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A Most Significant Sign of the Times

The Struggle Between the Empire and the Papacy

BY A. W. ANDERSON

M. JEAN CARRERE has given to the world a remarkable book entitled "The Pope." As the Rome correspondent representing *Le Temps* (Paris), this journalist has had great opportunities of obtaining authoritative information concerning the "Roman Question." Twenty years of careful observation and study in the "Eternal City" has enabled him to collect a valuable fund of information concerning matters of vital interest which are at present agitating not only Italy, but the whole world.

In a masterly chapter entitled "Peter and Cæsar," M. Carrère relates the desperate struggles which took place between Cæsar and Peter. He regards Cæsar as "the real antichrist" and the Pope as Peter, who is perpetually resisting the struggles of Cæsar to overthrow the Church. This struggle he describes as "the finest epic in the world, and one which still continues." While the empire marches to ruin, the Church of Peter grows prodigiously until the day when the "invisible and irresistible power of the Apostle penetrates the palace of the Emperor, wins over Cæsar's own mother, and conquers Constantine himself! . . . Cæsar, apparently reconciled with Peter, became for the latter a more formidable enemy than before, for, instead of persecuting him, he thought to lead him. This was infinitely more dangerous."

Briefly tracing the history of the Papacy through the centuries, the reader is brought to the creation of the Holy Roman Empire, and the Temporal State of the Holy See. M. Carrère regards the first as a calamity and the second a boon. That of course, is quite a natural conclusion for such an ardent Roman Catholic. The fact is, both of these powers were calamities, as history testifies only too well. Neither one of them gave the people liberty, but both sought to dominate the whole world. Herein lies the secret of the struggle between these two forces—the Holy Catholic Church, and the Holy Roman Empire, which after all were neither "holy" nor "Roman."

M. Carrère most graphically describes the struggles

between "Peter and Cæsar." He makes it very plain that for Peter to have full freedom to carry on his work he must be king of his own domain. For another king to occupy a throne in Rome, he says, "would have made Peter the servant of Cæsar, which would have been the very negation of Peter's mission. . . . And so was inevitably created the Pope-king."

Gratitude to Pepin and Charlemagne for the constitution of his Temporal Power caused the Pope to found the Holy Roman Empire. This, M. Carrère considers "Peter's greatest political error in twenty centuries. . . . By creating the Empire, for any reason whatsoever, Peter, whether he willed it or not, was exalting Cæsar and the sword, and was erecting for himself the most redoubtable of enemies."

For nearly a hundred years the Popes enjoyed a little peace, after which there burst forth upon the world a century of bloodshed, revolt, and war which caused the people to think the end of the world had come.

The struggle for supremacy between Peter and Cæsar entered another phase with the rise of Hildebrand, who became Pope Gregory VII. He challenged the right of the Emperor to have any say in the election of Popes. The story of the struggle between Gregory VII and Henry IV is most dramatically described by M. Carrère.

"This son of a carpenter, this little nameless monk, this studious, thoughtful abbot, rose suddenly against the most powerful king in the world and finally crushed him. . . . By sheer moral force he quietly subdued the Emperor." This Roman Catholic authority attributes the amazing power of Gregory to "his consciousness that he was the Vicar of God. . . . It was enough for him to speak aloud to the world for the world to feel that his voice dominated all other earthly sounds. . . . The monk Hildebrand, in spite of all, spoke the eternal language, and it was to him that Christianity listened, trembling. And when, raised to the apex of his moral greatness, he hurled anathema at Cæsar, it was useless for Cæsar to struggle; it was the ex-monk who prevailed.



"Then occurred that titanic scene, the most symbolic, perhaps, since the drama of Golgotha. An Emperor—the successor of Otto, Charlemagne, Constantine, Nero, Augustus; the predecessor of Barbarossa, Charles V, and Napoleon, in fact Cæsar himself, struck down by the excommunications of Peter, was seen wandering from town to town, begging in vain for the succour the nations refused him, and finally coming, barefoot in his shirt, to the fortress where the Pope awaited him, and outside which he passed three nights and three days in the snow, begging Peter to receive him.

"What splendid scenes and what colour! This Emperor, smitten by the word of the Pope, had had to leave his residency, driven to penitence by the people themselves, who were ready to refuse him obedience unless he obtained the pardon of the Sovereign Pontiff. There he was, prowling in mid-winter over the German roads on the way from France to Italy, shunned by the pilgrims, who stood aside lest they should be besmirched by contact with him. He crossed the Alps on foot in the face of the winter storms. . . . And stage by stage, his terror increasing as he approached, he came to the fortress of Canossa, the forbidding castle of Princess Matilda of Tuscany. And it was not until the fourth morning that the Pope condescended to receive and absolve the Emperor who knelt before him.

"That miracle of Canossa! That 18th of January, 1077, when Cæsar, humiliated and in tears, kissed the feet of Peter, marks for really all free minds, to whatever religion they may belong, the most magnificent date of our terrestrial epic. The man who gave to future centuries this eternal comforting vision will one day be regarded as one of the most splendid conquerors that the earth has produced. For, beside the perpetual victory of Canossa, what are Salamis, . . . Austerlitz and Waterloo and all such ephemeral victories which successive tempests have already obliterated, yet in which the vanity of empire, vanished or foredoomed to vanish, still finds occasional food for pride? Canossa, the dazzling apex upon which none can look without trembling with a joy as deep as destiny itself; Canossa, a formidable name which, when humanity understands its real story, shall become one of the most glorious of human history; Canossa, the triumph of the ideal; Canossa, where Calvary was avenged!

"Henceforward indeed, whatever may happen, Peter triumphs and Cæsar is crushed. From time to time Cæsar will seem to rise again, but the brand of Canossa forever marks his forehead. And, even in his short-lived victories, when he rides into Bologna or Rome with his laurels and his purple, men will always see again the dishevelled head and bare feet of Henry IV, begging for grace in the snow and mud. And, whatever momentary humiliation Peter may still have to undergo, he will never forget the crowning gesture of the old monk when he left to weep before his closed gate the the begrimed figure of humiliated Cæsar!"

