

# Union Conference Record

"Be strong all ye people, saith the Lord, and work; for I am with you."

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NUMBER II.

## "Till He Come."

BRETHREN, wake! the Morning Star,  
Bright herald of the dawn,  
Reminds us, from those realms afar,  
Of Jesus—"till He come."

Brethren, rise! yon golden cloud  
Spread forth to meet the sun,  
Join in an anthem, long and loud,  
Praise Jesus—"till He come."

Brethren, work! the field is large;  
Gather the harvest home;  
Go, sow and reap: that is the charge  
Of Jesus—"till He come."

Brethren, haste! the time is short,  
The work not nearly done;  
The heathen dark must still be taught  
Of Jesus—"till He come."

Brethren, pray! for only so  
Can precious souls be won;  
To Jesus every moment go,  
To Jesus—"till He come."

Brethren, come! the table's spread,  
Jesus would have us one;  
Drink of the wine, and break the bread,  
In memory—"till He come."

Brethren, hark! Catch ye the sound  
Of trumpets' distant tones?  
Brethren, watch! that ye be found  
Ready, when Jesus comes.

—Selected.

## The Voice of Faithful Rebuke.

"AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

At this time Israel was almost wholly given up to idolatry. Clouds and thick darkness covered the whole land. Images of Baalim and Ashtoreth were everywhere to be seen. Idolatrous temples and heathen idols occupied the sacred soil, and the air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood. Guided by the king and the priests, the people drank iniquity like water, and sported in shameful riot round their idols.

Alas! how had the glory of Israel departed! The light so graciously given them, despised and rejected, had indeed become darkness. The salt had lost its savor. The fine gold had become dim. So dense was the spiritual darkness that it could be felt.

Elijah saw that Israel had departed from God, that idolatry had become widespread, and he besought the Lord of heaven to arrest the people in their wickedness. He prayed that from those who had no appreciation of

the mercies daily bestowed on them, these mercies might be withdrawn, that they might be brought to see their dependence, and to humble their hearts before God, confessing and forsaking their sins.

God answered his prayer by sending him to Ahab with the message of heaven's curse. The prophet passed the guards,—they seemed to see him not,—and stood for a moment before the king, saying, "There shall not be dew nor rain these years, but according to my word." Like a thunderbolt from a clear sky the message fell upon the ears of the wicked king, and before he could recover from his surprise, Elijah had disappeared, taking with him the key of heaven. The king made inquiry for him, but he was not to be found. No one had observed his coming or going.

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." God placed His servant beyond the malice of a king who by his course of action had brought upon the land the terrible denunciation of an offended God.

The prophet's message had been delivered in the name of the Lord, and the judgment declared immediately followed. "There was a sore famine in Samaria." The country was desolated. Once flourishing cities and villages became places of mourning. The scorching rays of the sun and hot gusts of wind destroyed vegetation. Plants and trees withered and died. Streams dried up. The lowing herds and bleating flocks wandered hither and thither in distress.

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth."

Obedying the word of the Lord, Elijah presented himself before the king. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" He cast upon the prophet the blame of the heavy judgment resting upon the land. Thus it is to-day when the truth is presented. A son, a daughter, a father, a mother, may heed the message of mercy. The other members of the family refuse to walk in the light. A division takes place, and the unbelieving ones feel that a great injury has been done them because the harmony of the family is destroyed. They cherish hatred against the one who bore the message of truth. The faithful presentation of the message of truth will

always cause division. And upon the messenger of truth the blame of the trouble will be cast. "If these men had not come and turned things upside down, all would have been well," it is said. But the blame rests upon the people, even as it did upon Ahab.

The messengers sent by God to deliver His warnings are hated by those whom they warn. The people charge upon them the calamities which are the result of their own departure from righteousness. Those who thus place themselves in Satan's power do not see things as God sees them. They are blinded by Satan. When God's mirror is held up before them, instead of repenting and turning from sin, they become indignant to think that they should be reproved. They think that an uncalled-for attack is being made upon them, and that the messengers of God are their enemies.

Elijah did not attempt to excuse himself or to flatter the king. He did not smooth down his message in order to save himself. He did not seek to evade the king's wrath by the good news that the drought was almost over. "I have not troubled Israel," he answered; "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." The prophet told the king plainly that his sins and the sins of his father's house had brought upon Israel the terrible calamity from which the land was suffering.

In this our day grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. God's people must lift up the voice like a trumpet, and show the people their transgressions. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's Word.

Many of those who profess to believe the truth would say, if they expressed their sentiment, "What need is there of speaking so plainly?" They might as well ask, Why need John have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the wrath of Herodias?

So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked. When will the voice of faithful rebuke be heard once more in the Church?

"Thou art the man." These words are almost unheard among us. If they were not so rare, we should see more of the power of God. The Lord's messengers should not complain of their efforts being without fruit until they repent of their own love for approbation, their desire to please men, which leads them to suppress the truth, and to cry, Peace and safety, when God has not spoken peace.

The world is full of flatterers and dissemblers. Those who are men-pleasers, who cry Peace, peace, might well humble their hearts before God, asking for pardon for their insincerity and lack of moral courage. Such men do not smooth down their message from love to their neighbor, but because they are self-indulgent and ease-loving. True love is a love which seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the

unpleasant results of plain speaking. When souls are in peril, they will not consider self. They will not excuse or palliate evil.

