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A Supreme World Authority to Secure PEACE

Carlyle B. Haynes discusses WHO SHALL IT BE?

SIGNIFICANT developments affecting the future of the world are taking place with startling rapidity. The shape of things to come, as men envision it, is beginning to take form. The purposes of the most powerful states in the world with reference to the new world are being stated with great positiveness.

The heads of state of the three most powerful nations in the world announce that they have arrived at a "common understanding." They present us with a new climax to the crowded drama of these tense days.

The three statesmen upon whom rests the supreme responsibility for the fate of the world are sharp and emphatic in what they say about the war and its outcome. They are reassuring in what they say about the peace to follow. They declare that they and their military staffs have "concerted plans for the destruction of the German forces," that they have "reached complete agreement as to the scope and timing of operations which will be undertaken from the east, west, and south," and that "no power on earth" can prevent the destruction of "the German armies by land, their U-boats by sea, and their war planes from the air."

What these powerful states purpose regarding the post-war world is even of greater interest. They intend to provide a system of collective security, with equality of rights and obligation for all.

The foreign ministers of the great powers, meeting in Moscow preceding the conference of the three heads of state at Teheran, recognized the need of establishing "at the earliest practicable date" a "general international organization" based on the principle of "sovereign equality" of all "peace-loving" states and open to all, great and small. They proclaim the intention of the great powers to consult "as oc-

casional requires" with other members of the United Nations for the purpose of maintaining peace and security pending "the inauguration of a system of general security."

There is nothing new in the aspirations for a peaceful, secure world thus announced. Always in the wake of great wars have followed projects for the abolition or prevention of war.

The administrative leaders of the United States, Great Britain, and Russia, meeting in Teheran, declare that the termination of the war will be such as to advance the cause of durable peace.

The purposes thus announced are lofty. The ideals set forth are noble. The words used are inspiring. Unfortunately, however, the future is not determined by human purposes, however lofty; neither by human ideals, however noble; nor by hu-

man words, however inspiring. The future is determined by God, by His plans, and by His purposes. The objectives He has in mind, and which are shaping up in today's developments, are not the same as men dream of and plan for.

"As to the peace," President Roosevelt, Marshal Stalin, and Premier Churchill say, "we are sure that our concord will make it an enduring peace," one that will "banish the scourge and terror of war for many generations."

The provision they propose to make to insure this durable peace they describe thus: "With our diplomatic advisers we have surveyed the problems of the future. We shall seek the co-operation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated, as are our own peoples, to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them as they may choose to come into a world family of democratic nations."

With the establishment of this "world family of democratic nations," the three great statesmen declared that "we look with confidence to the day when all the peoples of the world may live free lives untouched by tyranny and according to

✕ Marshal Stalin, President Roosevelt, and Mr. Churchill at the Teheran Conference.



their varying desires and their own consciences."

Widely different, immeasurably higher, are God's plans for the future of our world. He has in mind the extinction of the ancient curse, the end of all sorrow and suffering, the destruction of all death, the dawn of a glory that shall never be eclipsed, and the first tone of a music that shall never be interrupted again by discord.

Plainly human events are shaping for a great "peace and safety" development. 1 Thess. 5:3. Such a development is not without solemn significance to the student of the Holy Scriptures. The condition of the world now betokens that the end is near. The fulfilment of the inspired prophecies gives us reason to expect very soon the coming of our long-absent Lord.

Even now by the ear of faith, and almost by the ear of sense, we may hear the sound of the approaching chariot wheels of the mighty Saviour-King, coming forth conquering and to conquer, amid the shakings of the nations. Rev. 19: 11-16.

The world is even now approaching the consummation of its long history. The time is not distant when the great changes connected with the world's end will take place. Doomsday is hastening on, with increasing rapidity.

The present age, with its tumults and confusion, is one expressly foretold in prophecy. It is now approaching the climax of all prophetic declarations. It is impossible to look upon a more sublime spectacle than that which rises to the mind of an enlightened observer of the present crisis. Taught by the Bible he looks for his Lord soon to come.

All things are shaping to that end. Event rolls on after event. He sees the purposes of God advancing nearer to their long-foretold completion. Scores of significant events converge to confirm his expectation. This convergency to the point becomes more and more rapid. Meaning

and intelligence begin to appear in events before shrouded in mystery. An omnipotent plan, it is plain, is in operation, and all the purposes of divine Providence are fast approaching completion.

In a very short time—far shorter than most of us are willing to believe—all the scenes of futurity will be to us a thrilling reality.

No man now living has ever before witnessed, nor has any historian ever recorded, such world-shaking developments as confront men today. And men everywhere look upon these singular events, this convulsed state of the world, as portending great political alterations. In view of the light thrown on present developments by the prophecies of God's Word, we think it reasonable that enlightened Christians should look for something more important.

The unprecedented developments of the present hour and the extraordinary perplexity, confusion, and commotions among the nations, when viewed in the light of sacred prophecy, lead us to anticipate events incomparably more important than mere political changes.

The crisis of the centuries is upon us. The final consummation of the ages has arrived. The very last things of the "last days" are rapidly taking place. Men do well to fix an eager gaze upon the dark and coming future. Fulfilled and hourly fulfilling prophecy proves to complete demonstration that the days of rebellious mankind are numbered, that the day of the Lord's vengeance and the year of His redeemed are at hand. All things portend change on an unparalleled scale, disaster such as never yet has been witnessed in any age, as being near at hand.

And then—the ultimate change, the final consummation, the eternal fixture—"the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11: 15.

discovered. He recalled that the only marking on the trunk was "Topeka, Kansas," which did not help much. He spent two or three very anxious days searching for it. He was staying in my home. My wife told how worried he was, for he had in the trunk a manuscript that he could not afford to lose. "After two or three days of searching," my wife said, "he came home very much depressed. He lay down on the lounge, after dinner, worn out. He fell asleep, and slept by the fire in the open fireplace for about thirty minutes. He awoke, cheerful and happy. 'I have had a dream,' he said, 'and everything is all right. I will find my trunk in Sweden.'"

All the anxiety was lifted. He had assurance. And sure enough, when he landed in Gothenburg, Sweden, there in the dock shed was his trunk waiting for him.

