

the present crisis is "perhaps the most serious since the deluge."

Mr. Montagu Norman of the Bank of England, in an address given to the bankers of the city of London, made reference to the present world situation in the following striking terms: "The vast forces of the world, the herd instinct, the desperation of the people who have neither work nor market, have brought about a series of events and a general tendency which appear to me at the present time to be outside the control of any man, of any government, of any country."

Mr. H. G. Wells, in an address given before the London School of Economics, expressed his opinion of the present world conditions: "We are living," he said, "in a civilisation which is rapidly going to pieces. There may be a dreadful fate in store for many young people here tonight. You may be shot, or maimed, or smashed; you may be scourged or starved before your lives run out. . . . Just as in the time of Noah, when the flood came, we must build an ark amid the waste of ruin that is around us."

Addressing a great gathering of British youth in the Royal Albert Hall, London, the Prince of Wales said: "We have before us today a world sick with fearful doubt, weary with repeated disappointments; a world of troubled nations whose vital need is courageous faith in each other. It is an era of potential plenty when confidence should be supreme, yet we see in almost every land widespread distress and perplexity."

Sir George Parish, in a book entitled "The Way to Recovery," declares that "the existing situation is without precedent." In other words he could have used the statement in Dan. 12: 1, and said, "This time of trouble is a time of trouble *such as never was.*"

Continuing, Sir George Parish says: "The distress in many nations has already led to revolutions. The distress of all nations which is rapidly growing threatens to bring universal revolution. The difficulties of adjustment are thus not diminishing, but increasing. The situation needs therefore to be considered, not as a depression but as a disaster which necessitates and demands the combined efforts of statesmen and peoples of all countries to overcome. It is not the wreck of a single nation that is involved,—it is the wreck of a world. Universal bankruptcy, accompanied by universal revolution, will place in jeopardy not merely civilisation, but life itself."

Who Can Explain How to Overcome These World Problems?

These conditions alluded to by these prominent men in world affairs are of course known, more or less, to all of us. Everybody who gives any serious thought to the matter recognises that "the existing situation is without precedent." What is needed today is not an array of facts setting forth the unhappy or tragic conditions which exist in the world, but some one who is able to point the way out of the *impasse* into which we have been forced by circumstances entirely beyond the control of man. All the leagues and conventions in the world have failed to solve the problems facing the nations. Prominent thinkers admit their failure to find a remedy for the present outlook.

They stand baffled before the situation; and theologians and economists are dumb-founded and silent when confronted with the task of suggesting an effective remedy for the present conditions.

One writer on the editorial staff of the *American Mercury* openly referred in that journal to the "silence of the theologians." He said: "It is seldom indeed that the American people have to face a great calamity without theological support. But now they are strangely silent. . . . I note one exception. . . . The Seventh-day Adventist brethren alone among the divines of the country have something to say officially about the depression, and what they have to say is singularly clear and simple. They laugh at all the current diagnosis as so much shouting, and reject every projected cure as vain and preposterous. It is not Hoover who must be blamed, they say, nor is it the tariff war now going on everywhere in the world, nor is it the French or the Japanese, nor is it overproduction, nor is it the foreign bond swindle, nor is it the war debts, nor is it the sun-spots, nor witchcraft, nor marital and spiritual infidelity, nor any other things that have been accused. It is simply the fact that the world is coming to an end. It is the fact that all the signs and portents listed in Luke 21: 25-27 are now visible, and that on some near tomorrow . . . the heavens will split wide open, there will be a roaring of mighty winds, angels will come fluttering down to earth, the righteous will be snatched up to bliss, and the wicked will be thrust into hell."

In this article the writer admitted that the Seventh-day Adventist explanation of the present world situation "is completely unanswerable. All of the premonitory symptoms as set forth not only in Luke but also in countless other passages of infallible Scripture," he said, "are now clearly visible,—the distress of nations with perplexity, men's hearts failing them for fear, millions turned 'lovers of their own selves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.'"

The readers of the *American Mercury* must have been somewhat surprised to read such statements in a secular journal. It is surely a strange thing for a secular paper to quote the prophecies concerning the second advent of Christ, and to declare that the conditions which now obtain in the world are a fulfilment of the Scriptures. That, I repeat, is unusual. But we are living in a strange and eventful time, and men are apt to do strange things when unusual circumstances and conditions manifest themselves.

Courageous Messengers Required

Now it is at a time of unprecedented trouble and distress, when the minds of men are filled with forebodings and fear because of the tragic happenings which terrorise them, that the need arises for some one to volunteer to go before the people and fearlessly and courageously inform them of these things, "whether they will hear, or whether they will forbear." God's messengers in ancient times were advised of the obstinacy with which the people would refuse to listen and to

accept their messages. They were told that the people were "hard of face," stiff-necked, obstinate, rebellious, and that their messages would be rejected. Nevertheless, those messengers of God faithfully went before the people, and warned them of their doom. Although their messages were scorned, they continued to deliver them faithfully, and they were rewarded for their labour by "cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in the dens and caves of the earth." Yet in spite of these hard experiences they faithfully carried on their God-given work. They stood true to God, notwithstanding the opposition of their fellow men, and although they knew the hard-heartedness of men, yet they volunteered to serve God, by saying, "Here am I."

Just as Isaiah was called to bear an unpalatable message to the people in his day, so God is calling us to bear to the world a most unpalatable message in these last days. To tell the people that their hopes for a time of peace and prosperity are vain, that their noblest efforts to solve the difficult problems which are causing so much perplexity will all prove fruitless, and that their endeavours to stem the tide of lawlessness, criminality, and national corruption which threatens to engulf the world must fail is certainly not the way to insure one's popularity. To win public applause we should never tell the people the truth concerning present conditions. Hence those who undertake to proclaim such unpalatable truths as are contained in the third angel's message must not expect popularity. "Friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." (James 4: 4.)

Those who obey the call of God may be respected by some because of their sincerity; but many will regard them as narrow-minded fanatics, or as persons who are actuated by old-fashioned, puritanical ideas, quite incompatible with the popular views of these enlightened days, while others will merely stigmatise them as "wowzers," who should be avoided as one would avoid the leprosy. Nevertheless, in spite of scorn and ignominy the loyal followers of the meek and lowly Jesus will, in response to the call of God, say, "Here am I;" and like Luther when on trial for his faith will say, "Here I stand; I can do no other." May God help us one and all to stand for the truth though the heavens fall.

