



Vol. 30, No. 20.

Sydney, Monday, May 17, 1826

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

Universal Enforcement of Sunday Laws Proposed

A Call to Prayer

READERS of the *Review and Herald* will have noticed several articles in recent issues dealing with the agitation over proposed Sunday laws in the District of Columbia. Naturally the brethren in America are fighting these Sunday bills to the utmost of their ability, and they are calling upon our people in America to work energetically to obtain a large number of signatures to objections against the enactment of these proposed laws. A great opportunity has been presented to our brethren and sisters in America to impart to their neighbours and friends some of the great principles of religious liberty.

In a recent issue of *The Press* (Christchurch, New Zealand), an article appeared from the San Francisco correspondent dated March 9, from which we quote the opening paragraphs :

"Congressmen bringing in armfuls of petitions against the proposed subdued Sunday which the Lord's Day Alliance of America is lobbying for in the Capitol, and the Rev. Sam Small, aged 75, but full of steam, shouting for the proposition like a Cromwellian soldier, and the Seventh-day Adventists suddenly sobering the proceedings with their narratives of imprisonment and suffering—all that during the first Friday in March, put plentiful life, colour, and urgency into a Congressional hearing that sometimes seemed to date back to times before there was any Congress or any United States. It was the second day's hearings on the Lankford Bill.

"That Bill proposed to establish in the District of Columbia a Sunday so subdued that it shall serve as a model for the Lord's Day Alliance to establish in other parts of the United States. It provides for a Sunday of no work—save absolutely essential work—no merchandising, no theatres, and for a fine as high as five hundred dollars and six month's imprisonment for violations."

After describing with considerable humour the speeches of those who supported the Bill, the correspondent under the sub-heading "Hearing Becomes Solemn," wrote the following description of the speeches of the Seventh-day Adventist representatives.

"Then came the Seventh-day Adventists with accounts of what it sometimes costs their co-religionists in the United States to keep their Sabbath on Saturday, and resume their work on Sunday. The hearing became solemn as they made their low-voiced protests against the Bill.

"Heber Herbert Votaw, brother-in-law of the late President Harding, and a leader of the Seventh-day Adventists, said :

'A careful reading of this Bill indicates that it is religious legislation, and religious legislation, gentlemen, leads ever and always to persecution. Our brethren, for example, are continually being haled before courts in States where drastic Sunday observance laws give opportunity to a jealous or envious neighbour to work mischief against an Adventist who goes about his work on Sunday.'

"Both Mr. Votaw and Dr. C. S. Longacre gave specific instances of such persecution in Arkansas, Tennessee, and New Jersey. The Tennessee cases were the most startling, for there 120 Adventists paid fines aggregating 25,000 dollars and 87 served 722 days in prison. The offences were hoeing corn, painting a church, hauling wood, and the like on Sunday. Death from grief and exhaustion has resulted in some cases, the witnesses testified."

It is quite possible that there may be many of our readers who question why we should so energetically oppose the passage of Sunday laws as our brethren do in the United States. We have, however, two very valid reasons for so doing, the first of which is that it is not the province of the State to enact religious laws and to inflict penalties for their violation. Secondly, because we have been taught through the Spirit of Prophecy that the enactments of such laws will be "really an act of concession to the Papacy;" and that the enforcement of Sunday observance "will be a virtual recognition of the principles which are the very corner stone of Romanism." Furthermore, we are told that when America "shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism. . . .

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and

then let us work in harmony with our prayers."

Here is a definite call to prayer during the forthcoming Week of Prayer. Although these words (quoted from "Testimonies for the Church," Vol. V, pages 711-714) were written so long ago, they are timely counsel at this very moment. The Sunday question is being forced into great prominence by some of the mightiest organisations which have ever been formed in the history of the world; and we have never before faced such a tremendous issue as we are now facing.

"We are living in the time of the end. The fast fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—"Testimonies for the Church," Vol. IX, page 11.

Notice what is said in this passage, "The agencies of evil are combining their forces and consolidating."

A Mighty Combination of International Forces

In 1919 the International Labour Organisation of the League of Nations was brought into being at the Congress of Paris, its incorporation being authorised as Part XIII of the Treaty of Peace, on April 11. On October 29 the first International Labour Conference assembled in Washington. Nine general principles were agreed upon as being "well fitted to guide the policy of the League of Nations," because it was considered that if adopted "they will confer lasting benefits upon the wage-earners of the world." Now it is rather significant that the fifth, or in other words the middle principle of these nine, reads thus:

"The adoption of a weekly rest of at least twenty-four hours, which should include Sunday wherever practicable."

At the Labour Conference which was held in Geneva in 1921 there were delegates from fifty different countries, and one of the great questions which was considered at that Conference was "the universal es-

tablishment of a weekly rest day." It was also urged by some Australasian representatives at that Conference, "that warlike measures such as the boycott and the blockade should be resorted to in the case of nations which opposed the findings of the Labour Conference."

At the Labour Conference held last year at Geneva we understand the question of day baking was considered, and as a result, the enforcement of day baking, and no baking on Sundays, is being gradually introduced throughout the world. In New South Wales the law is already in operation, having come into force last March. It is already working hardship upon Seventh-day Adventist bakers, who for conscientious reasons do not bake on Saturdays; and because of the universal weekly rest day provisions of the Labour Conference, as put into operation by the New South Wales Government, they are prohibited from baking bread on Sundays.

Surely our people can see the actual fulfilment of the passages we have quoted from the Spirit of Prophecy, and should recognise that we are verily witnessing the closing scenes of this world's history.

"Now is the time to lay hold of the arm of our strength. . . . God has always wrought for His people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subjects to His power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, His truth, and His people, can be turned aside, even as the rivers of water are turned, if He orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,—the same infinite Creator will work in behalf of His people if they call upon Him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict."—"Testimonies for the Church," Vol. V, page 452.

A. W. ANDERSON.

"He came unto His own, and His own received him not." He pressed upon the gifts of love, but they rejected them. Yet he never failed in His loving, never grew impatient, never wearied in His offers of blessing, never withdrew His gracious gifts. He stood with His hands out-stretched toward His own until they nailed those hands back on the cross, and even then He let drop out of them, from their very wounds, the gifts of redemption for the world."—J. R. Miller.