He passed away, in serene and bright old age, in 1924, in California. He was the last of all the first pioneers, I think, to come under that benediction pronounced under the advent movement: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14: 13.

Uriah Smith

Uriah Smith was born in 1832, and came into this message as a youth at the end of 1852. His mother had been one of the 1844 Adventists, and had come into this definite message. She was anxious for her daughter, Annie, and for this son. Neither seemed inclined to investigate this truth, and both were going into the teaching work.

To please the mother, the daughter agreed to go once to the meeting-place on Sabbath, the next day, to hear Joseph Bates, who was to be the visiting preacher. That Friday night in a dream, she saw the meeting-room and the preacher. And the same night Joseph Bates saw in a dream a young woman coming into his meeting. When Annie Smith came to the meeting-place next morning the whole scene was before her, the congregation and the preacher, the very man of her dream. She recognized it all. And Joseph Bates recognized her also, and made sure of meeting her. She studied the message, and soon arranged to join the workers in our first printing office. All this drew Uriah Smith's attention to the truth. He studied earnestly, and in 1853 he had joined the publishing-house staff. For "nearly a half century," the record runs, Uriah Smith was, with some years of interlude, either editor of the "Review" or on the staff as associate.

At the General Conference of 1889 Elder Smith was telling of his memories of the early publishing days. Of the primitive equipment at our first printing office, he told the Conference:—

"I often think of the time when J. N. Loughborough, myself, and a few others, under the direction of James White, were preparing the first tracts to be sent out to the people. The instruments we had to use were a bradawl, a straightedge, and a penknife. Brother Loughborough, with the awl, would perforate the backs for stitching; the sisters would stitch them; and then I, with the straightedge and knife, would trim the rough edges on the top, front and bottom. We blistered our hands in the operation, and often the tracts in

Pioneer Days of the Advent Movement

W. A. SPICER

STILL NEW BURDEN-BEARERS COME PRESSING IN

At the turn of the fifties new hands were needed to lay hold of the multiplying tasks. East and west, souls were coming in, and the few men of the first pioneer band could not cover the field.

John N. Loughborough

John Loughborough was twelve years old in 1844, and the experience of that year left an indelible mark on his life. He became our recorder of the early advent movement. It is a regrettable thing that his own diary—kept faithfully—was written in shorthand and in ink that faded with the many years, a relative of his tells me. And by the way, one notes that not only this pioneer, but J. H. Waggoner, Uriah Smith, and, I think, M. E. Cornell were stenographers. One finds in early "Review" volumes a sermon "phonographically reported by J. H. Waggoner," and discussions and sermons reported by Uriah Smith. Here were pioneers of the great army of valued stenographic helpers now to be found in our offices in all lands.

At seventeen J. N. Loughborough was a "boy preacher" for the First-day Adventists. In Rochester, New York, he, with seven of his friends, heard J. N. Andrews preaching, in 1852. Elder Andrews followed

up his preaching with personal work, and young Loughborough and all the seven kept the next Sabbath.

Soon Elder Loughborough was out preaching this definite message.

In later years he was urged by the messenger of the Lord to give time to visiting the general field, bearing his witness concerning the early days of the message. He made a number of visits to Europe, and at seventy-six spent some time in Europe, South Africa, and Australasia.

He often told of experiences of providential interpositions. For instance, in 1896 he was visiting Europe, to begin his round of meetings in Scandinavia. He first landed in England. Coming up to London from Southampton, he forgot that the American system of checking baggage on the railway did not then obtain in Europe. When he reached the big Waterloo station, in London, he paid no attention to his trunk in the baggage car, but made his way to our London office, thinking to handle the matter of the trunk when he had arranged passage to Sweden. But the trunk had been merely put out on the platform in the great Waterloo station. He had nothing to show for it. And when he sought to find it, no trace of it was

form were not half so true and square as the doctrines they taught."

As a boy I always passed Elder Smith's editorial room in the old Battle Creek Review and Herald office with somewhat of awe; for there was a notice on the door in dark purple-coloured ink and in large letters:—

"Editors' Room.

Busy? Yes, always.

If you have any business,

Attend to your business,

And let us attend to our business."

And those days of beginning things, so far as I can recall, seemed for the brethren just as full of rush and hurry as are the days of our workers today. Ever since this advent movement began this old world has been like a runner, as Habakkuk's vision described it, that "panteth toward the end." Hab. 2: 3, R.V. margin.

Uriah Smith was the most graceful of our writers, I always thought. He was a poet. One of the first books I ever possessed was his poem on the Sabbath, opening:—

"Since first in Eden sin an entrance found,
When sad success the tempter's efforts
crowned;
Since first the sunlight saw its hideous
birth,
Dark floods of error have swept o'er the
earth.
Stern and unceasing has the conflict been
'Tween light and darkness, 'mong the
sons of men;
Many the ways the prince of death has
tried
God's truth to weaken and His name
deride."

Then of the institution of the Sabbath,
it says:—

"Oh! wondrous day, when the creative
power
Ceased, as dawned that calm, auspicious
hour.
The Lord in holy, contemplative mood
Surveyed His finished work, and called it
good.
'Twas meet the day on which the King
did rest
Should thus be hallowed, sanctified, and
blest.
'Twas meet that man, from God's example
given,
Should yield each seventh day to Him and
heaven.
So was the hallowed season set apart
To be observed by every loyal heart."

Through all his days Elder Smith seemed always calm and serene, never anxious or excited. His pen, busy with editing and with books, was working to the last. When he fell stricken in front of the old Tabernacle in Battle Creek, early in 1903, he was walking to the office with articles freshly written for the paper in his pocket. Still we count as one of the best in the church hymnal his hymn which closes:—

"Oh, brother, be faithful! eternity's years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall
scatter thy tears,
And a coronet gleam on thy brow.
Oh, brother, be faithful! the promise is
sure
That waits for the faithful and tried;
To reign with the ransomed, immortal
and pure,
And ever with Jesus abide."

The Ideal Character

MRS. E. G. WHITE

When Philip came to Jesus with the request, "Show us the Father, and it sufficeth us," the Saviour answered him, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then. Show us the Father?" Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God.