Voluntary Service Only Acceptable

Who will go? is the question God puts to us. He does not force any man to go. It is not "Thou shalt go," but "Who will go?" When God called for offerings from the children of Israel in the wilderness He said to Moses, "Of every man that giveth it *willingly* with his heart ye shall take My offering." Ex. 25: 2. Paul emphasised the same idea in his second letter to the Corinthians. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2. Cor. 9: 7.

When Paul was on his way to Damascus in order to persecute the followers of Jesus, a voice said to him, "Saul, Saul, why persecutest thou Me?" And after learning that the voice was the voice of Jesus, he said, "Lord, what wilt Thou have me to do?" He volunteered for service there and then.

In "Desire of Ages" we read that God "desires only voluntary service, the willing surrender of the heart under the constraint of love." (Page 487.) In "Patriarchs and Prophets" it is stated that "God desires from all His creation the service of love,—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service." (Page 34.)

The spirit in which we serve God is of far greater importance than the amassing of knowledge or the attainment of a high position in the work of God. Character is not measured by the ability one possesses to answer questions in mathematics or any of the sciences. We should ever remember the words of Paul: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." 1 Cor. 13:2. "The measure of capacity or learning is of far less consequence than is the spirit with which you engage in the work."—"Testimonies," Vol. 6, p. 411.

Personal Exhortations to the Graduates

You, dear graduates, have passed the college test for graduation. As you take up your life's work, of whatever nature it may be, the test of your qualification for service will be the spirit in which you perform the tasks allotted to you. If love to God and your fellow men is the actuating principle of your lives, then your work for God will be a success. If you enter the work of God from any other motive but love, then your work will be unsuccessful. To the call of God you have replied, "Here am I." May the Lord help you ever to be true to your consecration for service, and may He multiply your capacity and increase your talents as you go forth into the world in self-sacrificing labour for your fellow men. You will doubtless meet with discouragements, with misunderstandings, with false accusations, and with many trials and vexations, but may God help you in spite of all these things to be faithful even unto death; and like Moses, to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:25.

"The night is far spent, the day is at hand." Soon Christ will come to give every man "according as his work shall be,"—"to render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2:6,7. May each and every one of you learn to "endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3), and may the Lord help you each one to fight the good fight that you may ultimately receive from Him a crown of righteousness at His appearing.

"TOMORROW'S success is founded on today's preparation."



Ordination Service at Suva Vou, Fiji

SEPTEMBER 25 was indeed a happy day for the church members at Suva. The arrival of the S.S. *Mariposa* from Australia en route to America was looked forward to with great pleasure and anticipation; for Pastor and Mrs. C. H. Watson were aboard, and Fijian, Indian, and European members were desirous of hearing Pastor Watson's report of the work in other lands.

At the service in the Suva Vou church all seats were more than filled, many children even sitting on the floor. It was a very attentive congregation, composed of 149 Fijians, Indians, and Europeans. The rostrum was also comfortably filled with the following ordained ministers: Pastors C. H. Watson, E. B. Rudge, H. R. Steed, S. W. Carr, G. Branster, N. C. Burns, H. L. Tolhurst of Tonga, and Mosese Dranibaka.

In harmony with the vote taken at the recent Union Conference Council to ordain Brethren R. W. Lane, G. M. Masters, and Nafitalai Navara to the gospel ministry, arrangements were made for this solemn service to be conducted while Pastor Watson was with us.

Following the opening hymn by the congregation, prayer was offered by Pastor Mosese Dranibaka. The Suva Vou church choir next sang beautifully that good hymn, "Holy, holy is what the angels sing." Pastor Rudge presented some very helpful thoughts on the work of the gospel minister, specially emphasising the fact that it is his task to minister the things of life in place of the things of death. Pastor S. W. Carr then addressed the congregation in Fijian, conveying the same and other thoughts as had been expressed by Pastor Rudge in English.

The solemnity of the meeting was deepened by Pastor G. Branster singing the hymn, "Breathe on me, Breath of God," after which Pastor N. C. Burns offered the ordination prayer in English and Pastor G. Branster also prayed in Fijian. At the close of Pastor Branster's prayer the Suva Vou church choir sang the Lord's prayer in Fijian.

Pastor Watson read the charge in English, and Pastor H. R. Steed read the charge in Fijian. Pastor E. B. Rudge welcomed all three brethren to the ministry on behalf of the ministers and workers in Fiji, and Pastor C. H. Watson expressed pleasure and welcome on behalf of the General Conference. Prayer was then offered by Pastor Nafitalai Navara.

It was interesting to note that this meeting was representative of three distinct divisions of our work here in Fiji and abroad. Pastor R. W. Lane was representative of the European workers for the Fijian people, Pastor G. M. Masters represented the European workers for the Indians, and Pastor Nafitalai Navara represented the Fijian workers who were sent from this group of islands to other foreign fields, for he had only recently

returned from the Mandated Territory of New Guinea for a short furlough.

After the singing of another beautiful hymn by the Suva Vou church choir, Pastor Watson reported on his visit to Australia and Africa. The pleasure and thankfulness of all present were expressed in very well chosen words by Pastor Ratu Mosese Dranibaka to Pastor Watson. He also requested Pastor Watson to convey the greetings of the members in Fiji to the brethren and sisters in America, making special mention of those old and faithful workers who have given their strength and health to the work here.

Our closing hymn, "What a gathering that will be" when the saints are gathered home, pointed us forward to the time when our work will be finished on this earth, and the results of our seed-sowing and reaping will be manifest in the earth made new. The closing prayer and benediction were offered by Seteraki Cevaca.

W. R. LITSTER.

Jottings from Samoa

MUCH of an interesting nature has transpired in Samoa during the past few months. July 7 to 9 our annual *fono* (council) convened, the second held in the field. Assuming much greater proportions than the previous year, it plainly marked another milestone of progress in the work here.

As the three buses and two cars filled with happy expectant Seventh-day Adventists wended their way from Apia to the Saluafata district, feelings of gratitude and pardonable pride filled every breast. Indeed one dear sister was very desirous that all conveyances should meet and journey together to their destination, that it might be known that this people is no longer an obscure, despised company of "feeble Jews."

