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Graduation Address

Given at the Australasian Missionary College, Monday Evening, November 12, 1934, by Pastor A. G. Stewart

AFTER thanking the graduates for the opportunity of addressing them for the last time as a class before their separation, and complimenting them upon the choice of their appropriate and inspiring class motto, "Lord, here am I," Pastor Stewart said:

Real inspiration comes to me personally from your class motto because it takes me very vividly back to my own happy school days, when as a student, with others of my colleagues, there came such an overwhelming sense of the needs of the world and the call for workers to meet that need, that I personally felt constrained, while yet a student, to dedicate my life right here in this very college chapel to the work which has engaged my time and service for the past twenty-seven years.

Needless to say, fellow graduates, I am profoundly thankful that the purpose for which this school was divinely appointed is still being met, and we welcome you heartily to the now lengthy honour roll of A.M.C. graduates.

And now let us address ourselves to this beautiful gem of mottoes. In its original setting, this voluntary expression, "Here am I, send me," is a consecrated response to a divine call or challenge. It came from one who had been called to a sacred and responsible office, and who evidently felt entirely unworthy, but at the same time recognised a great need.

The young prophet's great concern for the future of the kingdom, especially in view of the backslidden condition of God's professing people and the troubled state of affairs in general, gave opportunity for the revelation in vision of the throne of the Eternal with all its dazzling splendour and glory. Naturally he felt greatly humiliated, and voicing his own convictions, he cried out in contrition of heart and soul, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Then comes the sequence to such a complete and contrite confession, by the flying seraphim with the "live coal" of consecration, indicating that his sins are purged and his iniquities pardoned.

It is God's plan that, following an entire consecration, there will naturally come a call to service. This is indicated by the voice which said, "Whom shall I send, and who will go for Us?" Instantly and unreservedly the prophet replies in the words of your chosen motto, "Here am I; send me."

That, briefly stated, is the experience. Now what is the moral? It must be very apparent to you, dear graduates, that one of the many important lessons to be drawn from this experience, which you have undoubtedly noted in your individual or collective study of this record, is that a full and definite consecration to God's service is possible only when one has been permitted to have a revelation or a true conception of God's call to service.

As one author has very aptly stated it, "What makes the prophet is not ordination, or zeal, or learning, or all these combined. What makes the prophet is his authentic sense of a message, his commission to be God's mouthpiece to men."—"The Desire of All Nations," pp. 18, 19.

The experience of the one from whom you have selected your motto is not at all a singular one; for many of the prophets of old were, like Isaiah, given a special revelation of God.

Think of Moses, yonder in Midian, tenderly caring for the flocks, suddenly confronted by the strange sight of the burning bush that was not consumed; and then, increasing his surprise, there came from the burning bush an audible voice telling him to remove his shoes from off his feet, for the place whereon he stood was holy ground. Then came the great commission, one of the most weighty ever given to mortal man, to deliver Israel from their long time slavery and bondage. "Come now, therefore," said the Lord, "and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

Again we think of Saul of Tarsus, whose name was subsequently changed to Paul the apostle, arrested by a great light from heaven and a voice calling him by his own familiar name, saying, "Saul, Saul, why persecutest

thou Me?" As Paul himself afterward stated, "It pleased God . . . to reveal His Son in me, that I might preach Him."

One's doctrine, one's experience, one's life, and one's labour are, after all, the expression of one's conception of God. To these holy men of old, their impression must have been one of very definite, consecrated surrender and service.

Another important lesson to be drawn from this experience is that of the great need, the dearth of workers, as suggested in the inspired interrogation, "Whom shall I send, and who will go for Us?"

May I suggest to you, graduates, that it is because God calls for *consecrated* workers that they are, comparatively speaking, few. Did not our Saviour, when sending forth His disciples, say, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest"?

Also the apostle Paul in writing to the Corinthians said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in His presence."

Not only have you the noble example and constant inspiration of those inspired records to impress indelibly upon your still impressionable minds the import of the motto of your own selection, but can we not recall many noble examples of men and women of mediæval and modern times, whose lives are an incentive to you and to me to make this full surrender for service? "Saints, apostles, prophets, martyrs, answer, Yes!"—humble, sincere men and women of all lands and nationalities whose identification with the work of God has made their names immortal. Such consecration must of necessity develop a strong personality. As some one has very aptly said, "What develops a church or an individual is identification with a great God in a great cause."

Please allow your minds to reflect for a moment on what men and women have, under the blessing of God, been enabled to accomplish down through the centuries. Think of the Reformation, and again of the great missionary expansion of modern times,—of such men as William Carey in India, Judson in Burma, Morrison and others in China, Moffat and Livingstone in Africa. Think for a moment of such a life as that of David Livingstone, whose consecration to his conviction was so complete that he, although "alone in the heart of Africa, without wife or child or colleague, surrounded by countless difficulties, worn out by forty-five attacks of swamp fever, yet wrote, 'Nothing earthly will ever make me give up my work in despair. I encourage myself in the Lord my God and go forward.'" "On he went, but he could not go much farther. His strength was utterly spent. His native followers built him a little hut and placed him beneath its shade. The next day he lay quiet. The following morn when they looked in at dawn his candle was still burning and Livingstone was kneeling by his bed, his face buried in his hands; and he had died upon his knees in prayer to God for the poor people of Africa.

"In his journal there is a touching entry made on his last birthday but one. It reveals the motive power of his whole career. 'My Jesus, my King, my Life, my All, I again dedicate my whole life to Thee.'"

What has been the subsequent history of Africa? We have sent to that continent some of the best men of the British Empire in Government officials, magistrates, educators, scientists, and others; but if you were to take one name to represent the best of the British Empire in African history today, there is but one name that would be remembered, and that the world over,—the name of David Livingstone.

Goethe tells us that,

"Great men, like celestial fire pillars,
Go before us on the march."

And such a one was Dr. Livingstone.

But just as much or more nobility and heroism have been displayed by those often referred to as "the weaker sex." Think of the privations endured by such women as Mary Moffat, the mother-in-law of the famous Dr. Livingstone, who after many years of ceaseless toil and hardship could sit down and write, "You can hardly conceive how I feel when I sit in the house of God surrounded by Christian natives. Though my situation may be despicable and mean in the eyes of the world, I feel that an honour has been conferred upon me which all the kings of the earth could not have done me. I am happy, remarkably happy, though my habitation is a single room with a mud wall and a mud floor."

"Old, and health shattered, yet succeeding with almost her last ounce of strength in persuading a long resisting heathen village to receive a Christian teacher, Mary Slessor sat down on the floor of her mud hut, leaned her tired back against the mud wall, and wrote to her friends in Scotland that she was 'the happiest woman in all the world.'"—*Desire of All Nations*, pp. 107, 110.

