



Vol. 38, No. 46

Sydney, Monday, November 12, 1934

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

## The Call of God

THE call of God can be expressed in one word, SERVICE.

The call may come to different individuals in different ways. One may be called to preach, another to teach, another to write, and yet another to minister to the sick, or to serve in whatever sphere he is. In one respect, however, the call is the same: it is always a call to service for God.

No Christian is exempt from the call to the service of God. The call is given to all, and it is required of all that the call be answered. God will permit none to evade the call by providing Him a substitute in any form. Personal service is expected of each individual Christian. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13:34. "Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—"Christ's Object Lessons," pp. 326, 327.

Service, therefore, is a duty incumbent upon every professed follower of the Lord Jesus. God has intrusted His followers with a work. In the great judgment day He is going to ask of each one, "Give an account of thy stewardship."

### A Heavenly Favour

However, the true Christian will not regard service merely as a duty. To him it will be regarded as a heavenly favour, a glorious privilege, bestowed upon him by God. Like Paul, his heart will overflow with wondering gratitude to God for His goodness in granting him the privilege of being a worker together with Christ. "I

thank Christ Jesus our Lord," said Paul, "who hath enabled me, for that He counted me faithful, putting me into the ministry." 1 Tim. 1:12. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8.

By precept and by example Christ sought to show us that the greatest thing in life is humble, unselfish service for the good of others. He came among us "not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. To those who were seeking for some honoured position among men He set forth the principle of true greatness in the statement, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Verses 26, 27.

Christ desires that His professed followers should make His service the foremost consideration of their lives. "Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,—service to God and to their fellow men."—"Christ's Object Lessons," p. 326.

The true child of God will not value life as a means for the securing of earthly treasure or of fame. He will not spend his time, his money, and his strength in ministering toward the attainment of some selfish ambition. Rather it will be his constant purpose to be ever true to the call of God to service for others, and he will plan his life toward that end. His heart will be burdened with the grand objective of winning souls for his Saviour's kingdom. He will regard his talents of mind and body as given him of God to be used for the glory of God. Everything in life will be made to minister in some way toward the work of extending the interests of Christ's kingdom.

"I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies."

"It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves."—Mrs. E. G. White.

Possessed with the sense of the obligation of God's call, the Christian young man will plan his education so that all his powers will be trained for efficient service. It will be the same with the Christian young woman. It will be recognised that "the true object of education is to fit men and women for service by developing and bringing into active exercise all their faculties."—*Counsels to Teachers*, p. 493.

Every Christian, young or old, should regard it as a sacred duty to develop his powers of mind, and soul, and body, to the highest degree possible, in order that the very best service might be rendered to God. The Lord's work deserves the best we can give to it. God sets before His people a high standard. "The Christian aims to reach the highest attainments for the purpose of doing others good. . . . Those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for a position of usefulness. . . . He who is learning of the greatest Educator the world ever knew, will have not only a symmetrical Christian character, but a mind trained for effective labour."—*Id.*, p. 506.

Today, because of the lateness of the hour, the call of God comes to every professing Christian with urgent appeal. It is our privilege, yea, our duty, to arise and throw all our energies into the work of hastening the coming kingdom. May we loyally respond to the call.

ALFRED F. J. KRANZ.

### Northern European Council

NO more beautiful location could have been found for this gathering of the workers of the Northern European Division than the Danish school at Dagaard. Situated on the northern shore of the Vejle Fjord, overlooking a vista of unusual charm, with the land sloping gently from the main buildings to the sea, it provides a delightful retreat for such an occasion.

From my bedroom window I look out upon the well cultivated fields of the school property—great beds of strawberries, potatoes, cabbages, and what not, blending into golden cornfields and merging at last into the rippling blue-grey water where miniature steamers chug by on mysterious errands and tiny sailing boats flit to and fro.

Now there is life and movement near at hand. A break in the meetings has brought the delegates outdoors, and they are passing down the main path in twos and threes and larger groups.

See, there is Dr. Ottosen, head of the Skodsborg Sanitarium, recently knighted by the King of Denmark for his services in the cause of health and temperance. He is talking with Brother L. H. Christian, President of the Northern European Division, usually cheerful despite the heavy burdens.

Here come other familiar faces. Yes, there's Brother I. H. Evans, Vice-President from the General Conference office, greatly improved in health since his last visit and replete with wise counsel as of old. With him is Brother Meade McGuire, his hair a little whiter, and his smile still sweeter, and his message more powerful than ever; and Brother S. A. Wellman, who by his friendliness and practical outlook wins the esteem of all. Never were guests more

welcome than these three strong experienced men from the General Conference.

Who, I wonder, is this white haired veteran coming towards me? Why, yes, it is M. M. Olsen, the oldest worker in the Division, having preached for fifty-six years. He is the brother of O. A. Olsen, one time President of the General Conference [and of Australasia].

Here indeed are delegates from seventeen countries, speaking almost as many languages. Besides English, Danish, and German, the practised ear could detect from time to time Norwegian, Swedish, Icelandic, Finnish, Estonian, Lettish, Lithuanian, Russian, Polish, Luo, Ambaric, and Yoruba. Yet transcending all these tongues is the universal language of Seventh-day Adventists—the brotherly look, the friendly smile, the joyous welcome, that reveal we are all one in Christ Jesus.

An intensive programme had been ar-

ranged, covering fourteen hours a day with a little extra for Sabbath. . . .

But when I have forgotten all the addresses, and all the crowded thoughts of the discussion hours, there will still glow in my memory—at least I trust so—the glorious, inspiring message: "Love is the fulfilling of the law—love is the power of God—love is the way to victory—love is the secret of all true success—only love can win souls to Christ." Thank you, Brother McGuire!

It has been indeed an inspiring meeting, sounding a strong spiritual note and emphasising the essentials of the gospel; and as the delegates disperse and return to their homes it cannot be, I am sure, without a new view of the fearful solemnity of this mighty hour, the nearness of the final consummation, the efficacy of the message they bear, and the greatness and grandeur of their God-appointed task.

A. S. MAXWELL.

## OUR MISSION FIELD

### From Collinsvale to Monamona Mission

AFTER five and a half years of teaching at Collinsvale, Tasmania, I found my heart strongly attached to the dear folk there by the golden cords of love; so it was with a feeling that these cords were being stretched (not broken) that I waved good-bye as the car sped past the homes, and again as the *Zealandia* moved away from the Hobart wharf, where with characteristic kindness, those who could bad come to bid me Godspeed.

I do dread sea journeys—or I did, for very good reasons. After my sympathetic friends told me they were praying that I would have a good trip, for some reason my unpleasant anticipation disappeared. And I had a trip all the way from Hobart to Sydney, then on to Cairns, such as I had not dared to hope for—eating, drinking, and moving about just as on dry land! I did thank Him, out there among the waves, for honouring those prayers.