The interest and enthusiasm manifested at every meeting were proportionate to the number attending, which, roughly estimated, was well over 200.

Several events served to keep evergreen the memory of the Sabbath. Following an interesting Sabbath school, all met at a beautiful baptismal font in the woods to witness the baptism of fifteen precious souls. Then came the ordination to deaconship of our beloved brother Tamala of Fusi, and after this the ordinances of the Lord's house were celebrated. When the time came to disperse to our various homes, there was manifest a feeling of reluctance to depart, a longing to linger in the place of hallowed associations.

Well was it that we returned home better fitted to fight the good fight of faith; for ere long some of our good brethren were subjected to fiery trials. One Sunday night at the close of the meeting held in the Vailoa church, a startling message was brought to one of our faithful brethren. His beautiful new house, just completed and ready for occupancy, was reduced to a smouldering heap of stones and charred timbers. It seemed to be the work of the adversary; for during the weeks that followed our brother was subjected to a series of petty taunts and fiendish jeers, very hard to endure.

Later, away the other end of the island, a brother young in the faith and in years was threatened with the loss of all things if he persisted in his new-found faith. Only those who understand some-

thing of Samoan customs know what this means. The offender may be heavily fined. If he refuses to pay, neither his property nor his life is secure. But our brother was advised to pay no heed to the wicked threats, and he lives to testify to the power of a covenant-keeping God. This is the more remarkable when we tell you that his own mother testifies that before he was an Adventist he was a rebellion son, but now is a changed man.

These changed lives, above all else, witness for the message, as a lady pointed out to us not long ago. She is a storekeeper in the Saluafata district, and has occasion to know the natives well. Speaking of our members there, she said, "These people do not tell lies; they are true men; you can trust them, so I think the *Lotu Aso Fitu* is a good religion."

T. AND E. HOWSE.

Letter from a Samoan Worker

I AM very thankful to be able to testify that the Lord is doing wonderful things for me in my work here; all that He has done is far more and greater than I can say or think. I surely realise that He has fulfilled His promise, "Call upon Me, and I will answer." Many of His other promises I have seen fulfilled in me, for which I am very thankful.

I do thank God, too, that He has been calling me to witness for Him to my own people, and I pray that He will help me to do His work faithfully, and be ready for His second coming. I am so glad to work and win many souls. It is my desire to be filled with the power of God that others may receive this power through my labours, and by the help from on high. Praise the Lord for all His goodness.

In the first page of my diary (1934) are the following questions:

1. *Am I working faithfully for my Master?*
2. *What I do, is it for Jesus?*
3. *Shall I spend this year for Him?*
4. *Do I pray day and night for the progress of the work in Samoa?*

I am trying my best, with the help of God, to answer the above questions by doing what is asked.

I was glad to hear about Peter and his work on the island of Nusi. I have told my people here about Peter's bravery, and how he was left alone in that savage island.

Last Sunday night Brother T. Howse conducted the meeting at Tufulele. The house was absolutely full of visitors from far and near villages. They were so interested to hear the truth of the last message. Please pray for the work in Samoa!

SANIKA AF'ESE.

Tufulele, Apia, Samoa.

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.

Appeal for Missions: February 23—

Week of Prayer: May 11-18.

Annual Council: August 27 - September 5.

NORTH NEW ZEALAND

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

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Lay Witnessing

Eight Relatives Won

It has always been a happy privilege to me to be associated with our lay people in work for others. To see the prayers of our faithful believers for relatives and friends bear fruit in the conversion and salvation of those individuals, and to participate in the work which brings such results, is a joy indeed. No other factor can so bind our people together—both ministers and laymen—with ties of mutual understanding and appreciation as this comradeship in service. Such has been our happy experience among the company of believers recently established in the district of Dargaville, North New Zealand.

Accompanied by a sister from this company, my wife and I have just returned from a visiting tour of some 240 miles, in the course of which we were privileged to spend several days in the hospitable home of her mother, and in that of her husband's parents.

Since we had the pleasure, but a short time ago, of delivering the message of God to the receptive hearts of this sister and her husband they have not hidden their light under a bushel. With divinely directed enthusiasm they have become missionaries to the members of their own households, and they now rejoice to see eight of those persons join them in the faith.

"There has been a most remarkable change both in our sister and her husband," is the testimony of her brothers. "Though appreciating them before, yet since receiving your message, we have seen in them a new hope and love that draws us to them, and seems to impart to us a keen desire to associate with them in that influence which has been the cause of their transformation."

Though isolated, and without the privilege of Sabbath fellowship with others of like persuasion, these four brothers and their mother have taken their stand to observe the Sabbath of the Lord in obedience to His holy command.

The story of the Lord's providences in connection with the parents, the brother, and sister-in-law of our sister's husband is as fascinating as that concerning her own relatives. The intense zeal of our brother seemed at first to repel his people. When his father recently made a business trip abroad it was arranged that his mother should come to visit their son. "But," said his father, "I feel I must ask you not to trouble mother with your religious notions." Could he obey that prohibition? He could not and he would not. Mother, and perhaps father too, must learn the truth, and he would pray and continue to work toward that objective; so mother was persuaded, and, "Just to please you, my son," she attended the Sabbath meeting. "They are indeed fine people, and their earnestness and friendliness appeal to me," she afterward confessed. A little more association with them convinced her that the lives of these earnest believers bore witness to the genuineness of their profession.

"We have received such wonderful

letters from our son," his father told me during my recent visit after he had returned from abroad. "Mother and I can see that the Sabbath is right, and with our son and daughter-in-law we are now commencing to keep it. We have often felt the need of religion in our home, and are grateful that God is sending to us this much needed influence."

Other contributing factors have combined with these agencies to win this splendid family to the message, and we have learned again the meaning of the words, "God moves in a mysterious way His wonders to perform."

I trust that the recital of these experiences may encourage our lay people who have friends and relatives yet unwon, to pray and earnestly labour for these dear ones and to believe that God will reward their faithful efforts.

THEO. A. ANDERSON.



Thirteenth Sabbath at Papanui, Christchurch

WITH eager, expectant faces, the members of the Papanui Sabbath school assembled at 9.30 on Sabbath morning, September 29. Why the air of expectancy? What did it all mean? Well, I'll tell you. It was Thirteenth Sabbath. Yes, it was a special day all right, and we had special visitors, the children and they did their part to make things interesting for us.

