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## The Calendar Reform Agitation

**P**ERSISTENCY is one of the special virtues of the Calendar reformers. They never seem to recognise defeat, but constantly return to the fray, smilingly assuring themselves of victory, no matter what adverse decisions are reached by the League of Nations.

Thirty years ago Calendar Reform was the subject of considerable agitation in England, and in 1908 a Bill was introduced into the House of Commons with the object of reforming the Calendar. This effort failed apparently through ecclesiastical opposition to the proposed fixation of Easter. Three years later another Bill was brought before the British Parliament. This effort also failed because the suggested interference with the week day succession was distasteful to the church authorities.

At the Fifth International Congress of Chambers of Commerce, held at Boston in September, 1912, Calendar Reform was considered, and it was reported that the Roman Curia, and the Greek Orthodox Church were not disposed to consider the question. Notwithstanding this religious opposition, the Congress unanimously voted for Calendar Reform. That same year the Church of England gave consideration to the proposed reform of the Calendar, and it was decided to insist "that the week of seven days should not be altered, and that Sunday should continue to be its first day." The leading English scientific magazine, "Nature," discussed the proposals for Calendar Reform which were then being considered in England and on the Continent. Concerning the suggested adoption of a blank day in order to provide a Calendar of exactly fifty-two weeks, "Nature" said: "It offers the only means of avoiding a change in the Calendar from year to year, and is to this extent attractive. But it has the great disadvantage of introducing discontinuity at the very point where continuity has been preserved in the face of many other changes. The week can boast a most ancient lineage uninterrupted by the slightest break. Prejudice in its favour must be anticipated and weighty reasons must be adduced if this feeling is to be overcome."

During the next decade the question of Calendar Reform was a subject of discussion by various organisations, both commercial and scientific. In 1923 at the Fifth session of the League of Nations a special

Committee of Enquiry was appointed to examine the various proposals. This committee held three sessions, the first in May, 1924, the second in February, 1925, and the third in June, 1926. A printed report of the findings of this Committee, consisting of 163 pages, was submitted to the Advisory and Technical Committee for Communications and Transit of the League of Nations. One hundred and eighty-five schemes for Calendar Reform were submitted to the Committee of Enquiry, many of which were considered impractical. A large number of suggestions failed to show sufficient advantages to warrant making any change in the present Calendar, while the proposals which showed the greatest advantages were marred by the presence of a blank day which was opposed by religious organisations.

### THE DECISION OF THE LEAGUE

After examining the results of its various enquiries the Committee reported it had "gained the clear impression that, although a great number of people in many countries had shown great interest in the question, and although powerful propaganda movements were on foot, it was nevertheless a fact that public opinion was not yet prepared even if it welcomed reform, after agreement, to press for immediate action in a particular direction."

Surely there was nothing in this decision from which the Calendar reformers could gather much inspiration. A most exhaustive examination had been made by the Committee of Enquiry of the proposed reforms, but the only thing which could be discovered was that while "a great number of people had shown great interest in the question, . . . it was nevertheless a fact that public opinion was not yet prepared . . . for immediate action in a particular direction."

Since that report tremendous efforts have been made by the Calendar reformers to influence public opinion in favour of their suggestions. Huge sums of money have been expended upon the publication of books and pamphlets for the purpose of winning the favour of the public on behalf of their objectives. Really their hopes of attaining success for a forlorn cause is most extraordinary.

In a pamphlet entitled "Winning Calendar Reform," prepared by Moses B. Cotsworth,

Director of the International Fixed Calendar League, the position is taken in the opening paragraph that "the more convincing evidences . . . are established by the League of Nations records," and that these words "prove that Calendar simplification is advisable and **CAN BE QUICKLY ACHIEVED THROUGH AN INTERNATIONAL CONFERENCE.**" (Caps. ours). Further on, Mr. Cotsworth says: "We are convinced by recent personal enquiries made in many countries . . . that **THE REFORM WILL BE EASILY AND QUICKLY MADE UNIVERSAL.**" (Caps. ours.)

Well, after ten years of constant agitation Calendar reform seems further off than ever, but the failure to secure their objective cannot be laid down to any slackness or idleness of the would-be reformers. Other forces stronger than theirs have counteracted their efforts.

### RECONSIDERATION OF CALENDAR REFORM

In 1931 the question was again considered by the League of Nations, and for a time it appeared that the constant agitations of the Calendar reformers would at last bear fruit. Again, however, they were defeated by religious objections to the interference with the septenary cycle of the week. The Secretary of the Lord's Day Observance Society, leading Jewish rabbis, and representatives of the Seventh-day Adventists made powerful speeches before the League, in opposition to any blank days being inserted in the calendar. After the debate had continued for four days, Sir John Baldwin, the representative of the British Government, rose and said, "I join issue with those who affirm that the future prosperity of the world depends upon rationalisation and statistics. . . . In the circumstances it would appear to His Majesty's Government that all further action by the League of Nations should be suspended until such time as there is more general agreement and a genuine public demand."

The German representative then made the following announcement: "Our Government does not desire any change that is not backed by public opinion. Calendar Reform is not practical at the present time."

The Italian delegate remarked: "Let us

leave the matter to our descendants.' The French delegate said he "agreed with the remarks of the German Government."

The Chairman then asked, "Is there any one of the contrary opinion?" His question evoked no response. So the Calendar reformers were again beaten in spite of their wonderful assurance that they would certainly win in 1931, and that the new Calendar would be in operation on January 1, 1933.

#### RELIGIOUS OBJECTIONS IGNORED

While recognising that the opposition to their proposals comes from religious circles, yet they seem to be fully convinced that the strong backing from commercial, scientific, and industrial organisations is sufficient to secure a victory. They openly sneer at the ecclesiastical "minority," and one of them presented the following argument which is as old as it is subtle. "If any hardship is to accrue from the new Calendar it would be self-imposed because of the continual refusal to conform to the determination of the majority. The disability resides in the religious convictions of the minority in question, and is entirely of its own making."

Dr. Hertz, the Chief Rabbi of the British Empire, made this noble reply to this jibe at the "minority." "This is the argument used by all tyrants in the past to justify their bloodiest religious persecutions. This grim doctrine that the sufferings of the victims of bigotry are not due to the ferocity of the persecutor, but to the convictions of the persecuted conflicting with the laws of the land."

In these days of ultra-materialism it is difficult for large numbers of people to understand why any objection should be raised to the introduction of an extra day into the weekly cycle once a year, thus making an eight-day week. To many people the idea is not worthy of a passing thought. "What does it matter?" they ask. But to conscientious Christians it matters much. To conscientious Sabbath-keepers it appeared of sufficient concern to warrant sending a most vigorous protest to the League of Nations through the Secretary of the Lord's Day Observance Society of London. In his speech before the League of Nations, he said, *inter alia*: "The Lord's Day Observance Society wish me to assure your Conference that multitudes of our fellow Christian believers, not only in England but also in Scotland and Wales, will never agree to any tampering with the divine principle of a seven-day week. . . . My Society wishes me to say with all possible emphasis, that the ten-day Calendar of the French Revolution period; the five-day Calendar of the Soviet Government of Russia; and also the new proposal with its eight-day week which your Conference has been called to consider, are each and all, in our view, a tampering with the unchangeable laws of God. Against the proposal we and our co-religionists protest, and will continue to protest with every nerve and fibre of our religious convictions."

