



Vol. 36, No. 48

Sydney, Monday, November 28, 1932

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

## Notes on the Sanctuary\*

THE importance of the sanctuary and its service is gathered from the fact that in the Old Testament the book of Leviticus and portions of other books are devoted to its consideration, while in the New Testament the book of Hebrews, written just before the destruction of Jerusalem, had a twofold object,—to give the Jewish people another chance to accept the Messiah, and to lead all Christians to study from type to antitype Christ's ministration in the heavenly sanctuary. The first chapter of Hebrews is devoted to the divinity of Christ, the second chapter to His humanity, and the third opens with a consideration of His priesthood. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." While on earth He was a prophet and teacher (Luke 24 : 19). Now in heaven He is our High Priest (Heb. 8 : 1-3), and when He returns the second time He comes as King of kings (Rev. 19 : 16), and will have thus occupied the triple position, at different times, of prophet, priest, and king.

In the earthly sanctuary who officiated daily in the first apartment? "The priests went always into the first tabernacle, accomplishing the service of God" (Heb. 9 : 6). Who officiated in the second apartment? "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors [sins] of the people" (v. 7).

"The wages of sin is death." Sin cuts off from life, and consequently separates from God. Through the fall man was alienated or cut off from life. Man was out of touch with God. The connection was broken. Christ, in type and shadow and actual fact, was the one who "should taste death for every man." Christ threw Himself over the river of sin, and thus became the connection between a sinless God and sinful man.

Through their neglect to study the sanctuary question, the enemy is seeking to sidetrack some of God's remnant people. He cannot upset their minds on the Sabbath question, state of the dead, and other themes. Why? Because they have given them careful thought.

\*Epitome of an early morning talk given during the 1922 camp-meeting, Balwyn, Victoria, and published in the RECORD dated July 24 of that year; now re-printed by special request.

The same should be true of the sanctuary question. Notice this simple comparison :

TYPE		ANTI-TYPE	
Sacrifice	Lev. 4.	Sacrifice	Calvary.
Confession	Lev. 4 : 29.	Confession	1 John 1 : 9.
Faith	Heb. 11 : 4.	Faith	Heb. 11 : 6.
Lamb slain	morning and evening. Ex. 28 : 38, 39.	Lamb of God slain.	John 1 : 29.
Sinners slew victim.	Lev. 4 : 29.	Sinners slew Christ.	Acts 2 : 23.

Before the cleansing of the sanctuary in type, which was the day of atonement or a work of judgment, ten days' notice was given each year. (See Lev. 23 : 24-27.) And in the antitype of the 2,300 year-days of Dan. 8 : 14, notice covering ten years was to be given, corresponding with the years 1833-1844. (See Joel 2 : 1.) A very great error made by opponents of the third angel's message is that the atonement was made at the cross. It is the old error of Universalists, ultra-Calvinists, and anti-nomianism. There is a great difference between sacrifice and atonement. Christ shed His blood on Calvary for all men, but only those will be atoned for who have an interest in His blood. In the type, the high priest only made the atonement, and on the last day of the Hebrew year. But Christ was not a priest on earth (Heb. 8 : 4), because He "sprang out of Judah ; of which tribe Moses spake nothing concerning priesthood" (Heb. 7 : 14).

### Testimony of the Pioneers

Please note the following testimony from our pioneers in this message, to show the teaching of this people :

#### M. H. Brown, in "Christ Our Advocate"

"The atonement was not made on the cross, but it is made by our Advocate in the true tabernacle on the great antitypical day of atonement, which began at the end of the 2,300 days."—Page 105.

#### J. H. Waggoner, in "The Atonement"

It is "taken for granted that the death of Christ and the atonement are the same thing. But they are not identical. True, there can be no atonement without the

death of the sacrifice; but there can be the death of the sacrifice without an atonement."—Page 181 (1884 edition).

The atonement is the work of the priesthood. The priest made the atonement. By confounding the sacrifice or death of Christ with the atonement, the latter is supposed to be a general work for all mankind. With this we cannot agree. Christ died for all, and He is able to save to the uttermost *them that come unto God by Him*. Heb. 7:25. *But He will save no others.*

### Mrs. E. G. White, in "The Great Controversy"

"The cleansing of the heavenly sanctuary is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. . . . At the termination of the 2,300 days in 1844, Christ then entered the *most holy place* of the heavenly sanctuary, into the presence of God, to perform the closing work of atonement, preparatory to His coming."—Page 266 (old edition).

### Uriah Smith, in "The Sanctuary and Its Cleansing"

"The work of the priest in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Heb. 8:5, 6. [*Who serve unto the EXAMPLE and SHADOW of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount. But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.*"]

"When did Christ commence His ministry in the sanctuary on high? When He ascended up to appear in the presence of God for us. On this there can be no diversity of opinion. Heb. 9:8, 11, 12, 24; 10:12. [*The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.*"] "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God."]

"Where did He commence His ministry? Was it in a place corresponding to the first apartment or holy place of the earthly sanctuary, or in some place which corresponds to the most holy place? In other words, does Christ minister in two apartments in the sanctuary above, so that somewhere in His ministry He changes His work from one to the other? or, does He minister in only one apart-

ment, and that the most holy place? While we answer unhesitatingly that Christ commenced His work in the first apartment of the heavenly sanctuary, others take issue and claim that He ministers only in the most holy place. Their view in reality is, that there is in the antitype only the most holy place, and that is *all heaven*; consequently, Christ has but one place in which to minister, and His work goes on without change of character or locality from beginning to end. Let us see what this view involves.

"1. The ministration in the most holy place was for the purpose of the cleansing of the sanctuary, let it take place when it will, and continue as long as it may. So, according to this view, the cleansing of the sanctuary commenced when Christ ascended to heaven, and He has been doing no other work for these 1800 years past, and it is not ended yet. Why, then, may it not just as appropriately continue 1800 years more, and indefinitely longer? This reduces the idea of the cleansing of the sanctuary to an absurdity.