The mission fields and the gospel story were the theme of the opening hymn. We then knelt, and the Lord was asked to come in and bless the gathering. Next we had the privilege of hearing a song in the Rarotongan language by Ethel Wicks. Although we could not understand the words, we enjoyed the song just the same.

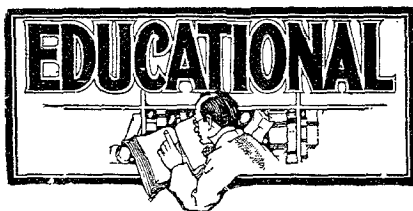
The offering chart was a very novel one. Our superintendent had ascertained the amount of each week's offering during the September quarter for the past five years, and had placed these figures on the chart. Our aim was to keep up the standard, and when the highest amount was exceeded the offering was written in red. Well, every Sabbath was a "red letter day." The total received for missions for the quarter, including investment, was £71 12s. 1d. Very fine indeed, don't you think?

We then listened to a song by the children, followed by the missionary reading. Mussau's needs were brought before us in dialogue form by some of the boys. We all appreciated the fine instrumental trio which came next.

Following the children's hymn, the divisions separated for review and lesson study. The offering for the day was £23 18s. 10d. "Praise Ye Jehovah" was the theme of the closing hymn. Thus another Thirteenth Sabbath passed into history.

F. SCHOWE,
 Secretary.

"SCIENCE gives man mastery over nature, but it is religion that gives him mastery over himself. Science can never save the world."



Closing Exercises at A. M. College

As the sun faded in the west on the evening of November 9, and the sacred hours of the Sabbath were ushered in, our hearts and voices were lifted in praise and gratitude to our heavenly Father for the blessings of the 1934 college year.

We were happy to welcome so many friends and visitors, and we know that they with us caught the inspiration of the various services.

A large company assembled for the Friday evening vesper service. The message for the hour was based on the text found in John 6:9, and Pastor A. F. J. Kranz, Bible teacher of the college, drew many precious lessons from the incident of the feeding of the five thousand. He told how the Lord Jesus desired *all* of the five loaves and two fishes, and that the full surrender of our lives to Him is necessary for the winning of souls for His kingdom. What joy must have come to the heart of the Saviour when almost the whole congregation stood, testifying that the surrender of their lives would be full and complete.

The usual procedure was followed in the Sabbath school exercises. Brother and Sister G. L. Sterling from the Society Islands were with us, and we much appreciated the missionary talk given by the latter.

Immediately after Sabbath school, the members of the college church united with the worshippers of the Avondale church for the baccalaureate service. Solemn were the messages that came from the lips of Pastor A. W. Anderson, as he reminded us of the conditions of the world, and the hardships that some of our people are enduring for the truth's sake. In this fair land of ours we enjoy comparative peace and prosperity, and the speaker exhorted us to make the best of our precious opportunities; "for the night cometh, when no man can work." We with the graduates determined to answer the call in the words of their motto, "Lord, here am I; send me."

The hearts of the believers were made glad when at 3 p.m. they witnessed Pastor Kranz lead forward in baptism twenty-eight young people. Sweet melodies were played by the A.M.C. Band before the service commenced. Pastor A. E. Speck, principal of the college, based his remarks on Luke 9:23, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." He said that when we determine to follow the Master we may know that He has trodden the way before, and His power is extended to the struggling soul as he comes in contact with the powers of darkness.

"Retrospective and Prospective" was a fitting subject for the Missionary Volunteer meeting, in which the graduates expressed their memories of the past and their hopes for the future. Recognising the ideals that are set before them, they

determined by God's help to be true to Him and to the college so dear to their hearts.

Another musical treat was in store for us, when at 7.45 p.m. the college orchestra, with the aid of vocal and instrumental renditions, gave a very pleasant evening.

Handel's oratorio, "The Messiah," was rendered on Sunday at 7.30 p.m. under the able baton of Mr. R. W. Johnson, the music teacher of the college. The entire performance was a wonderful success. Marvellous indeed is the music, but still more wonderful the theme. As the congregation stood while the Hallelujah Chorus was sung they were reminded of the time when it will be their privilege to unite with the angels in the singing of the grand oratorio above.

It was with mixed feelings that we wended our way to the chapel for the last time for the 1934 college year, on

manian Conference office. Miss Hungerford will engage in church school teaching in Tasmania. Mr. Kingston has been invited to enter the colporteur work in South New South Wales; and Mr. Murray has been accepted to train as a nurse at the Sydney Sanitarium.

We pray that God will richly bless these young people as they unite in service for Him, and use them in saving souls for His kingdom.

ISABEL CASLEY.

"The Messiah"

IN all the spacious realms of sacred music, no other work is so popular and so frequently rendered as Handel's oratorio, "The Messiah." Its scope is vast. It traces the promise of the Messiah in the prophecies of Isaiah; it pictures His coming and His beneficent life; it tells of



A M.C. Graduates, 1934, with C. H. Schowe, Faculty Adviser

Monday at 7.30 p.m. A neat lattice from which was suspended in large letters the words, "Lord, here am I," formed the basis of attractive decorations. Sky blue, gold, and royal blue were the colours chosen by the graduates. Streamers and flowers simply arranged throughout the building made an effective display.

Pastor A. G. Stewart, Vice-President for the Island Field, commended the graduates for the motto they had chosen. He said that when a person is ready to offer himself to the service of God in the words, "Lord, here am I," he can rest assured that the promise, "Lo, I am with you always," is true, and that the One whom he serves will never leave him to labour alone.

Pastor A. E. Speck spoke of the happy school year that had just passed, and the spirit of co-operation manifested by all. He told of the high standard of study that had been completed by the graduates and the rest of the student body, and expressed pleasure in presenting their well-earned diplomas to the seven graduates from the following courses of study:

MINISTERIAL: Hector W. Kingston, Victor Murray; NORMAL: Lilian M. Hungerford; BUSINESS: Florence M. Laxton, Eva A. Lane, Albert H. Rose, Francis Salmond.

