



Vol. 36, No. 29

Sydney, Monday, July 18, 1932

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper

THE DAILY RENEWAL



EVERY day has a fresh beginning. The manner in which it is begun has everything to do with the accomplishments of the entire day. Some one has said, "Nothing will help you end the day with a sound sleep like starting the day with a broad smile." The general direction of the day's voyage and the set of the sail are determined in the morning. There is something about a prayer and song and a lively spring into the day's work that carries us far through it. It is the force of the projectile at the very mouth of the cannon that determines just how far it is going towards its mark.

No matter what the days gone by may have brought us of victory or failure, today must bring us a greater measure of good than any past day. We ought not to be discouraged over any past failure nor disarmed by overconfidence because of a past victory.

But beginning the day aright is far from all that is necessary to make it one of real advancement. The initial momentum must be maintained. The flow of the spring must be constant. A friend recently took me to see a reservoir of water that is being added to the supply for the City of Cebu. It was a pool perhaps two hundred feet square. "Why," I exclaimed, "that amount of water would be exhausted in a few minutes." "But," he replied, "that is a spring, not a reservoir, that you see. It has a strong, constant flow that will meet what the city requires." A spring, not a pool; a fountain, not a cistern. Likewise, our lives must emanate from that Infinite Life. There is no limit to the increase and constant flow from the Fountain of Life. It is the source not only of the freshness of the morning, but of the strength of the noon-day and glory of the evening. The largeness and constancy of the flow from this Fountain of Life to us and through us to others, are wholly measured by our desire and resolution. "I will bless the Lord at all times," said the Psalmist, and "Thou shalt enlarge my heart." This daily, constant, growing experience affords the only worth-while, enduring happiness of life. The real missionary, the one sent by God, reveals God to men. His life is daily renewed at the Fountain of Life.

FREDERICK GRIGGS,
President Far Eastern Division.

Roman Catholics and the Advent Message

"HOW can I best reach my Catholic neighbour with the message?" is a question I have been asked many times by our believers who are burdened for Catholic friends and neighbours.

Among Roman Catholics we have a fruitful field, for Catholicism is not contaminated with the Modernism, higher criticism, and infidelity that are breaking down the simple old-time faith of our various Protestant peoples. While the Roman Catholic Church is the great apostasy foretold in divine revelation, yet she still clings to the virgin birth and the miracles of Christ, and has a reverence for the supernatural.

Thousands of Roman Catholics are coming into the light of present truth every year. It is conservative to state that we are receiving throughout the world more converts to the third angel's message from the Catholic Church than from any other Christian body. These Catholic converts become very earnest and active in the message. Coming into the light from Catholicism is like stepping out of a pit of utter spiritual darkness into the radiant brightness of spiritual noon-day. And there are thousands in the old church honest in heart, who would step into the precious rays of present truth if its light were brought to them.

Are we not passing by a very fertile field of missionary endeavour in not making a more definite effort to reach these millions of Catholics? Too many times we give up hope immediately upon learning that a particular community or town is Catholic, or a certain individual is a member of that communion. It is true that much tact and prayer are required to labour effectually for these people, yet when we properly approach and labour for them they can be reached with the message, "Come out of her, My people."

"We cannot antagonise and influence at the same time," is a principle we must especially bear in mind in working for Catholics. Too many times in our zeal we antagonise Catholics because we fail to differentiate between Catholicism as practised here in Protestant countries and as its worship is known in strictly Catholic countries, or as we know it through the history of past ages.

Should it be possible to transport your zealous Catholic friend to Catholic South America and let him behold for himself Catholicism as it really is in its superstition, the depravity of its clergy, and the ignorance of its people, he would, if he were an intelligent person, lose confidence in Romanism. Since this is not possible, you must adjust yourself to Catholicism as it is understood and practised by the faithful here. It must be remembered that Catholicism of the Dark Ages, or as it is known in strictly Catholic countries today, would not survive here in enlightened lands, let alone make advancement.

Erroneous Views as to Catholics

There are many erroneous conceptions prevailing among Protestant people relative to the beliefs and practices of Roman Catholics, and when these are referred to in working with them, much harm is done. American Catholics do not pay to have their sins forgiven, as any convert from

Catholicism will testify. The priest always gives absolution without reference to pay. Masses for the dead, however, are paid for.

American Catholics resent the statement so often made, that Catholics worship images. An intelligent American Catholic will tell you that they are worshipping the one the image represents, and that they do not believe there is efficacy in the cold statue itself. With illiterate and ignorant Catholics, this may not be true even here in America.

To tell an American Catholic that the Catholic Church thrives only when its members are held in ignorance and illiteracy, is folly. While it is true that the Catholic Church openly advocates illiteracy in strictly Catholic countries, yet in America your Catholic friend sees a parochial school in nearly every parish, besides numerous higher schools of learning. He can make very favourable comparisons scholastically with the Protestants all about him, and beholds his own church growing strong in numbers and popularity in educated and enlightened America.

To point out the immoral act of some priest about whom you heard or read, will in no way influence your Catholic friend to the truth. He has heard and read of Protestant ministers who transgressed, and he will in no uncertain terms inform you accordingly; and further efforts to win him will be of no avail. To make insinuations regarding the morality of the Catholic nuns is to do irreparable damage, and thus close the door to the reception of truth.

To tell a Catholic of the political aims of his church will in no wise convince or persuade him for Christ. The nominal Catholic is not acquainted with these facts. Nor would quoting from history convince him, for you must remember that if he was educated in Catholic schools he received a vastly different view of history from what you have.

Referring to Catholic persecutions of Protestants during the time of the Reformation will bring back some references in history where Protestants persecuted. Calvin's act of burning at the stake one who did not believe as he did might be pointed out. Of course you can state the fact that true Christianity never persecuted, and refer to the teaching of Christ; however, this will only antagonise. There is a more effective method of reaching the Catholic mind.