"2. The 2,300 years reached to the cleansing of the sanctuary. They must, therefore, have ended at the ascension of Christ, if He then commenced the work in the most holy place, for that is the cleansing of the sanctuary.

"But such a claim is ridiculous, as the prophecy makes only seventy weeks of the 2,300 days reach to that event. The last of the seventy weeks, which were cut off from the 2,300 days, brought us to the ascension of Christ, and the commencement of His ministry as priest at the right hand of God.

"3. The earthly sanctuary was the shadow cast here by the heavenly; and the earthly had two apartments certainly; but if the heavenly has but one apartment, the most holy alone, how could it cast upon earth a shadow with two? . . . But if there are two apartments in the heavenly sanctuary, that settles the question of the ministration; for surely an apartment would not be provided in which no ministration was to be performed.

"4. But the service of the priests was a shadow of heavenly things, just as much as the place in which they ministered. And by far the greater portion of their ministry was performed in the first apartment, or holy place. Now, a ministry performed by the earthly priests in the holy place could not shadow forth a ministry performed by Christ in the most holy place. Therefore, on the view we are examining, all this service in the holy place for 364 days out of the year, was performed unto the example and shadow—of nothing! . . .

"5. If heaven is the most holy place simply, what is the veil dividing between it and the holy? Some quote Heb. 10:19, 20, and say that it is Christ's flesh. Then when Christ entered within the veil, as they say He did when He ascended, He entered within His flesh, which is absurd. These texts assert simply that His flesh is the new and living way consecrated for us, not that it is the veil. His flesh, or His sacrifice, is that with which we by faith enter into the true holy places, as these verses assert.

6. "The text, 'This man, after He had

offered one sacrifice for sins forever, sat down on the right hand of God' (Heb. 10:12), has been urged as forbidding the idea of His ministering in two holy places. We answer, that so far as the idea of sitting is concerned, it would be equally proper to represent Him as standing on the Father's right hand. Acts 7:55, 56. And then we reply further, that even when He is seen coming in the clouds of heaven, He is said to be 'sitting on the right hand of power.' Matt. 26:64; Mark 14:62. Then He can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered sanctuary (Heb. 8:2) is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, 'the holies;' and by Macknight 'holy places.' We therefore justly conclude (1) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2) that He must minister in both the holy places, or Paul's testimony that He is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

"7. Again: Heb. 9:8 and also 10:19 are by some urged to prove that Christ ministered only in the most holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural, not *hagia hagian*, 'holy of holies,' as in chapter 9:3, but simply *hagian*. 'holies,' plural, the same as is rendered 'sanctuary' in chapter 8:2. Also the phrase in chapter 9:12, 25 rendered, 'into the holy place,' is the same as is in verse 24 literally rendered, 'into the holy places' (plural). These texts, therefore, instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly sanctuary, and that Jesus ministers in them *both*."—Pages 215-220.

"We enquire, then, Does the word veil in Heb. 6:19, mean the second veil? We answer, *No*; and this we will prove 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, 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: 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 to the tabernacle, a hanging, which was just as much a veil

as that which divided between the holy and 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 New Testament as follows: "A covering, veil, which hangs down. In Septuagint a veil, curtain, of the tabernacle and temple, of which there were two, viz., one at the entrance of the outer sanctuary, . . . Ex. 26:36; 40:5; . . . and the other before the holy of holies, separating it from the outer sanctuary."—Pages 224, 225.

Since 1844 Christ has been ministering in the most holy place. In the type those who were not interested in the disposing of sin on the day of atonement, were cut off. Lev. 23:28, 29. So now, only those who have confessed and repented of their sins, and who have an interest in the blood shed on Calvary will be atoned for. The blotting out of sin is final. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send [from heaven] Jesus Christ, which before was preached unto you." Acts 3:19-21; 5:30, 31. We see by this that sins are blotted out before Jesus comes. Would they be blotted out before the judgment? Impossible! Then does this not prove the judgment has ended before Jesus comes? Certainly. See Rev. 22:11, 12. Read also Jer. 2:22; Psalms 32:1, 2; Daniel 7:9, 10. Christ is even now closing His work for the final disposition of sin. May we all keep to the old time message, which will save us from being deceived, so that we may be saved in the eternal kingdom.

J. H. WOODS.

### Words of Appreciation

A WORD of encouragement is always appreciated. In the study of a recent lesson in our Sabbath school, Peter asked Jesus the question, "Behold, we have forsaken all and followed Thee. What shall we have therefore?" The Lord gave a very encouraging answer to Peter, and we are glad to know that we also are included in this promise. We are all looking for the reward. The Lord knows our frame, our inclination; therefore He has given us so many promises, if we remain steadfast and faithful to the end.

In 1 Cor. 15:58 the Apostle Paul says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." So, my dear brethren, whatever you do for the Lord it will not be "in vain." Another text comes to my mind, in Hebrews, "For God is not unrighteous to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." The least deed of kindness shown to others, every friendly word, pleasant smile, and hearty handshake, yes, "a cup of cold water," will be remembered and have its reward.—Selected.



### From an Australian in China

WE have a large compound here at Yenching, including the mission headquarters for Honan, a school of 140 students carrying grades one to nine, and the sanitarium-hospital with a nurses' training class of about thirty. Living as we are near the railway which runs from Peking to Hankow, we receive a lot of railway accident cases. There is no fence to keep the people off the railway line; and famine, flood, and bandit refugees are allowed to travel free on the freight trains. Hundreds of them ride on the roof of the cars, and many ride on the under carriage, so it is no wonder many are hurt. Last week a boy was brought in with both arms so badly crushed that it was necessary to amputate them, but the parents refused to have this done and the boy was taken away to die. Yesterday a boy was brought in with both legs run over, one almost cut off at the thigh, with six inches of bone protruding, and the other crushed at the knee. Doctor and nurses tried to persuade the parents to have both legs taken off, but they said, "If that is necessary then we don't want him," and the poor little fellow is probably suffering his last.