All seven graduates are entering the work of God. Three completing the business course have been invited to take up office work for the Sanitarium Health Food Company,—Miss Laxton in the branch in Little Collins Street, Melbourne; Mr. Rose in the wholesale branch, Sussex Street, Sydney; and Mr. Salmond in the wholesale branch in Melbourne; while Miss Lane has been appointed to the Tas-

His death and sings of His resurrection and glorious triumph; and it takes us forward to that time when the assembled choir of the angels and the redeemed shall break forth in the exultant chorus, "Worthy is the Lamb that was slain." This immortal work was excellently rendered by the A. M. College choir, on Sunday, November 11, 1934. A large and appreciative audience gathered in the college chapel, which was very tastefully decorated for the occasion.

The principals were: Miss Kezie Fraser, soprano; Mrs. Jean Kilroy, contralto; Mr. Ken. Bowry, tenor; and Mr. William Smith, bass. Miss Val. Hick officiated at the piano. The A.M.C. choir, assisted by the A.M.C. orchestra, Mr. Hurn (leader of the Newcastle Symphony Orchestra), and visiting artists from Newcastle, was under the baton of Mr. R. Will Johnson, director of the college music department.

Prior to the performance, the choir sang F. E. Belden's well known hymn, "Jesus Is Passing." Pastor A. E. Speck, principal of the A. M. College, then welcomed the visiting artists, and led the congregation in prayer.

To choristers and audience alike, the rendition of this noble oratorio was an inspiration. Handel stated on one occasion that he wrote it, not simply to delight men, but to make them better. We are confident that this lofty purpose was fulfilled in the lives of all present. The Spirit of Prophecy exhorts us to uplift the Saviour in song; and to behold a body of Seventh-day Adventist youth engaged in this mission of song was, to say the least, a thrilling experience.

The success of the evening was due in large part to the untiring efforts of the

conductor, Mr. R. Will Johnson, in the preparatory work, the splendid services of the visiting artists, and the hearty co-operation of the choir. Then, too, the presence of the divine Spirit, in its creation of sanctifying influences, made the rendition of "The Messiah" more than a concert or an entertainment. Rather, it assumed the proportions of a service of song, a means of grace, a spiritual uplift.

ALFRED S. JORGENSEN.

SOUTH NEW SOUTH WALES

Office Address: 72 The Boulevard,
Strathfield, N.S.W.

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President's Home Phone: Wahroonga 495

South New South Wales Annual Conference

THE thirty-ninth annual conference session in New South Wales was held again in the beautiful grounds of Parramatta Park, October 2 to 14, 1934. The weather was ideal throughout, and all the meetings were well attended. Never before, according to our figures, have we had over a thousand campers on the ground.

Sixteen conference sessions were held, not a discordant note being heard. The Union Conference was represented by a strong delegation. General workers present were Brethren W. G. Turner, A. H. Piper, A. G. Stewart, W. J. Westerman, A. W. Anderson, T. A. Mitchell, and Miss H. K. Lewin. We were also fortunate in having with us a number of returned missionaries, some of whom were enjoying the privileges of a camp meeting for the first time in a number of years. Among those present were Brethren G. L. Sterling, H. B. P. Wicks, G. Peacock, N. A. Ferris, G. F. Jones, A. H. Ferris, and D. A. Ferris.

A Year's Progress

The year which has elapsed since the last camp meeting has been a very busy one. Oliver Cromwell said on one occasion that "you not only want to strike the iron while it is hot, but to keep it hot by striking." Missions were held at the following centres: Leeton-Yanco, Young, Auburn, Windsor, Bexley, West Concord, Leichhardt, Lithgow, Mudgee, and Bega. Sunday night services were also held at Arcadia for some weeks before the camp by Pastor Bradley.

The church membership at December 31, 1933, stood at 2,376.

Baptisms for the year 1933,	159
,, first half of 1934,	120

The Sabbath school membership at the close of 1933 was 3,102, in 58 schools. During the first half of this year 171 members and four new Sabbath schools were added.

The Missionary Volunteer Department has shown steady growth during the year. There are 1,099 members in the 43 M.V. Societies of this conference.

In the Home Missions Department every phase of general missionary work revealed progress, and the total number of units was 25 per cent higher than that of the previous year. The number of souls won to the message this year through the work of the lay members was 50, which constitutes a record. At least two

persons accepted the message through reading the *Signs of the Times*. The circulation of the RECORD was also increased by ten per cent during the year.

The treasurer's report was a good one, as the following figures indicate:

Tithe for year	£13880
Annual Offering	296
Appeal for Missions	2220
Sabbath School	2813
Camp Pledges	483
Big Week Offering	78
Big Week Literature Sales	133
Free Literature	82
Special Foreign Mission Offg.	48
Young People's Offering	347

The net gain of the tract society for the year was £66, and for the six months ended June 30, £40. The amount collected for the Hospitals and Benevolent Society amounted to £271.

The increase in Present Worth for the year was £759.

The above figures reveal a wonderful story of the faithfulness of God's people, which certainly has been noted by the Divine Recorder in the books of heaven. "While the world applauds success, God honours faithfulness."

Officers Elected

PRESIDENT: R. E. Hare.
SECRETARY-TREASURER: W. H. Hopkin.

TRACT SOCIETY SECRETARY: W. H. Hopkin.

ASSISTANT TRACT SOCIETY SECRETARY: F. L. Taylor.

SABBATH SCHOOL SECRETARY: Mrs. M. E. Tank.

HOME MISSIONS SECRETARY: A. J. Dyason.

MISSIONARY VOLUNTEER SECRETARY: E. L. Minchin.

ASSISTANT MISSIONARY VOLUNTEER SECRETARY: Miss D. Phillips.

RELIGIOUS LIBERTY AND EDUCATIONAL SECRETARY: R. E. Hare.

FIELD MISSIONARY SECRETARY: H. White.

EXECUTIVE COMMITTEE: R. E. Hare, J. S. Stewart, E. Behrens, B. Hart, A. H. White, V. G. Williams, G. W. Heslop.

Credentials and Licenses

MINISTERIAL CREDENTIALS: R. E. Hare, Robt. Hare, H. Mitchell, A. Smart, J. W. Kent, H. C. Harker, E. Behrens, J. S. Stewart, J. Thompson, E. R. Whitehead, R. Govett, T. J. Bradley, G. Branstetter, J. E. Stead.

MINISTERIAL LICENSE: J. Eggins, A. J. Dyason, W. H. Hopkin, Llewellyn Jones, J. A. Lawson, A. L. Pascoe, R. H. Powrie, E. L. Minchin, J. Hindson, W. R. Carswell, J. Todd.

