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The Spirit of Prophecy and Education

Some Striking Comparisons

IT is well known that the present century has been one of great unrest in the educational world. As one has said, "The profession has been astir with movements." Great and far reaching changes there have been, but it was not till recent years that these changes became really clearly defined. The titles of some of the more modern treatises on the subject are significant,—*"The Changing School"* (1925), *"Modern Developments in Education Theory"* (1922), and others of a similar type. Now it is remarkable that the writings of the Spirit of Prophecy are most decidedly *up-to-date*. Despite the fact that much was written many years ago, and that great changes have occurred in the interim, it conforms in principle to what modern research in educational science has shown to be true. The purpose of this article is to show how this has actually been the case.

We may take two broad phases of this educational development of recent years, namely, organisation and discipline, and curriculum; and we shall endeavour to show that the principles deduced in each of these spheres have been foretold, in the main, in clear and definite instruction in the Spirit of Prophecy.

In the matter of school organisation some of the most fundamental changes have occurred. We have had in recent years such revolutionary proposals as the Dalton Plan, the Montessori System, and the Project Method. These have all been based upon two fundamental principles, namely, freedom and responsibility. It is held that the child should be freed from the dominance of the teacher, and be thrown more upon his own responsibility for the accomplishment of his work.

This is a revolutionary change in outlook, and involves a corresponding change in procedure. Whatever fault may be found with the details of these methods, there are few who will question the soundness of the principles upon which they are based. The psychologist of today believes that "without freedom of choice there can be no moral growth, and under the old suppressive discipline there is no freedom of choice;" and again, "Under the old régime of school discipline . . . the teacher-made laws are so numerous that the margin of

free activity left to the child is inordinately small. . . . He can only do what he likes when what he likes is precisely what the teacher likes."

Dr. Ballard, from whose book the foregoing is quoted, roundly castigates the old type of school. He says: "The word most frequently on the teacher's lips is 'don't.' Don't talk, don't fidget, don't shout, don't whisper, don't sprawl, don't cough, don't move. . . . These phrases which used to be heard daily and hourly in our schools are dying a lingering death."—*"The Changing School,"* p. 68.

He admits that there is a charm about this type of school where the children appear like well-oiled machines, but it is a charm of the wrong kind—a poor kind of preparation for the life to follow school days. Another writer, S. E. Davis, Ph. D., sums up the new attitude towards organisation and discipline thus: "The room so quiet you can hear a pin drop is not the ideal of any teacher who has felt the breath of modern educational life. Classrooms are becoming workrooms."—*"Technique of Teaching,"* p. 6. This is clearly a modern doctrine, and mostly published to the educational world within the last two decades.

What says the Spirit of Prophecy? We read in "Education," page 287: "The object of discipline is the training of the child *for self-government*."

Page 289: "To direct the child's development *without hindering it by undue control* should be the study of both parent and teacher. Too much management is as bad as too little. . . . While under authority, the children may appear as well drilled soldiers; but when that control ceases, the character will be found to lack strength and steadfastness."

Page 288: "The parent or teacher who by such instruction *trains the child to self-control* will be the most useful and permanently successful. To the superficial observer his work may not appear to the best advantage; it may not be valued so highly as that of the one who holds the mind and will of the child under absolute authority; but after years will show the result of the better method of training."

These statements were written sometime in the last century, and conform in principle to what modern experiment has brought to light. Madame Montessori, one of the most famous of modern educators, has stressed principles identical to those quoted from "Education." It is said of her work: "To Dr. Montessori a school where all the children move purposefully and intelligently without incommoding any one, is well disciplined. The child must be trained to *self-control*."—"Montessori System," Smith (1912). This statement was the result of investigation into the nature of the child mind; the other, from Sister White, was the result of revelation.

Value of Responsibility

Another phase of this modern doctrine is that of the value of responsibility to the child. This is one of the fundamentals of the Dalton Plan and the Project Method. It recognises the child as an individual, and his right to take responsibility upon himself to accomplish his own task in his own way. This is what the child must do in his own world after school is left behind; and modern pedagogy demands that the best training for the after life is actual life experience in school. As Dr. William Garnett puts it, "Not left to find out things for themselves, but led to find out things for themselves." The doctrine has received the unqualified support of such an educator as Professor Nunn, one of the most scholarly of modern writers.

Coupled with responsibility, and inseparable from it, is activity. The one calls forth the other. Dr. Adams quotes the following: "The schoolmaster has innocently spent thousands of years in teaching children to loaf when they wanted to work. All they asked for was work in activity. The schoolmaster replied: 'You must work in passivity or not at all. What you call work in activity I call play. And as I know everything, it is play. And if you play you shall be punished.'"—"Modern Developments in Education Practice," p. 149.

We have already mentioned that the modern schoolroom is a workroom. The modern attitude is admirably summed up in a quotation dealing with the Dalton Plan. "The Dalton Plan . . . aims at giving the child freedom, making the school a community where the mutual interaction of groups is possible, and it approaches the whole problem of work from the pupil's point of view, giving him more responsibility for, and interest in, education."—"Modern Developments in Education Practice," p. 166.

These quotations speak for themselves, and clearly indicate the same fundamental points of the new teaching. We turn to our Instructor and what do we find? The same pedagogical truth stands clearly revealed. "Counsels to Teachers," p. 146: "It is essential for parents to find useful employment for their children, which will involve the *bearing of responsibilities* as their age and strength will permit. The children should be given something to do that will not only keep them busy, but will interest them. The active hands and brains must be employed from earliest years."

And again in "Education," p. 215: "As a rule, the exercise most beneficial to

the youth will be found in useful employment."

"Education," p. 239: "In this way every study may become an aid in the solution of that greatest of all problems, the *training of men and women for the best discharge of life's responsibilities*."

"Education," p. 265: "In preparation for a life of service the youth are sent to school, to acquire knowledge by the study of books. Cut off from the responsibilities of everyday life, they become absorbed in study, and often lose sight of its purpose. . . . Upon their graduation, thousands find themselves *out of touch with life*. They have so long dealt with the abstract and theoretical that when the whole being must be roused to meet the sharp contests of real life, they are unprepared."

