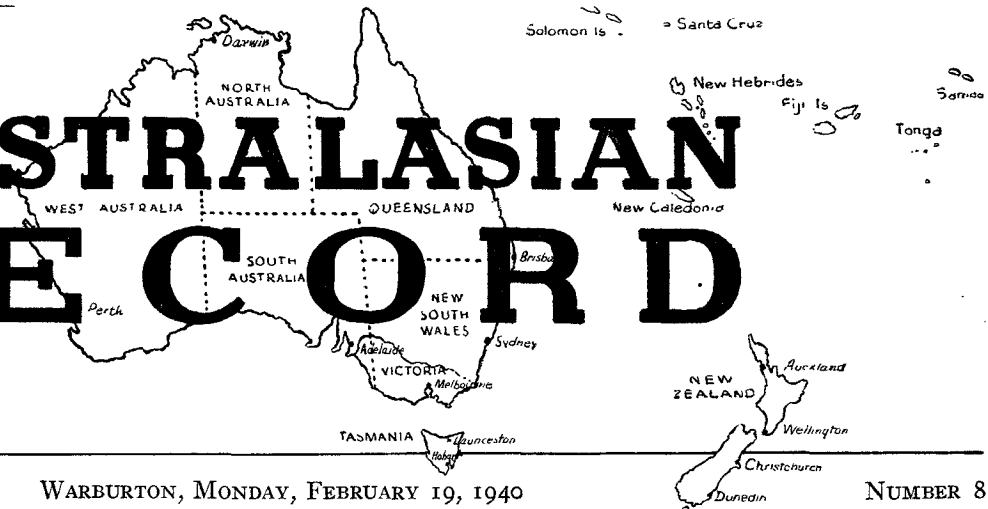


AUSTRALASIAN RECORD



VOLUME 44

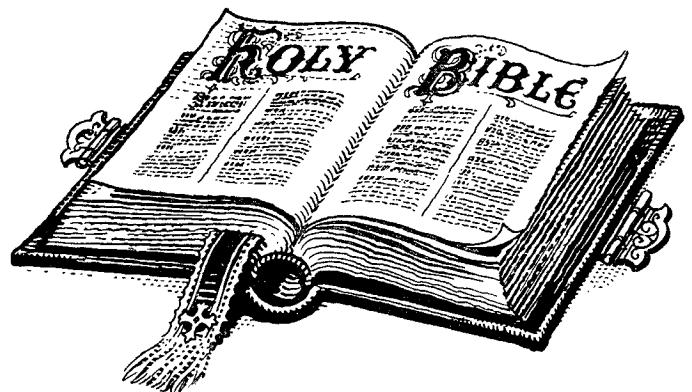
WARBURTON, MONDAY, FEBRUARY 19, 1940

NUMBER 8

Growing in Grace

★ W. J. Westerman

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."



The Word Is Life

IN a previous article we stressed the thought that breath was the first essential in the growth of the child. The next essential we shall consider is that of food. It is impossible for the child to grow unless it receives nourishment. If a child refuses to partake of food, the anxiety of any mother is immediately aroused, and she manifests great concern, knowing that the life of the child is thus endangered. It is absolutely impossible for the child to grow to manhood or womanhood without a sufficient supply of nourishing food, for it would gradually waste away, and in a brief period of time death would result.

So it is with the spiritual child. He must partake of "the sincere milk of the Word" that he may grow thereby. He must feed upon the Word. Job esteemed the Word of God more than his necessary food. Jesus declared that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "I am that bread of life." "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "The words that I speak unto you, they are spirit, and they are life." John 6: 48, 53, 63. It should be just as natural for the child of God to have the desire to feed upon the Word and relish the dainties provided therein as it is for the baby to hunger to partake of the nourishment provided by its mother. The desire for food is natural to the normal child, and the desire for spiritual food is just as natural in the one who is born from above.

The new birth experience, by which we become partakers of the life of God,

must be maintained, and it can be maintained only as we permit His Word to abide in our hearts. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." John 15: 4. We must continually feed upon the heavenly manna; we must search the sacred pages, recognizing that they are the living Word of a living God, the voice of God speaking to our souls.

God's Love Revealed in His Word

In the record of His dealings with the children of Israel, God's love is wonderfully manifested. Though God's professed people forsook Him, nevertheless He did not forsake them. Many times in their troubles He raised up a deliverer for them, and redeemed them from the hands of the enemy. Though, through unbelief, they wandered away from the way of life, by the pleadings of His Spirit He invited them to "return unto Me, for I have redeemed thee," for He loved them with an everlasting love, and this is ever the attitude of our heavenly Father toward the children of men. He is a God of love. He is ever watching for the return of the prodigal son. He sees us when we are yet a great way off. He has compassion upon us, and extends His arms of love to receive us. As we meditate upon God's dealings with His children as written in His Word, our confidence in Him will be increased, and we shall understand more and more of the marvellous love of our God.

Christ's Character Revealed in His Word

The whole Bible is a manifestation of Christ. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39. "In Him was life; and the life was the light of men," and His teaching was supported by His life.

He spake as never man spake because He lived as never man lived. In His life upon earth He fulfilled the divine purpose, for He revealed God to men. His attitude toward the children of men was in harmony with the teaching of the prophets through whom He had spoken. In the living Word is revealed the character of Jesus.

Jesus loved the sinner, but hated the sin. His dealing with the woman taken in adultery reveals this. John 8: 3-11. "He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul." ("Steps to Christ," page 12.) When the disciples requested Him to call down fire from heaven to destroy the Samaritans, Jesus replied, "The Son of man is not come to destroy men's lives, but to save them." Luke 9: 52-56.

Christ's betrayal by Judas by a kiss, a sign of the greatest affection, failed to arouse in Him a spirit of retaliation. In response to this base betrayal, Jesus addressed Judas as "Friend." What a wonderful revelation of the love of God!

"Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity." "His life was one of constant self-sacrifice." "All day He ministered to those who came to Him," and in the evening visited the needy in their homes. "He was always patient and cheerful, and

the afflicted hailed Him as a messenger of life and peace."—"Gospel Workers," pages 41-43.

"Those whom Christ has connected with Himself will, as far as in them lies, labour diligently and perseveringly, as He laboured, to save souls who are perishing around them. They will reach the people by prayer, earnest, fervent prayer, and personal effort. It is impossible for those who are thoroughly converted to God, enjoying communion with Him, to be negligent of the vital interests of those who are perishing outside of Christ."

It is written of Jesus that "the Son of man came not to be ministered unto, but to minister." During His brief sojourn on earth He revealed in His life the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. As we meditate upon this life, surely our heart's response is, "Lord, I want to be like Thee."

