



Vol. 28, No. 17.

Sydney, Monday, April 28, 1924

Registered at the General Post Office, Sydney, for transmission by Post as a News Paper.

Within the Veil

Special Objections Considered

PAUL'S testimony in Heb. 6:19, 20, is quoted to prove that when Christ ascended He must have entered into the most holy place:—

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

The claim here instituted is that "the veil," within which Christ has entered, signifies the veil dividing between the holy and most holy places; and if Christ entered within that veil when He ascended, or if He was there when Paul wrote, He was in the most holy place.

If we grant this claim, some conclusions follow which demand consideration. If there is a veil dividing between the holy and most holy places, which the foregoing claim admits, then there is somewhere a holy place as well as a most holy. But if the most holy is all heaven, where Christ has entered, then what and where is the holy place? It must be something outside of heaven. What, then, is it? Is it this earth, as some contend? If it is anything outside of heaven, it must be: for this is the only place with which we have anything to do this side of heaven. Then what is the veil dividing between earth and heaven? To say that it is the sky reduces the type to an absurdity.

But, further, the holy place, in the sanctuary, was twice as large as the most holy; and if the earth is the holy place of the true sanctuary,

and heaven the most holy, it follows, the proportion being maintained, that this little diminutive earth, of which it would take two hundred and fifty-two thousand to equal the bulk of the sun, is twice as large as all heaven!

And, still further, in fulfilment of the type, Christ must perform a portion of His ministry in the holy place. If this is the earth, He should have performed a portion of

"We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. We must have the continual light that comes from God."
 Mrs. E. G. White.

His ministry here. But Paul says explicitly that He could not be a priest upon earth; for there was another order of priests appointed to do all the work of this kind that was to be done on the earth. Heb. 8:4. And he says again that while the earthly tabernacle stood, while any service of that kind was performed here, the way into the holy places, both the holy and the most holy of the heavenly sanctuary, was not made manifest or laid open. Heb. 9:8.

In view of these facts, it is pertinent to inquire, Does the word "veil" in Heb. 6:19, mean the second veil? and the answer is, No; and this will be proved to the satisfaction of every candid mind. There are but

two words rendered veil in the New Testament. The first occurs four times only, in verses 13, 14, 15, and 16 of 2 Cor. 3, referring to the veil over Moses' face. The second is used six times, once each by Matthew, Mark, and Luke, all in reference to the veil of the temple which was rent in twain when Christ expired upon the cross (Matt. 27:51; Mark 15:38; Luke 23:45); and three times by Paul in the book of Hebrews; namely, 6:19; 9:3; and 10:20. Is there anything peculiar in Paul's use of this word in Hebrews?—Yes; when he means the second veil he specifies it. Heb. 9:3: "And after the second veil, the tabernacle which is called the holiest of all." Now if the term, "the veil," was used to signify invariably the second veil, why did Paul use the term "second"? Why did he not say here, simply, "And after the veil"?—Because a second must

imply a first, and he well understood that there was at the entrance of the tabernacle a hanging, which was just as much a veil as that which divided between the holy and the most holy; and to carry out his purpose of instruction in reference to the sanctuary, which is one of Paul's great objects in the book of Hebrews, he accurately distinguishes between the two; and when he means the second, he says the second.

This word "veil," is defined in Robinson's "Greek Lexicon of the New Testament" as follows: "A covering, veil, which hangs down. In the Septuagint, a veil, curtain, of the tabernacle and temple, of which there were two; namely, one at the

entrance of the outer sanctuary and the other before the holy of holies, separating it from the outer sanctuary."

Here is good testimony that the same word is used to designate both hangings, the one at the door, and the other in the interior of the sanctuary. In the Hebrews, in Ex. 35:12; 39:34; 40:21; and Num. 4:5, both the terms that are used for hanging and veil are joined together to designate the inner veil before the most holy place, and it is called the veil of the covering. The "Cyclopedia of Biblical Literature" by M'Clintock and Strong, under the term "Hanging," says:—

"The hanging was a curtain or covering (as the word radically means, and as it is sometimes rendered) to close an entrance. It was made of variegated stuff wrought with needlework (compare Esther 1:6), and (in one instance at least) was hung on five pillars of acacia wood. The term is applied to a series of curtains suspended before the successive openings of entrance into the tabernacle and its parts. Of these, the first hung before the entrance to the court of the tabernacle (Ex. 27:5; 38:18; Num. 4:26); the second before the door of the tabernacle (Ex. 26:36, 37; 39:38); and the third before the entrance to the most holy place, called, more fully, veil of the covering. Ex. 35:12; 39:34; 40:21."

These quotations furnish sufficient evidence that the covering of the outer entrance to the tabernacle was a veil, as well as that which hung before the most holy place. The same Greek word and the same Hebrew word are applied to both.

The point now to be ascertained is, In what sense does Paul use the term, "the veil"? All hangs on the answer to this question, as he is the one who makes use of the language now under examination. As has been mentioned, with the single exception of the three references by the evangelists to the veil, on the day of the crucifixion, Paul is the only New-Testament writer who makes use of the term. And in accordance with the accuracy with which he is writing, he finds it necessary to discriminate between the two. And inasmuch as he once specifies the second veil when he refers to that, we must understand him as referring to the first veil when not thus specified. To understand otherwise, is to charge Paul with a degree of looseness in his writings altogether unpardonable in a man of his ability and education, and altogether unaccountable in one

who wrote, moreover, by the inspiration of God.

It may therefore be confidently asserted that it matters not how other writers use the term. The evangelists by the "veil" may mean the veil before the holy of holies, as they doubtless do; and if other writers had used it in the same sense a thousand times, it would in nowise affect the case in hand; for Paul has shown us plainly how *he* uses the term, and that is all we have to know, to understand his writings in reference to it. And when he means the second veil, he says explicitly, "the second veil;" and when he does not specify, he must mean the only remaining one, which is the first.

