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Is Meat Eating Necessary for Certain Health Conditions ?

NEEED a diabetic patient eat meat? This question was asked me recently by one of our workers who had been told by a doctor who should have known better, that he must eat meat since he was required to eat less starch and sugar. Time was when this was considered almost necessary, but it is no longer even a good excuse for a person who might enjoy such a prescription. However, the good brother asking the question desired to live health reform, but disliked to go contrary to the doctor's advice. Allow me to say here that you do not need to eat meat under any condition so far as improving your health is concerned, except when you cannot get anything else that is reasonably capable of sustaining you.

Two internationally known men have tried to live on meat exclusively as a diet. Both developed diarrhoea and fever so quickly that at the end of three days they were forced to abandon the experiment. This does not speak well for a meat diet in health, much less in disease.

While no one would advocate an exclusive diet of one article of food for any given length of time, it is interesting to note that persons may live on potatoes alone, if they eat the whole potato, for many months and keep well. Or, one may use entire-wheat bread for several months and remain in apparently good health. These experiments alone furnish very little evidence of the benefit of a meat diet, for while other exclusive diets of fleshless foods might tend to weaken one in time, few if any of them would make you so sick in three days that you would be forced to abandon them to prevent violent illness.

It is estimated that there are a million persons in the United States who have

diabetes. Many persons having it do not know it, unless perchance they happen to have a urine test as a part of a general physical examination. Deaths from diabetes received a temporary setback by the discovery and use of insulin in 1922, reaching a minimum in 1924, since which time the death rate has continued to in-

FAITH dead to doubts,
Dumb to discouragement,
Blind to impossibilities,
Knows nothing but success.

FAITH lifts its hands up
through the threatening
clouds,
And lays hold of Him who
has all power in heaven
and earth.

FAITH makes the uplook good,
The outlook bright,
The inlook favourable,
And the future glorious.
—Selected.

crease in spite of the use of insulin. Insulin has proved to be of more value in younger persons than among the aged, as shown by a decreasing death rate among males under forty-five years and females under thirty-five years, although the death rate at older ages has increased so much as to make the total death rate continually higher each year.

The Use of Cane Sugar

Cane sugar is probably more guilty than any other factor in causing this increase. There is a vast difference in sweets. The body will tolerate honey and fruit sugar, which are natural sweets, in quantities that would produce diabetes

if cane sugar were used in the same amount. Cane sugar renders the blood sugar high, and the stored liver sugar, or glycogen, correspondingly low. This is an undesirable effect, having a tendency to increase the patient's susceptibility to infections of all kinds. It is not difficult for any practising physician, by inquiring back into the history of his patients, and especially among children who are fond of candy, to find many an illness dating from a previous candy spree or excessive use of foods containing much sugar a short time previous to the illness.

More Rational Treatment

Years ago we treated this disease by putting patients on a high protein and fat diet. They were crowded with meat, eggs, cottage cheese, gluten bread, and other proteins, until the body was overloaded with waste material, causing the patient to feel half sick even though the urine remained sugar free, and not infrequently nephritis or Bright's disease of the kidneys was the result. Now we are coming to a more rational viewpoint. We realise the body must be supplied with fuel in the form of carbohydrates rather than proteins. By making the diet high in green vegetables, tomatoes, and other foods rich in vitamins and mineral salts, we allow not only protein but enough of carbohydrates to keep a person feeling good, and maintain his strength. Then we encourage exercise to burn up the fuel, and use insulin only where the diet fails to control the disease reasonably well.

Not only in diabetes but in any disease or all diseases, remember that you need not eat meat. Science thoroughly agrees with this. You can safely pick the half dozen leading dietitians of the world as a

jury on this point. Dr. Hindhede, of Denmark, would be included in this list.

Interview with One of the World's Greatest Authorities on Diet

A recent interview with him by Professor Leech, en route to Australia as food research chemist for our Australian food work, may be of interest. This interview was arranged by Dr. Erickson of Denmark, who accompanied Professor Leech.

Our brethren found Dr. Hindhede in his seventy-second year hard at work, doing from one and a half to twice as much work each day as the average man. He is a 100-per-cent vegetarian, neither he nor his family eating any meat. He is thoroughly a believer in eating whole-grain cereals, and condemns in strong language both America's repeal of prohibition and her use of white-flour products.

Dr. Hindhede rises early, eats breakfast, and is at work at 7 a.m. He works until 12 o'clock, his work consisting mostly of writing and collecting the data of his life work, and his laboratory experiments, which he is gathering together for a book, and which he hopes soon to publish. In the afternoon he works three or four hours in his garden, or alternates this with a bicycle ride of thirty English miles, which would be a fairly good appetiser for most men at seventy. Afterward, he eats a light meal, and goes to work again, working until fairly late. He also carries on a heavy correspondence with people all over the world. He uses no tobacco, tea, coffee, alcohol, or meat.

"Ministry of Healing" recommends the two-meal plan for most people, coarse meal, entire-cereal bread, no tea, no coffee, no alcohol, exercise to balance the sedentary indoor work, and the fleshless diet, with abstemiousness as to the amount eaten. Here is a man that is carrying all these out in practice, and with what result? Professor Leech asked Dr. Hindhede how many days a year he spent being sick and unable to work. He could not understand the English term "unable to work," so finally Dr. Erickson translated it for him into good Danish. It provoked a broad smile as he answered that he had never lost a day from work in fifty years. He looked the part, and his answer quite satisfied his food research interrogator.

I wonder what would happen to our Seventh-day Adventist denomination if we should undertake seriously to carry out such a programme as Dr. Hindhede has lived by for many years. We might expect to see the result in improved health, decreased sustenance and sick benefit, and increased earning power, which would be very helpful from a financial standpoint in balancing the budget and helping with our foreign mission programme.

"If Seventh-day Adventists practised what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men." When we show how little we appreciate our great health truths by eating meat in public places, or by inviting our friends to a chicken dinner, we are acting unworthy of our faith, and retarding the advance of our truths, especially if we are leaders to whom our laymen may rightly look for leadership.

O. S. PARRETT, M.D.

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Further Church Dedications on Mussau Island

THERE have been many church dedications here on Mussau, marking the occasion when some very well-designed native-built edifices have been set apart for the worship of God.

Just recently three more dedicatory services were held. During the visit of the Union Conference brethren, the large edifice of the training school at Boliu was dedicated. This building is capable of holding about one thousand people, and is not by any means too large, for there will be occasions when members from the various villages will congregate at this centre.