Says the apostle, "God was in Christ, reconciling the world unto Himself." Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save the guilty and ruined race, alone reveals the infinite depths of divine tenderness and compassion. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God "might be just, and the justifier of him which believeth in Jesus." By that gift, men are uplifted from the ruin and degradation of sin, to become children of God. Says Paul, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Brethren, with the beloved John I call upon you to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into His family! We may address Him by the endearing name, "Our Father," which is a sign of our affection for Him, and a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavour to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "that the God of our Lord Jesus Christ, the Father

of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe."—"Testimonies for the Church," Vol. V, pages 739, 740.

Making People Happy

M. L. RICE

It is interesting to note how large a part of Christ's life was devoted to simply making people happy. His life was spent in acts of kindness for others. He "went about doing good." He worked in such a personal way. His greatest sermons, His greatest miracles, were to individuals. He was never too busy to lend a helping hand to some needy soul.

Christ, by His life and teaching, tried to emphasize the fact that man is of uppermost value in this world. Everything He did was for the benefit and happiness of man. All His gifts and blessings are given for man's benefit.

In bringing happiness to others, Christ demonstrated how much could be done with so little. He had little of this world's goods to offer. "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8: 20. Notwithstanding His meagre possessions, He brought joy and happiness to all who came under His influence.

We are prone to think that everything Christ did was in terms of miracles; that in supernatural ways He ministered to the people. It is true that on occasions He did bring great happiness to those that mourned, by raising the dead; or to those who were sick, by acts of healing. But much of His time was spent in doing the little everyday things that can so cheer people on.

Happiness does not consist in having an abundance of things. Neither does one need a lot of things to bring happiness to others. Those things that cheer people's hearts are within reach of all of us—it may be a letter, a call, a visit, perhaps a word of appreciation. A word spoken at the right time may turn defeat into victory for some struggling soul.

Our greatest joy is to make those that we love happy. But our circle is small. We love so few. Because of this there are not many that we try to make happy. Christ loved everybody, because He loved the world.

We are inclined to limit our circle of those we love to those that love us. That is why we love so few. Not many love us. We need to enlarge the circle until it takes in the whole world.

In Christ's day the rule was to love your friends and hate your enemies. It is not much different now. Christ tried to change this way of living. He wanted to make people happy, and there are no happy haters. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Educators have various tests and mea-

(Concluded on page 8)

Our Island Field

Resuming Island Visitation

A. G. STEWART
Union Conference Field Secretary

In harmony with a recent action of the officers of the Australasian Union Conference, Brother R. R. Frame, of the Union treasury department, and the writer left Sydney on Sunday night, July 9, and reached Lord Howe Island early on Wednesday. We were the only passengers on the first launch ashore, and had not long to wait for Brother R. Farrar, who drove in from the mission in the freshly painted sully.

After visiting a few of the church members, with whom we had a little chat and prayer, we saw some of the natural beauty of the small island on our way to the mission home, which is just three miles from port. The two churches on the island, the Church of England and our own, are on the roadside on the way out.

We found Sister Farrar enjoying good health and nicely settled in their neat new home, almost completed notwithstanding the difficulties in securing the necessary material. The mission home has a delightful view, one of the best on the island, and it is little wonder that our workers love their quiet spot, overlooking the continually green sward along the curving sand-girt shore, and the majestic foreland lying about two miles away.

After an appetizing dinner we visited the home of our aged Sister Fenton, one of the charter members of this island church, and then returned to the "landing" in order to see some of the other members and to be in readiness for the departure of the boat, which cleared port as night was falling, having discharged quite a quantity of necessary supplies.

Resuming our course, we hoped for better weather, which for the previous two days had been quite rough. The old ship, though steady, was shipping seas over her bows, and everywhere on board was wet. A number of the passengers were confined to their cabins. We made our way through heavy seas all the way to Norfolk, and while passengers were landed immediately, the sea was high for the next few days, thus delaying the unloading. Brother Frame and I were the only visitors who went ashore early, and it was providential that we did so, for I understand no others were off for the next two days. Thus we had opportunity to meet with all our church members the first evening, and then to hold a service with them the following day. We greatly enjoyed our visit, and we believe the brethren did also. Our two nights ashore were spent in the hospitable home of Pastor and Mrs. T. Howse. Miss Hill stays with her sister and is a part of the mission family.

The Norfolk Island people are noted for their kindness and hospitality, and this was again fully demonstrated to the visitors. Among the worshippers on Norfolk is Brother Patching, now in his eighty-second year, but still very alert and active. Sister G. Wise also resides in her home on the north-western side of the island, where she works hard while her daughter Viola

goes through her college course at Avondale.

Three days of comfortable steaming brought us to the southern islands in the New Hebrides Group. After a good half-day's work loading kauri logs on Aneityum, the most southern island, we steamed across to the western side of Tanna, where the British Resident agent, the British doctor, and a few other Europeans reside at Lanakel, and spent most of one night discharging and receiving cargo. Seeing we arrived after dark, and the night was a little rough, we scarcely expected to meet any of our folk; but we had not been long anchored when our superintendent, Pastor J. C. H. Perry, who had been visiting Brother and Sister Miller and was awaiting our arrival to return to his head station, came aboard with a smiling welcome. A little later we met Brother Miller, who had left his home at nine o'clock the night before, crossing the island on horseback, arriving at five in the morning. He was looking very well, and said that Mrs. Miller and the two children were the same. We were sorry not to be able to see them, but the steamer was not calling at Port Resolution, and so we had to be satisfied with writing them a few lines and sending them a little fresh fruit ashore.

However, we were able to go off that night, and in the glare of torches and slush lamps meet some of our native brethren, including our charter member, James. They seemed pleased to see us, as we were to see them. Good old James could tell me the outline of my first study given on that island aboard the "Le Phare" many years ago. He said it was based on the warning given by Christ of the impending destruction of Jerusalem, and drew a comparison with the coming over-

Tonight

For all who watch tonight—by land or sea
or air—

O Father, may they know that Thou art
with them there.

For all who weep tonight, the hearts that
cannot rest,

Reveal Thy love, that wondrous love which
gave for us Thy best.

For all who wake tonight, love's tender
watch to keep,

Watcher divine, Thyself draw nigh, Thou
who dost never sleep.

For all who fear tonight, whate'er the dread
may be,

We ask for them the perfect peace of hearts
that rest in Thee.