ORDINATION AND CREDENTIALS: E. H. Parsons.

MEDICAL MISSIONARY LICENSE: Dr. G. A. Hardwicke, A. Carrick, Miss F. Kringle, Miss E. Scarfe.

MISSIONARY LICENSE: Mrs. M. E. Tank, Miss D. Phillips, Miss E. Moran, Miss H. Osmond, A. Parker, W. A. Mackley, H. W. Hollingsworth, D. F. Black, Mrs. H. Bridgett, Mrs. G. E. Chapman, Miss S. Reed, Miss A. E. Pearce, Miss E. Westerman, Mrs. E. Meyers, F. L. Taylor, H. White.

COLPORTEUR'S CREDENTIALS: D. Sutherland, B. Waldrom, P. J. Hardyment, W. L. Gill, R. G. Price.

COLPORTEUR'S LICENSE: C. Watts, T.

A. Augustinson, W. J. Murray, Mrs. L. A. Hammond, R. W. Richardson, J. S. Trim, F. Basham, G. M. Hughes, E. Armstrong, F. Sutton, L. Evans, E. G. Foster, Mrs. C. F. Hodgkinson, Miss A. E. Jones, J. H. Chaddar, Mrs. L. G. Turner.

TEACHER'S LICENSE: T. C. Lawson, E. J. Felsch, H. V. Pascoe, Miss Gwen Fraser, Miss Sybil Pratt, Miss L. Clevee, Miss E. T. Smith, Miss V. G. Camp, Miss Hazel Todd, Miss M. Dawkins.

Conclusion

Another camp meeting has ended, and God's people have returned to their homes greatly encouraged by the meetings and by the associations of those of like precious faith. The subjects taken up by the various speakers seemed to fit the solemn occasion and tended to strengthen God's people for the experiences before them. We face the future with confidence because the prophetic light which has ever illumined the pathway of this people is still shining, and will continue to shine more and more until the perfect day. May God keep us faithful to Him and to His great cause of truth until "the day dawn, and the shadows flee."

"A little while to wear the weeds of sadness,
To pace with weary feet through miry ways,
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise."

WALTER H. HOPKIN,
Secretary.

Appreciation of Our Literature

RECENTLY one of our colporteurs received a letter from a big station holder in New South Wales, ordering two copies of "Through Turmoil to Peace" to be sent to the managing directors of the two largest soft goods firms in New Zealand. Here is a copy of the letter:

"Mr. F. L. Taylor.

"Dear Sir,

"Some time ago I purchased from you a very interesting book, 'Through Turmoil to Peace,' and I would be much obliged if you would post two copies to New Zealand for me to addresses on accompanying slip, enclosing the cards I send, one in each. Then send the account and I will send you cheque by return. The book was 17/6, so that will be 35/-, plus postage. Thanking you,

"Yours faithfully, ———."

WEDDING BELLS

Bartram-McMahon.—Many friends were present on the occasion of the marriage of Miss Pauline McMahon, of Warburton and Lakes Entrance, and Ken Bartram, of Nullawill, on October 24. The Warburton church, which was taxed to standing room, was beautifully decorated. The management of the Warburton Sanitarium did all they could in the arrangements to wish a fellow worker and her husband the best of wishes. Brother and Sister Bartram are settling at Warburton, and we all wish them God's blessing in the building of a united home, and success on their little farm.

H. J. MEYERS.

PRAY much; for prayer is one of the most essential duties.—Vol. 2, p. 313.

OBITUARY

Reuben Neville Hare

AT the age of nineteen years, Neville, the second beloved son of Pastor and Mrs. R. E. Hare of Wahroonga, met his untimely death on Thursday morning, November 8, by being violently thrown from a motor cycle while travelling along the Pacific Highway, near Peat's Ferry. Having been a student at the Australasian Missionary College, which was about to close for the year, Neville was returning to his home in Wahroonga. Although accompanied by Brother L. Kent, a fellow student riding also on a motor cycle a little distance ahead, the cause of the accident is still unknown.

Words fail to express the deep sorrow shared by a very wide circle of friends of the bereaved family and relatives of the deceased, as indicated by the largely attended services conducted in the Wahroonga church and at the graveside, and also by the many lovely floral tributes presented. Neville was laid to rest on a beautiful and peaceful Sabbath afternoon, as the shades of evening lengthened. Six of his fellow students or companions were the pall-bearers. The funeral was one of the largest, we are informed, that has entered the Northern Suburbs cemetery. At the church service Pastor W. G. Turner was assisted by Pastors A. H. Piper and R. Govett and Brethren R. H. Adair, and B. H. Schwartzkopf, while Pastors J. Scott Stewart, J. W. Kent, and T. W. Hammond assisted the writer at the graveside.

It is a comfort to his parents to know that Neville had decided to be baptised and was awaiting a favourable opportunity, also that he had made his decision to work for God in the colporteur field during the college vacation. He was on his way home to make final preparation for this work when the tragic accident occurred.

We trust the following words, sweetly sung at the close of the service by a mixed quartette, may be a source of comfort and consolation to the hereaved family and their large circle of sorrowing relatives in this their hour of great sorrow:

"Silently the shades of evening
Gather round my lonely door.
Silently they bring before me
Faces I shall see no more.

"Oh, not lost, but gone before us!
Let them never be forgot;
Sweet their memory to the lonely;
In our hearts they perish not.

"How these holy memories cluster,
Like the stars when storms are past,
Pointing up to that far heaven,
Where we hope to meet at last."

A. G. STEWART.

A Tribute of Love and Sympathy

THE following tribute of respect for Brother Neville Hare and sympathy for the bereaved family was written by his fellow students at the college and read by Brother Schwartzkopf, the college preceptor, at the service in the church, and also at the graveside by Pastor Kent: "We, the gentlemen students of the Australasian Missionary College, extend our sincere and heartfelt sympathy in the irreparable and untimely loss sustained in the accident that has severed from among us one whom we grew to love as a brother.

"By his cheerful smile and gentlemanly courtesy, he won a warm place in our hearts, and his memory will always be dearly held by us.

"We feel a sadness we cannot express as we realise that our dear pal now sleeps in Jesus, but our hearts respond with a prayer of gratitude for a beautiful friendship that neither time nor circumstance can efface from our memory, and until the time when Jesus shall come to wipe all tears from our eyes we mourn with you in this your hour of great trial."