Never say to an American Catholic that his church forbids the laity to read the Bible. If he is a well-informed Catholic, he will quote from Cardinal Gibbons' "The Faith of Our Fathers" on the point, or from Pope Leo XIII, that he encourages a daily reading of the Bible. This of course is a subterfuge, for the Roman Church has always forbidden its followers to read the Bible, as we well know, but there is nothing gained by trying to prove it to an American Catholic.

To circulate radical anti-Catholic literature, or hand out the spurious Knights of Columbus oath, is wrong. To line up with anti-Catholic organisations or imbibe their hatred for Catholics, is unchristian, and unfit one to co-operate with the Spirit of God in labouring for Catholics.

To make sarcastic and humorous remarks about Catholics, their pope, or their

practices will have an embittering effect. We are told through the Spirit of Prophecy that "we are not to make hard thrusts at Catholics."

Learn the Catholic Viewpoint

In working for Catholics it is advantageous to know their viewpoint, for a Catholic views Protestantism, not as a united whole, but as many "wrangling sects," as he terms them, and rapidly disintegrating, yet all claiming to follow the teachings of the Bible. He must be shown that this maze of "wrangling sects" of every shade, from ultra-modernism to extreme fanaticism, is but the battle ground where truth is to triumph and come forth clear as the sun.

"He who reads [the Bible] must cease to be a Romanist," has been well stated by a Reformation historian, for every Reformer of that period who came out of the Church of Rome did so through a study of the Word of God. The Word has the same power today, to which the writer can testify to the praise of God, for its study brought him out of the pit of Roman darkness into the glorious light of gospel truth. So if you succeed in getting your Catholic friend to study the "Holy Scriptures," as he terms the Bible, even though a Catholic Bible, you have gone a long way toward bringing the light of truth to him.

To accomplish this, the following statement from Cardinal Gibbons' book, "The Faith of Our Fathers," pages 116 and 117, can be used to advantage, followed by a lesson on the importance of Bible study, using such scriptures as Acts 17:10, 11; 2 Timothy 3:15-17:

"The church, far from being opposed to the reading of the Scriptures, does all she can to encourage their perusal. . . . And after his ordination, every priest is obliged in conscience to devote upwards of an hour each day to the perusal of the Word of God. . . . What is good for the clergy must be good also for the laity."

Roman Catholics regard Mary, the mother of Jesus, very highly, and in this we can go a long way with them, for as the Scriptures say, "The angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." Luke 1:28. With this as a basis, a study on the blessed virgin Mary, the virgin birth, and the prophecies of the first advent of our Saviour may be given, for Roman Catholics do appreciate these studies. Gradually develop these studies into the testing truths, one of which is the state of the dead, which is an attack on the very foundation of Roman errors, such as the worship of saints, purgatory, limbo, a burning hell fire, mass for the dead, etc. However, never point out these Roman errors. Study to present the truth clearly, yet sympathetically, and its conclusions will accomplish your object in the mind of your reader.

The Roman Catholic Church makes much of the point that the Bible is not for private interpretation, and this is attested in 2 Peter 1:20. We must always emphasise that the Bible must be its own interpreter. As with the Jews, the traditions of the church are a bulwark of Romanism. This can be easily met with the question, "Is there anything in tradition that is essential to salvation that is

not found in the sacred writings of the Scriptures?"

One scripture that is quoted more by Catholics than any other is Matthew 16: 18. Secure the booklet, "Was Peter the First Pope?" a thirty-two page booklet for only five cents. It will aid you in fully and clearly answering the erroneous interpretation of this text.

Since it is not always possible to have your Catholic friend study the Bible, you can give him literature to read that will lead to the same results. The recent publication, "Mary Kennedy's Victory," which can be secured through your conference office for thirty cents, is a book specially prepared to reach the Catholic

mind. It will in no way cause prejudice, since it is written in a kind, Christian spirit; and as it is in story form the reader will read it through, and thus receive something that will, we hope, begin a search for truth.

God is working in a marvellous way in Catholic countries through His servants in the conversion of thousands of Roman Catholics yearly to the third angel's message. We shall see the same results here in the homeland, provided we take advantage of every opportunity to reach with the message, "Come out of her, My people," those who are still in the darkness of error of the great apostate church.

GEORGE A. CAMPBELL.

In Review and Herald.

This is another splendid victory for liberty. On April 5 the Wisconsin voters repealed their Sunday blue laws. Then, May 2, the citizens of Baltimore followed the good example by repealing their "200-year-old blue laws" by a large majority.

Surely God is blessing His servants "in proclaiming liberty every man to his neighbour," while the angels still hold the winds.

W. M. ADAMS,

Rel. Liberty Sec. Pacific Union Conf.

If All Were Just Like Me

If all the world were just like me,
I wonder what the world would be!
Careless and easy, bright or sad,
Indifferent whether good or bad,
Rollicking, frolicking, leaning on chance,
Hunting the pictures, sharing the dance,—
Yes, yes; if all were just like me,
I wonder what the world would be.

If all the church were just like me,
What kind of church would that church
be?

Careless and easy, good or bad,
Holding religion a "little fad,"
Drifting along with the moving crowd,
Forgetting that life is wearing a shroud,
Forgetting the world is still unsaved,
In spite of all the Master braved;
Forgetting my careless life will tell
On other hearts and lives as well;
Forgetting too the judgment hour
Now holds my record in its power,
While all the hearts that I might cheer
Go drifting past me year by year,
Without one sheaf of life to bring
In offering to my Saviour King!
Yes! Yes! if all were just like me,
I wonder what the church would be.

My Saviour wept and died to save,
But why should I the struggle brave?
The taunts that reach my careless ears,
The pin pricks and the critic sneers,
These things—how far just can they be
Measured with dark Gethsemane?
And will this careless life of mine
Reflect one ray of light divine?
If all the church were just like me,
Oh, you can guess what it would be.
R. HARE.

Gethsemane

He saw them there asleep
Beneath the tree,
His faithful three,
And none their posts to keep.

"Be watchful for My sake;"
They slept again,
His cry in vain,
But Judas was awake.