Jottings By the Way

From Vancouver to Oakland

WE had a fine time in Vancouver, holding a number of meetings, and greeting many of our good people. We were treated wonderfully well on every hand and saw many evidences of the kindly spirit which seemingly members of the Lord's family possess in all lands and under every circumstance. While I remained at Vancouver Brother Blunden went on to Seattle [Washington State], while Brother and Sister James went to Tacoma, in the same State, and there on the first Sunday night held a meeting.

Following the Sabbath meeting I drove with the British Columbian Conference secretary in his car to Billingham and there heard Pastor C. T. Everson preach to a fair congregation in the local church. He has recently conducted a tabernacle effort there and after four months' work baptised 148 souls. He is a fluent speaker and is able to create an interest and to hold very large congregations wherever he sets up his tabernacle, I am told.

We reached Vancouver on our return at 1 a.m. on Sunday. That morning I attended to some writing and in the afternoon, having a few hours free, Brother LeMarquand, secretary of the British Columbia Conference, motored me to see some of the beauty spots of Vancouver. We drove through the park ten miles, among some of the residences of the wealthy class, and finished up in plenty of time for the evening meeting, which crowded the hall and numbered probably five hundred souls.

I showed the slides of our mission field, and all seemed interested in the views. We are finding that our talks and slides are giving the people quite a new impression of our work.

From Vancouver I went to Western Washington Academy, being met at Seattle and motored the fifty miles. I reached there in time for an hour's talk. This is a fine academy with an enrolment of 135 young people. Twelve grades are taught and a bright band of young men and young women are there in residence. Industrial classes are taught and their wood working industry is especially good, orders constantly coming in for chairs, pulpits, desks, etc., from outside congregations and others.

After a very hurried visit here, all too short, I caught my train for Yakima, where I was to take a meeting that night. After travelling a few hours we found snow in the distance. Gradually we drew nearer until finally we ran through white country and thin falling snow. Finally I reached my destination, and by the time the meeting commenced we had the fine big church full of people.

The next day I caught the motor bus, or stage as they call it, for Yakima Valley Academy and there addressed one hundred

students. We passed on the way hundreds of apple orchards and fairly prosperous-looking properties. Yakima is noted for its apples.

From here I was motored to Toppenish, a large Red Indian settlement, and there caught the train for Walla Walla [Washington State]. I arrived there at 5.50 p.m. and was met by Pastor and Mrs. M. Lukens and taken to the Walla Walla church, addressing that night some hundreds of people there.

The methods of heating the trains, homes, motor cars, 'buses, etc., was too severe for me, so I caught a cold which has remained most persistently ever since, but seems to be going somewhat now. That night I stayed at the Walla Walla Sanitarium and in the morning had a good treatment. At 9.30 a.m. I addressed upwards of five hundred students in the fine college chapel. This was a great meeting, and for me to stand there before five hundred fine, bright young men and women was quite an inspiration, I can assure you. Well, after our meeting (at Walla Walla I again met Brother Blunden) we had a good look around the institution and met a large number of the teachers, workers, and others, greatly enjoying this privilege.

Pastor Lukens is looking very well, and so is Sister Lukens. He is president of the North Pacific Union Conference with a membership of upwards of 13,000 members. He seems to be doing a strong work in his large field. We spent some time with him and greatly enjoyed our visit. At night I showed slides in the church to quite a good congregation.

From Walla Walla we caught the train to Portland [Oregon], leaving early in the morning and arriving there the following morning. As usual we were met and treated most kindly. We found a splendid group of men here acting under the leadership of Pastor Woodman, local conference president. I took motor and went sixty miles to Laurelhurst Academy [Oregon], where that night I showed slides to some hundreds of our people, and the next morning addressed well over one hundred young people in the chapel. Laurelhurst is a fine place with well kept buildings, and teaching the usual twelve grades of study. Following the morning chapel I was motored back to Portland and that evening (Friday), I showed slides at the Portland Sanitarium to a packed chapel. Brother Blunden and Brother James were speaking elsewhere.

Sabbath morning I took the meeting in Central church, addressing some hundreds, and in the afternoon we went to Salem, Brother Blunden speaking to about four hundred in the afternoon, while at night I showed the slides to nearly five hundred people who crowded the building.

After spending a most happy time in Portland and meeting a number of the workers, we left Sunday morning on the Shasta express for Oakland. In the same carriage we had Brother and Sister James, Dr. Harrower and wife, Brother Blunden and myself. We greatly enjoyed the run through wonderful country, producing all manner of fruits, vegetables, cereals, etc. We passed through huge walnut groves, asparagus growing in great fields and being sold at one-third what we pay in Australia, olive groves, and all manner of

other growing things. Great canning factories were all along the line and gave some indication of what the American people can grow and export.

W. G. TURNER.

Triumphs in London

FOR the third year in succession it can be said truly that the largest Sunday evening service in London is being held under the auspices of Seventh-day Adventists. We are the head and not the tail.

We were a little fearful concerning the possibility of gathering a large congregation for the third year, but on the fourth Sunday evening over two thousand three hundred people were present. The queue began to form at 5.30 p.m. for the service commencing at 7 p.m. It is very wonderful to those of us who know London, with its multitudinous attractions, to see people make long journeys from all parts of the city and wait for hours in the cold and wet to listen to an Adventist preacher. There is only one explanation—the hour has come for the message to triumph, and the Lord is going before us and preparing the people to listen to its warning notes. The many prayers of our faithful people are being answered and souls are being helped and saved.