Need I remind you tonight, dear graduates, that these very walls that echo to the sound of your voices and the tread of your feet have echoed in years gone by to the sound of voices and the tread of the feet of those who have gone out into this needy world in response to the same divine call as you are giving expression to in this inspired motto? And God has greatly blessed their ministry. Heading this long list by way of responsibility is the President of the General Conference. We find them in England, America, Africa, India, China, the Far East, and in many islands of the South Seas as well as all parts of Australia, Tasmania, and New Zealand. We believe that you are determined that no matter where you may be placed, nor what line of work you are called upon to do, you will uphold the honour and the traditions of your Alma Mater. All around you will be found ample opportunity for service. This old world is in need of just such young people as you to take to them the message of sympathy and hope that you have found.

"The world is hungry for Jesus;
From many a far-off shore
Come pleadings that stir the workers
To efforts unreached before.
They are calling for other workers,
For the work half-finished falls;

We are near the close of the harvest,
And the Master for reapers calls.

"The world is hungry for Jesus,
And nations are in the dark;
They would fly to some place of safety,
Like the weary dove to the ark;
They would hear of the 'Friend of sinners,'
And hearing, their hearts are stirred;
'Tis the 'gospel of the kingdom,'
And to them we must carry the Word."

You will soon discover, if you have not already done so, that the best and happiest life, is the one spent, not for self, but others.

God has given to each of you radiant youth, the springtime of life, when the spirit of adventure and of aspiration throbs in your every heart-beat. May this God-implanted vigour, strength, and passion be so fully yielded to Him that your expressed purpose, as indicated in these inspired and inspiring words, may be completely and fully translated into your very life deeds.

And as you go out to take your places, either at home, in office, in school, or in the fields near or far, you will remember that last great promise given by the One to whom you have surrendered your life, "Lo, I am with you alway."

"Not alone He bids His servants
Follow out His great command;
Not alone He bids them labour,
In their own small strength to stand;
But there's blessed compensation
For the strong commission, 'Go:'
'Tis the word, I'm with you alway,
Through all changing scenes below.
It is blessed to be treading
In the path the Master trod;
It is glorious to be chosen
As ambassadors for God.
But wherever He may send us
It is best of all to know
That the promise, 'I am with you,'
Follows the command to go."

"Prove Me Now"

WE cannot expect to reach the kingdom of God without submitting to the sovereignty of God. We "inherit" the kingdom because we are the children of God; but rebels and robbers will be outside with thieves and murderers and all others who have failed to submit themselves to the sovereignty of God. This is reasonable, and I suppose we are all glad of it; for who wants the tragedy of sin re-enacted? but "God is testing every soul that claims to believe in Him;" and He is testing them in the matter of submission to His sovereignty. "Consecrate to Me the tithes and offerings. As you bring these specified goods as a token of your loyalty and your submission to My sovereignty, My blessing shall increase your substance, and you will have abundance."—*Vol. 9, p. 245*.

The blessing follows obedience as verily as the curse follows disobedience.

A member of our church was not a tithpayer. I talked with him seriously about his failure to meet the mind of God in this matter; but he claimed that it was impossible to pay tithe without bringing distress upon his family. He had only two or three days of work a week, and he would have to take food from their mouths and

clothes from their backs if he paid tithes. I reminded him anew of the blessings promised in connection with obedience to this requirement of God; and he decided to pay tithe. From that day he was blessed in the most marked manner of any instance under my observation. Instead of only two or three days of work a week, he had all the work he could do. In his own words to me, "I have three times as much for my family as I had before I paid tithes." And of course the Lord was getting returns from His faithful steward.

He left the place where he was; and in sending for a transfer of membership he sent a cheque for £9 tithes.

"Be not deceived; God is not mocked." A. M. DART.



Letter from Mussau, New Guinea

DEAR FELLOW YOUNG PEOPLE:

We trust your interest in this field will not wane, as many hundreds of young people here demand your interest and your help. It would be an inspiration to you to spend a little time here and see some of our younger members at work. These young folk carry responsibilities, and are very faithful in their assigned tasks. Some are very young indeed, but are just as earnest and anxious to help as the older ones. I have been amazed at the responsibilities the little folk have been able to undertake.

In every mission on the island, we are able to place our hands on a number of boys who can lead out in the Sabbath school work, either superintending or teaching, and others who prove equally efficient in the M.V. Society. Then, too, one may see them at work in the day schools, teaching folk thirty and forty years older than themselves. In one place where we have about 220 adherents, one young lad has been caring for the work during the absence of a teacher. Everything has gone along smoothly there, and he is most consistent in his work. We feel encouraged with the progress. The faithfulness and efficiency of these younger lads in these tasks will surely fit them for a greater work, should they be called to a distant field in the very near future.

So, homeland M.V's and homeland J.M.V's, keep moving, and we will continue to encourage these volunteers to keep pace with you. Yes, keep pace, that is the thing to do: grow with the message, and thus you will make the message grow. It has been so here, with our M.V's and J.M.V's,—now how about it with you?

We appreciate the thoughtfulness of some energetic young folk in South Australia. They inquired if we could make use of some bandages and some old clothing, and as soon as they learned of our need of these things, they lost no time in sending them out. What a blessing those bandages proved to us. You can picture the faces of those who actually have a bandage to cover up their dirty

sores and prevent the numerous flies from settling thereon. We are wondering if any other societies are at a loss to know what to do in order to have a more definite touch with the mission field. Perhaps you have some other idea. Well, put it into harness and share some of the joy that will follow.

We trust that all are of good courage and that you will ever remember Mussau in your prayers, for in so doing you will be focussing your interest on a battalion of fellow young people.

A. S. ATKINS.

M. V. Convention at N. Z. Missionary College

GOD calls the youth of today. The young people are the hope of this message; responsibility must rest upon their shoulders. The youth must be kept and fortified. It is for this that the M.V. movement was founded and is in operation.

From October 29 to November 2, inclusive, a special convention was held at the N. Z. Missionary College, there being present Pastor S. V. Stratford from the Union Conference; Miss A. E. Douglass, the South Island Conference M.V. leader; and Miss F. Whisker, the North Island assistant M.V. leader. During the course of the week we were given much practical instruction and spiritual exhortation.

In his opening address Pastor Stratford emphasised the need of concentrated effort by the youth in "this thy day." (Luke 19:42). Crime and vice abound. There is a great work to be done in fighting evil. The call rings forth in clarion tones to the young people to unite in service under Christ's banner. A lantern lecture on the Monday evening enlightened us as to the progress of our fellow M.V's in the islands of the sea. A slide of the great Master M.V. brought this helpful meeting to a close, and we left more determined than ever to serve Him who died for us.

On Tuesday evening the J.M.V. movement was explained to us. The aim of the work is the all-round development of the younger members. The children are made practical Christians by receiving a harmonious training of the physical, mental, social, and spiritual powers.

