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## Baccalaureate Sermon

*Delivered in the Avondale Church by Pastor A. G. Stewart on Sabbath, November 12, 1932.*

“What Will My Admiration of and My Devotion to Christ Lead Me to Be and to Do for Him?”

THE graduates before us this morning are to be highly complimented for the ideal motto which they have selected on the completion of their college work and their entering upon a wider sphere of Christian service.

I venture to say that no higher ideal, no more inspiring motive, no greater aspiration, no worthier claim, could be suggested than the one they have selected. For, notwithstanding its brevity, the motto, “FOR HIM”—that is, “FOR CHRIST,” is a peculiarly apt and fitting motto for such an occasion as this.

### Admiration of Him

“For Him.” As a text for this morning’s discourse, no thought could be more suggestive nor sublime. By this expression you graduates are attaching yourselves to a personality,—the person of Jesus Christ; and as one able authority has said, “A growing personality feeds upon a Person.” Years of study and Christian associations have led you to make Christ supreme in your life’s plans. You are today asserting that fact, and further, you are pledging your lives anew to Him, and consecrating yourselves, body, soul, and spirit, to His service.

By making Christ our ideal we are fascinated by His radiant personality, and we ourselves become radiant. The Psalmist says, “They looked unto Him, and were lightened,” or as the Revised Version renders it, “*radiant*.” By making the Lord Jesus supreme in our lives, our personality will naturally absorb His personality, and by thus constantly beholding Him we shall become more and more transformed into His likeness. As the Apostle Paul has so ably expressed it, “That the life also of Jesus might be made manifest in our mortal flesh.” 2 Cor. 4:11. “Forasmuch as ye are manifestly declared to be the epistle of Christ,”—epistles of Christ,—“known and read of all men.” 2 Cor. 3:3, 2. He also says, “As we have borne the image of the earthly, we shall also bear the image of the heavenly.” 1 Cor. 15:49.

A reproduction of the very life of Christ in His children is what Christ most earnestly desires, and what the world most urgently needs. To make this motto effective, we shall need to very definitely concentrate our mental and spiritual faculties upon the person of Christ. As the author of the book, “The Desire of Ages,” has said: “It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. Beholding the beauty of His character, we shall be ‘changed into the same image, from glory to glory.’”—Page 83. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Cor. 3:18.

“Christ is sitting for His portrait in every true disciple.”—“*The Desire of Ages*,” p. 827. The poet beautifully describes it in the following lines:

“Stamped with the die of the heavenly mint,  
We bear forever the divine imprint,  
And reflect in ours the mirrored face  
Of the One who is fullness of truth and grace.”

### Devotion to Him

Some personalities, even though they be but human, are very captivating; and to the one thus captivated, that personality becomes not only ideal, but also constrains its admirer to a very faithful devotion. It was undoubtedly such admiration and devotion that led Peter to exclaim, I am ready to go with Thee both to prison and to death,—both of which he subsequently did.

One day Napoleon, speaking of Christ to General Bertrand, said, “I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion, the distance of infinity. Alex-

ander, Cæsar, Charlemagne, and myself founded empires. But on what did we rest the foundation of our genius?—Upon force. Jesus Christ alone founded His empire upon love, and at this hour millions of men would die for Him."

Is this not amply demonstrated in the life of the Apostle Paul, who could say, "Of the Jews five times received I forty stripes save one" (199 stripes). "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, . . . the care of all the churches. . . . Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

Before his life was taken from him, he wrote in his Epistle to the Hebrews the epitaphs of patriarchs, prophets, saints, and martyrs, who, like himself, counted all things loss if they might win Christ. In closing this wonderful record he writes: "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of 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 dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. II: 32-12: 2.

#### Service for Him

It is in consideration of this phase of the great question that we begin again to discover the magnitude and magnificence of the subject under consideration, suggested to us by the graduates' motto.

In the light of the record of the noble lives of others, what will our admiration of and our devotion to the person of Jesus Christ inspire us to do "FOR HIM"? This, dear friends and students, is the question these graduates before us are waiting to answer. Not in a hasty reply by word of mouth, for it cannot be answered that way, but in life's actualities and experiences these noble young lives are today being dedicated anew to an unswerving loyalty to Christ, and a consecrated service in whatever path of duty their untried and unknown future lies.

This question with all its solemn import faces this entire body of believers here this morning.

Having briefly glanced at those epitaphs of the long line of faithful men and women inscribed on the sacred roll, which must always inspire us to noble living, and being encompassed about with such a "cloud of witnesses," let us here and now rededicate our lives in pure and sincere devotion and service for Him also.

Let us take a few moments to briefly review the records of lives lived FOR HIM in more modern times and under conditions more comparative with our own.

The Waldenses, who preserved truth in its purity during the dark ages, treasured God's Word more than worldly goods or pleasures. "We promise," so reads a part of the oath of the Vaudois, "to maintain the Bible whole and without admixture according to the usages of the true apostolic church, persevering in the holy religion, though it be at the peril of our lives, in order that we may transmit it to our children intact and pure as we received it from our fathers."

They scattered its pages far and wide. For its promulgation they lived, and for its defence thousands of them died. They died for Him who loved them and gave Himself for them, and for us who enjoy the free reading of the blessed Book today in all its purity.

Among outstanding characters in the last two centuries are such persons as Florence Nightingale. At a large dinner given by Lord Stratford after the Crimean War it was proposed that every one should write on a slip of paper the name which seemed most likely to go down to posterity with renown. When the papers were opened every one of them contained the name of Florence Nightingale. When she went to the Crimea a far larger percentage of soldiers were dying of disease than were being killed in battle. With a largeness of brain only equalled by her largeness of heart, she soon brought order out of chaos and converted what had been a plague spot into a place of health and happiness. No wonder they called her the "angel of the Crimea." When all the medical officers had retired for the night and silence and darkness had settled down over those miles of prostrate sick, she might be observed, alone with a little lamp in her hand, making her solitary rounds. Some one has said, "Only that which is useful to humanity has longevity. The good deed, the helpful service, the kindly act, the work which benefits the race,—these are the things that endure."