The Jewish representatives made equally emphatic protests against the introduction of any blank days into the calendar which would break the continuity of the week.

Seventh-day Adventists were represented by a delegation of ten persons, four of whom were permitted to address the Conference on behalf of the maintenance of the weekly cycle.

Sir John Baldwin, the British plenipotentiary, in the course of an eloquent speech emphasised the importance of recognising that there are other "things in life of greater importance than mere business, industry, and statistics. I have an utter contempt," he said, "for that type of mentality which thinks that the happiness of the world will be in the avenue of statistics. There are many irregularities in our present Calendar. His Majesty's Government is not at this moment convinced that these irregularities are defects. We are open to learn, but if in the effort to overthrow those irregularities we destroy some of the greatest things in life, what have we gained?" The Empire was fortunate in being represented by a man with such clear perceptions.

From the 1931 Conference the Calendar reformers went home to renew their labours. They were by no means persuaded that their objective could not be attained through a more extensive propaganda, so they set at their heavy task once more, assuring themselves of ultimate success.

In 1936 the Labour Conference of American States, which met at Santiago de Chile, approved of the adoption of a perpetual Calendar. Six months later the International Labour Conference held at Geneva unanimously voted for the adoption of the Reformed Calendar. This victory was followed by still another, for the Universal Christian Council for Life and Work also passed a resolution favouring the new Calendar. The Federation of Chambers of Commerce of the British Empire at the Fourteenth Congress, held in Wellington, New Zealand, also passed a similar resolution last October. Is it any wonder that the Calendar reformers felt that they were at least within sight of their goal?

In some wonderful way unknown to us they succeeded in having the question of Calendar Reform once more considered by the League of Nations on January 25, 1937. At that meeting it was voted that the Secretary General of the League of Nations should undertake an enquiry from Governments to learn their wishes on the Calendar question.

#### THE BATTLE FOR THE CONTINUITY OF THE WEEK

When that decision was made we felt that it was time for us to get into touch with all Governments, and as many religious bodies as possible, with a view to defeat the plans of the Calendar reformers. The General Conference Committee last March decided to send a statement to all religious bodies throughout the world, explaining the grave situation which was facing the religious world. Here in Australasia at the half-yearly council of the Executive Committee it was voted to publish a pamphlet setting forth the evils of Calendar Reform and to place this publication in the hands of as many public men as possible in order to educate public opinion against the new Calendar. In addition to visiting the various State Governments to lay our protest against any Calendar Reform which would interfere with the weekly cycle we cabled a protest to the League of Nations through the High Commissioner of Australia. We considered that we should leave no stone unturned in our endeavour to counteract the introduction of any eight-day week into the Calendar.

Our visits to the heads of the various churches in Australasia were both pleasant and profitable. We found in most cases that these gentlemen were not well versed in the aims of the Calendar reformers, and they therefore welcomed our literature which explained the situation, and thanked us for our efforts to enlighten them on the question.

The Commonwealth Government by letter, dated August 10, 1937, notified us that "in regard to the proposed Convention for Calendar Reform now before the League of Nations . . . the Commonwealth Government has decided that it is unable to see its way to support the proposal."

The New Zealand Government also decided not to favour the introduction of the new Calendar.

It will be interesting now to ascertain how the other Governments related themselves to the question. Of 69 Governments which were communicated with by the League of Nations 37 failed to reply. Of the 32 Governments which did reply, 10 States approved in principle of the Chilean proposal; 5 were definitely opposed, and 6 had no observations to submit; 7 stated that they were unable for the time being to make a decision in the matter, and 4 States considered that it would be premature to introduce the reform.

In view of the small support given to the proposal, the Advisory and Technical Committee reported that "it is not expedient for the time being to contemplate convening a conference to carry out a reform which in present circumstances would seem to have no chance of being accepted."

This report was adopted unanimously by the League of Nations, and in making that decision it was specifically mentioned that it was not possible to accept a Blank-Day Calendar breaking the continuity of the week "because of religious opposition."

#### CONFIDENCE OF CALENDAR REFORMERS

This last phrase should teach us the importance of continuing to oppose the effort of the Calendar reformers. Had it not been for "religious opposition," the commercial, scientific, and industrial organisations would certainly have carried out their plans. In fact, so certain were they that the new Calendar would commence on January 1, 1939, that one of its advocates, writing in the November number of the "Digest of World Reading" published in Melbourne, in an article entitled "Let us look at our Calendar," said: "This year of grace will be the most important in the history of Calendar Reform as the question has reached its final stage. On this matter the lions lie down with the lambs, as all great nations seem to be united on this one point. If the parliaments of the various countries agree to the findings of their representatives on the Committee, January 1, 1939, will see the start of the new Calendar. It seems highly probable that it will."

The writer of this article, Mr. J. A. Freely, B. Sc., evidently had not learned of the adverse decision of the League of Nations last September, which were carried unanimously.

Miss Elizabeth Achelis, a strong advocate of Calendar reform, recently published a book entitled "The World Calendar Re-

form Since 1930," in which she expressed great optimism concerning the adoption of the new Calendar. This lady crossed the Atlantic to England, prior to the meeting of the League of Nations, and met with several leading church dignitaries in order to impress their minds favourably toward Calendar reform. From this we can see that the advocates of this reform are willing to expend time and money in order to accomplish their purpose.

Those of our people who have been brought into the closest touch with these reformers are convinced that the question is by no means closed. We shall need to watch this matter very carefully lest they spring some sudden surprise upon us. We must continue to educate the public mind against this issue which threatens our very existence as a denomination.

#### DANGERS OF CALENDAR REFORM QUESTIONED

While our leading men are united in urging active opposition against the efforts of the Calendar reformers, there are some of our people, unfortunately, who see no danger in the proposal, and have taken up the attitude, "That all this Calendar reform agitation was unnecessary on our part because prophecy demanded that an identical Sunday observance was necessary if Revelation 13 were to be fulfilled; therefore, they reasoned, the World Calendar can never become a reality." Such reasoning, however, is not based upon sound premises, for whatever day of the week may be set apart by the Roman hierarchy as a day of worship will equally fulfil the specifications of the prophecy. Anyway, in an article published since the decision of the League of Nations, in "The Universe," a London Roman Catholic organ, the position is taken that all that the Roman Catholic church stands for is the observance of one day in seven as a day of rest, appointed by the church. Therefore it is obvious that whatever day is appointed by the church could fulfil the specifications of the prophecy.

As we glance backward through the years during which this agitation has been carried on, we can surely say that we have much cause for sincere gratitude to God that He has kept in check this menace to our work, and that He has given us favour in the minds of leading statesmen who have had to decide this important issue.

A. W. ANDERSON.

### A Question Answered

May I say a few words to make clear the answer to a discussion that took place on the camp ground in Lismore, following a question asked in the senior division of the Sabbath school.

Will the day of the Lord come as a thief in the night to all those living on the earth, false or true? In "Testimonies for the Church," Vol. 6, page 129, we read:

"We are living in the closing scenes of these perilous times. The Lord foresaw the unbelief that now prevails respecting His coming; and again and again He has given warning in His Word that this event will be unexpected. The great day will come as a snare 'on all them that dwell on the face of the whole earth.' Luke 21:35. But there are two classes. To one the apostle

gives these encouraging words: 'Ye, brethren, are not in darkness, that that day should overtake you as a thief.' 1 Thess. 5:4. Some will be ready when the Bridegroom comes, and will go in with Him to the marriage. How precious is this thought to those who are waiting and watching for His appearing! Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.' Eph. 5:25-27."