During the week various teachers and students gave much good information as to the correct way to conduct M.V. meetings and the kind of programme to present in order to hold our young people. Mere entertainment and wholly scientific themes should not be presented; but, in conjunction with educational matter, there should be a deep spirituality running through the meetings.

Society charts and songs, reading courses, reports, offerings, and other subjects were presented. Of special note was a talk upon "Missionary Activity." There is a task for each one to perform. We must live up to our name, be real live Missionary Volunteers, and go forward to do the one great work of soul-winning. Many practical ways were mentioned,—the distribution of the *Signs* and tracts, the writing of missionary letters, and other work which affords ample opportunity for the enjoyment of witnessing. Some M.V's even help in evangelical services; but whatever is done, the Lord richly blesses all efforts to advance His cause. By giving we keep up our own circulation, and thus we live.

Thursday evening Miss Douglass told

us of her visit to the societies of the South N.Z. Conference, and we learned of many enthusiastic M.V's who are doing much in active missionary work. Of special recognition is the brass band connected with the Papanui society. We are happy to note that the M.V's of the South Island are nobly putting their shoulders to the wheel, endeavouring to help give this message to the world.

To conclude the convention, Pastor Stratford spoke in the chapel on the Friday morning. We were led to see that, as the grand finale is fast approaching, there will be great calls upon the youth. Satan holds many under his banner, and it is to them that the world looks for its hope of the future. There are a few who have heard a greater call: the Master looks to them, His message is to finish in this generation with a shout of triumph. So in this greatest of all crises comes the call to true repentance and a turning away from the prince of darkness, that we may receive forgiveness through the blood of Christ and in His strength fulfil all that He expects of us.

The call to service is great, and it takes all to fill it. God today calls to us each individually, "My son, give me thine heart," and this entreaty reaches our young people in an amplified tone through the medium of the M.V. organisation.

H. A. WRIGHT.



Must Overcome the Nagging Habit Before Baptism

THE Kieta district teachers gathered together at Rumba, where Brother Gray is stationed, and with the local baptised believers we held the Lord's supper.

Then a trip was made to Buin, and the ordinances were held with the Orova (Lavilai) church. Three more were baptised there,—the wives of some who had been baptised previously. Their husbands waited patiently for a year with the hope of being baptised unitedly, but their wives were subject to nagging, thus causing trouble. The wives pleaded to be baptised with their husbands, but were told that if they controlled themselves for three months they would then be baptised.

On this visit we counselled with the people, and the report was unanimous that they had been very good, so they were baptised. This makes a total of fifty-three local people baptised in Bougainville.

There was a good spirit of freedom in the testimony meeting. While it was in progress, suddenly the wind sprang up from the sea, and the boat, anchored about a mile away, was in danger. Several boys hastened out to stand by in case of need, but the anchors held. I handed the meeting over to my wife for a time while I went out. The storm quieted a little, and we held the Lord's supper, but I was wet. Soon after we went through the surf, pulled up the anchor, and went a four hours' journey to safety.

There are three inland excursions ahead

of me, and they will require about six weeks. Brother Gray is plodding along at Rumba, pit-sawing timber to build a new church. A small hospital has been completed.

R. H. TUTTY.

Modernist Missions

THREE thousand five hundred natives gathered one day in Africa to hear a member of the (Northern) Presbyterian Board of Foreign Missions. Messengers had gone through the forest paths to all the surrounding villages announcing the coming of the American to tell them about the Lord Jesus Christ. Three interpreters were present to transmit the message in the dialects spoken by the great company of people. And to these almost naked savages, bound by Satan in chains of lust and hate and greed, longing, almost in despair, for a hopeful word of deliverance, this man spoke on "The Power of Personality"! O, that some one had risen and said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth"—*Editorial in the Sunday School Times, May 5, 1934.*

"Helping Together by Prayer"

ALTHOUGH at present not in any mission field, I still regard myself as part of the mission family, and would write to encourage our dear workers at the battle front by the news that we do not forget them in prayer. Every day we particularly bring before the Lord the men and women out in His harvest field.

It is now nearly five years since we were compelled to turn our faces to the home field and leave the firing line. It has been good to labour among the churches in Tasmania and New Zealand, and we greatly appreciated the year among the people on Pitcairn Island. Now that we have been appointed to labour on Norfolk Island, Mrs. Smith and I are looking forward to our work there. Our present plans are that our youngest boy will accompany us and Ivan will remain at the N.Z.M. College. We feel happy that our health is such that we can still have an active part in giving this fast finishing message. The Lord has manifested His love and healing power in my life, and for this we feel ever so grateful to Him.

What a wonderful privilege to be living in this age! and yet what a responsibility to be witnesses of the great and startling truth that we are in the last hour of the judgment. "We have nothing to fear... except as we shall forget the way the Lord has led us." In full view of the celestial city, who could remain indifferent to the claims of Christ? There is no time now to parley with sin or the pleasures of this world. How solemn are the words uttered by the accompanying angel referred to in "Early Writings," page 118. Speaking of the third angel he said:

"Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention."

We pray that all our missionaries may be renewed in strength by our Great Phy-

sician of both body and soul, and that our people everywhere may constantly remain as clay in the hands of the Great Potter.

W. D. SMITH.

Christchurch, N.Z.

"The Plainest Text in the Bible"

A ROMAN CATHOLIC woman came down to where I was holding meetings, and after the service said to me, "Why do you keep Saturday instead of Sunday?" I replied, "If you come to my home at eleven o'clock on Sunday I will tell you."

She came. When I had given her just one text, and related an incident regarding it, she was convinced at once. I told her the story of a man to whom I had given several studies on the Sabbath question. He could not see through it until I came to Mark 16:1, 2. Two days are mentioned here, one is the Sabbath, and the other is the first day of the week. When the first day of the week comes, the Sabbath is past. He said, "That is the plainest text in the Bible!" "Oh, no," I said; "I think Luke 23:56 and Hebrews 4:4 are plainer." He said, "No, Mr. Smart. Don't you see that when the first day of the week comes you are too late to keep the Sabbath? It has gone. That is the plainest text in the Bible."

"Yes," the Catholic woman said. "Yes, and so it is." She was entirely convinced by that one text; and then her mind with further studies grew into the message, and she was baptised and became a faithful servant of God.

A. SMART.

Commandment-Keeping and the Gifts to the Church

COMMANDMENT-KEEPING and the gifts to the church go together. They are inseparable. All the writers of the New Testament were commandment-keepers and looking for the advent of Jesus as their inspirational and dominating thought. It was not until this situation was duplicated that the Spirit of Prophecy came into God's church upon earth. Peter tells us in Acts 5:32 that God gives the Holy Spirit to them that obey Him. The Holy Spirit is not given to those who are disobedient.