"Christ is sitting for His portrait in every disciple." ("Desire of Ages," page 827.) When Jesus comes we are to be like Him. Then, of necessity, we must meditate upon His character as revealed in the Word. By beholding we shall become changed. As we view the character of the Lord we "are changed into the same image from glory to glory, even as by the Spirit of the Lord." It was thus that John, a son of thunder, became the beloved disciple. "As the character of the divine One was manifested to him, he saw his own deficiency, and was humbled by the knowledge. The strength and patience, the power and tenderness, the majesty and meekness, that he beheld in the daily life of the Son of God, filled his soul with admiration and love. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the moulding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ wrought a transformation of character."—"Steps to Christ," page 78.

"These Things I Write Unto You, That Ye Sin Not"

God has also placed on record in His Word the lives of prophets and apostles. These men were subject to like passions as we are, and their steadfastness, faithfulness, and also their failures have been written that we may profit thereby. The Lord desires that we shall study what has been written concerning the lives of these men. We should be encouraged and strengthened by their loyalty and faithfulness, and through watchfulness and prayer we should be warned by their mistakes and, with the help of God, we should avoid following in their footsteps. Their lives have been recorded that we may not fail as they failed.

It is God's purpose that we shall feed upon His life-giving Word. As we meditate upon His love, revealed therein, and behold the revelation of the character of our Saviour as recorded in its sacred pages, and are warned by what has been written of men of like passions as we are, we shall not sin. Following this programme we shall "grow in grace," and our lives will become more and more like Him who died to redeem us.

The Bread of Tears

The Psalmist makes mention of the Lord as feeding His children with "the bread of tears." Ps. 80: 5. It is evident then that God intends that we shall recognize trials and sorrows as part of that bread that giveth spiritual growth to the child of God. Through severe falls the child learns to walk and become stronger. As a result of storms, the soil is loosened around the tree roots, and they pierce deeper and deeper into the ground. "Though the sturdy oak has known many a blast that bowed her, still she has risen again loftier and prouder." So trials are the portion of the child of God in the process of growing in grace. Then think it not strange concerning the fiery trial which is to try you. If you remain steadfast the trial of your faith will produce the Christian grace of patience in your life. In sorrow and tribulation, when the bread of tears is your lot, remember that your heavenly Father is too wise to err and too good to be unkind to any of His children. "And though the Lord give you the bread of adversity, and the water of affliction," He will hear your cry and sustain in tribulation. Isa. 30: 20, 21.

We are living in the time of the end when many shall be purified and made white and tried. The people gathered out of every nation as a result of the proclamation of God's last message are noted as having revealed in them the heavenly grace of patience. Rev. 14: 12. May God help us to trust Him in trial and in sorrow, to realize that the bread of tears is part of that spiritual food which will make us strong in the Lord and in the power of His might.

Jackson Was Not Born Queer

JANETTE STEVENSON MURRAY

Fred Jackson had lost his position again. He had been a salesman in a clothing store, and just before that had been selling motor-cars. He had a way of drifting from one thing to another, never holding any position for long. He was intelligent and did his work satisfactorily, but he could not get along with people. His friends said, "Well, Fred is just a bit queer, you know."

He had no inclination toward crime, as often happens with people who find themselves at odds with the world; his danger was in drifting into some form of nervousness or melancholia.

At this juncture, a former college friend persuaded Jackson to see a psychiatrist, to try to learn the cause of his trouble. Tracing backward, this specialist found Jackson had been considered queer and offish in college, in high school, and all through the primary grades. These same characteristics had been noticeable, also, in his home life, down through all the different age periods, to the time when he was a mere toddler. There, it appeared, the trouble had started.

When Fred was two years old, unwise behaviour on the part of the adults in the family had caused the coming of a baby brother to be to him a real tragedy. A jealousy had developed that had been fatal to his success and happiness.

How could a childish jealousy have warped this man's life?

Because of generations of family solidarity, it is natural for a child to welcome whole-heartedly a new brother or sister. In Fred's case, however, this natural tendency was ruthlessly destroyed by other members of the family.

There were a number of unmarried aunts and uncles. They talked about Fred's nose being "out of joint," pretended not to see him, and lavished attention upon Baby Ned. Fred soon began to resent this. Then his beloved father joined in with the others. Young and thoughtless, he found it amusing, every day he came from work, to tease Fred by petting the baby.

They gave the baby Fred's own white bed. So at every chance he could get Fred slipped into the room and pulled the blankets off the baby, slyly pinched him, or snatched the bottle out of his mouth. He liked to hear the baby cry. Having to be constantly watched made Fred a real problem, and in her vexation, mother punished him repeatedly.

With so much scolding and punishing Fred became still more unhappy. Mother talked about his bad disposition, so different from that of his brother. Ned was better looking and quicker to learn, so, all in all, his parents became very partial to him. They were constantly comparing the boys, telling Fred he ought to get as good grades as Ned, and pointing out how popular the latter was. A child usually lives up to his parents' estimate, so Fred became disagreeable, revengeful, and sulky, drawing within himself more and more as he met with neither sympathy nor understanding.

The psychiatrist soon won Fred's confidence, and he poured out all his rebellion against parental partiality, pent up through the years. Talking it over was a great relief—indeed, in the telling, much of the trouble vanished.

The psychiatrist talked with Fred's parents and brother. They were distressed, and took an entirely new attitude toward him. It was decided that they must help him to gain a better evaluation in the neighbourhood and among family friends. Unostentatious efforts were made to bring him out and above all to make him happy. They said nice things about him, entertained people who might become his friends, and tried to have him appear at his best. Ned even arranged some double dates. Before long Fred was fortunate in securing an office job which was more to his liking and better suited to his ability than selling. Within six months he had earned a promotion, and seems now on the high road to becoming a well-balanced man. The wounds are healing, but how unnecessary they were! And the scars—will they ever entirely disappear?

"When Columbus laid a plan to discover the new world, he could not get a hearing till he applied to a woman for help. Woman equips man for the voyage of life. She is seldom a leader in any project, but meets her peculiar and best altitude as helper. Though man executes a project, she fits him for it, beginning in his childhood. . . . Every effectual person leaving his mark on the world is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her jewellery, her vanities, her comforts."

North New Zealand's Jubilee

THE PIONEERS

FLORENCE M. DE VAYNES JONES

"Call to Remembrance the Former Days"

On one side the beautiful wooded slopes of One Tree Hill, one of Auckland's picturesque volcanic cones; on another, waving grasslands so characteristic of New Zealand; on the third, beautiful suburban homes; and on the fourth the crowded highway where the busy world rushed madly to and fro in its quest for pleasure and wealth—these were the surroundings of the camp-ground where the North New Zealand Jubilee Conference and Camp-meeting was being held.