The discussion caused some to think otherwise. God has a people to whom the day of the Lord will not come as a thief in the night. PAT DELANEY.



#### From Sierra Leone

Here are two reports from Sierra Leone, Africa, written by native Christian workers. The first is by J. N. Vand, a missionary licentiate, who writes:

"In the interior of Sierra Leone God is wonderfully working. When I was going to school I went for days without eating sauce with my rice because of unclean things cooked by my parents. Thank God they, too, are Seventh-day Adventists today.

"I visited a brother here who went into his room and brought out a cord with a big knot in the centre. His parents made it for him to bring him good luck. After some talks, this cord was burned in the presence of his parents. Today his mother and brother are Sabbath-keepers.

"I visited a young man here often, and spoke of God's love, but he paid no attention to it. A Mohammedan came and tried to entice him to the mosque, but he refused and told the man that he would go to church rather than to the mosque. Since then he has been attending our services and has become a member of our Sabbath school. In the midst of heathenism God is calling His own to Himself."

The other is written by Brother S. Sanko:

"Recently I approached a Mohammedan paramount chief at a town called Port Lakko with the book, 'The Hope of the Race.' The chief was impressed with the book, and the wonderful religious ideas of the author, F. Peterson, a man who has sprung from our Negro blood.

"Who is this man? Where is he?" he asked.

"He is connected with our work in America, and is in charge of a large organisation."

"He then continued, 'Why has Saturday taken the place of the seventh day instead of Friday?' Then I said: 'Saturday is the Sabbath day of the Lord on which every man should cease from his worldly interests.'

"He said: 'I had better buy this book and study about this seventh day, which is Saturday, and try to get a full idea

about the work the Lord did on each of the days of the week, during the time of creation, because in spite of my twenty years of devotional study of the Koran, I have never discovered any part that gave me a full idea about creation.' He paid me on the spot and promised to study the book in order to know the truth.

"I sincerely hope that this Mohammedan chief, by the study of the book, will be led into the light of truth."

### Woman's Mightiest Weapon

Some years ago, Mrs. Kathleen Norris, the popular author, speaking in favour of law enforcement at San Francisco, said: "In its defence I ask womankind to use the strongest weapon, one which the Wets never use — prayer." This, though the mightiest of all weapons, the Christian women of America are in danger of ignoring as they come to depend more and more upon organisation and political influence in the accomplishing of their ends.

I cannot quite harmonise the spirit of some of the meetings I have attended with the spirit revealed in gatherings of fifty years ago. Women then, greatly burdened for the welfare of their loved ones and their homes, met together for prayer. Much time was spent on their knees. Songs were of a highly spiritual nature. They were not sung to the tune of some popular jazzy air, but to grand, Heaven-inspired tunes. These women, without the aid of the state, through this agency — prayer — closed up saloons, converting them into meeting rooms for prayer and praise.

It matters not what kind of system of a religious nature may be organised, the tendency after a time is to accomplish these ends without placing so much dependence upon that mightiest of all weapons — prayer.

A little over a century ago a great spiritual awakening began in America which gave birth to the temperance movement. Leonard, in his "History of Oberlin," referring to this period, tells us that between the years 1800 and 1830 not far from 1,100,000 members were added to four leading churches, thus increasing the Congregational membership twofold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold. "These periods of refreshing," he tells us, "first made their appearance in 1798 to 1803." He says: "Temperance agitation had its beginning in this period. The sin and woe resulting from the use of strong drink were felt as never before, because hearts and consciences had been aroused and made sensitive by the Spirit of God."—Page 67.

This marked the beginning of the great temperance wave which swept over the entire civilised world. The first temperance society was organised in the year 1824. About this time, in 1827, Captain Joseph Bates, a converted sea captain, with twelve others, organised what was known as "The Fairhaven Temperance Society."

Other organisations of a similar character soon followed, and as a result, by the year 1831, or in the short space of four years, over three thousand teetotal temperance societies were organised, with a membership of about 300,000.

Revivals continued, and so convincing was the presentation of Scripture that thousands were converted. One writer said: "Although it is the greatest revival I ever

saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male population."

Out of these revivals developed the crusade movement. Dr. Lewis was the prime mover in this. Speaking of his childhood days, he said: "There was trouble at our house when I was a small boy. My father had forgotten everything but drink." As a result, his mother, he said, "was the victim of abuse and violence. She would go away to the garret to pray. When she came down again, her cheeks were wet, but her face shone like an angel's. She taught us to pray. Today, more than forty years after those darkest times, I believe in my heart that a woman's prayer is the most powerful agency on earth." Confidence in his mother's prayers led him to appeal to women to combine and unite their prayers in closing up the saloons.

Speaking at Hillsboro, Ohio, he related how his mother and several of her Christian friends united in prayer for the liquor sellers of his native town until they gave up their business. Turning to his audience, he said: "Ladies, you might do the same thing in Hillsboro if you had the same faith." As a result, about seventy of the women banded together and entered upon the task before them, calling at drugstores, saloons, and hotels, until by continuous visitations, with persuasion, prayer, song, and Scripture reading, "the drinking places of the town were reduced from thirteen to one drugstore, one hotel, and two saloons."

The movement spread to other towns and villages. "In fifty days it drove the liquor traffic out of 250 towns and villages, increasing by 100 per cent the attendance at church and decreasing that at criminal courts in almost like proportion." We are informed that "hundreds of dram shops were closed, countless barrels of alcoholic drinks gurgled into the gutters, as church bells pealed forth the people's joy."

Dr. Lewis made the prediction: "I have not a doubt that the women of America will rid the country of the dram shops, if they can preserve the Christ spirit in which they have begun, and keep themselves in the spirit of humble prayer before God."

The crusaders continued their work. Liquor men wrote and talked sneeringly of the women's crusade, believing the movement would speedily be crushed. They said: "What can these ballotless and moneyless women do against a business that has the endorsement of the Government, and moneyed men to back it up?" They were mistaken. Out of this women's crusade grew the wonderful and effective organization known as the Women's Christian Temperance Union. Chiefly through the continuous efforts of this organization, national prohibition was made possible and the Eighteenth Amendment was incorporated into the Constitution of the United States. All of this was accomplished through much prayer and untiring effort on the part of these "voteless and moneyless" women.

The women of America, through prayer, succeeded in ridding America of the saloon. If they will preserve the Christ spirit in which the temperance movement had its inception, and continue to depend upon prayer as their mightiest weapon, they may again close the saloons, and rid the country of many another social peril.