Would that every minister of God realised the holiness of his work and the sacredness of his office. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all long-suffering. In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient, and warning the disobedient. Worldly policy is to have no weight with them. Never are they to swerve from the plain path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but the words which One greater than the potentates of earth has bidden them speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist, men who will bear His message with faithfulness, regardless of the consequences, who will speak the truth bravely, though it calls for the sacrifice of all they have.

MRS. E. G. WHITE.

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### Cardinal Gibbons on the Change of the Sabbath.

CARDINAL Gibbons is the official head of the Roman Catholic church in the United States of America. He is a man universally respected by the church with which he is connected. An acknowledgment from him is equivalent to an acknowledgment from the papacy on this subject.

Mr. J. F. Snyder, of Bloomington, Illinois, U. S. A., recently addressed a letter to the Cardinal, asking "if the Catholic Church held the change of the Sabbath as a mark of their power to make the change," to which the Cardinal gave the following reply:—

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a MARK of her ecclesiastical power and authority in religious matters.

"Yours respectfully,

"WILLIAM REWDAY, *Sec. for the Cardinal.*"

Nothing could be more conclusive in the way of human testimony as to the mark of the papacy than the foregoing.

E. W. FARNSWORTH.

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### Effectual Prayer.

By noticing how the Bible speaks of prayer, we may learn what kind of prayers are most effectual in the sight of heaven, and hence most effectual. We nowhere read of any one having been commended, or as having received his petition, because he prayed for such a length of time, or because he prayed so eloquently or so feelingly. But the Bible does frequently speak of prayers which were offered *earnestly*. Elijah "prayed *earnestly* that it might not rain." The "fervent" prayer availeth much. And it is written concerning Jesus in the garden, "And being in an agony He prayed more *earnestly*."—*Review and Herald*.

## The Twenty-third Psalm.

PERHAPS no chapter in the Bible has exerted an influence more powerful, or one which has been more widely felt, than has the twenty-third Psalm. It has been called "The Shepherd Psalm." The first verse introduces the Shepherd, and all through His tender care for the sheep is brought to view.

Breathing as it does the character of the Shepherd, His love for His flock, and His ability to supply their every need, it has been a source of comfort to the tempest-tossed children of God in all ages; and many a straying sheep, wandering away o'er the rough mountains of sin, has it led back to the shelter of the fold. The anxious parent, trying hard to keep the wolf from the door, and the desolate widow bereft of all earthly support, have drawn comfort from the thought, "The *Lord* is my shepherd; I shall not want." By the sin-sick soul whose feet are worn with rough marching through the dreary deserts of sin, the promise has been grasped, "He maketh me to lie down in green pastures;" and to the weary mariner out upon the billows, in peril and distress, has come the message, like a beacon of hope, "He leadeth me beside the still waters." There in the sick-room, racked with pain and worn out with sleepless nights and days, lies a weary sufferer, and like a healing balm comes to him the assurance, "He restoreth my *soul*: He leadeth me in the paths of *righteousness* for His name's sake;" and though flesh and heart fail him, he repeats softly to himself, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

So, also, he who has passed through the waters of affliction and tasted the bread of adversity, and whose heart swells with gratitude to the good Shepherd, through whose tender mercies he has been preserved, finds expression in the words, "Thou preparest a table before me in the presence of mine enemies; thou annointest my head with oil; my cup runneth over." In this tribute of praise let every child of God unite, and with quietness and assurance say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." EDITH B. HILL.

## Lift up Your Heads.

THERE are many conscientious and sincere people who are constantly living under a cloud of mental depression, troubled because of sins committed in their youth, those matters over which they exercise no control, until every feature of the face reveals sadness of heart. God never designed that man should be in this state. "Let not your hearts be troubled," "My peace I give unto you," "Come unto me all ye that labor and are heavy laden, and I will give you rest," are the words of the Saviour.

While light is given to reveal sin, it is not given to make men miserable or to cause worry. Worry kills. Light comes to save, to create happiness and rejoicing. "Light is sown for the righteous, and gladness for the upright in heart."

The condition of the mind influences every member or every organ of the body, either vivifying and sending healthy, cheerful impulses to each, or else depressing or interfering with their healthy action, undermining the constitution, laying the foundation for disease. Increased

light should bring increased happiness and life more abundantly; but to many the commandments which were ordained to life, bring death, and make life miserable. "This is the condemnation that light is come; and men loved darkness rather than light because their deeds were evil."

Sin is the monster that fastens onto the human body, as the deadly viper fastened on to Paul's hand. The commandments were given to reveal sin, that, like Paul, we may be able to shake it off and live. If we walk in the light (with cheerfulness and thankfulness of heart), the blood of Jesus Christ will cleanse from all sin.

Let not this inestimable blessing become a curse by our refusing to forsake the sin the light reveals. Better never to have known the commandments than to know and not do. "He that knoweth his master's will and doeth it not, shall be beaten with many stripes, but he that knew not shall be beaten with few stripes."

D. H. KRESS.

## Why We Are Weak.

THIS startling statement should lead everyone to look into his own heart to see if he belongs in the class described:—

There are many of you who profess the truth, who have received it because somebody else did, and for your life you could not give the reason. This is why you are as weak as water. Instead of weighing your motives in the light of eternity, instead of having a practical knowledge of the principles underlying your actions, instead of having dug down to the bottom, and built upon a right foundation for yourself, you are walking in the sparks kindled by someone else.—*Testimonies to the Church*, Vol. 2, page 367.