Last week the home of the superintendent of a Sabbath school twenty-two miles away was visited by bandits. The only son was carried off, the wife received sword cuts on the head, and the old mother a serious cut on the arm. The bandits were given fifteen dollars, and the father found his son several hours later unconscious, with severe cuts on the head, arms, and legs. The boy was brought to the hospital and the father sat by his bed for two days watching for the return of consciousness, which never came. Last week three American families were carried off by bandits, who are Communists. All have since been released. Another missionary near the same place, which is not far from here, has been held by bandits for two years. The Chinese people have suffered greatly from the bandits. Lately several bands of our colporteurs have had to change their territory because their districts were overrun by bandits.

Friends, this country is full of sadness and suffering. As a result of last year's floods, people near here have sold their furniture, and even sold the doors off their houses in order to obtain food. Many have eaten the leaves and bark of trees, and word has come of parents eating the flesh of their dead children. We long for the day when this will all end. We rejoice that it has been possible to send a faithful band of evangelists and teachers through the province, teaching of Christ's soon coming. We wish you could see the work these young men are doing and see the earnestness that they put into their efforts. Only yesterday one of the department men, who has been working at headquarters for some days, came to me and

said he wished I would send him somewhere as he felt he should be out in the field. We will surely send him out, as there are many calls coming in for help in studying the truth. The colporteurs are meeting interested people, and the church members are carrying the truth to their friends in other cities. This quarter seventy members have been added by baptism, and there are about three districts planning for a baptism soon.

EDGAR-H. JAMES.



### Vailala, Papua

IT is just three months since we arrived back in Vailala. Many changes have taken place since leaving on furlough, most prominent being the fine new house situated on the top of a small hill overlooking the mission. It is a wonderfully healthful situation, away from the huge sago swamps that harbour the dread mosquitoes. This western district holds a fear for most Europeans because of the miles and miles of low, evil-smelling, swampy country, but I am glad to say that we are enjoying good health and there is very little sickness on the mission.

Our present mission family comprises about thirty-five bright, happy boys, enjoying all the privileges that the mission affords. Boys that were once dirty and covered with skin disease, are now becoming clean and whole. Intellectuals that were dull and stupid brighten as the gospel penetrates their darkened minds. Besides the mission boys, all the village children come along to school each day. We can see the change that the gospel is making on their minds. The old men tell us that all their heathenish feasts are fast dying out, as the young people do not want to take part in them.

We have just spent a week down at Koilahu, our outstation on the coast. Our Papuan teacher, Iupa, is maintaining a good interest there among a fine type of people. Some of our best boys on the headstation are from there. They have built us a very nice house, and fenced in a big piece of land with about forty full-bearing coconut trees on it.

My husband is now building a much-needed dispensary. We have a lot of medical work to do, but our facilities have been very meagre. If only we had the money to attach a small hospital, what a help it would be!

The new engine in our little launch is a great blessing to us, and provides a safer and surer means of travel up and down the alligator-infested Vailala River. Coming up the other day, my husband killed two huge ones. Yearly they take their toll of human life.

We are busy trying to learn this local language. It is a very difficult one, but it is essential that we learn it as the women and old men do not understand the Motuan, the language generally used out here. We have before us just now the task of translating all the Sabbath school lessons

[into Motuan]. This is where our new Rotary duplicator comes in useful. This quarter we are starting a young people's society. These folk take great interest in learning the doctrinal texts.

We are still in our wet season. In another two months the dry weather will be with us. We hope by then the more pressing work will be done here on the mission, and that we shall be able to conduct strong evangelical efforts in the surrounding districts, which is practically impossible during the wet season. Pray for Vailala.

MYRTLE A. HOWELL.

## Our Task in the New Hebrides

THE mission of Jesus was to seek and to save that which was lost. Luke 19:10. "This world is but an atom in the vast dominion over which God presides; yet this little fallen world—the one lost sheep—is more precious in the sight of God than are the ninety and nine that went not astray from the fold. Christ, the loved Commander in the heavenly courts, stooped from His high estate, laid aside the glory that He had with the Father, in order to save one lost world. . . . God gave Himself in His Son that He might have the joy of receiving back the sheep that was lost."—*Christ's Object Lessons*, pp. 190, 191.

In one small spot in this old world for which Christ gave His life, we have the New Hebrides. Perhaps there is no place in the Pacific Ocean where there has been, on one hand, less seeming success, and on the other hand, greater sacrifice of life, than in these islands. White missionaries have been killed and eaten, and scores of native evangelists have laid down their lives for the cause of Christ.

The inhabitants have been living in the midst of idolatry and corruption for generations, practising cannibalism; and where they were and still are engaged in tribal warfare, the most extreme barbarity has characterised their conflicts. Of domestic life there is none. Women are bought and sold like some common article in a market, the exchange used being pigs or anything else that might be of value to a native. The woman is accounted the personal property of the man; he can sell her, eat her, kill her, or subject her to worse treatment, just as his satanically controlled mind wills. Arts are of the feeblest sorts, their canoes and implements are the crudest you will find in the Pacific. Their frail huts are built of leaf, with no floor except the earth, and a hole for the door.

In the New Hebrides the declension of the population has been rapid, and it is said to be the "saddest in the Pacific" from every point of view, because by so-called civilised people, liquor, tobacco, and foreign diseases have been forced on these already degraded people. They lie a flotsam and jetsam of society, cast on the rocks of destruction by the billows of heathenism, grog, sin, and disease. Surely as the poet has written, "Man's inhumanity to man makes countless thousands mourn."