Now, as final and conclusive proof that this is so, the reader is requested to turn to Heb. 10:19, 20: "Having therefore, brethren, boldness to enter into the holiest [Greek, holies, plural], by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say His flesh." Paul here assures us that Christ by His flesh, His sacrifice, has consecrated a new and living way for us through the veil. And into what does that way through the veil lead? Into the holy places, plural, both of them, the holy as well as the most holy. Therefore to go into the holy place, or first apartment, is to go through or "within" the veil, as Paul uses the term. And this passage is exactly parallel with Heb. 6:19, 20. Christ, our forerunner, is entered within the veil, to make this living way for us into the holy places. But Christ does not minister in, nor open the way for us into, both of the places at once. This would outrage all order, and do violence to the type. He ministers in the first apartment till that department of the work is finished, then goes within the "second" veil, to accomplish the last division of His solemn work, which is to cleanse the sanctuary, and make once for all a disposition of the sins of those who have sought pardon through His blood.

Here are harmony, reason, and Scripture, a divine triumvirate, to oppose which it would seem that one must deliberately close his eyes to the light.

A slight transposition of Heb. 10:19, 20, will show that Paul by the term "veil," there refers to the literal veil of the sanctuary, and not

to Christ's flesh; but Christ's flesh, or His sacrifice, is the new and living way which He hath consecrated for us. Thus: "Having therefore, brethren, boldness to enter through the veil into the holy places, by the blood of Jesus, by a new and living way which He hath consecrated for us, that is to say, His flesh."

It will be noticed that Paul in the epistle to the Hebrews, goes back invariably to the tabernacle as erected by Moses, not to the sanctuary as embodied in the temple. On this he founds all his illustrations, and makes his declarations. In the time of Christ it is said that the opening to the holy place was composed of huge folding doors; and the only veil was that which hung between the holy and the most holy place. This will explain why the evangelists refer to that by the single words, "the veil;" for there was then no other. But Paul, in Heb. 6:19, 20, draws his illustration from the tabernacle of Moses, which had a *veil* for the door of the holy place, as well as a veil for a door to the most holy place. Hence "within the veil," in Heb. 6:19, 20, means only past the first veil, or door, into the holy place.

URIAH SMITH.

In "Looking Unto Jesus."

A Self-Supporting Missionary

AWAY in the interior, living in a tent in a beautiful river valley, is an isolated member of the Seventh-day Adventist faith. His occupation for a living is mainly axe work among the farmers of that district. For eighteen months he has been in that neighbourhood, and never has had a visit from one of the brethren; but as he has shifted from camp to camp, he has endeavoured to live the life presented before him by the study of the Word, and the impress of the Holy Spirit. Beyond this there has been the spreading of the paper, *Signs of the Times*, the presenting of tracts, and the work of the Big Week and Ingathering for Missions. With a desire for further work for the Master, the invitation to give Bible studies in some homes was accepted, resulting in two per week. Still further opportunities were found, and now in addition this isolated member, by the grace of God, has two little classes on the Sabbath, one consisting of two children in the forenoon, and the other of four children in the afternoon. Although there are no definite results yet, he would ask the prayers of the readers of the RECORD. A SUBSCRIBER.

"THE best way to see divine light is to put out your own candle."

Education Department

"Countrified"

Do they call you "countrified"?
Let it be your joy and pride,
You who love the birds and bees,
And the whispers of the trees.
Trust me, friend of flowers and grass,
Little brown-faced lad or lass,
Naught in all the world beside
Equals being "countrified."

Up of mornings when the light
Reddens on the mountain height;
Hearing how the bird-throats swell
With the joy they cannot tell;
Conscious that the morning sings
Like a harp with unseen strings,
Over which the breezes glide;
This is being "countrified."

Roaming far on summer days,
Or when autumn woodlands blaze;
Learning how to catch and tell
Nature's precious secrets well;
Filled with sunshine, heart and face,
Or, where branches interlace,
Dappled like the shy trout's side;
This is being "countrified."

What though little fit to pose
In the city's ways and clothes?
There is vastly more to love
In the brown of nature's glove.
Health and happiness and tan
Are best fashions for a man;
All who near to God abide
Are, in some way, "countrified."

—James Buckham.

Aims and Plans

"Thy people shall be willing in the day of Thy power." Ps. 110: 3.

This is a text which is full of significance for Seventh-day Adventists, and on Sabbath, April 5, the College church manifested this spirit of willingness which the Lord says His people will possess in the day of His power, the time in which we are now living.

As the readers of the RECORD know, the amount per capita per week which has been set by the Australasian Union Conference for offerings to foreign missions is 2s. 10d. At a meeting of the College church officers it was decided that by the grace of God this amount must be reached, and if possible exceeded, by the College church.

As can be readily understood, the financial problem is generally a very real one with the College church as the majority of its members are students who have very little income. But the promises of God are rich and He always honours the faith of His children.

The total amount for foreign missions for 1924 for which the College church is responsible is £1,197, and it was decided to aim for this amount in the following way:—

| | |
|------------------------------|--------|
| Sabbath school offerings | £517 |
| Y.P.M.V. Society | 60 |
| Week of prayer | 100 |
| Ingathering | 400 |
| Second Sabbath offerings | 95 |
| Camp-meeting (pledges, etc.) | 25 |
| Total | £1,197 |

About £320 has already been raised through the Ingathering campaign, and it is hoped that the remainder of the £400 will be collected during the first term-end when a number of the students intend going out again.

It has been proved by experience that the best way to reach an aim of this nature is by systematic, weekly giving, as outlined in the following statements:—

"Constant, self-denying benevolence is God's remedy for the cankered sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death. Systematic benevolence is designed in the order of God to tear away treasures from the covetous as fast as they are gained, and to consecrate them to the Lord, to whom they belong.

"This system is so arranged that men may give something from their wages every day, and lay by for their Lord a portion of the profits of every investment. The constant practice of God's plan of systematic benevolence weakens covetousness and strengthens benevolence. If riches increase, men, even those professing godliness, set their hearts upon them; and the more they have, the less they give to the treasury of the Lord. Thus riches make men selfish, and hoarding feeds covetousness; and these evils strengthen by active exercise. God knows our danger, and has hedged us about with means to prevent our own ruin. He requires the constant exercise of benevolence, that the force of habit in good works may break the force of habit in an opposite direction.