D. H. KRESS, M.D.

## Colporteurs' Summary SEPTEMBER, 1937

### South New South Wales

	Hrs.	Ord.	Total	Deliveries
<b>Home Guide</b>				
E. B. Murray	109	47	£100 1 0	£38 11 0
Mr. & Mrs. D. D. Smith	44	11	26 13 6	54 10 0
F. Fleming	46	10	19 6 6	6 0
M. Pascoe	51		2 0 9	4 5 9
C. Pascoe	18	2	4 5 0	
J. Newman		1	2 6 0	6 6
W. Johnson	29	1	2 2 6	
F. M. Secretary			32 11 6	
<b>Bible Pictures &amp; Stories</b>				
H. Nolan	40	3	6 11 6	1 3 0
J. Newman		1	1 14 6	
<b>Contest for a Kingdom</b>				
Mrs. Posselt	5	2	1 6 0	11 0
<b>Ladies' Handbook</b>				
Mr. & Mrs. D. D. Smith	15	6	14 9 6	5 12 6
<b>Home Physician</b>				
Mr. & Mrs. V. P. Murray	233	64	150 14 3	44 10 3
P. Winch	186	17	36 17 6	11 10 6
E. B. Murray	16	16	34 4 0	21 2 0
F. Fleming	42	14	31 13 9	6 2 6
A. Broadfoot	87	12	26 17 0	24 1 6
R. Matthews	101	9	21 0 0	11 17 0
J. Newman	68	1	15 19 0	11 6
W. Johnson	73	6	13 15 6	9 5 6
A. Hick	95	5	11 7 0	2 0
Mrs. Hammond	7	2	4 10 0	
C. Pascoe		1	2 5 0	
L. Gill			3 0	8 18 0
Mr. & Mrs. D. D. Smith				51 15 0
F. M. Secretary			6 9 0	
	1295	231	£569 3 3	£295 1 6

### North New South Wales

	Hrs.	Ord.	Total	Deliveries
<b>Home Physician</b>				
A. S. Craig	1	1	£2 5 0	£2 5 0
J. T. Young	208	80	133 1 0	50 11 0
F. Harrison				9 5 6
<b>Home Guide</b>				
Miss E. Mitchell				4 1 0
G. Rollo	26		14 6	3 9 6
L. Whittaker				2 0 0
<b>Ladies' Handbook</b>				
Mrs. Greive	62	31	63 11 0	64 14 0
Mrs. Pontey	5	10	19 4 0	
	302	122	£268 15 6	£136 6 0

### West Australia

	Hrs.	Ord.	Total	Deliveries
<b>Home Physician</b>				
A. Blake	88	15	£34 11 6	£59 6 6
Mr. & Mrs. King	90	42	98 14 6	59 14 6
Miscellaneous	11		24 15 0	8 18 0
Miss B. Mills	½	1	2 9 0	4 0
<b>Home Guide</b>				
H. Bone	76½	16	37 8 6	60 12 6
J. Hanbury	127½	23	48 4 0	7 11 0
E. V. Hanbury	142½	24	51 14 9	9 5 3
W. Hanbury	167	19	39 7 0	5 3 6
O. Hanbury	116	26	55 3 0	7 0
N. Twine	78	16	36 1 6	2 6 6
Miscellaneous	6	1	2 16 0	13 6
<b>Bible Pictures &amp; Stories</b>				
G. L. Walker	49½	6	10 5 0	6 1 0
Mr. & Mrs. King	11		22 19 6	36 12 0
<b>Ladies' Handbook</b>				
Mrs. Abbott	30	9	18 18 0	14 14 0
	971½	220	£483 7 3	£271 9 3

### Victoria

	Hrs.	Ord.	Total	Deliveries
<b>Bible Pictures &amp; Stories</b>				
E. H. Clark	126	20	£41 1 6	£49 19 6
Mrs. L. Dickens		1	1 14 4	
Mrs. M. E. James		1	9 10	
L. Jones				1 19 6
Miss D. Lean	53	8	17 17 0	4 18 0
Miss S. Reeves	9	4	8 6 4	3 6
A. Warhurst			5 3	2 2 3
Asst. F. M. Sec.	7		14 14 0	2 2 6
<b>Bible Readings</b>				
L. Jones				17 6
R. Mackey	4		4 10 0	3 7 6
<b>Daniel &amp; Revelation</b>				
L. Purdy	1		10 6	
<b>Great Controversy</b>				
R. Mackey	1		1 2 6	1 2 6
<b>Home Guide</b>				
R. L. Aveling	148	12	29 10 9	12 13 9
Miss A. Clevee	93½	13	30 0 6	9 3 0
Miss J. Cormack	91½	12	26 15 0	2 0 0
L. Jones	109½	4	9 8 3	13 10 3
L. Purdy	152	16	38 16 0	17 4 6
Miss G. Spence	46½	7	14 17 0	2 8 0
E. C. Watts	35	1	2 11 6	12 0
A. L. Whitehead	112½	4	11 0 0	21 4 0
C. A. Whitehead	13	1	2 10 0	7 6
<b>Home Physician</b>				
Mrs. Barron	1		2 11 0	2 11 0
A. M. Cott				20 5 0
Miss A. Clevee	2		4 11 0	1 0
L. Purdy	1		2 5 0	
R. Mackey	119	12	31 9 6	35 19 6
Miss G. Spence	3		6 15 0	
E. C. Watts				2 5 0
A. L. Whitehead				2 5 0
Miscellaneous	1		2 5 0	
<b>Ladies' Handbook</b>				
Mrs. M. E. James	27	12	20 14 0	3 9 6
<b>This Mighty Hour</b>				
Miss D. Lean	1		14 6	
<b>Helps</b>				
Miscellaneous			19 6	19 6
<b>Health</b>				
Mrs. Barron			2 5 6	2 5 6
Mrs. Devine			3 0 0	3 0 0
C. J. Hobart			2 12 0	2 12 0
Mrs. J. Milburn			17 6	17 6
Miss Sprunt			1 15 0	1 15 0
Mrs. Steed			1 11 0	1 11 0
Miscellaneous			12 4 6	12 4 6
	1135	151	£352 10 5	£242 16 9

### North New Zealand

	Hrs.	Ord.	Total	Deliveries
<b>Bible Pictures &amp; Stories</b>				
M. C. Bland	78½	11	£20 18 0	£21 8 0
Miss E. B. Butt	131½	25	50 10 6	46 7 0
J. A. Cobb	102	32	63 19 6	7 9 6
A. Fitzgerald	121½	14	28 7 0	38 0 0
M. H. Guthrie	114½	13	29 1 6	35 18 0
J. P. Rubie	110	31	63 11 6	124 1 0
J. E. Wainwright	154	55	110 2 0	188 6 0
E. G. White	107½	18	34 15 6	5 8 6
<b>Bedtime Stories</b>				
Miss E. B. Butt	½			6 0
<b>Contest for a Kingdom</b>				
M. H. Guthrie				15 0
<b>Home Physician</b>				
J. H. Burton	161½	67	152 8 0	95 18 0
J. Ivey	109	28	63 0 0	78 15 0
W. Waterhouse	134½	41	106 10 6	18 15 6
E. G. White	1		2 5 0	
<b>Home Guide</b>				
J. H. Wade	38	1	2 19 0	9 3 6
Ivan White	64	7	16 4 6	39 18 0
G. L. Armitage				5 17 6
<b>Our Day</b>				
H. Thompson	152	57	59 4 6	29 11 6
<b>Health</b>				
A. J. Garlick			3 5 0	3 5 0
G. M. Grant			3 0 0	3 0 0
	1579½	401	£810 2 0	£752 3 0

## South New Zealand

	Hrs.	Ord.	Total	Deliveries
<b>Home Physician</b>				
G. B. Wishart	18	2	£6 0 0	£13 7 0
N. A. Brehaut	146	39	102 14 6	62 8 0
F. M. Secretary	1	2	5 0 0	4 4 6
<b>Bible Pictures &amp; Stories</b>				
L. Bonnington	62	10	20 17 0	3 11 0
A. W. Field	134	20	48 13 0	10 9 0
<b>Ladies' Handbook</b>				
A. M. Gould	70	8	18 19 0	6 13 0
<b>Home Guide</b>				
M. Hossack	109	20	47 17 0	12 11 0
L. O. Sonter	112	30	68 3 0	47 9 0
C. E. Summerfield			7 6 0	
A. W. Macaulay	55	20	44 19 0	4 12 0
	706	150	£367 13 6	£165 4 6