Within the Showgrounds all was joy and expectation; the first conference session was about to commence. On the rostrum was a band of noble pioneers—twelve in number—the firstfruits of the advent message in New Zealand. The hymn, "Count Your Many Blessings" was announced, and the pioneers joined in the singing. So heartily did they sing that the congregation imagined they were counting their blessings; but they were not. For one veteran remarked, "My

erend" Haskell, he never called himself anything but "Brother" Haskell. "And," continued Brother Hare, "he first won my heart by addressing me as 'Brother' Hare. What a strange man he was, to be sure! He would not even partake of the friendly cup of tea. He worshipped on another day. But such an affection sprang up between us that we took his eccentricities simply as a matter of course."

One Saturday afternoon as Mr. Hare was working in his garden, Brother Haskell went out to him, and among other things he remarked, "Wouldn't it pay to read the Bible more?" "Read the Bible more! me! Why, I know it from cover to cover!" Mr. Hare was astounded at the suggestion. "Yes, yes," was Brother Haskell's calm, tactful reply, and the matter dropped. But those words would keep coming up in his mind, "Read the Bible more." Well, perhaps the old man was right after all. Then came the complaints about the midnight "mutterings," too well known to Adventists in Australasia to need retelling, followed by Mr. Hare's investigation through the keyhole to find that Brother Haskell was spending the hours of darkness in prayer, pleading

home until the room became so crowded that we had to hire a hall. It is my earnest desire to remain true till He comes."

Mr. and Mrs. Hare's daughter, Mrs. Lily Hallamore, herself a grandmother, spoke in sincere thankfulness that her dear father and mother are still spared to her and staunch in the message they love so well. She added, "The third generation of our family is in this advent message, for my two daughters are loyal, Esme, the elder one, being in the audience."

The next speaker was Mrs. McIntosh (nee Ruth Jones), who is in her seventy-seventh year. She said, "It is now fifty-two years since the Sabbath came to me through our beloved brother, Pastor A. G. Daniells. I was a missionary in the Wesleyan-Methodist Church at the time. I was convicted, but had not the courage to step out. My fellow workers in the mission were opposed to it, and they told me I should lose my position and be turned out of my home if I made the change. I did lose my position, and I had to leave home owing to the opposition of my parents. I canvassed; I helped Pastor Robert Hare in his mission in Gisborne, but the Lord more than made it up to me. After many wanderings I went to America and trained in our institutions, and have thereby been enabled to do more effective work in His vineyard."

Mrs. Smith, in her eighty-first year, was the next speaker. She said she was very glad to be in this message. It was sent to her just when she needed it most. One day, fifty-two years ago, a knock came to her door in Napier. At the door stood a strange lady with a still stranger request. "May I hold Bible readings in your home?" "Yes," said Mrs. Smith, "if you have any light for me. What denomination do you represent?" "I am a Seventh-day Adventist," the lady answered. That conveyed nothing to Mrs. Smith, as she had never heard of the denomination; but it was arranged that the lady, who was no other than Mrs. Robert Hare, should come at two o'clock every Thursday, and Mrs. Smith should invite her friends and neighbours. As a result of those meetings, Mrs. Smith and two others stepped out. She attended the first camp-meeting held in Napier, at which Mrs. E. G. White was present.

Miss Edith Brebner's testimony was read by our President, Pastor Moulds. She testified to the Lord's keeping power throughout her life. "Bless the Lord, O my soul!"

As Miss Fanny Moore of Gisborne stood up, we heard a whisper through the microphone, "How old are you, Sister?" "Three score years and nineteen," the answer whispered to Pastor Moulds came floating down to the audience, for the microphone shouts its secrets abroad. The dear old lady began, "More than half a century ago Sister White made the statement, 'Many people in New Zealand are holding up their hands for the light.'" From her very earliest years Miss Moore had prayed for light. Then a tent was pitched in Gisborne, and she went to hear the pastor. She knew from the first moment that it was the truth, and through the fast moving years she has never swerved from it. Sister Moore is one of our oldest bicycle riders. She thanks the Lord sincerely for her health. She be-



THE PIONEERS

From left to right: Mrs. Stüwell, Mrs. Davis, Mrs. Hare, Mr. Hare, Mrs. Hallamore, Miss Brebner, Mrs. Rout, Mrs. McIntosh, Miss Moore, Mrs. Smith.

blessings are too many, far too many to count; I am just thankful, and I bless His holy name for them all."

The middle of the rostrum was reserved for Brother and Sister Edward Hare. This dear old couple are well known to every Adventist in the Dominion as the first Sabbath-keepers in New Zealand. Brother Hare, who is ninety-two years of age, is a well-preserved man for his years, and apart from being a little hard of hearing, he enjoys excellent health. With a sweeping glance around the large congregation, he began in a clear, firm voice:—

"I am pleased to see you all. As I look round this vast audience of Sabbath-keepers, I realize that most of you were not alive when this advent message first came to Auckland fifty-four years ago." He told the story so full of interest to the Advent people; how Pastor S. N. Haskell, yearning for this truth to go to the "ends of the earth," came to Auckland and was sent to him in the spring of 1885. Although he was known there as the "Rev-

for his host and hostess, for their little ones, for the sleeping city, in short, for all New Zealand. What could one man do single-handed to warn a whole colony? By himself nothing, but with the help of the God of Israel, all things.

As we know, Mr. and Mrs. Hare stepped out in the light of this message, and they in turn became missionaries, leading others to the light. The first Sabbath school in New Zealand was organized in their home with a membership of seventy-three adults, Brother Haskell, Brother and Sister Hare, and their four little ones; and Sister Hare was the first superintendent.

Sister Hare was the next speaker. She is eighty-seven years of age. She is a dainty little lady with an erect figure and a firm, brisk step. Stepping up to the desk she said, "It is with wonder and amazement that I look upon this great crowd. Since coming into this message all I have ever longed for has been to win others to this wonderful truth. Fifty-four years ago we had meetings in our

lieves and hopes she will live to see the Lord come, and to say with the redeemed, "Lo, this is our God; we have waited for Him."

Mrs. Stilwell, who is a great-grandmother, testified to the wonderful keeping power of God. He has spared her life, and she thanks Him for this glorious message, which she received from our dear Brother Daniells. She has been a member of the Ponsonby church continuously for fifty-two years, and she is amazed at the progress of the work.