Another service at Malakata called for the opening of the doors of a neatly built house of worship. Much time and effort had been expended in order to give both the interior and exterior a finished appearance. The interior walls being lined with cane, a very neat and pleasing effect is gained on entering. The opening Sabbath service was held in the old building, and this now discarded house was used as an illustration to emphasise what our attitude should be toward sin.

As all were anxious to vacate the old dwelling, and proceed to the newly finished one close by, so all were exhorted to banish all traces of the old evil nature, so as to more fully take hold of the newness of life as found in the things of God. Then, just prior to the appointed hour for the dedication on Sabbath morning, all again assembled for a brief worship in the old church building and were reminded of the many times they had worshipped therein, and a prayer of thanksgiving for past blessings was offered. While all were singing, the deacons and deaconesses led the way out, and the congregation proceeded across to the new church. Assembled outside, the doors were then opened in the name of God, and again to the accompaniment of congregational singing, all marched inside, and quietly and reverently took their place in readiness for a memorable service. Special singing by some visiting members made the service a bright and devotional one. Exhortations to reverence were given prior to the dedicatory prayer, which was also a prayer of thanksgiving to the Lord for the wisdom and strength given in enabling such a structure to be completed.

Following this dedication, the next week found a gathering of some 300 members assembled for the long-looked-for service of dedication at Talate on the north-east side of the island. A few days prior to this particular Sabbath, a deal of attention had been given to the preparation of food for the feast in honour of the occasion. Outside the church, a long temporary structure supported bunches of bananas, together with bundles of sugar cane, green coconuts, and baskets laden with pawpaws and melons. Then on the Sabbath morning, other products such as taro, tapioco, fish, and corn, were brought to the mission

house, to be in readiness for the feast after the service.

The service was an interesting one, and served a dual purpose. While it was the time for dedicating the building to the worship of God, it was also the day appointed for receiving the offering toward the new boat for this island. We felt that the Lord had blessed all, in enabling them to make an offering of £10. The special prayer which was made on behalf of the local congregation, marked the occasion for invoking the blessing of the Lord as the building was set aside for the worship of the true God. And "here are they that keep the commandments of God, and the faith of Jesus."

A. S. ATKINS.

An Exciting Adventure

IMMEDIATELY on my return to Bougainville from the Solomons I went up to Inus, sixty miles from Rumba, to the place where the raids had occurred.

The Government patrol had entered that territory a week previously and hanged one of the murderers in his own village. The other four were sentenced to life imprisonment. I approached the shore with mixed thoughts, because there was no doubt that these hill people would seek revenge.

When we had dropped our anchor and stopped our engine, one of the crew drew my attention to a mob of wild looking armed natives, rushing to and fro on the beach, and the lad said, "The raid long promised is on."

We were well within arrow-shot of the shore. The mob started rushing along the beach toward us. Thinking that prudence would be the better part of valour, I decided to withdraw from range of their arrows, so gave orders to restart the engine. Two of my boys hastened to pull up the anchor, but I told them to wait until we were under power. The mob was rushing about excitedly on the shore opposite us. They were all without loin-cloths and were strange natives to us.

In his excitement the engine boy pumped an extra charge of fuel into the engine, and the unexpected happened: two loud reports, and a cloud of smoke shot up into the air. There was a stampede on shore, some of the natives falling over one another in their fright to escape.

A few minutes later a small group of natives appeared, wearing loin-cloths, and we recognised our teacher among them. We landed, and he told us that the bush natives had rushed off inland in terror. They thought we were on some monster. They had never before seen a ship nor a white man. They returned later, but waited only a few minutes on the shore, and were off again. I will go up to them soon. I think the country is quiet.

Pictures and Spirits

A few miles from this place our teacher had a picture of Christ ascending to heaven. He had often told the natives about it, and for two years he thought they understood it, until one day he showed the natives a photograph of himself which I had taken. They exclaimed in astonishment, "That is you! Who made you?" When they understood it was a photograph they said, "Then that picture must show us a real Christ, and not a spirit." This seems simple to us, but not to them.

A few months ago I travelled seven hours' climbing inland, and at a meeting showed them a picture of Christ rebuking Satan. Immediately a woman rushed out with a scream in terror. The natives soon become accustomed to pictures and then they are valued as a visible method of presenting the gospel and describing things that otherwise we could not make clear.

Native Lads Withstand Ridicule

Missionaries from another society seem to be harassing our teachers more lately. One ridiculed our method of baptism, but he was told that Christ was baptised in a river and his church baptised in a different way in a house. It nonplussed that missionary.

The opposing party state that their Bible is in their heads, but when our teachers bring out their English Bible, those missionaries leave immediately because they have learned that our lads can handle their Bibles, and to be shown to be in the wrong before their own followers who escort them would not be wise.

One of our teachers visited the new interest and left. Later one of these missionaries went to that place with an axe and rushed round saying, "Where are those S.D.A.'s? I kill them." He received a sudden surprise when the native chief boldly stood up and told him that his claim to the ground was wrong because the ground belonged to the chief.

R. H. TUTTY.

The Second General Meeting of Believers in Samoa

FOR months one subject of conversation has predominated all others,—our coming *fono* (general meeting). The week of the *fono* has arrived; excitement is running high among church members and adherents; much preparation must be made to make this *fono* our very best. Such questions as these are heard on every side, "Who will be baptised?" (Many desire to follow their Lord in this ordinance, but perhaps the *faiseau* (minister) will say, "Wait just a little longer.") "Will any plans be made to supply teachers for villages from which calls are coming?" "A ripened harvest is awaiting reapers, but where are the reapers?"

Everything is now in readiness. Never has the school compound with its white houses, school, and church buildings, and the rows of neatly cut hedges presented a prettier sight. More than ever does the Adventist college on the side of the hill deserve the name "*A'ai Manai*" (City Beautiful). The boys of the school have worked with a vim to make their school a fitting place for the encampment of God's people.

Thursday, July 5, the opening day has arrived. At noon our local brethren are ready to receive and welcome the brethren from more distant places, and soon buses begin to arrive. Some of the lighter buses and cars essay the steep climb of several hundred feet to the school. By nightfall more than 100 people are nicely settled in their new surroundings, ready for the opening meeting at 7 p.m. In this meeting the writer spoke to an overfilled church on Joel 2:15, calling for all to make this assembly a time of heart-searching that we all may be fit messengers to blow the trumpet in Zion.