Once more He bowed His head
In agony,
Gethsemane;
The tender grass was red.

A light from heaven above,
Eternal grace,
An angel's face,
A timely touch of love.

He drank, God's Holy One,
The cup of woe
For friend and foe;
The Father's will was done.

—John M. Pritchard.

NEWS FROM AFAR

Conditions in Hupeh, China

FOR a long time conditions have been bad in Hupeh. We have been hoping for improvement, but the past few months the situation has become worse. Banditry has reached the stage where in much of the province it is very difficult or impossible to carry on work. Most of our out-stations are all the time in danger of being taken over by the Communists; but our workers have bravely stayed by their stations. In one instance the soldiers entered a city where one of our workers was, but he escaped. At another time our Hankow evangelist was captured by the Communists and held for a few days, but was later released without receiving bodily harm. We feel to praise God for the protection He has given His people in the midst of these dangers.

The flood of the Yangtze Valley was a terrible calamity to the people of Hupeh. As far as we know, none of our Hupeh believers were drowned. We thank the Lord for sparing the lives of His people.

The property of our mission school at Wang Gia Dun was destroyed. All the school buildings, except the chapel, fell, and as a result were almost a total loss. We had no method of carrying on our school work in Hupeh this year, so sent some of our students to Chiao Tou Tseng and some to Hunan. We are thankful to the people in America who have come to our assistance and provided means for the restoration of our school.

As a result of the epidemic of cholera following the flood, we lost the wives of two of our workers,—Mrs. Hwang Dzi Kang and Mrs. Liu Yang Ku. We regret the loss of these workers, and extend our sympathy to their relatives.

The expected result of the flood is the state of famine existing in this province now. The Chinese refer to it as a great famine, because it is so wide in extent and so severe.

Before these calamities, we had a strong colporteur force in the field doing successful work; but now the men are having difficult times, and our sales are not nearly so high as they were.

The past few months we have opened up new work at Hsiao Kan, Chin Cou, and Tsai Tien. Good meetings have been held in all three places, and at two of them new believers will soon be ready for baptism. There are a few from these places attending this conference. The evangelistic meetings have been well attended, and our workers have been encouraged by the interest shown. We have plans for more new evangelistic efforts this year.

The doors to the gospel have been closed in many towns, and we must pray the Lord of the harvest to open them again. In other places the doors have been thrown wider open.

We look to the Lord for His leading and blessings and help, that a large number of people from Hupeh may be made ready to meet Him when He comes.

C. H. DAVIS.

Old Sunday Laws Repealed

ACCORDING to Associated Press reports published in the Los Angeles *Herald-Express* May 3, the citizens of Baltimore, Maryland, by popular vote repealed their "200-year-old Sunday blue laws."

The Lord's Day Alliance and affiliated organisations made a strong fight to retain these old Puritan Sunday laws. They even went so far as to petition the courts for an injunction against the referendum, but their request was denied.

Pastor C. S. Longacre and his associates strongly advocated the repeal of the Sunday laws, and their efforts were successful.

Quoting from the *Herald-Express*: "The apathy which retarded voting in the primary was brought about by the fact that Baltimore City had a local question which took State-wide attention—repeal of the 200-year-old Sunday blue laws, which were swamped in an avalanche which surprised the most sanguine liberals."

"The blue law question brought out more than 140,000 votes in the city alone, nearly 100,000 more ballots than were cast on both sides of the presidential question, and the repeal was carried by a majority of more than 83,000."

OUR MISSION FIELD

More About the Visit to the St. Matthias Group

From a Report Rendered to the Union Conference Committee

ON Monday, May 16, we sailed from Rabaul on the *Veilomani* for Emirau and Mussau Islands, arriving at the first-named place on the following Wednesday afternoon. The distance from Rabaul by the most direct course is about 250 miles. Nafitalai and his family are stationed on Emirau. We stayed there until after Sabbath, and held a number of meetings with the believers who had gathered from all around the island. From Emirau we proceeded to Mussau, some sixteen miles dis-

them prior to his last furlough and ascertained that there was no mission of any kind on either island, and he obtained the natives' consent to bring teachers. It was not until last July that he landed there with Nafitalai and the Solomon Island boys. During this short period the natives have given up smoking and betelnut chewing; sold a few of their pigs to the trader, and as they could not sell the bulk of them at once, speared the remainder, and left them dead in the bush. Many of the men had two or more wives, some as many as six, and nearly all had put away all but one.

They have already built, under the direction of the Solomon Island teachers, four beautiful churches, which were dedi-

and window. They have taught them to bury their dead in cemeteries instead of under the floor of their houses as they formerly did. Their villages are swept and clean; they attend worship morning and evening; are very careful in their Sabbath observance; pay a tithe of their food, nuts, etc.; make mats and other things for offerings, and have a simple yet surprisingly good and clear understanding of the truth.

On Mussau every man, woman, and child has joined the mission. They are bright and most earnest. The results on these two islands are a wonderful demonstration of the possibilities in the unentered fields in this Territory if only efficient native teachers can be found to work for them.

A school should be provided where the most promising of them can be trained as teachers; and as they develop they can then in turn be used as missionaries among other people and islands in this great Territory.

One remarkable feature of the work is that not one of our teachers in the St. Matthias Group can yet speak the native language. The whole of the work and preaching has been accomplished through the medium of pidgin English and interpreters.

As we beheld what God had wrought among these people, who less than a year ago were in heathenism, it made us realize that nothing is impossible with the Lord.

We feel we were privileged to see the progress in the Mandated Territory, and we earnestly trust that the Lord by His Spirit will guide in the plans for advance moves in our island mission fields.