Mrs. Rout next arose and spoke as follows: "David says: 'The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength sorrow.' That is not true in my case. I am eighty-two, and I am so happy. I have been happy ever since I accepted this marvellous message. In 1886 a tent was pitched in Ponsonby Road, and out of curiosity my husband and I went. We were good Methodists, and we thought we had all the truth; but after one visit to the tent we found the half had never been told us in our church. Night after night we went with Bible, pencil, and paper. Then we would go home, and sit up till after midnight hunting up the texts we had taken down. We asked our dear Brother Daniells, 'Why was this not found out before?' 'Because the time had not come,' he explained. 'Now this message must go to all the world.' Were those happy times? I should think they were! After the tent mission, and while the Ponsonby church was being erected, we met in St. George's Hall, at the corner of Ponsonby Road. Then the owner of the hall closed its doors to us, declaring that he would sooner let his hall to the devil than to the Adventists. And so before the church was finished, we were compelled to worship in it. Mrs. White spoke twice in the old church. Through all those years I have never once doubted the truth of this message. My husband, who went to his rest twenty-two years ago, died a firm believer in this glorious advent message. Praise His holy name for His keeping power!"

Mrs. Davis of Auckland, aged eighty-two, said that one day her husband came home greatly excited. He had barely entered the house when he shouted, "Mother, a man in a tent down there says Sunday is not the right day to keep; d'ye hear, mother? We must go tonight and find out about it." Accordingly, he took mother, and they both accepted the Sabbath. Mr. Davis rests from his labours, but Mrs. Davis says she has never lacked anything since stepping out; God has supplied all their needs.

Miss Eliza Keymer, on behalf of herself and her sister, Mrs. Louis Archibald, spoke as follows: "When the truth came to my parents I was a little girl, and my sister Louie still younger. We were members of the Ponsonby Sabbath school for many years, and through five decades we have remained true to this testing message. May we be kept faithful, that we may meet father and mother in that glad day." Mrs. Archibald has a grown-up family, all of whom are loyal Seventh-day Adventists.

And so they all testified to the enduring power of God and the unchangeableness of this message of the third angel, and how they inspired the hearts of all the

Advent people who listened! The same message is being preached today. The same advent choruses ascend to heaven as in days of old, and souls are still being won through its quickening power.

We cannot imagine a time when there were no believers in this land of ours, for today Adventists and present truth are known throughout the length and breadth of the land. Ah, but the seed was watered abundantly by the midnight prayers of that lone man who wrestled with God, pleading for the souls of men while the city was wrapt in slumber.

And so this little band of noble souls still lives to preach this message. All except three (Miss Keymer, Mesdames Archibald and Hallamore) are well over the allotted span, and we firmly believe that their lives are being preserved and their health maintained as monuments to the world and to the advent people throughout New Zealand that the Lord has a people preparing for the event of the ages.

Jubilee Camp

A. G. STEWART

The fiftieth year since the organization of the believers of the great second advent message in this conference was marked by a very well attended and helpful camp-meeting held on the Epsom Showgrounds, Auckland, commencing December 27, 1939.

At the first conference session there were present and on the platform some fourteen persons who were Adventists when the conference was first organized fifty years ago. Most of these veteran believers responded to the words of welcome extended to them by the President, expressing their gratitude to God for His many blessings, and their determination to be faithful.

At the time the conference was first organized, there were only about 120 believers in the whole of New Zealand; whereas today there are thirty-two churches and six companies, with a total membership of 2,004 in the North Island Conference alone. The Sabbath school membership is now 2,131 for this one conference, and more than 1,000 for the South Island.

Excellent weather prevailed during the whole of the encampment, and all in attendance greatly enjoyed the meetings. Pastor W. A. Spicer was able to attend for the first portion of the time, and his inspiring messages were greatly appreciated by our people.

On the last Sabbath of the camp, an impressive ordination service was held, when Brethren J. A. Lawson and A. R. Mitchell were ordained to the gospel ministry.

In response to the preaching of the Word, a fuller consecration to God and to His work was entered into by those attending the meetings. The fruits of this consecration were seen in the liberality of those in attendance at each Sabbath school, and the thanksgiving service held on the last Sabbath afternoon. With an aim of £100, the Sabbath school offering reached the sum of £140, while the amount in cash and pledges received for missions at the special missionary service reached a total of £1,100.

The camp arrangements had been carefully planned and were smoothly carried into effect; the various departments were efficiently led; the large pavilion looked particularly attractive in its well-blended drapings and floral decorations. Loud-speakers installed on the ground served to assist in making the public announcements better known.

The local conference workers are a united and loyal body of men and women, and the visiting brethren from the Union Conference greatly enjoyed the sweet fellowship of this very happy and helpful assembly.

Centenarian "Granny" Goes to Camp

FLORENCE M. DE VAYNES JONES

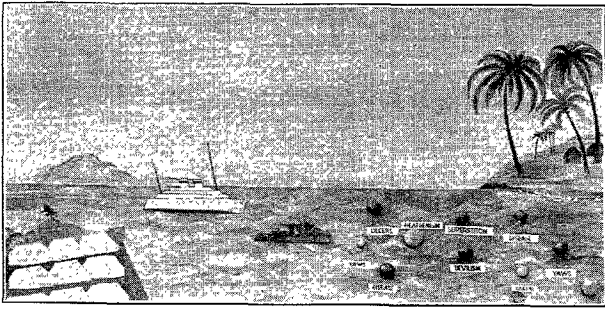
The honour of being the oldest attendant at our Jubilee Camp has been taken from Brother Edward Hare, and given to another, for we have been privileged in having Mrs. Priestly, an old lady of 102, at the meetings. Beside her, Brother Hare, for all his ninety-two years, is a mere infant of days.

Mrs. Priestly, or "Granny," as she is called, is a bright, happy-faced old lady. She was welcomed from the rostrum by Pastor Moulds, the President of the Conference, and by the visiting ministers. She is a general favourite in the Camp, and loves to talk to the young people and children as well as to those of mature years. People are all so kind to her, she says. She tells that our King and Queen sent her birthday greetings, and that the Governor, Lord Galway, visited her on her birthday.

Granny is one of the builders of this fair Dominion. She lived all through the dark days in the '60's of last century when the Maori war was being waged. In those troublous times she had little children clinging to her skirts, and she recalls more than once picking up her little ones and fleeing from her home to take refuge in the redoubt, knowing full well that the home would be plundered and burnt in their absence, and that the family would have to make a fresh start. If caught by the Maoris they themselves would be killed and eaten. Still, her brave heart never faltered. Granny again went through dangers and trials when the rebel Te Kooti led his Hau-Haus against the Government.