The last reference quoted might be an excerpt from a modern psychologist on the same subject. These gentlemen strenuously object to the definition of education as a training for life, and insist that it must be life with similar responsibilities and duties as are met with in the after school life. When we place our Guide and Instructor beside the teachings of the moderns there is small need for "hiding our light." What the Lord has revealed through His servant stands the acid test, and in matters educational One who is divine has shown the way.

Not Merely Up-to-Date but Ahead

When we consider the changes in the modern curriculum we find the same up-to-dateness in the Spirit of Prophecy. In fact, we find that the instruction is not merely up to date, but is frequently ahead of the teachings of the moderns.

This can easily be demonstrated. In Dr. Ballard's work already quoted, "The Changing School," we find two chapters dealing with the development of nature study in the modern curriculum. One chapter is the obituary of the object lesson which masqueraded as nature study for so long, the other is the rise of nature study to an honoured place in the school subjects of today. Space will not permit of extensive quotations, but the following will indicate the trend of opinion: "Nature study is a school subject of the *twentieth century*. In educational literature published before 1900 it is difficult to find the term at all. Now it is difficult to escape it." Of its value he writes, "Take it for all in all, however, nature study is one of the most valuable additions to the scheme of education for the young. It is certain that it has arrived. It is almost equally certain it has come to stay."—"The Changing School," pp. 270, 279.

It is noteworthy that this authority mentions two important facts, dealing first with the importance, and secondly with the method of teaching.

When we turn to the Spirit of Prophecy we find the same stress laid upon the study of nature, but such instruction was given prior to the *twentieth century*. In 1896 the following Testimony was given, now recorded in "Counsels to Teachers," pages 185-188: "While the Bible should hold first place in the education of our children and youth, the *book of nature* is next in importance." Then follows splendid practical instruction on the value of the subject, spiritually, intellectually, and physically.

In point of method, the Spirit of Prophecy is just as valuable a guide. The educator says, "Nature study is essentially an open air subject. Its lecture room is a field, its laboratory a garden."—"The Changing School," p. 274. From the Spirit of Prophecy we take the following which squares exactly with the authority quoted above: "A return to simpler methods will be appreciated. . . . Work in the garden and field will be an agreeable change. . . . There should be as far as possible in connection with our schools, large flower beds and extensive lands for cultivation." "The children should come especially close to nature. . . . Point them to shrubs and flowers, the lowly grass and lofty trees." Again the Guide leads the way. What the scientist has now *discovered* has already been *revealed*.

Another Modern Subject

We take another subject of modern schools, namely, manual training. In a work published as recently as 1919, "Public Education in United States," Professor Cubberly remarks, "In United States but little attention has been given to education for the vocations of life till *within the last few years*. . . . Largely within the last ten years we have at last turned our attention in a really serious manner to the establishment of schools of secondary grades for the vocational guidance of their workers." Note the date, "within the last ten years" from 1919. Today vocational guidance and manual training are features of every up-to-date system of education, and this has become one of the most highly organised of school departments. But it is of recent growth—certainly of the present century.

What is the instruction to this people? As long ago as 1873 the first Testimony came from Sister White regarding education, and in the very bosom of this testimony was the definite instruction that the schools established by this people should feature as a vital part of their work, manual training, not merely manual labour, but manual training. There were to be workshops, and land for cultivation, and students were to be trained in these manual arts. The instruction was actually followed in 1883, and has since been a feature of our educational work.

Many extracts might be taken, indicating the widespread nature of this phase of school work today. One more only need be added. Dr. C. McRae, M.S. Ph.D., Lecturer in Education, Teachers' College, Sydney, says, "Education should give fuller expansion to the constructive instinct, and should be vocational." This writer eulogises a school he visited in France, where there were workshops in which the boys spend much of the day, and where the work centred round the vocational instruction given. Truly modern science continues to demonstrate the truth of revelation.

An Old-Time Principle Discarded

One further point must be made. This has to do with the doctrine of the disciplinary value of subjects or formal training. This was a very ancient doctrine based on the old "faculty psychology." It was held that the mind was divided into various "faculties," or powers. It was thought that these different faculties

might be especially trained, and further, that the training of one faculty had a corresponding influence upon all the others. For instance, "the memory" might be trained by a study of foreign language, and "reasoning" by grammar and logic; and if these subjects were sufficiently difficult, a large amount of general training would result. In the old curricula we find this view exemplified. Consequently many subjects found their way into the curriculum which were of doubtful practical value, but which were thought to hold pride of place because of their difficulty as subjects. This is clearly a matter of great importance to the schools, since it lies at the very root of school instruction.

It is only in very recent years that any definite pronouncements have been made on the matter, but it is now evident that the old doctrine was wrong. The modern view is that there is not the least need to include in the school curriculum any but subjects of real worth in themselves, and a consequent weeding out has taken place in recent years. To quote Dr. McKae: "We are forced to abandon our blind faith in the unfailing efficacy of certain time-honoured subjects. . . . *Intrinsic value should be the criterion in deciding whether any particular subject should be taught.*" —"Psychology and Education," pp. 268, 269.

We turn again to revelation. Again we find the doctrine clearly and explicitly enunciated in principle. All that is required is faith to launch out upon what is written. In 1889 the following was written: "All unnecessary matters should be weeded from the courses of study, and only such studies placed before the student as will be of real value to him."—"Counsels to Teachers," p. 444. "Let us carefully weed out from our course, all study that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness."—"Fundamentals of Christian Education," p. 525.

It is very doubtful indeed whether any educator would have cared to make such definite pronouncements at the time these were made. In point of fact, the old doctrine was not seriously questioned till the last decade of the nineteenth century. It is only today that we find some surety on the question, and once again revelation is not overthrown but confirmed by scientific investigation.