While at Sydney I had a pleasant contact with the warm hearts in the Union Conference office and the Sanitarium. A happy stay with my brother and family at Kurri Kurri, meeting again old friends at Avondale, a visit with my sister at Killara, and a final wave from my "baby" sister on Sydney wharf, and I felt it was fine to carry with me such happy recollections.

At Brisbane wharf the familiar faces of Pastor Guilliard and Brethren Faulkner and L. A. Butler greeted me, as well as that of Pastor Guilliard's son whom I remembered as a little tot in Victoria before his father was appointed to India, and who kindly showed me over Brisbane.

On returning to the boat on Thursday night I found I had been moved to another cabin, and for some unexplained reason, another lady from there had been moved out. My only cabin mate, as I discovered after a little conversation, was one of our own folk who was passing through some exceedingly trying experiences.

The next day Brother Faulkner took us both to see the excellent view of Bris-

bane from "One Tree Hill" and gave helpful counsel. With Brother and Sister Harold Eiszele we had tea and spent a delightful evening talking of the things that lie near the heart of an Adventist. Sabbath school the next day at the fine live church where Brother Eiszele is superintendent, warm-hearted greetings by the brethren and sisters there, loving good-byes at church and boat, and our sister thanked God and took courage. It did our hearts good. She told me she had felt keenly the losing of her pleasant, respectable cabin mate at Brisbane, and had been dreading her successor, as some undesirable characters were travelling. We had travelled in adjacent cabins from Sydney, neither knowing the other was on board.

We had some interesting missionary talks with other passengers. At Townsville we spent another happy time with Brethren Thrift, Jacobsen, and Magnussen and their families.

Brother Broad, whom I had known at Avondale, was at Cairns to pilot the early morning rush from boat to train, and Sister Rowland and her daughter Lina to accompany us in the train for Oak Forest siding. On the way we passed the most beautiful railway station in Queensland, according to the judges, beautified with plant life, including many orchids and ferns.

The huge lorry, with one or two of the mission "boys," was awaiting us at Oak Forest. Home we travelled, up and down the hills, as the road wound among the trees.

At last the mission came into the picture: a neat church on the hill, the old people's humpies (their choice) in a group together, the village homes, the workers' houses, and larger mission buildings, including the timber mill and the engine room. From the church, standing in its sacred ground alone on the hill, a path leads down to the homes.

Coming nearer, I could see the workers standing waiting near the gate where the lorry would draw up; and there by the roadside, in two lines, standing erect in

perfect position, were my future charges, over sixty of them. Everything was so new and strange, I wondered from time to time whether I would wake up soon and find it all a dream. The missionaries all came forward in turn and greeted me with a cheery welcome to Monamona. I was then invited to speak to the assembled children. Then they were dismissed, to scatter to dormitories or duties, while I was left to faintly wonder whether I would ever tell "t'other from which," and whether those on the mission could *really* tell every one from his neighbour.

I was kindly entertained by the workers. At retiring time hymn after hymn floated out on the air from the boys' dormitory, as I have frequently heard since with pleasure from the girls' likewise. And can't they sing! Both words and tune. (Once since I walked with the girls for two and a half miles, and they sang hymn after hymn from memory the whole way, then sang again all the way back on the lorry.) Gratitude to God arose in my heart, as I thought of "the pit from whence they were digged." Soon all was still, except for the few night songsters of the trees or ground.

On becoming better acquainted with the boys and girls I found they really did differ one from another. In fact, I rather wonder now how I could ever have thought them all exactly alike, some are so very different from others, in both appearance and expression.

I am very glad to have the privilege of working among these children. They are doing their very best. Please pray that God will bless these children and the workers with much of His Spirit, preparing them to work for Him now and to live with Him in spotless robes, happy for all eternity, "like Him."

LILLIAN G. MCMAHON.

### Interesting Developments Regarding Rennell Island

TWO years ago permission was granted us by the Resident Commissioner at Tulagi, Solomon Islands, to visit Rennell Island. Four visits have since been made to these isolated people.

From the time of our first visit it was the desire of the paramount chiefs to have some one there to teach them to read and write and sing as they saw our boat boys doing.

Other mission bodies afterward became interested in the prospects of this new field, and applied to the Government for the privilege to work there. This resulted in the High Commissioner in Fiji issuing a circular prohibiting any native being transported to the island of Rennell. It was not until recently that this law was repealed to the extent that, instead of allowing native teachers to proceed to Rennell, permission was granted for natives to leave their island and receive schooling, and then be returned as teachers for their own people.

A short time after receiving this information, in company with Brother N. A. Ferris, we again set sail for this lonely island. Arriving at Whitesands anchorage, 130 miles from Brother Ferris's station on Guadalcanar, it was only a matter of moments until our little ship was surrounded by natives in their canoes.

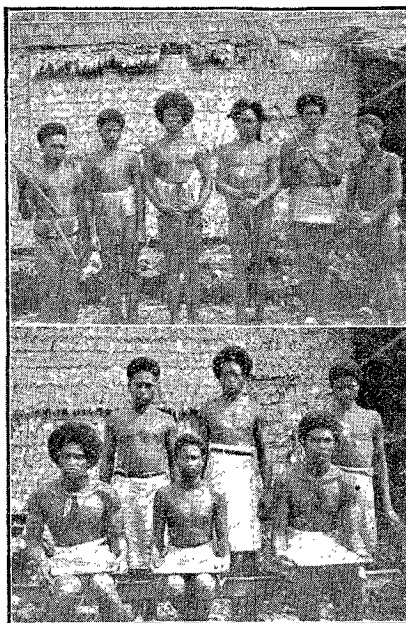
Tahoa, the paramount chief of this part of the island, was away inland. With very

little delay two messengers were delegated to go and inform him of our arrival. Being eight miles away, however, it was not until next morning that the chief and his company returned to the shore.

After the customary greetings and a friendly chat with them, we disclosed the object of our visit. They told us that a ship belonging to another mission society had come a little while before, and that some of their boys had been taken away on that ship. They asked us how many boys we wanted, and when we suggested three, they invited us to make our choice. This we did very carefully, silently asking the Lord to help us in the selection.

After rendering all the help we could during this short stay, and leaving with them a few things that would be useful, including a rooster and two hens, as we knew they had no fowls on this part of the island, we said good-bye to them and went down the coast to Taupongi's people thirteen miles away.

Here also we were received with royal honours. Taupongi was away inland when we arrived, but we soon found a



Above: The six Rennell boys as they arrived at Batuna. Below: One week later in school.

volunteer to scale the cliff and tramp three miles into the bush that dark night, in order to have the chief down early next morning. We lent a lantern for the occasion.