"God requires an appropriation of means for benevolent objects every week, that in the frequent exercise of this good quality the heart may be kept open like a flowing stream, and not allowed to close up. By exercise, benevolence constantly enlarges and strengthens, until it becomes a principle, and reigns in the soul. It is highly dangerous to spirituality to allow selfishness and covetousness the least room in the heart."—*Testimonies for the Church*, Vol. III, pages 548, 549.

Acting on these principles, we are endeavouring to reach almost one half of the amount through the Sabbath school, which is probably the most suitable medium for systematic giving.

In the Sabbath service, April 5, Pastor L. Wood spoke to us in a touching way

on the great sacrifice made by Christ on our behalf, and presented to us the need of means to make known the riches of His grace to those who live in heathen darkness. The plan formulated by the church officers was then presented and an invitation extended to us to express ourselves on the matter. A number expressed their approval of the plan, and all, by a rising vote, pledged their hearty sympathy and co-operation in its accomplishment.

In order for us to reach the amount set for our Sabbath school it will be necessary for us to average £10 per Sabbath, and slips of paper were passed around on which we were asked to place the amount that we would be willing to give every week to the Sabbath school. This was done on the understanding also that whatever amount we decided to give weekly to the Sabbath school would also be the amount that we would give through the church to foreign missions on the second Sabbath of every month.

When the amounts were totalled our hearts were thrilled to find that the sum of over £11 10s. can be counted on for the weekly Sabbath school offering and also for the monthly second Sabbath offering. We are confident that by the end of the year the College church will, by God's grace, have passed the £1,200 mark.

A. M. FRASER.

A Voice from the West

Darling Range School

VACATION has come to an end and already school has been in session for nearly two weeks (March 27)—two weeks filled with promise of a successful and happy school year. Many new faces appeared in the chapel as on our opening day Pastor H. E. Piper spoke on the necessity of a walk with God as close as that of Enoch of old. Many old faces are sadly missed, both among teachers and students, but so it ever is in school life.

Our enrolment is not large. When all come who are expected we shall have a total of fifteen young men and twenty-six young ladies. Of the total, nine are day students. Had it not been for the change of plan made at the council last year we should have had a record attendance of young men.

We look forward with confidence to a good year. A spirit of earnestness and devotion is here and we believe will continue. A school motto for 1924 has been adopted,—*"Semper Fidelis,"* and we trust this will characterise the whole of the work done by both students and teachers.

Our chapel is new. It badly needed renovating and now with its new, clean appearance it is an inspiration to order and reverence. The kitchen is also new. A new floor, smooth and clean, in place of boards splintery and springy greatly improves it, but the greatest change is seen in the position of the stove. This, formerly, in a manner both bold and pungent, occupied a throne and canopy well in the middle of the floor. It is now modestly stowed away in its brick recess, and repentantly attends to its own proper business. The result is seen in a less tearful and more cheerful endeavour on the part of all the kitchen staff, from the

matron down to the cat. There is still much to do, but a good start has been made.

At last our long summer has ended. The first rain for nearly five months fell last Friday, and the thirsty ground greedily drank it in. Some of the trees on the higher ground showed signs of withering, but all have freshened up again. There is a good showing of mandarins and oranges, and we hope that with a better market we shall do better financially than last year.

We are all of good courage and hope for great things in our own experiences and in the work of God during this school year of 1924.

E. ROSENDAHL.

SOUTH NEW SOUTH WALES

PRESIDENT: J. M. COLE
SECRETARY: W. H. HOPKIN

BROTHER E. G. Whittaker reports that the recently organised Sabbath school at Cootamundra has increased its attendance to twenty-four, and the room in which they are now meeting is too small to accommodate all who wish to attend. The tent-mission services are becoming widely known and appreciated.

Brother Norman Ferris writes as follows from Cootamundra in regard to an Ingathering experience: "While doing the business section in Wallembeen I called at the office of one of the largest firms in the town. After I had introduced my business to the manager he asked, 'Are you planning to be a missionary yourself?' 'Yes, I am preparing to be a missionary.' 'Well, you are the first young man that I have met with the desires that you have to uplift mankind. Young men today look after themselves and seek for pleasure and money. I honour the young man who will sacrifice the allurements of the world, who will study the Bible and strive to help mankind both spiritually and physically. We are just having financial difficulty, otherwise I would help you considerably, but here is a ten shilling note to help you on. God bless you, my young man. Stick to your profession, for the world needs young men of your type."

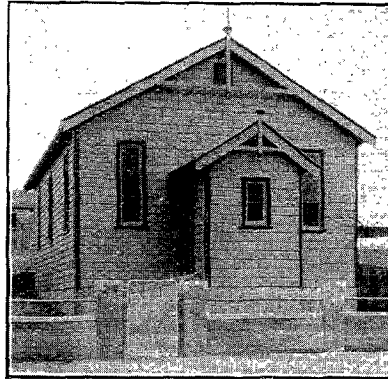
"One evening a most forbidding-looking man came to the tent," writes one of our workers, "and stated that his wife had been attending the mission but he objected to her coming, on the grounds that he had absolute contempt for religion in any form. He asked me to forbid his wife to enter the tent, declaring that if I did not he would come in and drag her out. I talked with him a little while and he invited me to his home. I went and had a Bible study with him and his family, and he expressed himself as being deeply impressed. I have visited and studied the Bible with him on several occasions since, and he never forgets to express his appreciation. His wife comes to the tent and he also has promised to come. This man is rather a notorious character, and a close relative of his expressed great surprise at any one from the mission being welcome at his home."

W. H. HOPKIN.

"Workers Together"

THAT the Lord uses more than one instrument to save a soul has been recently demonstrated in the Hurstville district, Sydney.