All day Friday meetings are held. Fri-

day evening our native worker, Afa'ese, conducted a consecration service, making a very definite appeal for all to give their lives to Him. Many responded to this invitation who had never previously responded to such a call.

At 7.45 Sabbath morning the bell tolled for Sabbath school. Never before had we seen such a Sabbath school. It was filled with interest from start to finish. After a strong appeal by our native worker for the need of greater sacrifice in giving of our means, a musical selection was capably rendered by our Vailoa school boys. The children brought to a fitting conclusion the exercises of the Sabbath school by repeating their memory verses and each child telling the story of a picture in last quarter's Picture Roll. Many wet eyes bore evidence to the appeal made by their simple childish faith.

At 9.30 a.m. the whole encampment of 200 people assembled on the hillside surrounding the baptismal font, for fifteen of their number were about to take part in this solemn ordinance. The Spirit of God came very near to us in this meeting, and many hearts resolved that they too would in the near future thus follow their Lord.

In the service held afterward these fifteen souls were received into the joys and privileges of church fellowship, and with rejoicing hearts took part in the communion service.

That Jesus is our Cross-bearer was illustrated in the young people's meeting by a touching dialogue given by our young people. The singing during the *fono* was of a very high standard, for which we are indebted to Sauni of Apia, who is one of the best native musicians in Samoa.

All day Sunday and until 10.30 a.m. Monday the meetings continued, when our brethren reluctantly bade each other good-bye. Some of our brethren are beginning already to make plans for the next *fono*.

We had abundant evidence that Israel's God is working mightily with Samoa's people today. Plans have been made to send our native worker out into the front line of battle, and also to open a school at Tufulele under the direction of one of our Vailoa boys—the first boy to leave this school under appointment for God's work.

Brethren, pray for us, that God may supply truly consecrated young men to carry this message to the remotest parts of this island domain.

S. T. LEEDER.

Pitcairn Island Life

OWING to a heavy sea coming up while the *Ionic* was off Pitcairn Island, on the journey across the Pacific which ended at Wellington on Friday, three hundred cases of oranges for New Zealand consignees had to be left behind. Such is the lot of the Pitcairn Islanders.

The ancestors of the existing fifty-seven families on the island, who were the mutineers of the *Bounty*, had their choice of a thousand islands, but, being certain that the British Navy would institute a search, they deliberately chose Pitcairn Island as one without a beach, inaccessible to shipping, and, if necessary, capable of defence.

Money, as we know it, is not of much actual use on the island. When there is a balance to the islanders' credit on account of oranges forwarded to Wellington on

commission, the greater part of it is expended on goods, such as cement, shocks of cases (for the fruit), flour and other groceries, calico, cotton, wool, seeds, and blankets.

When money is sent to the islanders, it is forwarded usually in a tobacco tin to the chief consignee, who distributes it to the others concerned in the deal. Some of the money finds its way back to New Zealand in contributions to the Seventh-day Adventist Church, to which the islanders give allegiance.

Sugar and salt are never among the goods required to be sent to the island from New Zealand. The islanders grow their own cane, and from it they manufacture their own supplies of sugar. They also manufacture their own salt by condensing sea water.

—New Zealand Herald.



Is Your M. V. Meeting an Entertainment, an Education, or a Potent Spiritual Influence?

[We would ask that all leaders and prospective leaders, and those asked to plan M.V. meetings in the local churches, give careful consideration to this timely appeal from one of our Conference M.V. leaders.—Ed.]

YOUR programme may possess enough brightness to make it palatable; it may have in it enough education to leave the hearers the better in knowledge; but is it also vitalised with a prevailing spirituality that will make it a heart-winner for God's kingdom?

This question is a most important one, one that should call from our hearts as leaders a very deliberate consideration of the problem we have to face in the work of today.

I admit that it is a problem, accentuated by the busy life we live, plus the fact that we live in a world that panders to the artificial. Admitting this, however, only urges to a frank consideration of this important question in order to surmount the difficulties we face, and to rejoice on the mountain peaks of a consciousness that our M.V. meeting is what God intends it should be—A SOUL-WINNING AND A SOUL-SAVING APPOINTMENT. With this grand vision written across our hearts, shall we not give this theme our earnest thought?

To study the problem aright let us first form some estimate as to how to weave essentials into the make-up of our programme, giving to each a balanced emphasis. To make a meeting merely entertaining would fall far short of our desired intention. To make it merely educational might give mental indigestion; but to make it bright, educational, and deeply spiritual would be to have a programme rounded off with lasting results.

1. Entertainment

Dismissing this word (for I believe merely to entertain at the M.V. meeting would give those who attend only what they can get anywhere in the world) I

would like to stress the term EXPRESSIVE BRIGHTNESS. It is more than necessary that our programmes possess a sparkling brightness which will grip the attention of the hearer. With prayerful effort I have seen some rather heavy programmes given in a most appetising manner, without detracting from the purpose of the theme under consideration. It has taken some planning on the part of the leader, time has been put into the preparation, but those who have thus planned have been rewarded, for the meeting has accomplished its results.

To illustrate: Last Sabbath I slipped into an M.V. meeting and asked the members what personal gain they had received from the programme entitled "Back to the Doctrinal Text Week." It was surprising to find how great was the inspiration from this meeting. Among the many testimonies given was one which told of determination to take the examination the very same night of the meeting. I know the leaders in this society spent much time in making the programme a bright one, and judging by the number of examination papers already to hand from this society, the effort was worth while.

The same afternoon, I stepped into another society where this very programme was being rendered. It was bright and impressive. Personal testimonies, which were most helpful, were given; and when the pledge was taken, 95 per cent of those present stood to the promise to be more faithful in the study of the Doctrinal Texts. It was easily seen that good planning was due to the success of the programme; the dialogue was well prepared.

One thing which often leads to mere entertainment is the tendency to deal with topics not of Sabbath import. I have known of most secular subjects being introduced into an M.V. meeting; and while pathos, drama, expression, etc., have been well displayed, the young hearts have gone away without the soul being satisfied. Let us be careful on this point, that our afternoon hour is not spent as a "theaterette" show. It is so easy to copy the world in our methods, and while we must make our meetings bright and interesting, let us not bring into them that which will obscure the spiritual.

2. An Education

We here submit a good, terse definition of education:

"Education is the practical development of the being, with a view to using the knowledge for the betterment of life."