An item of news from the daily paper is of interest here. Mr. Davies, the Minister of Education, said (*Sydney Morning Herald*, 18/7/31) in the course of a speech at Wollongong, "that he would favourably consider strengthening the teaching of economics in the High Schools, and that it was proposed to spend money hitherto spent in teaching Latin, French, and botany, to better advantage in specialising in teaching pupils what they require in the business they wish to follow, instead of specialising in subjects that would be useless to them in the particular career which they proposed to adopt." Such is the trend of modern thought.

The Lord has given to His people an infallible guide in all matters of importance, and education is not omitted. What courage and comfort comes to the heart as proof after proof is available of

the divine character of the instruction which has so long been a guide to this remnant church! Truly has the Lord in these last days revealed a stretched out arm, and His people may follow implicitly the leading of that wonderful guide, the Spirit of Prophecy. There is no danger to the people of God today, except as they shall forget the old paths. "With us, as with Israel of old, success in education depends on fidelity in following the Creator's plans."—"Education," p. 50.

G. H. GREENAWAY,
Normal Director and Registrar,
A. M. College.



Young People's Society in Singapore

(From a Letter,

I WISH you could see our young people's society. I'm sure it would fill you with enthusiasm. We have such a fine class of young people. Four or five of our boys are almost over the line. They are nearly all from heathen families, and in each case the eldest son is the breadwinner. Work is very hard to get in this depression, and of course the Sabbath is the stumbling block; but we are not worrying, for we know that they will eventually give their all to Jesus.

Our Sunshine Band is doing a good work. Two weeks ago we made a birthday cake for a poor, lonesome old lady. We put candles on it, and she was as happy as could be. Last Sunday six of our boys went out to help one of our old sisters dig her garden. She has a big place, and is in such straitened circumstances that she cannot employ help. They make at least one sunshine visit every fortnight.

"SOULS" is our motto, and some of our young people seem to have caught the vision. They are really after souls. Every young people's meeting we have strangers brought along to the meeting.

While in Australia some of our people gave us books for our young people's library. The young people have appreciated these books very much. If ever you hear of any more books wanting a home, we have the nicest little bookcase here in Singapore just waiting for them. Already we have two shelves full. Our young people are well educated and can read and enjoy any books that our young people at home could enjoy. Brother Boulting, of our Sydney Buying Agency, would be glad to take charge of them and send them to us.

NETTIE R. JOHANSON.

9 Woodleigh Close,
Singapore.

NOT one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being.—"Christ's Object Lessons," p. 174.



Visiting Missions in Bougainville

WE have just had a wonderful trip into the mountainous country of the island of Bougainville. Mrs. Gray and the children accompanied me to our farthest inland mission. It was hard travelling, but was worth all the trouble, and I would gladly do it again for the Master.

First we travelled by boat about twenty-five miles down the coast. We slept on the vessel overnight in the Kieta Harbour, and before daylight next morning started the engine and made our way round the point into a deep bay. Just as light was peeping through, we were all on shore, the boys with their bundles on their backs, making our way along the track toward the ranges behind the plantation. Half an hour later we reached the foot of the mountain, and the climb began. It was almost hand-over-hand climbing, but finally we reached the top, and there found the dirtiest village I have ever been in. The native women were greatly taken with the white children, but we passed on quickly; as they were people of another mission, we did not spend time with them.

After travelling for an hour we were met by some more natives who were delighted to see the white children. Securing directions regarding the road, we pressed on, steadily climbing all the time. It was 10.15 a.m. when we arrived at Raretui, one of our leading missions. When the people noticed the children there was again a rush to take them, but the suddenness of their coming frightened David, and it was some time before he would be friendly with them. After an hour or so he was chumming up with them, but he also took notice where mother or father was. The people were very pleased to see us, and brought baskets of cooked talo and other native foods. We held worship with them, and there was a very fair attendance.

On the Sabbath we visited nearly every house. We came across a baby only one week old that they were feeding with chewed up talo. It was very dirty, and the poor little mite was most uncomfortable. We reminded the people how many of their babies die, for which they blame "poison," and explained to them that it is because of their wrong ways of caring for the children.

All were up early Sunday morning, ready for a good start, for we had a very mountainous trip for the day. We planned to stay halfway in a native village, but had not gone far when down came the rain. In no time we were all wet through; but we plodded on. After descending a very rough, steep mountain side, we crossed a small river and then began climbing again. We trudged on in more rain, and were all wet again. So it goes, wet and dry all the time. We do not use coats here, as one gets just as wet with perspiration, so it is best to keep going.

After a time the boys realised that we had missed the road, and if we did not want to sleep in the bush we should have to travel with all speed to reach our journey's end by sundown. We were all becoming very hungry and weary. Later the boys discovered where we were, and said that in two hours we should reach our village. There were three more mountains to climb. We were very truly tired, but persevered, and were much relieved when about five o'clock the last mountain came in sight. As there were steps all the way up, it did not take long to reach the village of Kavekavenava.

A Progressive Mission

As some of our boys went ahead, when we reached the mission we were immediately met by the people with baskets of hot cooked sweet potatoes. What a treat! One and all began to eat with much relish.

The people were very pleased to see us, and we to see them, for the whole place was clean, and there were no pigs in the village. They were not expecting us; we had not sent word, but just took them by surprise. The teacher told us that the people were ready to follow all his instruction, and every one came to worship. This cheered my heart, for in many places it is not so. He also said there were three villages that came in every Friday and stayed over the Sabbath. I thought this very good and asked, "How is it that you have got them to come? Did you go to them?" "No; they heard of the worship and came."

We held worship with them at 6 p.m. Three boys came and asked me if one could go back with me to school. "Who wants to go?" "This boy." "Well," I said, "do you know that there is no pay at school, and you cannot smoke or chew betel-nut there, and that you must work some time and get no pay for it?" "Yes, that is all right, I want to learn to be a teacher." "You do? Where do you come from?" He named a large Roman Catholic village in the Buin district. "Have you had school?" "No." "But you want come to our school at Rumba?" "Yes." "Very well, when I go you follow on." He went away highly delighted.

After making our beds up on the floor of the teacher's house, and Mrs. Gray had dried some clothes by the fire, we retired a little before seven, but we found we were too tired to sleep. By morning we did not want to rise, but there were too many around to stay in bed, so we rose and had a service with the people. They just drank in every word. Every attention was given, and we heard afterward that the people were very pleased with the message that they heard.