It will interest our people to know a little of what is happening in London. Apart from the vast congregation and our heavy visiting list with its large quota of genuinely interested inquirers, we think that it is splendid to see our advertisements on the walls of the underground railway stations, and our large poster at the top of the Strand. The *Daily Express*, *Daily News*, and *Sunday Express* have all carried our advertisements, so that we are gradually coming to the front. Our district daily uses our name to sell its papers as can be seen by the following wording that appeared on their hoarding:

DAILY GAZETTE
MONDAY, FEBRUARY 8 ONE PENNY
ISLINGTON
ALLEGED CLASS THROWING
NORTH LONDON
NEW SCHOOL
FINSBURY PARK
PASTOR BARRAS LAST
NIGHT'S ADDRESS

How London's Press Advertises for Us

The services are attracting the attention of many thinking people and our latest seeker after truth is a Jewish rabbi. We endeavour to make the services attractive

Our ushers, in charge of Brother Bartlett, are like a band of soldiers and they handle the crowds splendidly. The organ is in the hands of a capable musician, and we have good soloists.

We still preach the *same old message*—which is the power of God unto salvation. It is the best thing on earth and is therefore worthy of the best in every way.

North London church members are doing their utmost to help in visiting and delivering bills, etc. We have two brethren and four sisters who are associate workers with us in this effort.

May we seek a continued interest in your prayers as we near the time for presentation of the Sabbath question, that God, by His Spirit, will bring conviction and repentance to many precious souls.

L. W. BARRAS.



Ingathering in Fiji

I ANCHORED at Vuva Point, Tavuni, one day, and believing that men are better humoured when they have had a good repast, I made my visit after the lunch hour. It was a rich man's home, and the garden looked beautiful as I walked along the path to the house. The owner, Mr. T——, was sitting in a comfortable chair on the verandah having his after-dinner smoke.

"Good afternoon," I said, "my name is Martin, I am the Seventh-day Adventist missionary visiting these islands. I have some very important business to discuss with you."

"I am very glad to meet you," he said, rising and shaking my extended hand. "What may your business be?"

"This magazine explains," I said, and bringing one quickly out of my bag I explained it to him. He listened with interest, and then said, "Come inside, Mr. Martin. Perhaps you can explain something I have been reading in a magazine concerning an invention to communicate with the spirits of the dead." I replied, "If you believe the Bible and will let me read from that good Book I can make it plain." "Yes, I believe the Bible, and will be glad to listen," he said. Well, I began to read in Eccl. 9:5, when he said, "Wait a minute, Mr. Martin, my wife would like to hear this," and he rang up his mother's home about a hundred yards away and called his wife over. After being introduced, I said, "I have just been reading a text on the state of the dead, I will read it again," and after hearing it she exclaimed, "Oh, mother ought to hear this, just excuse me a moment," and off she went and brought mother with her—a nice old lady about eighty years old. I started in again and mother remembered a young lady staying with them who she thought should hear the Bible study; so I had five for my congregation, or rather class. I spent the whole of the afternoon with them, sold them "Great Controversy," received five guineas as a donation to missions

and was given a hearty invitation to visit them again and spend a day or two in their home. I did this later, and the old lady accepted the Sabbath truth, and began keeping it just prior to my return to Australia. I am looking forward to visiting them again.

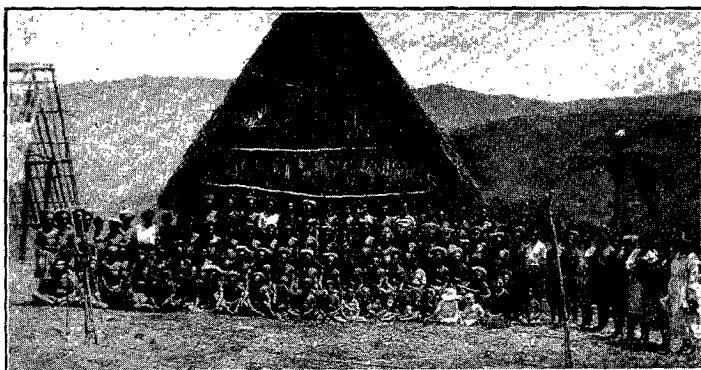
The Ingathering work is indeed a soul-winning work, and a splendid opportunity for us to present the truth of our Lord's soon return.

H. R. MARTIN.

The Dedication of the Church at Efogi, New Guinea

YOU have heard the report of how the church at Efogi was built, and you have also seen the pictures of it that have been printed. It gives me great joy to tell you that the church has now been completed, and it is indeed a good church. I wish to tell you the story of the dedication of this church.

Brother Lock decided that the church



Company of Worshippers Gathered at the New Church in Efogi, New Guinea

should be dedicated on the second day of January, that it might be entered and given once and for all to the worship of God. The report was sent out to all the near-by towns, and the people were all anxious to attend the dedication service. During the months of December and January the rain fell night and day; however, the people endured the rain and they all gathered together until the town was filled to overflowing.

On the second of January, the day set apart for the dedicatory service, it proved to be a pleasant day, the rain did not fall: in this we saw the love of God. When the bell was rung we all gathered in the church until it was full to overflowing. Altogether there were over one hundred persons present in the church, while many others were gathered around on the outside.

On the third of January we made a feast, and many were the kinds of food presented. We all ate heartily and still there was food remaining. It brought to my mind the time when Jesus fed the multitude, and He blessed that small portion of food. Then He fed the great multitude from it, and still there was some over.

On the fourth day of January we had a picnic that we might all be made happy, and that those who had come from the

neighbouring towns might rejoice with us. When the games were finished the people all started back to their own villages. Great was their joy and their praise to God.

In this we see that all our heathen neighbours have been brought into contact with the truth, and their desire for the light is very great indeed.

NAFITALAI NAVARA.

Vavau, Tonga

NO doubt you have heard about our little camp-meeting, held last December, and the feast of good things we received from the Lord at that time. I am very glad to say that the blessings received and the victories then won have not been lost. Our young people have been enjoying a rich experience ever since, standing firm in spite of ridicule in the home.

And today I found that two boys, who had not been in Vavau many months when we had our meeting, have never tasted unclean foods since.

A few days ago I told the students to write a composition about a holiday. One boy wrote about our meeting. He is one of our most promising boys, and comes along to all our services, though he has not been baptised and he is the only one of

his family who comes up here to church. I thought you might like to see his composition, so I will copy it out and enclose it.

We have had a beautiful summer with very few extremely hot days. Mother keeps fairly well, except that her heart troubles her a good deal.