The task of the missionary is a long, difficult, and toilsome one. Among them, however, God has some chosen ones; for did not the apostle see in vision the faithful from every nation, kindred, tongue,

and people? Their very condition is a call to the people of God to reach out after them. And did not the Lord give unto His servants all power to loose the bands of wickedness, and let the oppressed go free, and break every yoke?

What is better to take to them than the last message of mercy, with its attending medical aid, and the power in it to lift the fallen and prepare them a clean people to meet their Saviour? God has among these people men and women who loath the conditions surrounding them, and have cried to us with a strong Macedonian cry. To some extent the call has been heard and assistance given, and many are today holding up the banner of Prince Emmanuel among conditions similar to those from which they have been released. They are answering the cry of others, in whom the Spirit of God is working, to lift them out of the filth and squalor that surrounds them. Like stars in the darkened heavens, these redeemed ones have risen to bring hope and cheer to others who are living in the conditions from which they themselves have been liberated.

The calls are many, the labourers are few, and may the trusty of the Lord rally around the work that He has given them to do.

"Workman of God, O lose not heart,  
But learn what God is like,  
And in the darkest battle field  
Thou shalt know where to strike."  
G. PEACOCK.

## Faith in the Spirit of Prophecy

FOUR months ago I received word from the president of a conference that it had been reported to him that I had expressed disbelief in the writings of Mrs. E. G. White. Since then I have heard the same from other sources. As one so long acquainted with Sister White and her work, it seems to me that this report calls for a true statement regarding my attitude towards the Spirit of Prophecy as exercised through Mrs. E. G. White.

Through the courtesy of the editors of the RECORD, I gladly take this opportunity of expressing my firm and intelligent belief in the writings of Mrs. E. G. White in every way.

During the years 1898 and 1899, I became well acquainted with Sister White and her family and staff at Cooranbong. On August 27, 1899, Sister White left Cooranbong, en route for California. The following day I left the Avondale School and joined Sister White and her company in Sydney, and we all sailed the next day, August 29, per S. S. *Moana* for San Francisco. During that voyage of twenty-five days I had many evidences of the true Christian character of Sister White.

For the following five years, at Sister White's own invitation, her home was my home. And the sweet memories of that home have ever lingered with me.

During this time, the troubles over the Battle Creek institutions and all that they entailed were much in evidence. I became personally acquainted with such strong leaders as A. T. Jones, J. H. Kellogg, and many others who came into prominence during those testing days. Every phase of the work of the denomination came into review, the ministerial, the educational, the publishing, the medical, etc.

Principles were laid down through the Spirit of Prophecy that have stood the test of time, and will stand the test of eternity.

As a result of these heaven-sent instructions, our publishing houses stopped printing worldly advertisements in our papers. This made our papers the best and cleanest religious periodicals in the world, and they continue so today. This high standard was set through the Spirit of Prophecy, and through no other source. Today the S.D.A. publishing houses are the only printers that are issuing nothing but gospel-filled literature. And to the surprise of every other printing house in the world, our publishing houses are keeping out of debt by so doing.

The wonderful blessings that have come to our people through the instruction of the Spirit of Prophecy regarding the publishing houses, are duplicated in every other line of Christian endeavour that is worth while. Note the medical, the educational, and the health food work of this denomination.

Of all the women and mothers of my acquaintance, I know of no truer and sweeter character than Sister White. As a "messenger of God," history records no reformer who has laid down better and more lasting principles, and whose work has told more for humanity as a whole, and for the church in particular.

Many of the finest men of the world recognise these facts regarding the work of Mrs. E. G. White; and her writings are held in the highest esteem by thousands of the world's best thinkers, who otherwise know little of the work of the denomination.

In my long and close acquaintance with the work of Sister White, I have always believed that her work was of God. My convictions are just as strong today as they ever were. I see not one reason to alter my faith in her execution of the work that was committed to her.

I know of nothing that the critics have written against the work of Sister White that I have not read. These criticisms in every instance have been the means of confirming my belief in the writings of Mrs. E. G. White. Her writings have been the means, under God, of establishing a great world-wide work, a work that has been a great blessing and uplift to fallen humanity. It continues to grow in beauty and strength, while the work of the critics seems to end with their criticisms. The work of the critics is calculated to tear down instead of to build up. Surely, "by their fruits ye shall know them."

Many honest men and women have mistaken ideas of the writings of Sister White. The fact that their "views" have been and are wrong, does not make the writings wrong. Wrong views, of necessity, need modifying. But after having wrong views, we would be doubly wrong if we attempted to modify the writings to suit our wrong views. In no case have I seen the necessity to modify the writings, while in hundreds of cases I have seen a great need of changing one's views.

Were it not for the blessed instruction sent through the Spirit of Prophecy, the individuals, the church, and the world would be poorer in everything that makes life worth while. I am glad that the last message to the world contains the Spirit of Prophecy with its wonderful blessings. The message and the Spirit of Prophecy

work in perfect unison. I thank God that I am in the message. I thank Him that the Spirit of Prophecy is there also.

No one with an intelligent knowledge of the work of Sister White can doubt for one instant that the work she did was of God. It fills exactly the specifications of the Bible as to time, place, and work. Nothing took the place before it; nothing can take the place after. There is no danger that the writings of Mrs. E. G.

White are not in exact fulfilment of the prophecy that the remnant church would have the Spirit of Prophecy. The great danger is that through ignorance, or some other cause, we might not recognise it, and thereby lose all the wonderful blessings connected therewith.

Again I assert my full faith and confidence in the Spirit of Prophecy as exercised through Sister E. G. White.

L. G. PAAP.

The band delights in entertaining the old folk, and the playing of the old hymn tunes has been greatly appreciated by them. Occasional visits have been made to their individual homes.