I think of David Livingstone 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 writing, "Nothing earthly will make me give up my life 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 morning when they looked in at dawn his candle was still burning and Livingstone was kneeling beside his bed, his face buried in his hands. He was dead, 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 self to Thee."

It has been well and wisely said that "what develops a church or an individual is identification with a great God in a great movement." ("The Desire of All Nations," p. 26)

Alexander Duff declared the joy of the missionary's life to be "as rich as heaven, pure as the God-head, and lasting as eternity." Who among us has not read the inspiring story of Mary Slessor, or the "White Queen of Okoyong"? "Old and health shattered, yet succeeding with her last ounce of strength in persuading a long-resisting heathen town to receive a native 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.*"

"You can hardly conceive how I feel," wrote Mary Moffatt, "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."

When a little girl in London gave Robert Moffatt her album for his autograph, he wrote in it the following:

"My album is the savage breast  
Where darkness reigns and tempests wrest  
Without one ray of light.  
To write the name of Jesus there,  
And point to worlds both bright and fair,  
And see the savage bow in prayer,  
Is my supreme delight."

Less than a century ago we find John Williams, the apostle of Polynesia, making this remarkable entry in his diary as he approaches in the ship *Camden* the savage coast of Erromanga, in the New Hebrides: "This is a memorable day, a day which will be transmitted to posterity, and the records of the events which have this day transpired will exist after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be ———"

Of that fateful day and its events an eyewitness briefly describes the horrors as follows:

"Two natives rushed on our friend and beat his head, and soon several others joined them. I saw a whole handful of arrows stuck into his body. . . . A crowd

of boys surrounded it as it lay on the beach and beat it with stones till the waves dashed red on the shore with the blood of their victim. Alas! in that moment of sorrow and agony I almost shrieked in distress. . . . We had all lost a friend, and one we loved for his love to all and the sincerity with which he conveyed the tidings of peace to the benighted heathen, by whose hands he had now fallen. The name of Williams is a name that cannot die, hallowed as it is by the light of his noble and God-spent life and the splendour of his still nobler death—a life of one great purpose, having for its watchword the ‘Go ye into all the world.’”

Today, dear graduates, you fall into the rear line of the great and noble procession of our spiritual ancestors who have marched across the battlefields of earth, bearing aloft the banner of Prince Emmanuel. Over the threshold of this very church there has passed a long line of our comrades in service. Could these beams and boards cry out, what testimonies would they bear of the solemn covenants made within these very walls, where strong young men and young women have dedicated their lives to this loving service for Him who loved us and gave Himself for us. Some of these have already laid down their lives for their fellow men, and others are awaiting your help in working and witnessing side by side with them in this fast closing gospel message.

As the graduating class for 1932, would you not like to pledge your willing service again here and now for such a work, thus publicly attesting your admiration of, devotion to, and service for Him to whom you have already dedicated your lives?

“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.”

### The Last Sabbath of the College Year

SABBATHS at Avondale are always what they should be,—days of rest and gladness,—but this last Sabbath of the school year, although as welcome as its predecessors, was tinged with an element of sadness for some; for was it not likely to be their last at Avondale? And so, with the satisfaction of things accomplished and the joys and privileges of service just ahead, was mingled a foretaste of the parting soon to come.

#### Friday Night

The chapel filled very rapidly. Extra chairs had to be requisitioned; for Friday night meetings are an institution at Avon-

dale, and was not this the last for the year?

The Union Conference was well represented, Pastors Stratford, Stewart, Piper, and Gilson having seats on the rostrum. Last to enter were the graduates, wearing their class colours, ribbons of gold, ivory, and green. They took their seats in the front centre, and Pastor A. H. Piper, Secretary of the Union Conference, before the service commenced gave a short address.

He said it was a good thing for students to have their eyes on the field. Telling the students that if time lingered the responsibility of the work would be upon them, he counselled them not to take the planning into their own hands, but to leave it with God.

Old favourites, “Lead, Kindly Light” and “Nearer, My God, to Thee,” were sung feelingly before Pastor Kranz, the college Bible teacher, commenced his sermon. He prefaced his study by reminding the students that just nine months ago they had gathered together, anxious to make a success of the school year. Now they could look back and see what the year had been worth. As they looked back they might thank God for His goodness, perhaps being sorry for some mistakes. As they looked forward, they could make up their minds to be firm.

Quoting Hebrews 11:27 from the Twentieth Century Translation, the speaker said, “He (Moses) was strengthened in his endurance by his vision of the invisible God.” How his vision led Moses to make a mighty decision, renouncing the pleasures and ambitions of the world; how the vision became clearer during the wilderness experience, until God actually spoke to him and Moses answered, “Here am I;” and how it finally made of him one of the greatest men of all times, was given an individual application by the speaker. The vision of God always ends with a vision of service. He hoped the graduates had seen that vision so that they longed to be of service.

The testimony meeting that followed was inspiring, the graduates having the privilege of speaking first. The prevailing note was one of strong confidence and victory through Christ Jesus.

Perhaps no better hymn could have been chosen to conclude such a service than “Jesus Is All the World to Me,” and judged by the singing, this sentiment must have found an echo in every heart.

#### Sabbath School

The college Sabbath school does not study in drab surroundings, for the chapel is always made bright with flowers. On this occasion larkspurs and antirrhinums vied with each other for pride of place, while seen through the windows are all the beauties of meadows, trees, and flowers, girt around with the blue glory of the everlasting hills.