This suggests that education is both practical and inspiring. Surely to no person in this world belongs the development of such knowledge more than to the Christian; and surely our own young people have a right to such a heritage. To make our programmes really worth while, we must keep such a high standard in view.

3. A Spiritual Influence

Here we touch the very heart of our efforts to make our M.V. meetings a success in God's sight. Greater than the value of bright meetings, or of educational features, is the sacred responsibility we owe our young people in definitely winning them to Christ and His service. Spirituality cannot be replaced with any other qualification without grave loss. Each M.V. meeting should give some clearer concept of God's plan for young

lives, and should leave our youth possessing a greater heart hunger to know Him more fully, whom to really know is life eternal.

The urge of earth's last hour is calling loudly to our hearts as leaders to hasten, that our young people may see the wondrous joy of Christian living ere the privilege of such a possibility shall forever cease.

In Christ "are hid all the treasures of wisdom," and from Him, our divine Leader, we can learn the value of placing a right emphasis on each phase of these important features. The ultimate of our work as leaders is to prepare our own lives and the lives of our young people for a triumphant entry into the soon coming kingdom of God.

H. J. MEYERS,
M. V. Sec. Victorian Conf.



Word Picture of Two Sabbath Schools

PICTURE a Sabbath school of ordinary size. The time has come for the children to separate to their own division in the back room of the church. They take their places, big and little, of all ages, and the one appointed commences to review the previous week's lesson. No blackboard is in use, but the lesson pamphlet is in full evidence, and as the questions are asked they are answered by one or two of the older ones. The rest wriggle around, look this way and that, for they have no interest in the proceedings. Therefore nothing appeals to them, and little attention is given. There is quite a hustle and a glad response when the bell goes for class separation. But the same method of teaching is employed there, and so in spite of the good lessons, the children gain but little, because equipment and method are lacking.

Contrast this with a visit which was paid to a Sabbath school of forty children. The children are grouped according to their classes in the front seats during the opening hymn. Two little baskets, one for the boys and one for the girls, are handed round for the offering, so that the pennies do not tumble round the floor. The Sabbath school programme proceeds, and the time comes for separation, the children marching out in orderly file, class by class, to their room.

All being seated, the division superintendent refers to the report chart, which looks attractive, done on drawing paper with a nice heading. The children can see at a glance just how they are progressing.

Their attention is next directed to the daily study charts. Each sheet of paper represents a class, and for each member of the class there is a leaf with butterflies according to the number of weeks in which the child has had a perfect record in daily study and attendance. At the end of the quarter these leaves will be cut out and handed to the children concerned.

Should for a moment restlessness ensue,

the superintendent by a pause, stress of the voice, a kindling eye, a pertinent question, or some kindred action, arouses the attention of the pupils.

The next thing is the offering device. This quarter it represents a nicely made road through the sand leading to a schoolhouse. Along this road are travelling a tiny horse and cart, and each week as the offering goal is reached, a black boy is picked up and taken to the school. Already there are six boys in the cart, and the children are eagerly looking forward to picking them all up before long.

One more item before the review. Just for a moment a glance is taken at the large calendar for the month. There it is up in the corner, with a nice heading made up of cut out flowers from some magazine. Any birthdays this week? Why, yes! there is a star alongside the sixteenth. Whose is it? Jimmie's! Here the superintendent has something appropriate to say to Jimmy, and he comes out, looking quite pleased, to receive his birthday card and hand in his gift to the Lord. His name will now go alongside of the star.

Now the review of the previous week's lesson commences, the very tiny ones having moved to their own room. Such a bright, spirited review, with the blackboard well in evidence. The children are all attention and anxious to answer. The same spirit prevails in the class. No wonder the division has grown to seventy children. No wonder the children are bent on coming to Sabbath school, whatever happens. They feel it is theirs, for there they belong.

One mother, not an Adventist, came a little late to Sabbath school, and was invited by the children's superintendent to have a peep at the division.

"Now, I know," she said, "why Arthur is so anxious to be off. I wouldn't prevent him for anything, but it is so hard to get ready in time. Never mind, we will do it yet. I will soon get into the way of it, and we will all be here to Sabbath school."

It pays to plan and prepare for the children's division. Their feelings have much to do with their attitude of mind, and if they are considered, their interest can be obtained, resulting in such attention to grasp the lesson that it will become life to the lambs of the flock. Let us make our Sabbath schools more interesting for the children, for we must capture them for Christ NOW.

HELENA K. LEWIN.

SISTER A. A. WATSON, of Tweed Heads, Northern New South Wales, writes of a pleasant gathering of Sabbath school teachers and children: "We had a most enjoyable day, with parents and friends. All joined in the games with the little ones, and each child received a small gift before breaking up. Our heavenly Father's blessing and care were sought, both before and after the day's enjoyment, and all joined in singing, 'Praise God from whom all blessings flow.'"

WHEN you are so devoted to doing what is right that you press straight on to that, and disregard what men are saying about you, there is the triumph of moral courage.—P. Brooks.

NORTH NEW ZEALAND

Office Address: 84 Jervois Rd.,
Auckland, N.Z.

Telephone: 26-259

With the Company at Dargaville

THE Dargaville company celebrated the first anniversary of its Sabbath school on July 8, and despite the heavy rain and cold winds there was a full attendance of members. A number of visitors from Whangarei were present also to express their happiness at seeing the work in the northern portion of this conference adding to its strength and influence.

A special programme had been prepared. Recitations expressing faith, hope, and courage in the Lord, songs of the message, and addresses were given and received in the spirit of love and warm-heartedness. For was it not a "great day" for these children of Abraham?

During the morning, expressions of dissatisfaction with the place of meeting led

extended by five feet. The land is rather low, but is being filled in, and very soon the volunteer labourers hope to have the church ready for dedication.

The company at Dargaville is a 100 per cent working company. It reached its Appeal aim in a very short time, "for the people had a mind to work."

Brother D. Bathgate was associated with Brother Anderson part of the time, and Brother and Sister L. Graham are now helping to develop fresh interests which have grown up around Kaikohe.

The work in the north is onward, and the hearts of the workers are glad.

A. J. DYASON.

Field Notes

WE are happy to send to you a report of the evangelistic missions in our conference. For convenience we shall begin in the south and travel north.

Petone and Wellington.—It was a pleasure to meet Pastor C. A. Wrigley and Brother D. Watson recently and learn of their mission in Petone. Notwithstand-

On a recent visit it was my pleasure to witness the baptism of four persons in the Hawera church. We regret the necessity of calling Pastor Sharp back to Auckland to take up the work left by Pastor E. S. Butz on his departure for South Australia. To meet the need in Taranaki Province, the Executive Committee has invited Brother and Sister A. G. Judge to locate in New Plymouth.