A Warning to All Liberty Lovers

How different things appear when viewed from other angles! In the eyes of a devout papist the awful story of Canossa appears as "one of the most glorious of

human history." To a Protestant the story is a disgusting exhibition of human pride and ambition—an example of the awful lengths to which a man will go in order to demonstrate his determination to rule his fellow men. Canossa should be a warning to all who love liberty, for although eight hundred and fifty-two years have elapsed since Henry IV was compelled to enter the outer gate of the castle of Canossa alone, and then, before entering the inner gate, to exchange his royal garments for a coarse woollen tunic, and to wait there barefooted until "his Holiness should order the third door to be opened;" and then was compelled to stand in the snow shivering and fasting for three days and three nights until even "Gregory's own friends murmured at the severity," yet those who believe in the temporal supremacy of the Pope still justify every iota of that exhibition of Papal pride and regard Canossa as the place where "Calvary was avenged!"

The comparison between Calvary and Canossa is blasphemous. At Calvary the Son of God prayed for the forgiveness of His enemies; at Canossa the "Vicar of Christ" compelled his enemy to undergo the most humiliating ordeal which one man could inflict upon another. Yet Canossa, to a Roman Catholic, is depicted as a "splendid scene," a "miracle," as "the dazzling apex," and it is suggested that the proud pontiff who insisted upon his Emperor undergoing all this humiliation, and gave to the world "this eternal comforting vision," will one day be regarded as one of the most splendid conquerors that the earth has produced!"

Not the Spirit of Christ

That should be quite sufficient to convince any thinking person who knows anything of New Testament teaching that the so-called "Vicar of Christ," does not possess the spirit of Christ. Forgiving love characterised every act of Christ's life. Revenge on Cæsar, the obliteration of every opponent of Papal power has characterised the reign of the popes.

"How striking the contrast," says Mrs. E. G. White, "between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as pleading at the door of the heart for admittance, that He may come in to bring pardon and peace, and who taught His disciples, 'Whosoever will be chief among you, let him be your servant.' Matt. 20: 27."—*Great Controversy*, p. 58.

Their Objective in the Struggle

M. Carrère declares that "there can indeed be no final peace until Cæsar is conquered forever."—*The Pope*, p. 85. From such a frank statement it may be inferred that the struggle between "Peter and Cæsar" will be carried on until Peter has succeeded in subduing all his enemies.

The struggle between "Peter and Cæsar" should never have been commenced. God has not given temporal power to the church. Christ says, "My kingdom is not of this world."

He taught us to recognise Cæsar's power, and to render to him the things that are his. Paul taught the church at Rome that the civil ruler is "the minister of God," who "bears not the sword in vain," and who is "a revenger to execute

wrath upon him that doeth evil." Rom. 13: 4. The apostle Peter exhorted bishops to be "ensamples to the flock," and not to act as "lords over God's heritage." 1 Peter 5: 3. But those who claim to be the successors of Peter claim the right of supremacy over emperors, kings, and the whole world, as well as the church.

(To be continued)

Character Building

"CHARACTER-BUILDING is the most important work ever intrusted to human beings; and never before was its diligent study so important as now."—*Education*, p. 225.

"It is necessary that every individual member build upon the rock Christ Jesus. A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand-bed; hunt for the rock. Dig deep; lay your foundation sure. Build, oh, build for eternity! Build with tears, with heart-felt prayers. Let every one of you, from henceforth, make your life beautiful by good works."—*Testimonies*, Vol. V, pp. 129, 130.

"It is necessary for you to watch for the weak points in your character, to restrain wrong tendencies, and to strengthen and develop noble faculties that have not been properly exercised. The world will never know the work secretly going on between the soul and God, nor the inward bitterness of spirit, the self-loathing, and the constant efforts to control self; but many of the world will be able to appreciate the result of these efforts. They will see Christ revealed in your daily life. You will be a living epistle, known and read of all men, and will possess a symmetrical character, nobly developed."—*Id.*, Vol. IV, p. 376.

"The Lord is willing to help us, to strengthen and bless us; but we must pass through the refining process until all the impurities in our character are burned away. Every member of the church will be subjected to the furnace, not to consume, but to purify."—*Id.*, Vol. V, p. 485.

"Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticise ourselves closely, and allow not one unfavourable trait to remain uncorrected."—*Christ's Object Lessons*, p. 331.

"Each one will have a close struggle to overcome sin in his own heart. This is at times a very painful and discouraging work; because, as we see the deformities in our character, we keep looking at them, when we should look to Jesus, and put on the robe of His righteousness. Every one who enters the pearly gates of the city of God will enter there as a conqueror, and his greatest conquest will have been the conquest of self."—*Testimonies*, Vol. IX, pp. 182, 183.

News from Afar

The Band in the Jungle

(With Apologies to Woodworth)

How dear to my heart are the scenes of the jungle,
When fond recollection presents them to view;
The people contented in dark superstition
To live and to die,—'twas all that they knew.
We longed, oh, we longed, to preach them the gospel,
To teach them the truth that we all hold so dear.
But afraid of the white man and all that came with him
They fled in confusion whene'er he drew near.
We tried and we tried to preach them the gospel,
But what can one do when they're governed by fear?

We took them the pictures, the magic night pictures,
We cared for the sick and bound up their sores.
By blowing our cornets we called them together,
And soon had a meeting. And this is the cause,
The boys all declared, that *they* wished *they* had cornets,
To help preach the gospel to great and to small.
To Australia's fair land, went Thara on furlough,
And told them the story—the jungle boys' call.
They wanted some cornets to help spread the message,
And win souls to Jesus who died to save all.

The folk in the homeland were touched with the pleading,
And one gave a trumpet, and one gave a drum,
And one sent a cheque, and another a trombone,
And in a few months the whole thing was done.
Six cornets, a eupho, and two E flat basses,
Two tenors, four trombones, a new baritone,
We packed them in boxes, in iron-bound boxes,
And sent them to Burma—a long way from home—
To the boys in the jungle, who wanted some cornets
To help preach the gospel where'er they might roam.