Choral and floral, would be an apt description of this meeting, and although the officers and members were striving for the ambitious goal of 100 per cent daily study, they were not discouraged with the resultant 99 per cent. The offering of £30 will help the work in the needy island fields.

#### Church Service

Avondale has its traditions and customs; and once a year, on the last school

Sabbath, faculty, students, and visitors walk to the Avondale village church, where the baccalaureate address is delivered.

The church was filled to its utmost capacity, the graduates taking the two front seats. The graduation class had chosen Pastor A. G. Stewart to speak on this important occasion, and he complimented the class on the motto, “For Him,” as a basis for study. The address, which dealt largely with the lives of God’s heroes of all ages, showed that they, too, must have had the motto, “For Him,” ever before them. Toward the close of the address, the graduates rose and faced the audience as a mark of their determination to be true to their motto.

#### Sabbath Afternoon

Baptismal services never lose their appeal. Certainly Avondale baptisms are always well attended by a reverent and interested audience. This was to be a red-letter day in the lives of seventeen of the college students, who had signified their intention of being buried in the watery grave with their Lord and Saviour, Jesus Christ.

By three o’clock a large company had gathered on the lawn around the clean, white font, the college band being in attendance to play the hymns. The candidates, nine girls and eight boys, were accommodated on garden seats in two groups, and the whole scene made a bright and interesting picture.

Pastor Piper, in his address, emphasised that when men and women are baptised in the name of the Lord Jesus, it is not a mere formula; they are not baptised merely into His name, but into Him. His concluding remarks were a prayer that the watery grave might be to the candidates a symbol of the death of the old life, and the arising to a new life in Christ Jesus.

Pastor Kranz performed the ordinance. It was good to see a brother and sister being baptised together, also a husband and wife. The names of the candidates are Misses Bushing, B. Butler, Bucknell, Faulkhead, Hawken, Twist, Webb, J. Wilson; Mrs. Freeman; and Brethren Baines, M. Butler, Freeman, Frame, Franks, Ford, Grinham, and Renn.

At the conclusion of the service, a general move was made in the direction of the chapel, where the young people’s meeting was almost due to commence. Every available seat and chair was soon occupied, and it was fitting that Pastor Stratford should be on hand to take the service. Pastor Stratford, who had a number of graduates associated with him on the rostrum, spoke enthusiastically of the great work being done by the Missionary Volunteer Societies in all the States, and the faithfulness and enthusiasm of its members. The meeting terminated with a praise service as a token of gratitude for God’s goodness during the year.

And so another Sabbath day is almost over. An untried week lies just ahead; a week of partings, meetings, joys, and perhaps sorrows, a week of high endeavours and fond hopes, but for those who will be leaving the dear old college for the last time, memory will always be the best of friends.

ARTHUR PEACH.

## GRADUATION ADDRESS

IT is usual on such occasions to point out that, after all, graduation is not the end, but that it marks merely the successful completion of our preliminary preparation. And while we do not wish to use any hackneyed phrases, yet so important is this truth that we must be pardoned if once more we make the statement that, after all, graduation is merely matriculation into the wider school of experience. Truly the man who has finished his education has finished his life. Nor is it sufficient for us to learn only in the school of our own experience. The process is too slow. With the accumulated wisdom of the ages at his disposal, the truly successful man, in a teachable spirit, makes friends of wise counsellors, good books, but, above all, makes certain that at all times he is being led by the Spirit of God.

Shall I be pardoned if I say that a graduation class reminds me of a new baby,—“There never was such another.” Everything of necessity must be different—colours, decorations, motto, all the varied arrangements, and, of course, the personnel. Naturally, there never was such a class as the graduates of 1932, and we know that we are speaking for all when we again state how very gratified we are to be here this evening that we may do them honour.

Of the eighteen graduates, six are from England, five from New Zealand, and seven claim Australia as the land of their birth. Now that is an excellent cross section of the British Empire, which has helped the progress of the gospel in so many ways. It is likely too, such is the international character of our message, that very soon the members of this class will be scattered in many places where the Union Jack is unfurled. We find an emblem of this diversity in the class colours, and decorations,—white, green, and gold. The white signifies the white rose of Old England, an emblem of purity and constancy. May this class and we all ever stand beneath such a banner. The green represents the beautiful fern of New Zealand, a symbol of the virility of youth. A time that demands the strength, the enthusiasm, the vigour, of brave young hearts. Finally, the gold reminds us of the golden wattle, our Australian flower. Surely the true gold of character shines as the great ideal before us. Everywhere throughout our land we find our national flower, and everywhere the greatest want of the world is the want of MEN. We spell that last word in capitals, and we note that the difference between a real MAN and the generality of mankind who, from the outward appearance, sometimes look like men, is just that difference of character. We congratulate the graduates on their choice of colours, whose beauty and harmonious blending lead us to pray that in the lives of the members of this class the constant purity, the youthful virility, and the pure gold of real character may ever be united.

But if we have diversity in personnel and in colour, we are united in the mighty purpose of our motto set forth in these two simple words, comprising just six letters—“FOR HIM.” How simple they are with all the wondrous strength

of simplicity! How direct! How forceful in their quiet conciseness! How inspirational, how sublime in their presentation of the One of whom it is written, “All things were created by Him and ‘FOR HIM.’” *He* is not named; there is no need. All the wealth of suggestion lies in the pronoun. There is only One who can claim such a general title, but there is no doubt in our minds who is meant as the word shines before us.