The suggestion that the band should spend a week-end at the North New South Wales camp-meeting at Lambton was received enthusiastically. That this venture might prove a success, meals were sacrificed in order to obtain sufficient practice. Both the conductor, Mr. R. W. Johnson, and the president, Mr. G. S. Fisher, did all in their power to make the proposed trip successful.

There is always something about an Adventist that distinguishes him. On the tram bound for Lambton Park, other passengers who spoke to the band members seemed to know all about them, who they were, and where they were going. At last the camp, looking very pretty through the trees, appeared on their right.

The band immediately prepared for the first recital, and gave a number of old and well loved hymn tunes which never fail to touch each heart. The clear, crisp tone and the careful rendering of each part was inspiring to the listeners. As the westering sun marked the approach of the Sabbath, groups of campers were to be seen gathered in front of each tent, listening to the sweet strains of sacred music which broke the stillness of the evening.

In the evening all attended a very interesting meeting. As thirty or so of the band members slept in the straw tent there was the usual bedtime conversation, and then quietness dropped over the encampment. The last thing visible to most of them was the reflection on the roof of the tent cast by the candle light as our worthy bandmaster studied his Sabbath school lesson.

Recitals were given during the Sab-

## EDUCATION DEPARTMENT

### A Band with a Sacred Message

EARLY in the first term of the present school year, Mr. R. W. Johnson, the musical director of the A. M. College, was asked to organise a college brass band. The task was a difficult one, but it was tackled energetically. Recruits were called, but of the number that responded only a few were able to play band instruments. However, the beginners were eager to learn, and the conductor was willing to teach, so band practice became a regular exercise of the college.

From the outset of its history the band adopted for its motto, "A Band with a Sacred Message," and the members aimed to play only music that would carry with it a call to better living. It was realised that if this aim was to be successfully carried into effect, the band would need to be a praying as well as a playing band. Accordingly, every Friday evening the

members met together to devote time to the playing of beautiful old hymn tunes, and seeking God to increase their efficiency and to bless the efforts that were being put forth.

Soon the band was able to render sacred programmes on the college campus on Sabbath afternoons. Marching practice during the dinner hour on Fridays gave the players further experience, and provided entertainment for onlookers. Steadily but surely the band progressed in efficiency and increased in numbers until at the present time it has a membership of thirty-four.

When the recent mid-term picnic was held, the band was requested to play on the barge as it journeyed to and from the picnic ground, and also to provide lunch-time music for the picnickers. Teachers and students all agreed that satisfactory progress had been made during the few months of its history.



The A.M.C. Brass Band

PHOTO FROM A.M.C. CALENDAR

bath whenever occasion demanded, and in the evening, just prior to Pastor Stewart's lantern lecture, a special programme was rendered. There were hundreds of listeners.

A novel yet effective procedure was followed on the Sunday morning. Thirty-four band boys were astir very early, and just before the ringing of the rising bell every player was in his place in the band circle. No sooner had the last note of the bell struck, than the stately hymn, "Praise Ye the Lord," to the famous tune of "Rimington," began to sound in organ-like tone over the air. Several other tunes followed until time to commence the early morning meeting, which very appropriately took the form of an Avondale symposium.

Later in the morning, by invitation, the A.M.C. Band met the Hamilton Band, the holders of the New South Wales championship. On arriving at the Hamilton school, the visitors were cordially welcomed by Bandmaster J. C. Kelly and his bandsmen. The Hamilton Band played for us the "Avondale March," one of Mr. Johnson's own compositions. The experience gained by the college players through listening to the expert rendering of this and other selections stirred them to keener enthusiasm and greater efforts.

On Sunday afternoon a programme of marches and selections, interspersed with vocal items, was presented in the large pavilion, after which all students prepared to return to the college.

During the week-end many requests for old hymn tunes were made by listeners, and the band gladly met all desires. The fine spirit of appreciation shown by the campers and friends from the neighbourhood amply rewarded the band members for the hours they had spent in practice.

Our bandmaster is tireless in his efforts to maintain the high standards of this year and to achieve greater success in the future. He is supported by the following officers: Chaplains, H. Hollingsworth, E. Boehm; Secretary, R. Penrose; Treasurer, F. Salmund.

Added to the instruments since the accompanying photo was taken are a BBb bass, solo cornet, and second trombone. By the time this appears in print the 1932 school year will have closed, and some of the players will have returned to their homes for vacation. Many of them, however, will be returning next year, and are looking forward to spending a profitable and enjoyable time in the A.M.C. Brass Band.

BAND CORRESPONDENT.

"Were half the breath oft vainly spent,  
To heaven in supplication sent,  
Our cheerful songs would oftener be,  
'Hear what the Lord has done for me.'"

### Important Dates

#### Camp-Meetings:

North New Zealand: Jan. 10-22.  
Victoria: Jan. 10-22.  
South New Zealand: Jan. 24-Feb. 5.  
Tasmania: Feb. 14-26.  
South Australia: Feb. 14-26.  
West Australia: March 7-19.

Big Week: Nov. 5-12, 1932.

Appeal for Missions: Feb. 18, 1933 —

Week of Prayer: May 27-June 3, 1933.

Union Conference Council: Aug. 29-Sept. 7, 1933.

## NORTH NEW SOUTH WALES

PRESIDENT: A. H. WHITE  
SECRETARY: E. L. PENGILLEY

### Progressive Mission Work

IT is a little over two years since the Avondale village young people commenced holding mission services in towns and villages of the surrounding district. During this time they have given the message to the people of Fennell's Bay, Blackalls, and Wakefield. At present they are holding the concluding services at Wakefield, and at the same time commencing a mission at Barnsley. Many have accepted the message, several are wavering in the balance, and a large number are stirred and deeply interested.