Today found me again giving the message to a lady who is deeply interested. As we talked of Him who for our sakes became poor that we through His poverty might be rich, she accepted Him as her Saviour. But then she saw that Jesus wanted her to demonstrate by her *life* as well as by her *words* that she loved Him; for, said He, "He that hath My commandments, and keepeth them, he it is that loveth Me." "If ye love Me, keep My com-



The Lithgow Church, dedicated January 20, 1924, previously mentioned as having received newspaper publicity in three States because it was built by two ministers, Pastors Mitchell and Behrens.

mandments." And so in this way she was brought face to face with the Sabbath truth, which is to be our next study.

Who led me to this home? The canvasser. As Brother Roberts visited the district with "Our Day in the Light of Prophecy," he found this lady an honest seeker for truth, and when delivering the book arranged to bring the writer to hold Bible studies. Accordingly, we three had the first study together.

But God had still another instrument that He had been using to sow seed in this heart. This lady's husband had brought her the *Signs of the Times* and various books from one of his fellow workmen who attends our Stanmore church. This member had asked the writer to visit this lady, but having only her name and no address it was like looking for a needle in a bundle of straw to seek for her.

But "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect towards Him." Thus the efforts of the layman, coupled with those of the canvasser, pave the way for the Bible worker, who rejoices to watch the souls weekly growing in grace and in the knowledge of our Lord and Saviour. Oh, how great will be the joy when the sower and the reaper shall rejoice together.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. . . . One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

DOROTHY I. WATT.

SOUTH AUSTRALIA

PRESIDENT: L. D. A. LEMKE
SECRETARY: J. TODD

Missionary Activities in South Australia

Great Enthusiasm Manifested

SURELY God's people in South Australia are "willing" at this time! Particularly was this fact demonstrated on camp "field day." Such ready response, such willingness, was indeed cheering. The weather was threatening, but prayer and faith kept the rain away until the home missionaries had returned to the campground, and dinner was over and the experience meeting in progress.

The aged and the middle-aged, the young men and women, youth and little children, old Sabbath-keepers and new ones, all entered enthusiastically into the work, and in all directions there could be seen busy people hastening from door to door with verbal and printed invitations to attend the meetings at the camp, and with literature for sale dealing with subjects of vital interest to most.

After three hours' work, bands of tired but happy people arrived back home, almost empty-handed. Altogether about 1,000 *Signs*, 150 *World Outlook* and 25 small books were sold. Some had had good missionary talks, others had had to answer objections and battle against prejudice. One or two persons were found who wished to obtain the *Signs* regularly. So anxious were some to do this good work that they went again the next day to dispose of what literature they had failed to sell the previous day. Of course we all felt that the missionary work of this day should be but a sample of what we should be doing every week we live.

What Some Were Heard to Say

Now the Appeal for Missions campaign has claimed our time and attention. Again such a willing and voluntary response! Scarce a refusal to work on behalf of foreign missions. Some quite eager for the fray. We even heard some say they *love* this Appeal work. In the churches last Sabbath the missionary secretaries were kept very busy giving out the collecting cards and magazines, etc. One day of the campaign has passed, and we hear of at least £70 collected thus far, and of some splendid experiences with perplexed souls seeking the light of truth.

Our prayer is that the Lord will not only enable us to reach the aim we have set ourselves of obtaining £1,200 in three brief weeks—an almost impossible task, humanly speaking,—but that He will give us souls from this effort. May He give us all a great love for the souls of those around us, and lead us right to the ones He sees we can help best.

We are watching with interest the earnest missionary efforts of our fellow members in the other conferences.

RUBY V. STRATFORD,
S.A. Home Missions Sec.

"HAPPINESS comes chiefly through helpfulness."

VICTORIA-TASMANIA

PRESIDENT: F. A. ALLUM
SECRETARY: J. L. SMITH

THE Lord Mayor of Melbourne and his organising committee were particularly delighted by the generous help given by the Seventh-day Adventists of Melbourne and suburbs in collecting for the Metropolitan General Hospitals Fund in its annual appeal last October, when, according to the newspaper reports, our denomination turned in £1,087. When a few days ago Brother A. W. Knight and the writer called at the office of the organising secretary, Mr. Hicks, on our Appeal for Missions, we were most cordially received. Evidently he was expecting our visit, for he asked us what he could do on our behalf. Brother Knight explained our mission and the contents of the magazine. Mr. Hicks asked if he might have the privilege of becoming a collector, and promised to interview some of his friends. We asked him to see the Lord Mayor of Melbourne, and he undertook not only to interview this gentleman but other members of his committee, seeking their support for our Appeal campaign. We thanked him heartily and now we pray that God will give him good success.

During the war Mr. Hicks was one of the war censors. It was his duty to peruse the *Signs of the Times* every week, and he gained by this means a sympathetic insight into the nature of our work. He has since told us that he used to take the paper home for his wife to read. Mr. Hicks is singularly unbiased, and has a broad, generous outlook, which we have greatly appreciated during our short association with him.

Said He Wouldn't and Yet He Did

"I have no time for foreign missions. It is useless asking me to help them. There is too much work to do locally." This was the reception given to one of our workers in Melbourne by a business gentleman in response to the Appeal. He was asked to listen while the simple story of the work was unfolded through the pages of our splendid magazine. It took only three minutes for God's power to completely change this man's outlook, and he willingly and cheerfully gave £1 is. toward our fund, for which we thank the Lord because we know that He gained the victory over this man's heart.

Seeking for the Lord

It was in Hastings, New Zealand, where Pastor H. M. Blunden reported the discovery of a Chinese woman whose picture was published in the Appeal magazine and who recognised herself in a group of Chinese Seventh-day Adventist students. This lady had become the wife of a local Chinese business man, and was discovered by us in the Appeal, joining our local church as a consequence.

The writer had an experience when showing the magazine to a Pole who had been in Siberia. He recognised and pointed out Pastor T. T. Babienco on page 31, and so for the second time this Roman Catholic Pole had an opportunity of hearing the truth for this time.

J. L. SMITH.

1922 Appeal Awakens Missionary Interest

FROM thirty to forty copies of the *Signs* delivered every week, or from fifteen hundred to two thousand missionary calls during two years, is the record of one of our sisters belonging to the Newport church, Victoria, who has taken a burden for the district of Altona, a seaside suburb on the Williamstown line that a Sydney firm has boomed into prominence during recent years. Once every week our sister leaves Newport by the 11.25 a.m. train and does not return until 3 p.m.