*He loved us* in all our unloveliness,—and how unlovely we are! He still saw in us the image of God, and *He sought* us long and earnestly, and finally *He won* us back to himself, and then *He washed* us. *He has taught* us through the years ever so patiently. When we have wandered *He has waited* and wooed us until we have returned to Him. All that we have *is His*; all that we are we owe *to Him*; all our hopes are centred *in Him*.

And now He has fired our hearts with His call for our service, and we are His. Name Him! How can we? For we think we hear the mighty chorus: “His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. And the government shall be upon His shoulder.”

When we are tired—and that is often—He comes to us as Jesus the man, the carpenter’s son, toiling in the heat and burden of the day just as we must do. We bring to Him our burden, which He bears with us. And when the sacrifice is hard and we are called to surrender something most dear, He comes to us as His Father’s Son, stooping down from the wondrous beauty of the glory land, lower and lower to be a servant of servants, obedient unto death, even the death of the cross. He comes at all times my Saviour, divine Son of God, human Son of man, a perfect blend, the wonderful God-man. And He is mine; and so we write the simple pronoun and interpret it to meet our need.

In the motto the name shines out, yet there is another word, “FOR Him.” There is only one text in the Bible that uses this expression carrying with it this force of meaning, and that is the text that we have already quoted, “All things were created by Him and ‘for Him.’”

We are here because we recognise that we have been created “for Him,” not as puppets or playthings, merely designed to occupy His attention or to provide Him with some diversion. No. We were created “for Him,” to be His own, His own creatures, His own children, upon whom He could bestow Himself in a gift of unutterable love. It is because we recognise that we have been created “for Him,” and because we recognise the wondrous beauty of that which He purposes to fulfil in those who acknowledge His claims, that we are here tonight. It is for this reason that we have dedicated our lives to His service.

We recognise, too, that not only were we created for Him, but that the great mass of mankind who, so far, have not responded to His call, are called His. It is because they do not understand, that so many have not yielded to His claim, and so tonight, recognising that they also

are His, we would go to them with this message, "The God who loves you has created you for Himself, has redeemed you for Himself, that you might be His purchased possession, and become like Him, and live with Him, and be forever His."

As members of this graduating class, you will take this message and carry it with you both near and far; perhaps to the dark-skinned dwellers in the islands of the sea, perhaps to the harassed man of business who visits you in your office, perhaps to the tiny child who looks up at you from his desk, perhaps to the weary soul who has found the struggle of life hard,—

wherever you go you will find them in their need wanting Him; and recognising that you have been created "for Him," for you must reveal it to them in your own experience, your life will then come to the world as a hallowed benediction, as you teach men and women and boys and girls the wondrous privilege of living "for Him."

Again, my dear graduates, we pause to congratulate you upon your achievement. We pray that the power of the eternal God, manifested through the mighty agency of His divine Spirit, may always be with you, as walking hand in hand with Christ, you carry to the waiting world your message "FOR HIM." W. J. GILSON.

### A.M.C. Graduation Exercises

IVORY, green, and golden—in these beautiful colours, so pleasing in their harmony and so restful in their effect, the chapel of the Australasian Missionary College was tastefully decorated on the evening of November 14 for the graduation exercises of the class of 1932. Throughout the day the busy hands of the graduates had prepared the decorations, and by the time the shades of evening fell upon their labours the results of their work were inspiring to behold. A simple scheme of decoration was carried out: the rostrum was enclosed in a colonnade, at the rear of which stood a quiet, restful picture of rolling mountains and placid waters, while the remainder of the chapel was hung with streamers of the class colours. Over the front of the colonnade were displayed the class badge, consisting of a spray of wattle, a white rose, and a fern leaf; and the class motto, "For Him."

Promptly at 7.30 p.m., after the faculty and the graduating class had taken their places on the rostrum, the exercises of the evening commenced with a pianoforte solo, "Prelude" (Markham Lee), by Mr. Eric Clapham. This was followed by a Scripture reading, Matthew 25:31-46, by Mr. G. H. Greenaway. Mr. J. Strange invoked God's blessing on the exercises, after which the class song, "Gold as the Wattle's Treasure-trove," especially prepared by Miss Lilian Hungerford, was inspiringly rendered.

The graduation address was delivered by Pastor W. J. Gilson. In his address, which was essentially simple yet delightfully inspiring, Pastor Gilson spoke of the lofty ideal which the graduates had set before them in the two well chosen words of their class motto, "For Him."

At the conclusion of the address, Miss Sybil Pratt recited the class poem, "For Him," the composition of Mr. F. Benham.

A diploma may consist only of a combination of paper or parchment and printer's ink, but its value is not intrinsic. Rather, its true worth is to be discovered in the years of patient study and close application to the task in hand which it represents. The principal, Pastor H. K. Martin, pointed this out before presenting the diplomas to the successful graduates, who had completed the following courses: Ministerial: Edwin P. Jewson, Stuart Uttley, John Mustard, Donald H. Watson, Kenneth J. Wooller, Harold W. Hollingsworth, James E. Cormack, Francis A.

Benham, Eric S. Clapham, William A. Mackley. Normal: Stanley C. Pennington, Hector A. Sampson, E. Frances Lane, Sybil B. M. Pratt. Business: Thomas G. Brinsmead, Eunice B. Thomson, Grace F. Martin.

Following the presentation of the diplomas, the class president, Mr. Edwin Jewson, presented the class gift to the principal. In his address Mr. Jewson indicated that the class had decided to deviate from the usual custom of presenting some tangible object to the school, and instead was presenting a cheque for thirteen pounds to be applied to the support of a native worker in one of our island mission fields for one year. Pastor Martin replied, and passed the cheque on to Pastor A. G. Stewart, who also replied.