Eight o'clock in the morning Taupongi arrived. He was glad to see us again, as he expected we would be along soon. Here, too, we were informed that a ship had called and wanted to take some of their boys, but they had refused, saying they were waiting for the "Seventh Day" boat to come. We had previously kept our promises with them to return at a stated time, and they were confident we would not disappoint them this time. Hence there was rejoicing in the camp.

Getting down on our hands and knees, we crawled into the chief's house, where two hours were spent squatting cross-legged on the floor, earnestly discussing with Taupongi the future of his boys. This man, a very fine, dignified leader of

his people, wanted to be very sure he was doing the right thing. When fully assured that we were not permitted to leave a teacher on his island, the chief asked us to choose the ones we wanted to take. He suggested first one and then another of his sons, giving us three. We believe the Lord specially directed in the choice of the boys in this new venture to open the work on Rennell.

Three o'clock in the afternoon the engine was started. A slight breeze was blowing, and we dare not delay in these unsheltered waters with our small craft. After indulging in the usual farewell customs of this people (rubbing of noses) and admonishing them to stand strong, the anchor was raised, and we proceeded to move out.

The parting of the chief with his boys was sincerely pathetic. With tears trickling down their faces, embracing one another and sobbing their farewells, all hearts felt very tender. It was a scene we shall not soon forget. When we were leaving, the chief said, "Master, me like him too much. Altogether boy he stop along you. You father belong him now." I assured him we would tenderly father these boys he had entrusted to us, and would bring them back when we returned in five months' time.

We praised God as we sailed out of the bay. Here is a people seeking for enlightenment and desirous to learn. For two years we had been awaiting opportunity to teach them, and now on board our little vessel we had six of their sons, the first-fruits of a very fine race of people for the Batuna Training School.

I would invite God's dear people to remember in prayer these humble children of Rennell Island, that God through the Holy Spirit will take hold of these boys and quickly prepare them for service among their own people.

The homeward journey was not without its thrills. All night a big sea was running, and more than once we felt concerned for the safety of our boat; but the Lord was good to us and brought us through safely. During the night a ship much larger than ours, about forty miles from where we passed, ran on a reef.

Arriving at Batuna, the boys were each given a clean loincloth in place of the cumbersome bark ones they wore, and were then passed over to Brother A. W. Martin, who admitted them into his school family.

While everything was new and strange to them, it was not long before they were arm in arm with the other school boys, each trying to grasp the language of the other. Some of them were soon able to read and spell a few easy words. They have little idea of what it is to work, and so all work is made as play to them. However, they are comprehending gradually, and we rejoice. We long for the time when they shall be ready to bear the glad news of salvation to their own people, and we pray that the Lord will in a special way prepare them for this task.

L. A. BORGAS.

Now is the time to prepare for the coming of the Lord. . . . There must be a vigilant waiting combined with earnest work. The union of these two makes us complete in Christ. *The active and devotional must be combined as were the human and divine in Christ.*—E. G. W.

## Colporteurs' Summary

SEPTEMBER, 1934

## Victoria

	Hrs.	Ord.	Helps	Total
<i>Bible Pictures and Stories—</i>				
I. Biteon (del.)	113½	13	£1 10 6	£29 4 0
A. D. Brown (del.)	119½	4	1 18 6	9 1 6
T. Brash	91	2	10 0	3 19 0
Mrs. E. M. Clarke	11½	3		5 8 6
Mrs. G. E. Gilchrist	74½	10	4 5 6	22 15 6
L. Lawrence	58			
Miss D. Lean	51½	5	1 1 6	10 14 0
J. B. Nolan (del.)	102½	10	1 2 6	19 12 6
Miss S. Reeves	48½	5	4 0	9 6 6
Miss E. Sorrell	48	9	7 6	16 3 0
Mrs. G. Swinden		1		1 18 6
Miss D. Young (del.)	101	19	10 0	31 19 6
Mrs. F. Willis		1		1 19 6
<i>Christ's Object Lessons—</i>				
Mrs. A. Wyatt	85	35	8 0	10 18 0
Miss S. Reeves		1		6 0
<i>Home Physician—</i>				
Mrs. L. Dickins	38½	6	12 6	12 14 0
Mrs. A. Hayden	15	4		8 4 6
Mrs. S. Horne	20	3	6	5 19 6
Mrs. Laughlin	24½	11	1 6	21 19 0
R. Mackey	135	16	2 17 6	34 14 6
J. E. Ross	51½	20	1 15 0	40 16 6
C. T. Stewart (del.)	111½	30		61 18 6
Mrs. G. Swinden	21½	4	7 0	5 8 0
C. A. Whitehead	134½	14	4 7 0	32 7 0
Mrs. F. Willis (del.)	86	13	1 0	27 0 0
Field Mission Sec.		1		2 2 0
<i>Bedtime Stories—</i>				
Mrs. G. Swinden	7	17		6 15 3
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	1556	257	£25 0 0	£435 14 9

## North New Zealand

	Hrs.	Ord.	Helps	Total
<i>Home Physician—</i>				
H. A. L. Freeman (d.)	86½	26		£54 12 0
J. Ivey	117½	27	£1 0 6	57 0 6
J. H. Burton (del.)	109½	20	3 8 6	44 6 0
Mr. & Mrs. Matthews	193	41	4 16 0	90 18 0
W. Waterhouse	114½	18	2 16 0	40 12 0
D. Bathgate	60	8	1 19 0	18 15 0
Miss E. B. Butt		1		2 2 0
F. M. Secretary		1		1 18 6
A. G. Gilbert	17	2	9 0	4 13 0
<i>Home Nursing—</i>				
Miss E. B. Butt (del.)	92	9	5 2 9	16 13 9
<i>What Is Coming?—</i>				
H. Thompson	66	5	2 18 9	4 16 3
A. G. Gilbert	6	3	16 6	1 14 0
Mr. & Mrs. R. Matthews		5		1 15 0
J. H. Burton		1		7 6
<i>Bedtime Stories—</i>				
Miss E. B. Butt		8		3 4 6
A. G. Gilbert		1		13 6
W. Waterhouse		3		1 14 6
D. Bathgate		2		1 7 0
J. H. Burton		2		1 1 0
<hr/>				
	862	183	£23 0 6	£348 4 0

## North New South Wales

	Hrs.	Ord.	Helps	Total
<i>Home Physician—</i>				
C. T. Parmenter (d.)	105	15	18 0	£32 8 0
J. P. C. Smith	121	26	6 6	54 1 0
F. J. Reynolds	38	14	£1 12 0	31 12 0
E. Norris	91	13	2 4 0	27 7 6
A. Jorgenson (del.)	21	5		8 17 0
Miscellaneous	8	5		10 10 0
<i>Bible Pictures and Stories—</i>				
J. Howse	122	27	12 9 0	37 10 0
R. A. Middleton	52	5½	14 6	9 7 6
W. A. Baines (del.)	11	1	3 0	1 9 0
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	569	111½	£18 7 0	£214 2 0