Our own belov'd tonight, O Father, keep,
and where

Our love and succour cannot reach, now
bless them through our prayer.

And all who pray tonight, Thy wrestling
hosts, O Lord;

Make weakness strong, let them prevail
according to Thy Word.

—Selected.

throw of the world in this generation. While there have been a number of apostasies on Tanna, through a very subtle intrusion of spiritualism, yet it is encouraging to note some remaining faithful. Among those joining the steamer to go north was our loyal native Pastor Joe, his wife Hannah, and their five nice children; also another teacher and his family. These folk were but youth and babes in the message during our period of service in this field. Some were only children whom we taught in school, and for whom Mrs. Stewart made their first garments. It was a joy beyond expression to see them all again and to observe how they had grown spiritually as well as physically. Hannah is a native of Atchin, Malekula, and as I spoke to her in her native tongue, her face lighted up and she replied that they were full of joy when they heard I was to visit them again.

A day later we were in Port Vila, where but slight change has taken place during the past few years of war. In visiting the British administrative centre, we found some of the same officers carrying on. We made a friendly call and some inquiries concerning the Government policies.

After two days we were on our way north again, calling at two ports only before reaching Santo, our destination. Here we found a great change, with much of the most scientific war equipment in operation. One wonders what the primitive, simple native thinks of it all. The mission adherents soon tell you that all you taught them in the past concerning the prophecies, especially the increase of knowledge and war preparation, has come to pass.

We were not long anchored on Friday morning, July 28, when we saw in the distance, steaming up the channel between Aore and Santo, our white-painted launch "Eran," flying at the masthead the good old British red ensign. As she drew nearer we recognized the familiar face of our secretary-treasurer, Pastor Barrett, with a native crew. Greetings over, bags and luggage aboard, we were soon off to make a personal call upon the General Commanding Officer of the American Forces and to transact some items of business. Then we proceeded to the Training School and reached there in time to prepare for the Sabbath. How good it was to find ourselves in such a happy spiritual environment for this week-end, just three weeks after leaving home!

At the opening of Sabbath we met a nice gathering of native students and workers as well as a number of European workers, when Brother Frame spoke on blind Bartimaeus and his quest after sight. While ashore the previous day we had called upon Elder Bresee, chaplain of a certain hospital, and invited him to join us in worship on the Sabbath at Aore, and to bring some of the Adventist boys with him. It was a pleasure to find our chaplain and ten others in the Sabbath school and church that morning. After a study on the sign of a true Adventist, we gave time for testimonies, and a number of both natives and Europeans availed themselves of this opportunity.

Ordination Service

The ordination of Brethren J. H. D. Miller and A. D. Pietz took place in the afternoon. By recommendation of the Union Conference at the last annual meeting, they were voted candidates for ordination. This was the first opportunity for a

Union representative to be present with the local missionaries to assist in carrying out this resolution.

We were privileged in having Chaplain Breeze with us on this occasion. He spent a number of years in mission work in the Inca Indian territory of South America, and just before joining the army was a teacher in one of our colleges in the United States. He was associated with Pastors Perry, Barrett, and myself in the service, and offered a most uplifting consecration prayer in the laying on of hands.

Sister Pietz was able to be present with her husband, while Sister Miller was keeping a faithful vigil on far-away Tanna.

(To be Continued)

Adventure in the Cook Islands

JAMES E. CORMACK

You have seen the flat steel pontoons in common use at our main shipping ports. Picture one of these keel-less floats tossing and rolling in a heavy sea five miles offshore as the sun nears the grey rim of the world to usher in another Sabbath of rest.

Five Europeans and a dozen Maoris are on that crazy craft, some gripped with fear, others rather amused at the ridiculousness of the situation. There, half a mile away, a ship steams slowly back and forth, but never allows the distance between to lessen. Owing to heavy seas, the captain will not allow the barge alongside, and the military authorities will not risk their launches at the side of the ship. The Maori engineer of the launch that has the barge in tow is under army orders to take the passengers out, but as he has not been commanded to take them back he keeps heading for North Queensland, some 3,000 miles away.

As the pontoon climbs green banks of water with curly white tops, then slides into the troughs, the visiting government auditor tightens his grip on the superintendent of the London Missionary Society who, in turn, firmly clutches at the Judge of the Supreme Court. The Chief Justice keeps a twohand hold on the writer, who leans his full weight on the Lord and claims the promise, "When thou passest through the waters, I will be with thee."

We had sailed from Rarotonga three days before, and should have been far away from Aitutaki by Thursday evening. I had hoped for a longer stay with our brethren at this place, but shipping interests do not consider the needs of the gospel. Nevertheless "the Most High ruleth in the kingdom of men," and the ship did not leave Aitutaki on the day appointed, nor for several days to come. High seas made fruit loading in the open roadstead impossible, and passengers were marooned ashore.

On Friday afternoon the ship flashed a message calling passengers aboard, but again God intervened. Our brethren were praying for our presence with them during the Sabbath, and the Lord honoured their request. After bobbing for two hours on the snarling sea, the launch engineer noticed that the tow-post had broken and was just holding its own. Military orders notwithstanding, he went about and commenced the long tow back to port. We survived the treacherous tide rips of the harbour entrance, and were safely in the riverlike channel as night spread its mantle over the earth. And just then the tow-

post gave way. "Lucky!" exclaimed the passengers; "Providential," thought the missionary as he praised God for His mercies.

Eight joyful days we spent with our people on Aitutaki; and how they thrilled at the ring of the message that had claimed them from the world! Between meetings they crowded around. "We are hungry," they said; "please tell us more." And "Do you think the Lord will be here soon?"

"Well, what do you think about it?"

"Oh, yes, we know the Lord will be here soon; but we love to hear it all again."

We have one hundred and fifty Sabbath school members on Aitutaki, fifty of whom are baptized; yet this church has struggled on for seventeen years without a worker. In recent times a military garrison brought with it a number of worldly attractions, but the church has remained firm. The native elder, Rio Strickland, has given strong leadership, and as a result of his work we baptized seven fine men and women and received them into church fellowship.