A band in the jungle! A brass band with cornets!!
The news spread abroad to those governed by fear;
And uncles and aunties, and nieces and nephews,
And grandmas and grandpas, came running to hear.
The drum beat enthralled them, the beautiful music
Was sweeter to them than their dirges so drear.
They now dared to listen to singing and preaching,
To tales of the gospel proclaimed far and near;
And some came to church, and some sent their children;
For the band in the jungle had conquered their fear.

Up mountain and valley, 'cross rivers and streamlets,
Away went the band with its message of cheer.
The road was oft dreary, and rough was the pathway,
But on marched the band with Thara at rear.
Oft split were the basses, oft dented the cornets,
Or lost was a valve cap, or broken a spring.
But there in each village, their courage still flying,
The cracks stopped with soap, and the joints tied with string,
The band in the jungle, without the least grumble,
To poor, waiting people its message would bring.

How dear to my heart is the band in the jungle,
The dear boys that play it through thick and through thin,
With all of its noise, and all of its jumble;
Its cornets all soldered and patched up with tin;
The sore feet and blisters; the marches at nighttime
To miss the hot winds and the dust by the day;
At night when I kneel at my bed and am praying,
All rush to my memory and lead me to say:
"O Lord, bless the band, the band in the jungle,
And bless the dear boys who blow it away.
And when the old cornets, the patched-up old cornets
Are worn out and useless—at last thrown away,
Lord, gather the souls that the boys have been winning
By blowing the band in the jungle, I pray."

ERIC B. HARE.

Word from Burma

AUSTRALASIA, our friends, and old associates come very frequently into mind. Every visit of the RECORD and we set to talking of the homeland and the ones we know and love, and the new ones we have not known, and many times we feel a desire to send our greetings and a few news notes.

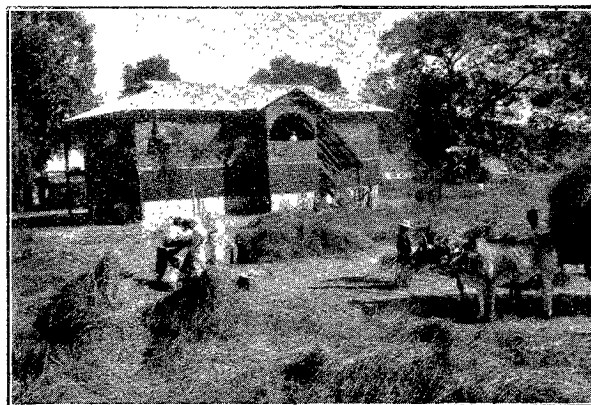
After last school vacation, I acted on such a desire, with the result that the enclosed verses on the "Jungle Band" were prepared, but hoping to have them accompanied by a picture, I waited. And now I have this, so to-day will do my duty and then be able to look the RECORD squarely in the face again.



The Band in the Jungle

As the years pass by, God's blessing is seen on our work here in the jungle. The year has seen a net increase in membership of nine, bringing our church membership up to 58. In this district we now have six Sabbath schools with a total membership of 260. We gave in offerings for the year £45.

We have 93 students in our Kamamaung school and, counting our four village schools, our total enrolment for the schools



The New Boys' Hall, Burma

is 188. We are very proud of our new boys' hall. A Big Week donation of \$500 paid for the material, and the boys made their own bricks, sawed their own boards, and did their own building. We now have a building worth \$1,500. Besides doing all this building work, we harvested 144 bushels of rice from our farm, and ten bushels of oil seeds.

Our dispensary keeps busy. For the year we treated 698 individual patients, 103 of whom were returning patients from other years. In all we made 1,326 cash sales, gave 5,271 treatments, performed 382 minor surgical operations, and administered 7,982 doses of medicines. We received £300 in payment for treatments, and our expenses amounted to £370.

In October of last year, we had a very inspirational camp-meeting. An attendance of over 200 stayed right through. Half of these were outside our school, representatives from our various out-stations. For helpers in the mission I have

a force of about twenty workers, and they are mostly young folk. They are all, with the exception of my two evangelists and head teacher, the product of our school here.

We have missed Brother Baird and family very much during their furlough, but at last they are returning. They are due in Burma in three days. Only to-day have I sent Peter, my evangelist, to Rangoon to meet them and help bring their luggage to the interior.

You will understand also with what joy we are looking forward to our Union meeting at the end of this month. Pastor Montgomery is to be with us. It is planned for him to visit our station here. Well, I will have the band out to welcome him.

ERIC B. HARE.

The Story of Virginia

An Indian Convert

WHEN we hear of large numbers who have been added to our membership in a comparatively short time, whether in the mission field or the homeland, we are apt to question in our mind the genuineness of the work that has been accomplished. When Jesus was once speaking on the subject of judging our fellow men, He said, "By their fruits ye shall know them;" and perhaps this is the best test that can be applied to the genuineness of any one's conversion.

From time to time we have been forwarding reports of missionary advance in the Inter-American Division, and doubtless many have been wondering concerning the nature of the work that is being accomplished in this field. In this report we will present the character and work of one of our Indian converts in the Tehuantepec Mission, Mexico. Brother J. B. Nelson, the superintendent of the mission, tells the story in one of his reports to the Division office. We are sure that if there has been a question in any one's mind concerning the value of mission work, this story of self-sacrifice and consecration will help him to look at the question of values from the standpoint of heaven.

"Virginia Hernandez, an old Indian woman, accepted the third angel's message when she was past sixty years of age. She could neither read nor write, and so she received her knowledge of the great plan of salvation by listening to others read from the Bible. A great longing to be able to read God's Word for herself came into her heart. She studied and prayed five long years to accomplish this purpose, and God rewarded her faithful effort.

"On fire with heavenly truth and love, and knowing that her years of strength were few, she dedicated the remaining part of her humble life to God, to be a light-bearer among her people. Beginning in her native village, she won several souls for Jesus; and then with her scanty earnings she purchased a few hymn books, some cheap Bibles, and a quantity of our booklets and tracts, which she carried in a basket, and with her earthly possessions rolled in a bundle she started out by faith afoot to visit other villages in the country districts. The territory through which she travelled is infested with venomous

snakes, Mexican tigers, and other ferocious animals, yet she allows none of these dangers to deter her from her service of love. These missionary trips extend to remote villages far from a railway or civilised centres. Virginia, a frail old Indian woman, depending entirely upon God for protection and placing all in His hands, wins souls wherever she travels. We have baptised one hundred of her converts, and she has more than twice that number being prepared for this sacred ordinance.