T. W. HAMMOND.



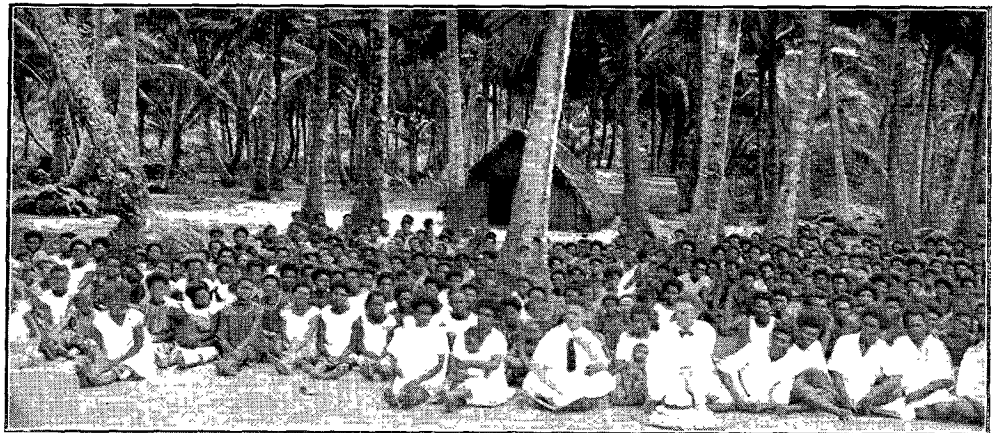
Our Staff of Workers on Mussau, in the St. Matthias Group, New Guinea. Brother G. McLaren on the left; Brother A. S. Atkins on the right.

tant, and a much larger island. The size of Emirau we should judge to be about nine miles long by three miles wide. The population, including labour boys and children, would be something over 400. Mussau is about twenty-five miles long by ten miles wide, and the population is in the vicinity of 2,000.

We were glad to meet Brother Atkins, who was holding the fort at Mussau pending the arrival of the Tutty family, who are to take over the work there during Brother Atkins' furlough. There are eight Solomon Island teachers stationed on Mussau, and we spent until the following Monday week visiting the various missions. During our visit 41 were baptised at one time on Emirau, and 129 at the various stations on Mussau. Including the 20 at Matupi, the total number baptised on this trip was 190.

To very briefly state the situation on these two islands: Brother McLaren visited

cated while we were there. Other churches are in course of erection. The teachers are also showing them how to build good houses raised above the ground instead of their old type of dwelling, which had the earth for a floor, and a small opening which served for both door



The Farewell Meeting with Some of the Believers on Mussau

Our Indian Work in Fiji

THE Indian work in Fiji has made most encouraging progress during the last two years. When last we wrote concerning this phase of our mission activities we mentioned the encouraging possibilities; today, those possibilities are realities. Talented and educated young Indians, who two years ago were non-Christians, are now with us and are working as earnestly for the salvation of their own people as are young men in Australia.

The present phase of the work began in a most unusual way. We had a school of

eighty Indian boys, but we were left without a qualified Indian Christian to help us teach it. We were compelled to engage a young matriculate of the Punjab University who was a Sikh. He proved to be most faithful in his work, and eventually conducted worship with the boys, sang our Christian hymns and prayed, but beyond this he would not go.

When Brother Masters returned to the school, consequently relieving the situation, the young man came to me and said, "Now, Mr. Burns, I must go. I am not a Christian and I do not have the courage to break with my caste. I admire the Christian religion and I love you, but I feel I must go, I dare not stay longer."

"Bakshish," I said, for that was his name, "I will not hold you in this place among all your friends of Suva. Go, if you want to go, but I am going with you. We will go into the jungle together and open a school for the jungle people." I felt that I must hold on to Bakshish, so we went together. We opened the school in the jungle, and forty children attended. They came to Sabbath school, and brought their parents and big brothers, and Bakshish taught them. I would sometimes slip away for a few days and he would carry on alone, teaching them to be Christians, although not one himself.

A year passed by and still I waited and prayed, but Bakshish was still the same. One Sunday morning I felt that I could wait no longer for his decision, and again appealed to him to take his stand. But, alas, he declared he lacked the courage. "You cannot understand," he would say, "what it means to break with my caste; my people will hate me and despise me. But some day I will be brave enough, and then I will tell you. Pray for me." And we prayed together. I understood then something of the anguish of the blind man, healed by Christ, who was cast out of the temple.

Another six weeks had passed when one beautiful morning we studied the subject of baptism and its significance. "Oh," he said, "I want that new life." "You can have it," I said, "if you believe." "I believe," he replied. "Then, Bakshish, I will baptise you this morning."

We took with us Ram Sunda, the Hindu teacher of a large Hindu school. He was Bakshish's friend and beheld it all. We strolled down the beautiful beach, and there, all alone as the waves rolled in, I baptised Bakshish.

For three or four months everything went along beautifully. We had been on the Appeal campaign in Lambasa, and Bakshish had spent a few days in Suva. The morning came for him to leave for his school, and I went down to the boat to bid him farewell. Bakshish certainly arrived as arranged, but without his turban, coat, or luggage.

At a glance I could see something was wrong. His lips trembled, and his face twitched as he stammered out, "Padre Sahib, I've given it all up. I never was a Christian at heart, and was only baptised to please you, and I never can be one." His face was pallid; "Oh, I feel ill, let me go, let me go."

"Bakshish," I said, "I dare not hold you against your wish, you are free."

We parted. You can imagine my feelings. I never felt more wretched, except perhaps when in India I heard my father had passed away.

That night I saw Bakshish standing alone in the darkness of a Suva street. He looked lonely. I approached and asked him how he was feeling. "Better," he replied. "Would you care to come and have a chat tomorrow morning?" I asked. "Yes, I would."

He arrived on time. I opened the Bible and read a few verses. To my astonishment he commenced to weep. "Bakshish, Bakshish, tell me all," I whispered.