After a solo by Mr. Jewson, "Glory Shone," from Hadyn's "Creation," Pastor Kranz, on behalf of the faculty and the student body, presented Pastor and Mrs. Martin with a cushion bearing the college badge, a travelling rug, and a book of Australian scenes. Pastor Martin, who has spent six years in our educational work in Australia, owing to continued failing health is returning home, and these tokens of the love and esteem in which he

and Mrs. Martin are held by both teachers and students were given them "for sweet remembrance sake." At the conclusion of the presentation, the congregation rose and sang two stanzas of "God Be with You till We Meet Again."

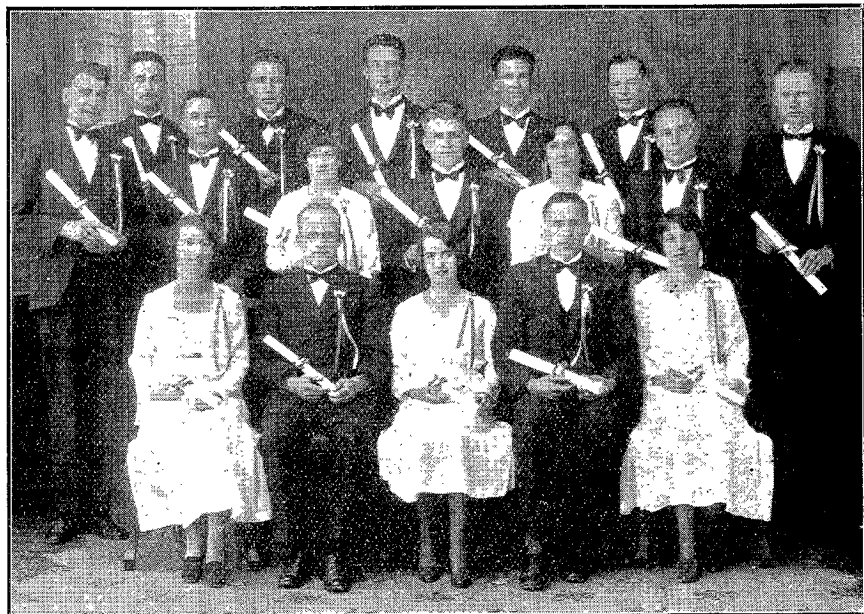
Pastor Kranz then pronounced the benediction.

A. JORGENSEN.

"LIBERALITY is not so natural to us that we gain this virtue by accident. It must be cultivated. We must deliberately resolve that we will honour God with our substance; and then we must let nothing tempt us to rob Him of the tithes and offerings that are His due."—*Testimonies*, Vol. 5, p. 271.

### A Correction

IN the report of the South N.S.W. Conference appearing in the RECORD of November 14, the memberships of the new churches at Grenfell and Mandurama were reversed. They should have read Grenfell 23, Mandurama 17.



The Graduates (one absent)

### "For Him"

For Him the great sun beaming down  
Doth shed its brilliance over all,  
For Him the thunder-breaking cloud,  
Increasing bounteous rain doth fall.  
For Him the rose bud ope's its leaves  
And blushes in the latent spring.  
For Him the pounding seas do roar,  
For Him a myriad angels sing.

For Him the patriarchs of old  
Held staunchly to the narrow way,  
For Him they yielded up their lives  
To hasten on His glorious day.  
For Him on Carmel's rugged heights  
Elijah stormed the throne of Baal;  
For Him the angry clouds grew black,  
For Him the tempest-hurling gale.

For Him the shepherds left their flocks  
And worshipped in a cattle shed;  
For Him the wise men journeyed long  
To lay their gifts beside His bed.  
For Him the dumb man shouted praise,  
And blind men saw in Galilee;  
For Him the lame man leaped in joy;  
For Him grew quiet the raging sea.

The Saviour Christ came down to earth,  
He yielded up His kingly throne,  
He laid aside the royal robe,  
And came to die, and died alone.  
For Him the blazing orb of day  
In blackness left the rampant throng;  
For Him the rocking earthquake heaved,  
For Him the angels ceased their song.

For Him, for Him, our lips shall tell  
The story of His saving grace;  
For Him we'll face a bitter world,  
For Him, for Him, a savage race.  
For Him we'll toil while life shall last,  
From dawn of day till lights grow dim;  
For Him we'll even dare to die—  
For Him we'll live—we'll live for Him.  
F. A. BENHAM.

### Musical Evenings

WE are told, through the pen of inspiration, that music, "rightly employed, is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul." From the time when the morning stars sang together at the creation of this earth, to the time when the ransomed of the Lord shall sing that final song of victory, music has been and always will be a powerful factor in God's plan for the salvation of souls.

Here at college, we believe music is rightly employed, and so it was that on November 12, the last Saturday night of the school year, a large number of students, relatives, and friends gathered in the college chapel to listen to a special musical programme.

The college band which, under the leadership of Mr. R. W. Johnson, has made wonderful progress this year, rendered a number of items, as did also the A.M.C. orchestra. The evening's programme included cornet, euphonium, trombone, and pianoforte solos and duets, a vocal trio, and a ladies' chorus. Two recitations, "The Watchman" by Miss L. Fisher and "Sympathy" by Miss E. Bucknell, were much appreciated.

On Sunday night, Jamouneau's Cantata, "The Saviour of Men," was presented by the college choir and orchestra. The principals were Miss E. Hilton, soprano;

Miss G. Campbell, contralto; Mr. J. Charlton, tenor; and Mr. H. Sampson, baritone, with Mr. E. Clapham at the organ and Miss N. Rudge as pianist.

The beautiful soft introduction by the orchestra turned our thoughts to the peaceful garden of Gethsemane, where our Saviour suffered such agony of soul. "If ye seek with all your hearts, ye shall find Me" came softly from the choir. The wondrous love of such a Saviour was expressed in the soprano and contralto duet, "Love Divine, All Love Excelling." We were bidden to cast our burdens on the Lord in the voicing of that beautiful contralto solo, "Cast Thy Burden."

