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The Spirit of Prophecy

WHEN Jesus ascended to heaven, He "gave gifts unto men." Eph. 4:8. These gifts were distributed in abundant measure, not only on the day of Pentecost, but also in the years which followed, as the members of the apostolic church bore faithful witness for the truth as it is in Jesus.

Quite a number of gifts are enumerated in Paul's letter to the Corinthians. In 1 Cor. 12 we read that the Spirit of God distributed these for definite service in building up the body of Christ. One of them was the gift of prophecy. Verse 10. We read also in the apostle's letter to the church at Ephesus that "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11. Hence it was the purpose of God that the gift of prophecy was to be seen in the ranks of the people of God.

As we come to the time of the gathering of the remnant church, we find that one of the distinguishing characteristics of God's people is that they "have the testimony of Jesus Christ." Rev. 12:17. This is interpreted in Rev. 19:10. There we read: "The testimony of Jesus is the Spirit of Prophecy."

In reference to the spiritual gifts, as found in the book of Ephesians, we find at least two things particularly emphasized:

1. THE DURATION OF THE GIFTS

We are assured that apostles, prophets, evangelists, pastors, and teachers are to be in the church "till we all come in the unity of the faith." Eph. 4:13. Until the church of God is united, until the prayer of Jesus that "they all may be one" is fulfilled, these gifts are to be seen among the people of God. They are to be there till we come "unto a perfect man," and "unto the measure of the stature of the fullness of Christ."

2. THE PURPOSE OF THE GIFTS

God has bestowed these gifts for the benefit and blessing of His children. They are placed in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Verse 12. Hence they are to strengthen the members of the church, guide them in their growth and development, and lead them on to the perfection that is in Christ Jesus.

Let us think of four things that enter into God's purpose in the gift of the Spirit of Prophecy:

1. TO LEAD TO THE STUDY OF THE BIBLE

"The Word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles." — "Testimonies," Vol. 5, pp. 663, 664. "The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . The Testimonies are not to belittle the Word of God, but to exalt it, and attract minds to it that the beautiful simplicity of truth may impress all." — Id., p. 665.

2. TO MAINTAIN UNITY

"God designs that His people shall be a unit; that they shall see eye to eye, and be of the same mind and of the same judgment. This cannot be accomplished without a clear, pointed, living testimony in the church. The prayer of Christ was that His disciples might be one as He was one with His Father." — Id., Vol. 3, p. 361.

3. TO SPEAK TO HIS PEOPLE

"In His providence the Lord has seen fit to teach and warn His people in various ways. By direct command, by the sacred writings, and by the Spirit of Prophecy, has He made known unto them His will." — Id., Vol. 4, pp. 12, 13.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue. But will they profit by His teachings? will they receive His reproofs and heed His warnings? God will accept of no partial obedience; He will sanction no compromise with self." — Id., p. 148.

4. TO GIVE COUNSEL

As a people we can surely be grateful to God for the gift of the Spirit of Prophecy which has been among this people since its beginning. The counsel which has come to us has been invaluable, and has

meant much to the building up of the work of God in all the world.

The counsel of the "Testimonies" is varied. The minister can find helpful instruction not only as to his spiritual needs, but as to methods and plans of labour. The same is true for the physicians and also for the teacher in our educational institutions. The leaders in our publishing work can find helpful inspiration and counsel. In the "Testimonies" is to be found guidance for domestic affairs, caring for the children, matters of diet and general health of the family, the activities of the church, and the work of the conferences and union conferences, as well as the work in the far-flung mission fields. Helpful counsel on all these and other matters is to be found in the volumes of the Spirit of Prophecy.

The following extracts will illustrate still further the varied character of the vital matters on which counsel is given in these wonderful volumes:

THE NEED OF THE HOLY SPIRIT

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word."

"Why do we not talk of it, pray for it, preach concerning it? . . . For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptise His missionaries with the Holy Spirit." — Id., Vol. 8, pp. 20, 22.

THE BLESSING OF BIBLE STUDY

"Every provision has been made in the Word of God whereby all may have divine help in their endeavours to overcome. If they keep Jesus before them, they will become changed into His image. . . . But however much one may advance in spiritual life, he will never come to a point where he will not need diligently to search the Scriptures; for therein are found the evidences of our faith. All points of doctrine, even though they have been accepted as truth, should be brought to the law and

to the testimony; if they cannot stand this test, 'there is no light in them.' — Id., Vol. 5, pp. 574, 575.

THE NEED OF FAMILY WORSHIP

'In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watch-care during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past! . . .

'Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help.'—Id., Vol. 7, pp. 43, 44.

THE IMPORTANCE OF THE COLPORTEUR WORK

'The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth. . . .

'The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry.' — Id., Vol. 5, p. 405.

THE VALUE OF HOME MISSIONARY WORK

'We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work. God is calling for men who will consecrate themselves to the work of soul saving. When we begin to comprehend what a sacrifice Christ made in order to save a perishing world, there will be seen a mighty wrestling to save souls. Oh, that all our churches might see and realise the infinite sacrifice of Christ!'

'It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labour for the Master according to their several ability.'—Id., Vol. 7, p. 21.

THE OBSERVANCE OF THE SABBATH

'Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath-keepers. The Lord has been greatly dishonoured by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath. . . .

'All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment. . . .

'When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working-days will be left for the Sabbath.'—Id., Vol. 6, pp. 353, 354.

THE VALUE OF THE TESTIMONIES

'The Word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any de-

sire to understand it. . . . If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings. . . . The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given.' — Id., Vol. 5, pp. 663, 665.

In view of this important counsel, the "Testimonies" should be in every family. "The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into EVERY SABBATH-KEEPING FAMILY, and the brethren should know their value, and be urged to read them. It was not the wisest plan to place these books at a low figure and have only one set in a church. They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbours.

'There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labour spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family.' — Id., Vol. 4, pp. 390, 391.