When we speak of serving the Lord "in our poor, weak way," does not the statement given above show that there is a cause for the weakness? If one does not partake of food he loses strength and will soon die. It is the same in the realm of spiritual things. As soon as we are born into the truth, then we should "desire the sincere milk of the word, that we may grow thereby." How shall we desire it?—"As new-born babes." Those who know say that a new-born infant is more eager for its food, than when it is older. Many will be able to appreciate this simile. But now, in the spiritual as in the natural world, there are too many bottle-fed infants. Instead of seeking the milk of the Word for themselves, the people want a preacher to come and feed them. They must take their food artificially. The only use we should have for a minister is to start us in quest of food for ourselves, and then while we are feeding on the Word, growing strong and vigorous, let him go to others and teach them how to live and grow. We have not lost the papal idea altogether, for the church in the dark ages wanted a "papa," a pope, a father, to feed and nurse them. It is time for Christians to learn that their source of strength and life does not come from the preacher. The lessons of the Missionary Reading Circle will help us to grow if we will but "desire" them.

Wake up! brethren and sisters! Cultivate your appetite for truth. Let us take in more of the living Word, and so shall we be strong.

If you have any faith give me a share of it. Your doubts you may keep to yourself, for I have plenty of my own,—*Goethe*.

## Righteousness—How Obtained.

“Seek righteousness, seek meekness.” Zeph. 2: 3.

RIGHTEOUSNESS, like meekness, is a quality or state to be attained. And neither state can be attained in its perfection by one act of faith. Both are found in the gospel, “For therein is the righteousness of God revealed from faith to faith.” Rom. 1: 17.

Many persons have become discouraged, because having exercised faith once for the forgiveness of their sins, and for the righteousness of God through Christ, they find out that in actual experience they have not attained to that state of righteousness in which grace always controls the flesh, and gains the victory. “But this is the victory that overcometh the world, even our faith.” 1 John 5: 4. Now faith is not completed in one act, but many and continuous, daily, hourly acts. “Faith cometh by hearing, and hearing by the Word of God.” It is impossible to know and receive all the Word of God in one moment, so it is impossible to receive all faith in one moment. And as righteousness is revealed from faith to faith, so righteousness must grow in us as faith grows. Faith may grow exceedingly (1 Thess. 1: 3), but it must grow. “We walk by faith,” “We live by faith,” “The just shall live by faith.” The attitude of a constant exercise of faith is the attitude of the child of God.

The Jews sought after righteousness, but they sought it by works and failed of obtaining it. We must seek it by faith, but we must seek it daily, hourly, constantly, seek it by faith, expecting to know more of its power as it is revealed from faith to increasing faith.

“They shall be called trees of righteousness, the planting of the Lord.” Isa. 61: 3. A tree is not planted full size. It may be a tree of righteousness, and yet be a very small tree, but it may grow into a luxuriant tree laden with good fruit.

Abraham, the father of all them that believe, did not attain to the perfection of righteousness by one act; he had a considerable struggle with unbelief and failure before either his faith or his righteousness was made perfect. Before he steadily relied upon God alone, upon His power and righteousness only, he tried every plan of his own in which he had any faith. He suggests the plan of Eliezer becoming the heir. Then of Hager and Ishmael, with all its attendant sorrows and failures. Sarah received strength to conceive and bear a son in her old age, because she judged Him faithful who promised (Heb. 11: 11), but she first had battle after battle with unbelief before finally obtaining the promise. So failures through unbelief can only be recovered by faith. It is ruin and destruction to give up the battle. Victory is ahead. Have you gained one victory through faith? then gain another, and another, until you become strong in faith, giving glory to God.

“Follow after righteousness.” 1 Tim. 6: 11.

“Blessed are they that do hunger and thirst after righteousness.” Matt. 5: 6.

“Seek first the kingdom of God and His righteousness.” Matt. 6: 33.

“So might grace reign through righteousness.” Rom. 5: 21.

“As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.” Rom. 6: 19. Thus is represented the attitude of the Christian,—hungering and thirsting for MORE righteousness, seeking righteousness FIRST in everything, and all the time, and yielding his members as instruments of

righteousness, that the righteousness of God, which is by faith of Jesus Christ, may be worked into and out through Him, as his growing faith grasps more and more of it.

Christ is made unto us “wisdom, righteousness, sanctification, and redemption;” and He is made all this to us just as fast as we by faith receive Him for all He is. 1 Cor. 1: 30. We live in the dispensation of righteousness when righteousness is ministered unto us. 2 Cor. 3: 9. And “We through the Spirit wait for the hope of righteousness by faith.” Gal. 5: 5.

“The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.” Isa. 32: 17. Righteousness is the fruit of the Spirit of God, imparted to man by that divine agent of the Trinity. The law of God is an expression of God’s righteousness, as is also the life of Christ. In imparting righteousness the Spirit writes the law upon the heart and mind of the yielding soul. Eze. 36: 25-27; Heb. 10: 15-17. Thus the people of God get to know what righteousness is. “Hearken unto me, ye that know righteousness, the people in whose heart is my law.” Isa. 51: 7. In the same manner also we get to know Christ, for we may have wrong conceptions of Christ. As the Spirit writes the law upon the heart and mind, He at the same time reveals Christ as the exemplification, the illustration of the law. Of His relation to the law and righteousness, Jesus said, “Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation. . . I have not hid thy righteousness in my heart.” Psa. 40: 7-10. “All thy commandments are righteousness.” These were not hidden in the heart of Jesus, but were revealed to the world.

We must study the Word, “Live by every word of God,” for by it faith comes and righteousness by faith; and through the Word all may be sanctified, and without the Word none can be sanctified. G. B. STARR.