Napier and Hastings.—Evangelistic work has been conducted in these centres by Brother and Sister Judge, who have also carried heavy church responsibilities. Their work has been much appreciated. Some have been baptised, and several people are still interested.

Gisborne.—Pastor and Mrs. J. Pascoe and family are now living in Gisborne. The church here has patiently waited for a worker. Meetings have commenced on Sunday nights, and the attendance is improving. We believe Pastor Pascoe will soon be more than busy with new interests.

Tauranga.—Coming over the mountains into the Bay of Plenty, we find Pastor and Mrs. L. R. Harvey engaged in an interesting mission at Tauranga. Work commenced near the close of the Appeal for Missions campaign. Definite opposition set in, but in spite of this Pastor Harvey reports new Sabbath-keepers and an encouraging interest. We are glad for this bright report. We trust as the name suggests that the "Bay" will indeed yield "plenty" of souls.

Hamilton.—Travelling west, we now arrive at Hamilton, where we held an excellent camp meeting. It was many years since we had witnessed such a good outside interest as was manifest at the last camp. Pastor W. E. Battye, Brother L. C. Naden, and Sister J. Johnstone have been conducting an evangelistic tent mission following the camp meeting. The interest has held wonderfully, and night after night excellent attendances have been registered, despite wintry conditions. The mission has been carried on in a deeply spiritual manner. It was my pleasure to lecture in their hall recently, when it was filled and several were standing. On that visit it was a joy to see twenty-eight go forward in baptism, a number of families going into the font together. We report with joy that up to date thirty-five have been baptised. Another class is now in preparation. The Hamilton church is rapidly filling up each Sabbath.

Auckland and Takapuna.—Pastor and Mrs. C. A. Paap have closed their work at Takapuna and are now in Waiuku, opening a mission in this town south of Auckland. Several were baptised at Takapuna, and the Devonport church has benefited. The Auckland Welfare League is finding considerable interest, and plans are being laid to open a laymen's mission effort in a hall in Dundonald Street of the city.

Dargaville and Kaikohe.—Coming now to North Auckland, we find Pastor and Mrs. T. A. Anderson very busy in Dargaville and supervising also a mission being carried on by Brother and Sister L. Graham at Kaikohe. From the latter place cheering word comes that several have commenced to keep the Sabbath. I had a most inspiring visit to Dargaville



Dargaville Company

to a suggestion that a place of worship worthy of the cause be erected in Dargaville as a monument of the saving grace of Jesus and a testimony to the covenant and everlasting perpetuity of the law of God. It was voted that a committee be appointed to carry these wishes into effect.

This decision coming so spontaneously was a source of great joy to all, and particularly to Pastor T. A. Anderson and his loyal wife, who have both worked untiringly to establish this excellent company. The work had been begun and carried on under the most difficult and discouraging conditions. Opposition, organised and persistent, threatened to prejudice the people against our work and workers. But truth triumphed, and we now have a Sabbath school in Dargaville consisting of forty-six members who have reached both their membership and financial goals.

The day following, it was the writer's privilege to meet with those interested in carrying out the building project, and in a remarkable way the Lord led us to an excellent building 40 x 22 ft., with an annex 10 x 22, standing on a quarter acre section of land, for the low price of £135. An option was secured, pending the visit of the president, Pastor H. E. Piper, who after inspection was pleased to approve of the purchase.

The building is being moved back from the footpath, a porch has to be built in front, and the annex is being rebuilt and

ing the very severe weather conditions which have affected the attendance, the interest is growing. Some have commenced keeping the Sabbath while as yet the testing truths have not been presented. Partly as a result of the Palmerston North mission, Pastor Wrigley baptised seven recently. Others are contemplating baptism here. These workers are very optimistic about results in Petone.

Wanganui and Marton.—Since the camp meeting Pastor J. Pascoe and Brother F. Hollingsworth worked together in Marton and Wanganui until June, when Pastor Pascoe left for his new appointment in Gisborne. On my recent visit it was a great pleasure to meet new Sabbath-keepers from Marton. Brother Hollingsworth tells me that others there are deeply interested. In and around Wanganui a good interest is found, and his time is very fully occupied. Plans are under way to build a church school on the church property at Wanganui, ready for opening in the new year. The newly baptised members in Wanganui with the older church members are very happy, and one feels a good spiritual tone in the church.

Taranaki.—This district has been under the care of Pastor F. L. Sharp, and the church members much appreciated his work. The New Plymouth church has a goodly number meeting each Sabbath, with a good percentage of young people.

recently. I found the fine company of believers most enthusiastic about securing a place of their own in which to worship God. It seems they have been greatly blessed in securing a well-built hall of heart kauri and the land on which it stands for £135. With a few structural alterations, painting, and furniture they will have a fine church. New believers are still coming in at Dargaville, and a strong church is established.

H. E. PIPER.



Plans and Recommendations

Passed at the Council

THE following are some of the recommendations passed at the Council. We give these as being of general interest to our people.

1. *Voted*, That we look with favour upon the appointment to the mission field of suitable European lady missionaries, especially for the uplift of the girlhood and the womanhood of our island peoples.

2. That all possibilities be explored for the purpose of endeavouring to utilise in one or two of our larger conferences, where we find sufficient talent, the avenues of presenting the message of present truth by radio, it being understood that such efforts would be continued for not less than twelve months.

3. That, where it is possible to do so, arrangements be made for our students, especially those taking the Normal and Business Courses, to obtain experience in the colporteur field prior to graduation.

4. That the suggestion of the Signs Publishing Company to issue a series of four-page coloured leaflets to sell to our people at 1s. 6d. per hundred, be approved, and that we make special efforts to call the attention of our people to the advantages of this attractive series.

5. That the Signs Publishing Company be requested to issue a special number of the *Signs of the Times* in connection with the Victorian centenary celebrations and the Royal visit, the paper to be printed in coloured ink.

6. That we encourage the leaders in our Sabbath schools, especially those interested in the junior, primary, and kindergarten divisions, to endeavour to raise the general standard of efficiency in teaching by—

(a) Conducting regular teachers' meetings, and,

(b) Studying, through the medium of the Teachers' Training Course, better methods in teaching and general organisation.