What has made it possible to run such a successful home missionary enterprise? First, there are the enthusiastic, loyal hearts of our Missionary Volunteers; the fine missionary spirit of our lorry and car owners, who so willingly run their vehicles for little more than the cost of the motor spirit; and the prayers and penny-a-week offerings of the young people and church members generally. Then, there is the young people's mission committee which meets once a week for a season of prayer and the laying of plans for conveyance, subjects, speakers, musical items, and the personnel of the load to go out each week. But behind all this is the great motive power of love for the Captain of our salvation,—a love which is eager to express itself in service for others, and which recognises that His command to go to "all the world" and to "every creature" means not only those in far off lands, but also those of our own household and the neighbour who lives next door.

Now concerning the actual doings of these young people. After they have finished their day's work in the Health Food Factory, an open lorry leaves here with about twenty of our Missionary Volunteers on board each Sunday evening en route for Wakefield, which is situated fifteen miles from Avondale on the old road to Newcastle, and for Barnsley, which is two and a half miles farther on. With bright, happy faces, which are themselves an inspiration to the Wakefield and Barnsley people, they help in the congregational singing, musical items, children's stories, and rostrum work generally.

During the winter months we were running only as far as Wakefield. Though Wakefield is a very small village, there was a regular attendance of between twenty-five and thirty people. The hall at this place is of galvanised iron and neither ceiled nor lined, so it was not unusual to find oneself shivering during the service; but in spite of freezing feet and cold bodies, the heart inside was warm, and most of the journey home was occupied in singing the songs of Zion. The young people would arrive home smiling, declaring they had had a good time and were looking forward to the next Sunday night. The road over which they travel is full of jolts and bumps and has already preached its sermon to the people of Fassifern, Blackalls, and Wakefield.

These people say that a religion that will bring young people over such roads in all weathers, is something more than mere profession and idle fancy. It has the ring of truth and genuine reality. It is a religion not only of words, but of works.

None can tell the far reaching results of these home missionary activities. God is with them and blessing them, and in His goodness He has permitted us to see tangible fruit as the definite outcome of their labours for Him. We count fifteen baptised, six preparing for that ordinance, and an organised church of twenty-six members, having a Sabbath school membership of forty-three, as a direct result of Fassifern and Blackalls efforts.

But that is not all. Of those baptised, one is a staunch worker in another church; and another has been appointed to the canvassing field.

At Wakefield a man and his wife and two bright bonny boys are keeping the Sabbath. Several others confess that they are convinced that we are the one true church of God—the only church that is keeping all the sayings of His Book, but they are wavering in the valley of decision. Their worldly interests will be affected if they keep the Sabbath. Here you can help us. Join in this good work with your prayers. Let them ascend to the throne of grace on behalf of these precious souls that they may be led to see that worldly interests count for nothing as compared with their eternal welfare, and that they may surrender their hearts to Jesus and live for Him.

Last week we commenced a Sabbath school service in the Wakefield hall. There were nineteen in attendance, ten of that number being local people. Today we went out visiting in this district, and as the result we expect to see fifteen or sixteen more present next Sabbath.

Four weeks ago our young people commenced the Barnsley mission. The attendance of local residents each successive Sunday night has been seventy-four, eighty-six, ninety-four with a number outside, and 112 with still others listening at the door. These figures speak for themselves, indicating the consistent and growing interest. This mission has by far the largest congregation of any that we have yet held, the others being small compared to it. It is scarcely necessary for us to say that the Barnsley people tell us, as we have been told in Fassifern, Blackalls, and Wakefield, that they greatly appreciate our coming and enjoy the singing, children's stories, musical items, and subjects presented.

Here are a few of its effects that we see now, but some day we hope to stand with our dear pastor, and the young people of the Avondale church, among the redeemed who gather around our blessed Saviour, and listen with joy unspeakable as He tells of the good that was done and the many souls who were won, as the results of the ever increasing influence of the work of the Avondale Missionary Volunteer Society.

A. H. BATTYE.

GOD calls upon His faithful ones, who believe in Him, to talk courage.—"Testimonies," Vol. 8, p. 12.

## SOUTH AUSTRALIA

PRESIDENT: P. G. FOSTER  
SECRETARY: F. J. BUTLER

### In the Far South

IN his book, "Paving the Way," Simpson Newland portrays the experiences of some of the pioneers of the Tatiara country of the south-east of South Australia. It is inspiring to go over the same country, beautiful and green, but so changed from what it was when the eyes of the pioneers first rested on it. The wandering tribes of aborigines are no more. Gone are the kangaroos and the wallabies, and gone are the haunts where they used to browse. Towns and villages are dotted here and there, and in between are the green fields of the small farmers, and the more extensive runs of the squatter, well stocked with sheep and cattle. On the distant hills the eye rests on pine and other forest trees planted by a far-seeing Government.

In this country at a later date were witnessed the labours of the pioneers of the third angel's message in South Australia. Much of their work still remains. When the writer and his wife were requested a short time ago to visit the believers in this district, it was good to hear them speak in kindly terms of the labours of Pastors J. H. Woods and C. P. Michaels, of Brother and Sister T. A. Brown and others. How good it is to see the evidences still that their labours were not in vain.

We spent about six weeks in the very pretty town of Mount Gambier, "The City of the South." Many years ago three or more volcanoes were sending forth their lava and ashes, thus lifting themselves above the surrounding country. Now they are quiet and their craters are lakes. One of them, the Blue Lake, has a depth of considerably over one hundred feet, and furnishes the water supply of the town. The sides of the craters have been planted with pines and other trees, thus giving a fine appearance. It was spring-time and the delicate greens of the budding trees, the tulips, violets, daffodils, and other flowers, the sweet song of the thrush, the "pink-pink" of the blackbird, and the joyous notes of the magpie, helped us to see Mount Gambier at its best.