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## Prayer for More Faith.

I HEAR men praying everywhere for more faith, but when I listen to them carefully, and get at the real heart of their prayer, very often it is not more faith at all that they are wanting, but a change from faith to sight.

“What shall I do with this sorrow that God has sent me?”

“Take it up and bear it, and get strength and blessing out of it.”

“Ah, if I only knew what blessing there is in it, if I saw how it would help me, then I could bear it!”

“What shall I do with this hard, hateful duty which is laid right in my way?”

“Do it, and grow by doing it.”

“Ah, yes, if I could only see that it would make me grow!”

In both these cases do you not see that what you are begging for is not for more *faith*, although you think it is, but *sight*?

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, “I see that it is good for me, and so God must have sent it,” but, “God sent it, and so it must be good for me.” Faith, walking in the dark with God, only prays Him to clasp its hand more closely, does not even ask Him for the lighting of the darkness, so that the man may find the way himself.—*Phillips Brooks*.

## Missionary Reading Circle.

"Seek ye out of the Book of the Lord and read."

### Our Daily Bread.

CLOSE beside us stands the tempter,  
And his voice comes low and sweet:  
"All these treasures will I give thee,  
Only worship at my feet."  
And our hearts so weak and wayward,  
Long to prove what he has said,  
Father, in our hour of danger,  
Give us then our daily bread.

At all times and in all places,  
Under bright or clouded skies,  
Framed in words of Christ's own choosing,  
Does this same petition rise,  
May both we and all thy children,  
Ever by thy hand be led;  
Father, in thy love and pity,  
Give us *all* our daily bread.

—Frances E. Gordon.

### Starved Christians.

THERE is a sufficient reason why so many members in our churches are so pitifully weak, either to work or to resist temptation. Starvation has reduced them to living skeletons. A Christian soul cannot keep fat and strong on daily newspapers, or on the best of secular literature. Such self-weakening is wickedness. Food is fuel to the body, repairing what is burnt away by various vital processes. How can a soul be either fed or warmed that seldom touches the Bread of Life? All the most growing Christians are large feeders on the Word of God.—*T. L. Cuyler.*

### "The Work Nearest Our Church Members."

IN *Testimonies*, Vol. 6, p. 196, this statement is made,—

The work that lies nearest to our church members is to become interested in our youth, with kindness, tenderness, and patience giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest, but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realise that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril. The eyes of our brethren and sisters should be anointed with the heavenly eyesalve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth. The church is asleep and does not realise the magnitude of this matter.

Again we read on the same page,—

Who can determine which one of a family will prove to be efficient in the work of God? All the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God.

In our Reading Circle studies do not neglect the children and young people. Give them special attention, for this is "the work that lies nearest our church members." Teach them in the home, and give them a part in the more public service. Help them to study. Ask them questions. By doing this the mind will be filled with truth, and they will be able to overcome as Christ overcame.

"Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the Word of God."

At the camp-meeting at Palmerston North, N. Z., the Reading Circle lessons were taken up, and these services were among the most interesting held during the camp-meeting. Those present were encouraged to continue the lessons when they should return to their homes. At Christchurch, while special services were held by Pastor E. W. Farnsworth, the messages to the churches found in the second and third chapters of the Revelation furnished subject matter for meetings each evening during the week and also on the Sabbath. There is no end to the interest to be developed by these studies; there is no danger of exhausting the mine of truth in them.

### A Reform in Bible Study.

THE urgent necessities that are making themselves felt at this time demand a constant education in the Word of God. This is present truth. Throughout the world there should be a reform in Bible study; for it is needed now as never before. As this reform progresses, a mighty work will be wrought; for when God declared that His Word should not return unto Him void, He meant all that He said. A knowledge of God and of Jesus Christ, "whom He hath sent," is the highest education, and it will cover the earth with its wonderful enlightenment as the waters cover the sea.—*Testimonies*, Vol. 6, p. 131.

As tests and trials become more severe, a way of escape is pointed out in the following paragraph:—

The study of the Word of God should take the place of the study of those books that have led minds into mysticism and away from the truth. Its living principles, woven into our lives, will be our safeguard in trials and temptations; its divine instruction is the only way to success. As the test comes to every soul, there will be apostasies. Some will prove to be traitors, heady, high-minded, and self-sufficient, and will turn away from the truth, making a shipwreck of faith. Why?—Because they did not live "by every word that proceedeth out of the mouth of God." They did not dig deep, and make the foundation sure. When the words of the Lord through His chosen messengers are brought to them, they murmur and think the way is made too strait.

The heavenly Counsellor gives these words of encouragement and promise:—

You have the word of the living God, and for the asking you may have the gift of the Holy Spirit to make that word a power to those who believe and obey. The Holy Spirit's work is to guide into all truth. When you depend on the Word of the living God with heart, and mind, and soul, the channel of communication will be unobstructed. Deep, earnest study of the Word under the guidance of the Holy Spirit, will give you fresh manna, and the same Spirit will make its use effectual. The exertion made by the youth to discipline the mind for high and holy aspirations will be rewarded. Those who make persevering efforts in this direction, putting the mind to the task of comprehending God's Word, are prepared to be laborers together with God.

WE would be pleased to hear through this department of the experiences and blessings received by any who are studying the lessons of the Missionary Reading Circle. Let us know what plan you have found most successful both in your home study, and also in public effort, if it is your privilege to meet with others. Your experience may be just what is needed to help and encourage others.