In order to meet the needs of the children of our Sabbath schools in providing *Our Little Friend*, Picture Rolls, Memory Verse Cards, and such other equipment as may be necessary,

7. *We Recommend*, That the birthday box offering taken up in Sabbath schools be used for meeting the expenses incurred;

and should this not be sufficient, the church provide for the deficit by some other means.

8. *Voted*, That we advise our Sabbath schools generally to adhere to the policy of re-electing Sabbath school officers and teachers who are rendering especially efficient service.

9. *We Recommend*, That our churches secure for their libraries at least one set of such necessary helps as "Soul Winning Sabbath School," "Bible Stories for the Cradle Roll," "Midget Pictures," and one or two copies of the *Sabbath School Worker* for the use of division leaders of the Sabbath school who may be unable to secure such literature for themselves.

In harmony with our present Publishing Department policy,

10. *We Recommend*, That a cash-with-order system be encouraged as far as practicable in operating Tract Society and church missionary society business.

In view of the fact that "the work of parents underlies every other," and that "the success of the church depends upon home influences;" and,

Recognising that our efforts on behalf of our young people will never accomplish all that they might accomplish until the importance of the parents' work is fully recognised, and they receive the needed encouragement and help in their work of Christian home-making in these days of unprecedented difficulties,

11. *Voted*, That all conference leaders and workers be asked to co-operate in a definite way with our Conference M.V. Secretaries in an earnest effort to—

(a) Encourage every church to obtain at least one set (six volumes) of the "Home Series" books which are now available, and,

(b) Arouse the interest of parents and church officers, wherever they go, in the regular and systematic study of these fundamental principles which make for the better building of successful Christian homes.

12. That we proceed with the production of another map of the mission field under our care and direction; and that this map be distributed from the Union Conference office.

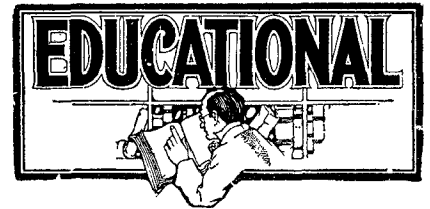
THE crown of patience cannot be received where there has been no suffering. If thou refuseth to suffer, thou refuseth to be crowned; but, if thou wisheth to be crowned, thou must fight manfully and suffer patiently. Without labour none can obtain rest, and without contending there can be no conquest.—*Thomas A. Kempis*.

Important Dates

Camp Meetings:

Queensland: September 18-30.
 South N.S.W.: October 2-14.
 North N.S.W.: November 20-December 2.
 North N.Z.: January 8-20.
 Victoria: January 15-27.
 South N.Z.: January 22 - February 3.
 Tasmania: February 12-24.
 South Australia: February 19 - March 3.
 West Australia: March 5-17.
 North Queensland: May 9-19.

Big Week: November 10-17, 1934.
 Appeal for Missions: February 23—
 Week of Prayer: May 11-18.
 Annual Council: August 27 - September 5.



A Wonderful Tribute to Our Little Church Schools Around the World

"WHILE meeting with the Wilcox church board a few weeks ago, my ear caught the results of operating a church school there for twenty-seven years," one of our ministers reports in the *North Pacific Union Gleaner*, of May 29, 1934. "Wilcox is a small church in a wheat-farming community. Churches that have not operated a church school have missed something."

Then followed a roll call of former pupils, with the present work of each. We notice in the list

4 doctors,
 3 ministers or leading administrative workers,
 3 college teachers,
 7 church school teachers,
 4 nurses.

All from one church school! Thirteen others had gone on from the school to one of our colleges, including three now studying to be doctors. It would be interesting to have the history of some of the church schools in the Australasian Union.

In the A. M. College Sabbath School

EVERY one is interested in new Sabbath school devices. They provide food for thought, subject matter for constructive criticism, and interesting ideas for future use in one's own Sabbath school.

After doing some inductive reasoning in the subject of electricity, the officers of the College Sabbath school for this quarter discovered a new aspect of some age-old truths. They found that God has ordained that power for soul-saving shall depend upon certain conditions. Definite laws govern successful results.

In obtaining electric current, the natural method is the hydro-electric scheme. In this, running water from a reservoir flows over water-wheels, or turbines, which drive the dynamos generating the current.

A Sabbath school chart was prepared, illustrating graphically that these important truths are the same in the spiritual life. This device is a long rectangular design on a stiff frame covered with cardboard, measuring seventeen feet by three feet. At the extreme left is a scene depicting a huge reservoir of water, with flood-gates opened and a flow of water rushing downward to the water wheels. In the centre of the device stands the generating plant with dynamos, switch board, and indicators. To the right, the power lines on huge steel standards carry the current from the power house to the chain of islands at the extreme right end of the device. Each island is supplied with miniature torch globes, completing the circuit of the scheme.

The water supply has been entitled the "Water of Life," for we are told by our Lord that His words shall be to us "as a

well of water springing up unto everlasting life."

Above this the opening of the floodgate registers the percentage of the daily study of the lesson for the week.

On the switch board is the dial with the indicator hand showing in pounds and shillings the offering power generated for the Sabbath. On the islands at the right end of the device, the light bulbs which are allotted to each class respectively, are lit with real electricity when the class responsible reaches its offering aim.

The analogy between spiritual power and that of electricity has been clearly demonstrated. The percentage of daily study balances approximately with the percentage of the offering's aim reached each week. In this way is worked out before the Sabbath school the principle that pervades all joyful life: "Freely ye have received, freely give."

H. TAYLOR.

"Our Little Friend"

IT may be that some of the RECORD readers are not acquainted with our new Australian paper, known as *Our Little Friend*. True, it is a little paper, but it is bright, interesting, instructive, and true.

It does not deal in romance or fairy tales. These things spoil the beautiful prospects of so many young lives. Yet they constitute a very large portion of the reading provided for children today.

Parents! Think of your children! They are the most valuable part of your possessions. Their young minds are plastic and ready for all impressions that may come. See to it, then, that the impressions obtained from reading will be right impressions. Give to them the very best companionship that you can. This you will find in this paper that tells them of real life.

If your children have grown, and the home nest is empty, then it would be a beautiful idea for you to send *Our Little Friend* to some other family where the children would enjoy reading it and receive greater blessing from it. That would be real missionary work, and could not help but tell for good.

These are days when the world is reading. Your children will read, and their characters will be moulded by what they read. Give them the best material you can supply—give them *Our Little Friend*.