A large new church was completed about two years ago, and in the absence of a European worker, the building was dedicated by the local elder. The rostrum was not consecrated at the time, as the people desired to wait till the new superintendent should arrive. It was our pleasure to offer this part of the sanctuary to the Lord for the preaching of His Word. Other services were held by day and by night, and not only were our people strengthened, but a number of first-time decisions were obtained. The evening services were well attended by the public.

By the following Tuesday the wind had shifted a few points, thus affording a lee for the completion of loading, and by noon we had commenced our return trip to Rarotonga. We are profoundly impressed with the possibilities for evangelism on Aitutaki. By next year our Cook Islands Training School will have a worker ready to answer the call. We now await financial provision for the addition to our field staff.

"Genuine Medical Men Train in New Guinea"

[Having an interest in the ANGAU medical services from a missionary angle, and also because so many of our Adventist soldiers are in this unit, our members will want to read these extracts from an article by the war correspondent of the Melbourne "Herald," M. C. Warren. He mentions W/O2 Roderick Fowler, one of our young men who went to New Guinea after his graduation from the Sydney Sanitarium several years ago.]

"Suppose head he pain, skin he hot, skin he pain, backside he pain, he no like kai-kai—What name belong this fellow something?"

"In a small sago-thatched hut an eager class of curly-headed New Guinea youths answers in throaty chorus: 'Malaria.'

"History is being made for the dark people of Melanesia, for this is a medical school for natives, and the first class of nineteen is now half through its three months' course. These students will be sent out to native villages, some far from the reach of white men. There they will cure the coughs of ailing children and

diagnose beriberi, yaws, and dengue, now the curse of thousands of Melanesia's million-odd people.

"The school is organized by ANGAU—Australian New Guinea Administrative Unit.

"ANGAU took over control of natives in New Guinea, New Britain, New Ireland, the Admiralties, and Bougainville when the mandate administration's work was interrupted by the Japanese.

"As Allied troops push the Japanese out of the islands, more and more natives are looking to the Australians for help. ANGAU doctors, surveying health in newly released areas, find natives whose gardens and hunting lands have been denuded."

Medical Patrols

"The medical officers' task would be hopeless but for the fine work of scores of Australian Army N.C.O's, who run native hospitals and patrol through uncivilized mountain villages, treating the slightly sick on the spot and sending serious cases to hospital.

"But their numbers are small. With Australia's manpower taxed, no more Australians are available. That is why ANGAU has started training natives.

"There are two native medical schools—one on the Papuan side, at Port Moresby, and one at Lae, on the north coast.

"W/O2 Roderick Fowler, of Melbourne, who was medical assistant in the pre-war administration at Rabaul, pioneered the Lae school. A clever artist, Fowler drew diagrams, captioned in pidgin, which the native students copy into their note-books, and study well after 'Lights out.'"

Relieving Strain

"No one, least of all the teachers, pretends that these natives are going to be doctors at the end of their course. But from what they know about fractures, skin diseases, fevers, and hæmorrhage, it is clear that they will be able to lift some of the strain from overworked white medical assistants.

"Offsetting this, they will send to the ANGAU 'house sick' many who normally would not have come under medical supervision. The net result will be more work for ANGAU medical services.

"Most of the students at Lae are anxious to follow in the footsteps of Cpl. Ritako, Lance-Cpl. Aspia, and Lance-Cpl. Topou, who are now entrusted with important medical jobs.

"Ritako works in the pathological laboratory, takes blood smears, stains them, studies them with a microscope, and decides whether the patient has malaria.

"Topou has sole charge of the sick pound. He treats all minor complaints, roundly denounces malingerers, and sends patients he cannot treat to an Australian doctor.

"Aspia is in charge of the surgical ward at a native hospital—a heavy responsibility for any youth.

"Nineteen natives in the class speak as many dialects, and what they cannot absorb from the teachers' pidgin they teach each other in their own tongues. An important thing is that the natives are learning to care for the health of their own people.

"Some day a curly-headed Melanesian may write M.D. after his name. It may take two or three generations. This, at least, is a beginning."

Valuable Quotations

CLIFFORD A. REEVES

Here are a few statements that we have found useful in showing the unscripturalness of Sunday-keeping.

One of our newly baptized members wrote to the Archbishop of Canterbury, asking for scriptural authority for the change of the Sabbath. The following reply was received (I have the original letter):—

"2nd June, 1941,
Lambeth Palace, S.E. 1.

"Dear Madam,

"In reply to your letter of May 7th I am asked by the Archbishop of Canterbury to say that from the first century onward the Christian church has observed the first day of the week as the weekly commemoration of the resurrection of our Lord Jesus Christ. Many of the early Christians . . . deliberately substituted the first day of the week for the seventh on the ground that it was on the first day that our Lord rose from the dead.

"Yours faithfully,
"Alan C. Don."

Writing in the "Daily Herald" of London, England, under date of February 26, 1931, in an article entitled "The Ideal Sunday," the Rev. D. Morse-Boycott, one of the most popular London clergymen, has this to say:—

"The Puritan idea was historically unhappy. It made Sunday into the Sabbath day. Even educated people call Sunday the Sabbath. Even clergymen do.

"But unless my reckoning is all wrong, the Sabbath day lasts for twenty-four hours from six o'clock on Friday evening. It gives over, therefore, before we come to Sunday. If you suggest to a Sabbatarian that he ought to observe the Sabbath on the proper day, you arouse no enthusiasm. He at once replies that the day, not the principle, has been changed. But changed by whom? There is no injunction in the whole of the New Testament to Christians to change the Sabbath into Sunday."

And here is a statement I found in a book entitled, "The Seasons, Fasts, and Festivals of the Christian Year," page 54 (The English Churchman's Library), written by Vernon Staley, provost of the Cathedral Church of St. Andrew, Inverness, Scotland:—

"The day called 'Sabbath' by both Jewish and Christian writers is not Sunday, but the day previous—that is, Saturday. There is no indication whatever that the apostles in any sense substituted the Christian Sunday for the Jewish Sabbath; no trace of any such transference is to be found in history. And there is nothing in Holy Scripture or in early Christian history to identify Sunday with the Sabbath, or to make the fourth commandment a mere precept for the observance of Sunday."

It is an interesting fact that in British Acts of Parliament, Saturday is still designated "Dies Sabbati," or "the day of the Sabbath." Acts of Parliament enacted on Sunday, the first day of the week, are still recorded as being enacted on "Dies Solis," or "the day of the sun."