The work originated with the Ingathering of 1922, and since then a considerable interest has been developed in this little seaside village. The people enjoy reading the paper and tell her so. They don't like to miss them. One lady declares that she is a Seventh-day Adventist now, but she has not up till now attended the church. Another has promised to come to the Newport church, and still another is enquiring about the truths which we teach. Faithful seed-sowing in Altona has created an interest, which, it is to be hoped, will cause the honest-hearted to take their stand for the truth. Surely when we do our part we can leave the result with the Lord.

JACK T. SMITH.

A Red Letter Day

ONE of the red letter days of our good camp-meeting in Victoria was "field day," which will long be remembered by all from the youngest child to the aged grandma over eighty years of age who took part.

It was a pleasure to go around seeking those to do something on this day, for we did not hear of one refusal; in fact, the writer found our people eagerly looking forward to the effort. We do not know of one who did not have some part in the work, either by going out or relieving others to do so.

The following is the report of the morning's work: 2,565 *Signs* sold; 345 *Signs* given; 128 *World Outlook* sold; 102 *Life and Health* sold; 32 books sold; 24 tracts given; 1 subscription taken. Total copies sold, 2,827; total given, 369. Grand total, 3,196.

It was very gratifying to see so many papers sold. This is as it should be. The people will buy, many prefer to buy, and what one pays for is more appreciated.

In the afternoon two hours were spent in reporting. This meeting was a real inspiration in every way to all,—just a foretaste of what our churches might be Sabbath by Sabbath as reports are rendered of work done, and experiences related. The following are a few in brief:—

One leader of a band of children said it was good to listen to the children talking with the people. This band sold 210 papers. ("A little child shall lead them.")

One little boy while out said he got the fright of his life. Three dogs came for him but only licked him over. ("Dare to be a Daniel.") One little girl sold a copy of the *Signs* to a Catholic priest. ("Go into the highways and hedges.")

Another little volunteer sold 18 copies, three for 3d. to each customer. ("Expect great things, attempt great things.")

Another sold out all she had, twelve papers. ("She did what she could.")

Our blind brother, Brother Phillips, with his wife and three boys sold 23 back numbers of *Life and Health*, 29 *Signs*, and gave 26.

Our deaf and dumb sister had a note stating that she was from the Seventh-day Adventist camp. She sold 25 papers and brought back 3s. 6d. cash.

A paralysed brother who goes in a wheel chair desired a part. He had some good experiences. ("Taste and see.")

Sister Horley reported for a little girl who was too shy to speak in meeting but not too shy to sell 31 *Signs*. She had never done anything like it before. ("Trust in the Lord.")

A brother who conveyed a number of elderly sisters to their territory said smilingly on his return, "All did well, I am loaded down with copper."

Shall we all, brethren and sisters, set aside each week a little time for the Master? It can be done with but a very small effort. Then, the joy of something accomplished, thus laying the foundation for the winning of at least one soul this year. "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." Zech. 8:16.

A good hour to reserve for missionary work to establish a *Signs* round is after the Sabbath. Won't you try it?

G. F. HANSFORD,
Vic.-Tas. Home Missions Sec.

QUEENSLAND

PRESIDENT: E. B. RUDGE
SECRETARY: P. GLOCKLER

After Many Days Faithfulness Rewarded

ONE of our active missionary workers with the *Signs*, was one day selling the *Signs* and *Outlook* near Sydney. On her round she came to a very large house and, as most of us feel when confronted by large houses, felt she would pass by on the other side this time, and at some future date—which of course would never come—call at this particular house.

However, the Holy Spirit impressed her to call, and she sold an *Outlook* to the lady of the house. Some time later our sister took up her residence in Queensland. She felt impressed to post the *Signs* to this lady, and continued to do so for five years. About November last our sister journeyed to Sydney on a holiday. Just at this time the Woollahra church, Sydney, was about to commence a mission as a result of an interest awakened by a vigorous *Signs* distribution campaign. Having a real missionary spirit our sister helped with the distribution of the handbills, and in doing so came across the lady to whom she had been posting the papers. The invitation to attend the meetings was accepted readily by this lady, who also induced her sister to accompany her. The result is they are both to be baptised in the near future.

How vividly that text in 1 Cor. 3:6 shines out, "I have planted, Apollos watered; but God gave the increase." Also Eccl. 11:1, "Cast thy bread upon

the waters; for thou shalt find it after many days."

What an everlasting joy to this diligent sister to know that God has used her to help these two persons into the light of the glorious third angel's message.

Once again is demonstrated the wonderful effectiveness of that grand missionary paper, the *Signs of the Times*, as an entering wedge for the truth of God.

J. S. STEWART,
Home Missions Secretary.



Prayer—The Keystone of Every Christian Home

FACED with tremendous issues, weighted with enormous responsibilities, privileged to carry a message of life to sin-sick souls, every Seventh-day Adventist home should be a "home of prayer." There was a time when the family altar was not the exception, but that time unfortunately has passed. The call of the world, the stress of daily living, and the eager pursuit after pleasure on the part of father, mother, and children is the cause to a large degree of many families having "no time to pray."

The family altar is undoubtedly the parents' opportunity to build a hedge around our children and ourselves. The gathering together in family worship and unitedly seeking God, will send forth each member to the daily task with cheerful heart, true to his duty, strengthened to meet the discouragements, disappointments, perchance adversity, and even blighted hopes that may fall to the lot of one of the members and enable him to glorify the Father in it all.

It will tend to make us conscious throughout the day of the attending presence of the unseen, divine One, who will bring us through more than conqueror, over every unholy thought or thing that rises up against us. The family altar is one plan that will serve to hold us to the truth. It will exert a saving influence on our children as they grow up surrounded with its hallowed influences; and it will hold them as nothing else can when they have gone from beneath the parental roof-tree. This certainly is something that we can support and approve.