## Tasmania

	Hrs.	Ord.	Total	Deliveries
<b>Home Physician</b>				
Mr. & Mrs. T. A. Chick	233	38	£89 3 6	£102 13 6
<b>Bible Pictures &amp; Stories</b>				
C. Southwell	121	16	31 12 0	44 18 0
Miss I. Richardson	123½	9	19 6 6	8 14 0
<b>Ladies' Handbook</b>				
Miss A. Hall	21	6	12 12 0	2 2 0
	498½	69	£152 14 0	£158 7 6

## Queensland

	Hrs.	Ord.	Total	Deliveries
<b>Home Physician</b>				
R. A. Spoor	152	24	£60 4 2	£23 11 2
C. M. Lee	83	20	42 5 0	6 1 0
C. L. Rowlands	74	13	29 5 0	12 18 6
<b>Home Guide</b>				
F. Bevan	116	19	43 16 0	8 2 0
D. Bathgate	87	11	23 17 0	15 0 0
E. Giblett	29		3 4 6	3 0 6
W. Turner	5		3 6	3 6
W. R. Barritt	76	3	3 3 0	71 16 0
<b>Bible Pictures &amp; Stories</b>				
Miss Thackham	55½	1	3 7 6	5 9 6
<b>Health</b>				
Mrs. Bird	95½		21 5 0	22 14 0
	773	91	£230 10 8	£154 11 2

## South Australia

	Hrs.	Ord.	Total	Deliveries
<b>Home Physician</b>				
Mr. & Mrs. Penfold	174	87	£197 9 0	£66 16 0
Mr. & Mrs. Oaklands	183	31	69 5 0	35 13 0
J. E. Cormack	54½	11	27 7 0	25 19 0
A. Harrison	1	2	2 0 0	2 2 0
<b>Contest for a Kingdom</b>				
A. Harrison	28½	1	1 4 6	1 4 6
<b>Home Guide</b>				
H. T. Beacham	127½	9	22 4 0	11 11 6
Mrs. S. McCabe	153	9	19 14 9	7 6 3
A. C. Sadler	113	8	17 14 3	3 4 3
L. Burcher	99	6	15 3 0	21 2 6
A. Harrison	77	5	12 5 6	14 8 0
L. G. Bain	39	3	7 9 0	9 13 0
H. E. Backhouse			1 6 0	1 6 0
	1048½	171	£392 4 0	£200 6 0

## Totals for September, 1937

	Col.	Hrs.	Ord.	Value	Deliveries
N. N.Z.	16	1579½	401	£810 2 0	£752 3 0
S. N.S.W.	16	1295	231	569 3 3	295 1 6
W. Aust.	12	971½	220	483 7 3	271 9 3
S. Aust.	10	1048½	171	392 4 0	200 6 0
Victoria	23	1135	151	352 10 5	242 16 9
S. N.Z.	9	706	150	367 13 6	165 4 6
N. N.S.W.	5	302	122	268 15 6	136 6 0
Q'land	10	773	91	230 10 8	154 11 2
Tasmania	4	498½	69	152 14 0	158 7 6
	105	8308½	1606	£3627 0 7	£2376 5 8

## SEPTEMBER

## 'BANNER' CONFERENCE

South Australia,

104 hours per colporteur

## 'BANNER' COLPORTEURS

Longest Hours:

Mr. &amp; Mrs. T. A. Chick, 233

Mr. &amp; Mrs. V. P. Murray, 233

Most Orders:

Mr. &amp; Mrs. Penfold, £197 9s.

J. T. Young, £183 1s.

## Best Year Since 1922

We are grateful for the continued blessings experienced in the literature department. This is our best year since 1922; for our summary value for the past nine months already totals £33,157.

Our aim for the month of September was exceeded by £793, and at the time of writing seven conferences, including the Union, have already exceeded their aim for the full year. Last year an average of two tons of literature left the publishing house every week, but this year still higher sales are being made. But better still, the colporteurs all around the field are constantly reporting souls led to the Saviour. Some of these experiences will be passed on through the columns of the "Record." Well over 100 souls were won to the truth during the last twelve months directly or indirectly as the result of the literature ministry. Thousands of copies of the "Signs of the Times" are now following the trail of the colporteur, for every book sold in this field carries with it a year's subscription for one of our periodicals. And as the book and "Signs" sales increase, our soul-winning experiences also will increase.

What a wonderful message is ours, for every person can have some part in working for others. "Those whom God chooses as workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work. They reach a class to whom others could not obtain access." — "Testimonies," Vol. 7, p. 25. We can all scatter the literature near home or in the distant parts. Let us do our part before it is forever too late.

T. A. MITCHELL.

## Baptism at Lismore

The town of Lismore is the centre of a large and most prosperous district in the far north of New South Wales. Almost in its centre is a Seventh-day Adventist church building which is a credit to the denomination. The church membership is more than one hundred.

Recently through the Advent Radio Church services from station 2UE every Sunday afternoon, a young lady living away out on a farm, fifteen miles from Lismore, has definitely taken an intelligent stand for Christ and the message. Next year this young woman plans to attend the college at Avondale. Others of her relatives are deeply interested.

The recent camp meeting was the means of bringing much blessing and inspiration to the several hundreds of our loyal warm-hearted people who attended. All are

agreed that it was not only the biggest but also the best yet.

God's message for today is ever onward. Souls in this corner of the vineyard are accepting the everlasting gospel and are making their eternal destiny sure on the side of truth and righteousness. It was the writer's privilege on October 6 to baptize seventeen candidates who are now rejoicing in the blessed hope.

W. GILLIS.

## "A Covenant with Me by Sacrifice"

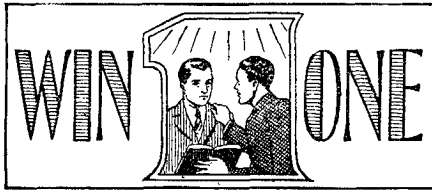
Five miles it is from the point to the town, and another mile to the meeting house. Now six miles to some is nothing; but to a woman accustomed to car travel, to a mother with a grown family, to a white woman in the tropics (and you know many claim white folk cannot live in Queensland north of 20 degrees), six miles are an ordeal when they must be travelled on foot. Yes, six long, weary miles, under a yellow, dusty sky, out of which even at the early hour of ten blazes a hot, sultry sun. The foliage of the she-oaks seems flaccid, all life languid and drowsy. No; not all life; for there, trudging along the fiery asphalt road, is one lone figure. What a pleasure it will be when the Moreton Bay fig trees — banyans — grow up to shelter that black ribbon of road which runs over the sandbanks and tide creeks! But that will not be for years yet. Step by step, that figure makes it way toward the town, the sticky road yielding heavily beneath her feet, sending up waves of heat that bring the moisture from every pore.

