

Mission News.

Our New Guinea Mission.

Owing to a serious complaint, Mrs. Freund, the wife of our missionary on the Rooke Island, has been obliged to come south to seek medical aid. An operation successfully carried out by Dr. Braun, of the Madang Mission, revealed trouble that requires specially skilful treatment. Pastor Freund was, therefore, obliged to bring his wife to Adelaide, where they arrived on November 29. Mrs. Freund is at present being treated by an Adelaide specialist. Pastor Freund will return to New Guinea at the earliest possible date, as Pastor Fred Noack is still on furlough in Australia. Christmas celebrations in the mission field will, therefore, have to be left in the hands of the native evangelists. Pastor Quast, of Headington Hill, Queensland, we are credibly informed, has accepted a call to New Guinea.

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The Missouri Synod's Mission in Africa.

Although handicapped by war conditions, this mission in Central Africa is gaining in influence. In some three years the Lutheran missionaries have baptized some six thousand natives and the number of communicant members of the native churches is given as 2,188. The mission schools are attended by over 1,600 pupils. The mission also conducts a seminary for native preachers, in which at present seven students are being trained. Conventions are held twice a year. For lack of shipping facilities Missionary Schweppe and his wife, who are on furlough in America, have not yet been able to return to Africa. The negro missionary, Jonathan Ekong, who had been trained in America for mission work among the dark population there and through whom the Missouri Synod was induced to undertake this work in Africa, attends to eight preaching stations in the African mission.

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Difficulties Experienced at Hermannsburg.

In the annual report on the Hermannsburg Mission in Central Australia, Pastor Albrecht says, "On June 16 a Commonwealth Intelligence Officer, accompanied by the local sergeant, visited the station. Statements had been made about Hermannsburg being a centre of subversive activities. Much of this was so far-fetched and childish as to be unworthy of consideration. We are grateful to our Government for instituting the enquiry which revealed no trace of disloyalty at the station. As British subjects, we are deeply grateful for the freedom we enjoy. We regard our teaching of loyalty and obedience to the Government as part of the Gospel message."

The gambling mania, that blight upon society to-day, is also subverting the morals of the aborigines in the interior. Pastor Albrecht says in his report: "After we had had no troubling with the gambling at the station for a number of years, cards were brought here from a neighbouring station, and gambling prevailed once more. This was stopped by our own natives. Some weeks later it was learnt that, lacking cards, they had started gambling with marbles. Several of the young,

unmarried men had gambled away trousers, shirts, boots, hats, in fact, anything they possessed. But when this was noticed by the older natives, it was stopped immediately. If such things are looked upon as harmless amusements, the natives who engage in them lose all their nobler and finer feelings; caring for their families becomes a burden to them, to be helpful to others is out of the question; property rights are disregarded; gambling schools become the starting places for fights. Above all, no gambler can expect God's blessing in his life. Those concerned have, therefore, been told either to give up the gambling or to leave the station." The report also refers to the loafers among the natives, smart "Alecs" who contrive to live on their wits. "They are becoming a nuisance more and more. It is usually those who do not work who start the gambling. As they are not supplied with clothing while they do not work, they get all they want from the workers. For the cold winter months our workers were supplied with a good coat, a woollen blanket, a pair of trousers, and shirt. In less than four weeks most of these articles had disappeared. The loafers came along and reminded the owners of them of their degree of relationship. That must be honoured by handing over the very best. And so natives whose habit it is to travel about—usually on camels—and live on others, are mostly found with good clothing while the workers are shivering in the cold and walking in rags.

"The married couples at the mission are supplied with adequate quantities of food, inclusive of meat, especially those looking after the cattle, sheep, and goats. The loafers know this, and come to their camps and demand their share. After the weekly supply has been used up, they manage on very little while doing nothing. The worker, however, is supposed to go on with his work, which, without food, is a hardship. As a result the travelling loafer is usually in good physical condition, while the worker is losing condition. Such conditions were impossible under the old order when everybody had to fend for himself. Now living conditions have changed and enabled the loafers to continue in their idleness. The latter are clever enough to clothe their parasitical existence with an old right which was in place under totally different conditions. We hope that our Aboriginal Department will find ways and means to protect our working community from the growing number of these loafers. If they are allowed to continue that will paralyze the sound development of the industrious members of our community."

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EULOGIZING THE BIBLE.

There is a better thing than praising the Bible; a better thing than defending it: and that is letting its message get into our souls and come out in our ways. If only the folks who stand for the Bible were living transcripts of its transforming power, this tragic world would be more inclined to give ear to its essential message.—"The Witness."