Men were undoubtedly led of God to bring about the Reformation, but none of these leaders had the Spirit of Prophecy. Wycliffe, Cranmer, Latimer, Ridley, Knox, Luther, Calvin, John Wesley, C. H. Spurgeon, and H. W. Beecher were all godly men and great religious leaders, as was also General Booth, but not one of them possessed the Spirit of Prophecy. Why was this? Matthew, Mark, Luke, John, James, Paul, Peter, and Jude all had this gift because they were keepers of the law of God. The later men, undoubtedly used of God, had not this gift because they did not fulfil all the conditions described, and the time had not come for the great increase of knowledge to occur. Not all commandment-keepers possess the Spirit of Prophecy, but all commandment-keepers are prepared to follow what the Spirit of Prophecy teaches. John Wesley, the founder of Methodism, in the book, "Debate of C. L. Suttilliff with A. Pryne," page 68, puts the exact position very clearly in the following words:

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from an imagination of promoting the Christian cause thereby. . . . From this time they [the gifts] almost totally ceased. This was the real cause why the extraordinary gifts of the Holy Spirit were no longer to be found in the Christian church; because the Christians had turned heathen again, and had only a dead form left."

What date marked the culminating point of the fatal period with the Emperor Constantine? It was 321 A.D. when the first Sunday law was enacted. The Roman Catholic Church later endorsed and perpetuated Constantine's teaching throughout the Dark Ages, from 538 to 1798, until the era when the increase of knowledge commenced in the latter year.

By studying the records of the Spirit of Prophecy as contained in the Bible, men everywhere were led to expect the return of Jesus in the year 1844. For ten years prior thereto a mighty movement occurred that heralded the return of Jesus, and then followed the great disappointment. And then light shone upon the sacred page as never before; for the Spirit of Prophecy came into the church simultaneously with commandment-keeping, and at the very moment when it was most needed to keep the church of God triumphantly united to organise the mightiest of all movements, having for its objective the universal proclamation of the second advent. The year apparently of greatest disaster and keenest disappointment became the starting point of a new era, in which every difficulty and discouragement in the experience of the believers could be successfully met and joyfully surmounted.

The sealing message, so inseparably associated with the law of God by Isaiah ("Bind up the testimony, seal the law among My disciples," Isa. 8:16), is doubly reinforced when we turn to the 20th verse which says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

John Wesley was undoubtedly led of God to pen that short paragraph where he correctly indicated the cause of the loss of the gifts to the church, because the Christians had turned heathen again under Constantine's leadership (as Sunday observers and commandment-breakers). Commandment-keeping, inclusive of Sabbath observance, is inseparably associated with the prophetic gift, and the Spirit of Prophecy is undoubtedly for the guidance of the remnant church so that its members may escape the subtle pitfalls of their supernatural adversary, whose delight is to be the accuser of the brethren.

J. L. SMITH.

MISS ELVA THORPE, who has been teaching at the N.Z. Missionary College this year, arrived in Sydney by the *Monowai* on November 18. She will spend part of the vacation with her parents at Avondale, and proceed to the W.A. Missionary College in January, serving for a time as acting matron before the college reopens, when Sister Thorpe will take up her regular teaching work there.

Colporteurs' Summary

OCTOBER, 1934

Queensland

Hrs. Ord. Helps Total

Home Physician—

E. B. Murray (del.)	209	108	£27 5 0	£244 12 6
W. F. Reid	158	83	5 0	183 6 0
C. L. Rowland (del.)	120	35	14 0	70 0 0
H. Paice	102	28	5 5 6	62 13 6
W. G. Hodgkinson (d.)	89	26	16 0	57 3 0
S. Dymock	13	5	14 0	33 0 0
O. Knight	45	14	2 16 0	31 10 0
J. W. Nixon	35	14	1 14 0	30 15 0

This Mighty Hour—

R. Gray & D. Livesey	55	8	2 0 0	10 19 6
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Our Day—

R. Gray & D. Livesey	1			12 6
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813 330 £46 9 6 £724 12 0

North New Zealand

Hrs. Ord. Helps Total

Home Physician—

A. G. Gilbert (del.)	51	18	£3 9 0	£41 5 0
Mr. & Mrs. Matthews (d.)	269	45	10 2 6	104 12 6
J. H. Burton (del.)	120½	23	4 4 3	50 18 9
J. Ivey (del.)	136	33	1 0	68 13 0
W. Waterhouse (del.)	161½	26	2 17 0	57 5 6
D. Bathgate (d-l.)	114½	14	1 12 6	30 13 6
Miscellaneous		4		8 8 0
F. E. Baker	69	15	9 6	31 19 6

Home Nursing—

Miss E. B. Butt (del.)	84½	13	3 19 6	20 4 6
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What Is Coming?—

H. Thompson (del.)	69	15	2 19 6	8 12 0
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Mr. & Mrs. R. Matthews	1			7 6
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A. G. Gilbert	3			1 0 0
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Bible Pictures and Stories—

A. G. Gilbert	1			1 19 6
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Mr. & Mrs. Matthews	1			1 13 6
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This Mighty Hour—

F. E. Baker	3			1 17 6
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Bedtime Stories—

A. G. Gilbert	4			2 17 6
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W. Waterhouse	6			3 13 6
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Miss E. B. Butt	8			3 0 0
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J. H. Burton	1			7 6
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D. Bathgate	2			1 4 0
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1074½ 236 £40 17 3 £440 13 9

Victoria

Hrs. Ord. Helps Total

Bible Pictures and Stories—

I. Biteon	143½	5	£3 2 0	£12 19 6
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A. D. Brown (del.)	115½	1	3 6 6	5 6 0
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Mrs. E. M. Clarke	12	3		5 8 6
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Mrs. F. Gilchrist (d.)	97½	7	4 8 10	18 0 4
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L. Lawrence	41	2		3 19 0
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Miss D. Lean	65½	7	1 10 0	14 11 6
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Miss S. Reeves	22	3		6 5 0
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Miss E. Sorrell (del.)	32	2	8 6	4 2 6
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Miss D. Young (del.)	118½	13	18 0	21 8 6
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Christ's Object Lessons—

Mrs. A. Wyatt	75½	13	9 6	4 7 6
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Home Physician—

Mrs. L. Dickins	99	20	1 12 0	42 0 6
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Mrs. Laughlin	24½	6	6 6	12 8 0
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R. Mackey (del.)	163	27	1 18 0	57 0 6
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C. T. Stewart	126½	26		51 19 6
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C. A. Whitehead (d.)	135	17	8 1 0	36 13 0
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Mrs. F. Willis (del.)	109½	17	13 0	36 0 6
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Field Mission Sec.	5			10 6 6
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Bedtime Stories—

Mrs. G. Swinden	7½	5	9 4	2 6 10
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1386½ 179 £22 3 8 £344 7 2