A few years ago there appeared the following editorial comment under title of "Sabbath or Sunday" in the English magazine "John Blunt":—

"We notice that the Rev. J. J. Barnard, rector of Rochford, Essex, has resigned his

membership of the local tennis club because its members have decided to play on Sundays. He is 'horrified to find people turning the Lord's day into a day of pleasure.' Apart from any question of narrow-mindedness, the reverend gentleman ought to know that Sunday is not the 'Lord's day.'

"The 'Lord's day' was, and is, the Saturday Sabbath—the seventh day of the week. Sunday is the first day of the week, and its Sabbatical observance was due to an edict of the Emperor Constantine. There is no Scriptural authority whatever for Sunday observance."

In a pamphlet printed by the Electric Press, Bentham, Lancaster, England, I find this declaration made by a Catholic priest in Mansfield Town Hall, June 9, 1925:—

"Every Protestant who keeps Sunday as the Sabbath is doing just what Rome wants him to do and is obeying Rome, as she is the only church which claims to have power to change laws, and did change the Sabbath from Saturday to Sunday."

Thy Strength, O Lord

Written by the late Sister T. W. Carr at the beginning of her last illness.

O give me Thy strength, dear Lord,
That I may live truly for Thee;
Strength to do all my duty
Wherever, dear Lord, it may be.

Strength to be kindly and patient,
And strength, dear Lord, to be true;
Strength to be humble in spirit
In all that I say or do.

Strength as I walk down life's pathway
To help those needing my care,
Strength to help those that are weaker,
Who need someone their burdens to share.

Strength when I'm wayworn and weary,
With footsteps tired and slow.
Strength when I'm stricken with illness,
Just to "Be still, and know."

Strength to put on Thy whole armour
That I may Thy true soldier be,
And when this life's battle is over,
To share in Thy victory.

It Pays to Serve God

W. M. R. SCRAGG

Last year, under the labours of Brother Leonard Kent, a farmer and his wife and two boys entered the Seventh-day Adventist church family. From the start, when this farmer stepped in, he showed great enthusiasm for the message.

The time came when he decided to dispose of his property and then purchase a smaller one. The day before the sale the bush-fires were racing toward his place. Fire is a bad enemy, and at that particular time it would have been especially ruinous. If it should sweep through his property, as it had done before, it would ruin the prospects of his sale. The fire did not burn over his land; it was stopped at the back fence, and the day of sale came with great help to him.

In the following narrative he told me how the Lord saved his place: "The fire was racing on to my place from the back. I felt nothing could save it, so I got down on my knees in the cowshed and promised

God I would surely give Him a tenth of my takings at the sale if He would save it from the fire. I then drove the cart down to the back of my property, to find a number of my neighbours hard at work battling the fire. I joined in, and soon it was under control—stopped just inside my fence. Well, the sale went off splendidly, and now here is the tenth of the profits of the sale."

Since then he has moved to a new farm. I have visited him there twice, and each time he has handed me very fine cheques for tithes. Last week he told me that his blessings were so many that he did not know how to express his joy and gratitude.

He bought ten heifers from a farm where cow abortion was rife. He did not know this at the time. His neighbour, whose farm adjoins his place, has this terrible scourge among his cows. He wished our brother to have his cows tested, because he was going to have his done. But our brother declined, because he was sure there was none of it in his herd. The neighbour said: "My cows lick yours through the fence. I have seen them, and yet you say yours are free." The reply was that he paid his tithes and kept God's Sabbath and lived for Christ; therefore they must be all right, for God would not let him down. He told his neighbour that if he wished, he could have them tested, but he would not do so himself because it would seem like doubting God. He would not follow in David's footsteps in numbering Israel. The neighbour had the ten tested, and the morning I visited the district a report came in that all our brother's cows showed a negative reaction. Surely this good brother's faith was rewarded.

While chaff is short everywhere, he has been supplied with sufficient.

He is also witnessing for the message, with the result that some are now having Bible studies.

It is true that God knows what is best for each one. This brother has just come out of another church, and these experiences are confirming him in the verities of this great message of truth.

The Message and the Methods

B. BELTON

A colporteur was completing his canvass when a voice from behind said, "You're a grand salesman; I could do with you in my business." It was the subscriber's husband who spoke. Unseen by colporteur and prospect he had been in the background—carefully watching. His keen business eye quickly recognized the quality of the colporteur's salesmanship.

Time and again Adventist colporteurs have such compliments paid to them by men in the commercial world. Sometimes tempting offers to change their particular line of work are held out. It can be stated, however, that these offers are invariably turned down; politely, of course, but usually without the slightest hesitation.

We know well enough that there is something the people do not see that makes for the selling of our books. This brings me to my first point: "The message of the messenger is the mainspring of success."

It is said that one of the Bible societies invited to their committee an Adventist Field Missionary secretary to give his reasons for the success our colporteurs were enjoying in that part of the world. Would he explain the selling methods they were

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using? He had to be frank and tell them that the secret is the particular message God had committed to us as a people. No selling principles of themselves could bring the results.

We should, therefore, cherish this thought. It is first the advent message in the life and in the book that gives both the urge and the power to achieve. I pray that its reality will quicken our steps and strengthen our courage as we move among the people again today.

At the same time it should be said that a message-filled man minus selling skill will not meet with much success in the literature ministry. Not in the long run. He would not be sufficient for the stern tests that are all along the way in this colporteur work. So I come to the second point: "We must have the mastery of proved selling methods."

It must be so to give direction to the interviews and to produce positive results. There is sometimes a tendency to treat our gospel salesmanship procedure as of rather less consequence than formerly. Now this is understandable because of the circumstances in which we find ourselves. The substantial increase in the public's buying capacity everywhere, restrictions on the purchasing of most commodities, and the bewilderment brought about by the war are, we know, helping us to sell more readily than ever before. These factors are all to the good, and we are thankful for them.

But we must make no mistake here. Possession of the salesmanship principles advocated and practised in our publishing work for years is necessary now as always.