After spending a little time with the mission here we crossed two ranges to another station of ours, but were sorry to find there was not the same interest and cleanliness there. We pray that the Spirit of God will take hold of these dear souls and lead them to the light of the gospel.

After giving ten hypodermic injections, and holding worship, we started back to Kavekavenava. It was a very joyful return. Our boys were very pleased to return to these people. Somehow the Spirit of God could be felt there. We had worship, and more food was given to the boys.

The Return Journey

Next morning many of the people gathered to say good-bye to us. About 6 a.m. we were off down a great flight of steps, but they led over another track which was terrible. Instead of crossing the river as we came, we had to go over a new track around the edge of the mountains. At times there was only a tuft of grass between us and a drop of some hundreds of feet to the valley below. I felt very thankful to get over it. After this we had a great deal of mud to go through, right to our knees at times, and the smell was dreadful. But as soon as we were through this there were rivers to cross, knee deep. But all kept cheerful, and we were singing or talking and laughing over it all. On nearing Raretui again, we were met by our teacher, who took little David from the boy carrying him and hastened on ahead of us. On our reaching the mission there was plenty of native food ready for us. We thank the Lord for these kind and thoughtful boys and their wives. After worship it was not long before we all sought our beds for rest.

The following morning we had worship with the people, gave ten injections, and prepared to walk another four and a half hours for home. Before arriving there we were met by a deputation of five men who were waiting for us. They had come from a distant village to ask for a teacher. We are arranging for some of our school boys to go for one month each.

DAVID H. GRAY.

Eternal Truth

(Matt. 5:17, 18; Ps. 119:142, 172)

The law of God, the law of truth,
Shines with undimmed eternal youth,
While God shall reign.

A transcript of His holiness,
That holy law, designed to bless,
Reveals His perfect holiness,
Without a stain.

(2 Cor. 3:3; Heb. 8:10)

The Spirit comes, O blessed part!
To write that law within my heart.
I gladly yield,
And ask Him deeply to engrave
God's righteousness, from sin to save.
Thus I become His willing slave,
Ransomed and sealed.

(Ps. 40:7; 8; John 15:10; 1 John 2:3-6)

That Holy One, the Son divine,
Did to that law His heart resign,
That He might be
A temple shining with the light,
Reflected from the God of might,
Who in obedience takes delight,
From sin sets free.

(Rev. 14:12; 22:14)

The saints of God His law obey,
Though Satan's hosts should bar the way;
And they shall stand
Redeemed with Christ in yonder home,
Where sinful beings cannot come,
And whence the righteous never roam
From God's right hand.

W. R. CARSWELL.

"EVERY one has undiscovered traits of character that must come to light through trial."

WEST AUSTRALIA

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

Notes of Progress

AS it is some time since a report of the work in the West appeared in the RECORD we are sending these few notes to tell of its progress.

Three mission efforts are being conducted: one at Fremantle under the leadership of Pastor Roenfelt, one at Leederville under Pastor Sydney Watson, and one in Victoria Park church.

At Fremantle a keen interest is being shown in the work that we are conducting. Each Sunday evening a very attentive audience is to be seen in the Town Hall, and already a goodly number have taken their stand for the truth.

The Leederville mission is receiving good help from the members of some of the local churches, and Pastor Watson is studying in a number of homes as well as conducting a large cottage meeting weekly at Maylands.

At Victoria Park an average of about seventy people have been along each Sunday night to our church, where Brother H. G. Moulds has been in charge.

Pastor F. E. Lyndon has been working with the church at Geraldton, and his efforts are very helpful to the believers. Pastor Lyndon is also reaching out after those who are interested in the message.

We plan shortly for Brother H. G. Moulds to take up work in Boulder and Kalgoorlie with the churches there, and for Brother V. Reye, who has just arrived from South Australia, to take over the work at Victoria Park.

The reports sent in by our colporteurs each week are most encouraging, and it is very satisfactory to note that the bookmen have now succeeded in passing the aim set for them up to date. This is reflecting itself in added work in the Tract Society, and we are happy to see the large shipments of books going out to the field to fill the orders taken. One pleasing feature of this work is the high percentage of books delivered.

Our latest statistical report shows that our membership is still growing, and when all those now awaiting baptism are gathered in, we shall have well over 1,000 members on our roll.

The financial situation is bright in spite of depressed conditions in the world. Although our tithe fund is barely holding its own, special offerings for our evangelistic work have placed us on a sound footing, and we are happy to be able to welcome some new workers to our field staff.

Many calls are coming to us from country centres which we are unable to answer as yet, but we are doing all we can to foster these interests until more permanent help can be given them.

We praise God for what He is doing in the lives of men, and we face the future with confidence, knowing that God has great things in store for us as we follow on to do His will.

S. C. BUTLER.

VICTORIA

PRESIDENT: G. G. STEWART

SECRETARY: L. J. IMRIE

Baptism at Glenhuntly,
Melbourne

EACH advance move made by the message hastens the coming of the Saviour. The heavenly injunction to pray for the coming kingdom rings continually in our ears. How all heaven is stirred as the consummation of the gospel draws on apace! How Jesus must be looking forward to His glorious return to this earth where He became incarnate in human flesh and form, and where He gave His precious life to ransom a lost world, and where His blood-bought church still battles against the forces of evil.

If there is joy among the angels of God when one sinner repents, what joy it must bring to the dear Saviour to see His work progressing, and souls giving themselves to Him and following Him through the Jordan to walk in newness of life.

We enter somewhat into the joy of the Lord, because souls are being born into the kingdom of our God. The work in Glenhuntly is progressing, and a solid foundation is being made for a strong church.

Sunday, October 16, was another red-letter day for the workers of the mission, when some more of the fruitage of their labours evidenced their determination to go all the way with the Master by burying the old life in the waters of baptism.