How quickly the work is going in some countries! And what a glorious time it will be when all is finished and the Saviour comes! It is hard to realise, however, how near the end may be. I trust we may be faithful to the end.

MAGGIE FERGUSON.

From a Tongan Boy

[The uncorrected copy of a composition written by Sikini, one of the school boys at Neiafu, Vavau.]

THE holiday that I have had at last year was very happy for me because we met together here with the missionaries and boys from Nukualofa to do our conference in happy and peace. The missionaries preached with the love of Christ to us. Jesus died to save you and me and free from sin. Therefore we stand firm

in the truth of the word of God and God be with you till we meet again in the New Jelusalema.

Are You Really Talking to Him?

THE prayer that gets what it asks is the prayer that is "unto God." But is not all prayer unto God? you ask. I would that it were, but I sometimes have the feeling that not one prayer in ten is really unto God. "What do I mean?" Precisely what I say, that not one prayer in ten is really unto God. "Oh, you are talking about the prayers of the Buddhists, and the false religions, and the prayers to idols." No, I mean the prayers of people who call themselves Christians.

Is it not often the case when we stand up to pray in public, that we are not thinking at all about God's listening? We are thinking what the effect of our words will be upon the audience. We are trying to phrase our prayer so that it will impress the audience favourably. And is it not often the case, when we kneel down to pray in private, that we are a good deal more occupied with the thing for which we are asking than we are with the Being of infinite majesty of whom we are asking it? And is it not often the case when we kneel down to pray that our thoughts are wandering?

Ah, there is the very point of prevailing prayer. If you and I are to pray so as to get what we ask, the first thing to be sure of, whether we pray in private or in public, is that we have come into the presence of God, and are really talking to Him.

After I had been some time in the ministry, I was studying my Bible one day, and I got hold of the thought that prayer is talking to God. That thought transformed my prayer life and my whole life. Up to that time, prayer had been a duty, and oftentimes, a somewhat burdensome duty; but from that day, prayer became the sweetest privilege of life. Up to that time my thought had been, "How much time must I spend in prayer?" Since then it has been, "How much time may I spend in prayer, with due regard to the other duties and responsibilities of life?" Why, suppose some one were to have an audience with the king. Do you think that person would say, "I wonder how much time I must spend with the king?" Oh, no, he would say, "I wonder how much time the king will give me." O friends! prayer is an audience with the King of kings, and the thought is not, How much time must I spend in prayer? but, How much time will the King give me?—R. A. Torrey, D.D.

From Lutheran to Seventh-day Adventist

"I HAVE been a subscriber and reader of the *Signs of the Times* for about four years, and consider your weekly about the best thing a family can have on their library table. Being brought up in the Lutheran church and a member of that church until four years ago, I found the truth in the *Signs of the Times*, which was sent to me free six months by Sister —. Since then I have not missed reading one copy. Yes, I've been always waiting for

the Signs. Reading them I feel that I am standing on a solid rock in the troubled waters."

Why not list the name of every interested person found during the Harvest Ingathering and arrange individually or through the missionary society for these to receive the Signs? This will result in more such testimonies as that given by this brother who has been a Lutheran.

—Southern Union Record.

Monthly Summary of Australasian Canvassing Work

North New Zealand

MARCH, 1926

Bible Readings—	Hrs.	Ord.	Value
R. E. Kibblewhite	27	24	£41 10 0
A. A. Ryder	9	11	12 6

Christ's Object Lessons—

Mrs. Stacey	96 $\frac{1}{2}$	18	10 13 0
C. Parr	89 $\frac{1}{2}$	31	18 5 6
H. Helleur	53 $\frac{1}{2}$	30	18 15 0

Great Controversy—

C. Hardyment	179	61	84 7 6
--------------	-----	----	--------

Our Day—

Miss Marter	73	9	8 14 6
C. Anderson	103 $\frac{1}{2}$	27	28 5 6
R. Black	22	6	7 12 0
D. McGill	9 $\frac{1}{2}$	6	7 0 0
W. Waterhouse	27 $\frac{1}{2}$	5	5 4 6

Ladies' Handbook—

A. A. Ryder	85	60	99 15 0
R. J. Martin	45 $\frac{1}{2}$	25	36 12 6
G. Bailey	69 $\frac{1}{2}$	35	52 7 6
W. Jebb	95 $\frac{1}{2}$	19	28 7 6

Home Nursing—

V. Bedford	17	13	16 1 0
Helps Sold by Colporteurs		51	4 0

995 $\frac{1}{2}$ 378 £526 7 6

West Australia

MARCH, 1926

Home Nursing—	Hrs.	Ord.	Value
A. P. House	50	20	£25 0 6

Our Day—

I. Giblett	7	1	18 6
Mr. & Mrs. Dadd	111 $\frac{1}{2}$	41	46 12 6
J. R. Kent	47 $\frac{1}{2}$	36	43 13 6
Helps Sold by Colporteurs		8	5 0

215 $\frac{1}{2}$ 98 £124 10 0

South New South Wales

MARCH, 1926

Our Day—	Hrs.	Orders	Value
L. V. Wilkison	70 $\frac{1}{2}$	50	£56 16 6
R. Pearse	88 $\frac{1}{2}$	33	38 1 0
R. C. Sherwin	64	19	21 0 0
F. Greenfield	50 $\frac{1}{2}$	16	17 17 0

Home Nursing—

W. E. Browne	37	32	39 2 6
A. S. Atkins	19 $\frac{1}{2}$	10	12 7 0

355 $\frac{1}{2}$ 182 £219 14 0

Coming King—

T. Colley	15	16	13 18 0
-----------	----	----	---------

Ladies' Handbook—

Mrs. Hammond	10 $\frac{1}{2}$	6	5 5 0
--------------	------------------	---	-------

Helps Sold by Colporteurs		12	7 0
---------------------------	--	----	-----

355 $\frac{1}{2}$ 182 £219 14 0

Life and Health— Hours Copies Value

Nurse Neill 500 £25 0 0

Victoria-Tasmania

MARCH, 1926

Bible Readings—	Hrs.	Ord.	Value
O. R. Lloyd	30 $\frac{1}{2}$	11	£15 10 6
J. A. Bown	24	6	6 10 0
A. Parker	63 $\frac{1}{2}$	34	45 0 0