"At St. Lucrecia some time ago she met a wicked baker and gave him some pamphlets. Later she sold him one of our small books and a Bible, and then studied with this man's family until they were all converted and baptised. This family dedicated all of their earnings above bare living expenses to the building of a church and its upkeep in their village, besides their faithful tithes and offerings through the regular channels. A little while ago this brother, as he lay dying, wrote me a beautiful letter in which he expressed his joy that he had given his all to God, and his confidence in the Lord's promise of a heavenly home. He leaves behind a faithful widow, poor, but struggling to prepare her only boy for God's service; and there remains this flourishing church as a beautiful memorial of this brother's sacrifice."

Mission work which gathers out such jewels as Virginia, or transforms a wicked career into such a life of devotion and sacrifice as the one referred to in this story, gives us an idea of the character of some of those who are accepting the message in Mexico.

C. E. WOOD.

Balboa, Canal Zone.

From the African Division

TRULY, the period since the last General Conference session has been one of progress. Our ministers and evangelists have baptised over 4,000 persons. This represents by far the largest ingathering ever witnessed in this field. Our membership has increased from 6,886 to nearly 10,000. Besides these there are approximately 11,000 unbaptised believers, who are preparing for church membership, making a grand total of more than 20,000 believers in the Division, according to the best information we can gather at the time this is written.

By way of comparison, we might state that this is an increase over ten years ago, (at which time the division was organised) of some 17,000. Thus to-day we have six times as many believers as we had only a decade ago. The baptisms since the last General Conference are more than 50 per cent above the total membership reported in 1917, thirty years after our work began in Africa. Thus God is now giving us in two and a half years double the fruitage of thirty years. Surely this is an indication of "new life" from above, and we give God the glory for this splendid growth.

Altogether ten new mission stations have been established since the last General Conference session, and three others are to open soon. Three of those already established are in South Africa, three in East Africa, one in North-west Rhodesia,

one in northern Congo, and one in the Cameroons. The three that are soon to be opened are to be in southern Congo, Angola, and French Sudan. This remarkable increase of new outposts is unparalleled in the history of our work.

A representative of another great society recently wrote that on every mission field their church had sounded the retreat because their people had stopped giving to save the world. How we should thank God to-day that we can truthfully say that on every mission field our representatives have sounded the *advance*, and that we have greater evidence to-day than ever before that God is leading us on to still greater conquests for Him.

A glance at our large map will reveal great stretches of blackness which the advent messenger has never penetrated. Millions upon millions around us are still in the densest heathen darkness. In 800 languages and dialects in Africa the message has never been given, and yet, thickening all about us, are tokens of the rapid approach of the King of glory.

Our watchword must be "Onward, ever onward." "We may not stop to pluck earth's flowers until we our work have done." We must work while it is called to-day, for "the night cometh, when no man can work."

W. H. BRANSON.

How a Little Girl Got to School

A LITTLE Chinese girl attended one of our girls' schools in Burma. She is now baptised and other members of her family are with her, but to begin with, this little girl had a great deal of opposition from her relatives. They made fun of her and called her "Miss Saturday," in their own language, because she regarded the Sabbath of the Lord. They tried in many ways to persuade her to leave our school, and even took her away and sent her to another school. But her spirit of persistence and endurance won the day, and she was permitted to come back later and bring her sister with her. She, with another older sister, set off to go to the school one day when the rains were on and the rivers were flooded. They came to a large river, and though the two elder girls could swim, it seemed that they would have to turn back because of the little one who was with them. This would have been a great disappointment to them, for their hearts were set on getting to school. They prayed about it, and the way the difficulty was overcome was this. They took from the jungle some bamboo poles and lashed them together with cords composed of creeping vines, which also abound in the jungle. They placed their little sister on the raft and propelled it across by themselves swimming behind it. Through this one little girl's faithfulness three or four members of the family are now baptised believers.

A. W. CORMACK.

IT is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ.—"Christ's Object Lessons," p. 419.

Our Mission Field

New Hebrides Mission

FOR a time last year the health of Brother and Sister Smith's youngest boy was very poor. Brother Smith himself had for some time been far from well. So when the Union Conference brethren voted that they should transfer to Atchin, we could not help but feel the Lord had directed in such a decision. They, of course, felt keenly their separation from close contact with the work on Malekula, especially as the darkest days have passed, and there are signs of an abundant harvest.

We now have. Brother Smith's new launch here. We visit the West Coast and the Big Nambus people every three weeks. The brightest students come to Atchin for education, and the work is progressing well. At Matanavat where the work seemed to be struggling for so many years, the people have taken a splendid stand for the truth. The heathen section has joined up with the mission, and one of their own number, just returned from school, is their teacher.

At Atchin during the last month we gave 530 treatments in the dispensary. The value of fomentations and hydrotherapy treatments is not understood yet in this district, but we are giving some treatments now that we expect will recommend these methods.

Two doctors recently visited this group representing the League of Nations and the Commonwealth. These gentlemen whom I met at Norsup were glad to travel in our *Eran* and visit Atchin and the Vao Islands. Going across the strait to Aore, we struck a heavy squall, but they took a wetting good naturedly. At Aore one doctor transferred to the *Loloma*, which was all ready to leave for Ambrym. The senior doctor again joined his steamer at Canal Segond.

These doctors gave us a lot of useful information along medical lines. Questioned regarding the rapid spread of tuberculosis among the natives, the Commonwealth representative, Dr. Cilente, said it was largely a question of prevention by diet. They lack certain vitamins, and their diet should be improved by the production of certain leguminous crops, seeds of which he promised to send. He said that in the Mandated Territory, they require planters to provide vitamins to their workers, as contained in Marmite and cod liver oil, etc. How we should appreciate the message of health reform emphasised to this people so long ago, and now being accepted by the world's authorities!