In Memoriam

SPEAKING feelingly at the Avondale church on Sabbath morning, November 10, just prior to the baccalaureate sermon, Pastor A. E. Speck, Principal of the Australasian Missionary College, said:

"It is my sad duty at this time to refer to the tragic death of one who was expecting to be here with us in worship this morning. I refer to Brother Neville Hare, who left the college on Thursday morning, and was taken away about seven o'clock in a motor cycle accident near Peat's Ferry. This has come to us all as a dreadful shock, and while it brings to our hearts sadness, how much more sadness it must bring to the hearts of those who are near and dear to this boy by the ties of nature.

"We wonder sometimes why it is that different ones are cut off, even as this young man was, in the prime of his youth. He was only nineteen years of age—suddenly taken from us, instantaneously killed, without any warning whatsoever. We oftentimes wonder why it is that God moves in such ways as He does. I do not profess to be able to interpret His ways; I do not know. However, there are some things that I do know from His precious Book: 'As for God, His way is perfect.' 'The Lord is righteous in all His ways, and holy in all His works.' I do not profess to understand why, but I do know, brethren and sisters and dear young people, that the Lord is perfect; He is righteous in all His ways.

"To take another text, 'What I do thou knowest not now, but thou shalt know hereafter.' I believe, brethren and sisters, that eternity will reveal the why; that Jesus Himself will unravel the circumstances, and He will tell us why He did the things that leave us at the present time with puzzled mind. 'Where we cannot trace God, there we must trust Him.'

"I feel, however, that out of this sad experience there comes to us a lesson. Many times we have seen one who has been associated with us snatched away by the hand of the angel of death. I believe at this time that the Lord would teach us that we should be prepared, so that we can say with the Psalmist, 'Though I walk through the valley of the shadow of death, I will fear no evil.' Such occasions as this bring forcibly to our hearts that our lives should be surrendered to Him, that we may be safe in His keeping, and that it may be said of us when we are called, as it may be said of our brother, 'He sleeps in Jesus.'

"I know this morning, brethren and sisters, our hearts go out to Pastor Reuben Hare and his wife and the other members of the family. Brother Neville Hare was going down to visit his sick brother and to talk with his father about his entering the colporteur work this vacation. He was cut off in the plans of his life, in the midst of all his activity, and this morning our

hearts go out to those who are left behind and who mourn in such a way as we can readily imagine. I believe it would be fitting for us as a body of fellow believers to rise to our feet in respect for the one who has gone, and in sympathy for those who are left, and earnestly ask the Lord to let His blessing rest upon the bereaved ones."

At the close of a heartfelt prayer, Brother Walter Kilroy sang these beautiful and appropriate words:

"There is no song within our glad hearts singing,
But has an echo of some minor strain,
There is no happy day its gladness bringing,
But has one hour that's filled with hidden pain.
There is no rose so beautiful, so sweet,
But has a thorn amid its scented leaf;
There is no life so perfect, so complete,
But has its doubts, its cares, and bitter grief.

"Hope on, dear heart, although thy step may falter,
There is a God who watches over all.
What though all things on earth must fade and alter
Have faith in Him who marks the sparrow's fall.
There is a heav'n so beautiful, so blest,
Where neither death nor sorrow enter in;
Thy heavenly Father knoweth what is best,—
Have faith and leave thy little life to Him."

Walker.—On November 1, little Vera Walker, aged six years, was knocked down by a motor truck and killed on the spot. She was dearly loved by all who knew her, and will be greatly missed by the Newport Sabbath school, of which she was a member. A service was held at the home, and prayer was offered by Brother A. T. Bullas, the elder of the Newport church. We long for the dawning of the day when the little children will be borne by holy angels to their mothers' arms. We laid the precious darling to rest in the Williamstown cemetery. Much sympathy is felt for the loved ones left to mourn. L. CURROW.

Salisbury.—At the Lower Burdekin District Hospital, Ayr, N. Q., Sister Jean Rae Salisbury passed to her last rest in Jesus on Nov. 1, 1934, aged sixty-eight years. Our sister maintained a strong faith in her Master, and looked forward with glad anticipation to the resurrection day when she would meet the Lord Himself. The last twelve months were months of ailing and pain, most of which time was spent in hospital. With her husband, Sister Salisbury heard present truth from Pastors Wrigley and Morris. She lived a consistent Christian life, and when able worked for her Master. We laid her to rest in the Ayr general cemetery. Services were conducted in the Ayr church and at the graveside by the writer in the presence of a large number of relatives and friends. RAYMOND BULLAS.

PASTOR CURROW wishes to correct an error in the obituary of our late Brother Higgins, which was given in a recent issue. The name should have been given as Walter Herbert Higgins. Though residing in Croydon, Brother Higgins was a member of the Ringwood church, of which he had been clerk for a time.

Blue Mountains S.D.A. Boarding House.—At "Ranelagh," Duff St. Katoomba, vegetarian board. Diabetic and dyspeptic patients may also enjoy a holiday away from home. Special diet provided. Rooms light and cheerful. Proprietress, MISS M. THOMSON, nine years cooking at Sanitarium Health Food Café, Melbourne. Book early.

Australasian Record

THE OFFICIAL ORGAN OF THE
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OF SEVENTH-DAY ADVENTISTS

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THE following distribution of labour was made in Queensland after the camp meeting: GYMPIE: Pastor A. I. Mitchell and Brother G. Burnside; ROCKHAMPTON: Pastor F. A. McFarlane; NUNDAH: Pastor R. J. Burns and Miss H. L. Cozens; IPSWICH: Brother R. A. Greive.

BROTHER ERIC J. JOHANSON and family sailed from Singapore for Sydney on November 13. They are coming via Fremantle, and will visit relatives in Perth on their way to Sydney. Brother Johanson has been invited by the Australasian Division to connect with our Health Food Department for work in Eastern countries. He will spend some time in Australia before definitely taking up his work there.

WE regret that it has been necessary for Sister G. McLaren to come away from the Territory of New Guinea to build up her health. Sister McLaren arrived in Wahroonga on November 13, and is at present at the Sydney Sanitarium. We trust that medical care and the change from the tropics may restore her to health. It is gratifying to know that Bert, the only son of Brother and Sister McLaren, has successfully passed his third-year work in the medical course at the Melbourne University.