Do you suppose, for example, that Brother McLeod has sold "The Bible Speaks" to a thousand licencees without a studied adaptation of sales points tried out and mastered through long experience? No, indeed, his own answer came to my desk a few days ago:—

"Salesmanship is still essential today. Although many people have more money to spend they will only purchase what appeals to them. It is the application of salesmanship that makes people want to buy."

The message plus the methods! This most powerful combination, unique alike in the religious world and the field of selling, is the Adventist colporteur's heritage and hope for future success.

We need a constant sense of the enabling power of pure thoughts. The only security for any soul is right thinking.—Mrs. E. G. White.

WEDDING BELLS

LOFTON-BROOK - BECKETT.—A wedding of interest to many in the Brisbane churches took place at the Albion church on August 22, 1944, when Helen Elsie, eldest daughter of Brother James Beckett, and Karl Lofton-Brook were united in holy wedlock, pledging faithfulness to each other and to their God. The seating capacity of the church was taxed while friends and relatives entered into the joy of the occasion. Many expressions of goodwill were heard at the breakfast, and many prayers will follow Brother and Sister Brook as jointly they take up the joys of Christian service. May a harvest of souls crown their labours. H. J. Meyers.

MCNAMARA - BATCHELDOR.—As the strains of the Bridal March sounded from the organ of the Bathurst Church on the evening of August 19, 1944, Vernie Henrietta Batchelor entered the church to be united in marriage to Pte. Ronald Edward McNamara. The bride's parents are Mr. George Batchelor and Sister Batchelor of Bathurst, N.S.W., whilst the bridegroom's father, Mr. J. W. McNamara, resides at Yanco, N.S.W. Following the ceremony in the church, friends and relatives of the couple gathered in the home of the writer to wish them happiness and God's blessings. May the day soon dawn when the restraint of war is lifted and this couple be permitted to spend their days on earth together. E. A. Boehm.



**"Come, faint and weary traveller, lie down.
Hands that have loved thee have prepared thy bed;
Find here a kindly pillow to thy head
Until thou wakest to receive thy crown."**

ARCHIBALD.—On July 28, 1944, at Papakura, New Zealand, God called to rest Sister Betsy Helen Archibald, at the age of sixty-five years. Our sister had been an invalid for very many years. We laid her to rest in the presence of loved ones and friends in the sure and certain hope of the resurrection. R. J. Burns.

POULTON.—On July 31, 1944, in Auckland, New Zealand, Mary Graham Poulton, at the age of seventy-seven years, passed peacefully to rest. With her decease one more of the earliest members of the denomination in the Dominion has passed away. As a young woman (Miss Mary Brown) she accepted the message under the ministry of the late Pastor Daniells, and united with the Ponsonby church. Owing to infirmity she was unable during the past twelve or fourteen months to meet in church fellowship; nevertheless she held fast to her faith and earnestly looked forward to the coming of the Saviour. The funeral services were conducted by Pastors R. J. Burns, R. E. G. Blair, and the writer. F. L. Sharp.

SIMPSON.—Mary Simpson, of Auckland, New Zealand, fell asleep in Jesus on July 23, 1944. Sister Simpson was one of the early believers, having accepted the message of the Master's return over fifty-three years ago. She attended the first camp-meeting ever held in New Zealand, and remained faithful to the end. Two sons, two daughters, three grandchildren, and five great-grandchildren remain to mourn the loss of a true mother in Israel. R. J. Burns.

BRAY.—Sister Frances Henrietta Bray was born in the city of Christchurch, New Zealand, in the year 1860. She accepted the message in 1932 and held her faith firm unto the end. On her death-bed she expressed her confidence in the Lord and her love for Him. Her beautiful life closed on August 10, 1944, in her eighty-fifth year. Our sister leaves four sons, four daughters, twenty-nine grandchildren, and twelve great-grandchildren to mourn the loss of a loving mother. H. B. Christian.

LYNDON.—Sydney Lyndon, formerly of Napier and Gisborne, at the age of seventy-four passed peacefully to his rest on August 4, 1944, in Auckland, New Zealand. Accepting the message along with his two brothers, Brother C. Lyndon of Gisborne and Pastor F. E. Lyndon of Perth, W.A., under the labours of Pastor A. G. Daniells in the early nineties, he never lost the desire to talk and pray concerning the coming of his Saviour. His love of nature, his musical ability and appreciation, combined with human frailty, made him "a loving, thoughtful follower of Jesus." To his relatives and friends we extend our heartfelt sympathy. Pastor R. J. Burns conducted the service at the chapel and the graveside. S. M. Uttley.

FRASER.—Sister Minnie Fraser was born at Dampier's Bay, Lyttleton, South New Zealand, sixty-nine years ago, and fell asleep in Jesus in Invercargill July 25, 1944. A loyal and devoted servant of her Master, she had been serving Him since the age of nine years. Sister Fraser was a woman of exceptionally strong faith and prayer, a diligent student of the Word, and a talented organist. Tenderly and reverently we laid her to rest. Surviving her are our dear Brother Fraser, two daughters, Mrs. Elaine Cruikshank and Mrs. Jessie Hickmott, and two sons, Gordon and John. To these we extend our heartfelt sympathy. "Blessed are the dead which die in the Lord: . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Brother H. B. Christian assisted at the funeral service. A. W. Macaulay.

Return Thanks

Mrs. Louie Mills and family desire to thank all for their kind remembrance and expressions of sympathy during their recent bereavement.

Mrs. E. R. Dadd and son, Cpl. A. E. Younger, of Warburton, Victoria, wish to thank all kind friends for their kindness, attention, and sympathy during the recent illness and death of their sister and aunt, Mrs. J. Warwick, with special mention of Mrs. Llewellyn, Mrs. Constandt, Mrs. Hoskins, of Victoria Park and South Perth churches.

BREVITIES

Delegates from the Union Conference who attended the regional meeting held at Lismore, North N.S.W., September 1-10, were Pastors L. C. Naden and E. H. Guiliard, K. P. Simpson, who is en route to India; and for part time Pastors A. G. Stewart and B. H. McMahon.

By courtesy of an Australian Squadron Leader from New Guinea, we have a first-hand report of our native workers in the Admiralty Group. This officer recently met Oti and other of the teachers, and assures us that they are caring for the work in a strong way. They were short of Bibles and hymn books, however, as these were destroyed during the Japanese invasion. Some members of the Allied Forces had handed them New Testaments, with which they were carrying on their work.