It was W. H. Grady, one of America's patriots, who said to a friend when he looked for the first time upon the White House in Washington, "That, sir, is the home of my nation." But a few days later he went for a trip through the Southland and stopped overnight at a plantation where the planter and his wife were Christians, and in the evening they gathered the children about them and together read the Bible and prayed. Then W. H. Grady said: "I was mistaken when I said that glistening pile of marble at Washington was the home of my nation. The home of my nation is the homes where the Bible is read, where Jesus Christ is respected, where God is honoured, and the children are taught to pray."

The Spirit of Prophecy encourages

families to seek God unitedly. "In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the Heavenly Father for His protection during the night and ask Him for His help and guidance during the day."—*Testimonies for the Church*, Vol. VII, page 43.

In view of the serious times in which we are living and the danger signals to be seen along the way, shall we not as parents make the time and take the time to gather around the family altar? "If ever there was a time when every house should be a house of prayer, IT IS NOW. Infidelity and skepticism prevail. Iniquity abounds. The soul is made the sport of Satan's temptations; and unless some mighty arm is stretched out to rescue him, man goes where the arch-rebel leads the way."—*Testimonies for the Church*, Vol. VII, page 42.

Can we neglect so great an opportunity which is freighted with such rich blessings to those who engage therein? Positively, No.

To know that, "in this time of fearful peril, some who profess to be Christians have no family worship; they do not honour God in the home; they do not teach their children to love and fear Him," is almost too sad to contemplate. We need all the power and blessing that can come into our lives. Therefore shall we not take advantage of every God-given way of having these essentials come into the life? "The homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew, His mercies and blessings will descend upon the suppliants."—*Testimonies for the Church*, Vol. VII, page 44. We surely honour the Giver of all good, and the Source of all blessing, when we place ourselves within the shelter of His mighty keeping power.

We are rapidly approaching the annual Week of Prayer, always a season of refreshing to the child of God. Shall we not clear the King's highway, and if perchance the hedge has been broken, shall we not repair it, and place ourselves in the channel where we can confidently expect the fullness of the blessing of God, that we, in turn, might pass on to the world blessings fresh from the Giver of every perfect gift? H. C. WHITE.

OBITUARIES

CURE.—On March 21, Sister Maud Richards Cure, wife of Brother A. A. Cure of Delungra, New South Wales, passed to her rest after about four and a half years suffering from paralysis. Our sister bore her affliction patiently, but as the disease progressed speech became more difficult, and a few weeks before her death it became necessary to remove her to an Inverell hospital. The writer visited her a fortnight prior to her death. As we talked of the loving Saviour and prayed with her, she understood and was just able to murmur, "Amen." The funeral service was conducted by the writer. As we pointed to the blessed promises God has given to comfort those that mourn, we rejoiced that soon the

bands of death will be broken, the tomb give up its precious dust, and the glad reunion morning break upon us. A husband, son, and daughter remain to mourn their loss, but look forward to the better day.

HAROLD E. CARR.

SMITH.—Sister Eliza Smith, wife of Pastor W. J. Smith, chaplain of the Sydney Sanitarium, died peacefully at the sanitarium, Sunday afternoon, April 6, aged sixty-six years. Sister Smith was born at Lewes, Sussex, England, in 1857, and accepted present truth with her husband in New Zealand under the labours of Pastor E. W. Farnsworth in the year 1896, at which time he was connected with the New Zealand Educational Department. Sister Smith has always shown a deep love for the message and has sacrificed much for it. As Pastor Smith has been called to various positions in connection with the cause, his wife was well known and loved by a large circle of friends. About two years ago, while Pastor Smith was connected with the College at Avondale as Bible teacher, Sister Smith's health commenced to show a marked decline, and for some time now she has suffered much; but has borne her sufferings patiently, looking for that blessed hope of which she has so frequently spoken during her days of illness. Sister Smith leaves her husband, four daughters, one of whom, Sister Chapman, is a missionary in the Cook Islands, and a son, Brother Wilfred Smith, to mourn their loss. Words of comfort were spoken by the writer at the funeral service in the Wahroonga church and at the graveside. J. E. FULTON.

The Missions' S. O. S.

'T WAS night—a wild, rough night at sea—

White-crested billows lashed the shore.
Dark angry storm-clouds veiled the sky,
'Mid lightning's flash and thunder's roar.

A vessel in the harbour lay,
No thought of danger or distress;
When suddenly a message flashed
Across the waters, "S. O. S."

"Disabled; sinking in the dark,
Send help at once," the message ran.
The call was heard, it nerved the heart
And stirred the soul of every man.
"Put out to sea; full steam ahead."
"Help coming," flashed the answer back.

What matter though the storm-waves
roared,
And death lay lurking in the track?

Another scene: Probation's hours
Are closing fast, and storm-clouds rise.
The thunders crash. Earth's final doom
Is written in the darkening skies.
There comes a call from heathen lands—
An S. O. S. of wild despair;
"Send help; we're sinking in the dark."
We hear, but do we really care?

Shall we not flash the answer back,
"Help coming," and arise with zeal,
"Full steam ahead" to reach our aim,
And close this Annual Appeal?
This opportunity will pass,
Another such we may not see;
Let's fill the few remaining days
Of this Appeal with victory.

A. M. WILLIAMS.

Our Seventh Appeal for Missions Campaign

Reports from Conferences to April 12

| Conference | Weeks | Amount | Per cent of Goal |
|-------------------|-------|--------|------------------|
| South New Zealand | 6 | £1,030 | 121 |
| North N. S. W. | 4 | 1,172 | 106 |
| Victoria-Tasmania | 4 | 2,637 | 81 |
| North New Zealand | 7 | 2,221 | 68 |
| West Australia | 2 | 609 | 60 |
| South N. S. W. | 4 | 1,469 | 53 |
| South Australia | 1 | 253 | 21 |
| Union Conference | | £9,391 | 62 |

THE second conference to reach its aim, North New South Wales, is to be congratulated on finishing in the shortest time of any conference so far this year.

WE are pleased to welcome South Australia this week into our circle of missionary collectors. Their first week's total is better than that of last year. Around the field "the chorus rings, and hands are joined with hands; a brotherhood of service sings," uniting earnest bands.