From her earliest years, Mrs. Priestly has been an earnest Christian. This she says is due to a godly father and mother. Hers has been a practical religion bound by no narrow creed. "I have been a Christian all my life," she said, "but never have I heard such a wonderful revelation of the Scriptures. I really do not know what I shall do when you people go away." When the Sabbath truth was presented she was delighted. "Well," she remarked afterwards, "that is plain, and no mistake. It is just wonderful, and I never knew it before."

It is men and women of the calibre of dear old Granny who have made New Zealand what it is. They have blazed the trail for the children of another generation, and made New Zealand a safe place to live in. This band of brave old pioneers is dwindling year by year. All honour to those noble souls whose names will ever be remembered as path-finders.



Record Sabbath School Offerings

ANNIE E. DOUGLASS

This is a picture of our Camp Sabbath school offering device as it appeared the first morning of our recent convocation held in Auckland. On one side you will see our harbour, and on the other an island scene with natives waiting for the gospel. The good ship "Camp Sabbath School" has just left our shores to carry the gospel to the natives, but the enemy has so strewn the course with the deadly mines of "Devilism," "Disease," etc., that it is impossible for the ship to get through.

The minesweeper "Determination" has set out to clear the way, but it will require £10 to supply sufficient ammunition for each shot which is fired. Brother L. G. Maxwell, our superintendent, suggested that we raise the goal, which was £70 the previous year, to £75, but a sister in the congregation arose and said, "It is our Jubilee Camp; let us make a Jubilee offering. I propose that we make the aim £100." We were astounded, and I am

afraid some of our hearts failed us for fear that the goal would not be reached and there would be a big disappointment when we fell short. However, we were unanimous in voting for the £100 goal, and our courage rose. Our faith grew stronger still as Pastor A. G. Stewart told of the courage and fortitude of our native workers, and no sacrifice we could make seemed too great for them.

There was a tinkling of half-crowns and a rustling of notes as the offering plates were passed round. So loudly did it speak that one mine trembled and collapsed even before the gun was fired. Great was the rejoicing at the close of the meeting when seven mines were destroyed.

The enemy was not to be beaten too easily, though, and during the week more mines were laid. However, after hearing more stirring stories of the needs in heathen lands, our people were determined to have no half measures, and on the second Sabbath, not only was every mine destroyed, but a good surplus remained over to take the boat across. The children presented £7 10s., and when this was added to the total, we found that almost £140 had been given, approximately £50 more than had ever been received previously on such an occasion.

With hearts overflowing with gratitude, the 1,000 members present arose and sang, "Praise God From Whom All Blessings Flow." That this splendid offering so willingly given by God's people will indeed clear the evil from hundreds of hearts and enable the gospel to enter, is our sincere prayer.

New Guinea and Papua

The Superintendent on His Rounds

(Concluded)

"Our trip back to Mussau was without incident, except that we made a record run of twenty-two hours. We then started our busy round on this island. By canoe or bush track each village was visited. It was indeed an eye-opener to me, and speaks well of the work done over the years. Brother and Sister Atkins have been stationed here for eight years.

"Mussau is a place of wonderment to the Government officers, who cannot understand how the natives gave up their old ways so rapidly, nor how they maintain their experience. Neither can we understand outside of the explanation of the working of the Holy Spirit. It is truly marvellous. The villages are well set out and scrupulously clean everywhere. The gardens are numerous, and coconuts are planted in profusion in every village. Fish of course abound in those waters. The large playing grounds are very conspicuous and well patronized. The

churches, too, are large, well preserved, and well filled. Every teacher has charge of the Sabbath school lesson and worship period each day. Brother Atkins spends a lot of time and effort preparing the lessons in the vernacular. It is all done on a duplicator, and is a big work.

"We had several meetings in every place, and stayed in the villages overnight. The question meetings were very interesting, and the testimony meetings resulted in many genuine confessions and expressions of victories won. Wherever we went the believers expressed a desire to stand solidly behind the mission and to maintain their ground. It was encouraging to see the older men and women express themselves publicly in this way, as well as the younger generation. The lulauais everywhere confirmed their position, and urged the people in the churches to remain strong and firm.

"Our General Meeting was held at Loumakanarau, and was exceptionally well attended. When we arrived on the Friday, everything was in readiness. On the mission compound over fifty huge baskets of mumu'd taro and kau kau lined the sides of the road, and large crates of

cooked fish were placed with them. Enough, we thought, to feed a multitude. Later in the afternoon we asked a blessing upon it, and very soon it had disappeared to the various homes.

"Brother Atkins organized the meetings well. The whole programme, complete with song services, children's meetings, question meetings, special items, devotional and baptismal class gatherings, etc., was followed through without a hitch. Everyone came along to the meetings manifesting a keen interest. Many were there who had known dark heathenism, and who had been well versed in the ways of darkness not so very long ago. There were those who, before the mission came, were noted for their devil practices and evil ways. These people were a thorn in the side of the government in those days, and were always antagonistic and rebellious.

"Some of these people we baptized. They related many instances of how the mission had brought new life to them. Sickness does not now sweep through and decimate the population. They are able to walk about freely without any thought of danger. Their gardens have been augmented by various other foods introduced by the mission, while the coconuts are wisely planted in profusion. One man pointed out to me the number of children running about. He said that before the mission came it was not so; but now—altogether place 'im 'e full up along picaninny.' There was no question in his mind about the blessing that has come with the mission.

"While there we baptized forty-two people. These were all men and women of mature years who certainly knew what they were doing. They were able to compare their present experience with their former life. These candidates were well tested and were not hastily baptized. The baptismal classes are well attended.

"We now have reached our first 1,000 converts in the New Guinea field.

"A medical patrol officer was patrolling Mussau and Emira while we were there, and you will be glad to know he gave an excellent report. He said the younger generation were, generally speaking, fine specimens, and different from what he had expected. He considered their health to be good, their food adequate, and he was pleased to have visited there. We appreciate this comment, and are looking forward to the medical report, which we should receive from the Administration shortly.

"Bad weather made us anchor at Emira on the return trip. We had to remain there three days, and were pleased to see something of the Collett family. They are working hard, and are disposing of all the timber they can cut in their saw-mill. They have always exerted a good influence for the mission, and we have appreciated their help and kindness.

"We arrived home in Rabaul on Boxing Day. Brother and Sister Len Thompson and Nadene had arrived from leave a few days before, and they, with the Carr family, welcomed us back again. The Thompson family are soon to leave us for Madang, where they will be stationed for a while. Brother Thompson, as you know, is connected with the Government Public Health Department, and was formerly stationed at the Native Hospital at Rapendik, just out of Rabaul."