Half-way Creek, a dazzling strip of white sand from which you can see the heat rise in little sinuous transparent filaments, — Half-way Creek, a contradictory name, for it is really only two miles from the point; and how her feet burn! The leather soles of her shoes seem transformed into living coals, but still she goes on. Slowly and now painfully the yards stretch out into miles. Once we think she has given it up; for she steps off the road and availing herself of the half shade of the oaks, sits down and takes off her shoes. What next? she is tearing her handkerchief into strips, and round her blistered toes and feet she winds their soft folds, and then up and on again. Yard after yard, slowly the miles drop behind, and just as the first glad hymn of Sabbath school swells into the silence, broken only by the whirr of the electric fans, she steps into her place. And who guessed that six miles of burning road and dazzling sand and limp castor oil bushes lay behind, and a reward eternal, fadeless, that passeth not away, is laid up in the future, for these acts of sacrifice?

A sad story is hidden behind that walk, a story of opposition and strife for the truth's sake, so common, yet so little known to other eyes than God's. Surely, "blessed are they which are persecuted for righteousness sake," and He who sees and notes every act of self-sacrifice and love is not forgetful.

Pray for our sisters and brothers whose lot is cast in divided homes, and whose persecution is never ceasing.

SUPERINTENDENT.



## D. L. Moody's Formula

A certain business man has in his office desk a row of pigeonholes which he keeps filled with tracts. With every letter he sends out, he encloses a tract bearing a message that he thinks will mean most to the person to whom he is writing.

A hostess, in preparing a lunch for a departing guest, tucked under the serviette at the top of the box an attractive leaflet, with a prayer that its appeal might reach the heart of her friend.

So ways and means of distributing tracts may be multiplied; hundreds are diligently and quietly working in this way as opportunities present themselves.

A few years ago a convert in one of Mr. Moody's meetings came to him, saying, "Mr. Moody, it has been wonderful to be here. If only I could know how to keep this blessed nearness to my Master that I feel just now, I would be the happiest person in the world."

Mr. Moody looked at her and said, "Sister, I will tell you how to do it: Spend fifteen minutes every day talking to God in prayer, fifteen minutes a day letting God talk to you through His Word, and fifteen minutes a day talking about God to some one else, and you will feel the same blessed nearness every day of your life."

In these simple suggestions for a victorious Christian experience, Mr. Moody has given us a fundamental truth. No successful and constant experience in Christ can be realised without daily witnessing for Him to others. A fruitful and much-loved worker recently made this statement: "In the midst of all my many duties, I have never permitted a day to pass without witnessing for my Master in some way." It is the lack of this daily witnessing for Christ that causes so many to fail to maintain a steady Christian experience, and we submit that there is no better way of witnessing than the daily use of our literature.

What better suggestion could we make than to urge all our people to join the "King's Pocket League," resolving that, God helping them, they will not let a day pass without placing at least one tract in the hands of some one with whom they come in contact? May the Lord help us to realise our responsibility to others, and to be found watching when He comes.

A.U.C. HOME MISSIONS DEPT.

## A Dying Message of Appreciation

The evening before her death, Sister L. G. Munro requested that her appreciation of the kindly attention and sympathy shown her by the staff of the Sydney Sanitarium be publicly expressed through the columns of the "Record." This we have pleasure in doing in this issue.

# THE HOME

## As the Twig Is Bent

In the cement walk about the back porch of the house in which we live there is a deep imprint of a baby foot. Every one who sees it is interested. It tells its own story. A young father and mother, when building the house, evidently took Sonny's tiny foot and set it squarely into the soft cement. There it is to this day. I go again and look at it, — great toe, second toe, third, fourth, and little toe. The heel is perfectly rounded, the arch exactly indicated. It is all there, — yet the cement as I touch it, is hard, immovable. How could they get the foot form so true?

"Oh," you say, "they took it when the cement was soft and then it hardened just as they had taken the impression!" Such a thing could not be done now. It is too late.

In the beloved country of my adoption, they plant trees beside a stone wall, or beside the house which is also of stone. There are pear trees, apricot trees, fig trees, cherry trees, peach trees. I have seen all of these growing high and wide and close against the surface of the stone wall — taut wires stretched along its surface to give the young branches support; and the fruit — red, pink, or yellow — shining out between the glossy leaves. You see, the pliable young shoots are fastened out to the wires horizontally, as fast as they make their appearance. In time, a large tree hugs the flat surface, its branches reaching out at right angles to the trunk itself. It is a beautiful sight to see, but possible only when one works with very young saplings. Later such manipulation would only break the branches and destroy the tree itself. Then it would be too late.

You see a clever horse — or you did when horses were not so rare — perform all sorts of little tricks for his master. "How have you taught him so much?" you ask his master. "Oh," he replies, "I began when he was very young and trained him myself." The explanation is conclusive.

In these examples we are trying to say just one thing: that we are making of our babies what they are to be as men and women.

"Oh, I cannot bear the thought of punishing my baby when he is so tiny. I don't believe in disciplining children until they are old enough to understand."

Then, dear woman, if you wait that long, you have already gone far in teaching him that he may do exactly as he likes in this world and get everything under the sky that he cries for.

Discipline means learning, and life and learning are synonymous. You cannot separate them. It is true, babies do not understand abstract reasoning, but they do understand results. If all discipline is put off until a child is five or six years old, the chances are that he has already developed into a selfish little animal who is the slave of his own whims and upon whom reproof from others makes no impression.

So we must begin in earliest babyhood to train our children — not by nagging and threatening, but by seeing to it that they reap the fruits of their own actions.

I am persuaded that our greatest sin against childhood is inconsistency. If a child observes that certain results follow a certain course of action as night follows day, he behaves accordingly. Every habit develops a path in the brain. The kindest thing we can do for him is to let him learn by experience that prompt, willing obedience PAYS, and that disobedience and bad temper and selfishness work out only unpleasantly for him.

Every one who deals with people has unpleasant experiences with individuals who as children were not helped to develop right habits.

The truth of child training is this: Little, little children learn practically nothing by virtue of talking about it; they learn something from example; but they learn most of all from doing and from reaping the results of their own doing.

This same principle holds good in the matter of school education as in the home training of the little child. "As the twig is bent, the tree is inclined."

AGNES LEWIS CAVINESS.



## Letter from Norfolk Island

A real wet day on Norfolk Island — no temptation whatever to go out in the garden today. Even the birds are silent, but I know the beautiful trees and flowers are singing a very doxology of praise for the bountiful rain. How good it will be when our ears are tuned to the music of flower and colour! And that day seems but just around the corner now, doesn't it?

I am sure we do not sense the nearness of the end, and the fact that that last act is already arranging itself upon the stage. We are so sheltered and in such a peaceful little backwater that it is hard to realise that just over the horizon are war, bloodshed, disease, and want in every form. Pray that we do not become lukewarm and careless.

We have started a Sunday school out here, as previously the children had no religious instruction. The young folk are quite thrilled, and all but one attend very regularly. We have eighteen on our roll, and such nice children. I have impressed upon them that it is their Sunday school, and that if they do not come, there will be no school. They come, and have chosen Viola Wise as treasurer and Lois Baxendale as secretary. Different ones lead in prayer. Last week a dear young Roman Catholic girl prayed so nicely, but brought in the Virgin Mary at the end. Some of the older ones help with the teaching and are very keen indeed.

The school meets at 10 a.m. on Sunday, and sometimes we all take our lunch and after school go down to the bay to spend the afternoon.

Our church is holding a sale of work on October 28, the proceeds of which are for the building of a larger room at the rear of the church, ready for the church school we are hoping to have here.

BEATRICE PRATT.