Let us ever remember the counsel of the great apostle to the Gentiles: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5: 19, 21. May we say with David, the sweet singer of Israel: "Thy testimonies are my meditation." "Thy testimonies are also my delight and my counsellors." Ps. 119: 99, 24. Let us ever remember that "blessed are they that keep His testimonies, and that seek Him with the whole heart." Ps. 119: 2.

W. E. READ,
President Northern
European Div.

A Half-Converted Church Satan's Tool

"The world needs cleansing," said a vigorous speaker in a Baptist church last week, "but the Christian Church must put its own house in order first. A half-hearted, unconverted, dead church could never do any good for God or man. It is a tool of the devil. The Christian community needs to be vitalised by the power of the living Christ. Then it will begin to make its impression felt, and a mighty revival will follow."



How Seven Members Built a Church and Filled It

Some months ago a handsome and solid house of worship was dedicated in the city of "25 de Mayo," the picture of which is given in the "South American Bulletin," our church paper for that division. "This beautiful temple was constructed through the effort of the seven believers in that place." And then the story is told of how the message came to these seven members. One man was a very devout Catholic in Spain, even helping to say mass. But after removing to South America he began to know the Bible and lost his faith in the church and the clergy. On one occasion he had a long controversy with a Catholic bishop.

At the home of a devout Catholic aunt he saw a book which attracted his attention. He asked the aunt to let him take the book, but she refused, stating that it was a book filled with heresy and would do him harm. At another time he offered to buy the book, and was again refused. Finally, in a moment when the aunt was absent, he took it and hid it among his belongings. Taking it home he read it avidly, and as a result kept the Sabbath for sixteen years before he heard that there were other Christians observing the same day. This book was "The Great Controversy."

Some colporteurs passed through that territory, and four persons accepted the message. Through some travellers these new believers heard that in a certain place out in the country lived a family who were keeping the Sabbath. They went in search of them, and thus found the brother already mentioned. They found that he smoked, drank, and had a herd of 700 pigs. But he and his wife were soon baptised, having first been liberated from all their vices. The enthusiasm of these few brethren was so great that they desired a place where they might hold their services.

One of the little company was a constructor, and he built the temple on the principal street of the city, donating half of the labour cost, and others gave liberally, being assisted also by a Sabbath offering from our churches in that conference. The President of the South American Division was present for the dedication service.

The fact that we possessed such a spacious temple — seating 200 — and so few members — only seven — created the necessity of filling it, and therefore a public effort was planned, commencing the day after the dedication.

At the first sermon of the new mission, the temple was filled to more than capacity. Others who could not find entrance stood outside to listen. The effort continued four months under the care of Evangelist Ascione, and the interest never abated. For

a time there was a great contrast between the attendance at the three public meetings each week and that on the Sabbath, but gradually the membership has increased, and many others are studying the message deeply.

"As one agency to win hearts to Christ, special meetings for the children were held on Sunday afternoons, and more than 100 enrolled. These meetings proved to be very successful."

When the observance of the second commandment was presented, the people brought to the evangelist dozens of crosses, rosaries, medals, pictures of saints and virgins, and one man gave an expensive medal of Saint Cristobal, the patron saint of the motorists, which he had taken off his car.

"A fine young man of about twenty-four years was under deep conviction but postponed his decision. A few days later while cutting some trees, one of them fell, killing him instantly. He had lost the opportunity of surrendering to God and being saved. The tragic death of this young man impressed all the interested persons and helped more than one to decide to give his heart to God."

Evangelism at Gopalganj

Over in India a most interesting work is being carried forward at Gopalganj, in the great combined delta of the Ganges and Brahmaputra Rivers as they join together before emptying into the Bay of Bengal. The story of these two great rivers is unique. Rising near together, in the Himalaya Mountains more than one thousand miles to the westward, one flows south and then east, watering the great Gangetic plains of India, acquiring a multitude of lesser streams and much "holiness" as it makes its way to the sea. The other flows north and then east for more than a thousand miles, breaking through the great mountain chain to join the Ganges in East Bengal. The roof of the world, more than a thousand miles of mountain peaks from twenty to almost thirty thousand feet above sea level, lies between them. They inundate thousands of miles of land for most of the year.

At Gopalganj, a town out in the midst of this inundation, is one of our oldest mission stations in India. About a third of a century ago, Brother L. G. Mookerjee, great grandson of William Carey's first Brahmin convert, established this station.

Today Gopalganj is a throbbing centre of activity with a splendid school, where through the years thousands of boys and girls have been educated, and a busy dispensary, where thousands have received medical treatment under the loving ministry of Brother and Sister LeRoy Hunter, trained nurses.

Brother Hunter reports: "Our work at Gopalganj, 150 miles from Calcutta, is confined to the lower classes. We started with a little dispensary, ten by twelve feet. Two hundred and fifty patients a day came to our medical ministry. We outgrew these quarters, and now we have a well-equipped building, erected at no expense to the mission. God sends us patients, and we never turn any away.

"We do not have sense enough to refuse cases that are 'incurable,' so we take them all in and they get well. I will

tell you about one woman called Chota Beebi. She came to us from a distance of thirty-five miles, and was in bad condition. We finally sent her away and told her that she would not get well. Six months later, seemingly quite well, she returned bringing another woman for treatment. Time passed, and her son brought her back one day a raving maniac, driven crazy by grief caused by the destruction of all her property. We gave her medicine and she recovered. Later she came back once again with double pneumonia, to get well the third time."

This is but one case of 85,000 that have come under this loving ministry during three years. Pastor H. G. Woodward, the superintendent of the work in North-east

India, says: "The Gopalganj dispensary is known for miles around, and the crowds attending remind me of a railway station prior to the departure of a train. I counted thirty river boats tied to the bank at one time, each of which had brought at least one patient. The fine dispensary building was like a bee-hive, and no less than 150 patients were treated the day that I was there. Nor were the spiritual needs of the people neglected, for our elderly brother who serves as chaplain was busy the whole time with his Sabbath School Picture Roll. Every patient received literature in his own tongue. Brother LeRoy Hunter is known far and wide on account of his Christ-like ministry for the sick of this section." G. F. ENOCH.