Forty-two were to have been baptised, but some were prevented by sickness. Thirty-eight went through the rite. All the candidates were dressed in white. The service was strongly impressive, and the enlarged tent was inadequate to accommodate the crowd which came to witness the scene. There must have been about 500 people assembled in the tabernacle.

The pavilion was beautifully decorated, and the lighting arrangements added greatly to the impressiveness of the ceremony.

The tank was situated in front of the platform, painted green on the outside and white inside, surrounded by palms and other green plants, interspersed by lilies and other fragrant and lovely flowers. At the back of the tank on the platform was erected a background of delicately tinted gum tips, on which were

worked in white cotton wool the words, "Baptised into Jesus Christ." (Rom. 6:3.) Small red lights scattered wisely among these, made a very pleasing effect.

Suitable accommodation was provided for the candidates to prepare for the baptism, and dress in comfort afterwards. A dividing green curtain was so adjusted that the candidates were not seen by the public till descending the steps into the water. Immediately following immersion a blind on which was written, "Repent and be baptised every one of you," was pulled down, thus adding dignity to the solemn service.

Above the curtain partition was placed a cabinet, the front of which was covered with thick cardboard out of which was cut the text, "He washed us in His own blood." Mica was glued to the back of the cardboard, white for all the words except "blood," which had a sheet of red mica, and inside the cabinet a light was installed which went on for three seconds, and off for three seconds, and thus during the service the light flashed out the message that only the blood of Christ, typified by the water, could cleanse from sin. The writer emphasised this feature in his sermon prior to the baptism.

It was pleasing to see whole families gathered together in the tank in garments of white, waiting to be baptised.

A brother whose heart is exceptionally weak, was advised not to attempt the baptism, but his faith laid hold on God and with shining face he afterwards said that God wonderfully sustained him.

The water had been heated, thus adding to the comfort of the candidates. October this year was a record-breaker for wet and cold weather, yet this one day was fine amid weeks of wet weather. Thus God showed His overruling providence and favour for the success of the service.

The arrangements required much thought and work, and we found our good people ready to respond to our call for help. In fact, the service could not have been so helpful without the loyal assistance of some of our earnest folk, especially Brother T. Dever.

The choir rendered effective help in singing appropriate hymns.

Above all, we recognised the smiling face of the Lord of the harvest, blessing our humble endeavours to advance the cause of Christ. A solemnity rested upon the meeting, and a profound impression was made upon many.

In about six weeks' time we shall have (D.V.) another baptism, when we expect that thirty more will go forward. We expect to see a total of over eighty baptised for the year; and then there seem to be more to follow, for only last Sunday when we preached on the theme of how to keep the Sabbath despite present-day commercialism, several decided to take a stand. Our hands are more than full. Brother O. K. Anderson and Sister A. Preuss are doing valiant service, working long hours seven days a week and late into the night, which privilege the writer shares. Sister F. Carver, from the Newport mission, is now coming over two days a week to help us gather in the harvest while the Spirit of God is working in this part of the vineyard.

Truly there is "a going in the tops of the mulberry trees." Brethren, pray for us.

LOUIS F. WERE.

Organisation of New Church at
Glenhuntly

ON Sabbath, October 29, Pastor L. F. Were, assisted by the writer, organised a new church at Glenhuntly, Victoria. About eighty-five persons were present, most of whom were new in the faith, or were sufficiently interested in the message to attend Sabbath meetings. After delivering an address on church organisation, Pastor Were invited all those present who had been members of other churches and who wished to unite with the new church to step forward. Nineteen persons responded to the invitation, and then signed the register of members. A further invitation was then given to persons to step forward who had not already united with one of our churches but who had received baptism. Eighteen persons responded to this call. They were then catechised by Pastor Were on all the major points of doctrine, after which they were voted into the church by the former group of charter members. They then signed their names on the church register.

The mission at Glenhuntly has been blessed of God to the salvation of many souls. Nine months ago this mission began work in a tent situated in a prominent and central position, and the attendances have been remarkably good throughout that period, even during the stormy months of the winter. As a result this new church has been organised, and twenty-seven other new folk who have been brought into the truth at the mission are attending other churches in the metropolitan area. Personal work is being carried on with thirty others, who it is expected will be admitted to church fellowship next month. This will be a net fruitage for the mission of about eighty new members, for which we thank God, for it is only He who gives the increase. We can plant and water the seed, but the increase is due to the power of God alone.

O. K. ANDERSON.



Decorations of the Rostrum and Baptismal Font, Glenhuntly Mission Tent

"NOT because we see or feel that God hears us, are we to believe; we are to trust His promises."



The Victorian Band at Avondale

THE PURPOSE OF TRUE EDUCATION

THE human mind is the supreme work of the Creator. It is to be improved and trained for a higher state of existence. The faculties of the mind begin to unfold in this life, but the greater purpose is the preparation for the life hereafter. Education pays its dividends to the diligent student in achieving both aims.

The college which gives a Christian education helps the student in

making a life rather than a living. It is a place of education, of society, of religion. "Usefulness in after life" is its motto. Its message is, "Not to be ministered unto, but to minister." Its purpose stated by Daniel becomes the message that each college graduate takes with him. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

AVONDALE: For "a Greater Vision of World Needs."

QUEENSLAND

PRESIDENT: E. H. GUILLIARD
SECRETARY: H. S. STREETER

Queensland Conference Session

THE twenty-eighth session of the Queensland Conference was held in the Exhibition Grounds, Bowen Hills, Brisbane, September 22 to October 2. Despite prevailing hard times, there was a record number of tents erected and a record number of people attending. The 140 family tents housed approximately 450 people. The attendance at all meetings was very consistent, and the three-pole pavilion was packed at the Sabbath meetings.

A spirit of brotherly love prevailed throughout the entire camp, and God's people took a step forward in Christian experience. The business sessions were characterised by a spirit of goodwill and harmony. The young people and children took a keen interest in their gatherings, and were much edified.

The Union Conference was represented by Pastors A. H. Piper, A. G. Stewart, S. V. Stratford, and J. J. Potter, while Pastor H. K. Martin was present in the interests of the Australasian Missionary College. During the session the retiring

president, Pastor H. A. Hill, left to take up his duties as pastor of the Melbourne churches. The prayers of the believers follow Brother Hill as he enters upon his new responsibilities.