## Our Mission Field.



### How to Answer the Question.

A YOUNG man writes me thus about our little paper *Ravama* we publish:—

"I wish to tell you my happiness occasioned by the monthly appearance of our food contained in the paper. I rejoice very much therein. I hope to keep on receiving this spiritual refreshing,—this good sweet food. I am happy that I ever met with the *Ravama*. I send greetings to you the preacher."

Now this young man lives on another island. Others live farther away who write similar letters. We ought to see them and talk with them. But we have no boat. Do you think that we need a boat where there are eighty inhabited islands? Answer this question by your Sabbath-school donations for the first quarter of 1902, which go toward a launch for Fiji. J. E. FULTON.

### "Come Over and Help Us."

WE are not going to ask just now for more missionaries, although we need them. There would be little use to send missionaries when our mission is so weak financially. But we have some enterprises under way and we want you to help us. If your hearts are in the work being carried on for the island people, send in some money to help this work along. It would be in vain for us to sing and pray about the preaching of the Third Angel's Message to all the world in this generation if we do no more than sing and pray. As General Booth said, it would be foolish to try to save a shipwrecked crew by having a fine choir stand on the beach and sing, "Rescue the perishing, care for the dying." We as a people are doing more than we did a few years ago, but are we doing enough to save the millions? A short time ago we were giving less than a half-penny per week per member to spread the knowledge of the message in the foreign fields. How paltry the sum! To use a homely illustration used by another, a good hen devoted to missions could do better. Eggs in Fiji are worth a penny half-penny each, and I presume they are worth at least a half-penny anywhere in Australasia. Now it is a very poor hen that lays only an egg a week. Such a fowl would soon lose her life because of her uselessness. How long suffering are the mercies of our God who spares the lives of those who profess to love Him with all their hearts and sing,—

"Take my silver and my gold,  
Not a mite would I withhold,"

and then present a paltry penny per week! Brethren, let us not play at missions. Let us be practical. Make giving a business. If you are farmers, give the Foreign Missions a corner of the farm and cultivate it well. If you are raising cattle or horses, rear a good colt or calf for this needy work. How we wish we might have a good horse to work our little mission ten-acres! Sisters,

give the eggs of a good laying hen or two to the cause, and don't forget to feed them on wheat or other good food so that they may lay well and long. How cheering to the toiling missionaries would be the cackle of such fowls,—much more so than songs and prayers with no "do" in them.

Come, let us work, for soon the Master will be here to say, "Well done;" but He will say that to those only who have done well. He loved us and bought us, and we should love Him and sacrifice for Him who first loved us. We need your help in Fiji, but not here alone; your help is needed all along the line. And to the children and all I want to say that the Sabbath-school offerings for the first quarter of 1902 are for the Fiji work, to be devoted specially for an oil launch. Having lost our cutter, it will take all we can get to raise money enough. Will you not all try to make this first quarter of the new year a banner quarter?

J. E. FULTON.

THE work of the Third Angel's Message began in Jaffa (Joppa), Palestine, in the fall of 1899. The first laborer was Brother Horner, a nurse from Basle, Switzerland. Brother Krum afterward went to Jaffa and joined in labor with Brother Horner. A place for a bathroom was found, provided with steam and hot water from a neighboring mill. One of the first things accomplished was the healing of several ulcerated feet that the doctors had declared must be amputated. This and other equally marvellous cases spread the fame of the little bathroom to the surrounding country, extending to Jerusalem, and even beyond Jordan, so that, as in the days of Christ, the people came from far bringing their sick with them. In the meantime, people began to be more interested in the special truth for this time, and as a result quite a company of believers was raised up.

SISTER GEORGIA BURRUS returned from India to the United States a few months ago, to try to awaken an interest in that great and needy field. It is to be hoped that as she returns to her work others will accompany her to carry the light of truth to many in that dark land. At one time Sister Burrus was distributing leaflets on the second advent, and it is said that "work in shop and bazaar was dropped as the people crowded after her to secure the tracts." But one poor man, not a Bengali, was unable to get a leaflet in his tongue. He said sadly and reproachfully, "Mensahib, don't you know there are millions in India who know only my language? What are you going to do for us?" The Foreign Mission Board is taking steps to give this man and his countrymen the truth in their own tongue. Workers are needed to go to India, to China, and to the Islands of the sea, but it would be useless to send those who have not felt enough interest to hand their nearest neighbor a paper or tract.

BROTHER W. A. SPICER, Secretary of the Foreign Mission Board, says in a recent number of the *Review and Herald*:—

During the last few months, four workers who stood in charge of their mission fields have died,—L. M. Crowther, of Trinidad, West Indies; H. P. Holser, formerly of Central Europe; D. T. Jones, of Mexico; and later, F. L. Mead, of Matabeleland, Africa. What does it mean? We need not try to penetrate God's providences, but the meaning to us is that more earnestly than ever men are to be pressed into the field to take the places of those who fall. This is what every general does in time of battle. We must put in enough men, too, so that those who lead will not have so often to work beyond the bounds of human endurance.

## RELIEF OF OUR SCHOOL.

"Through the work for the relief of our school a four-fold blessing will be realised, a blessing to the schools, to the world, to the church, and to the workers."

### Principles of True Education.

(Selected from the Testimonies.)

God is the source of intellectual as well as spiritual power.

Intellect is supreme only as it is sanctified by a living connection with God.

The natural and the spiritual are to be combined in the studies of our schools.

To know what constitutes purity of mind, soul, and body is the highest class of education.