OUR MISSION FIELD

Visit to Tonga and Samoa

Leaving Sydney by the "Mariposa" on June 24, in company with Mrs. Stewart and Pastor Roenfelt, we reached Auckland four days later, and there our party was divided. Mrs. Stewart and Pastor Roenfelt continued to Fiji while the writer transhipped and sailed by the interisland steamer, "Matua," for Fiji via Tonga and Samoa.

During the few days spent in Auckland, I was the guest of Pastor and Mrs. R. E. Hare, and had opportunity to fill several appointments in the nature of illustrated lectures on our mission work and a broadcast address over station 1YA, Auckland. It is always refreshing to see the interest manifested by our people in the extension of our mission work in the regions beyond. Notwithstanding the inclemency of the weather, we had fairly large and very appreciative audiences.

Upon reaching Nukualofa, Tonga, I was met in the early morning by Pastor Tolhurst, at present the only European conference worker in that field, and I was soon escorted to the old mission compound known as "Mangaia," within a mile from the town. Here I found assembled a large number of our Tonga believers, enjoying their annual general meeting. Palm-leaf booths had been erected for the public meetings and also for the dwelling and eating houses. An air of good feeling and Christian happiness was very evident. What a happy people a group of consecrated believers, paying little attentions and courtesies to each other, really are! Surely it is an evidence to the world of what real Christianity should be.

We were soon assembled in worship, and studied with them the love of God and our relationship to Him. In the testimony meeting which followed, and which was the third of this nature during the general meeting, we saw a wonderful response. Many

could not restrain their tears as they yielded to God's love and reconsecrated their lives anew to Him.

Following this good meeting, we repaired to a quiet lagoon some half mile from the mission, where we assisted Pastor Tolhurst in a beautiful baptismal service. Thirteen of these dear people publicly followed their Master in this sacred ordinance.

Among those taking a prominent part in these meetings we were pleased to find some who for a time had been indifferent, but who today are enjoying a good Christian experience. Others were attending a general meeting for the first time, and were fervent in their first love of the truth.

Just before we waved farewell to our large group of Adventist believers on the wharf, they heartily joined in singing in English the inspirational Adventist hymn, "What! Never Part Again?" to the great delight of the people on board. It was indeed a happy memory to carry away from our warm-hearted people in the Friendly Isles.

Two days later we steamed into the Apia Harbour, and were soon being welcomed by our workers in Samoa. Here also they had just concluded their annual meeting, and though a few had returned home, a large number gathered in the Apia



Candidates Baptised at the General Meeting in Tonga

church, where we had a good meeting. An ordination service followed, in which an aged native minister who accepted the teachings of this church about two years ago and who is now preaching the message in a very definite way, was re-ordained as a minister of the Adventist church. Most of the members of his family, now grown up, are also adherents of our faith.

After these services were concluded, the Vailoa Brass Band entertained us with a varied selection of good music, which was very well rendered. The Vailoa Adventist Band is considered to be the best band in Samoa, and was invited by the Administration to render several items at the recent Coronation celebrations. The conductor, Sione, is a master of instruments, for he can play two cornets at the one time, playing the treble and alto parts. This is a marvellous feat.

We found the European workers, Pastor R. Reye and family, Brother and Sister H. T. Howse, and Brother and Sister W. W. Petrie and family, well and very happy in their work.

Brother and Sister Howse are now residing on the large island of Savaii, and are finding interested people. Some have already joined the mission. It was indeed a great joy to me to see the fine body of young people now associated with the work in Samoa. I feel sure there is good material among them for our future workers in that and other fields.

As we said, "Tofa, soifua" (Good-bye, blessing on you) at the wharf that evening, after being farewelled by the band, it was with feelings of profound gratitude to our heavenly Father for His blessing upon the work in that field and for the loyal souls that by His Spirit are being gathered out as a separate people. May God continue to richly bless His work and workers in these island groups.

A. G. STEWART.

General Meeting, Tahiti

Our general meeting for the year 1937 closed on July 5, having continued for seven days. It was held in the broad mission compound in the valley of Tipaerui in the outskirts of Papeete. The attendance was just under 200, being about the same as of the meeting two years ago. In those who came, all the near-by islands were represented. One couple came from Tuamotus and a goodly delegation of eighteen, including children, from Rurutu.

An intensive programme similar to that followed at a camp meeting was carried out, our first and best daily meeting being the Bible study and experience meeting held every morning at 6.30. The last three days proved to be the best, an earnest desire coming into our hearts to overcome and be more like the Saviour.

Good weather prevailed throughout. Though some sickness was about, yet no serious illness broke out in our little encampment. Brother Charles Doom, a Government hospital nurse, who came from Rurutu to attend the meeting, rendered willing and efficient help wherever it was needed during the week.

The thatch pavilion which was used to house all the larger meetings, was a little bigger than the one of two years previous.

On some nights the attendance ran up to three and four hundred. The stereopticon was used freely. This, with the good singing of our young people, helped to draw the people. An illustrated lecture on tobacco and alcohol was well received and had a good effect.

Attention was given to the needs of our children and youth, separate meetings being held for them. At times three meetings were in progress at once, caring for the children, the youth, and the adults.

The day of departure, July 6, will be remembered by those who saw the inter-island schooner, "Potii-Raiatea," leave the wharf loaded to capacity with passengers. Sixty-seven of these by actual count were Seventh-day Adventists returning home to the leeward islands from attendance at our



Those Who Remained when the Photograph Was Taken at the General Meeting, Tahiti

general meeting. The schooner owners gave reduced fares to our people and carried all children free. This was much appreciated.