BROTHER W. A. Wilton, manager of the Perth café, when writing to a business firm mentioned that £12 would support a native teacher for one year. Upon hearing from them, our brother was pleased to learn that £12 worth of goods, free of charge, were being sent for the mission work. The equivalent in cash has been passed on to the Appeal fund.

IT will give courage to many to know that one of our timid members, after approaching a business man in Perth, received a happy surprise in the form of a donation amounting to £20.

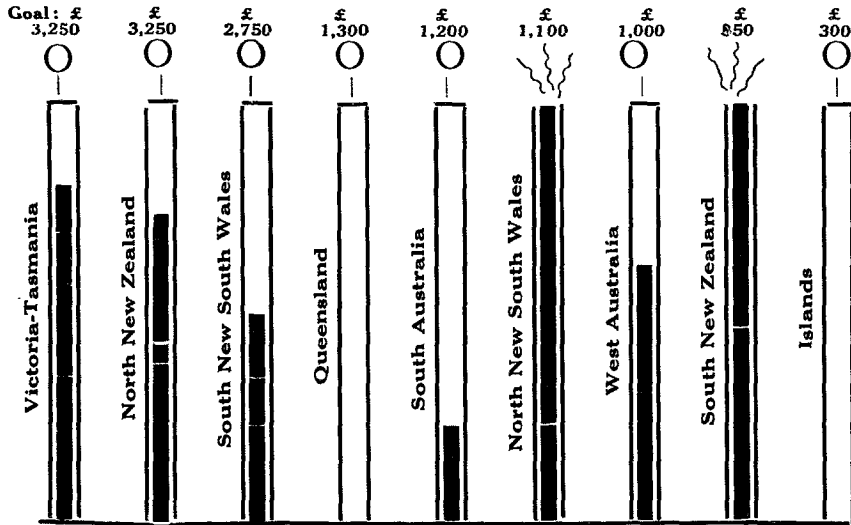
IMPRESSED by the fact that an excellent opportunity would offer itself as the

Special Service Squadron entered Sydney Harbour, a number of our Woollahra church members took their collecting boxes and mingled among the crowd soliciting donations for the fields afar. Thus while the Special Service Squadron was passing up the harbour, one of our missionary special service squadrons was also actively engaged with the result that nearly £8 was received. Let us take advantage of every such opportunity in gathering in means during the campaign.

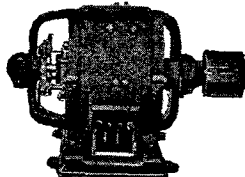
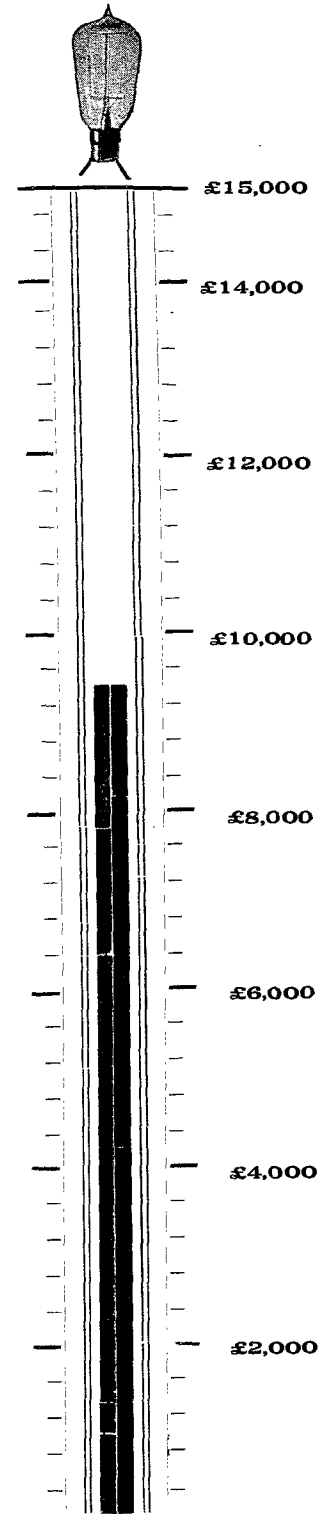
BROTHER C. L. Lee, of the North New South Wales Conference, writes: "I did some more Ingathering yesterday. The Lord went before me. After going for some time obtaining donations of one and two shillings, I tried one man who gave me two shillings last year. After expressing his sympathy with the work but explaining that he was a strong supporter of his own church, he said: 'How much am I to give you?' 'Well,' I said, 'That is not for me to say. How much does Christ mean to you? That is the way I like to look at it.' He replied, 'Yes, that is right. Well, you can put me down for ten shillings.' He gave it to me today and I believe that he was about the second happiest man in Kendall."

Good News from Eugowra

BROTHER and Sister H. E. Kent, while visiting Sydney, report encouragingly concerning the prospects of Eugowra's reaching their aim again this year. Together Brother and Sister Kent engaged for seven days among the people of their district and received £39 toward the Appeal. What a wonderful achievement this is by two of our country Sabbath-keepers. That Eugowra will succeed we do not question.



Union Conference Goal, £15,000



Australasian Record

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

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

Editors

J. E. Fulton, W. G. Turner, F. A. Allum,
Anna L. Hindson (Office Editor)

All copy for the paper should be sent to
Mrs. Hindson, "Mizpah," Wahroonga, N.S.W.

Printed weekly for the Conference by the
AVONDALE PRESS, COORANBONG, NEW SOUTH WALES

OUR annual Week of Prayer will be held June 7 to 14. Let us bear in mind this important occasion.

REFRESHMENT rooms have been opened in Hobart, with Miss Alice M. Wright in charge, assisted by her niece, Miss Marjorie Wright. The dining room is very attractive in appearance and is having a fairly good patronage.

"AMONG the Devil-Worshippers of the South Seas" was the theme of a talk given by Pastor G. F. Jones at the Temperance Hall, Melbourne, on Sunday night, April 7. The Lord blessed Pastor Jones, who was introduced to the audience as a sea captain.