"Since I have been in Suva," he explained in broken utterances, "all my old Hindu friends have come to me and said that I have disgraced them by becoming a Christian. Some of the Punjabis have threatened me. One wealthy man offered to set me up in business if I would leave the mission. I refused at first, but they insisted. 'But how can I leave the Padre Sahib who has been so kind?' I asked. 'Go and tell him that you never were a Christian, and that you fooled him and he will become so angry that he will kick you out. Then you won't find it hard.' This I did," he continued, "but you did not become angry or kick me, but your face looked so sad that it has haunted me all night. I could not sleep. When they had all gone last night I confided my troubles to another friend, and he said, 'Go back, and explain it all to the Padre Sahib. I am not a Christian, but I do know that no one will ever love you as the Christians do. They are true; you can trust them.'"

And with tears rolling down his cheeks he said, "I will serve you until I die. Never fear; I will never waver again."

Since that time Bakshish has been most faithful. He has brought several into the message, among whom is Ram Sunda, whom I baptised a few weeks ago.

N. C. BURNS.

A Visit to Pavaeri

AS I had just returned to Bougainville from my furlough, and the village of Pavaeri was not far away, the first Sabbath back I thought I would see how the mission there was progressing.

After walking for three quarters of an hour, I reached the village and found they were preparing for a feast. I felt this a little, for I thought it was time they were through with feasts. I walked through the village until I met one of the people. She called, and it was not long before the young people were around me.

We held a service and the people paid wonderful attention, and kept assenting to all that was said. So before I closed the meeting I asked, "Are there not some here today that want to leave the ways of darkness and take Jesus right into your hearts?" I waited a while and I could see that some were having a struggle. At last I closed the meeting, but before they got outside they began to accuse one another. I feel sure that some of these people have given their hearts to Christ. They have doubled their numbers now, and are all deeply interested in the Sabbath school. Both men and women spoke up well when called on to speak of the lesson.

I certainly spent a very enjoyable Sabbath with them, and I was pleased to see the growth in spiritual things on this mission. One young man intends to come to school very soon. I asked them to make

me a bell for the school, and they have started on it now. I believe that very shortly we shall see souls won for the Master there. I am praying to this end.

DAVID H. GRAY.

What One Paper Did

ON a recent visit to Miami, Florida, it was my privilege to attend a Wednesday night prayer meeting. After a short study, opportunity was given for those present to testify. A stranger arose, a distinguished-looking gentleman, and gave a soul-stirring testimony. He said:

"For a long time I have been looking for the true people of God. I feel that I must get right with God. I have gone to different churches, but have not been satisfied. I could not find what I was looking for, but now I believe I have found the right church. A few days ago one of the members of your church came to my home in Coral Gables and gave me a little paper, *Present Truth*. I found that it was published by Seventh-day Adventists. I looked in the directory for your church, and I came here last Saturday (you call it the Sabbath). You celebrated the ordinance of the Lord's supper. I came into this room with the rest of the men, and saw something here I had never seen before. I saw that you do just as the Lord instructed—you washed each other's feet. I saw that the Spirit of Christ was here and brotherly fellowship. A brother asked me to take part and I did. Now tonight I hear your sincere testimonies, and I believe I have found what I have been looking for."

Pastor Mitchell and I visited this man the next day and made arrangements to give him Bible studies. He gave liberally to our Harvest Ingathering and welfare work. But the best part of the story is that he is keeping the Sabbath and rejoicing in the truth.

The Lord has many honest souls among both the rich and the poor who are led to study and accept the truth as the result of reading the literature distributed by our faithful lay members.

J. C. KLOSE.

When We Would Tune In

A YOUNG man was attempting to tune in on his radio with a distant point. For some time he patiently worked the dials, turning them back and forth without success. Finally he gave up in discouragement. "The trouble in getting distant stations on the air is the interference," he explained as he rose from his chair "Usually when you do get a distant point, the message is so mutilated by static or by other stations cutting in, that you can't enjoy it."

Do we find here a possible explanation of many prayer failures? So often we feel the need of talking to God, of telling Him our thoughts and problems and seeking His counsel, only to find there are many difficulties that keep us from tuning in with Him. The calls of the world, the exactions of business, the thousand and one activities that press in upon us every day from the world round about us, act as an interference.

Real prayer requires delicate adjustment of the heart. It must be in perfect accord with God's will and plan, and to accomplish this is not always easy.—*Forward*.

What Is Our Place in History?
—No. 6

ALEXANDER the Great, son of Philip, king of Macedon, took the sceptre as it fell from the hand of Darius Codomanus the Persian. His kingdom fills another page in the great prophetic panorama of the ages.

Alexander came into the world in 356 B.C. and reached the throne on the death of his father, when he was but twenty years of age. He was possessed of a bold and daring spirit, and being early schooled in the ruling of men he became expert in matters of government. "Give me kings to conquer," was the spoken and unspoken language of his life.

The success he achieved, however, was of but short duration, for he died in 323 B.C. after a life of only thirty-three years, and a reign of only twelve. After conquering Persia, he undertook to reduce the island city of Tyre. Over this task he spent seven months, little thinking that all the while he was working out the prophetic specification of a Hebrew prophet, "They shall lay thy stones and thy timber and thy dust in the midst of the water." Eze. 26:12. The causeway thus built by the king of the world remains as a witness to this day, bearing testimony to the certainty of the Holy Book.

On marching against Jerusalem, Alexander was met by the high priest, who was followed by a procession of the people, and a number of children who strewed flowers in the way. On meeting the high priest, the ruler bowed to the ground as

in worship. When Parmenio inquired the reason, Alexander said that he had seen this person in a vision and was promised by him success in the expedition against Asia.

The high priest then presented to him the prophecy of Daniel, in which it was told that a Grecian prince should destroy Persia. This Alexander took as referring to himself. Great favour was shown to the people of Jerusalem in consequence.

Soon after his death the kingdom of Alexander was divided, and finally Perseus, the last Macedonian ruler, came face to face in battle with the forces of Rome. The battle of Pydna in 168 B.C. closed the struggle for empire between the Greeks and the Romans. At that battle 20,000 Greeks were slain and 10,000 taken captive by the Roman Consul, Paulus. Greece submitted to the Roman yoke, and Paulus, in his triumph, sailed up the Tiber in the galley of the last Macedonian king. In the procession that followed the conqueror, Perseus, clothed in black garments, walked a captive. Soon after the dishonoured king died in a Roman dungeon.