In the "March of the Roman Soldiers" we followed our Lord to Calvary. As the choir sang very feelingly, "When I survey the wondrous cross," surely every heart felt that such love does indeed demand our all.

In triumphal tones, the choir burst forth with "The veil of the temple is rent in twain." The theme was brought to a climax in a beautiful chorus based on the twenty-fourth Psalm, "Lift up your heads, O ye gates." We could but dimly imagine with what rapturous strains of song at the second coming of our Saviour, the angelic host will once more bid those gates be lifted up, this time to welcome all the redeemed from the earth.

FLORENCE ASHTON.

### SOUTH NEW SOUTH WALES

PRESIDENT: R. E. HARE  
SECRETARY: W. H. HOPKIN

### Willing Workers at Grenfell

It has wisely been stated that in our denomination the church, instead of being a field for labour, is a force of labourers. This is true at least in Grenfell, where our newly formed church of twenty-three members is a team of earnest, zealous, and courageous workers.

Shortly after the organisation of this church the *Interpreter* effort began, and the Grenfell church fell into line for work. They followed this with a *Signs of the Times* campaign. The result has been a breaking down of much prejudice and hatred in the minds of the townspeople, and the strengthening of the church.

Then came the Big Week. Pastor Head thought we would be doing good work if we sold the large parcel of literature that he sent us. Again our team set to the task. By the second day of the effort we had to wire for more books. These came—and went. Hardly a book remains unsold.

The same zealous effort is being shown in our local needs. Meeting in a public hall for our services, we have keenly felt the need of a church of our own. And with this objective, two societies were formed within our church. The first was the "Ladies' Help Society." They began by making a small voluntary contribution with which to purchase materials. Then, fortnightly, they met for an afternoon of work and pleasant intercourse. The garments thus made they have been selling, and quite a creditable sum of money has been raised for our church building fund. This society still functions.

The second society has been called the "S.D.A. Church Onion Society." This society, now taking in all the church membership, has been hoping that the price of onions would remain high. One of our members, Hope by name, has a share in a large market garden in this district. He gave us the use of some land so we put in onions, the plants being donated by the Chinese market gardeners next door. These were diligently cultivated. While the onions were growing, the society secured the work of weeding large vegetable beds at the price of £1 per bed. They found it hard work, each member working for 2s. to 3s. a day. But they were happy and zealous, even though none of us were rich. Last week our first onion crop was mature. We pulled them, cut them for market, and bagged them. The one kerosene tin of plants, under the blessing of heaven, had grown to over a ton of onions.

And now we have the privilege of planting another larger bed of onions for the autumn crop, capable of yielding three tons of onions. Our society is not only willing, but anxious. And God is blessing us as we thus endeavour to honour Him by erecting in Grenfell a lasting monument to His praise, in the form of a church dedicated to Him for prayer and worship.

We look back with wonder to the time when less than twelve months ago Brother L. Jones and I, with our wives, were the only Seventh-day Adventists in the district, battling against cunning, determined opposition, to plant the banner of truth in Grenfell. Truly we can exclaim, "What hath God wrought!"

A. L. PASCOE.

### Class Song

Gold as the wattle's treasure-trove,  
Sweet as the fragrance its breath imparts,  
Are the wondrous riches of God's great love  
Bestowed on wand'ring errant hearts;  
And we would love as our Lord has loved,  
With glowing zeal that shall not burn dim;  
So may our faithfulness yet be proved  
As we go forward to love "For Him."

Beside still waters, in pastures green  
He leads His people in paths of peace;  
To those who safe on His bosom lean  
He gives from sorrow and pain release.  
And we the thirsty and faint would lead  
To taste this peace at the fountain's rim;  
In fertile ground sow the gospel seed,  
And lead the weary to rest—"for Him."

Lord, we would pray for a faith as pure  
As the whitest rose that in spring shall bloom,  
That strong in Thy strength we may endure,  
And share Thy victory o'er the tomb.  
So we, by faith, from our toil shall cease,  
And praise at last with the seraphim,  
And love shall bring us to perfect peace,  
When we have laboured and lived—"For Him."

LILIAN HUNGERFORD.

## An Invitation

I FEEL impressed to write a few thoughts to all who are making themselves ready to meet the Saviour.

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19: 7-10.

Dear friends, I am penning these words to encourage all to read these verses over and over again, and ask yourself, Am I making myself ready by the great agency given to us?

Now, to show all how to make themselves ready, here is the prescription. Please read carefully Zech. 14:16-19. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." The Lord invites you to come up to the feast of tabernacles. What for?—To receive the rain. What will happen if you neglect this invitation? There will be no rain. Take note what you will receive if this feast is disregarded. The plague will get you. Did we receive the promised rain at the camp-meeting which just closed at Lambton Park, N.S.W.? Yes, the latter rain fell, showers of blessings. The Lord has made plain to us the way to receive this rain. May God grant us the willing hearts not to neglect these spiritual feasts.

I voice my thanksgivings for these beautiful feasts of tabernacles, and may we all come up from year to year.

P. DELANEY.

## Books for the Solomons

BROTHER A. J. CAMPBELL writes from the Solomon Islands: "I am anxious to develop a small library for the benefit of the students of our Intermediate School on Choiseul. The possession of such a library, I believe, would materially help in the expanding of the minds of these boys. They always manifest a deep interest in books, and though often they cannot understand all they see and read, yet this very desire on their part to investigate, helps to develop their minds in a very

definite way. I have been wondering if through the RECORD you would direct the attention of our people to this matter, and if any have books they do not require, we would be glad to have them for the purpose of forming a small library.