Not being able to procure a suitable building in which to commence an evangelical mission in the city of Brisbane, Pastor R. A. Greive hopes by the aid of the church members to comb the suburbs with the Radio pamphlets or the 20th Century Bible Course. They also have in mind the suggestion of Pastor H. A. L. Freeman to visit the homes of those people who have purchased doctrinal books from the colporteurs, with the object of giving Bible studies. The Ipswich church has already found twelve homes prepared to welcome a minister.

From Our Publishing House

A. H. E. MILLER

We are glad to be able to report that we are still kept very busy at the Publishing House. We are truly living in the time spoken of by Mrs. White when our literature would be scattered "like the leaves of autumn."

The demand for our books and periodicals is becoming greater, and while because of Government-imposed quotas and restrictions there has been some delay in the fulfilling of certain orders, yet the Lord has in a wonderful way provided for our needs in this field.

The problem of obtaining book cloth has been a very real one, and early this year our supply had almost run out. During recent months, however, small shipments have been arriving from England and we have fair stocks on hand at the present time.

An important shipment of paper which should have arrived at our factory last March reached Warburton a few weeks ago. This delay would have been disastrous but for the fact that the Lord provided us with stock when our presses were waiting for it.

We were on a business trip to Melbourne when we learned that the paper we expected to arrive was not yet even made. This delay would have upset our whole printing programme, and our colporteurs would have been short of books for some months. We were assured by all paper houses that they had absolutely no stock on their shelves, so the position was about as hopeless as it could possibly be. We decided to call on the Managing Director of one of the large paper companies and

put the situation before him. This firm has a printing plant as well as a paper warehouse, and we suggested that perhaps they may be able to lend us some paper from their stock which we would pay back later on. The Managing Director contacted his Publishing Manager, and discovered they had some paper on rolls twenty-seven inches wide that they were not able to use for the job for which it was bought. They offered to let us have sufficient quantity of this stock to print the edition of the book that was held up, sheeting the paper from the rolls to the exact size that we required. As twenty-seven inches was the exact width that our job called for, and they were able to cut the paper to the required length, the sheets when received were able to go through the press without any off-cut wastage. Our extremity was the Lord's opportunity. Not only did we receive paper when it was most urgently needed, but the paper house decided to let us have this stock outright instead of on loan, so we will have the much-needed extra tonnage for our subscription books this year.

We count it a great privilege to be co-workers together with the Lord "in such a time as this."

A Firm Foundation

LILLIE M. SAUNDERS

One sizzling hot day, many years ago, while I was waiting for a belated bus, in a small-town general store, a mother and her two little girls of three and five came in. Such adorable youngsters they were, with bright, eager faces that glowed with perfect health. They followed their mother from showcase to showcase and from counter to counter, as she made her purchases, taking a deep interest in each. Not once did either of them ask for any one of the tempting sweets or fruit on display, nor did they touch any of these things.

Later, the mother wished to go down the street on an errand. She told the children where she was going and about how long she would be gone, then added, "I want to hurry, and it is so hot I would rather not"

Making People Happy

(Concluded from page 3)

surements by which they attempt to measure men. We are inclined to measure men by their heads, but God measures men by their hearts. With God it is not a question of degrees or letters. It is a question of love. The more a man loves his fellow men—actually loves them—the bigger he is in God's sight.

I often think of our greatest sin. It is not murder, adultery, stealing, or any of these ugly sins. "The inhumanity of man toward man is our greatest sin."—"Gospel Workers," page 140.

It is bad enough when we go on day by day without extending a helping hand to those about us. We miss a great blessing. But to go out of our way to make it hard for someone, is our greatest sin.

There is nothing that will bring greater happiness to your own soul than a practical application of the golden rule. "All things whatsoever ye would that men should do to you, do ye even so to them." You always get back more than you give.

It was the late Billy Sunday who said, "Cast your bread upon the waters, and it will come back to you buttered."

take you children with me. Will you sit on this box, like good girls, while mother is gone?" They chorused a smiling, "Yes."

The little sisters remained seated, evincing a lively curiosity regarding all that was going on around them. Neither seemed to think for a moment of getting up from the box to walk around the store, nor did they, in any other way, take advantage of having no immediate parental supervision.

That mother had not commanded her children to remain seated. She had asked them to do so; she had appealed to high motives, and placed them on their sense of honour. They had not obeyed her because they were afraid to do otherwise, but because they wished to make her glad. It was evident that she had helped them to develop a desire to do the right thing. They knew their mother expected them to do as she had asked. It was their pleasure to please her. Today, when she needed to leave the store for a few moments, she had explained to them why she had wished them to remain behind. She had treated them like reasoning, comprehending human beings.

When she returned ten or fifteen minutes later, her two little girls, still sitting on the upturned box, greeted her happily. As she smilingly approached, they jumped to their feet, knowing that her return had released them from their agreement to remain seated.

I happen to know those two girls now, as women. Both of them are married, and mothers. That same steadfastness and obedience to the voice of duty, taught them by that mother, is still theirs. Nobody likes to be forced to comply with another person's wishes; but it is a natural human instinct to do what one wants to do, cheerfully and willingly. Therefore, in dealing with children, the wise procedure is to assist them to develop a desire to be obedient to principle under all circumstances.

Little folk have the same natural reactions to words, tones, and looks as their elders possess. It is wise, therefore, to be on guard against displays of temper, sharp words, and frowns.

Even very young children soon learn whether adult requests are tyrannical in character, or have a good reason behind them. Thus confidence in parental fairness and good judgment is almost always established whenever it is really deserved. —National Kindergarten Association.

The national church movement in Japan has brought perplexity to international missionary organizations. A recent issue of the "International Review of Missions" brings this word regarding our own work there:—

"All Protestant denominations except the Seventh-day Adventists and a few independent congregations have now become part of the Church of Christ in Japan."

"Here in England," says an editorial in the "Church of England Newspaper," "theological colleges are being closed for lack of students. . . . In Russia, however, theological colleges are being opened for the training of men for the priesthood; and where men cannot be full-time students, night schools are being conducted for their benefit. This is an experiment of great possibilities which we shall watch with hope and interest."