When Alexander died he was buried in a golden coffin. But his empire dissolved, and in the course of five generations the monuments of his glory and those of his kingdom successors served but to grace the triumphs and satisfy the pride of the Roman.

But the history of all this serves to show how Jehovah still rules in the kingdom of men, and takes even the empires built in human pride, as landmarks in His great plan of measuring the years. Thus far, we stand by the ruins of the third great historic kingdom, in B.C. 168.

The Kingdom of Iron

Rome was an ancient kingdom and her capital was an ancient city. Its foundations were laid in 753 B.C. But not till 168 B.C. did it reach world empire in the conquest of Greece. It thus became the fourth of the monarchies that should rise, as symbolised by the great vision given to the king of Babylon.

Rome is widely known as "the kingdom of the Cæsars." Of its seven forms of government the "imperial" was ruling in New Testament times. Rev. 17:10. Great rulers swayed its sceptre, and it gave laws to the world. Gibbon speaks of it as "the Iron Monarchy of Rome," while the Bible designates it "the kingdom strong as iron"—so strong that it had to be "broken without hands."

It was during the rule of this imperial power that the angels sang over Bethlehem, "Peace on earth." Augustus Cæsar ruled well, and the war-temple of Janus was closed, for it was the "golden age of Rome." Then it was that the world was at peace, and Christ was born in the city of David.

But even the Iron Monarchy could not remain. Nothing earthly stays long. Yet the limitations of that empire reach far past the dividing line of B.C. and A.D. Though more wide-spread than any of the other kingdoms, and carrying a longer history, it finally weakened, and when Theodosius the Great died in 395 A.D. Rome's last strong ruler had passed away. Two sons were left, Arcadius taking the Eastern division of the kingdom, and Honorius the Western. But this division was only a preparation for the greater

division that must come, for the empire would never be made whole again.

For more than eighty years Roman rulers continued to wear the purple of the Cæsars. Then Odoacer, the barbarian, entered Rome and became king of Italy in 476 A.D. Thus the last of the four world-kingdoms ceased to be.

Think, reader, we are now 476 years this side of the cross in our empire measurement. We are on the march toward that time when the "kingdoms of this world shall become the kingdom of our Lord and of His Christ." Eternal kingdom shall then be given, for of His kingdom there shall be no end.

R HARE.

**SOUTH
NEW SOUTH WALES**

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

Seeking Truth and Light

Kurrajong Bible Class


DILIGENTLY searching the Scriptures under the guidance of Mr. Maunder, his band of Bible students is seeking the truths contained in the Word, and the peace and happiness which come with a thorough knowledge of Christ and the great plan of salvation.

Long distances and cold winter nights have made no difference to the attendance of the members, and the cottage sitting-room where they assemble every Sunday evening is crowded to capacity. Most of the members are parents of the children who attend Mr. Maunder's Sunday school, where about forty children gather regularly. He is assisted in the Sunday school by Mrs. Maunder, Miss L. Duffy, and Mrs. H. Stevens.

During the week Mr. Maunder visits several of the homes, and gives private instruction on the Scriptures; in fact, he is so much in demand that week days are frequently given to instructing and helping his students. His lessons are clear and definite, and the members are at liberty to question him on anything that is not quite clear to them.

An interesting study was given on the millennium. "Christians," Mr. Maunder urged, "must fit themselves so that they will be among those who, when Christ comes in all His power and glory, will meet Him and reign with Him until the second resurrection. They must have faith in the blood of Christ and lay their sins on Him. If they do not do this, they will be among those who, when He returns to rule over the New Jerusalem, will be outside. At the end of the thousand years, when the earth is cleansed and Satan and all sin are destroyed, a greater paradise than Adam lost will be restored to them, and they will live eternally in peace and happiness with Christ."

The "Origin of Sin" was also studied. "Sin," Mr. Maunder said, "originated with Satan in heaven before the creation of this world. God does not divulge exactly when and how, but Scripture shows us that it is so. God's law reveals sin to us, but we have no need to fear it,

Dan. 2:39, 40	
Medo-Persia 207 years	331 B.C.
Greece 163 years	168 B.C.
<div style="text-align: center;">  </div>	476 A.D.
Rome 644 years	

for where sin is, grace also abounds. God's grace manifested itself when He sent His only Son to redeem us from eternal death, by His own death on Calvary.

"Prophecy is an important study," Mr Maunder said, "because it reveals God's plans for us." In studying the seventh chapter of Daniel one sees that God made no mistakes when He looked away into the future. As page by page history unfolded itself, and great nations rose and fell, one saw the complete fulfilment of the prophecies which were revealed in Daniel's vision, right down to the present day. In his lesson, "the Saviour to the World," Mr. Maunder said one must accept the fact that Christ was both human and divine. He was human in the fact that He was born of the virgin Mary, that He increased in wisdom and stature, that He hungered and felt fatigue, but He was divine in the fact that He was the Son of God. Christ Himself taught that He was. The Holy Ghost accepted Him, and the angels accepted Him as the divine Son of God, and Satan acknowledged it. God Himself had said, "This is My beloved Son, in whom I am well pleased," so there is no room to doubt the divinity of Christ.

Many others have heard of Mr. Maunder's meetings and have attended, and entered into controversy with him. Among these have been the International Bible Students and members of the Church of Christ.

Mr. Maunder urged the members of his class, before they accepted anything as truth, to test it with the severe scrutiny of the Scriptures. Many are offering a wide and easy road to salvation, declaring that God's law is done away with, and nailed to the cross. This is merely a "peace and safety" bait, which will lead to destruction. The path is a narrow, straight one. We must not search the Scriptures for the purpose of proving some doctrines, but must go there seeking Christ, and light will come.