A very heavy burden rested upon the writer throughout, because we were left without any help from abroad. Help had been promised from Wahroonga and also from Rarotonga, but irregularities in shipping prevented their arrival. In our emergency our more efficient native brethren rendered good help, and the Lord was very near with sustaining grace.

We feel that the meeting was a success, and that results will be seen in deeper spirituality and earnestness in the lives of our people during the coming months.

We would solicit an interest in the prayers of the readers of this paper for the work of God in the islands of Eastern Polynesia.

GEO. L. STERLING.

Look for Goodness

Do not look for wrong and evil —
You will find them if you do;
As you measure for your neighbour,
He will measure back to you.

Look for goodness, look for gladness;
You will meet them all the while.
If you bring a smiling visage
To the glass, you meet a smile.

—Alice Cary.

A Day at Ruruvae, Choiseul, Solomon Islands

It is Friday, June 18, and maybe you would like to spend the day with us here at Ruruvae. This is a day to which we have looked forward for many weeks. For two reasons it is to be a red-letter day for Ruruvae. First of all, we are to be visited by Pastor A. H. Piper and Brother R. H. Adair from Australia, accompanied by Dr. Finkle and several white workers from Batuna, and then tonight, after weeks of hard work, we are to have the pleasure of having our new school dedicated.

All is astir early. Since Wednesday, companies of natives have been arriving from up the coast; and this morning peo-

ple from the near-by village of Keala are seen hurriedly making their way across to Ruruvae in numbers of small canoes. Those already here may be seen busily preparing their food, their clothes, and their homes in readiness for Sabbath. We expect the "Melanesia" with the delegates will arrive about 10 a.m., but of course we do not know exactly, as travel by sea is so uncertain. All are busy in their anxiety to have everything finished by the time the boat arrives.

The hours speed quickly by. It is eleven o'clock. Hark! What is that we hear? Yes! sure, it is an engine! It sounds more and more clearly. Now we can see the boat, but it is too small for the "Melanesia." Yes, it is the "Advent." It has come home first to let us know the "Melanesia" is on its way. And so the work is finished up and we wait. Oh, how we wish this rain would cease! It has rained for days and now there are approximately 250 folk walking up and down the paths, and, well — we will tell you that we don't have cement paths over here, and you can guess the rest.

Now it is two o'clock. The cry "Vaka" (boat) once again sounds through the place, and all is astir. The people may now be seen forming a long line up the side of the path from the wharf to our home. First there are the teachers from the different villages, then their wives, then the Ruruvae students, and lastly the people who have come in from the different villages.

As the boat pulls alongside the wharf, all join in a song to welcome the visiting brethren, who afterwards make a slow ascent of the hill, shaking hands with all as they go.

At 5.40 p.m. the native bell summons all to welcome the hours of another Sabbath day. This evening we are to meet for the first time in our new school building. When all are seated, the student body arise and in song welcome all who have come from near and afar. After a hymn and prayer, Brother Adair speaks to those assembled, and Pastor Piper offers prayer, dedicating the building to God to be used in the training of workers for Him. Following this prayer, the students sing the anthem, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," and the meeting is dismissed.

The school bell at 9 p.m. marks the close of a day long to be remembered by those at Ruruvae, and the people seek repose, happy in the thought of a full day of meetings on the morrow.

JOHN T. HOWSE.

THE HOME

Let Us Pray

Several months after her marriage a friend of mine visited me.

"I do not know what we would do if Frank and I did not pray together. I do not know what our home would be like. Yes, I do know," she went on frankly. "If we did not pray, we would—we would fight."

"Why, Mary Louise, YOU wouldn't," I exclaimed in shocked loyalty. I wasn't so sure, you see, of Mary Louise's husband, though he had the reputation of being a good Christian young man.

"Wouldn't I, though," laughed Mary Louise. "And Frank, — well, I don't know what Frank wouldn't do."

"Why don't you fight if you are so anxious to?" I asked, rather caustically. "Aren't you afraid of repressing your natural instincts and having some - er - inhibitions or whatever it is that is so serious?"

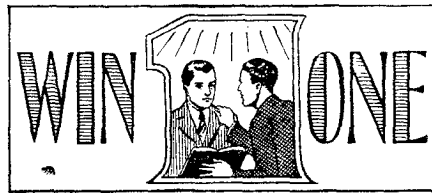
But Mary Louise refused to smile; all levity had left her.

"We pray," was Mary Louise's simple answer.

"Pray instead of fight?"

"Yes," Mary Louise replied with a smile. "We pray instead of fight. I wasn't so very young when we were married. I had lived alone and was 'set' in my ways, and so was Frank. I think we were both rather surprised that there were so many little things about which we could think or feel differently. Now when I feel I am losing my temper or feeling mean, I say 'Frank, let's pray,' and we do. The tension is gone and our problems are easier to solve."

I have thought of that so many times lately and of the motto, "Prayer changes things." There are so many vexing problems in our homes, in our churches, in our schools. How are these problems to be met? — "Let's pray." — "Home and School."



"Where There Is No Vision, the People Perish"

In this great "Win-One" movement we have brought to our attention our Heaven-assigned duty. Let us look around and realise how few, comparatively, are coming under the spell of the truth because of our manner of living. Where do we see this scripture fulfilled in the daily life, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth"?

We think of the needy, overburdened, lonely, hungry, and perhaps indifferent hearts all about us, and we long to bring to them the message of comfort and hope. It can be done. "It is God's eternal programme for His creatures. Every creature receives from God, life that he may impart it. Nature teaches us this law. Nothing lives unto itself alone. There is always the receiving and the giving again to others," and "as it is in the natural, so it is in the spiritual." It is true that "where there is no vision, the people perish." Our great need, then, is a vision of the need of souls all about us, and the power of the Holy Spirit abiding within which will enable us to be fruitful in service for Him.

This personal witnessing is life to our souls. In fact, it is the most successful method of winning souls, and is, therefore, the one most opposed by the enemy.