The Lord has blessed the work of the Queensland Conference, as through the years the workers have toiled to bring the light of truth to those who sit in darkness. The membership at the close of the year 1930 was 939. During the year 1931 that number was rounded out to the full 1,000. The Sabbath school membership at the close of 1931 was 1225, and the Missionary Volunteers numbered 397.

During the year 1931 the total tithe was £4,692,—just a little less than that of 1930. For the same period the Sabbath schools contributed £1,048 to the support of the mission fields, and the Missionary Volunteers gave £112.

The work of the colporteurs was greatly blessed during 1931, when £4,894 worth of books were sold in Queensland. This was an increase of almost £800 compared with the previous year.

The following officers were appointed for the coming year:

PRESIDENT: E. H. GUILLIARD.
SECRETARY-TREASURER: H. S. STREETER.
TRACT SOCIETY SECRETARY: H. S. STREETER.
HOME MISSIONS SECRETARY: H. S. STREETER.

SABBATH SCHOOL SECRETARY: Miss H. K. Lewin.

MISSIONARY VOLUNTEER SECRETARY: Miss H. K. Lewin.

FIELD MISSIONARY SECRETARY: E. A. Turner.

RELIGIOUS LIBERTY SECRETARY: E. H. GUILLIARD.

EDUCATIONAL SECRETARY: E. H. GUILLIARD.

EXECUTIVE COMMITTEE: E. H. GUILLIARD, W. G. HODGKINSON, W. W. ROGERS, C. W. TINWORTH, F. J. TRUTE, J. H. MILLS, S. RICE.

The Queensland people are sorry to lose the services of Brethren Hill, Pengilly, and Weslake, who have given of their best to this field. The members pledge their loyalty to the new officers.

The following recommendations by the committee on credentials and licenses were adopted:

MINISTERIAL CREDENTIALS: E. H. GUILLIARD, M. H. WHITTAKER.

MINISTERIAL LICENSE: F. McFarlane, R. J. Burns, H. S. Streeter, B. Swartzkopf, E. A. Turner.

MISSIONARY LICENSE: S. Donald, Miss H. K. Lewin, Miss H. L. Cozens.

COLPORTEURS' CREDENTIALS: W. F. Reid, H. H. Jackson, R. R. D. Marks, Mrs. L. E. Newbold.

COLPORTEURS' LICENSE: R. Gilroy, R. Stevens, C. L. Rowland, J. Doyle, S. Dymock, A. Stacey, Mrs. H. Fallows, Mrs. R. R. D. Marks, Mrs. J. Doyle.

Among the recommendations brought forward by the plans committee were some which related particularly to greater efficiency in the home missions work. The brethren heartily approved of the plan of holding a brief service after Sabbath school, when the adult missionary report will be taken and plans for missionary activity placed before the church. The aim for the 1933 Appeal for Missions was set at £1,000. Having tried the experiment of holding the conference sessions every two years the brethren assembled unanimously declared in favour of reverting to the former plan of holding annual sessions.

The following distribution of labour was made:

Pastor M. H. Whittaker returns to his labour in Warwick and district; Brethren F. McFarlane and S. Donald return to Rockhampton and Yeppoon; Brother R. J. Burns opens up a mission in Sandgate; Brother B. H. Swartzkopf and Sister Cozens continue their work in Brisbane; Pastor A. W. Knight, who has been labouring for some months in Brisbane, was invited to remain in the field until his work was bound off.

The believers in Queensland face the future with confidence in God. A bountiful rain throughout the State has brought courage to the hearts of those on the land, and with loyal hearts and courage true, God's people press forward to another year of victory.

H. S. STREETER,
Secretary.

THROUGH centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen, . . . and it will triumph over all opposition.—"The Acts of the Apostles," pp. 11, 12.

SOUTH NEW SOUTH WALES

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

Spring Service at North Sydney

OCTOBER 1 was spring celebration day at North Sydney church. Willing hands had decorated most beautifully, and amid the profusion of flowers a crowded church gathered to celebrate the advent of spring. The air was laden with the perfume of flowers, the sunbeams danced through the open church windows, and altogether there seemed one glorious harmony in nature.

As the ministers took their places on the rostrum, the choir opened the service by the invocation, "Be with Us Now." As those sweet, prayerful chords died away the choir rose to render "Praise the Lord, O Jerusalem;" and inspired by the invitation to praise the Lord, the large congregation stood, and with memories almost sanctified by association with the Hebrew melody, sang, "The God of Abraham Praise." Pastor T. J. Bradley read Psalms 1 and 8 as a Scripture reading, and led the church in prayer.

Though there were many visitors, no one felt strange, for little Ethel French, one of our youngest members, recited a poem of welcome. "The Lord Is My Shepherd" was next beautifully given as a soprano solo by Mrs. Diedrich, following which Miss Heather Gray recited Pastor Robert Hare's poem, "The Message of Spring."

Marked success attended the efforts of the Junior Missionary Volunteers in their recitation, "The Lesson of the Flowers." A much appreciated bass solo by Brother Ivan Comley, entitled "Gloria," was next given, and again the choir demonstrated its ability and musical enthusiasm in its rendition of "Great and Marvellous." Master Keith Simms, with his boy soprano voice, sang "Working Out His Will."

The address was given by Pastor Bradley, the text for the morning being Isaiah 61: 11. "Music has its charms. But allowing for the superhuman genius of the composer of music there remains the visible link with the material, mechanical world. But in nature, unguided by human hand or brain, there is a fineness of perfection, a glory of colour, and unerring accuracy of reproduction, that defies man's efforts to equal, much less to surpass."

"Back of nature is the master mind of God. Fifty-seven times God claims to be Creator. Eighteen times God claims to be maker. We must see in the forests the majesty of their Creator; in the rose the boundless love of God; in the lily the unimpeachable purity of His divine character, and in the violet the fragrance of divinity."