Brother and Sister Nicholson have carried on the work under considerable difficulty. All the accommodation for students is very poor. Brother Nicholson reports, however, that there is a good spirit in the school, and a number of stu-

dents were baptised before they left for their homes.

Now Brother and Sister Nicholson are conducting a short summer school for the teachers who have been out in the work for so long. They will certainly appreciate this opportunity.

Brother Radley has built a nice house for the crew of the *Loloma*, and he wants to cut timber to finish the schoolhouse before the next term begins.

In addition to these two buildings, the sawmill has produced much of the framework for a house for Brother and Sister Taylor on Ambrym, and also for Brother Radley's house at Aore.

The RECORD family will rejoice in this good beginning at our training school, and will appreciate the work done with meagre facilities by both faculty and students. We are already using many students out in the field, and need more and more.

A young man and his wife recently came onto the mission at Atchin in a whole-hearted manner. Yesterday he was telling us he had been a great drinker, but has given it up. The day he came to the mission he broke up his old pipe, and gave his new one to his astonished friends. He says the village life is full of iniquity, but he wants to be a clean, whole-hearted Christian. He has built a house and is full of the fervour of "first love." We feel that the Lord helps these dear people in a special way in giving them deliverance from so many vices. A number of young boys and girls have recently come onto the mission. There is great reason for encouragement in this difficult island of Atchin.

Two visits have been made to Big Bay in Brother Weil's absence. Death claimed several at the head station just after Brother Weil left, but the rest were well and of good courage at the time of my visit. Two local natives are caring for the outstations. Stephen, a native of Epi, has charge at the head station and is doing good work.

Recently Brother Taylor called here on his way to Ambrym. He spent some time at Aore and renovated his launch, while Brother Radley cut the timber for the Ambrym house. Brother Taylor has been working hard ever since to get his house built. Writing recently he said his wife had been having fever. We do trust the Lord will preserve their strength to labour on in the interesting and fast-growing work on Ambrym.

A hurricane evidently passed near by recently. We were on West Malekula at the time and had to pull the launch ashore, but the blow was not severe. As Brother Smith and I were walking back to Atchin, we lost our way, and as it was getting dark we plunged into a flooded

river and followed it down to the coast. We were thus saved from spending a wet night in the bush.

We are so glad to be able to report our mission family as all being reasonably well at present. It is the season of the year when we have reason for anxiety. A number of natives have died on the West Coast. One who was at Atchin and was struggling under depression, hanged himself in a mango tree at our back door. We surely owe it to these poor people to give them the best help we can in their suffering. All can pray too that in addition to the spiritual help they receive, the Lord will also be pleased to help them in their physical needs.

We are looking forward with pleasure to meeting the new workers for this field, and to the annual gathering to be held at that time. We pray that the future may bring forth a more abundant harvest than the past. It is time for the work to be finished. The Lord is ready, the people are fast turning to Him. We as workers must be ready to care for the souls whom the Lord gives to us.

J. R. JAMES.

"How a Sermon Was Spoiled"

THE author of this short article, which bore the title used here, is not known; but the experience which he relates and his comments upon it are both interesting and pertinent.

He says: "I once preached an introductory sermon at a district association. I felt that it was an excellent opportunity to impress the great doctrine of world-wide evangelisation. In conclusion, I spoke of the duty of all to give for the spread of the gospel. After the sermon, a deacon, prominent and influential in one of the churches, said to me: 'My brother, you gave us a good sermon to-day, but you spoiled the sermon by preaching about money.'

"This set me to thinking. Did I spoil the sermon? If so, then a great many other things are spoiled. For example: The Bible has many things that are 'spoiled.' Jacob had a glorious vision of the ladder with angels ascending and descending, and heaven opened above him. But he 'spoils' the entire experience; for immediately afterwards he vows that he will give God one tenth of all his income. He 'spoils' it by speaking of money. Moses receives marvellous revelations on Mount Sinai of a system of worship for God's people; but at once he 'spoils' it by calling upon the people to give of their substance for the construction of the tabernacle. The prophet Malachi paints a glowing picture of a coming Messiah and 'spoils' it by turning suddenly upon the Jews and saying they had robbed God in tithes and offerings. In the same way, the wise men 'spoil' their visit to the infant Saviour, for at once they offer gold, frankincense, and myrrh. In like manner Jesus 'spoils' the Sermon on the Mount, for in it He delivers strong teaching on the duty of giving money. In the fifteenth chapter of First Corinthians Paul mounts up on the wings of inspired imagination, and portrays to us the glories of the resurrection. Surely this is a theme which is high and spiritual and which should not be

profaned by anything gross or earthly; yet Paul 'spoils' it all by saying immediately afterwards: 'Upon the first day of the week let each one of you lay by him in store, as God hath prospered him.' Money is the theme which he couples with the resurrection. The fact is, if it 'spoils' a sermon when its object is money, the Bible is 'spoiled' from beginning to end."

Have you ever been tempted to criticise a sermon or the visit of a worker because it had reference to money and the need for it in the cause? If so I trust that reading the above will enable you to see a little more clearly the true relationship between spirituality and liberality in the life and responsibility of the Christian. —Selected.

Do I?

[Written by Number 22 in the Maitland Gaol for our young people.]

Do I love Jesus as I ought,
Or do I set His love at naught,
His wondrous love for me?
Do I appreciate His worth,
In leaving heaven for this earth
And being born in lowly birth,
Such lowly birth for me?

Do I love Jesus as I should,
And serve Him daily as I could,
And give to Him my best?
And do I pray to Him each day,
Confide in Him in every way,
And in His presence long to stay,
And in His love to rest?

Do I want Jesus in my heart,
Possessing it in every part,
To ever with me dwell?
And do I want His truths to find,
Implanted in my heart and mind,
And be like Him, good, true, and kind,
His love to others tell?

And do I watch for Christ's return,
Both day and night for Him do yearn,
And long His face to see?
And do I pray, "Lord, haste the day
When Thou wilt come and take away
Thy watching saints who hourly pray
To be caught home to Thee?"