R. HARE.

Growing Power of the Vatican

IN 1914 only fourteen nations were represented at the Vatican; but today thirty-five nations have their representatives there, the United States of America and Russia being the only major western nations not linked with the Papacy in this way. Catholic influence in the American Government today is very strong. Some of the leading government officials are also very prominent lay members of the Catholic Church. Besides, think of the 18,000,000 Catholics in the United States with their various organisations and their seventy weekly periodicals stressing unitedly the resumption of such relationship.

Since the "deadly wound" was administered to the Papacy, many have predicted that the pope never again would come into universal power. But what do we see today? We see the pope exercising greater

power than ever since the Reformation of the sixteenth century. Surely we have a more sure word of prophecy whereunto we do well that we give heed.—*Selected.*

OBITUARY

The Passing of a Pioneer

Mrs. Iram James

CHRISTIANA JAMES was born at Mudgee, N.S.W., June 6, 1866, and died at Sanitarium, California, June 13, 1934. Her parents had taken up land and engaged in wheat and cattle farming, at that time 100 miles from a railway. Christiana was the youngest of the six children of this pioneer family. At an early age she united with the Lutheran Church. In 1887 she was married to Iram James, and they moved to the vicinity of Parramatta. Early in 1893 Pastors Robert Hare and David Steed came to the neighbourhood looking for a place to begin a series of meetings. Mr. and Mrs. James had in their home a large room, which they offered to the young preachers. Besides this Mr. James, who was driving a coach, invited the people all along his route to attend. As a result, the room was unable to hold all who came. Soon a tent was pitched, and the district was stirred with the new doctrines. Both Mr. and Mrs. James were soon convinced that they should keep the seventh-day Sabbath. They became charter members of the Kellyville church, and have ever since been consistent members of the faith.

Mrs. E. G. White was then living near Sydney, and became acquainted with the James family. In 1896 when she moved to Coorabong to help in the establishment of the new school, she was in need of a skilled farmer and an active Christian to take charge of the industries on her property, and Brother James and his family were called to the place. Here they remained until Sister White returned to U.S.A. in 1900. Sister White sent for her tried and faithful friends to take charge of her "Elmshaven" estate, and Brother and Sister James went over early in 1901. A cottage was built for them on the estate, and there they have lived ever since, with the exception of a few years at Calistoga.

Not to a public work was our sister called; but her work was no less important, that of standing by her husband's side as queen of a humble home, in which thirteen boys and girls were cared for and taught the principles of Christian integrity. The thrilling story of unselfish devotion and sacrifice is written only in God's book of remembrance.

D. E. ROBINSON.

Martin.—Ruth Louise Martin was born on Nov. 10, 1919, and died Aug. 20, 1934. Ruth was a healthy, happy girl of fourteen years. She developed pneumonia and died in three days. At the time of her death she was actively associated with our Sabbath school and young people's society, and her death came as a great shock to her parents and our little company at Arncliffe, where Ruth had greatly endeared herself to the warm-hearted members. Our heartfelt sympathy goes out to the grief-stricken parents and brothers and sisters. Services at the home and at the graveside were conducted by Pastor R. Govett, assisted by Brother D. M. Little and the church elder. We left our little

sister to sleep peacefully in the Woronora cemetery amid a profusion of beautiful flowers and lovely trees till Jesus comes to awaken her. O. V. HELLESTRAND.

Salisbury.—At the home of his parents in Lawson, N.S.W., Brother William Henry Salisbury, aged thirty, passed peacefully away on August 15. For two years he had been a patient sufferer, confined to his bed, his aged parents tenderly caring for him and his one little son. About a week before he died he asked to be anointed, and at the service stated again his faith in his Redeemer and that he was ready to go, should the Lord see it best for him. A service was held at the house before proceeding to the cemetery, and in a quiet peaceful spot on the mountain side we laid him to rest, the sorrowing parents, six sisters, and one brother, with several friends, singing softly that beautiful hymn, "Abide with Me."

H. C. HARKER.

Thomson.—On Saturday night, August 25, Sister Jane Mary Thomson fell asleep in Jesus at her home in Kalgoorlie, W.A., at the age of seventy years, leaving one sister to mourn her loss. Sister Thomson had been a Sabbath-keeper for fourteen years. She is delivered from a great deal of physical suffering, to which she had been subject for many years. Though weak and very frail, yet her death came unexpectedly. At the graveside the writer, assisted by Brother G. I. Wilson, pointed the sorrowing ones to Him who comforts all that mourn. As we left the open tomb, it was with the consciousness that our sister slumbers "for a little moment until the indignation be overpast."

H. G. MOULDS.

Grapes.—Sister Emma Grapes, beloved wife of Brother Samuel Grapes, S.A., fell asleep in Jesus at the Gawler hospital on September 3 at the age of eighty years. With her husband and daughters she accepted the message of the second coming of Jesus, the Sabbath, and kindred truths thirty years ago, through reading, and she proved faithful for the remainder of her life, enjoying a Christian walk with Jesus. The writer conducted a service in the funeral parlour and also at the graveside in the Williston cemetery, in the presence of relatives and a large gathering of friends.

A. H. ROGERS.

Thanks.—Mrs. Isabella Simpson Behrens and family wish to thank kind friends in Australia and New Zealand for messages of loving sympathy in their recent bereavement, especially Dr. Sherwin for kindly interest, and Sister Morris of Blackburn, Victoria, for helpful care during the long illness of their loved one.

Wanted to Rent.—Ten to 20 acres of good land, improved or otherwise, suitable for mixed farming. N.S.W. or Victoria preferred. Apply "ENERGETIC," Box 18, Warburton, Vic.

WE thank "Anon" for the postal note for £1 tithe received at the Union office on September 10.

"Life! What is it? Ah, who knows?
Just a visit I suppose:
Joy and sorrow for a day,
Then, tomorrow, we're away."

Australasian Record

THE OFFICIAL ORGAN OF THE
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OF SEVENTH-DAY ADVENTISTS

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A RADIOGRAM received from the New Hebrides the day before this paper was sent to press, brought the disconcerting news: "Eric Cherry in hospital, black-water fever. Hopeful. (Signed) Eogelbrecht." This is a deadly disease, the one that cost Brother Norman Wiles his life in the same group, and snatched away Ratu Tevita (David), a Fijian missionary in Papua. We are grateful for the word "hopeful." Our readers are earnestly invited to uphold Brother Cherry in prayer.