As a fitting conclusion the choir rendered "The Heavens Are Telling" from Hadyn's oratorio, "Creation." As from phase to phase the choir passed in its rendition of the great anthem, there throbbed within us an immense desire to ever be found in harmony with the voice of nature, so constantly ascending in praise.

The young people's meeting in the

afternoon was a continuation of the feast of pleasant things. It did our hearts good to have our minds drawn once again to the beauties displayed in flower and fern around us.

The officers took their places at 3 p.m., and the leader extended a welcome to all. We were glad to have with us Brother J. Harker. He sought the blessing of God upon the meeting, besides giving a vocal solo of his own composition set to the words of a poem written by Pastor Robert Hare.

A series of talks on the four seasons led us through the various vicissitudes of the year. Many of us may have been having wintry experiences, but cheer up, spring is here. We find that we are better and stronger as a result of the cold and hard days, and that our service for God will bring its blossoms and its fruits. This thought was further expressed by a reading given by Mrs. I. Comley.

Two solos and a quartette were much enjoyed, leading our thoughts from the beauties seen to the glories unseen. We appreciated the younger members of the society as they gave their items.

Thus ended a very happy day, long to be remembered by those who were there. May the Lord help us to be among those who shall find in His presence fullness of joy, and at His right hand pleasures for evermore.

W. W. PETRIE.

WEDDING BELLS

McKinnon-Short.—A large circle of friends gathered at the Midland Junction church on September 27 to witness the ceremony of uniting in marriage Brother Lachlan John McKinnon and Sister Hazel Amy Maud Short. Both are active members of the Midland church. The church was tastefully decorated for the occasion. We believe that the hearts of these young people are bent on faithfully serving the Master, and feel confident that they will enjoy their united lives in His service. The happy couple left the church amid showers of blessing and good wishes bestowed upon them by those present.

L. D. A. LEMKE.

Bagnall-Clark.—The sun smiled brightly and the clouds lent their softest shading, while the organ pealed merrily in its wedding march at the Stanmore church on the afternoon of November 1. Thoughtful hands had given their kind attention, and the church was nicely arranged and decorated for the occasion. A large congregation attended as witnesses to the ceremony that united in marriage Arthur Bagnall and Iris Sylvia Clark. These young people have been earnest workers in the Stanmore church, beloved and respected by all. A special song, composed by Sister Bridgett, for the occasion was very sweetly rendered by Brother and Sister Arthur Shannon. Since being graduated as a dentist from the Sydney University, Brother Bagnall has conducted a successful practice at Pymble.

R. HARE.

Swaine-James.—On October 19 at the Barbadoes-Street church, Christchurch, N.Z., Dorothy E. H. James, daughter of Dr. W. H. James of the Warburton Sani-

tarium, and Harry R. Swaine were united in the bonds of holy wedlock. Kind hands made the church look very pretty, and relatives and friends gathered to witness the happy event. Both these young people have been trained at the Sydney Sanitarium, and they are now making arrangements to practise their profession here in Christchurch. We wish them a very happy married life, and much of the grace of God as they unitedly minister to the sick of this city.

D. SIBLEY.

OBITUARY

Hardy.—While preparing to attend Sabbath services on October 15, Sister Marie T. Hardy was seized with heart failure and passed peacefully away. Her age was sixty-seven, and for the last forty-eight years she had resided at Clayfield, being a member of the City church, Brisbane. Three years ago Mrs. Hardy was detained in the city by a severe thunderstorm, and while waiting followed a number of people into a hall where Pastor R. A. Anderson was preaching. This was the beginning of a new life to her, and a very singular and definite conversion followed which left its indelible impression on the friends who knew her. A large number of friends gathered to lay her to rest in the Toowong cemetery, various social orders being represented. We are confident that our dear sister passed away in the full assurance of the life that Jesus gives, and will hear His voice on the resurrection morning. The services at the home and graveside were conducted by the writer, assisted by the Rev. Kleindienst, Methodist minister, and Brother H. A. Carr.

B. SWARTZKOPF.

THE Treasurer of the North New Zealand Conference takes this opportunity of acknowledging with thanks two amounts of tithe namely, £40 and £5, received from anonymous senders.

LET us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants the measure of efficiency that their need demands. His infinite love and compassion never weary. With the majesty of omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfil His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations.—"Testimonies," Vol. 8, pp. 38, 39.

Important Dates

Camp-Meetings:

North New Zealand: Jan. 10-22.
Victoria: Jan. 10-22.
South New Zealand: Jan. 24-Feb. 5.
Tasmania: Feb. 14-26.
South Australia: Feb. 14-26.
West Australia: March 7-19.

Big Week: Nov. 5-12, 1932.

Appeal for Missions: Feb. 18, 1933 —

Week of Prayer: May 27-June 3, 1933.

Union Conference Council: Aug. 29-Sept. 7, 1933

Australasian Record

THE OFFICIAL ORGAN OF THE
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OF SEVENTH-DAY ADVENTISTS

Editor: Anna L. Hindson
Assistant Editor: Viola M. Rogers

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THE closing exercises of the Australasian Missionary College are being held November 11-14. Reports of this interesting occasion are promised for our next issue.

BROTHER J. HOOKINGS has reached South Australia on his return from England, and is visiting friends in that State and relatives at Broken Hill. Brother Hookings plans to reach Wahroonga on November 23 and sails for New Zealand on December 2.

WE are sorry to learn through Pastor Guiliard, President of the Queensland Conference, of the sudden death of Sister R. Cordingley, the only sister of Pastor H. L. Tolhurst, of Tonga. Sister Cordingley passed away in the Brisbane Hospital at midnight on November 4, double pneumonia having followed a slight operation. An obituary will be published later. Our deepest sympathies go out to Brother Tolhurst at this time.