"PASTOR A. W. CORMACK and family have arrived from India and are getting settled in Takoma Park," Sister L. M. Gregg writes from Washington, D.C. "They have rented a house two blocks from the General Conference office. This enables their youngest daughter to attend the church school and the three older girls the Washington Missionary Academy. Mrs. Cormack remembered both my sister Edith and me as soon as she saw us, though it is many years since we met in Victoria. Pastor Cormack will have considerable travelling to do in his secretarial work for the General Conference."

FROM the isolated outpost of Niue Island Sister Vai Kerisome Head wrote on October 19: "I hear from you all through the RECORD. I do enjoy that big letter from everybody, near and far islands of the sea, for we are isolated here. My Sabbath school children are just as keen as ever in learning their memory verses. Little ones three and four years old know their verses well, and the parents take pride in them. When we have a little picnic and give out presents for the good attendance and full marks for memory verses, the parents roll up and share the feed of rice soup. We have a service first. I call on the babies to repeat their memory verses for the whole year, or perhaps two quarters, and you would marvel at the way they recite these scriptures. One little four-year-old girl with such big black eyes, like marbles, can run through them all without any difficulty. I let them take the review. Children of six and ten years do it, and it is

amazing how they remember the lesson in the review. Some cannot read the Bible yet. Their parents teach them the verses. We shall be glad to have more Memory Verse cards. I am of good courage in the Lord, and we are trying hard to keep His commandments. I pray that the Lord will help me, and He is helping me. I also feel the benefit of your prayers. I have a very sick sister who is so dear to me. I have asked for our people to pray for her, and through prayer she does not suffer so much now."

FROM Ramu, inland New Guinea, Brother W. W. Petrie writes by the latest mail: "The work is progressing nicely. The boys finished the schoolhouse on Friday, and yesterday we had worship in it. Quite a number of natives assembled for worship. Some of the young boys have been sleeping on the mission this last week, and you would be surprised how clean they are already. The Government officials are very pleased that we are opening school. School will start on Monday. We shall need slates next. In the meantime I will get some bits of three-ply and paint them black. Even bits of tin will do just now, if we use chalk. . . . The new Administrator came in today. He flew into Mt. Hagen yesterday and landed at Ramu this morning. I had the pleasure of meeting His Honour and had morning tea with him at the police post. He seems very homely and not unlike the late Administrator in many ways. They left here at 2.30 p.m."

Some Changes

AT the late Union Conference Council it was planned that Pastor L. J. Imrie should transfer from Victoria to North New South Wales and act as secretary-treasurer in the latter conference. Subsequent to the Council it was found on further investigation that it would be helpful to retain Pastor Imrie in Victoria for a while longer.

In the meantime Brother J. L. Smith will act as Secretary of the North N.S.W. Conference and Sister M. Thompson as Treasurer.

Pastor P. G. Foster, who was to take Pastor Imrie's place in Victoria, will go to that field and for a while assist the president of that conference in the general visiting work.

Some changes of importance have been made in the leadership of our schools in Fiji. A new Government educational regulation lately promulgated in Fiji was responsible for these. Brother L. V. Wilkinson will go to Buresala as Principal of the training school. Brother E. A. Butler will take over the leadership of the Samabula Indian school; while Brother H. M. Lansdown will take charge at the Wainibuka school, and Brother A. P. Dyason will remain at the Vatu Vonu (Buca Bay) school as headmaster.

We pray that God will bless the changes made to the glory of His name and the advancement of His work.

A. H. PIPER.

"WHILE making a trip down the coast," Pastor Tutty writes from Bougainville, "I called on a planter to leave some papers and I noticed a Bible and 'Bible Readings' on the table. A request followed for some more of Sister White's writings. Then to my astonishment the husband said, 'You know that we are not keeping the Sab-

bath.' Brother Gray had often talked with them and lent them papers. They are in earnest; a letter has just reached us requesting Brother Gray and me to go up to see them as they would like to know more about baptism, and have decided to pay tithe. They are well educated English people, reading themselves into the truth, with the occasional help of Bible studies. The *Signs of the Times* has a larger area than Australia in which to win souls."

PASTOR J. M. COLE, who was associated in labour with Pastor J. E. Fulton in Fiji in the early days, and later in Australia, is now by a coincidence associated with him in Northern California. Brother Cole wrote to Pastor A. W. Anderson of Wahroonga: "In January, 1934, the conference asked me to return, at the same time asking J. E. Fulton to be president, so here we are together again. That is strange when it is not our planning. While in Oregon I went out on my own and raised up a nice church of thirty members and built a church building. Since coming into Northern California I have four churches to look after. It is 35 miles to one, 23 to another, and 60 to another, but all have good roads with one exception. Our son Tavita is not far from where we are. He has charge of the south-western counties of Oregon, near the Californian line. We are happy in our work. How much we do enjoy the RECORD, and so many of our friends here love to read it, even though they do not know the Australian workers."

The Chapel Bell

(To the memory of the old A. M. College bell which has been removed from the belfry, giving place to a new one.)

THINK of the feet that have responded and stepped into line to the call of that bell! Quick, eager-stepping, grateful feet, strong feet, weary feet, rebellious feet, tender maiden feet, heavy-shod awkward feet, shambling feet, feet from many lands.

What a troop! Some are in the preacher's desk; some are scattering the printed page far and wide; some have stepped out to the far-flung boundaries of strange lands; some have wandered from the straight and narrow way; some have ceased to step and are waiting the call of the last, loud trumpet.

Could but one from each of these ranks and the many others not mentioned, express their appreciation of that chapel bell, what a tribute it would receive as it stands in the school museum, mouth downward, with a great scar in its side, and its tongue lying prostrate beside it.

Thus and thus of the bell, the bell ringers, and the many who, through the years, have answered or rejected its call—a call to consecration, to service, to sacrifice! But what of the world's needs? More than ever, the hour demands men of principle and courage, "men whose conscience is as true to duty as the needle is to the pole." Ring out the old, ring in the new, but let us not forget!

ENID LAWSON.

WE thank the anonymous sender of £3 5s. and £2 10s. "for tithe" received by post at the Avondale Industries on November 8 and 15. We also thank "Friend" for £3 sent as tithe on November 11 to the editor of this paper at Wahroonga. These amounts have been placed in the tithe fund.