A RECENT mail from U.S.A. brought tidings of the death of Sister Iram James. Brother and Sister Iram James were the two first Sabbath-keepers at Kellyville, N.S.W. Since going to California at the invitation of Sister E. G. White, they have lived on her estate, and Brother James has served as an elder of the St Helena church for twenty-eight years. His wife was a faithful watcher by his side, and her children rise up and call her blessed. There are many friends on this side of the sea who will grieve over the loss. There was a large gathering of friends at the funeral. Pastors W. C. White and D. E. Robinson conducted the service.

ACCORDING to newspaper reports throughout Australia, once at least the Duke of Gloucester and all on board the warship on which he is journeying to Australia observed the seventh-day Sabbath. Writing on Sunday, September 9, the special representative of the Australian Press Association, who is making the tour with the King's son, describes the arrival of the H.M.S. *Sussex* in Port Said, the receiving and paying of official visits on Sunday, and concludes with this paragraph:

"As today was crowded with working routine, we observed Sunday yesterday, and had a full divine service, enabling Padre Waters to tell an instructive story on the old time observations of the seventh day of rest."

IN a public hospital a Seventh-day Adventist underwent an operation. Coming out of the anæsthetic, she sang a hymn. One of her hearers said, "I think she must be a Seventh-day Adventist. I will watch her and see if she takes out a Bible and a pamphlet tomorrow and reads them. All the Adventists do that." This worldly woman watched, and, sure enough, out came a Bible, and out came a lesson pamphlet. A good missionary talk between the two followed. Was this sister glad that she lived up to the standard?

A LADY who read "Our Day" was handed a tract against the Sabbath. Not being sufficiently informed to answer it, she sent the tract to the publishing house of "Our Day," asking them to answer it and return it to her. She did not know that she was living near a company of

Adventists. Her letter and tract were sent on to the conference office, and then to the local worker, Pastor C. F. Cole, who writes: "I called, and after going over the tract and talking with her, I found this lady very well informed relative to our message. She has accepted every point, has taken another lady to our Sabbath services, and both are awaiting baptism. I feel that this is not the end of reading that good book. What wonderful power in the printed page!"

The New Guinea Inland Mission

FIVE thousand feet above sea level, on the tablelands of Ramu, is the location of our new mission in New Guinea. The country is undulating, mostly grass covered, broken only here and there by trees found in the valleys and along the water courses. The nights are cold, with heavy dew. Clouds of mist cut off the higher peaks in the early morning, but there is pleasant sunshine during the day. Rain has been frequent since we came here, but not heavy. The average rainfall is fifty inches a year.

It was the privilege of the writer to follow the opening made by Brother McLaren, and to hold on until additional help can be sent. The present Council in session will decide who shall be placed in this new field.

Gold has opened the way for the miner. The success of the miner gave to air transportation a new possibility, which has been nobly achieved, and a once unknown country has been opened up in a wonderful way in a few short years. Taking advantage of these means of travel, the messengers of God have gone into places which otherwise would have been closed for decades.

On these undulating tablelands are scores of tribes of natives, some of whom have never come in contact with civilisation. They are warlike people, skilled in the use of their bow and arrow, and fleet of foot and keen of eye. Wearing as they do practically nothing in the way of clothes, decked with ornaments of shells, beads, and bones, hanging from their ears, nose, neck, and arms, their hair plaited in hundreds of little plaits and then smeared with the grease of pigs, they present a wild type of humanity. They are small of stature, but strong and agile.

Their homes are made to suit circumstances, being low, and of circular shape. The outside wall is only three feet high, with no windows, and a door two feet by three feet. As they have no blankets or coverings of any description, they protect themselves from the cold by building small, cramped houses.

So they live, knowing nothing of the outside world nor of a God who made them. This is the people among whom we have come to live. We have come to tell them about a Saviour's love and His promise to come again.

The ten native teachers have been doing good work since coming here. My house is now completed. An oval structure, 18 feet by 36 feet, it is made of native material with grass roof and sides. The gardens are taking shape; already a dozen kinds of vegetables are bursting through mother earth, and soon we hope to be partaking of fresh greens and wholesome foods. We plan to build the schoolhouse as soon as possible, so that we can gather

together the young and old who are willing to learn.

There is a wonderful pleasure in seeing things grow from a small tent to a well organised mission. May God bless His work, and the dear people in the homeland who sacrifice so much to forward God's truth in the earth. They have just as big a part as the one out on the firing line. May the Lord help us to carry His message to every tribe in Ramu.

W. W. PETRIE.

Healed by Prayer; Helping Others

AT the camp meeting in Western Australia in 1927, a sister was present who was afflicted with what was pronounced by two doctors to be a malignant growth. She was to undergo an operation the day after the camp closed. At her request we offered special prayer for her in a little service attended by the ordained ministers before Sabbath school on the last Sabbath. Two days later when our sister went to see the doctors they could find no trace of the trouble which formerly had been plainly visible.

When attending the West Australian camps from time to time I always met this good sister. In 1933 she was troubled with arthritis in one knee, and was much crippled with the pain and stiffness. In answer to prayer, again the Lord came graciously near with healing power. Our sister laid aside her stick, and on Field Day walked half way to Fremantle, distributing literature. She bore a bright testimony in the experience meeting that followed. The pain and stiffness were gone.

She asked our advice about opening her little home in the Darling Ranges to take in convalescent patients from the Perth Public Hospital. While we thought it would be a big undertaking in time, strength, and funds for her, what could we say to one who was so full of faith and zeal to work for God?

In one of the Sunday papers published in the West appears a large photograph of this home, with an inset of our sister, accompanied by the following report:

"Gracious Philanthropists"

"Situated in a picturesque spot in the Darling Ranges, this home of Mr. and Mrs. W. Martin has provided shelter and comfort to over 100 convalescent patients from the Perth Hospital. Shunning publicity this generous-hearted couple have gratuitously provided board and lodging for those under their care, and merely regard their acts of mercy as an appreciation of Mrs. Martin's restoration to health."

THE *West Australian*, Perth's leading daily, recently noted this work under the heading, "Practical Christianity," observing that their "charitableness to the sick is a lesson to those in more affluent circumstances." This good work has been in progress for seven or eight years.

As the patients have come along, so the Lord has sent the needed means also. The Adventist brethren and sisters in the vicinity have been glad to help with garden and orchard produce.

The story does not end here. A number who have come to stay in this Adventist home have received spiritual help and healing as well, and have fully embraced God's saving message for today.

A. H. PIPER.