PASTOR Westerman and Brother A. J. Dyason, working together in the city of Christchurch, have collected over £70. They state that quite a number of the business people who never gave to our missions before are contributing this year.

ONE worker who collected over £2 in small donations in four and a half hours reports that no less than six persons who were at first opposed to helping foreign missions changed their attitude and gave when informed that it is Seventh-day Adventist missions that are supported by the funds collected.

"WE are glad to hear that the Sabbath schools throughout the Australasian Union Conference are helping our new training school at Batuna, Solomon Islands, with their offerings on June 28. We also desire their prayers." This message comes from Sister Wicks from the Solomons.

ONE gentleman who was approached in the Appeal and gave a guinea, expressed a desire that our collector might meet his wife and communicate to her some of the good things he had heard about our work. Accordingly, an invitation to tea was accepted and a most enjoyable evening spent in discussing that great theme of the Bible—one which is dear to the heart of every Adventist—the second coming of Christ.

SISTER Gibson, wife of Dr. Gibson, who is again actively engaged in the Appeal campaign, reports that while selling *Outlook* she met a person who was interested in Bible topics. She invited the lady to attend the Christ-church mission. The invitation was accepted, and the result is that the lady referred to is now an enthusiastic Sabbath-keeper. Her husband attended one meeting and then began to observe the Sabbath of the Lord, and is now endeavouring to persuade his employees to share with him in his new found faith.

PASTOR L. V. Finster writes: "You will be glad to know that things are changing for the better in Java. Last year there were 126 baptisms in West Java and 45 in East Java. This is more than the total number for the previous ten years. There is a splendid spirit in the churches in West Java, and they are doing much home missionary work. I enjoy the work in this Malaysian Union, although it is arduous. I have been on a constant go for five months from field to field, and then I did not visit all the fields."

FROM Pitcairn Island Sister Ada M. Christian sends the following words of appreciation on receipt of the announcement of Pastor Hare's expected visit: "We learned two days ago by the Wellington mail that we are to have a six months' visit from Pastor and Mrs. R. Hare, and oh, we cannot express to you in words how pleased we are to know that we are at last to have a visit from a real experienced minister. We are more or less acquainted with Pastor Hare through his writings. Pastor and Sister Hare have a furnished house awaiting them."

European Relief Fund

| | |
|--------------------------|------------|
| Previously Acknow'd | £385 16 11 |
| K. J. | 10 0 |
| A Friend | 5 5 0 |
| "Just for His Sake" | 25 0 0 |
| F. T. Nash | 1 0 0 |
| Mrs. E. M. Duggan | 5 0 0 |
| Edgar Duggan | 10 0 |
| Mr. & Mrs. F. G. Rampton | 2 0 0 |
| Mr. & Mrs. N. J. Bowman | 1 10 0 |
| T. A. Cowan | 1 10 0 |
| Miss A. B. Hill | 1 0 0 |
| | £429 1 11 |

PASTOR H. E. Piper, writing of the work in the West, reports: "Our largest church, that is the Perth church, with an aim of £140, received 5s. short of £110 for the first week, and has since passed its goal. We hope it will not be long before the Union will be able to send the victory sign of another campaign successfully completed." We are glad of the spirit of endeavour in a number of our conferences to complete the campaign in a month this year.

PASTOR H. A. Hill, in a letter from Rarotonga dated March 2, says: "Two more couples have recently taken their stand for the truth here, and this is helping to raise the ire of the enemy. These converts are in the baptismal class that we have been conducting since New Year, and we hope to have five or six candidates ready for that ordinance about the end of this month. Last week we studied the diet question, and their liking for pork made them look very serious. They say that the Protestants now teach that the reference by Moses to the swine is parabolic. It is certainly a test to this people who have been born under these conditions. This week we are to study the subject of tithing, and it is to be hoped that they will see in this the blessing that God has placed in it for their own personal happiness both here and hereafter."

In Sydney Hospital

SINCE the dear Lord has permitted me to be run down by a motor bus and laid on my back in Sydney Hospital, I have been cheered by many expressions of sympathy from our dear brethren and sisters in Christ. Some of these were spoken in personal visits, and others were messages sent by friends. Letters have also been received, giving expression to the same Christian sympathy.

To these expressions of Christian sympathy, I will endeavour to reply through the RECORD. I have received in this experience, a clearer view of the love of God in Christ, and a deeper love for the message which unites us as a people. "Blest be the tie that binds our hearts in Christian love," for it is the Holy Spirit who sheds that divine love abroad in our hearts.

As I hear others crying out with pain in this accident ward, I can thank my Heavenly Father that I suffer so little; and feel a deeper sympathy with those poor sufferers.

My address, for some weeks yet no doubt, is Ward 6, Sydney Hospital, Sydney, N. S. W. W. R. CARSWELL.

THE man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—H. W. Beecher.

Another Church Organised

THIS was a happy day in Feilding, for after many prayers, disappointments, and joys, another church was organised in New Zealand. Pastors J. Pascoe and W. R. Scragg began the work here about eight months ago and struggled on amidst bitter opposition that led two families of the opposing church to leave and join up with us.

About five months ago the writer took Pastor Pascoe's place, the latter having gone to the South Island. A picture theatre was hired, and a new impetus was given to the message.

A nice section of land has been purchased, one of the new members putting £100 into it. The sisters are enthusiastic about a sewing guild to help raise the money for the building, which it is sincerely hoped will be erected by Christmas next.

A church of twenty was organised, half of whom are the first fruits of the mission, there being another fourteen Sabbath-keepers who ere long will also be baptised and unite with this new company. The interest still remains good. Several other fine folk are just approaching the testing truths. The writer was present to see the organisation of the new church, leaving with his family two days later for Wellington, where a theatre has been booked up and a new mission timed to begin April 27.

F. G. RAMPTON.

Return Thanks

PASTOR W. J. Smith and family take this opportunity of returning sincere thanks for the many kind letters and messages of sympathy that have been received in their recent sad bereavement. These will be acknowledged soon.