## WEDDING BELLS

**ANDERSON - ADAMS.** — On the afternoon of October 4, at the Parramatta church and in the presence of relatives and friends, Sister Beryl Adams of Albury and Brother J. M. Anderson of Cootamundra were united in holy wedlock. Jesus made the sanctity of marriage a fundamental law of Christian religion and society. May these much-loved young people, who received congratulations in abundance, lead sanctified lives, and may they ever bear witness to the high ideals and principles of the Word of God, and at last hear from the Master's lips, "Well done."  
E. H. PARSONS.

**ENGELBRECHT - GARDINER.** — In the presence of a large company of relatives and friends, Leslie Herbert Engelbrecht and Lola Marie Bell Gardiner were united in the holy bonds of matrimony in the Wahroonga church on Oct. 6, 1937. The bridegroom is employed in Health Food work, and was recently appointed to the shop in Perth, West Australia. The bride before her marriage was the accountant at the Carmel factory, W.A. May God's richest blessing rest upon this young couple as unitedly they continue in His service.  
ERWIN E. ROENFELT.

**Dieckmann - Staves.** — At the close of the Queensland camp meeting on October 4, at the home of Brother John Mills, Brother Phillip Dieckmann and Sister Agnes Staves were united in marriage. Sister Staves, who has been keeping Sabbath for some years, had just attended her first camp meeting, and this ceremony crowned her visit to the city of Brisbane. We wish Brother and Sister Dieckmann God's blessing in their united life for the Lord.  
F. G. RAMPTON.

**HOWARD-McDONALD.** — In the tastefully decorated Boolaroo church, N.S.W., many relatives, friends, and well-wishers gathered on the evening of July 27, when Charles Ronald Howard and Irene Ray McDonald, both of Wallsend, were joined in the sacred bonds of holy matrimony. The bridegroom conducts his own business in Wallsend, where the couple will make their home. It is our sincere prayer that God will richly bless them as they take Jesus as their guide in their new sphere of life.  
O. K. ANDERSON.

**WARDEN - BELL.** — The Avondale church was the scene of a very happy occasion on October 14, when Elizabeth May Bell and Victor Warden were united in marriage. The bride is well known as the only daughter of Brother C. V. Bell, and a crowded church testified to a large circle of friends. The bridegroom, a former student of the college, has been engaged in Bible work in Newcastle, where he goes to resume his labours. We pray God's blessing upon the united couple in their future labours for God. An impressive feature of all the arrangements was the beautiful Christian simplicity which made us feel that God was present to seal the union with His blessing.  
ALFRED F. J. KRANZ.

God will call to account all who aid Satan in his work of criticising and discouraging. — "Testimonies," Vol. 6, p. 42.

## OBITUARY

**MUNRO.** — At the Sydney Sanitarium on October 12, Sister Ada Munro, wife of Brother L. G. Munro, passed peacefully to her rest, following a long and painful illness. Sister Munro accepted the message of God in her youth, and trained in the Sanitarium for the nursing profession. During the last six weeks of her illness she was a patient in the Sanitarium, where she greatly endeared herself to the nursing staff. Her faith and confidence and courage in the Lord were strong to the end. She had no fear of death, for she knew God's will was best. Much sympathy is felt for the bereaved husband and two little children. Pastors R. Hare and A. G. Stewart, Brother G. S. Fisher, and the writer were associated in the service in the Wahroonga church and the Northern Suburbs Cemetery.  
A. W. KNIGHT.

**SONTER.** — On October 7, Sister Nettie Sonter of Moss Vale fell asleep and was laid to rest on the following day in the Bowral cemetery. Sister Sonter was the youngest daughter of Brother and Sister Behrens of Victoria, who accepted the message and attended the first church in North Fitzroy fifty years ago. Our sister's faith in Jesus was firm. She had hoped to be the last that she might be spared and be used by God to lead others to the Saviour. Her beautiful voice will long be remembered by all who have heard her sing. Her husband, four brothers, and two sisters survive to mourn their loss, among whom is Pastor E. Behrens of Leeton. Considerable suffering was the lot of this child of God before she gave up the struggle with sickness, but through it all she manifested a wonderful degree of fortitude and courage. She now rests from the turmoil, strife, and pain of this old world, awaiting the call of Him who is the Resurrection and the Life. We sorrow not as those that have no hope.  
G. BRANSTER.

**SMITH.** — At the Sydney Sanitarium, on August 14, Brother Sydney Smith passed away after a lingering illness. This patient had come to the Sanitarium from Walgett, in the far north of the State, seeking help for his physical condition. While it was too late for this, yet here he found peace with God through our Lord Jesus Christ, and died in the blessed hope. Brother Smith was led to make this surrender through the ministrations of a fellow patient, Pastor H. R. Martin, and Dr. Harding. Assisted by Pastor A. W. Knight, the Sanitarium chaplain, we performed the last rites of the gospel at the Crematorium, Northern Suburbs, committing our brother to the care of the Master till the dawning of that great day. Our sincere sympathy goes out to his widow and son and daughter.  
J. W. KENT.

**LOADES.** — Margaret Anne Loades, of Port Adelaide, passed peacefully into that tranquil slumber which characterises the death of the Christian, just as the shadows were falling in the eventide of October 13. She was in her eighty-fourth year. We extend sympathy to the four daughters and one son, as well as to the eighteen grandchildren and fifteen great-grandchildren who mourn her passing. Having learned present truth from her two

daughters, Sisters Till and Johns of Adelaide, some six years ago, the message was the all-absorbing passion of her life till the close of her earthly pilgrimage. Never did she omit an opportunity of telling others of its marvellous blessings, and with her failing breath she bore testimony to the complete forgiveness of sins and the bright hope of eternal life. Gathering her loved ones around her and bidding them a temporary adieu, she besought them to be sure to meet her when the Saviour comes, and as her voice grew weaker, her lips continued to move in the repeated assurance, "I'm happy." The writer spoke words of comfort to the gathered relatives in the home, as well as at the North Road Church of England cemetery in conjunction with the Rev. M. Cowel, where we laid her to rest beside her husband and her son who had predeceased her.  
T. A. ANDERSON.

**WATSON.** — Without warning, on October 10 our dear Brother Robert Watson of Wahroonga, N.S.W., was laid low by a paralytic stroke, and passed away a few hours later. Our brother had seemed to be in his usual good health, and was on a visit to his son, Brother Algie Waston of Brisbane, during which he attended and enjoyed the meetings of the Queensland camp. About forty years ago this good brother, with other members of his family, accepted the present truth in the Glen Huon district of Tasmania through the ministry of Pastors C. H. Parker and E. Hilliard. For the past twenty-two years he resided in Wahroonga. Our brother sleeps in Jesus, in the sure and certain hope of a blessed resurrection. Brother L. A. Butler assisted the writer in the services. Our sympathy goes out to the sorrowing relatives.  
F. G. RAMPTON.

**WILKS.** — With deep regret we record the passing of Mrs. Mabel Lyons Wilks, whose death occurred unexpectedly at the Sydney Sanitarium, in the early hours of Sabbath, October 9, at the age of 51 years. Sister Wilks first heard the message about twenty-one years ago from a colporteur while living on the Manning River, N.S.W. Thirteen years ago she connected with the Stanmore church, of which she remained a very faithful member till her decease. Possessed of an unusually lovable personality, our sister will be sadly missed by her husband and three daughters and church members. Pastor Whitehead, Brother Williams, elder of Stanmore church, and the writer performed the last rites at the Rookwood Cemetery. Our sister sleeps in the sure hope of a resurrection of the just.  
G. G. STEWART.