## South New South Wales

	Hrs.	Ord.	Helps	Total
<i>Home Physician—</i>				
A. Tinson	39	3	3 0	£6 9 0
W. J. Murray	58	3	19 6	9 0 6
J. S. Trim	56	5	12 0	10 11 6
Miscellaneous	43	11		21 15 0
D. Sutherland	68	12	£1 1 6	6 5 6
Mrs. Hodgkinson	38	19		43 4 6
Miscellaneous (del.)	116	5		8 6 6
<i>Daniel and the Revelation—</i>				
R. Price (del.)	103	23	2 8 6	22 13 6
A. Peach	52	2	1 16 3	2 9 6
<i>Bible Pictures and Stories—</i>				
J. H. Chadder	3		2 0	2 0
P. J. Hardymont	124	29	7 15 6	62 11 0
F. Basham	165	34	6 1 0	62 14 6
Miss A. Jones	55	1	1 8 6	1 17 6
R. B. Marks	52	7	6 6	11 10 3
Field Mission, Sec.		7		7 2 0
<i>Through Turmoil to Peace—</i>				
W. L. Gill	121	10	2 18 0	16 6 0
<i>Home Nursing—</i>				
G. M. Hughes	54	8	1 4 0	14 15 6
S. H. Wood (del.)	33	5	1 5 6	9 6 0
R. H. Earles	21	8	10 0	14 6 0
L. Evans	58	3	14 0	5 7 6
<i>Desire of Ages—</i>				
R. W. Richardson	30	1	6 0	1 15 6
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	1239	196	£29 11 3	£358 9 3

## South New Zealand

	Hrs.	Ord.	Helps	Total
<i>Home Physician—</i>				
T. Chick	126	28	£2 13 6	£55 10 6
E. C. Stonyer		1		2 0 0
Miss M. Hossack	62	9	2 8 0	18 14 6
E. N. Heggie	64	5	1 13 6	11 10 0
<i>Bible Pictures and Stories—</i>				
F. Fox	35	2	2 16 0	6 9 0
W. J. Hawken	85	10	4 15 6	24 17 0
E. C. Stonyer	2	2	17 0	4 16 0
Miss L. Bonington	24	4	9 6	7 11 6
<i>Bedtime Stories—</i>				
A. Bucknell	40			8 10 0
<i>Miscellaneous—</i>				
			4 5 0	4 5 0
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	438	61	£19 18 0	£144 3 6

## Tasmania

	Hrs.	Ord.	Helps	Total
<i>Bible Pictures and Stories—</i>				
J. H. Laredo	122	19	£6 10 0	£41 5 6
G. Burnside	19			
A. A. Cox	102	11	4 5 0	23 18 6
A. Gallagher (del.)	40			
<i>Our Day—</i>				
J. R. Young	173	7	6 1 0	12 3 6
<i>Home Physician—</i>				
Miss D. Knight	26	5	12 6	10 8 6
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	482	42	£17 8 6	£87 16 0

## Queensland

	Hrs.	Ord.	Helps	Total
<i>Home Physician—</i>				
E. R. Murray (del.)	117	53	£16 0 0	£122 1 0
J. W. Nixon (del.)	75	35	4 10 6	76 1 0
C. L. Rowland	117	32	7 6	67 11 8
S. Dymock	69	20	25 19 0	67 5 0
W. G. Hodgkinson	74	31	10 6	64 6 0
H. Paice	46	4	12 0	9 0 0
<i>Bible Pictures and Stories—</i>				
S. Dymock		29		67 7 6
<hr/>				
	528	204	£47 19 6	£473 12 0

## South Australia

	Hrs.	Ord.	Helps	Total
<i>Home Physician—</i>				
A. C. Ball	33	10	15 0	£20 7 0
P. Claus (del.)	220	40	£2 12 6	£32 12 6
L. Robins	58	11	18 0	23 9 6
<i>Bible Pictures and Stories—</i>				
J. W. Fraser	170½	27	7 15 0	57 19 6
<i>Helps—</i>				
Miss N. Cahir			2 1 6	2 1 6
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	481½	83	£14 2 0	£187 10 0

## West Australia

	Hrs.	Ord.	Helps	Total
<i>Bible Pictures and Stories—</i>				
A. J. Gathercole	175	41	12 0	£76 11 6
C. Hill	94½	16	£1 10 0	30 7 0
E. R. Tucker	5½	1	13 6	2 13 0
<i>Home Physician—</i>				
E. R. Tucker	24	8		16 16 0
G. Harmer	120½	12	3 4 0	28 8 0
T. Austin	17	2		4 4 0
<i>Coming King—</i>				
Miscellaneous		6	15 6	3 0 6
<hr/>				
	438½	86	£6 15 0	£162 10 0

## Totals for September, 1934

	Colptrs.	Hrs.	Ord.	Value
Queensland	6	528	204	£473 12 0
Victoria	21	1556	257	£435 14 9
North New Zealand	9	862	183	£348 4 0
South N.S.W.	19	1239	196	£358 9 3
North N.S.W.	8	569	111	£214 2 0
South Australia	4	481½	88	£187 10 0
West Australia	5	438½	86	£162 10 0
South New Zealand	8	438	61	£144 3 6
Tasmania	6	482	42	£87 16 0
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Union	86	6644½	1225	£2412 1 6

## Seventeen Colporteurs Called

THE colporteurs' summaries for the first nine months of this year are well above those of last year. To date £3,056 more business has been booked than in the corresponding period of 1933.

Our book sales during September, £2,412, were less than our monthly aim; but we are still ahead of our aim to date. That month some of the field missionary secretaries were moving to their new fields, while two new ones were appointed to the responsibility of leading men and women into successful colporteur evangelistic efforts.

Within the last few months seventeen workers from the colporteurs' team have been called to other lines of service: some to the Bible work, some to the Health Food work, others to departmental or office work, and one to the island mission field. This is as many as the total number of workers in a small conference. Probably it is the largest number of bookmen called from the colporteur field at

"Banner" Conference, September:  
South Australia  
120 Hours per colporteur.

"Banner" Colporteurs, September:  
Longest hours:  
P. Claus, 210;  
Most sales:  
E. B. Murray, £122 1s. 0d.

one time, and it shows this great work is growing rapidly.

Brother A. S. Maxwell's new book, "This Mighty Hour," which will be handled by the colporteurs, is on the press at Warburton; some of those machines are working twenty-four hours a day to cope with the work. How we all rejoice to know we belong to God's rapidly finishing work, and have an opportunity to do our part in the great task.

T. A. MITCHELL.



### Interesting Notes from the Home Missions Department

*Abbreviated from the Council Report*

LAST year 118 souls were reported as a result of our laymen's work in this Union Conference, compared with eighty-one in 1932. The value and extent of the work of the laity may be more fully realised by the fact that 14,069 people were added to the church as a result of the missionary work of our lay people throughout the world field last year. This figure represents an average of 1100 souls won each month, or thirty-eight every day of the year.