Sabbath, Sunday night, and week evening meetings were held, and the members were visited in their homes. These were pleasant occasions, and we were glad of the opportunity of becoming better acquainted with our people, and of uniting with them in seeking the Lord. When we remember that these dear souls are between three and four hundred miles from headquarters, and seldom see a conference worker, we can appreciate their satisfaction at having some one to lead them in worship, if only for a few weeks. They became endeared to our hearts, and we felt if there were no other calls, we could gladly remain with them to help them. The kindness shown to us in the places we visited will be a happy spot in our memory.

While at the Mount we met with the brethren in their Rally Day meetings at Penola. Brethren and sisters from Mount

Gambier, Millicent, and Narracoorte met with the Penola church. After Sabbath school we spoke on the words, "Is it I?" "It is I." The afternoon was devoted to the Missionary Volunteer meeting, for which Miss Daisy Brooksby had prepared a very interesting programme. Though in much pain, this dear afflicted sister had worked hard to make the meeting a success. We learned afterward that she had to take to her bed. Let us remember her in our prayers.

During the few days we were at Millicent, we stayed in the home of Brother Herbert Grosser. In the mid-week we visited Rendelsham, and had a very happy time with Brother and Sister Andrews and their family. We held two evening meetings there, and were especially pleased with the interest manifested by the happy little company. On the Sabbath they came down to Millicent and united with the brethren there in the ordinances of the Lord's house. This seemed to be a time of refreshing to all, as was a similar meeting at Mount Gambier.

On the way home we stayed one night with Brother and Sister O. Grosser of Tantanoola. Some will remember this place in connection with the "Tantanoola tiger" which alarmed the residents some years ago. To keep it in mind the local publican has erected a life-sized tiger over the roof of his hotel. We thought it fitted the building well. Brother and Sister Grosser's home and beautiful garden was a pattern of orderliness, just what should be seen in any Seventh-day Adventist home. We had a study with them on Christ's second coming. We also studied with their daughter at Millicent, and we trust the way may open for her and other young people in the south-east to go to college.

A retired squatter and his wife, really fine people, attended our meetings in the Mount. Pastor Gillis formerly studied with them. They have accepted the Sabbath, and are studying the points of the message. The husband was an elder in the Presbyterian church, and has been contending with his minister and other ministers in the local newspapers over the Sabbath question. He had his lengthy answers appear as advertisements which he paid for. They will thus go to thousands of homes in and around the Mount. While we were there some of the ministers attacked our people in their churches. When this gentleman and his wife take a full stand for the message they will be a great help to our work in the south-east. We cannot help feeling that there are other men like him in the district who are waiting to learn the truth. It is surely necessary to have a worker stationed in this fine territory, who can give necessary help and encouragement to the church elders and their churches while working for the people outside.

May God bless the brethren and sisters of the south-east and make them fruitful in every good word and work.

W. J. SMITH.

"YESTERDAY is a memory, tomorrow is a hope, today is your only available capital."

## WEDDING BELLS

**Ball-Moncrieff.**—At the Warburton church on Wednesday, November 2, Nurse Martha Moncrieff was joined in the bonds of holy matrimony to Mervyn S. Ball, both of whom are graduates from the Sydney Sanitarium. The church was very nicely decorated for the occasion. Brother Ball for the past year has been associated in evangelical mission work with the writer at North Brighton, Victoria. As the young couple face the future with its privileges and possibilities, we pray God's blessing upon their labour for Him.

E. G. WHITTAKER.

### A Christmas Offering

*These verses were written for our next Thirteenth Sabbath, and may be sung to the tune of "From Greenland's Icy Mountains," or "The Whole Wide World Is Pleading."*

'Tis Christmastide, and greetings  
Are sent from far and near.  
The spirit of rejoicing  
And of good-will is here.  
Gifts for the poor and lowly  
Are scattered o'er the earth;  
For many still remember  
With joy the Saviour's birth.

But in the distant corners  
Of this old world today,  
Men grope amid the darkness  
In islands far away;  
No hope, no Christ, no Bible,  
Yet longing for the light.  
One ray of hope or comfort  
Would make their sad lives bright.

New Hebrides is asking  
That we might with them share  
Some crumbs from off our tables  
Of blessings rich and rare.  
Then give a Christmas offering  
In Sabbath school today;  
Remember those in darkness  
Who wait across the way.

Probation hours are closing,  
The work will soon be done,  
Oh, hasten on the message  
Before the set of sun.  
'Twill thrill our souls with gladness  
In yon bright land of song,  
To see New Hebrideans  
Among the ransomed throng.  
ANNIE M. WILLIAMS.

WE are taught in God's Word that this is the time, above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God's providence as the army of Israel watched for 'the sound of a going in the tops of the mulberry trees,'—the appointed signal that Heaven would work for them.—*"Testimonies," Vol. 5, p. 728.*

**Position Vacant.**—An S.D.A. house-keeper, under 30 years of age, is wanted on a dairy farm in Queensland. Apply to the EDITOR, "Mizpah," Wahroonga, N.S.W.

## Australasian Record

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

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

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

WE are planning to publish full reports of the closing exercises of the A. M. College next week, as some of the copy reached us too late for insertion in this number.

THE many friends of Mrs. A. W. Anderson of Wahroonga who have heard of her recent illness will be glad to know that she is now out of pain and able to be up. The doctors are pleased with the very satisfactory recovery that Sister Anderson is making.

BROTHER C. M. LEE and family are now at the Monamona Mission, North Queensland, Brother Lee having entered upon his work as chaplain of the mission by appointment of the Union Conference, thus releasing Brother J. L. Branford. Brother and Sister Branford have rendered the mission faithful and efficient service for many years, and are to take a well earned rest.