Education is the work of a lifetime; and when this life ends, the same work will be carried forward in the future life.

Education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life.

The subject of education should interest the whole Seventh-day Adventist body. It should not be left to the decision of teachers or even principals.

God has given us powers to be used, to be developed and strengthened by education. We should reason and reflect, carefully marking the relation between cause and effect.

### Opening of Avondale School.

ACCORDING to announcement, the opening exercises of the Avondale School were held the morning of January 7. A good number of students together with many friends from the vicinity were present. Short, instructive talks were given by Pastors Snyder, Irwin, Hughes, and Dr. Kress. Pastor Irwin emphasised the necessity of faithfulness in all school duties and exercises, by referring to the cases of men who had made a decided success in life by carefully attending to the business in hand. He placed four mystical letters (M.Y.O.B.) on the board, and explained that these were the initials of a singing master's motto, which meant, "Mind your own business."

Pastor Snyder urged upon all the importance of making diligent and thorough study of the Scriptures as the basis of all knowledge. "Do your own thinking," was the motto he left with the students.

Dr. D. H. Kress based a few remarks on the reply that Elisha sent to Benhadad, who had sent to enquire what should be the outcome of his sickness. "Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die." Likewise every student may recover from physical, mental, and spiritual infirmity, but this means diligent self-application, otherwise the latter part of the text will be surely fulfilled.

Brother Hughes quoted the words of Mary at the wedding in Cana, "Whatsoever He saith unto you, do it." This motto, fully carried out by each student, will settle the matter of duty, and produce a harmonious and profitable school year to all.

The writer offered some thoughts on the point of discipline, suggesting the expediency of serving principle, not men. Paul expresses it, "Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." C. W. IRWIN.

### The Book You Need.

"CHRIST'S OBJECT LESSONS" can now be obtained of the Echo Publishing Company, and every church member in Australasia should have a copy for his own use while we are studying the Sabbath-school lessons on the parables. These lessons began the first of January, and you will not obtain all the help you should from them unless you have this excellent book as a help in your study. The price is 5/6, and it may be obtained of your Tract Society.

We hope none will delay ordering the book for themselves, or from placing it in the hands of friends or neighbors. Our readers will be interested in the experience of Brother W. C. Sisley in England, in connection with this enterprise. He says,—

Last night on my way home I delivered a copy of *Christ's Object Lessons* to a well-to-do shopkeeper. He was so well pleased with the book and the object for which I was selling it that he took four more copies, which he proposed to sell or give to his friends. After remaining at home a few minutes, I started out again and made six calls, selling four books. It took some self-denial to leave my cosy fireside, but I felt amply repaid, for by selling these books I have been able to secure 32/- for the school fund, comfort a gentleman who had just lost his daughter, encourage a struggling young man who is supporting his mother, and impress a worldly merchant with the uncertainty of riches, and his need of Christ, none of which I could have done had I stayed home.

Perhaps you may not have equal success in your first trial, but God will regard your motive to help forward His work, and to do good in the world. He has promised His blessing to attend those who take hold of this enterprise "just now," so do not delay.

### The Promise Realised.

(Review and Herald.)

I DESIRE to say, for the encouragement of the readers of the *Review*, that I have found God's promises to those who step out by faith and go to work with *Christ's Object Lessons* all true. "Peace and grace and power of intellect will be given them." How precious this promise! Praise God, I have found it true. Can the world do as much for its most faithful devotees? The first day out I sold seven copies. God goes before us by His angels to prepare the way. The book is a blessing to all who read it, and it proves the means of a twofold blessing to those who step out by faith and go to work with it.

One encouraging circumstance happened lately. A dear sister, past threescore and ten years, and a widow, too, placed five dollars in my hands for four copies of *Christ's Object Lessons*, saying, "I want the Lord's work to go." The books will be used as gifts to loved ones. Brethren, this gift involved sacrifice, and was an act of love and faith. Many could do much more who are selfishly hoarding the Lord's money. O brethren, haste to help on the good work. Precious blessings await you. God's promises are all yea and amen. C. E. H.



"Let us not weary in well doing: for in due season we shall reap if we faint not."

## Monthly Summary of Australasian Canvassing Work.

### New South Wales.

DECEMBER, 1901.

Home Hand Book—	Orders.	Value.
M. A. Connell, Manning River	28	£41 2 6
W. Richardson, Macleay River	3	3 10 0
W. Gregg, Catherine Hill.....	10	14 10 0
E. Goodhart, Cambell'twn.....	18	29 0 0
<i>Christ Our Saviour—</i>		
M. Packham, Esk Bank.....	4	1 0 0
T. J. Gibson, Maitland.....	1	0 2 6
<i>Patriarchs and Prophets—</i>		
W. E. Prees, Rylestone.....	4	2 6 6
H. J. Cooper, Astonville.....	1	12 6
<i>Sunshine at Home—</i>		
W. E. Prees, Rylestone.....	1	0 6 6
<i>Daniel and Revelation—</i>		
G. A. Wood, Armidale.....	14	9 2 6
W. R. Lamb, Wollongong.....	34	29 10 0
G. A. March, Hillgrove.....	22	14 17 6
H. J. Cooper, Astonville.....	9	6 7 6
R. Salton, Armidale.....	1	0 12 6
A. E. Hodgkison, Armidale and Glen Innis.....	34	24 12 6
<i>Ladies' Guide—</i>		
E. A. D. Goodhart, Cambell'twn	1	1 0 0
<i>The House We Live In—</i>		
M. Currow, Singleton.....	8	1 16 0
S. Read, Newcastle.....	7	1 11 6
<i>Desire of Ages—</i>		
C. S. Badger, Eden.....	37	40 0 0
<i>Coming King—</i>		
T. J. Gibson, Maitland.....	11	2 17 6
	248	£224 18 0

### New Zealand.

DECEMBER, 1901.