A considerable increase in almost every line of home missionary endeavour is reported for Australasia. Thousands of needy people have been assisted. The sick have been visited, and their sufferings have been relieved by the ministry of our people. The words of life have been spoken to many thousands of our fellow men, and hundreds of thousands of pages of our truth-filled literature have been circulated.

The average number of units of work for each reporting member was 212, compared with 203 in 1932.

The Dorcas Societies last year increased in number from 23 to 35. The welfare work is receiving special attention in some of our conferences, and a wonderful work is being done for those in need.

#### Island Field

Our lay members out in the islands reported 94,515 more units of work than in 1932. Among the most outstanding items is the large number of Bible readings given—46,126, which is an average of 17 per member for the year. The number of treatments they gave increased by 140 per cent.

#### Annual Soul-Winning Effort

In our 1933 Home Mission Effort we circulated 300,000 copies of the *Interpreter of the Times* and 20,000 special *Signs*. Our people appreciate this special literature that is supplied free of charge, and the evangelists always welcome their supply of the *Interpreter*.

The total amount received from the four church offerings in the year devoted to this fund, exceeded the expenses in connection with the effort by just a few pounds.

The aim set for the Appeal in 1933 was £12,000, and it was exceeded by £859. The total receipts averaged £1 1s. 4½d. per church member in the home field.

Last year in the Big Week effort we raised £111 more than our aim of £1,200. We are happy to report that 58 per cent of this, or £764, was raised by the sale of literature. We estimate that during the effort 31,500 copies of our publications were sold. Of this number 14,350 were small books, and the rest were subscription books, Morning Watch Calendars, and *Life and Health*. The retail value was approximately £1,600. The proceeds were devoted entirely to our own island mission field.

#### Sabbath Ten-Minute Missionary Service

The organisation of the Sabbath ten-minute missionary service is steadily increasing. Beginning the year with 33 churches conducting such a service, we are happy to report that at the close of the year the number had risen to 53. When we realise that only 54 per cent (about one-half) of the church members are reporting, the need for such a service, giving opportunity for inspiring and enlisting our membership in service, as well as collecting their reports, should be realised by all. This service is conducted by 2,607 churches throughout the world field.

#### Experiences

The caretaker of a Government building in Sydney had the *Signs* sent to him by an Adventist relative. He became so interested in reading them that he subscribed for the paper. A young man who works in the Chief Secretary's Department in this building, saw this man reading the *Signs* one day, and asked if he might look at it: He read the paper, and also became much interested. Seeing some books advertised in the *Signs*, he wrote to the Publishing Company for them. His name was sent to the local conference home missions secretary, who visited and studied with him. Since then this young man has been attending one of our city churches, and is now preparing for baptism. His mother says there has been a wonderful change in his life. As a result of his influence and the reading of Dr. Kress's book on tobacco, three of his companions have decided to give up smoking. One article he has written on the second coming of Christ has already been printed in the *Signs*.

As a result of public meetings conducted by the laymen of one of our small churches in the North N.S.W. Conference, the elder secured the interest of a family of eight, all of whom have accepted the truth and attend the church every Sabbath. All the members of this little church work unitedly and pray unitedly for the winning of souls. At the time of the conversion of the present elder, some eleven years ago, a mate of his was also interested in the message, but did not step out then, although urged by our brother to do so. While waiting to descend to his work in the mine one morning, he asked our brother whether he had been praying for him lately, because he had been impressed to give his heart to the Lord. "Yes," he replied, "especially the last three or four days." "Keep on praying," was the encouraging response, "I shall soon be with you." Today this man, his wife, and little son are walking in the way of the Lord's commandments.

The father of the family of eight already mentioned has, in turn, been in-

strumental in winning another family to the message. Thus three families have been won by the laymen of this little church.

One of our members who terms himself a poor and most ineffective speaker, seizing an opportunity to give some studies, has been the instrument in winning one whole family to the truth,—father, mother, sons and daughters. Three others also have accepted the message as a result of the studies, and are rejoicing in the light of truth.

A lady who was visited in the recent *Interpreter* work, still treasured a copy of the *Signs* which she had received in 1923, because she claimed to get more good from it than from her minister's sermons. Immediately she paid for a subscription, and assured our representative that this meeting was not merely accidental, as she had been praying for some one to visit her and speak of spiritual things. This they did for two hours, and arrangements were made for further studies.

Word was received a few weeks ago that a lady who had been receiving the *Signs* from one of our Wahroonga members had decided to keep the Sabbath through the reading of the paper.

A sum of money was received at the South Australian office from an unknown sender, who stated that he believed from reading the *Signs* that tithing was required of God, and as a consequence he was sending along his tenth. A letter was received from a gentleman in Victoria, enclosing a cheque for £1 as a thank offering for the paper.

Surely this good missionary paper is accomplishing wonderful things with the blessing of God, and we must do our utmost in extending still further the influence of the *Signs of the Times*, and as a result extending the message of God for these last days.

W. J. WESTERMAN.

### Long Has It Held the Banner of Truth

YEAR in, year out, these eighty years and more, the *Advent Review* has held high the standard of the Advent message. It was a rallying signal to the pioneer workers and early believers. Its voice was first heard in 1850, calling true hearts to the Advent movement of the prophecy. Never wavering, never ceasing, these columns have sounded the keynote of the Advent message and echoed the Good Shepherd's call to His scattered sheep; and week after week, all these years, the *Review* pages have told what God hath wrought in old fields and new. Other missionary papers have been established; but the *Review* stands now, as in 1850, the one paper surveying this cause in all the world. Only in these pages can we watch the steady onward sweep of the world movement of the prophecy; and only by watching this can we "keep pace with the message,"—to use the constant phrase of the old pioneers.

When James White, our first editor, took up his pen to prepare the matter for our first paper, he wrote:

"I tremble at the word of the Lord and the importance of this time."

That was in 1849, and the first paper was called *Present Truth* (next year merged into the *Advent Review and Sabbath Herald*). Well might his hand tremble at the word of the Lord as he began the first



periodical ever to sound on earth the full message. The brethren had felt they could not as yet begin a periodical. The believers were few, and poor, and scattered. In a council in Massachusetts the pioneers had definitely decided to wait. Then came the message by the Spirit of Prophecy that launched our periodical publishing work. Sister White (then but a young woman of twenty-one) stood forth saying:

"I have a message for you. You must begin to print a little paper. . . . It will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

That message started the wheels of the printing press turning for this cause in old Middleton, Connecticut; and from that first turning has arisen the responsive sound of whirring presses running at many distributing points in all the continents and in islands of the sea. The streams of light now are indeed flashing "round the world." Thank God for the great truth and the great faith that came to the pioneers in the day of small things.