It is inspiring to hear from different places how God is using laymen to sound the warning message. Pastor W. T. Hooper writes from West Australia that two laymen's efforts are being conducted on the outskirts of the city, and that the members are very enthusiastic and hopeful.

An isolated member in the West reports one soul for the "Win-One" campaign. This man, a neighbour, had at the time of writing just kept his first Sabbath.

A sister in the Hobart church who visited 20 homes each week with the "Interpreter," took 20 copies of the "Signs" for distribution, secured 7 weekly subscribers, and has held a Bible study, which may mean a home opening for regular studies. Commenting on this, Brother W. S. Renn writes: "If only 5,000 members, each with 20 'Signs,' received 7 weekly customers each, how many souls would receive a blessing through reading the printed page? By faith one can visualise a vast army working for the Lord, with a happy experience in the message, and also another army coming into the truth."

The man or woman who truly finds Christ for himself, naturally desires to pass on to others the peace that has entered his own heart, and the hope that he now has of an eternal inheritance. Indeed, "the first impulse of the renewed heart is to bring others also to the Saviour."

Reinerius, the papal inquisitor, reported thus against the Waldenses in the thir-

teenth century: "He who has been a disciple for seven days, looks out some one whom he may teach in his turn, so that there is a continual increase." What a wonderful testimony of personal witnessing!

We know that there are many who will not listen to our entreaties and our prayers. But we also know that if all were faithful to our trust, in a very few years every soul in this world could be given an opportunity to accept eternal life, and the work could be finished.

Visiting and praying for the sick, holding Bible studies and cottage meetings, distributing literature, are all means of reaching the lost. Coupled with this is the plan of praying for individuals. Many have been prayed into the truth. By one means or another let us bring a soul to Christ each year and thus experience the joy that thrills the hearts of the angels.

HOME MISSIONS DEPT.

A 'Bus Conversation Repeated to 1½ Million Readers

A forceful illustration of the power of the newspaper is afforded by the publication of an article on tithing, which resulted from a conversation between two passengers on a 'bus.

A sister in Missouri writes:

"Our beloved local elder is a faithful tither. Recently, while riding in a 'bus from one town to another, my only fellow passenger was a Mrs. —, who lately won first prize in a national contest as a local rural correspondent. As we passed our elder's home and pear orchard, I recounted a recent conversation between the elder and a banker to whom our brother presented some sample pears. When complimented on the exceptional quality of his fruit, he attributed his success to the fact that he paid tithe. I then explained to Mrs. — more in detail. A few weeks later I met her again. This time she was accompanied by her son, who is a State Representative in Congress. She informed me that her report of our conversation had been copied in an Eastern newspaper which goes to a million and a half subscribers. Lately she wrote to me personally, enclosing a private letter from a Pennsylvania reader who wants further instruction on how to tithe, and to whom it should be paid. Mrs. — said this letter was the second of this nature she had received."

Some of this man's questions were:

"In what way do I have to pay, to conform to the Bible Scriptures?"

"To whom do I pay, in harmony with the Bible?"

"Does this mean that I must give one-tenth of all my farm products to some poor person?"

"Please send me any literature you may have regarding tithing."

The information on tithing was sent to this anxious inquirer in Pennsylvania. No doubt there are multitudes who are just as anxious to receive gospel light as was this man; and it is our duty and our privilege, as servants of the Most High God, to utilise every agency on this earth to enlighten the millions in regard to the fundamentals which lead men and women to become new creatures in Christ Jesus.

The questions asked by this seeker after heavenly instruction may well be pondered, as they are in the minds of many. This experience should put a new urge in all of us to take advantage of every opportunity to talk the message, and also talk faith and courage, for "in due season we shall reap, if we faint not."

W. L. BURGAN.



A Serious Situation

As an aged pilgrim in our beloved church, may I be permitted to make a few comments on the article in the August 16 issue, entitled "Called to Be Saints"? It was an article worth pondering, and one statement in it set me thinking. It was this: "God says that the reason He can do so little for us and through us today, is because of our pride."

Our pride then is tying God's hands! How very, very serious that now, in this vital hour, with the darkness of eternal night closing in upon this sinful world, with probation's sands rapidly running out, with Satan working with all power and lying wonders, our pride in some form, spiritual or natural, is tying God's hands. Oh, this is serious, is it not?

With God's great father heart of love longing to have with Him His redeemed family; with Christ longing to see His likeness in His followers, longing to finish His mediatorial work, longing to seal His own, and to pour the showers of the latter rain in abundance upon them for the finishing of His work; with the mighty host of glorious angels who have ministered in innumerable ways to the human family ever since the Fall, longing for that glad hour when they shall gather the elect at the great home coming; — longing, yes, all longing with an intensity beyond all finite conception for the great controversy to end, yet we, His remnant people, are tying their hands, hindering its completion! We who have so much cause to love Him with utmost loyalty and devotion, we to whom He has given so much marvellous light, so much counsel, warning, admonition, instruction, as to none others,—we are failing Him in this crisis hour! How? What does He say? He can do little for us and through us today because of our pride. O dear fellow pilgrims, young and old, let us each seek grace to examine our own hearts and lives in God's great mirror, His Holy Word and the "Testimonies" of His Spirit, to see wherein we are responsible. Let us remember the following scriptures: "Every one that is proud in heart is an abomination to the Lord." Prov. 16:5. "Serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." 1 Chron. 28:9. "Let us search and try our ways, and turn again to the Lord." Lam. 3:40. "Search me, O God, and know my heart: try me, and know my thoughts." Ps. 139:23. "Seek ye the Lord, all ye meek of the earth, which

have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3. "For the Lord taketh pleasure in His people: He will beautify the meek with salvation." Ps. 149:4.

A "RECORD" READER.