Writing from Headquarters

V. JOYCE GARR

On arrival in Rabaul, we were first located on Matupi Island, sharing the mission house with Pastor and Mrs. E. M. Abbott. Since then headquarters have been removed to Toboi, or "Palm Beach," as most commonly called because of its beach frontage, enclosed swimming pool, and beautiful tropical growth. As well as a splendid anchorage for the "Veilomani," there are also several kunai grass houses and a number of coconut palm trees.

One very nice residential house was already built, and is now occupied by the Superintendent, while Brother A. Rose has just completed the Secretary-Treasurer's.

Often around these parts the winds are quite boisterous, usually followed by an eerie calmness typical of volcano land. Sometimes a small tremor or two occur, but generally they are few and far between.

A recent trip to Put-Put showed us the new and very modern school building for the training of New Guinea natives as teachers. It was a real inspiration for us to go to Friday evening worship and there see a large band of red- and black-skinned schoolboys waiting to welcome in the holy Sabbath hours. It was a good sight to observe their clean white lap-laps with the school monogram on one corner, also their reverent attitude when entering, and while worship was in session.

You would have rejoiced to hear them singing in subdued tones and with sincere expression, "Whisper softly, Wanderer, come; follow Me, I'll guide thee home." All singing up here is in English, and the boys do very well in their pronunciation of our difficult language.

In Rabaul we do not see the native as a raw heathen, but rather as a cunning, semi-civilized, gospel-hardened type of individual. Yet the beautiful gospel story can reach these types in pidgin English and transform their hearts, creating in them a longing to tell their fellows of the grace that has changed them.

In these days of great stress and trouble and while there is yet time, pray for New Guinea. It surely needs your prayers and offerings. How true are these lines when we think of the hatred abroad today:—

"In Christ there is no east or west,
In Him, no south or north,
But one great fellowship of love
Throughout the whole wide earth.
Join hands then, brothers of the faith,
Whate'er your race may be;
Who serves my Saviour as a son
Is surely kin to me."

Medical Ministry at Orokolo, Papua

H. W. NOLAN

It was indeed a relief to hear finally of the arrival in Port of the Howell family. We were kept in doubt as to the time of their arrival at Belepa till the "Diari" was sighted coming across the Orokolo Bay early one morning. The restrictions of the authorities on shipping broadcasts

was, of course, responsible. They have since spent a week here at Orokolo with us. You can imagine that we had much to discuss.

You will want to know something of our work, and of the Infant Welfare in particular. I am enclosing a copy of a report which we compiled for the Chief Medical Officer, and also for the Government Secretary. As far as infant feeding is concerned, we have much to encourage us. At present we are feeding eleven motherless children all in varying stages of growth from three months up to about twelve months. There has been an epidemic of pneumonic 'flu through here and inland, which has wiped out hundreds of natives. Fortunately we have been pretty free here on the mission, but Belepa has had two or three deaths. In the Belepa villages, fifteen have died within a week or so. In spite of the fact that the people seem willing to trust their babies to us, the older people are still holding off. When suffering with yaws, ulcers, and external lesions they will come to us, but when it is something internal and obscure we never hear about it till after death. We know that many died in Orokolo villages recently from this 'flu, but never once were we asked to help. This I think is partly due to natural fear of our medicines. We trust that through the medium of the babies we shall reach the mothers, and from them enter a great sphere of service for these people.

Just a day or two before Brother and Sister Howell's arrival we were so short of milk for "our" babies that we decided to confiscate another of their cows and one or two goats. Actually it was while returning from this foraging expedition that we heard they had arrived in Port. Then we began to wonder what their reactions would be to our pillaging! But we have ever found them to be exceedingly liberal with their property, and quite willing to share for the good of the work. At that time we had an extra one or two babies and at times were forced to rely on tinned milk. Even with the extras we are hard put to it sometimes to keep the supply up to the demand.

At present I am again enjoying the doubtful pleasures of bachelorhood. My wife has gone to Port. It was necessary for one of us to go, as it was imperative for us to replace Brother Howell's cow, and there were sundry other things needing personal attention there. Consequently I persuaded Mrs. Nolan to go, as she was in need of a change. With these infants she is kept going hotfoot from 6 a.m. till late at night. They are indeed a full-time job, as I have found to my sorrow since she went.

We are sorry to report that we are yet without a hospital. Many disappointments and misfortunes have befallen our endeavours to get one built. In the first place our pitsaw boys failed us many times. Then just when we were beginning to get a small supply of timber around us and we were thinking that soon we should be able to make a start with the building (we actually got the blocks in and the bearers in place), the winds blew and the rains came, and so did the floods. We awoke one morning to see our native quarters grovelling in the mire, and two-thirds of the compound under water, which was rising rapidly. Soon it was up to eighteen inches deep under the

house. In view of the catastrophe to the boys' houses we simply had to build new ones, and quickly. So a trader friend lent us a motor, and a plantation manager lent us his small circular saw, and the big timber we had accumulated for our hospital we cut into smaller dimensions for new boys' houses. Now we have two good houses built, but still no hospital, not even a dispensary, as we were forced to take everything out of that place to house the refugees. Now all the dispensary work is done under the house with the aid of boxes in true pioneer missionary fashion.

A month ago I accompanied Brother Howell on a trip to the upper Vailala River. We had quite an interesting time, and placed two new teachers. I had opportunity to do quite a bit of medical work. The 'flu had also been through some of those villages. We were able to assist some with the new pneumonia specific Amidopyrin, and believe that we saved three or four lives with the help of this drug and the blessing of God. There are three other villages calling for teachers. We have asked two to amalgamate their villages, and so make it worth while placing a teacher with them. They appeared quite willing to do so. It was all new country to me, and hence very interesting. At Paku we encountered the geologists of the Australian Petroleum Company, and had dinner with them on Sabbath night. We spent a very pleasant evening.

Statistical report of medical work done in the Gulf and Delta Divisions, Papua:—

Injections Bismuth in Olive Oil	5,293
Scabies	1,863
Tinea	3,573
Other Treatments (dressings, fractures, etc.)	3,151
Infant Welfare	1,098
Dental: Extractions, 60; Fillings, 20	80
	<hr/> 15,058

Vailoa College, Samoa

Our school work in Samoa was started under extreme difficulties, yet in spite of these handicaps the Lord has seen fit to bless, and progress is noted on every hand. Today Vailoa College is taking its place among the schools of this country. It is the youngest institution of its kind in this land, and so we feel grateful for the advance made and the reputation which has been established. We trust that the Lord will see fit to continue to bless His work.