Those who deny the divinity of Christ have a wrong foundation, and there can be no light there. If they accepted the divine Son of God as their Saviour, and endeavoured to keep God's commandments, which would be written in the hearts of men in the new earth, they would be partakers of that wonderful joy and happiness eternal with Christ Jesus. The time is at hand to make our decisions, and only by the most diligent search of the Scriptures in the right spirit can we come into harmony with God.

Mr. Maunder is doing a great work here. I visited the Sunday school a fortnight ago and it was a good sight to see so many children receiving religious instruction and enjoying it, where previously there was no Sunday school near enough for them to attend.

HILDA F. SMITH.

—
 "Just where you are in the conflict,
 There is your place;
 Just where you think you are useless,
 Hide not your face.
 God placed you there for a purpose,
 Whatever it be;
 Think! He has chosen you for it.
 Work loyally."

VICTORIA

PRESIDENT: G. G. STEWART

SECRETARY: L. J. IMRIE

Geelong, Victoria

WE are very proud, here in Geelong, of our Friday night class. Every Sabbath evening our young people of this city gather for an enjoyable and instructive time with God's Word.

Brother G. J. Parker, who is conducting a mission here, is our leader. The mission, by the way, has opened the way into many homes, but we are sadly in need of a Bible worker, for the work is too great for one man.

The Friday night class originated some time ago with the senior Standard of Attainment studies. When Brother Parker was stationed here, following the camp-meeting, he utilised the class for instruction in service. He began by giving three of our young men services to conduct on different doctrines for experience in public work. The result of this is manifested in a mission our young people are conducting here now.

For several Sabbath evenings Brother Parker has been leading us in a synthetic study of the books of the Bible. We have learned the correct order of them, and now we are delving deeply into their essential themes. It is really wonderful. Brother Parker uses the blackboard freely, to our great benefit, and brings to view the most important parts, such as the keyword, or meaning of the book, and what it stands for, etc. These two or three points give some idea of the interest they would arouse.

As an attempt to get the young people together, these classes are a great success. It is beautiful to come aside when the world is at its height of rush and bustle, and gather as young people (of course old people are not excluded, for we count them young in spirit) to study and show ourselves approved.

C. COURTNEY,
Geelong Church Missionary Sec.

What to Say in Time of Trouble

FIRST: God brought me here—it is by His will I am in this strait place; in that will I rest.

Next: He will here keep me in His love, and give me grace in this trial to behave as His child.

Then: He will make the trial a blessing, teaching me the lessons He means me to learn, and working in me the grace He intends for me.

Last: In His good time He can bring me out again, how and when He knows.

Say: I am here (1) by God's appointment, (2) in God's keeping, (3) under His training, (4) for His time.—*Andrew Murray.*

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 "EVERY one has undiscovered traits of character that must come to light through trial."

WEDDING BELLS

Fisher-Cleverdon.—A happy young couple were joined in a life bond by marriage at Lake Cargelligo, N.S.W., on June 21. The contracting parties were Miss Lousia Alice, the third daughter of Brother and Sister Arthur Cleverdon, formerly of the Temora district, and Mr. Alfred John Fisher, eldest son of Mr. and Mrs. D. Fisher of Winchester, England. About forty friends and relatives united in celebrating this happy occasion and wishing them heaven's smile and blessing. These young people will engage in farming pursuits in the Lake Cargelligo district. H. MITCHELL.

Goldsworthy-Hitchins.—At the Warburton church, on May 29, Brother Thomas Roy Goldsworthy, of Beechworth, Vic., and Sister May Irene Hitchins, of Warburton, were united in the holy bonds of matrimony. A number of friends had beautifully decorated the church with seasonal blooms and foliage in honour of the occasion. A large number were present to express their good wishes for a happy and prosperous life. The bride had been for a considerable time a faithful employee of the Warburton Sanitarium, and before that, of the Health Food Factory. Brother Goldsworthy, having known the truth for some time, came fully into fellowship with us by baptism on the day preceding his marriage. It is our hope and trust that this union in faith as well as in love may be blessed of God in loving and fruitful service in His cause. C. M. SNOW.

OBITUARIES

Rowland.—On June 18, at her home at Maryborough, Q., Sister Edith Mary Rowland died of heart failure. She was seventy-four years of age, and had been ailing in health for some considerable time. She was alone when she fell, but the angels witnessed that which was possibly a sudden and peaceful end. She was always loyal and reliable, and we have reason to believe that the sacrifice of Christ has not been in vain for her. Two sons and three brothers mourn their loss. H. A. HILL.

Lucas.—At the age of twenty-four years, after suffering for twelve months, Brother Robert Henry Lucas passed peacefully to rest at the home of his parents, Brother and Sister William Lucas of Wetheron, Q., on April 27. He was an earnest, devoted Christian and was looking for the glorious hope of the Saviour's return. He was laid to rest in the Gayndah cemetery, the service at the graveside being conducted by the Rev. L. C. Rowley, Gayndah Methodist minister. H. A. HILL.

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 "EVEN one wrong trait of character, one sinful desire cherished, will eventually neutralise all the power of the gospel. . . . Those who would rather die than perform a wrong act are the only ones who will be found faithful."—*Testimonies,* Vol. 5, p. 53.

Australasian Record

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

Editor: Anna L. Hindson
Assistant Editor: Viola M. Rogers

Single Subscription, per year, post paid - 5/-

Order through your conference office, or send direct to the Avondale Industries, Cooranbong, N.S.W.

Advertising rate 2s. 6d. for each insertion. All copy for the paper and all advertisements should be sent to Mrs. Hindson, "Mizpah," Wahroonga, N.S.W.

Printed weekly for the Conference by the AVONDALE PRESS (A.C.A. LTD.), COORANBONG, N.S.W.

FROM a telegram sent by Brother A. S. Atkins from Cairns, North Queensland, we learn that he was then on his way to Sydney on furlough, travelling by the *Montoro*.