South Australia

Hrs. Ord. Helps Total

Home Physician—

Mr. & Mrs. Ball	115½	41	£4 19 9	£87 1 3
J. H. Cotton	111	32	3 10 0	68 1 6
F. Claus (del.)	73	8	19 6	17 8 6
L. Robins	165	32	3 13 6	66 14 6

Bible Pictures and Stories—

J. W. Fraser	107½	9	3 14 6	20 9 0
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Helps—

Miss N. Cahir			3 3 0	3 3 0
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571½ 122 £20 0 3 £262 17 9

South New South Wales

Hrs. Ord. Helps Total

Home Physician—

W. J. Murray	44	5	14 6	£11 4 6
J. S. Trim	78	10	£1 1 0	20 16 6
Miscellaneous (del.)	43	15		30 7 6
D. Sutherland (del.)	128	13	2 0 6	28 19 6
Mrs. Hodgkinson	56	32		65 19 6
Miscellaneous (del.)	127	15	9 0	6 3 0
R. Price	24	6	11 6	12 5 0

Bible Pictures and Stories—

J. H. Chadder	11		5 0	5 0
F. Basham (del.)	28		6 0	6 0
Miss A. Jones	48	2	3 0	4 3 0
R. R. Marks	27	7	9 0	12 8 0
Miss Brown	9		6 0	6 0
Miscellaneous	1			33 10 0

Home Nursing—

F. Sutton	13	8	10 6	13 15 0
G. M. Hughes	20	2	13 6	4 0 6
L. Evans	35			17 0

Desire of Ages—

R. W. Richardson	29		1 10 0	2 19 6
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728 116 £8 19 6 £248 5 6

South New Zealand

Hrs. Ord. Helps Total

Home Physician—

T. Chick (del.)	147	30	£2 10 6	£61 0 6
Miss M. Hossack	70	14	2 16 6	26 19 0

Bible Pictures and Stories—

A. Bucknell	123	13	19 0 0	43 18 6
F. Fox	73		6 7 6	6 7 6
W. J. Hawken	89	17	7 11 6	40 2 6
R. N. Heggie (del.)	51	1	2 3 6	3 18 0
E. C. Stonyer (del.)	105	4	13 10 0	21 12 0
Miss L. Bonnington	68	6	2 13 6	10 16 0

726 85 £56 13 0 £214 14 0

West Australia

Hrs. Ord. Helps Total

Bible Pictures and Stories—

A. J. Gathercole (d.)	131	6		£11 7 0
C. Hill (del.)	100½	20	3 0	37 8 0

Home Physician—

A. J. Gathercole	2			4 4 0
G. Harmer				2 0
T. Austin (del.)	54	2	7 6	4 11 6

Coming King—

Miscellaneous	9	1	2 6	4 16 0
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285½ 39 £1 13 0 £62 8 6

Tasmania

Hrs. Ord. Helps Total

Bible Pictures and Stories—

J. H. Laredo	67	4	£5 12 0	£15 7 6
G. Burnside (del.)	11	1		1 14 6
J. K. Young	220	8	6 9 0	13 9 0

Home Physician—

L. O. Sontor	16	10	14 6	18 10 0
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314 37 £13 15 6 £49 14 6

North New South Wales

Hrs. Ord. Helps Total

Home Physician—

J. P. C. Smith (del.)	133	22	1 6	£46 5 6
C. T. Parmenter	57	2	6 0	4 3 0
A. Jorgenson	34½	11	17 0	23 15 0
E. Norris	121	12	£5 14 0	29 4 6
F. J. Reynolds	55	3		6 12 0
Field Mission Sec.		3		6 6 0

Thas Mighty Hour—

Miscellaneous	44		6 0	39 12 0
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What Is Coming?—

Miscellaneous	1	1	4 0	9 0
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Bible Pictures and Stories—

J. Howse (del.)	116	27	10 18 0	40 5 0
Field Mission Sec.		2	10 0	2 9 6

611½ 127 £18 16 6 £198 1 6

Totals for October, 1934

Colptrs. Hrs. Ord. Value

Queensland	9	813	330	£724 12 0
North New Zealand	9	1074½	236	440 12 9
Victoria	17	1386½	179	344 7 2
South Australia	6	571½	122	262 17 9
South N.S.W.	16	728	116	248 5 6
South New Zealand	8	726	85	214 14 0
North N.S.W.	6	611½	127	198 1 6
West Australia	4	285½	39	62 8 6
Tasmania	4	314	37	49 14 6
Union	79	6510½	1271	£2545 13 8

"Banner" Conference, October:

North New Zealand

119 Hours per colporteur.

"Banner" Colporteurs, October:

Longest hours:

Mr. & Mrs. Matthews, 269;

Most sales:

E. B. Murray, £244 12s. 6d.

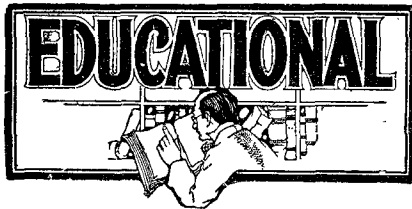
The Book Work

FOR the month of October we fell below the aim of £2,834 by £288. However, we are glad to report that the Union is still £2,889 above its aim to October 31. Three conferences reached their aims for October,—North New Zealand, Queensland, and South Australia. Queensland again did particularly well, its nine colporteurs having taken over £700 worth of orders. North New Zealand has been picking up very creditably during the past few months.

Congratulations to Brother and Sister Matthews, two steady soul-winning colporteurs in North New Zealand, whose names appear in the banner list today. The wives of our workers are given the privilege of helping their husbands to win this distinction by actually canvassing also. Some cannot put in much time, but it is just this little help that makes all the difference sometimes.

Please do not forget to pray daily for the colporteurs. A contingent from each of the three colleges has entered the work for the vacation period. Reports from some of the students will appear in our next summary.

PASTOR SPECK, Principal of the A. M. College, thanks the anonymous donor who sent £1 for the purpose of assisting some worthy student.



New Zealand Missionary College

Closing Exercises

THE sun was slowly setting, the work of the college year was finished, and the hard week of examinations over, when the students, tired but expectant, gathered in the fern-decorated chapel for the last Friday vesper service of the year.

After the service of song, the graduates led the student body in a season of prayer. This was followed by a quartette of singers rendering that beautiful selection, "Just as I Am," taken from the cantata, "From Olivet to Calvary."

In opening his address Pastor H. E. Piper pointed out that this was a time of great interest, a time of joy in glad anticipation of home going, a time of sadness in the breaking up of the school family; but there was one thing in which we could all rejoice,—the fact that it is our privilege, wherever we go, always to be the sons and daughters of God. From the chosen text 1 John 2:18, "Little children, it is the last time," came the thought that conditions in the world point to the last great hour, and the times demand pure, clean, upright young men and women, full of strength and the Spirit of God, who will go forward in the power of the Infinite to warn men and women of the great catastrophe that is coming. At the conclusion of the service the whole congregation rose in answer to a call for consecration for service.