It was with a great deal of pleasure that the Principal looked forward to the time when students could be graduated and thus establish a new landmark in the history of the message in Samoa. Invitations were sent to the Administrator, the Secretary of Education, and other Government officials, setting the nineteenth day of December, 1939, as the day for the first graduation to be held at Vailoa. Happy were the three young men who were privileged to be the first graduates of the College. Preparations along lines similar to those followed in our sister institutions in the homeland were put into operation, and the interest never

wavered until the benediction was pronounced.

The Administrator and Mrs. Turnbull were happy to accept our invitation, and at 3 p.m. on the appointed day, everything was ready for their arrival. After the usual formalities the Principal, Brother W. W. Petrie, extended a warm welcome to all present.

The graduation address was given by Pastor R. Reye and Pastor S. Afaese, Pastor Reye delivering it in English, and Pastor Afaese in Samoan. The address covered a brief history of the beginning of the work at Vailoa, and an appeal to the graduates to live up to the motto which they had chosen—"Ia faia Lona Finagalo" ("To Do His Will").

The Administrator then addressed the gathering, and expressed his great pleasure at being able to attend such a function. He said that he was very pleased with the lay-out of the College, and also with the grade of work being done, which spoke well for those responsible in establishing this centre of education.

The presentation of diplomas was also carried out by His Excellency, the whole ceremony being watched with great interest by the large number of friends present. The service was concluded by a rousing presentation of a spirited anthem under the able baton of Saoni Kuresa.

The visitors then retired to the home of the Principal, where, amid the beauties of placid waters, majestic hills and palms, afternoon tea was served while the Vailoa Mission Band excelled itself in the rendition of good and tasteful music to an appreciative gathering.

A Letter from Pastor D. A. Ferris

"At the moment I am at Batuna on the way to Kopeu, after a stay of a few days here with the folks at headquarters," wrote Brother D. A. Ferris to Pastor A. G. Stewart on December 27. "We were pleased to see Brother Pascoe sail around the corner the other day in the 'G. F. Jones' on his way to Kokundu. We had waited for the mail, and he did bring a budget. Visitors, too, were on board, and their visit was much enjoyed by us all.

"The many letters of kind sympathy from so many different parts of Australia were a wonderful inspiration to us both. We feel as never before the wonderful bond of love that unites us all as one family. The sorrow as well as the joy may be shared by all. So we look up and forward with renewed anticipation of that day of days. I love the way that mum put it in her most satisfying letter: 'Do think of the exquisite joy of having an angel come and place her back in your arms again.'

"We both feel grateful to you and all the kind friends at home for the sympathy and prayers that have sustained us. We desire now above all else to press forward in the work that means so much to us all.

"We have both been glad of the stay at the Amyes Memorial Hospital with Brother and Sister Gosling. My wife seems to be nearly back to her normal self again. She has been able to help at the hospital while Sister Gosling was sick. Still she is waiting to hear what the doctor at Tulagi has to say about her health condition."

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WEDDING BELLS

MAY-JEWELL. — The solemnization of the sacred covenant of matrimony between Isabelle May Jewell and Vernon Bradford May was witnessed by the many friends and well-wishers of the bride and bridegroom, who gathered in the Mackay Seventh-day Adventist church, North Queensland, on January 10, 1940. At the conclusion of the service there was a gathering at the home of the bride's parents to fittingly celebrate the occasion. As Brother and Sister May take up their residence at Sarina, near Mackay, we trust that the torch of truth held in their united hands will shine effectively to all around them.

T. A. Anderson.



"All hail! the morn of glory's nigh
That wipes the tear from every eye."

MERTON. — On January 14, at Horsham, Victoria, William C. Merton passed suddenly to rest in his forty-fourth year. Our brother had not enjoyed the best of health for some time, and while engaged in harvesting he was taken by the illness that ended his life. After a short service in the Baptist church, Rainbow, the funeral moved to the local cemetery, where a particularly large gathering of friends testified to the high esteem in which our late brother was held. We commend the sorrowing wife and three children to the God of all comfort. "Earth has no sorrow that Heaven cannot heal."

D. Sibley.

LONG. — Henry Wallace Long, aged seventy-seven years, passed to his rest at the home of his daughter, Mrs. Caley, Wellington, N.S.W., on December 8, 1939. Our late brother was a native of London, and came to Australia many years ago. From 1913 to the time of his death he was a farmer at Armatree. It was under the labours of Pastor C. K. Meyers in the year 1910 that he accepted the advent message, which he cherished to the end. He was highly respected, and leaves four sons and two daughters to mourn the loss of a devoted father. To these we extend our deepest sympathy.

E. V. Garbutt.

Return Thanks

Mr. A. D. Griffiths, of Toronto, N.S.W., wishes to thank all his friends, also friends of his late cousin, Miss A. C. Mair, of Wahroonga, for their many kindnesses to her during her long illness, especially Dr. Frances Harding and Pastor A. W. Knight. Also later for kind letters, floral tributes, and personal expressions of sympathy.

Dr. and Mrs. G. Boyd wish to express their appreciation for the many kind letters and messages of sympathy following the death of their baby son Gordon.

NOTICES

West Australian Camp-Meeting

The thirty-seventh Annual Session of the West Australian Conference will convene from February 20 to March 3, on the Hurlingham Estate, South Perth. Pastor W. A. Spicer from the General Conference will be with us for the first week only. Other delegates are Pastors A. G. Stewart, A. W. Anderson, and W. J. Westerman.

During the Conference Session, consideration will be given to an amendment of the Constitution.

A hearty invitation is extended to all members to be in attendance to receive a rich infilling of the Spirit of the Lord.

W. R. Litster,
Secretary.

South Australian Camp-Meeting

The thirty-ninth Annual Session and Camp-meeting of the South Australian Conference will be held on the Ridge Park Recreation Ground, Glen Osmond, from March 5 to 17, inclusive.

All members in good and regular standing who are in attendance will represent their respective churches as delegates.

We are assured of a strong delegation of our Union Conference brethren, and in view of the serious times in which we live, we urge all to be present and avail themselves of real spiritual help and blessing.

C. Hill,
Secretary.

"Signs" Workers Needed

A limited number of free "Signs" are available for weekly mailing to members who are willing to use them personally in an endeavour to secure new "Signs" readers and subscribers.

This offer makes available to those who are prepared to dedicate an hour or so to the work every week of one of the most fruitful sources of missionary endeavour.

Write for supplies to the Manager, Sales Department, Signs Publishing Company, Warburton, Victoria.

A comfortable room offered lady for companionship. Apply Mrs. W. B., 17 Thompson Street, Earlwood, N.S.W.