Into the Far North-West of China

[The following letter from Nurse Muriel Howe was written on July 6 to Pastor and Mrs. F. A. Allum, who have kindly shared it with the "Record" family.]

You will see by the enclosed invitation [to the Shanghai Sanitarium and Hospital graduation exercises] that I am now a graduate nurse. I have finished the course I set out to take, and am now free to go about my work for the Master. I was one happy girl when that diploma was handed over.

At the council in May it was voted that

"I lift my voice in warning against every species of spiritual pride. There is an abundance of it in the church today."

"Self-esteem and self-sufficiency are killing spiritual life. . . . Self swells into importance, and fills the whole temple of the soul. This is the reason why the Lord can do so little for us."

"There is a great work to be done, and if there is any want of harmonious action in doing it, it is because of self-love and self-esteem. It is only when we are careful to carry out the Master's orders without leaving our stamp and identity upon the work, that we work efficiently and harmoniously." — "Testimonies," Vol. 5, pp. 533, 534, 538, 539.

Dr. Miller be sent to Hankow to open up a new sanitarium there. As our class wanted to graduate while he was still the medical superintendent of the Shanghai Sanitarium, we applied for a June graduation, and the request was granted.

We had the largest class that has ever been graduated from the Shanghai Sanitarium, thirty-three nurses in all, and a fine group. Our class motto is: "Righteousness above Life." Aim, "Winning Souls." The class flower is the lily, and the class colours, green and gold.

The China Division had asked me to answer a call either to Mukden Sanitarium as matron, or to Lanchow, up in Kansu. I also had a letter from the White Memorial Hospital in California, accepting me for post-graduate work; but I chose to come up to the great North-West of China. It is our most needy field, and is about as far back as one can get without stepping over into Tibet. I hope to go across there some day.

At present I am in Sian Fu, in Shensi, waiting for our new mission truck to have the body completed before we start off for Lanchow. Sian Fu was the scene of the trouble last year, when the generalissimo was taken prisoner. The people here had to evacuate, but are back at work again

now. It was an anxious time for all, but the Lord protects His own.

We have quite a good hospital at Lanchow, with a capacity for about thirty-five bed patients and a large outdoor patient department. I am anxious to be there and at work. We hope to leave here next week and have a quick trip through. Brethren Appel and Hughes went up by 'bus about three weeks ago, and it took nine days to make the 450 miles, but that was due to rain. They returned by car last week and came through in three days.

You would not recognise China if you should come back now, Pastor Allum. The railway comes through to Sian. Madame Chang has been up this way and started a New Life movement, and as a result the train boys are ever so attentive. What is more, they refuse to accept tips. I was never so surprised in my life, but they stand firm under temptation and say, "No, we do not take tips any more." Such a contrast from the boys on the Pekin line who just demand their tips.

China is awakening. Foreign goods are beginning to come into Sian. Think of it! A few years ago you had to travel by mule cart, and now we ride in state. 'Buses run twice a week to Lanchow, and 'planes go there twice a week. Three times a week 'planes come from Shanghai to Sian, and much of the Union business can be done by airmail in a very short time.

But I believe that the foreigner will not be able to work in China many more years. I am ever so grateful that the Lord has allowed me time to work in this land, for I love it so.

Remember me always when you pray, for I need your prayers more than you can guess.

MURIEL HOWE.

Early Experiences in China

It was my privilege to be the first missionary of our faith to come in contact with the Tibetans. That was in 1914, when pioneering the West China Union. How my heart rejoices today to think that there are now over 2,000 baptised believers in that Union where there were none when I crossed the border into the province of Szechwan and claimed by faith those souls for God.

The mention of Sian Fu, in the province of Shensi, calls to mind the last long trip that I made in China with dear Pastor Lillie. We travelled over 1,000 miles, first by goods train, sitting on a box in the open air with snow on the ground, and then it took us six days to travel 200 miles by mule cart. The return trip was made over the mountains of Shensi and into the province of Hupei and back home to Hankow. We gave or sold literature to every man we met, and when we arrived at Sian Fu all our literature was sold out. We called in a Chinese and had him carve the message of our Saviour's love and soon return on a board, and from this they printed 3,000 more tracts, which we distributed on the way home.

It was not unusual, on trips like this, for us to be away from home for three months at a time. In fact, when I opened the West China Union my third boy was born in Shanghai and I did not see him till he was four months old. Such was the spirit in which these fields were opened; but God has abundantly blessed the seed

sown, and my wife and I rejoice that God gave us the privilege of service.

When in charge of the work in Central China, I was privileged to buy the first mission property just outside the city of Sian Fu, where Sister Howe was visiting when she wrote this letter. The road to which she refers, and over which we travelled by mule cart for more than three days, was sunken 200 feet, and you can imagine the dust down in such a pit; but it was all for Jesus and those needy people.

F. A. ALLUM.

From an Isolated Family

We often read of home Sabbath schools, but not so much about home Missionary Volunteer meetings. Picture the home that Brother F. F. Lee of Queensland introduces thus:

"About fifty miles from Gladstone, and five miles out from the Littlemore station, up a densely timbered creek and nestling under the high ranges which are beautified by pines and cliffs and a great variety of ferns, is a little mixed farm owned by the writer. With me are my son-in-law, V. A. Davis, and his wife and family, and my son, F. E. Lee, with his wife and child. My son has charge of the Sabbath school, and my son-in-law of the young people. Their wives are the secretaries for these two departments. I am subscribing for seven church papers that provide reading for the company."

"Noticing in the 'Missionary Leader' for July that no programme had been provided for the 31st, our leader resorted to the suggestions given on page 3. The 'treasure chest' was brought in, containing object lessons for a series of six original talks. Every member of the family participated in the programme. The material for the talks was gathered from our books and periodicals by the individual speakers, and each subject concluded with an appropriate selection from 'Christ in Song.' The objects riveted the attention of the little tots, and helped to make the impression lasting. After the closing exercises," writes Brother Lee, "the meeting concluded with the general impression that the results were excellent, after only a week's preparation. We are told that on our young people rests the burden of carrying the message to many of the islands of the Pacific, and even in these isolated companies may be a missionary in the making. May God bless our young people is my earnest prayer."