Home Nursing—

Mrs. Coulsell	4	1	1 2 6
Miss Colhoun	12 $\frac{1}{2}$	8	9 18 0
A. E. Gay	14	8	9 8 0
C. Sinclair	63	27	31 5 0
H. Rose	131	70	89 0 6
S. H. Gander	53 $\frac{1}{2}$	30	37 13 0
A. F. Parker	1	1	1 6 0
W. Gander	47	28	32 18 0

Ladies' Handbook—

W. G. Brittain	17 $\frac{1}{2}$	7	10 17 6
A. E. Gay	12	7	9 12 6
Mrs. Brittain	4	3	4 2 6

Our Day—

E. Martin	101	24	29 11 0
C. E. Ashcroft	14	7	8 19 0
C. Daymon	7 $\frac{1}{2}$	8	8 9 6
N. Fisher	52 $\frac{1}{2}$	8	8 19 0
Mrs. Martin	49 $\frac{1}{2}$	16	17 3 6
W. J. McLelland	47 $\frac{1}{2}$	4	5 5 0

Seer of Patmos—

M. Wilson	10	3	2 7 6
-----------	----	---	-------

Helps Sold by Colporteurs

759 311 £408 4 6

995 $\frac{1}{2}$ 378 £526 7 6

North New South Wales

MARCH, 1926

Home Nursing—	Hrs.	Ord.	Value
W. Kenealy	47	13	£14 16 0
A. T. Ray	10	4	5 4 6

Coming King—

Field M. Secretary	1	12 6
F. Taylor	78 $\frac{1}{2}$	48 37 7 0
D. Brennan	96 $\frac{1}{2}$	45 33 16 6
S. Uttley	83 $\frac{1}{2}$	31 22 13 6
S. Pennington	76 $\frac{1}{2}$	28 22 13 0

Our Day—

J. C. Stirling	124	73 82 4 0
H. James	86 $\frac{1}{2}$	75 76 18 6

Helps Sold by Colporteurs

25 13 0

596 $\frac{1}{2}$ 318 £321 18 6

Book Totals for March, 1926

	Hrs.	Ord.	Value
North New Zealand	895 $\frac{1}{2}$	378	526 7 6
South New South Wales	355 $\frac{1}{2}$	182	219 14 0
Victoria-Tasmania	759	311	308 4 6
West Australia	215 $\frac{1}{2}$	98	124 10 0
North New Zealand	596 $\frac{1}{2}$	318	321 18 6
South New Zealand	739 $\frac{1}{2}$	275	364 5 5
South Australia	59	28	33 17 0
Queensland	360	228	282 9 6
	4081 $\frac{1}{2}$	1818	£2281 6 5

Circulation of Subscription List

"Signs of the Times"

May 1, 1926

Conference	Clubs	Singles	Total	Avg. per member
South N. S. Wales	398 $\frac{1}{2}$	687	4676	3
West Australia	1540	419	1959	2.55
Victoria-Tasmania	2959	1416	4375	2.35
North New Zealand	2231	354	2585	2.26
South New Zealand	606	181	787	2.05
South Australia	739	521	1260	1.98
Queensland	983	406	1389	1.88
North N. S. Wales	1310	424	1734	1.43
	14,357	4,408	18,765	

NORTH NEW ZEALAND

PRESIDENT : W. R. SCRAGG

SECRETARY : P. G. FOSTER

A Good Year in North New Zealand

As the North New Zealand camp-meeting opened before the end of last year, it was not possible for the treasurer to give a complete financial report, and by the time all the entries for the year had been made, the conference showed an even better standing than was presented at the camp-meeting. In writing of this Brother Edgar Mountain, the treasurer, states :

"As we have compiled the financial statement for the past year we have been deeply impressed with the marked evidences of God's blessing upon this confer-

South New Zealand

MARCH, 1926

Bible Readings—	Hrs.	Ord.	Value
A. E. Woodley	111	18	£25 3 6

Ladies' Handbook—

R. Barber	160	85	118 12 6
Mrs. Barber	18	13	18 12 6

Our Day—

S. Bearpark	46 $\frac{1}{2}$	11	10 19 0
M. Nelson	49 $\frac{1}{2}$	27	30 1 0
Miss Hossack	80 $\frac{1}{2}$	22	21 18 0
Miss Ward	87 $\frac{1}{2}</$		

ence, for these figures tell of wonderful growth in practically every feature.

"The tithe receipts have substantially increased year by year. During 1925 a total of £11,088 was received, being the highest on record, and £2,880 more than the total for 1922. The church membership since 1922 has increased by over 200. The Book Department shows a loss of but £68 on the year's working, instead of the amount stated at the camp-meeting.

"The grand total of receipts for home and foreign work amounted to £21,816. The amount per capita shows a marked increase, until we have now attained an average of £17 per member per year. When collecting from business men we find they are interested and surprised to hear of the large average given by our people, as this average is so far above that of any other religious body."

QUEENSLAND

PRESIDENT: A. C. CHESSON
SECRETARY: P. GLOCKLER

The End of a Perfect Day

FIRST let me describe the day and the circumstances that led up to the making of this particular day a perfect one.

Of course it was not the weather, although that was beautiful, nor was it a joy-ride that made the day perfect, as far as we were concerned. No! but it was the fact that we were on the King's business, and the knowledge that the King had sent His ministering angels before us and prepared the way.

If one had been up just a little earlier than the usual Sunday-morning rising time, he would have seen the Sanitarium Health Food motor truck busily plying here and there, not delivering Granose, but picking up individuals (who are interested in Granose) with parcels of Appeal magazines in their hand-bags and collecting cards and pencils snugly tucked away in a handy corner.

If one asked the question, "What does all this bustle mean on Sunday morning?" he would have been told it meant that the day for the annual Appeal for Missions outing had arrived, and that the motor load of happy people were some of the members of the North Brisbane church. "Where are they going?" To a suburb of Ipswich, about twenty-three miles distant from Brisbane.