The graduates were greatly favoured in having Pastor S. V. Stratford, M. V. Secretary of the Union Conference, deliver the baccalaureate address. Taking the motto chosen by the graduates, "Living for Christ," Pastor Stratford said that the graduates were to be commended for the splendid motto they had chosen; "For Christ"—there can be no greater aspiration, and "Living for Christ" will lead to true manhood, for He alone is the perfect Man. Inspired by such a life as His, Christian martyrs have gone to the stake and borne the scorching flames without a murmur. Speaking from Isa. 49:2, "He hath made me a polished shaft," the speaker showed how personal preparation of heart is essential, and nothing will take the place of individual soul-culture in the service of God. Before each graduate is a special work; each must divest himself of the robes of selfishness in every form and consecrate himself anew to the service of God, and whatever the future associations may be, in the ministry, in the office, in the schoolroom, all are called to live up to the class motto, "Living for Christ."

On Sabbath afternoon a baptismal service was held, when sixteen students followed the example of Jesus and were buried into the likeness of His death and rose to walk in newness of life. Pastor Wicks, Superintendent of the Cook Islands Mission, spoke on the sacredness of baptism, and Pastor H. E. Piper baptised the candidates.

A musical programme of chorus, hymn,

and solo was rendered on Saturday night in the college chapel.

The graduating exercises held on Sunday afternoon were opened by a pianoforte solo played by Miss E. Piper. Pastor J. Pascoe, in the address of the hour, said that the urge which the motto, "Living for Christ," should inspire was never more needed than now; for "who knoweth whether thou art come to the kingdom for such a time as this?" Living for Christ means living for others; so shall all radiate light, beget hope in the hearts of the despondent, and bring cheer to the lonely and friendless, thus adding to the sum total of the world's happiness.

Certificates of graduation from the New Zealand Missionary College were presented to seven young people by the principal: John H. Wade, Esther L. Haskins, A. Wallace Fair, Cyril Pascoe, Raymond B. Mitchell, Hubert A. Wright, and Frederick Wood. Several of these young people are planning to go on to the Australasian Missionary College for further studies.

The class poem, "Living for Christ," written especially for this occasion; was recited by Miss E. Haskins. In a neat speech the president of the class, Mr. John Wade, presented the college with a beautiful standard and jardiniere of polished wood which had been made in the college woodwork department. Brother Greenaway, the principal, and Pastor Piper, chairman of the Board, made suitable appreciative replies.

At the conclusion of this meeting, all were invited to enjoy the evening meal which was served on the lovely green lawns. We were greatly favoured by having very fine weather throughout the week-end, and this added much to the pleasure of every one.

On Sunday evening a programme of instrumental and vocal music was rendered, at the close of which the Auckland students sped away to catch "the limited" to carry them home.

So another happy and successful college year has been listed with the great past.

MABEL V. WHITE.

The Wise Reply

A YOUNG woman became convinced of the truth of the message and desired to unite with the church; but her husband was unwilling for her to do so. The day before the baptismal service he told her that he would not give his consent for her to receive the rite.

She replied, "Very well, you can refuse your permission; but before you come to a definite decision I want you to listen to what I have to say, and think it over well."

"A good Christian will make a good wife. You know I am a person who never does things by halves. If I am a Christian, I will be a whole-hearted one. If I can't be that, then I'll smoke, and drink, and go to dances, and spend your money as fast as you can make it. Think this over and tell me which kind of wife you prefer. I must have your decision tonight."

The husband realised she meant every word she said. He took his hat and left the house. Half an hour later he returned and said: "You go ahead and be baptised."

E. S.

TASMANIA

Office Address: 361 Argyle St.,
North Hobart, Tas.
Tel. phone: 4564

President's Home Phone: Y1566

Farewell from Tasmania

AFTER four years as president of this island conference, Pastor Rampton, with his family, sailed from Hobart on November 3 en route to South New Zealand. During his administration, the work in this field has grown, with a membership increase of 35 per cent and five new and improved church buildings. The Lord has blessed his ministry, and in bidding the membership good-bye, many expressions of appreciation were conveyed.

Functions were held in various places. At Glen Huon on Saturday evening, October 20, after happy Sabbath association, the church held a social gathering, presenting a brass bowl as a parting gift. The following Tuesday, October 23, Pastor and Mrs. Rampton and family were guests at a conference social held at Moonah, giving opportunity for the workers and local church members and friends to meet with them. After social items and songs, presentations were made on behalf of the workers and the Moonah, Hobart, and New Norfolk churches, also the Moonah Young People's Guild. Appreciation for the helpful ministry rendered by Pastor Rampton and the high esteem in which the whole family is held were expressed in the accompanying speeches. We are sorry to part with old friends; yet as the evening closed with the repetition of Aaron's blessing from Numbers 6:24-26 and the singing of the words of "Blest be the tie that binds," we were reminded of the inclusiveness of the message, which makes distance of little account in the knowledge that our work is to take the blessed hope to all the world, to every kindred and nation and tongue and people.

It was fitting that the Collinsvale church building scheme should be completed before Pastor Rampton's departure, and on October 31 the Warden of the Municipality officially opened the splendid building block, witnessing to the growth of the work in the Vale. A sale of gifts was conducted in the hall, from which £29 was raised. Opportunity during the evening was taken to present Pastor and Mrs. Rampton with a handsome clock as a token of the appreciation of the Collinsvale members of Pastor Rampton's ministry among them and for his valuable advice and help in the completion of the church building work.

The prayers and good wishes of all the members of the Advent family here in Tasmania will follow Pastor Rampton as he enters upon his new responsibilities in the South New Zealand Conference.

"We never may guess when we part below,

How soon till the journey ends;
But it helps a lot for us each to know,
When we part, we part as friends.

And though the path of duty lies
Through many a changeable fate,
We'll hope to meet 'neath fairer skies
At heaven's beautiful gate."

H. W. A.

God's Gift of Love

NEXT quarter the Sabbath schools will begin the study in the senior division of the thirteenth chapter of First Corinthians. It is a magnificent presentation of the love life of the Christian. The apostle through the Spirit therein summarises in a brief chapter every phase of love as exemplified in the life of the tried and true disciple of Christ.

To make the meaning of the apostle's words as clear as possible to the senior student, a special lesson help, "God's Greatest Gift," by S. A. Wellman of the General Conference Sabbath School Department, has been prepared. One of our denominational leaders, after looking over the pamphlet carefully, said, "It would be well for every minister to read it." Another said after reading the manuscript, "We used it to read at home to the family. It is deeply spiritual and has splendid illustrative material." For every teacher or pupil it has an abundance of helpful comment and illustration that will make the study of the lessons a real treat and a source of true pleasure and spiritual strength. This pamphlet should be in every Seventh-day Adventist home where the senior lessons in English are studied.