Mr. D. Deering of Bickley, W.A., and his daughters wish to thank all friends for the kind letters, telegrams, floral tributes, and personal expressions of sympathy during their sad bereavement, especially Brother W. Chapman, teacher at the W.A. Missionary College, and Nurse Gwen Walker of Walliston.

**FOR SALE.** — "Armeria," Eng. border, pink, 1s. 6d. Plant divides. "Alstroemeria" (S.A.) perennial, tango, 1s. Both good "cuts." P.N. preferred. R. A. Caldwell, 19 Vida St., Essendon, Vic.

## Australasian Record

THE OFFICIAL ORGAN OF THE  
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— OF SEVENTH-DAY ADVENTISTS

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Brother and Sister D. H. Gray and family were passengers to Sydney by the "Malaita" which arrived on November 5. Brother and Sister Gray are returning on sick leave from Bougainville.

By the same boat, Brother Arthur Parker came in from the Solomon Islands. Brother Parker's furlough was due a few months ago, but the needs of the work delayed his leaving the field. His wife, Dr. Parker, arrived in Sydney in August and is with her parents in Wahroonga.

Pastor and Mrs. H. E. Steed and their son Vernon from New Guinea travelled from Rabaul to Sydney by the same boat. At the recent Council Pastor Steed was appointed to Tonga to take charge of the training school in that group. Brother A. E. Hiscox from the Rumba school, Bougainville, will take charge of the New Guinea training school, and Brother L. G. Maxwell, now at Put Put, will go on to Bougainville.

Brother L. C. Thompson sailed for Rabaul on October 30, having accepted the position of a Government medical assistant in New Guinea. Brother Thompson is a graduate of the Sydney Sanitarium, and for some time has been the laboratory technician in that institution. His wife, formerly Nurse Eileen Lethbridge, and his little daughter expect to follow him in a year's time.

As Pastor and Mrs. J. E. Fulton are leaving Australia on November 12 by the "Mariposa" on their return to U.S.A., Pastor Fulton has written a message of greeting and farewell, both to those he has and has not met during his recent sojourn in this field. His stay among us has been a blessing to many. It was in his heart to visit other States and hold more general meetings, but his medical adviser counselled against this procedure in the interests of Pastor Fulton's health. They will stay over one boat in Fiji on their way back to America.

Pastor Fulton is the field secretary of the Pacific Union Conference, the Union with our largest membership in North America. The president of that Union is Pastor Glenn Calkins, who, because of his warm affection for the Australasian Division and its people since his visit out here in 1936, was careful to arrange for Pastor Fulton to be spared for several months in order that he and Sister Fulton might visit the field in which they formerly laboured for twenty-three years.

From Pitcairn Island Sister Ada Christian wrote by a recent mail:

"Early yesterday morning, a cousin and I left home burdens behind and started off with our breakfast, a little hand-work, and papers to read, the "Record," "Instructor," and "Review." We went up the hill, and made our stopping place on the highest point of the island — Paavala Valley Ridge, said to be 2000 feet high. After breakfast, we had a little season of prayer. Reading came next, then work. It was a lovely spot, with the beautiful ocean back of us, tinted with deep blue received from the cloudless sky. Stretching as far as we could see, were rose apple trees with their young red leaves, interspersed by mango trees loaded with scarlet coloured blossoms, and lantana all along the path. Nestling below was the tiny village, called Adam's Town. With the beauties of nature all around us, we thought, What will it be when the earth has been made new and all traces of curse and sin are removed!"

## Farewell!

The time has come to say farewell to our brethren and sisters in Australasia. Mrs. Fulton and I regret we have not been able to visit several other sections of this great field. We would greatly enjoy being present in all the camp meetings in the conferences. We have been made very happy, however, by the opportunity of meeting the brethren who were in attendance at the recent Council, and also for the privilege of attending the Queensland, Northern Rivers, and South New South Wales camp meetings. The warm-hearted welcome accorded us everywhere we have gone, and the kindness and care shown us, have been very wonderful, and very much appreciated by both Mrs. Fulton and myself. We have been made to feel at home and most welcome. And it has ever been so in our experience during all the years of our former sojourn in this field.

It is now over forty-two years since we first landed in New Zealand. Many of these years have been spent here in this country and in your wonderful island field. Great changes have taken place, and great advancement has been made in the cause of God during this long period. When Mrs. Fulton and I left America for this country in December, 1894, our world membership was not quite double the membership we now have in Australasian Sabbath schools alone. In 1890 our church membership in all the world was 29,711, and now our Sabbath school membership in Australasia alone is 28,479.

Pastor Daniells was here in charge of the work while Mrs. Fulton and I were in Fiji. Sister White was here labouring in various lines and doing much writing. We were in the island field during the administrations of Pastors G. A. Irwin and O. A. Olsen. During the years Professor C. W. Irwin was in charge of our college at Avondale, we joined the staff for two years, teaching Bible while on furlough. They were happy years, and I am rather proud of some of the boys and girls who were in my classes. Some are now in the mission field, some in foreign lands, while a number of them are bearing heavy responsibilities in this Division. You know that old men are prone to point to those who are succeeding well, and claim some of the credit of training those who have been

under them in the Lord. Anyway, I say again I am proud of the fine young people who studied the Word of God with me a good while ago. Some of them are growing grey from years of service, and I am thankful for the fellowship I have had in past years with those who are leading out in the work in this most interesting field. We feel that God was good to us to give us the privilege of such congenial associations.

It has been a great joy also to meet so many young men and women who are taking their places in the work today, many of them children of church members I knew, or sons and daughters of the very young folk I taught so long ago. And I rejoice to see so many others in our schools preparing to fill up the gaps. God bless these young people and keep them loyal and true.

The field is particularly fortunate in having Pastor Watson as leader of this Division. May God grant him physical strength for his arduous tasks.

I have been requested to write a few articles for the "Record," covering the topics especially stressed at the camp meetings and other services we have attended. In this way I am very pleased to pass on the message which I feel some should know. In the afternoon of life, between this and its sunset, I have no greater burden than that all of God's children, scattered about Australasia, may partake of the simple faith, doctrines, devotion, and consecration that characterised the pioneers of this movement to whom I refer in these articles.

And now we say, Farewell.

J. E. FULTON.

## Important Dates

### CAMP MEETINGS

North N.S.W.: Nov. 30-Dec. 12.  
South New Zealand: Jan. 5-16.  
Victoria: Jan. 11-23.  
North New Zealand: Jan. 18-30.  
Tasmania: Feb. 10-20.  
West Australia: Feb. 22-March 6.  
South Australia: March 16-27.  
North Queensland: May 10-22.

Big Week: November 13-20.  
Appeal for Missions: Feb. 19—  
Week of Prayer: May 7-14.  
"Interpreter" Effort: June 11 —  
Annual Council: August 30—

## Advent Radio Church

2UE SYDNEY

*Subjects for Sunday Afternoon Sessions,  
5.15 to 6 p.m.*

Nov. 14: "The Seven Last Plagues; What Are They? When Do They Fall?"  
Nov. 21: "Satan Chained in the Bottomless Pit; How? When?"  
Nov. 28: "What and Where is Heaven?"

*Invite your friends to listen in!*

The South N.S.W. Conference Treasurer gratefully acknowledges the remittance of £3 for tithe from one who signs "A Helper."