And now every believer needs the *Review* as much as did those early believers to whom its weekly visits brought hope and instruction and revival. Here sounds the keynote of the ever-brightening message. How can any English-reading Seventh-day Adventist family get on without this paper? I do not see. When, in travelling, I am cut off from it, I feel I must hurry on to some point where I can catch up the back numbers and see what has been said and done in the work of God in the weeks I have been without the *Review*. I have to have it. I believe he needs it most who thinks he can get on without it. And in many lands over the sea the united voice of the church militant is eagerly listened for in these pages. The other day I received a letter from a believer in Australia, telling how he watches for the articles in "the good old *Review*," as he calls it. He adds:

"We all look for them in our home. My two boys in the university gather much help from them as they go to meet the godless influences of a modern seat of learning."

So the "good old *Review*" has been a golden chain running through these eighty years and more, linking the Advent people and their work together in one united world movement. We need this paper in all our homes. It is a means of grace that cannot safely be neglected in a time when we are seeking to stand ready for every call to service and ready in Christ Jesus for that searching moment of the judgment hour that must soon come to each one of us.

W. A. SPICER.

**A Reminder.**—A special reduction for one month only has been made in the price of the *Review and Herald*. Send in your order during December for one year at only 10s. The *Review* is suitable to pass on in missionary work. Two other special offers during December: The "Big Four" (*Review*, *Sabbath School Worker*, *Life and Health*, and *Present Truth*), all for one year at 17/6; or the "Family Group" of seven papers, including the *Youth's Instructor*, for 28/9 per year. Decide now to subscribe.

## NORTH NEW ZEALAND

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

Telephone: 26-259

### North Shore Mission, Auckland

IN the month of March, 1932, the writer and his wife opened a mission in the Masonic Hall in Devonport, a suburb of the city of Auckland, about two miles across the Waitemata Harbour.

Though the message has been established in the city of Auckland for over forty years, and in 1932 there were five churches on the city side of the harbour, yet through all those years no public effort had ever been made on the North Shore, with its population of some eleven or more thousands of people.

Today, as will be seen by the accompanying picture, we have on the "Shore" a good company of believers, organised into a fully officered church and in good working order.

Every person in this group who has any income is a tithe-payer. Seven of our new Sabbath-keepers were not with us when this photo was taken, and some in the group are not new members.

To write up the history of this group, that is, of its new members, would provide interesting reading indeed. To us, the workers of the mission, the leading of God's Spirit in the work has been very manifest and encouraging.

The man second from the right in the front row was asked on the footpath to attend the public services; he came and joyfully accepted all the truth.

The man standing in the back row with the light hat we first met in 1929 down in the middle of the North Island on a farm. He and his wife are with us in the truth today.

The man second from the left in the front row, with his wife also in the picture, first heard the truth several years ago from Brother Thackerberry in the city of Auckland. Today they are fully with us.

Two ladies, the daughters of one of my public school acquaintances in childhood days, accepted the truth in our mission.

Our gratitude is due to God for His "saving health" in our own experiences, in that we are physically enjoying the best of health. Our thanks we offer to

God for His mercy in using us to bring to the knowledge of some of our fellow men the joy and liberty of the gospel of His glorious Son, as revealed in a full and free salvation. C. A. AND M. E. PAAP.

### Farewell Gathering in Auckland

ON the evening of September 29, the Welfare Hall in Dundonald St., Auckland, was filled to overflowing with the members of the six city and suburban churches.

This was no ordinary meeting. It was a special meeting of the Onward and Upward League to say farewell to Brother and Sister A. J. Dyason. The members of the league had invited their friends in the various churches to be present; hence the large gathering. Brother Dyason has been Sabbath School, Young People's, and Home Missions Secretary in our conference for the past three years, and the call had now come for him to move on to the South N.S.W. Conference.

We were pleased to welcome to the gathering Mr. and Mrs. Neale, friends of Brother and Sister Dyason. Mrs. Neale is well known in Auckland as Mary Brett, a musical composer. She has set many of Brother Dyason's poems to music. She opened the proceedings with a pianoforte solo of her own composition, and she was the accompanist of the evening. Various items were rendered, among others being several of Brother Dyason's poems to Mary Brett's music. A beautiful poem, "A Farewell," by our late Brother Hookings, was recited, and then the chief item of the evening took place, namely, the presentations.

The office staff presented our guests with a fine writing case, containing everything necessary for letter writing. We are hoping that in the near future some of those sheets of note paper will find their way across the Tasman back to New Zealand.

The Onward and Upward League were the next to make a presentation. This league was founded by Brother Dyason in May, 1933. On behalf of its members, Brother R. Groom, the president, presented Mr. and Mrs. Dyason with a fine specimen of mottled totara, a New Zealand wood, beautifully polished and inscribed by one of its members. On it was the following poem, written by one of the members:

"We're a happy band united,  
With one object in our view;



Believers at Devonport, Auckland, N.Z.

We are onward, upward trending,  
Comrades we in service true.  
Through the call to service part us,  
And the Tasman Main divide,  
Still we're onward, upward trending  
And our comradeship unending,  
In the new earth will abide."

At this moment the postman's whistle was heard at the door. Miss Whisker answered the call, bringing back a bulky mail bag, bearing the stamp "Ponsonby P.O." and addressed to Mr. and Mrs. A. J. Dyason. It contained letters from eighty of our isolated young people, who could not be with us in person; for our loyal young people are scattered from the North Cape to Cape Palliser in the South, and from the East Cape to snowy Egmont in the west. Some of them meet with others of like faith only at camp meeting. Brother and Sister Dyason treasure these tokens of love.

All too soon the time came to say goodbye; all seemed loath to leave the hall; still, farewells must be taken.

That the Lord's richest blessing may attend Brother and Sister Dyason in their new field of labour is the earnest prayer of all believers in the North Island of New Zealand.

FLORENCE M. DE VAYNES JONES.

"A DARK lighthouse is worse than none at all."

## WEDDING BELLS

**Dyason-Clark.**—Simply yet sweetly decorated by kind hands, the Wahoonga church was the scene of a very pretty wedding service at 5 p.m. on October 31, when Brother L. A. Dyason, third son of Brother and Sister A. J. Dyason of Wahoonga, was united in marriage with Miss Janet R. Clark, fourth daughter of Sister Elizabeth Clark of Bickley, W. A. For some time Brother L. A. Dyason was connected with the West Australian Conference as colporteur, and is now engaged as an evangelical worker in the North N.S.W. Conference, while Sister Janet Clark has been connected with the West Australian Conference office for the past eight years, where she has given very efficient and faithful service. A large number of friends assembled on this happy occasion to witness this ceremony and to wish them much of the Lord's blessing as they unite their lives and labour in His cause.