The Union Conference Treasurer expresses thanks for £2 anonymous tithe.

News Notes

Cable messages from the North and South New Zealand Conferences contain the wonderful news that they have both reached their Appeal for Missions aim in the first report. Details of this outstanding achievement will be published later.

Because of medical reports which recommend that Pastor J. B. Conley remain another twelve months in Australia before returning to India, he has accepted the invitation of the Victorian Conference to engage in evangelistic work during the period mentioned.

"We received a very welcome surprise when Brother Hiscox brought back an organ for the New Guinea Training School," writes Pastor E. M. Abbott. "We do not know who the donor is, but we are very grateful indeed for this generous gift. We are already making good use of it, and it makes all the difference in the world in our singing and in our worship."

One of our Fijian workers, Enoki Katia, arrived in Sydney by the "Niagara" on February 10. He was accompanied by his wife, who is a daughter of Pauliasi Bunoa, our first ordained native minister in Fiji, and their child of sixteen months. Enoki has come to enrol at the Australasian Missionary College, better to prepare himself for a position in our educational work in Fiji.

Brother and Sister D. Goulton have not had an altogether pleasant voyage to the Solomons, as will be seen from a letter posted by Brother Goulton in Cairns on January 24: "We have had an unfortunate trip so far, in some ways. All day Friday we experienced a terrific swell, and later a head wind, which delayed us. Then on Sabbath afternoon in Moreton Bay the engine seized. We hove to for over five hours, then limped into Brisbane. We remained there three days, but finally had to sail using seven cylinders instead of eight. Inevitably our speed is going to suffer, and from what I can make out, we shall be leaving Townsville on Sunday instead of being on the way from Port Moresby."

"There Is Joy in Heaven"

FLORENCE GROLIMUND

The commission of Jesus, "Go ye into all the world, and preach the gospel to every creature," combined with the promise, "He that believeth and is baptized shall be saved," has resulted in the Spirit's guiding into remote parts of the earth. It resulted in the speedy journey of Philip to meet the High Steward of Queen Candace on the Ethiopian highway.

Nor has it lost its ancient power. It was this commission that was the impelling force in drawing a little band of workers for Jesus, amongst whom was a faithful lay family, towards the grim, yet picturesque entrance of the Goulburn Gaol, New South Wales, on Monday evening, January 22. Those great doors were opened with much rattling of locks and attention of

A Thought for the Week

Arthur W. Knight

GENEROSITY

1 Sam. 30: 24: "As his part is that goeth down to the battle, so shall his part be that carrieth by the stuff: they shall part alike."

Ziklag had been destroyed; the Amalekites had carried off the spoils; men, women, and children had been taken captive. David and his men pursued the invaders and recovered all. Those taking part in the forefront of the battle manifested selfishness—they wished to retain the spoils, but David's largeness of heart would not permit such procedure; those who "carried by the stuff" were to share with them—"they shall part alike."

This is a good example to follow today, especially for Christians. God gives the blessings, we are to share with others. By withholding them one stagnates spiritually. By sharing them one's experience continues bright and fresh.

A world was lost in sin. To save it God sent His only Son Jesus to die for its redemption. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32. He paid the price. He redeemed the inheritance. He made it possible for you and me to become children of God. "And if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8: 17.

Joint-heirs! Think of it! In the kingdom of God the saved will share alike with their Elder Brother Jesus. All things redeemed, all things given, all things shared. Unspeakable! Amazing generosity!

guards, and we made our way across the prison yard. And there, under shelter, all was in readiness for a baptism.

Quietly we took our seats on benches provided. The great walls looked down on us, telling their sad tales, tales of disappointment, sin, and sorrow. "But gloomy prisons will sometimes yawn and yield their dead to life again." "He that hath the Son hath life; and he that hath not the Son of God hath not life," is true here as elsewhere.

While we waited, across the yard in company with the kindly deputy-governor of the gaol, came the lone candidate for baptism. A hush fell as we bowed in prayer. Then with the deep consciousness that we had all sinned and come short of the glory of God, we listened to the baptismal sermon by Pastor G. J. Parker leading our minds through the great fundamental Bible teaching of this ordinance and what it stood for. How our hearts rejoiced as we witnessed the courage and faith that only God can bestow to enable one thus circumstanced to go forward into the symbolic grave to rise again to walk in newness of life!

While behind these grim walls, this brother has for many years followed his Master according to the light he has had. May we daily remember him in prayer that God will use him to continue his witness with renewed power.

Letter from Sr. A. G. Daniells

Your letter is received asking me to renew my subscription to the "Australasian Record." I am sorry to tell you that I need to have you cut it off. I am now eighty-five years old, and my eyes are troubling me so that I am not able to read as much as when I was younger. I have enjoyed the "Record" all these many years since Annie Hindson became its editor, and I also enjoyed Miss Rogers's editorials.

I felt as if she was almost my child in the faith. When we were sent to New Zealand about fifty-three years ago, her father and mother were on the same boat with us. Her mother was sick all the way, and many days lay on a cot on the deck. After a time I got up courage to go and speak to her, and so we became acquainted with them, for her husband sat by her side most of the time. I told them about the truth, and how we were going as missionaries to New Zealand. When we landed we went our way and they went theirs, so we entirely lost track of them.

Later on when we had a company of Adventists in New Zealand and our canvassers were out selling their literature, one of them came across Mr. and Mrs. Rogers (they were then young married people with no children), and they asked the canvasser if he knew a minister by the name of Daniells. When they found that Pastor Daniells was the minister who sent them out they bought a book and read themselves into the truth.

We love the Australian people, and how we would like to make a trip to Australia as we used to, but we will never make a trip to see them again until we meet in the kingdom. The people of America greatly appreciated Pastor Watson as their President. Love to all the dear Australasian friends.

Mrs. A. G. Daniells.

The Oak and the Vine

"As the vine which has long twined its graceful foliage about the oak, and been lifted by it in sunshine, will, when the hardy plant is riven by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so it is beautifully ordained that woman, who is the mere dependent and ornament of man in happiest hours, should be his stay and solace when smitten by sudden calamity. . . . Woman spreads around him the flowers of existence, as the creepers of the forest which decorate the trunks of sturdy oaks with their perfumed garlands."

At the last Autumn Council of the General Conference, special attention was called to the importance of true Sabbath-keeping. The suggestions made by the General Conference are so timely that the Union Conference has decided to issue them in the form of a small tract for gratuitous circulation among our people. We trust all will read this pamphlet as soon as it is issued from the press, and will be much profited by following the valuable exhortations which the General Conference has made along the line of true Sabbath-keeping.