to meet, owing to the conditions prevailing during and immediately after the war. On one occasion when his delivery fell due, there were no books forthcoming, as it was impossible at the time to ship supplies from Australia to New Zealand. He therefore had to arrange with customers to place the books at the time of the following delivery. When the time of the next delivery was approaching it was found that it would still be impossible to get any books shipped from Australia. The only way to overcome the difficulty was by arranging with the Signs Publishing Company to post the books across to Christchurch. Each book had to be wrapped and posted separately at a cost of eightpence per book. It required a delivery van to remove the books from the post office.

In spite of this and other difficulties, and the cost of transporting a growing and increasing family around the countryside, Brother Smith never failed to settle up for his books fully and promptly. Further, he always maintained a good credit balance with the Tract Society, and in this way was able to secure discount for cash payment on his orders. In addition to all this, as his credit with the Tract Society increased he was able to take money from his Tract Society credit and place it on deposit with the Association. When I left South New Zealand Brother Smith's family had increased to ten—surely a married man with a family—and he was still making canvassing pay.

T. W. HAMMOND.

"OUR first aim in life should be winning souls to Christ."