The motor truck had been very comfortably seated by the driver, who is always very enthusiastic over this annual trip. All aboard! The engine buzzes and they are off. Along the road they are joined by two car loads from the South Brisbane church, all bent on the one object—souls for Christ through the means gathered.

The road? Well, all felt very thankful that the seats had been well padded. All will feel deeply grateful to the Main Roads Board if it finishes its work by the time the next Appeal comes around.

We made good time and arrived at our destination safely. No time was lost, and off to work went each band as the territory map was handed to the leader.

Lunch time! and our good missionary motor men drove to the various centres where the collectors were at work and gathered them in for a well earned repast.

Experiences were exchanged between the bites of sandwiches, and happiness reigned supreme. Some on the outlying territory had carried their lunches with them so as to conserve the time.

"Now we are ready for some more territory," is heard after the lunch table has been cleared—which consisted of shaking the ants off the serviettes. Once again the engines buzz and one band is whirled here and another there and soon all are again opening gates, offering silent prayers, and tapping at doors, meeting with varied responses, from a flat refusal to a welcome smile and a "Yes, you are certainly doing a splendid work, and of course I will help you a little."

Four o'clock, and the motor cars are busy again picking up the happy, smiling collectors at various points. All report the amounts gathered, and when added up they total £22 10s. This amount, added to £5 collected by the car load of Morningside young people who worked the territory along the route, brought our total for the day up to £27 10s. Surely we all had cause to praise God for this splendid result, for the glorious experience, for a safe journey, and for a small part in the Master's service.

Our youngest collector received the largest donation for the day—6s. Several 5s. offerings were received, but small amounts were the rule.

After the day's collecting was done, we set off for Brisbane with the joyful anticipation of being in time for the mission talk at the café on "Our Work in China," by Pastor C. H. Davis, who is at present in Brisbane on his way back to China.

Although tired, we all enjoyed the service and felt glad, after hearing of some of the superstitious customs of the Chinese and the many millions of heathen there, that we had gathered a little money that day to place in the stream of offerings that go to fill the much-drawn-on treasury, so that more and more missionaries may be sent out.

We thanked our missionary motor men for their very willing services, and then bade them good-night.

Thus ended a perfect day. To God be all the praise, through Jesus Christ His Son.

J. S. STEWART,
H. M. and M. V. Sec.

Return Thanks

MRS H. E. THOMSON and family wish to thank all kind friends for letters, messages of sympathy, and other acts of kindness in the sad loss of their husband and father.

OBITUARY

LAMB.—At the good old age of eighty-eight years, a much loved sister, Eleanor Lamb, passed away November 15, at Jubilee Home, Christchurch. Sister Lamb became interested in the message at the time the first camp-meeting was held at Christchurch, and soon after this accepted the precious truths we hold so dear. The late sister Lamb radiated the sweet incense of her holy life amongst the inmates of the home in which she dwelt, and today we find still two other aged

sisters there as a result, thus keeping the Christian fires burning brightly. This tired sister passed away very peacefully, and was laid to rest at the Bromley cemetery. The service at the graveside was conducted by Pastor Westerman, and many friends and sympathisers were present to pay their last respects. May we all be faithful and thus at last have the privilege of meeting our dear sister in the city where partings will be no more.

A. S. HERBERT.

Reports from Conferences to May 1

Conferences	Amt.	Per Cent of Goal
South N.Z.	£926	103
South N.S.W.	2,530	101
North N.Z.	2,481	94
West Australia	902	86
North N.S.W.	992	83
Queensland	638	67
Victoria-Tasmania	1,482	49
South Australia	186	16
Union Conference	£10,137	72

Two Conferences Out

ON Anzac Day the welcome news reached us that the South New Zealand Conference had reached £926 in their Appeal, thus passing the conference aim of £900 by £26. We congratulate our smallest conference on being the first to reach its aim. South New Zealand will add further to the amount already collected before the campaign closes.

After eight weeks' work, the South N.S.W. Conference is able to sound the note of victory in the Appeal campaign. Despite very heavy rains during the second and third weeks of the campaign, and the Easter holidays and the Sydney Show coming in when the campaign was at its height, the brethren and sisters are now able to look upon the finished work. The amount reached represents very faithful effort and long, continuous work on the part of many of the brethren and sisters in the conference. The campaign has not been an easy one, but the Lord has abundantly blessed the endeavours of His people. This conference is the second to reach its aim this year, and we are indeed very glad for the results obtained.

Many homes have been opened for Bible studies, and as this work continues we sincerely trust that many souls will be born into the kingdom of God. Thus a twofold objective will be reached—souls at home, and souls abroad, found and won for God.

H. C. WHITE.

WITH a goal of £275, the Sydney Sanitarium staff has collected the splendid sum of £300. Never before in the history of the Appeal for Missions at the Sanitarium has there been such interest manifested and such hearty co-operation given. Each day while bands were out collecting, those who remained at home held a prayer-meeting for a quarter of an hour immediately after breakfast and after

dinner, to pray for each collector by name. In addition to the amount received by correspondence with ex-patients and friends of the Sanitarium, the goal was attained in seven days' house-to-house work.

Miss Mabel Barlow, the Sabbath school secretary for Victoria-Tasmania, has recently spent a few weeks in Tasmania, visiting the isolated Sabbath-keepers in the north-west. Besides her other work she collected over £45 in the Appeal for Missions, in seventeen days.

Last year a lady at Tweed Heads, N.S.W., became interested in the truth through the Appeal. This year one of the collectors found her. She is now having Bible studies and has accepted this blessed truth.

Sister Faull of the Parkes church, N.S.W., who has been confined to her invalid chair for many years, has collected £20. Sister Draper of the same church, who has been but two weeks out of hospital, had during that time collected £14 and expressed her determination to continue the work until the church aim of £65 was reached.

The Finished Work

(Written for the South N.S.W. Conference.)