AT the time of sending this paper to the Avondale Press, the annual meeting in Fiji is in session, the date of opening having been appointed for July 7. Pastors W. G. Turner and A. G. Stewart are in attendance. In reference to this meeting, then future, Sister Eva Edwards wrote: "A coming event of great importance to us is our annual council, or *bose*. It is planned to hold it on the island of Nukulau, which is a pleasure resort near Suva, and only about two hours' run on the launch from there. The mornings and evenings are delightfully cool here now, but the days of course are hot."

"WE had a good council at Aore," Pastor C. H. Parker writes from the New Hebrides, "and experienced the presence of the Lord with us in all our meetings. We do believe that God gave us His Holy Spirit to guide in all our plans and recommendations. We feel that the Lord has called Pastor Peacock to take charge of this field. He showed wise leadership throughout all our council. He has laid out a very full programme for himself, and we trust that he may be given the needed strength for his accomplishment."

PASTOR H. B. P. WICKS wrote on May 16 from Rarotonga: "We are all keeping pretty well, and now that the shorter days are drawing on we are having some pleasant weather. The schooners have commenced to run again, and we have word from some of the companies on the outer islands. There are several new believers in the company on Mangaia, and one more has taken his stand on Mauke. The other islands I have not heard from yet, except Aitutaki, which reports a Sabbath school membership of 100, the highest yet."

THE many friends of Miss C. M. Rule will be sorry to learn of her death which occurred at the Sydney Sanitarium on July 4. For many years Sister Rule was a faithful and efficient worker in this Cause and is widely known throughout the field. The obituary giving fuller particulars will appear next week.

IN accordance with the custom of many doctors in this country and in harmony with the policy of the Australasian Union Conference, Doctor Eulalia Richards sailed for England on July 5 by the *Barrabool* in order to pursue post graduate work

in London. Doctor Richards has, for many years, been connected with our Sanitarium, both in Wahroonga and Warburton. Our medical work in this field will benefit by her having this advantage of the latest knowledge along medical lines.

SISTER A. H. FERRIS wrote from Lord Howe Island on June 22: "Brother and Sister Hamley Perry called at Lord Howe Island one Sabbath morning on their way to the New Hebrides. Brother Nobbs met them and brought them to the church. Brother Perry took the Sabbath school lesson and assisted in the service. We all had lunch together out under the trees, and then they both helped us in our M.V. meeting. Some one remarked since that no one would begrudge money given to send such fine workers as those two young people into the mission field. I was glad they felt like that. After the M.V. meeting Mr. Ferris drove them down to the steamer, and some more of the church folk went to see them off as they continued their journey. Concluding her letter on June 25, Sister Ferris says: "We enjoyed a good Thirteenth Sabbath today. You will be interested to know that today's Sabbath school offering amounted to £9 10s., making a total of £23 for the quarter. I was really surprised. This is £1 more than our good offering last quarter, and times are harder now. A young Church of England deacon has fully decided to obey the Lord and is a regular attendant at Sabbath school and church services. Another fine young man here is quite convinced and has decided that he must keep the Sabbath."

En Route to the Mission Field

WE have said good-bye once again to loved ones, both of kin and of the household of faith. We have enjoyed our stay with you all,—every bit of it. The studies, the timely counsel, and helpful admonition we have listened to from conference presidents, leaders in the cause, doctors, and indeed every one we have visited, made our stay with you and our furlough most pleasant. It was all very good, and now as we think over it all, it seems more like a dream.

We have been greatly encouraged by what we have seen and heard. The consistent faithfulness to this glorious message of some of the charter members who still occupy their places in the churches we visited, and the earnest desire of many others who have come in since, have made us very happy. Depression is here and, like sin, is seen in many ways making inroads in this fair land of ours; still God's work moves onward. One sister told us that when she was Ingathering she paid a return fare to her territory costing 4s. 6d., and after tramping all day from door to door received only one shilling on her collecting card. Notwithstanding this, she refused to become discouraged and was planning to go out again. This is not an isolated case showing the difficulty to gather in the money, but it demonstrates what sacrifices are being made to keep the mission fields supplied.

By the help of God, and with a greater

determination than ever, we want to render more acceptable service to Him than heretofore. Our faith in the sure triumph of this message and the soon return of our dear Lord to gather the redeemed home, burns brightly. With this in view we wend our way back to the mission field, and we thank you for your prayers and kind wishes to us and our fellow missionaries. We want you to share with us the gems that shall shine as stars in the crowns of those who turn many to righteousness.

L. A. AND R. K. BORGAS.

On Board the *Mataram*.

Week of Prayer in Geelong

ON the opening day the large majority of the believers demonstrated their determination to gain a rich blessing during this season of prayer. They gave full expression to their confidence in the third angel's message, and praised the Lord for the way He had led them into a knowledge of the truth of hope and consolation. It was an inspiration to meet with such a loyal-hearted band of people.

Owing to the distance some members live from the church, we arranged for several cottage meetings to be held in convenient centres, and five country meetings also were held, in addition to nightly meetings in the church. Each of these was well attended.

It did our hearts good to hear those who have so recently accepted the message mingling their petitions with those of the older members. The opportunities given for praise and testimony met with a ready response.

The closing day of this season of prayer gave ample evidence of what had taken place in the hearts of God's people during the week. From the opening of the meeting to its close the presence of the Holy Spirit was greatly manifested. The writer briefly reviewed the readings of the week, and then called for a reconsecration. The response was wonderful. The church rang with the note of victory, and a determination to press on and prove in a realistic way the meaning of Christianity, while the more reserved rose and testified in silence to the glory of God.

It was good to hear so many say they had attended every meeting during the season of intercession. The burden of the week was not alone for the members. Plans were laid to take this opportunity of again looking up the backslidden, no matter how long it is since their names appeared on the church roll. In some cases the result is encouraging. We were able to prove to them that we not only thought of them, but also had their future prospects in mind, and were anxious that they should be numbered among the saved. The writer is joining Pastor Michaels in visiting these folk, trying to encourage them in the way of truth.

The members gave very liberally on the closing day of the season of prayer as a thank offering for what God had done for them.

G. J. PARKER.