We commend to all our isolated members the helpful matter for the youth given from month to month in the "Missionary Leader." And particularly would we remind church elders and workers of the "Ten-Minute Missionary Exercises" to precede the church services. A church is bereft indeed that is deprived of this inspirational information.

A CORRECTION

In the "Record" last week, the three views given on one block were all of the general meeting in Fiji. By a misprint, one extra line was put beneath the picture, mentioning "candidates baptised in Tonga," but the photograph of these is given this week.

When the Sparkle is Lost from Religion

Under the title, "No Sparkle in Religion," the "Sydney Morning Herald" of August 16 quoted some helpful remarks made by the Rev. E. A. Davies when addressing his Sunday congregation in one of the suburban Protestant churches.

"We resort to every thinkable 'stunt' to get people to our churches, except that of being such radiant and joyous Christians that people would follow us anywhere to catch the vision splendid in our faces, and the healing touch in our handshake."

"There is no sparkle or radiance about us," he added. "Joyousness is not a feature of twentieth century Christianity. How many professing present-day Christians dare say to the world, 'Come and be like me'? I am afraid that when men see the way that many of us react to the smallest setback or slightest sign of trouble, the way we conduct our homes and businesses, so very little different from the world, they breathe an inward prayer: 'From ever being anything like that, good Lord deliver me.'"

"When we recover the radiance of those early Christians," he continued, "the radiance that roots in a definite experience of redeeming love, we may turn the tide of spiritual decline and ineffectiveness into an irresistible wave of wholesome and satisfying righteousness."

"Send the Fire"

On my way down the West Coast of Africa, I took a service in the church in Lagos. My time was very limited, as my boat left in the afternoon. As I left, I heard our African brethren singing as they only know how:

"God of Elijah, hear our cry,
Send the fire!

To make us fit to live or die,
Send the fire."

"Lord, send the fire!" Should that not be our daily supplication? The need of fire from off the heavenly altar is common to all our fields, for it alone can bring an adequate solution for the long stretch of possibilities within the boundaries of each division. But is it not also the "world need" and the "world solution"? Then let us pray for it earnestly, and soon the divine fire will be kindled in every village and city, and the glory of the Lord will fill the earth.

"To burn up every trace of sin.

To let the light and glory in,
The revolution now begin,

Send the fire!"

W. R. BEACH.

WEDDING BELLS

DONALD - PEARTON. — At a wedding celebrated in the Launceston church, Tasmania, on August 4, the building was nicely decorated, and crowded with relatives and friends, desirous of expressing their best wishes. The contracting parties, Raymond G. Donald and Rose C. Pearton, accepted the truth about the same time, were baptised the same day, and now in truth and affection were plighting their wedding vows. May the Lord richly bless these dear young people and grant their walk together here may be continued in the paradise of God.

H. C. HARKER.

OBITUARY

SMITH.— The death of Sister Eunice Smith, the fourth daughter of Sister Julian of Mildura, occurred on Saturday night, July 17. Our sister, who had been in indifferent health for some time, attended church as usual, and was feeling so much better that her death was a shock to her relatives. Always bright, with a cheery word for every one, our sister will be greatly missed. For more than sixteen years she was a faithful member. Words of comfort were spoken by the writer and Brother Robinson, when in the presence of a large congregation of relatives and friends at the Mildura cemetery, we laid our sister to rest until the Life-giver comes. To the sorrowing husband and relatives we extend our sympathy.

C. J. BOULTING.

NORRIS.— At the public hospital, Hobart, Tasmania, on August 9, Sister Fanny Amelia Norris passed peacefully to her rest in her 75th year. Sister Norris was a devout member of the Hobart church, and although past the allotted span of life, within a week of her death she sang a solo at a mission service for the writer. Her sweet voice will be missed in the house of prayer. We laid her to rest in the Cornelian Bay cemetery, to await the call of the Life-giver. Words of comfort were spoken to the large number of relatives and friends. She leaves nine daughters and one son to mourn her loss. Brother W. S. Renn assisted the writer at the graveside. To her sorrowing relatives and friends we extend our sincere sympathy.

H. C. HARKER.

"Platform Lecture-Sermons"

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"Platform Lecture-Sermons," an illustrated 96-page book. Thirty sermons, in interesting newspaper style. One especially to win Communists; others upholding the Bible as the world's most wonderful book. All arranged to make the message plain and expose modern errors. Price 1/- postage 2d.; 9/- per dozen, postage 1/3.

FREE.—To encourage quick clearance of "Platform Lectures," one copy of "Modern Supernatural Demonstrations," exposing the character of the modern counterfeit "Tongues" movement, will be sent free with each order; six, with each dozen "Platform Lectures." Order from Pastor A. I. Mitchell, 89 Tooley St., Maryborough, Queensland, and receive supplies by return post.

Important Dates

Annual Council: Aug. 24-Sept. 2

CAMP MEETINGS

Queensland: Sept. 21-Oct. 3.

Northern Rivers: Sept. 30-Oct. 10.

South N.S.W.: Oct. 5-17.

The South N.S.W. Conference Treasurer cordially thanks the anonymous sender of £4 tithes "for the dear Lord's work."

Australasian Record

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A telegram just received from Pastor C. E. Bird states that North Queensland has reached its Appeal for Missions aim in two weeks, and expects £100 overflow. Congratulations to North Queensland! This is an excellent achievement.

The Misses Geraldine and Gwendolyn Leech sailed from Sydney on August 20 by the "Monterey" for California, where they will continue their studies at the Southern California Junior College, at La Sierra.

Miss Muriel Howe, who went from the A.M. College to China, has completed her course of training at the Shanghai Sanitarium, and, Sister Crisler tells us, has chosen to labour in the hardest part of China. A letter from Nurse Howe will be found on another page.