THE finished work at set of sun
Brings peace of mind when day is done.
To find that we've accomplished too,
That which at morn we'd planned to do.
So Southern New South Wales, now free,
Can sing the song of jubilee.
Our aim is reached, our task is done,
Our churches all have, one by one,
Attained their goals another year;
Unitedly they've laboured here.

We gathered from our neighbours round,
Two thousand and five hundred pound—
The sum appointed as our share
In this Appeal campaign this year.
The clarion call, the missions' needs,
Changed thoughts of sympathy to deeds,
And as one man, our people stepped
Forth into line, and we have kept
Faith with the mission fields this year.
This thought has filled our hearts with
cheer.

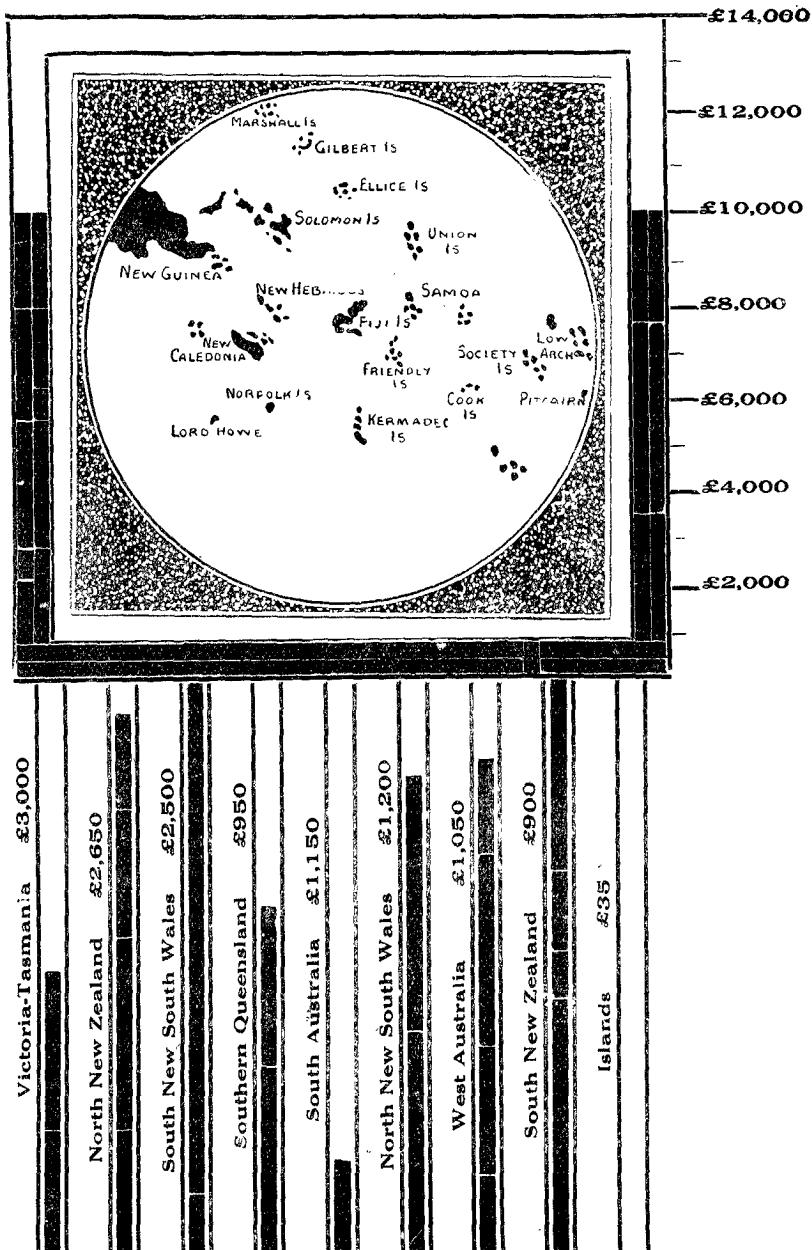
Though problems faced us from the start,
Our churches bravely did their part,
And never let their courage wane,
Though Annual Show, and weeks of rain,
And Easter Holidays combined
To stay the plan we had outlined.
While working thus from door to door
For mission fields, we daily bore
The message, and the seed thus sown
Will some day in rich fruit be shown.

Our Sanitarium nurses, too,
Worked earnestly, and kept in view
The thought that they, perhaps, some day
Would in these islands far away
Be found, when training days are o'er,
In loving service in that corps
Of workers, who for His dear sake,
Rejoice the sacrifice to make.
And so today, with heart and voice,
Throughout the field we all rejoice
To sing the song of jubilee,
And praise the Lord for victory.

ANNIE M. WILLIAMS.

Our Ninth Appeal for Missions

Union Conference Goal, £14,000



"THE WEALTH OF THE NATIONS SHALL COME UNTO THEE"

Australasian Record

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

Editors

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

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

Single Subscription per year, post paid - 5/-

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

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

BROTHER and Sister R. W. Lane, with
their two little boys, sailed from Sydney
by the *Sierra* on May 5 for Fiji. Brother
Lane has been connected with the island
printing work at the Avondale Press since
his return from Fiji in 1923.

A RECENT visitor to Wahroonga was
Miss A. S. Higgins, who is connected with
the Missionary Volunteer Department of
the Victoria-Tasmania Conference. A
large number of old friends were glad to
greet Sister Higgins on this brief visit, and
to see her looking as well as she does.

IN consequence of a cyclone visiting
the Cook Islands about the time the
Makura was due at Rarotonga on her way
to America, no passengers were allowed
to land, nor was any one permitted to
visit the ship. This was a keen disappointment
to the believers at Rarotonga who were
eagerly anticipating a visit from
Union Conference workers, not having
had this privilege for many years.

SEVEN believers were baptised in
Hobart on April 11, by Pastor D. G.
Meyers, and three others in Tasmania
have recently been baptised by Pastor
Letts; while Pastor Marriott baptised
several new believers in the Auburn
church, Melbourne, on April 3. Arrangements
are being made for the Melbourne
city mission workers to commence public
meetings in the suburb of Hawthorn at an
early date.