Can you say "Yes" to each "Do I?"
Say "yes," you love Him and know why,
Because He loves you too?
And that you serve Him every day,
You love His truths, love to Him pray,
And follow Him in every way,—
Can you say, "Yes, I do"?

Now if you cannot say "I do,"
Christ is not all in all to you,
And you ashamed should be.
How can you treat your Saviour so,
And to His pleadings answer "No,"
When He to death did for you go,
And died to set you free?

Dear one, look back at Calvary's tree,
And see Him suffering there; for thee,
Behold His thorn-crowned head!
And realise the price He paid,
The sacrifice which He has made,
His own dear life aside He laid,
He suffered in your stead.

Oh, will you not to Jesus come,
And in your heart for Him make room,

And plead with Him to stay?
Give up your love of worldly dross,
Lay all your idols at His cross,
For everything but Christ is loss,
And never from Him stray?

Do come to-day, He will forgive,
And help you for Him daily live.

Dear one, no longer roam.
The love of world, He'll take from thee,
Break Satan's power and set you free,
And always, ever with you be,
And then—He'll take you home.

SOUTH NEW SOUTH WALES

PRESIDENT: C. H. PARKER
SECRETARY: W. H. HOPKIN

Anniversary Service

Concord Church

SABBATH, February 2, was the occasion of the sixth anniversary of the dedication of the Seventh-day Adventist church in Patterson St., Concord, Sydney. The service, although simple, was appropriate and in keeping with the spirit which has pervaded the church since its inception,—a spirit of concord and unity. It was evident from the large, attentive audience which filled the building, that there is an increasing interest in the progress of this church.

Considerable extension and improvements had been made during the past year or so to the building erected in 1923, and efforts were made, successfully, to have these extensions erected and dedicated free of debt, as had been the case with the original building. A dedication for these extensions had been held some weeks previous.

In opening the anniversary service, the elder, Brother E. H. Horton, who has also been the pioneer elder, gave a short history of the church since its formation in 1918, and a résumé of the assistance given by members prominent in the erection of the church and in bringing it to its present position. His remarks were supplemented by the writer, whose pleasure it was to be associate elder with Brother Horton during the first three years of the history of the church. Dr. E. R. Caro, one of the early members of the church, gave the address based upon Ephesians 5: 27: "That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." He stressed the need for the continuance of the same spirit of unity and brotherly love that has pervaded the church. He also expressed the wish that the time might soon come when the church could erect another building on part of the land remaining, which would be suitable for a hall and school purposes.

It was indeed a pleasure to those who were associated with this church in its early days of upward striving, to see such a neat and noble building standing as a beacon light to the principles of the third angel's message in the pretty and popular suburb of Concord. Brethren McCrowe and Forsyth, the retiring elders of the previous year, and Brother A. Robinson also assisted in the service.

May God continue to bless and prosper this church, and may its progress always be marked with the spirit as well as the name of "Concord."

C. H. SCHOWE.



Again! The Appeal

"GO and shew John *again* those things which ye do hear and see." This good counsel was from the Master to John the Baptist. He was inclined to be discouraged, hence Jesus sent him a message as to the progress of the work. Nothing so cheers us on as to learn of the results of the work that we, in conjunction with others, do; and it is certainly a wonderfully encouraging story that is continually coming to us from all over the world-wide field, telling of the onward sweep of the message in all lands.

We are just swinging into another Appeal for Missions campaign, and there is something inspiring in the thought that all over Australasia our loyal people are going from door to door interesting thousands of people in the great work that God has given us to do in all the world.

Already we have succeeded in educating a large section of the public in the matter of giving to our work. In a letter from the General Conference office we find this word which well illustrates the fact: "It is wonderful what the Lord is accomplishing through this means, and the continued interest that obtains with those not of our faith in thus helping us. Really there is much to show that there are a great many people who really anticipate helping us and enjoy doing so because they see that our missionaries are actually accomplishing something out in heathen fields."

Only the other day here in Sydney a professional gentleman about to leave for a trip to England and America gave us his usual donation of several guineas, stating that he would not like to miss the privilege of so doing because of his absence from the country. Much could be written along this line, but space forbids.

The work in support of which we annually appeal for funds is itself most encouraging. Our brethren out in the New Hebrides tell us of the fast disappearing heathenism on the West Malekulan Coast. This in itself is a miracle of grace. One of our leaders in Papua reports the appeal of a native worker to his people to let the women and girls attend the meetings which they (the native men) were attending and enjoying. His words were as follows: "When you people have your meals, do you give your wives and girls any food?" They all said, "Yes," and he then added, "Well, God's Word is our spiritual food, and do you not want them to have some of it?" Is not the support of such native teachers worth while? We need dozens more of such workers, and our part in the Appeal work this year may mean that they can be employed.

Out in the Belgian Congo two small native outschools were established, one in the latter part of 1927, and the other early in 1928. Into this territory a native teacher was sent and, labouring untiringly, preached the truth all through that section with the result that before 1928 ended, he had won 1,100 believers, exemplary Seventh-day Adventist Christians. Such zeal on our part can readily accomplish our aim to raise £15,000 for missions this year through our Appeal for Missions campaign.

A. H. PIPER.

Are We Growing Cold?

IN Revelation 2:4 are found these words, "Nevertheless I have somewhat against thee, because thou hast left thy first love."

In the same book is described the condition of the Laodicean church. The reason for the lamentable condition existing in the Laodicean church is found in the statement, "because thou hast left thy first love." As professed followers of Jesus Christ, we need to take an inventory of our own personal Christian experience from time to time. We need to check up on ourselves. Perhaps as we do so we shall be startled, recognising how cold we have grown. We may have grown cold little by little, so that we have not realised our sad experience of drifting, and have felt quite satisfied with ourselves, and yet we may come far short of measuring up to God's high and holy purposes for us.

How is it about Sabbath-keeping? Are we guarding the edges of the Sabbath as we ought? Are we as particular about the way in which we use the hours of the Sabbath as we should be? Are we careful about the nature of the reading we do on the Sabbath, the songs we sing, the music we play, the themes upon which we converse, the thoughts we entertain?