"I would suggest books similar to the following: 'Livingstone the Pathfinder,' 'John Williams the Ship Builder,' 'Christ Our Saviour,' 'The Story of Joseph,' also books taking up the lives of Martin Luther, Wycliffe, and others, or any young people's books. I am sure these would prove of great benefit to these young people, many of whom are very keen on improving their spare time.

"The books could either be posted direct to me in the care of the S.D.A. Mission, Batuna, Marovo Lagoon, British Solomon Islands, or sent to A. J. Campbell, c/o A.U.C. Buying Agency, 220 Sussex St., Sydney, to be forwarded."

## WEDDING BELLS

**Grubb-Wilkins.**—In the Papanui church, N.Z., on September 28 Miss Gwen Wilkins, daughter of Brother and Sister Wilkins, and Francis Louis Grubb, eldest son of Brother and Sister F. T. Grubb, were united in holy wedlock. Loving friends made the occasion a very happy one, beautifully decorating the church. Both these families are well known, having been connected with our church for many years. Brother Grubb is a biscuit maker in our factory at Papanui, where his father has laboured for a number of years. That the God of heaven will guide this young couple on the homeward journey is the sincere desire of their friends and relatives.

S. L. PATCHING.

**Jackson-Frazer.**—In the tastefully decorated Seventh-day Adventist church in Dunedin, N.Z., on October 27 Brother Raymond Jackson and Sister Rose Frazer were united in marriage. Brother Raymond Jackson, son of Mr. and Mrs. W. Jackson, is employed in the upholstering trade and is a member of the Dunedin church. Sister Frazer was at one time employed in the café in Dunedin and is the eldest daughter of Brother and Sister Frazer of Papanui. A large number of relatives and friends of the happy couple were at the reception which followed. We wish them the fullness of God's blessing in their future life.

S. L. PATCHING.

## OBITUARIES

**Davies.**—On November 1, at his home in Ryde, Brother Charles Davies, aged seventy-two years, fell asleep in Jesus, leaving a wife and two married daughters, Mrs. Gertrude Evans and Mrs. Gladys Twartz, and several grandchildren to mourn their sad loss. Pastor R. Govett held a short service at the home, and Pastor R. E. Hare officiated at the graveside in the presence of a large company of ministers and members of our city churches. We laid our dear brother to rest in the Northern Suburbs Cemetery.

Brother Davies first acknowledged Christ at the Moody and Sankey revivals in England when seventeen years old, and became an ardent Christian worker in the Methodist connection. When the advanced light of the Advent message shined into his heart he with his wife and daughters gladly responded, and he became the first elder of our Manchester church, England, organised thirty-three years ago. For some years he was an executive committee member of the South England Conference, and associate leader in the colporteur work there. Eleven years ago he followed his two daughters to Australia, and since then has been very actively engaged in conference executive committee and church work. As an elder, Brother Davies was very highly esteemed for his outstanding Christian qualities which made his work so helpful to many. On November 19 a memorial service was held in the Ryde church, where a number of elders from the city churches spoke of the inspiring courage and devotion of this consecrated life, and urged the large audience to emulate these noble traits and carry on the good work laid down by so able a leader.

H. MITCHELL.

**Clarke.**—On October 8 Mrs. Emma Clarke of Manjimup, W.A., was laid to rest at the Manjimup cemetery. Sister Clarke was born in 1844. Her husband having died when the children were young, heavy responsibilities came to her in the managing of the farm, but she bore them bravely, and won. In 1903 she accepted the message, and became one of the charter members of the Springdale-Warren and later the Manjimup church. Having dedicated her children to the message, she sent three of them to Avondale, where her older son was drowned in 1910. Sister Clarke always proved a devoted mother, and a loyal member. She was never wanting when a call came for help, or an opportunity was given to praise the Lord. During the latter part of her long pilgrimage she was an uncomplaining sufferer. She died as she had lived—trusting in her Saviour. Now she is resting, and it can truly be said of her that her works do follow her. A large company of friends gathered around her grave, and it was our privilege to speak words of hope and courage to those who mourn.

L. D. A. LEMKE.

**Return Thanks.**—Mrs. Charles Davies of Andrew St., West Ryde, N.S.W., and her two daughters, Mrs. Gertrude Evans and Mrs. Gladys Twartz, thank the many church members and friends for their kind tokens of sympathy during this time of sad bereavement.

**Position Offered.**—To a girl who can milk cows, or is willing to learn. Country district of South N.S.W. Wages according to the work. Apply as soon as possible to "Mizpah," Wahroonga, N.S.W.

**Wanted.**—Employment for S.D.A. married man. Willing to accept any type of manual work,—gardening, labouring, etc. Has had good general experience in constructional, repair, and renovating work. Urgent. Apply "MIZPAH," Wahroonga, N.S.W.

## Australasian Record

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FROM a cablegram received from Pastor W. G. Turner we learn that he is on board the *Monterey*, returning home from the Biennial Council of the General Conference. Pastor Turner is coming by way of Fiji and Auckland, and is due in Sydney December 8.

COMING in from New Guinea in order to recuperate her health, Sister G. McLaren, accompanied by her daughter Mavis, reached Sydney on November 24 by the *Macdhui*. Sister McLaren is at present at the Sydney Sanitarium.

BROTHER ALFRED YOUNGER, a graduate nurse of the Sydney Sanitarium, has accepted a call to the Warburton Sanitarium, Victoria, and has entered upon his duties in that institution.

RETURNING from London on a six months' visit to her parents in Brisbane, Mrs. Clifford Anderson and her little two-year-old son made a brief visit to Pastor and Mrs. A. W. Anderson in Wahroonga while their boat, the *Largs Bay*, was in Sydney.