The volume contains twelve chapters, 80 pages, a chapter for each lesson of the quarter, and was prepared specially for a lesson help. It is a volume you will refer to often. Price 1/6. Order of your church missionary secretary or Conference Tract Society.

SABBATH SCHOOL DEPT.

The "Review and Herald" for One Year for Ten Shillings

THIS special offer stands for the month of December, and means that any orders for the *Review and Herald* received by our Tract Societies throughout Australasia in this month will be placed at the greatly reduced figure stated above.

To a large number of our members this excellent twenty-four page weekly church paper is known and is greatly prized for the valuable world-embracing matter it contains. With a record behind it of eighty years, it stands as the oldest paper of our movement. Week by week it has appeared, and throughout the decades it has kept our members in touch with the advancing message both at home and abroad as the work has moved on its triumphant way. Teaching vital features of Bible doctrine and presenting valuable statements from the Spirit of Prophecy, it has ever been a spiritually instructive journal. Reports from many of our mission fields have made it always an inspiring journal. News items bearing upon current events and their relationship to the times in which we live have kept it an up-to-date paper. Wherever it finds its way and is read, it plays a most important part in holding the Advent family to the fundamentals of the message, as well as keeping them instructed in the constant progress of the work.

We trust that a goodly number of our people will take advantage of the *Review and Herald* special offer for December and order without delay through your local conference Tract Society.

For instruction in our own Australasian Division, we have our splendid AUSTRALASIAN RECORD, which every Adventist member should read. In advocating sub-

scribing for the *Review and Herald*, we would therefore invite you to add to your present helpful church papers, and not to replace one with another, for progressive and interested as we are in all things pertaining to the message, we cannot afford in these serious times to forego anything likely to prove helpful in daily Christian living.

W. G. TURNER.

Victorian Conference and Camp Meeting

THE forty-seventh annual session of the Victorian Conference will be held January 15-27, 1935, on the camp ground at Bell Street, Preston, a suburb of Melbourne.

The first meeting of the camp will be held at 7.30 p.m. on January 15, and the business of the conference will commence at 11.30 a.m. on January 16, when we desire all delegates to be in attendance. Each church is entitled to one delegate for the church, and in addition one delegate for every five members.

We shall be pleased to hear early from all who desire accommodation on the camp ground.

L. J. IMRIE,
Secretary.

OBITUARY

Sister Maria Young Edwards

SISTER MARIA EDWARDS entered into her rest on October 13, 1934, at Nukualofa, Tongan Islands, aged seventy-three years and nine months. Born on Pitcairn Island, Miss Maria Young accepted the third angel's message as a result of the visit of our first missionary ship to Pitcairn.

When Brethren Butz and Hilliard arrived in Tonga about thirty-nine years ago they were accompanied by Maria Young and Rosa Young. Thus our late sister's stay in Tonga covered the entire history of our work in that group. By her death we have lost our oldest church member. She helped in the mission for several years, and later married a trader, Brother Edwards, who had accepted the message. Their married life was spent in a Tongan village, and "Maria" was known far and wide for her helpful ministrations to the sick.

As maternity nurse she attended the present Queen of Tonga at her birth, and was later present at the birth of each of the three princes. Our sister continued her nursing work till within a year of her death, and her name is a household word with the European population here. She never looked for remuneration, and was respected by all for her kindly Christian helpfulness; and, too, she never failed to let her light shine. Since Brother Edwards' death in 1922, Sister Edwards has resided in Nukualofa, the port town. She has interested many by her stories of Pitcairn.

Sister Edwards enjoyed excellent health till but a year ago; since then she had several severe sicknesses. On Sabbath, October 7, she partook of the communion service with the members of our Nukualofa church, and this proved to be her last Sabbath. On the following Friday morning she was up early, and while sweeping the yard was seized by a stroke and soon lapsed into coma. Her family realised

the end had come, and watched by her bedside till she peacefully breathed her last, as the setting sun ushered in the Sabbath.

On the beautiful Sabbath afternoon of October 14 our sister was laid to rest beside her husband, amid the hardly suppressed sobs of the family, and the noticeable grief of many a European mother. Many Tongans and almost all the white population were present at the service, and the writer felt it a privilege to draw attention to the blessed hope in which our sister died, and to point to the resurrection morning when partings will be no more. Her good works the speaker attributed to her inspiration from her Master, and noted that by her bedside hung a beautiful picture of Jesus in prayer at Gethsemane. Many were the kindly remarks heard that day, and before the sun had set a movement was on foot to erect a suitable memorial stone. Later we heard that the Queen and three princes have headed the subscription list, and a fair sized sum has been collected. Several gentlemen are vying with one another in having the honour of sending in a short biography to the *Pacific Islands Monthly*.

To the son and daughter of Sister Edwards and to her ten grandchildren we extend our deepest sympathy. Truly a "mother in Israel" has left us, and verily her children "rise up and call her blessed."

B. E. HADFIELD.

Band.—At the age of 101 years and eleven months, Sister Mary Wallace Band fell asleep in Jesus on Nov. 2, 1934. Our late sister had been a Seventh-day Adventist ever since the first mission in Williamstown, Melbourne, and was a charter member of the Williamstown church, organised more than forty years ago. She came out from Scotland as a young woman of twenty-three. For more than fifty-six years she lived in "the same compact little house in a quiet corner of Williamstown." When over 100 years of age she was remarkably active, reading without spectacles and writing a good hand. She attributed her good health to the plain, wholesome food upon which she was reared. Her mother lived to the age of 101 years in St. Andrews, Scotland. Sister Band was cared for by her grandson, Brother N. A. Hansen and his wife. Hers was a long life lovingly devoted to the service of her Redeemer. She now rests in the Williamstown cemetery till the Life-giver calls her to her eternal reward.

L. CURROW.

Helper Wanted.—We should be glad to hear from a good Adventist sister, not younger than forty, who would be willing to help for a few weeks in the home of a new Sabbath keeper where there is an invalid, though actual nursing work is not required. Wages 15s. Please write to the EDITOR, "Mizpah," Wairoa, N.S.W.

Important Dates

Camp Meetings:

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.

Australasian Record

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

Editor: Viola M. Rogers

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THE North New South Wales camp meeting opened at Lambton Park, Lambton, a suburb of Newcastle, on Tuesday evening, November 20. General workers in attendance are Pastors A. H. Piper, A. W. Anderson, T. W. Hammond, R. Hare, N. A. Ferris, and A. J. Campbell, and Kata Rangoso,—the first three from the Union office and the last three from the Solomon Islands. On the first Sabbath Brother Campbell was ordained to the gospel ministry. It was found necessary on the third day of the Camp to enlarge the main pavilion by putting in an eighteen foot splice, thus considerably increasing the seating capacity. Even then the pavilion was filled to overflowing on the first Sabbath.