DR. T. A. SHERWIN left Wahroonga on November 15 to enter upon his work as medical superintendent and manager of the Warburton Sanitarium, Victoria. Dr. Sherwin will be greatly missed from Wahroonga, where he has been connected with our Sanitarium work for twenty years. Dr. Freeman will remain at the Sydney Sanitarium until the return of Dr. Eulalia Richards from London.

RETURNING to India, Pastor and Mrs. J. B. Conley and their two children sailed from Sydney on November 18. Pastor Conley has spent seven years in India, and is now returning to resume his city evangelical work among the English-speaking people. During his furlough in the homeland, Brother Conley's help in our tent mission and church work has been much appreciated.

"WE have had an excellent school year," Brother G. H. Engelbrecht writes from Aore, New Hebrides. "We close in about three weeks. We expect to have six white missionaries and their wives here at Aore at the close of the school year, and plan to have an extra special and helpful time. As far as we know, all our workers are keeping well throughout the field."

PASTOR E. G. WHITTAKER writes: "We are very happy in our evangelical work in North Brighton. We have been engaged eight months in a mission tent effort, with a nice company of believers taking hold. We plan to hold a baptismal service in Windsor church on December 10. We have recently commenced meetings in the Memorial Hall, Prahran, near to the Windsor church, and our attendance each Sunday evening is 200. We look forward to souls from this effort also."

FROM North New Zealand Brother A. J. Dyason writes concerning the Big Week: "Pastor L. R. Harvey sold eighty

books in six hours. Others have sent in excellent reports, and I think we are in for the biggest Big Week for North New Zealand; at least, indications are decidedly that way." And from South New Zealand Brother Shirley reports: "Thus far our Big Week sales are going well. Another one of our small churches wired us this morning for a further eight dozen books, this in addition to a telegram late last week increasing their previous order by two dozen. We are very hopeful of good success with this enterprise again this year."

MISS EVA EDWARDS wrote from the Wainibuka Intermediate School on October 16: "Time passes very quickly here, and our school year is in sight. A week ago today fifteen of our older boys, who are booked for Buresala Training School next year, left here to work on the new road that is being made into the interior of this island. We have heard good reports of their work, also of the work of the Buresala boys. The students at Buresala have work on the new road for a fortnight, and in this way they are earning money to extend their woodwork shop. We heard that the overseer of the road was very much surprised and pleased at the way they work. We are glad of this, for the students in our school should all be diligent, faithful workers. We hope that the good impression made will be lasting for the interests of God's work."

### Experience of a Young Man in Samoa

SOME few months ago a young man, Siaose by name, was a cadet of the local hospital. At various intervals he had placed in his hand by Brother Reye copies of our Samoan denominational paper, *Tala Moni*. These papers were eagerly read and compared with the Bible. All unknown to Brother Reye, this young man came under conviction that the message proclaimed by this people is the truth of God.

Conviction became so strong that he decided to investigate further by attending the Sabbath service. During this time he was employed in the office of the Apia observatory. Now, being fully convinced that the Sabbath must be kept, he approached his employer at the observatory for release from Sabbath duties. This was granted.

Satan, however, was determined that truth should not have an easy victory. Siaose's family are firm adherents of another church, his father being an ex-minister of that faith. His parents immediately became bitter, and determined that their only son must not connect with his new-found faith. After a good deal of persuasive talking they found that he could not be influenced. They then declared to him very plainly that if he persisted in his "seventh-day" belief, they would cease to recognise him as their son.

A baptismal service was pending. What could Siaosi do? Stifle his convictions, and remain their beloved son, or forsake all for Jesus, even those who were dearest to him on earth?

For several long and weary days he fought the battle alone between himself and God. He decided he must not stifle his convictions. To his broken-hearted family he told his decision and that he

still loved them dearly, but feared to disobey his God, who was all the world to him.

Shortly after this Siaosi's parent's expressed sorrow at their harshness, and received him back into the family circle again.

Siaosi has now been baptised, and is determined in the strength of the Lord to hold on, no matter what the cost. A few days ago he was invited home for a special meeting. Upon arriving home he found all his family and two of the village chiefs assembled. They made impassioned appeals for his return. His mother wept and declared that he would drive his father and herself to an early grave, and begged him to give them peace during their few remaining years. To all this Siaosi replied that nothing now could turn him from following Christ in the teachings of this church.

As I listened to this story, poured from the lips of this young man, I was led to thank God for such a message. Truly the powers of darkness must fall back before the power that attends the proclamation of this message.

Pray, brethren, that there may be many more such genuine conversions in the lives of this people.

S. T. LEEDER.

### Who Sent This Paper?

"WHO was good enough to place my name on your mailing list for *Signs of the Times*?

"It is one of the most charming little papers I have ever had the pleasure of reading. It has been coming to me for several weeks, and I look forward to its coming with keen interest. It hardly seems possible that a little paper like this could have such influence on a person as it does on me. It seemed to lift me from the very depth of despair into a perfect realm of bliss.

"Please convey to whoever has been good enough to send me this paper my deepest gratitude, and tell them I read it religiously every time it comes.

"Sincerely and gratefully, ———."

While we don't know who sent the paper to the lady who wrote this most encouraging letter to the publishers of the American *Signs*, yet some good brother or sister has been posting it direct, and it has won her heart. In these days when men's hearts are failing them for fear, and thousands are wondering just what is coming on the world, our good literature with its message of comfort and hope appeals to people.

Send the *Signs* to search for souls!

FROM Vailala Mission, Papua, Sister C. J. Howell writes: "We are busy trying to learn this local native language. It is a very difficult one, but it is essential that we learn it as the women and old men do not understand the Motuan, the language generally used out here. We have before us just now the task of translating all the Sabbath school lessons [into Motuan]. This is where our new Rotary duplicator comes in useful. This quarter we are starting a young people's society. These folk take great interest in learning the doctrinal texts."