"What greater thing is there for two human souls than to feel that they are joined for life,—to strengthen each other in all labour, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the last parting?"  
A. G. STEWART.

**Ward-Martin.**—On the evening of September 23 in the Avondale village church, Sister Grace Fredricka Martin, daughter of Pastor and Mrs. H. R. Martin, and Charles Frederick Ward were united in the bonds of holy matrimony. The church was well filled with friends, and was tastefully decorated for the event. As the happy couple take up their residence at Nambucca Heads, the good wishes and prayers of a large circle of friends follow them as they unitedly walk life's pathway in harmony with God's Word. Of this marriage we believe we

can truthfully say that it is recorded in heaven and that the smile of God's approval rests upon this consecrated couple.  
F. A. ALLUM.

**Kelly-Wright.**—On the evening of August 11 in the mission chapel at Bellbrook, Sister Annie Whilemena Wright and Brother Richard Kelly were united in marriage. The chapel was very nicely decorated and was crowded with the many friends of the happy couple. We join in wishing the divine blessing on their future united lives.  
F. A. ALLUM.

**Hubbard-Chasey.**—Sister Anne May Chasey, the eldest daughter of Brother and Sister Chasey of Wattle Flat, was united in marriage with Brother Lewis William Hubbard. The wedding took place in the Ballarat church in the presence of their many friends and well-wishers. We can say truly:

"God bless these hands united,  
God bless these hearts made one,  
Unsevered and unblighted  
May they through life go on.  
Here in earth's home preparing  
For the bright home above,  
And there forever sharing  
Its joys where God is love."

L. CURROW.

**Wood-Becke.**—On October 30 a very pretty wedding was celebrated, when Phillip Charles Wood and Bertha Louise Becke, who had decided to walk life's pathway together, were united in the bonds of holy matrimony. Loving hands had arranged the decorations in a manner befitting the occasion, and the church was filled with relatives and friends, who gave the happy young couple hearty congratulations and every good wish as they launch out together to face the difficulties of life. May the blessings of heaven attend them always. Both are members of the Ashfield church.  
R. GOVETT.

**Brennan-Knight.**—Amid tastefully arranged floral decorations in the Glen Huon church, Tasmania, Miss Dulcie Knight of Glen Huon and David Brennan of Ireland were united in the bonds of holy matrimony on October 17. Brother Brennan is engaged in Bible work in the conference, and has commenced a new mission at Wynyard, on the N.W. Coast. The reception was held in the Glen Huon hall, which loving hands festooned with the Irish Republican colours, and many were the expressions of good will from the large gathering. We wish Brother and Sister Brennan much of God's blessing in their new estate.  
F. G. RAMPTON.

**Warren-Umfreville; Claus-Umfreville.**—On October 16 the new church building at Kaoota was fittingly decorated by loving hands in view of the first marriage service held in it. It was a double wedding, the two daughters of Brother and Sister F. Umfreville being given away by their father, the elder of the church. Brother J. C. Warren, who was responsible for the organisation and erection of this church, was united in holy matrimony with Lillian Daisy; and Paul Kurt Claus, with Kathleen Jane. A pleasant and enjoyable gathering at the home of the brides' parents followed the marriage ceremony. Brother Warren has just opened a mission at Huonville, the centre of the apple district of Southern Tasmania. We wish both couples a very happy and prosperous future.  
F. G. RAMPTON.

**Searle-Hough.**—A happy event was the wedding of Wellesley Lyndon Searle and Thelma Ruby Hough. It took place at the Avondale church, which was tastefully decorated for the occasion on Thursday, October 25. Both bride and bridegroom are young people long and respectfully known at Avondale, and the happy consummation of their friendship was very popular with all our people at Cooranbong and district. That God will greatly bless them in their united life is the desire and prayer of scores of well-wishers.

A. H. PIPER.

## OBITUARY

**Kringle.**—On September 28, in the St. Mary's cemetery, Tas., little Lawrence Kringle, aged one year and ten months, was laid to rest, pneumonia being the cause of his death. Brother H. W. Adrian assisted the writer in the services, one in the home and another at the graveside, where so many relatives and friends met to pay their last tributes of respect and sympathise with the bereaved parents. It is good to know that we have not long now to wait till "He come whose right it is," and His voice will bring back our loved ones from the "land of the enemy."

F. G. RAMPTON.

**Higgins.**—Our dear Brother Thomas Higgins passed away October 23 at the age of sixty-seven years. He was a member of the Croydon church and was much loved, especially by the children. He leaves two sons and a daughter to mourn their loss. At one time Brother Higgins was Mayor of the city of Geelong, to which place he was moved for interment. We laid him to rest in the New General cemetery, Geelong. He died with full confidence in the message, knowing, loving, and serving Him whom he had not seen, Jesus, his own personal Saviour.  
L. CURROW.

**Timmins.**—On October 24 at her late residence in Mayfield, Newcastle, Mrs. Helen Timmins, wife of Brother G. Timmins, fell asleep in Jesus. For many years she had been in indifferent health. Her end was peace. It was at West Wallsend many years ago, through the faithful labours of the late Sister G. W. Hawkins that Sister Timmins embraced the message which was a solace to her in sickness and in health. She rests from her labours, but it will not be long ere the Life-giver shall give her part in the never-ending life when pain will not be known. At the home and at the Stockton cemetery the writer drew attention to the comfort-giving Saviour, and the promises of His Word.

A. H. WHITE.

**Wanted.**—Married couple for dairy farm; man to assist all duties on farm, wife to assist with dairy only. Good house to live in, with stove. All will be considered on merits. Correspondence invited with copies of references and wages required. Permanent position for suitable folk. P. F. H. O'BRIEN, "Wharetatare," Mahen, via Bell, Q.

**For Sale.**—A home at Avondale, beautifully situated, handy to college. Four large rooms, and breakfast room, kitchen, bathroom, pantry, etc. Electric light throughout. About one acre of land. Cheap. Apply A. F. SMITH, Maitland Road, Cooranbong.

## Australasian Record

THE OFFICIAL ORGAN OF THE  
AUSTRALASIAN UNION CONFERENCE  
OF SEVENTH-DAY ADVENTISTS

Editor: Viola M. Rogers

Single Subscription, per year, post paid - 5/  
Order through your conference office, or send  
direct to the Avondale Industries,  
Cooranbong, N.S.W.

Advertising rate 2s. 6d. for each insertion  
All copy for the paper and all advertisements  
should be sent to Miss Rogers, "Mizpah,"  
Wahroonga, N.S.W.

Printed weekly for the Conference by the  
AVONDALE PRESS (A.C.A. LTD.), COORANBONG, N.S.W.

MISS H. K. LEWIN, from Union Conference headquarters, will spend a month in Tasmania in the interests of Sabbath school and J.M.V. work, leaving Wahroonga November 5 and returning in December.