Home Hand Book—	Orders.	Value.
Mrs. Hamilton, Auckland.....	33	£52 10 0
G. A. Branstatter, West Coast	17	26 0 0
C. Honnor, Auckland.....	13	23 2 6
R. L. Irving, Invercargill.....	15	25 0 0
J. Knox, Inglewood.....	10	19 10 0
A. E. Rickards, Dunedin.....	5	7 10 0
<i>Ladies' Guide—</i>		
Miss Johnstone, Dunedin.....	4	3 15 0
Mrs. W. J. Smith, Christchurch	5	5 0 0
<i>Patriarchs and Prophets—</i>		
W. W. Ward, Marton.....	4	2 15 6
<i>Desire of Ages—</i>		
W. J. Smith, Christchurch.....	3	3 10 6
	109	£168 13 6
Good Health subscriptions.....		170
Echo sales (Miss Baden).....		432

### Tasmania.

DECEMBER, 1901.

Home Hand Book—	Orders.	Value.
W. W. Fletcher.....	20	£30 15 0
<i>Ladies' Guide—</i>		
Miss E. Adcock.....	9	12 0 0
H. H. Appeldorff.....	3	3 0 0
	32	£45 15 0

### West Australia.

DECEMBER, 1901.

Ladies' Guide—	Orders.	Value.
Mrs. E. Cleal, Subiaco.....	14	£16 16 0
<i>Home Hand Book—</i>		
C. J. Anderson, Smith's Mill...	12	21 0 0
" " " (Other books)	12	6 10 0
	38	£44 6 0

### Victoria.

DECEMBER, 1901.

Home Hand Book—	Orders.	Value.
G. Burgess, Ballarat district...	29	£44 17 0
Geo. Hubbard, St. Armand.....	29	49 4 0
Geo. Masters, Warrnambool...	5	8 10 0
D. Deering, St. Armand.....	15	25 18 0
" " " (Other books)	1	1 0 0
R. S. Bell, Seymour.....	9	14 10 0
" " " (Other books)	4	4 0 0
J. B. Anderson, Seymour.....	9	15 18 0
H. Hughes, Bairnsdale.....	1	1 16 0
L. Currow, South Gippsland...	35	57 14 0
" " " (Other books)	4	4 0 0
C. Hosking, Gippsland Dist....	28	45 0 0
<i>Ladies' Guide—</i>		
Mrs. M. Masters, Warrnambool	10	10 0 0
Mrs. L. J. Lear, Geelong.....	1	1 17 0
<i>Desire of Ages—</i>		
W. Codling, Shepparton dist...	13	18 18 6
W. Ryder, Shepparton dist....	5	6 17 0
N. Harker, Bendigo.....	2	3 0 0
B. Judge, Bendigo.....	2	2 0 0
" " " (Other books)	7	3 1 0
R. A. Caldwell, Mortlake.....	20	27 10 6
" " " (Other books)	13	3 11 6
	242	£349 13 0

### South Australia.

DECEMBER, 1901.

Bible Readings—	Orders.	Value.
J. E. Steed, Tarcowie.....	7	£5 12 0
T. Whittle, Tarcowie.....	12	10 12 6
<i>Great Controversy—</i>		
C. Ketteringham, Murray R....	11	7 5 0
F. Bottrill, Narracoorte.....	5	5 4 6
M. Janeczek, Yankalilla.....	31	19 12 6
<i>Patriarchs and Prophets—</i>		
M. Gunther, Port Adelaide.....	3	2 9 6
Mrs. Arnold, Port Adelaide.....	1	0 18 0
<i>Home Hand Book—</i>		
A. W. Waight, Orororo.....	5	9 5 0
C. Ketteringham, River Murray	20	32 8 6
<i>Man the Masterpiece—</i>		
A. P. Roesner, Adelaide.....	11	11 11 6
	106	£104 19 0

### Queensland.

DECEMBER, 1901.

Bible Readings—	Orders.	Value.
F. Brett, Warwick Dist. ....	19	£13 7 6
<i>House We Live In—</i>		
Mrs. Streeter, South Brisbane	24	5 12 0
Miss Laurison, Bundaberg.....	21	4 18 6
Miss Mills, Clayfield.....	30	6 19 0
<i>Coming King—</i>		
E. Harlow, Gympie District ...	23	13 8 6
E. Bernoth, Gympie District ...	33	18 6 6
<i>Home Hand Book—</i>		
W. F. Ford, S. Brisbane.....	1	2 0 0
H. E. Streeter, S. Brisbane.....	5	8 1 0
F. W. Reekie, Herberton.....	2	3 0 0
Mrs. Hewitt, Paddington.....	1	2 0 0
<i>Daniel and Revelation—</i>		
B. Cozens, Toowoomba.....	18	12 15 6
A. Costello, Charters Towers..	12	8 15 6
<i>Desire of Ages—</i>		
H. F. Eberhart, Ipswich.....	3	4 4 9
Mrs. Morrison, Albion.....	11	14 0 0
<i>Ladies' Guide—</i>		
F. W. Reekie, Herberton.....	9	9 10 0
Mrs. Hewitt, Paddington.....	18	18 0 0
Mrs. Eldrett, Swan Hill.....	1	2 4 0
<i>Miscellaneous.....</i>	6	7 17 4
	237	£155 18 1