Are we growing cold in the matter of tithes? Have we drifted to the place where we figure close with God, where we drive a sharp deal with the Master? Are we withholding a part of the tithe? Is it a joy to us to give the tithe to God? Is it the desire of our hearts to see how much we can give to God's cause, or to see how much we can keep for ourselves without having our conscience hurt us very much? What about the matter of bringing offerings to the Lord? Do we find real joy in so doing, or does it seem like a real sacrifice? Is it hard for us to give, or is it the desire of our hearts to bring as large an offering as possible? If we have not left our first love, it will bring more joy to us to give than to withhold.

Are we growing cold in the matter of the family altar? Are we too busy to gather our family about us and earnestly seek the blessings of Heaven, morning and evening?

Are we growing cold and indifferent in the matter of reading? Has the Bible become a dry book to us? Do we find real joy in sound reading matter, or does our mind crave exciting and fanciful stories?

Are we growing cold in the matter of the way we dress, or do we delight to dress as becomes a Christian? Does it seem like a cross to us not to dress as does the world, or do we thank God for Christian principles that make us sensible creatures in such matters as dress?

Are we growing cold in the matter of attending Sabbath school? Do we take real delight in reaching the Sabbath school on time every Sabbath, having studied our lesson every day, and bringing our Sabbath school offering with us? or do we prefer to drift into the church just in time to hear the preaching service?

Are we growing cold in the matter of attending church services? Is it harder for us now to travel four, six, eight, or ten miles in order to attend church service than it once was? Does the road seem longer to the church than it once did? Are we quicker to find an excuse in weather conditions than we once were?

Do we love to attend church because we love to mingle with the brethren, or would we rather stay at home?

How is it in the matter of cultivating love for our fellow believers? Do we have the high regard for fellow church members that we once had, or are we growing cold and indifferent in our contact with our brethren?

Are we growing cold? If so, it is because we have left the first love. May God help us not to be among those whom the Lord says He has "somewhat against," but may we be among those who are obtaining and enjoying a deeper Christian experience day by day, and whose one purpose is to live for Him who died for us.

S. A. RUSKJER.

WEDDING BELLS

Morris-Spencer.—On the evening of January 15, the Victoria Park church (W.A.) was filled with an interested audience. It was the occasion of the marriage of Sylvia Myrtle Spencer, daughter of Brother G. W. Spencer (for many years a member of the conference committee) and Sister Spencer, of Kenwick, to Lindsay Ralph Morris, son of Brother Morris of Nembudding. The church was neatly decorated for the occasion. A large number of relatives and well-wishing friends gathered at the home of Brother and Sister Posselt to celebrate the happy event. We wish the young couple God's richest blessing and pray that, as now their lives are knit together in wedlock, they may witness the more effectively for Him.

ERWIN E. ROENFELT.

Important Dates

W.A. Missionary School re-opens: March 13.
Appeal for Missions: March 2—
Week of Prayer: June 15-22.
Annual Council: August 27—
Camp-Meetings:
West Australia: February 28-March 10.
South Australia: March 7-17.

OBITUARIES

O'Hara.—On February 10, we laid to rest our dearly loved Sister O'Hara, who fell asleep on Sabbath afternoon, February 9. This dear sister was one of the first members of our church at Glen Innes, through the teaching of Pastor Salton, who was then conducting a tent mission in the township. She was baptised by Pastor Lemke about 1920 and received into church fellowship. Her warm affection and kindly manner ever made her a friend, helper, and example to all around her. The funeral being one of the largest witnessed here, speaks of the great respect in which Sister O'Hara was held. Her death following so suddenly upon that of her daughter, who was in the prime of life, came as a great shock to all relatives and friends. But all recognise that she is in the keeping of the Master whom she so faithfully served.

S. LOCKYER.

Barber.—Miss Anne Edith Barber, formerly of Beechworth, Victoria, first learned the message from Pastor Sydney Watson and fellow workers at Yanco, N.S.W., some twelve years ago. She remained faithful and loyal to her Saviour until death claimed her on February 12, 1929. For several years she was an active colporteur, greatly loving her work. Owing to eye trouble and ill health, she was forced to retire from the field. She was a member of the Pymble, N.S.W., church where she was loved by all for her quiet, gentle Christian piety. Sister Barber had been visiting her sister (Mrs. George Bassett) at Tumut when she became seriously ill. She was removed to the Sydney Sanitarium, but she had then passed the stage of human aid, and with perfect resignation to her Lord, she fell asleep in Jesus, aged fifty-seven years. Dr. Harrison with some members of the Sanitarium staff, and the friends from the Pymble church, joined with the relatives of Sister Barber in the burial service in the Northern Suburbs Cemetery. The service was conducted by the writer, assisted by Brother Fred Butler, the elder of the Pymble church.

H. MITCHELL.

For Sale.—Poultry farm, 13 acres, creek frontage, splendid soil. Six-roomed W.B. house, 1½ miles from A. M. College. Three hundred and seventy hens, 230 pullets, 3 incubators, patent brooder with chick runs, 12 fowl runs with easterly slope, chaff cutter, corn and bone cutters; horse, sulky, harness, cart, farm implements; 2 milch cows, large feed shed, incubator room, garage. Very easy terms. Apply F. A. SHERRIFF, Morisset, N.S.W.

For Sale.—Beautifully situated homestead on Dora Creek and Main Road, nearly opposite Avondale Industries, Cooranbong. About 5 acres of good, deep, loose soil. Six-roomed bungalow; electric light and telephone; garage, workshop, stable, boat slip and material for a large boat shed. Young orchard just coming into full bearing. Has a delightful outlook over College, etc. Price £950. Easy terms can be arranged. Apply H. BRANDSTATER, c/o Miss C. Hughes, Cooranbong, N.S.W.

Australasian Record

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

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PASTORS A. H. PIPER AND W. W. FLETCHER have left Wahroonga for the camp-meeting to be held in Western Australia, beginning February 28. Pastor F. G. Rampion will also be in attendance at this meeting.