A RECENT mail from America brings us word of the death of Brother W. C. Sisley, the father of Dr. Eulalia Richards, which occurred at Nashville, Tennessee on September 23. Reporting the passing of this valued worker, the *Review and Herald* states: "Brother Sisley through the years bore heavy responsibilities in connection with this movement. For a term of years he was Manager of the *Review and Herald* Publishing House in Battle Creek, Michigan. Later he was in charge of our publishing work in Great Britain. He was a faithful, efficient worker, and an earnest, consecrated Christian." Brother Sisley leaves a wife, three daughters, and other relatives. Dr. Eulalia Richards is now in England, doing postgraduate work. We extend our sympathy to her.

PASTOR AND MRS. H. R. MARTIN and their son and daughter, Edward and Edith, reached Sydney from Fiji on November 10, by the *Mariposa*. Continuing their journey by the same steamer to Melbourne, they will spend a fortnight with relatives, and then proceed to Western Australia, where Pastor Martin expects to stay in some congenial place conducive to improvement in his health. We are glad to see him looking somewhat better, but he is still confined to his invalid chair. Miss Grace Martin, who is this year being graduated from the business course and connecting with the office of the Avondale Industries, met her people at the boat in Sydney, and will spend a fortnight with them in Melbourne. After accompanying his parents to the West, Brother Edward Martin plans to take studies at the A.M. College next year in further preparation for mission work.

PASSENGERS by the same boat from Fiji were Brother and Sister H. R. Steed and little son, who are on a short furlough. Being connected with our school work in

Fiji, they cannot take the full six months, but will take three, and then return to Buresala, the school to which Brother Steed was appointed as principal by action of the recent Council.

Monamona Mission

OUR Sabbath school membership at September 30 was 153, an increase of five for the quarter.

One of the eight Sabbath school members who completed a year's perfect record in attendance and daily study last quarter, is our blind boy, Edgar Davies. It is five years since he lost his sight, and he has received a Sabbath school book-mark every year, as well as the year previous to his accident.

While his affliction is a very sad one, yet I think it has meant his salvation. He sings from morning till night, day in and day out. He memorises long poems and many verses of Scripture, and has conducted a whole study on the second coming of Christ from memory, quoting one scripture after another. Recently he gave a beautiful testimony, speaking of the light that he has since he knew Jesus.

We are glad to tell you that we have a good number attending baptismal classes, preparatory to taking this step in a few weeks' time.

ENA MILLS.

Letter from Pastor Turner

AFTER three weeks on shipboard we were happy to reach Vancouver on October 6. We had a remarkably calm trip all the way from Sydney. After leaving Auckland we saw scarcely one breaking wave. At the various ports, Auckland, Suva, and Honolulu, we were met by our folk and well looked after. We reached Battle Creek after a somewhat tiring journey of three full days and nights of train travel. From the Rocky Mountains we ran through country covered with snow almost to Chicago, an unusually heavy fall having occurred the day before we came through. It was, of course, a little novel to us to see the snow, the sight being so infrequent in Australia.

We dropped into meetings as soon as we got here, and have been in attendance constantly ever since. We are having good meetings, although the Council itself has not yet commenced. The various departments are meeting under the leadership of the General Conference secretaries, and are doing a great deal of work in preparation for the Council, which will greatly facilitate the work of the brethren in the larger meeting.

Last week-end we spent a very pleasant time at the Emmanuel Missionary College, where we showed some of our slides and addressed the students. There we met Pastor and Mrs. W. W. Prescott, Pastor and Mrs. L. H. Wood, and Miss Hattie Andre, and talked over a number of Australian matters that were of interest to these folks.

We were glad to receive the *RECORD* and a copy of the letter from Tanna. This news from Tanna is very interesting, and will prove helpful next Sabbath afternoon when I am appointed to take the mission meeting in the Battle Creek tabernacle. It is very gratifying to us to know that so soon after our workers reached this island the people are turning to us,

and linking their efforts with those of Brother Weil for the establishment of a strong work in that field. We know that this information given to the delegates here will be helpful to them, as they think of the historic interest which links Tanna with mission activities.

We are staying in the large new addition to the Battle Creek Sanitarium. The institution is a tremendous one, accommodating 1,200 patients, but actually having not more than 200 at the present time.

The date for the Council to conclude is October 26. I am hoping to sail from San Francisco on November 17 by the *Monterey* and reach Sydney on December 8.

W. G. TURNER.

October 16, 1932.

Arrival in the New Hebrides

JUST a short letter to let you know that we have arrived at our destination safely.

From Sydney to Lord Howe Island the sea was choppy, and travelling unpleasant. On Sabbath morning we were glad to go ashore on Lord Howe. As Brother and Sister A. H. Ferris were away on Norfolk Island, there was none of our acquaintance there. We inquired the way to the church, and met Sister King, who kindly drove us to the hospitable home of Brother Nobbs. Here we were given a good breakfast and treated very kindly. We were then taken to the church, where we met quite a number of believers and enjoyed the Sabbath school and service. At noon we lunched out under the trees on the beautiful green grass. We attended the young people's meeting in the afternoon, and then had to say farewell to our kind friends and wend our way to the ship again. Brother Norman Fenton came on the ship with us. He was on his way to attend the camp-meeting on Norfolk Island. The next part of the journey was very rough. There was not a dry space on the decks at times, and some had to close their cabin doors to keep out the spray. As the high seas came over the ship, she would tremble from stem to stern. How glad we were to see Norfolk Island. We remained there while the ship went to New Zealand. Brother Ferris and Sister Morton met us, and we were taken by Brother Patching in his car to the camp-ground.

After spending almost a week on the island we had to say good-bye to these dear brothers and sisters who had been so good and kind to us, and face the last part of our journey. The sea had calmed, and we had a most interesting trip. When we reached the New Hebrides we spent a day at Vila, another day in Bushman's Bay, Malekula, and called at several other islands before arriving at Aore on Sunday morning. We found the workers here happy in their work, and a good spirit pervades the mission. We thank God for His care during our voyage. Soon Mr. Cherry is going to Tanna to build Brother and Sister Weil's home.

Brother and Sister Hamley Perry arrived from Santo yesterday, and are well and happy. Their launch is to be repaired. Pastor and Mrs. C. H. Parker and Brother and Sister David Ferris are to spend a few days with us here on Aore next week-end.

EVA CHERRY.