BROTHER A. S. Herbert, secretary of
the South New Zealand Conference,
writes: "The close of the quarter ending
March 31 reveals the fact that our tithe
for this quarter exceeds the receipts of
any previous quarter in the history of the
conference. We have attained to the sum of
£1,118. We thought we had done
splendidly at the close of the March
quarter in 1925, when our tithe amounted to
£1059."

AFTER many years of very efficient service
in the Sabbath school Department of
the South N. S. W. Conference, Miss A.
M. Williams is severing her connection
with the work for the present in order to
care for her aged father. They are pro-
ceeding to Victoria in a few days to make
their home in Melbourne. Miss Williams
will be greatly missed in the department,
where her services have been so highly
appreciated. Miss Lilian V. Booth is suc-
ceeding Miss Williams as the Sabbath
school secretary, and we welcome her to
her new responsibilities.

THE new church building at Hurstville
(Sydney) is almost completed, and pre-
sents a very neat and attractive appear-
ance. On the last Sabbath of April the
building was used for the services of the

day, and the church members were
delighted to have the privilege of wor-
shipping for the first time in their own
meeting-house, after having worshipped
since the organisation of the church in
public halls. On the following Sabbath,
May 1, Pastor A. W. Anderson occupied
the pulpit; and in the afternoon he con-
ducted a baptismal service, eight candi-
dates following their Lord into the
watery grave.

Week of Prayer

OUR Week of Prayer differs this year
in one respect from previous years, in
that we are not asking our conferences to
set aims for their annual offerings. Our
needs are greater. Our broader mission
plans call for new school sites, equipment,
boats, workers, etc. When considering
our Week of Prayer plans for 1926 the
Union Conference brethren felt impressed
to leave it to each individual member to
receive guidance from the Lord alone
regarding the extent of his or her giving.
Real prayer goes hand in hand with
sacrifice.

The history of missions reveals that
many men who have prayed for heathen
people, have finished up by giving every-
thing—possessions, friends, and even life
itself—for those for whom they prayed.
Nominal commandment-keeping is not
sufficient, for in our Sabbath school
lessons we read of the rich young man
who told Christ he had kept all the com-
mandments from his youth up. "Yet
lackest thou one thing." The Saviour
placed His finger on the weak spot. The
rich young man did not know what it
meant to sacrifice. Doubtless he gave
large gifts to the temple treasury. Prob-
ably in the eyes of the church-goers of his
day he was regarded as a splendid young
man. But his treasure was invested on
earth instead of in heaven. God does not
regard the amount of the gift, but the
spirit which prompts it.

The greatest monetary gift of which we
have record was one farthing. The giver
was a widow woman. Her name and
place of abode are unknown. Probably
she never knew her gift was even noticed.
But that woman sacrificed, and her ex-
ample has brought more money into the
Lord's treasury than any other gift of
which there is a record. Probably she
knew only a life of sorrow, toil, and hard-
ship; for she was a widow, and her total
assets were two mites—one farthing.
One day she will see the harvest of her
seed sowing. Her treasure was in heaven,
and in heaven she will receive the interest
on her investment.

The following poem on "Sacrifice," by
Edgar Guest, is to the point:

"When he has more than he can eat
To feed a stranger's not afeat.

"When he has more than he can spend
It isn't hard to give or lend.

"Who gives but what he'll never miss
Will never know what giving is.

"He'll win few praises from his Lord
Who does but what he can afford.

"The widow's mite to heaven went
Because real sacrifice it meant."

If our hearts are right our prayers will
be right. If our prayers are right, the
Spirit of the Lord will speak to our hearts
and will prompt the gift.

It is true that the fields are white to
harvest, but notice, too, how black the
world is to trouble and war.

At the time of writing the people in
France are seeing the value of their
money dwindle. The same experience
can come to us at any time. While we
can, and while our money is still of value,
let us give. "Not grudgingly or of
necessity, for God loveth a cheerful
giver."

T. W. HAMMOND.

Public Burning Service

FOLLOWING the Week of Prayer in
America, two of our educational institu-
tions held a public burning service. A
description of this special and unique
service at the Southern Junior College in
Tennessee, is given in a recent issue of the
Field Tidings.

After the Bible Study in the Chapel on
the Friday morning, teachers and students
marched in double file to the spot where
a good hot fire had been kindled directly
in front of the main buildings, at a con-
venient distance. "The company formed
in a circle about the fire. Pastor Behrens
then made some appropriate remarks,
emphasising the importance of cleansing
our hearts and lives of everything de-
filing, or that might prove a hindrance to
us in our service for Christ. The con-
demned articles were then cast into the
fire. The first to step forward were two
members of a committee that had been
appointed by the faculty to go through
the school library, and cull out any books
of questionable usefulness and influence.
They found a number of such books, and
these were consigned to the flames.
Then the preceptress and the pre-
ceptor each in turn cast into the fire the
articles previously brought to them by
the students. Following this the call was
made for any one to bring to the fire any
article that he wished to renounce. Quite
a number responded to this call. The
articles burned included books, maga-
zines, sheet music, ornaments, and rouge.
Some articles were carefully wrapped in
neat parcels, so the contents could not be
observed by human eyes; but without
doubt the Searcher of hearts beheld all.

"Fresh fuel was added to the fire, and as
the flames ascended, Pastor Field offered
a dedicatory prayer, calling upon God to
accept our consecration to Him and His
service. The company then returned to
the chapel, observing the same orderly
line of march. The whole service was
conducted with the utmost decorum, and
seemed to make a deep impression upon
all present."

Wanted

By Seventh-day Adventist family, girl
about 14 years of age as mother's help.
Would be treated as one of the family.
Wages 10s. per week. Apply T. H.
Fuller, Burrapine, Nambucca River,
N.S.W.

Charts for Sale

THE four beasts of Daniel's prophecy,
calico, 4 ft. by 3 ft., in black and white, 7s.
6d. each. The image of Daniel 2, calico,
5 ft. by 3 ft., in black and white, 10s.; in
colours, 15s. The set of four beasts in
black and white and the image in colours,
£2. C. FRAYLEY, Allnutt Street, Quirindi,
N.S.W.