It is with sadness that we record the tragic death of one of our very faithful colporteur-evangelists, Brother E. Norris of North New South Wales. In the darkness, near the home where he was to stay for the night, Brother Norris stepped over an embankment and fell fourteen feet to the rocks below. Without regaining consciousness, he passed away in hospital on August 12. The obituary will be given later.

"Please tell God's dear people that God is hearing their prayers on my behalf," Pastor Allum writes in a recent letter. "The doctor will not give me permission to go to the Sanitarium yet, but he is satisfied with my progress which, while slow, has been real and a definite answer to prayer. Brother Kranz sent me a beautiful message the other day. He said, 'It is the RESTS that make the music sweeter.' My prayer is that this rest God is giving me may make my life sweeter."

Pastor Tolhurst writes from Tonga: "This year's general meeting was held in Nukualofa, from July 3 to 6, inclusive, and I believe the unanimous opinion is that it was the best meeting we have held so far in this field. A very fine spirit prevailed, and heartfelt confessions were made, particularly at Pastor A. G. Stewart's meeting. Thirteen persons, including six of the students, were baptised, eight men and five women. One couple had been married only the day before. Almost as many have been baptised during the past two and a half years as during the previous ten. This baptism was the largest we have heard of for this group, and would have

been larger if all the intending candidates could have been present. We confidently expect a large number to be added next year. In fact, several are well on the way in their preparation. We face the future of our work in this field with courage and confidence. We believe that the time has come for the Lord to do greater things for us here. Do not cease to pray for us and this needy field."

Pastor C. H. Parker has improved somewhat in health since he last wrote to his friends through the "Record." For a time he was staying in a rest home for consumptives, but is now with his daughter Ramona, Mrs. Walter Langdon, and states that he is a little stronger, and feels better when he is able to do a little work in his garden and orchard. On hearing that his former co-worker, Pastor Fulton, was returning to Australasia, Pastor Parker sent his greetings to the many friends out here. His address is Route 1, Camino De Gloria St., Puente, California.

Further particulars regarding the close of the long and useful life of our late Pastor J. M. Cole are given by Pastor Fulton. Brother Cole's pastoral work for the churches in his care, after his retirement from more active service, was singularly helpful and appreciated by both young and old. He conducted two services the day before he died. Although not well on the last Sabbath morning, it is stated by many that he preached the most wonderful sermon they had ever heard him give. The church paid rapt attention. On Saturday night in another church he showed many beautiful lantern slides of mission work, though he remained seated most of the time while speaking. The end came suddenly on Sunday evening, May 23. Sister Cole writes, "I truly believe he was ready, but am certain he had no idea he was going." Our sympathies go out to Sister Cole and the son and daughter.

Pastor and Mrs. E. E. Andross are at the present time attending annual general meetings in Southern Europe, beginning with those in the Italian Union. For fourteen years Pastor Andross was leader of our work in Central America, during which time the membership of the division grew from about 9,000 to 40,000. Sister Andross, who led out in the Sabbath School and Missionary Volunteer Departments, is known to many in Australasia as the author of the books, "The Life That Wins" and "Alone with God."

Brother David Gray writes from Bougainville: "On returning home from the general meetings I found the mission work moving on nicely and the boys doing their best. My family have all had fever, but I am glad to say are over it now. We have sent about twenty teachers from Bougainville away to Ramu and Mussau, and they have written back to their people urging them to enter the work of God. The people here are awakening and taking notice of these letters that come from afar."

The new station on Bougainville where Brother Gray is now living has its advantages. He writes: "We have called the place Kobum, and it is just one hour's walk from the old Inus station. Inus is next to a village, in fact some of the vil-

lage people are on the mission ground. Some may think that a good thing, but in having a station so close to the village we cannot gain full control of our people. The villagers have not left off their old customs, and they supply food and talk to our converts and try to keep them under their control. Inus is near a large plantation also, with its crowd of native labourers. But we are a little more than three miles away from all this, and the people who come to live on the mission must live up to the standard or leave. We are seeing the influence in the lives of those who wish to do right."

A Busy Year at Our College in England

At Newbold we have had an unusually busy year. As we look back upon the three quarters that are passed, we can see the prospering hand of the Lord upon us, and many of the younger members who came to us last August without a knowledge of this truth have testified that here they have found their Saviour. After Christmas we organised our baptismal class, and several interested members from the village around have joined and are planning to be baptised and to fellowship with our college church.

The Week of Prayer was a great blessing. The number of papers sold during the tract campaign has almost been doubled, and now we are preparing for the Missions Extension drive. Every Sunday a band of some twenty-five students has gone out with literature, and their sales have kept up remarkably well. The prospects for the summer colporteur work are encouraging; seventy have already joined this class; so we are looking forward to many scholarships this year. The open-air efforts in the city of Coventry have been well attended. As many as one thousand people have heard the message on a Sunday evening, and we are sure the seed that has been sown will bring an abundant harvest.

The industrial departments are progressing and furnishing more profitable labour to assist the young people with their finances. By the kind help of the Board great improvements have been made in the dairy department. At present there is a milk yield of sixty-five gallons a day. Already 1,200 tomato plants are almost three feet high, and it looks as though an early crop is assured. An out-of-season crop means greatly increased prices for the product. One of the old stables has been remodelled and is now a first-class textile factory. We have four Auto Swift knitting machines installed. This was made possible by the British Union and also by a kind donor who is a very great friend and patron of the school.

We plan to have a graduating class of sixteen, eleven young men and five young ladies. This will make a total of seventy-one graduates from Newbold Missionary College, most of whom are at present in the work, and all, with but one exception, have remained faithful to the truth. As teachers we feel that our labours have been blessed of heaven. These young people are "our joy and crown of rejoicing in the Lord; they are our reward."

—The "British Advent Messenger."