A CABLE message from Singapore informs us that Pastor and Mrs. G. F. Jones will reach Fremantle, W.A., on March 17 on their homeward way. We know that all our readers will rejoice to know that Brother and Sister Jones will soon be with us again after an absence from Australia of more than a year.

WRITING from Western Australia on February 8, Pastor E. E. Roenfelt states: "At present we are all busy in preparation for camp-meeting. We are looking forward to a good meeting. On Sunday night we close our mission in order to remove our pavilion to the camp ground. We have been conducting a mission at Hollywood, a select suburb of Perth. The Lord has blessed our efforts with souls who now rejoice in the truth."

MISS WINNIE ROSENDAHL, daughter of Brother C. Rosendahl, a former manager of the Sydney Sanitarium, writes from their home at Wauchope, N.S.W., concerning the present conditions there: "We have been having an anxious time, first of all with the severe drought and then with the floods. The drought was the worst for many, many years. We suffered very little compared with some poor folk not far from us. Some have lost all they had in the floods. Homes were swept away, and hundreds of animals were washed down the Hastings River. One man alone lost 400 sheep. Talk about rain! We had from 35 to 40 inches in about four days, and much more since. We hope it will soon cease."

"YOU probably know that we sold the Wellington church building some months ago," writes a correspondent from New Zealand. "After a long search we found a more central position, and have built a neat wooden church to seat 150 people, with baptismal font and two rooms at the rear, 18 x 15 ft. each. These two rooms are divided by means of folding doors so they can be thrown into one when desired. The price received for the old building enabled us to erect this one free of debt and give £400 to the church in Petone [a suburb of Wellington], thus enabling that company to build also. They have their plans prepared and will begin building soon. The Wellington church is not quite finished yet, but our

first meeting in it will be held next Sabbath. It will be dedicated on the 25th of January."

WRITING from Fiji after returning to Suva from the workers' meeting at Navuso, Pastor Robert Hare states: "We had a delightful time up the river at Navuso. We slept in native huts, ate native foods, talked native words, and sang native hymns. We found the natives very appreciative, and it was a pleasure to help them. Some of these people are fine characters. The message breaks down all barriers and we are one. Brother and Sister H. R. Steed went with us and our sojourn will long be remembered." In a letter from Sister Hare, she adds: "The native workers enjoyed the special meetings held with them at Navuso, and we feel sure they benefited by them. We very much enjoyed our work among them. We have slept on their floors in their native houses, eaten their native foods, cooked in their way, and we almost feel that we are Fijians."

A CERTAIN minister who laboured for many years in the East Brazil Union Mission has said, "Since I have been in Brazil, I think I have baptised more than four hundred persons won principally by the work of the colporteurs."

The Appeal for Missions

MANY years ago, when the work of the advent movement in the Australasian field was but young, a message came to us through God's servant, Sister White, that placed upon the Australasian Union Conference the burden of carrying the message to the islands of the sea. This burden, no less definite now than then, has since that time rested upon our Australasian membership. Under its pressure, group after group of islands has been entered by our workers, and as our activities have widened, its demands have become more and more insistent.

At first our efforts confined themselves to islands that had been previously Christianised, and so long as we laboured only in such places, there seemed to be more than sufficient of both men and means for the task. But, of course, this was only the beginning of a vastly greater work that will end only when all peoples and all tongues of the South Seas have been warned by the voice of the message to meet their God.

During the year 1912, in the voluntary action of Brother and Sister Parker in going with Brother and Sister Harold Carr to Atchin in the New Hebrides, a step was taken that brought Australasia more definitely under the burden. In 1914 when Brother and Sister Jones established the work in the Solomons, the tide of missionary effort turned definitely westward and brought that populous group under our care. And what marvellous things have been wrought by the hand of God in our efforts in those western groups! Yet beyond the farthest point where Pacific waters wash those western shores of the Solomon Group are islands with still denser populations. In these the standard of the message has not yet been raised, though their peoples have long called to us to come over and help them. By all that can inform us of this opportunity we are impressed that there should be no

further delay in opening up this work. Indeed, we believe that it will be perilous to refuse to go forward. The only reason why our workers are not now there is because we have not had the money to respond to the calls. The workers are ready to go. We lack only the means to send them forward and to establish them in these new fields.

I sincerely wish that all our brethren and sisters would carry this on their hearts as we go out in the Appeal this year. We do deeply appreciate the fact that all our people are giving readily and generously to the work, and we hesitate to urge heavier financial burden upon them. But is it not possible for each of us to enter so heartily into this effort of Appeal to our friends and supporters in the world, that a substantial overflow of funds from this source will be secured? If this is done, it will definitely enable the waiting workers to proceed to these new fields, and thus we shall be brought nearer to the ultimate fulfilment of our duty to bring these unrescued peoples from darkness to light, and to prepare them for the coming of their Redeemer.

Shall we not, in face of this need, do our best, and each one taking part in this Appeal trust God so to bless and use our united effort, that great things will be made possible for the desperately needy, and as yet unreached of our territory?

C. H. WATSON.

Ships' Libraries Subscription List

OUR attention has been drawn to the possibilities of good that might come if some of our books were placed in the libraries of the ships travelling to and from England by way of the Cape. This line was particularly mentioned because of the length of the voyage and the fact that there are not so many sights to be seen by the way, thus giving more time for reading. It was thought that many of our people would like to have a part in supplying these books, so the matter was referred to the Union Conference Home Missions Department for attention. The directors of the P. and O. Branch Line, when interviewed, assured us that they would be glad to place the books in the ships' libraries if we would bring them along.

There are about fourteen vessels in this line, and we would like to be able to put some books on each; the number, of course, will depend on you.

All donations to this fund should be sent to the Home Missions Department, "Mizpah," Wahroonga, N.S.W. We thank the donors who have already sent subscriptions, and others who, we believe, will be glad to have a part in this enterprise.

Previously acknowledged	£3 13 0
A. Young	5 0
A Friend	10 0
	£4 8 0

THE North New Zealand Conference Treasurer takes this opportunity of acknowledging an anonymous amount of £1 10s. received for tithes.