NURSE EVELYN TOTENHOFER, on furlough from the Solomon Islands Mission, arrived in Sydney on November 19. Nurse Totenhofer has spent seven and a half years in the Solomons, in charge of the medical work at our head station, Batuna. After spending a fortnight at the Sydney Sanitarium, she will visit relatives in Victoria and Tasmania.

AT a meeting of some of the officers of the Sydney metropolitan Sabbath schools, held at Stanmore on November 21, it was decided to hold the Thirteenth Sabbath programme and make the special offering on the twelfth Sabbath, December 17, before the holidays when so many will be away. This recommendation is passed on for the consideration of other Sabbath schools.

WE learn from correspondence sent soon after the opening of the General Conference Council, that the next General Conference session has been postponed two years,—from 1934 to 1936. This action was taken in the interests of economy and in order to avert additional cuts in the regular appropriations for the actual missionary endeavours of the denomination.

BROTHER D. H. GRAY, our only white worker on the large island of Bougainville, writes this urgent plea in a letter just to hand: "Now I must tell you of recent developments. The Government has been through the hills in a new section of the island, which means that the people who were in hiding there for so long can now be approached by us. We were the first mission body to go in there. There are sixteen villages that we could occupy at once if we had the men, as most of the people said they would have

a teacher from us. If we do not annex this territory, others will. Although it is a wild region, these are the best people to deal with, for no outside influence has been among them. If we could only step right in now, I am sure we could hold them. Now what can we do with these openings? My heart just bleeds for these people. I have asked for five new workers, but that will not nearly meet our requirements. We have unanswered calls in still other parts of the island, but we are tied up for want of men. I am even using our young school boys, but they can do no more than hold the places for the time being." It is very hard to say to our missionaries that we cannot afford to give them any more native teachers. We would request our readers to pray that the Lord will open the way for these calls to be answered.

### Longford, Tasmania

IT is about six weeks since the Longford mission commenced. While at first the people seemed shy and fearful of coming to the tent, there is now awakened a most encouraging interest, not only in the township, but also in the surrounding districts, some even walking miles to attend the meetings. The attendance has grown all the way from about eight or nine persons at first to about eighty strangers now.

A wonderful interest is being manifested in the subjects presented, and the people are going away, telling others, and bringing others with them to hear the stirring message for these times. The members of the Bishopsbourne church are greatly stirred also, and are rejoicing to see the way the Lord is blessing the work and moving upon the hearts of the people by His Spirit, convincing them of the truth. A greater spirit of consecration and prayer is taking hold of God's people as their hearts are warmed by the reviewing of the principles of the message. Practically the whole church endeavours to attend regularly that they may add their influence for the mission.

A week ago all were made very sad by the death of one of our members, Sister G. E. Dodge, wife of Brother G. Dodge. They had come down to the mission with Brother W. H. Shipp in his car, as was their usual custom, but ere the meeting commenced our sister became ill and was taken to the doctor, where she collapsed and shortly after passed away.

A very impressive service was held on the Tuesday afternoon at the mission tent, conducted by Pastor Thrift, who impressed upon the large attendance of relatives, friends, and sympathising public that in the midst of life we are in death, and that it is far more serious to live than to die, using the Master's own words in Luke 23:28, "Weep not for Me, but weep for yourselves, and for your children." The dead are asleep and beyond the power of the enemy, but the living are still to meet and face life's responsibilities and trials.

Though sad the experience, we are reminded again that God sometimes moves in a mysterious way His wonders to perform. Many folk were at the service who would not come near the tent before, and they were so impressed by what they

heard that they continue to come. When people really hear the hope of the Christian according to God's Word it becomes to them in truth "the blessed hope." Now the people are coming along more to every meeting, and it would seem that there is about to be a mighty awakening in Longford. The other ministers are striving to keep the people away, but this only causes them to come the more. One leading church man, who is himself impressed, told Pastor Thrift that he thought his church had failed in its mission, and now God had raised up another people, the Adventists, to do His work and bring about a great revival.

We would request that you continue to remember Pastor Thrift in his work before the throne of grace, that many souls may hear and accept the truth, and thus strengthen the work in this corner of the vineyard.

L. REID.

### Closing Exercises at Batuna Training School, Solomon Islands

SCHOOL closing day in Australia is an event longed for by all school-going young people, and the same feeling of happy relief comes to the young people of foreign lands. The closing exercises at the Batuna Training School had been looked forward to and planned for for weeks, and when the last examination had been given, a breath of satisfaction was breathed by students and teachers alike.

October 27 was the day set for closing exercises, and during the morning of that day willing hands decorated the school for two special events. A white bell was hung at the front of the school, and an arch, prettily arranged with leaf and flower, was placed so that the bell hung in the centre, a little withdrawn. On one side of the arch were placed the initials of our leading native teacher, and on the other the initials of one of our best mission girls. What was the meaning of all this? Why, a wedding ceremony was to be performed, and at 3 p.m. Pastor J. D. Anderson united this happy couple to continue their work as one for the Lord. We trust that God will bless them in their united life that they may be used to draw many souls to the service of God.

A sacred concert was to be held in the evening. This had been prepared by Nurse Totenhofer, and was very creditably rendered and thoroughly enjoyed by more than seven hundred people who congregated in and around the school. One European family living some miles from Batuna was present and appeared to take interest in the items rendered. These folk are traders and not very much interested in the message, but we are praying that they may feel a good influence as they visit us from time to time, and that God will give them the desire to turn to Him.

The concert ended, then came the dispersion; but it is the desire of all to return and continue their education and preparation for the work of God. We thank God for these young people, and trust that He will be able to use them to His glory, as He has used, and is using, many others who have been trained at Batuna.

A. C. BALL.