PASTOR G. L. STERLING, Superintendent of the Eastern Polynesian Mission, sailed for Tahiti on November 22, by the *Maunganui*. Brother Sterling chose to return when his furlough was only half over, because he felt the work needed him. Sister Sterling and Bernita will go back in February, at the end of their furlough period.

BROTHER AND SISTER R. E. G. BLAIR and their son and daughter passed through Wairoa recently on their way from Warburton, Victoria, to Auckland, N.Z. Twenty-three years ago Brother Blair worked in the New Zealand Conference office, then in Lower Hutt, Wellington. After spending the intervening years in the Union office, the West Australian, Tasmanian, and North and South N.S.W. Conference offices, and seven years to the very day at the publishing house in Warburton, Brother Blair returns to his home conference as secretary-treasurer.

PASTOR G. PEACOCK AND FAMILY, on furlough from the New Hebrides, are now in Victoria, where they will visit some of the churches and attend the camp meeting. Brother and Sister L. I. Howell are spending part of their furlough from Papua in New Zealand with their relatives.

BROTHER H. STOCKTON, the Union Conference Statistician, took the service at two of the churches in the North N.S.W. Conference, Gosford and Erina, one Sabbath recently. The statistician's talks are much enjoyed, other occasions being a morning chapel period at the A.M. College and worship with all the employees at the Avondale Industries. Our Division figures for the past twenty years reveal a remarkable and heartening story of progress, notwithstanding the perilous times of the war period and the trying years of the depression. Figures are sometimes regarded as "dry," but they may be presented in a way that tells a thrilling story. Incidentally, the speaker and his sister were at one time the only Australasian children attending a Seventh-day Adventist Sabbath school. Contrast this with our junior membership today. From two individuals to ten thousand within the lifetime of the speaker!

A GOOD beginning has been made by the mission at Manly. Pastor T. J. Bradley has for his helpers Brethren J. A. Lawson and D. F. Black. On the opening night when Rangoso spoke, despite most adverse weather, there were 160 strangers present. The following week, although the main street was under sixteen inches of water from the heavy rains, 70 not of our faith came out to the meeting; and the third week the number had increased to 90. The workers are a happy team and feel that the prospects are very encouraging. This summer many of our people may be visiting Manly, a most popular seaside resort, and they are cordially invited to attend the mission and bring others. The meetings are held at 7.15 on Sunday nights in the Soldiers' Memorial Hall, Raglan St., which is two minutes' walk from the Manly wharf. A little Sabbath school is held at 10.30 on Sabbath morning, followed by a service, in the Dispensary Hall, Eustace Street, which is also only two minutes from the wharf.

Nurses' Graduation Exercises

THE graduation exercises of the 1930-1934 class of nurses at the Sydney Sanitarium and Hospital will be held in the Wairoa church on Thursday, December 6, at 7.45 p.m. A cordial invitation is extended to all who are able to attend this interesting meeting.

Experiences in New Guinea

FRIDAY morning, November 9, broke beautiful and clear. The night had been very cold, which, however, was a good omen for a sunny day. At 4 a.m. I crept out and pulled the fifth blanket over me. Although we are near the equator, the chilly air of this 6,000 feet tableland is equal to that of a Sydney winter at times. I was feeling a bit sore and stiff on that particular Friday morning, and this did not add to my comfort.

It was only the day before that I accompanied the Government party on a patrol. In that twelve-mile walk we passed through many a native village, climbed many a mountain, and descended into many a valley; sometimes walking through *kunai* grass, sometimes through pitpit swamps, sometimes through native gardens, and sometimes fording swift flowing rivers; yes, up to the armpits at one time, hanging on to rocks where a slip may have meant being carried over the rapids below. The coldness of the mountain water or a bit of skin off one's leg was not our concern, but a good hold on the rocks and the assurance of native assistance close at hand, should one make a misstep.

And the forces of nature are not the only dangers with which we have to contend in such a journey, undertaken in central New Guinea. We had just climbed to a height, and were casting our eyes across a deep valley on to the bush-clad tops of the ridge on the other side, some one thousand yards away, when we noticed a tribe of natives, fully armed with bows and arrows. They were proceeding to the village of Onona, with which they had had some previous quarrels.

The District Officer could see them plainly through his glasses. He raised

his rifle and fired several shots in quick succession. The crack of the .303 broke the silence of the still air, and had the desired effect of breaking up the tribe. Very soon we could see them fleeing down the mountain ridge into the Ramu Gorge, and up the other side to their villages. They fear the white man's rifle and his glasses.

It was eight o'clock that night when I arrived at the mission, wet and tired and hungry. A good tea, a nice hot shower, and dry clothes somewhat compensated, but still I was feeling a bit stiff when Friday morning broke with its chilly air. A heavy mantle of mist hid everything from view for a while after dawn, but soon with the return of the sun the mists rolled away. Yes, the beautiful morning was appreciated; for the previous three days had been wet and overcast, so much so, that no 'planes could come in from the coast. But surely they would come in that morning! Hadn't Brother McLaren sent a radio saying he was on the *Montoro*?

We went down to the 'drome and waited for the arrival of Holden's 'plane. The sky was almost cloudless. The native teachers and I were straining our eyes to catch the first speck of black which we hoped would be the coming 'plane.

One of the native teachers said, "I can hear it." Another boy said, "It must be it, because this boy can hear things a long way off."

In a few minutes our eyes saw the black speck on the horizon. On and on it came, growing larger with the passing seconds. "She has one wing," shouted the boys. So it wasn't Holden's 'plane after all. It was the Guinea Airways Junker, capable of carrying more than a ton. She landed, discharged her cargo, left again, and was out of sight in a few minutes.

We waited for Holden's 'plane, but not for long. Another speck appeared in the sky. "She has two wings," joined the boys in chorus. This must be Holden's. She came nearer and circled overhead for a while, and eventually made a good landing. Brother McLaren came out from the cabin and greeted us all. We were glad to see him. I soon learned that I was to return by the 'plane and catch the *Montoro* back to Rabaul. How happy I was, and how happy would my wife be to see me again after three months' separation. It was then nearly twelve o'clock. The *Montoro* lay at anchor at Salamana, 120 miles away. She was timed to sail at 3 p.m. Could it be done? Not by walking, for it takes ten days to walk to the coast. Not by motor, for even if we had roads it would be almost impossible. But a 'plane could do it, and do it it did. At one o'clock I was safely landed on the Salamana 'drome.

Today as I sit on deck writing, my thoughts go back to Ramu, and a silent prayer ascends to God to bless His work and His workers in this great enterprise for the furtherance of God's cause in New Guinea.

W. W. PETRIE.

11/11/34.

A RECORD reader in U.S.A. writes: "I do not want to miss one paper. I read each with a great deal of interest, and so does my husband. The Spirit of God is in it." It is the prayer of those who send forth this paper that every reader may feel that the Spirit of God is in each issue.