PASTOR AND MRS. C. HEAD and their sons, Harold and Milton, took their departure from Sydney for Melbourne on Saturday night, November 3. Brother Head is the recently appointed Home Missions Secretary for Victoria.

PASTOR AND MRS. H. B. P. WICKS sailed from Sydney by the *Marama* on November 2 to spend the remainder of their furlough in the Dominion, before returning to the Cook Islands. Their daughter Ethel has been spending the entire furlough period at the home of Brother and Sister W. A. Taylor in New Zealand, formerly of the New Hebrides, making the most of her opportunity to attend school; and their son Allan is a student at the N. Z. Missionary College.

READ Pastor W. A. Spicer's remarks on pages 5 and 6.

NURSE TOTENHOFER writes from the Batuna Training School, Solomon Islands, regarding the six new natives from Rennell Island, whose photo appears on page 3: "They are a real novelty here. Everything is so new and strange to them all, and they want to see everything. One day Sister Martin found four had wandered into her bedroom. One was admiring himself in her mirror, another was combing his inhabited hair with her comb, and the other two were going through the contents of her drawers. They were most interested and did not want to leave; but the shower in the bathroom attracted their attention, so they left to see the mysteries in that quarter. They are proving apt pupils in school, but rules and regulations are very foreign to them, and so is work; but of course they are raw heathen and have to be educated along every line. They have affectionate natures and get very homesick. Their chief asked that they be returned in five moons' time, so in their short stay here we hope they will learn something of Jesus as well as to read and write. We do wish we could leave a teacher on their island. Perhaps some day we may be permitted to do so, but not now."

### Rangoso's Meetings

RANGOSO, the Solomon Island native worker, lectured at Pastor Kent's mission in Windsor on Thursday evening, November 1, Pastor N. A. Ferris interpreting. The hall was filled, and Rangoso held his

audience spellbound. The sincerity of the speaker and the clearness of the points in his address made a deep impression.

Following are some of his appointments:

Sabbath, Nov. 3: Lithgow and Bathurst churches.

Sunday night, Nov. 4: Pastor Bradley's mission, Soldiers' Memorial Hall, Manly.

Sabbath, Nov. 10, 11 a.m.: Stanmore church.

Tuesday, Nov. 13, 8 p.m.: Pastor Kent's mission tent, opposite Enfield Baths, Portland Street, Enfield.

Sabbath, Nov. 17, 11.15 a.m.: North Sydney church.

Sunday, Nov. 18, 7.30 p.m.: Pastor Kent's mission, Masonic Hall, opposite Picture Theatre, Dulwich Hill; tram passes the door.

Pastor Kent is at present conducting three missions,—Windsor, Dulwich Hill, and Enfield. Rangoso's good testimony will be a help in each. At the meetings listed above, Missionaries N. A. Ferris or A. J. Campbell will interpret for Rangoso, who speaks in the Marovo language of the Solomon Islands. He will attend the North New South Wales camp in Lambton Park, Newcastle, from November 20 to December 2.

### A Growing Mission

WHAT joy there is in seeing something grow. How we watch and care for that which commands our interest. It may be a tiny plant, perhaps a little child, or a part of God's work on earth. Two months ago Seventh-day Adventists were not heard of in Central New Guinea. Today a steady influence is spreading both to natives and whites.

In my work I have met many miners, and the progress of our mission has reached their ears. They want to see our mission house which only a few weeks ago was still living timber in the bush and *kunai* grass growing on the tablelands. The mission boys have worked hard to get this material and erect it in the form of a house.

This house is oval in shape and measures 18 feet by 36 feet. The cook house is close by. The stove is made of clay and for the present does all the work of cooking. The cook house itself is 12 feet by 15 feet. Around the house is a fence 5 feet 6 inches high, enclosing about one-third of an acre of land.

There are three gates altogether, leading to various directions. One leads to the boys' house, another to the Government headquarters, while the third one takes you to a rise, from which position a splendid view of the Ramu aerodrome is obtained. Two large vegetable gardens are already full of seeds and young plants, while flowers and coloured bushes of all shades have already taken a good hold of mother earth.

The District Officer has been very favourable to us, and in his report to headquarters he mentioned that if we could substitute the goat for the village pig in Ramu as we had done on Mussau, then we would accomplish a great deal for these people. The pig is the cause of a great many tribal wars. The Government has been very successful in winning the friendship of the natives. No fighting is carried on near our headquarters, although farther out one has to be prepared in case a few arrows come across one's way.

Our work so far has covered a small area, but as we get established we shall push out into new fields.

More workers, please! This is our cry. There is work for hundreds of native teachers in this large inland territory. There is still a pleasure in store for the one who shall be responsible for the spreading of this message to every valley in New Guinea. What joy there is in seeing the work of God grow. W. W. PETRIE.

"I HAVE never seen a meeting during my forty years in this message where the Spirit of God has not come into our hearts when the Spirit of Prophecy was read," Pastor H. C. Harker testified at the recent Parramatta camp, following a particularly impressive early morning devotional study.

"JOY unspeakable comes into my heart when I hear extracts read from the Spirit of Prophecy. It was through the Sabbath and the Spirit of Prophecy that I came into this message, and they are very dear to my heart." Thus spoke our blind sister, Miss Emily Gordon, in a ringing testimony at the camp meeting.

### "Going" Christians Are "Growing" Christians

BY the time this RECORD reaches the distant parts of our vast field, the Big Week will be in progress, and we hope and trust that all who are possibly able to do so are taking an active part in the sale of the literature suggested for this effort. The little we can do individually may not seem to count for much, but if every member will do his or her part and sell even a few shillings' worth of literature the aim of £1,200 will be assured. Every member doing his share will make the burden lighter. God's work is rapidly nearing completion, and that which remains to be done must be accomplished quickly. We must *individually* act our part, remembering that spiritual inactivity means spiritual death. Something more than faith is needed, as set forth so beautifully in the following statement from one who speaks with authority:

"Let us not be deceived by the oft repeated assertion, 'All we have to do is to believe.' Faith and work are two oars which we must use equally if we would press our way up the stream against the current of unbelief. . . . The Christian is a man of thought and practice. . . . By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God."

Let us do our honest part, and as we go out to meet the people, so live in contact with Christ that angels may work in and through us to the saving of some souls for the heavenly kingdom.

A. U. C. HOME MISSIONS DEPT.

### Important Dates

#### Camp Meetings:

North N.S.W.: November 20-December 2.

North N.Z.: January 8-20.

Victoria: January 15-27.

South N.Z.: January 22 - February 3.

Tasmania: February 12-24.

South Australia: February 19 - March 3.

West Australia: March 5-17.

North Queensland: May 9-19.

Big Week: November 10-17, 1934.

A. M. College closes November 12, 1934.

Appeal for Missions: February 23—

Week of Prayer: May 11-18.

Annual Council: August 27 - September 5.