### Totals for December, 1901.

	Orders.	Value.
Victoria.....	242	£349 13 0
New South Wales.....	248	224 18 0
New Zealand.....	109	168 13 6
Tasmania.....	32	45 15 0
West Australia.....	38	44 6 0
South Australia.....	106	104 19 0
Queensland.....	237	155 18 1
Grand totals.....	1012	£1094 2 7

## The Work of the Lord in Victoria.

ONE brother who has just commenced work with *Desire of Ages* writes as follows:—

We arrived here on Monday afternoon, and have got comfortably settled. How shall I express myself! God is good and I praise Him. The Saviour is here working with us. It is good to be able to canvass for *Desire of Ages*. I only canvass a few houses each day, but I have precious times. Although I am so weak, yet I am thankful that "He that dwells in the high and holy place" is with me. I shall not forget you in the office in my prayers. We need to pray for each other, for iniquity abounds, and I sometimes fail to see the snares of the evil one. I am glad Christ has promised to keep us in the hour of temptation which is coming on the earth. The Lord's loving kindness is better than life. I remember your words "trust also in Him," etc., and pray I may have "great power" to speak the truth, as we read in *Early Writings*, p. 133.

We know that those who are working with such a book as *Desire of Ages* cannot fail to realise the presence of the Lord. As they seek to "lift up" Christ they must sense the "drawing" power of the gospel.

Brother Judge writes,—

"Coming up in the train we had the company of three clergymen of the Church of England. Conversation came up on the Sabbath question. One of them remarked, 'You take the Bible, we do not.' He also said that the Holy Spirit was to guide the Church into all truth, but that there cannot be found any change in the whole of the Bible for the Sabbath. Such words from such a source help us to realise "that all whose names are not written in the book of life shall worship Him."

We are glad for such an earnest desire on the part of our workers to "believe the Bible," and to bring these things before the people that they may be led to "believe" even unto salvation. L. GREGG.

"NO MATTER how dark the weather,  
No matter how rain might fall,  
I'd be like a bit of sunshine,  
To brighten and cheer you all."

THE peace of God is that with which God Himself is at peace.—*Augustine*.

### Three Lessons.

THERE are three lessons I would write,—  
Three words, as with a golden pen,—  
In tracing of eternal light,  
Upon the hearts of men.

Have hope! Though clouds environ round,  
And Gladness hide her face in scorn,  
Put thou the shadow from thy brow,  
No night but has its morn.

Have faith! Where'er thy bark is driven,—  
The calm's disport, the tempest's mirth,—  
Know this: God rules the hosts of heaven.  
The inhabitants of earth.

Have love! Not love alone for one,  
But man as man thy brother call:  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these words upon thy soul,—  
Hope, faith, and love,—and thou shalt find  
Strength when life's surges maddest roll,  
Light when thou else wert blind. —Schiller.

### Reporting.

"THE work is halting because gospel principles are not obeyed by those who claim to be following Christ. . . . Much haphazard work has been presented before me."

Reporting is one of the most important features in keeping the business affairs of the several departments of our message in detailed order. Confusion and disorder inevitably result from negligence in this respect. If, as we believe, "order is heaven's first law," can we be irresponsible for a failure to promote in the slightest regard one of the eternal principles of His universe? If not, can we be justified in the least degree in neglecting one of these principles in which the closing message of God is so deeply involved? To expect the blessing of God on our individual work when these facts are disregarded would be unreasonable. "The Lord's goods should be handled with faithfulness," and no one can decide that this accurateness is necessary in a certain regard and of no consequence in another.

"God calls for decided improvement to be made in the various branches of the work. The business done in connection with the cause of God must be marked with greater precision and exactness." While we have this lesson to learn, we are not left without instruction as to the means by which its principles may be made a part of the life of each one: "The Lord has given men tact and capabilities. Those who use these entrusted talents to His glory, weaving Bible principles into the web, will be given success."

"To know God is to love Him."

### How to Canvass.

You must control your customer and be the leading spirit of the occasion. It is your business to arouse interest and desire; earnestness and enthusiasm, quiet and deep, should be brought to bear. Don't hurry, keep cool, and be concise and direct in your language. Whatever you do, it must be done with an air of earnestness and assurance, in full confidence, as it were, that he will do as you request him. There must be no faltering or indecision on your part. During all the time you talk with him, look into his eyes and never directly answer objections. Let him not think of anything but your article, and what you say.—*Review of Reviews.*

### How to Deliver.

THERE is no time in a canvasser's experience when so much tact, wisdom, and principle are necessary as in making his delivery. Tact is necessary to meet the various objections, excuses, or complaints of a customer who may have decided not to take his book if he can avoid it; wisdom is needed to enable him to deal with trying cases in a way that will properly recommend to all men the message that he is publishing, and the Christ for whom he is an ambassador; a true principle will enable the agent to do by all as he would be done by, and at least manifest as much kindness in delivering as in taking the order. The cause of God would be wounded by unprincipled men, who enter the homes of the people in Christlike garments, secure their orders for books, and then change to cold hard financiers at the time of delivering. How must the people look upon a man who represents himself as a worker for God, and who, at the time of delivery, attempts to frighten them into taking a book by suggesting the *force* of civil power as a means to place in their hands a warning against the "beast or his image," the very principle of which is the power of force. Christ draws men to Himself by the power of His love, and that love must be our *only* power if we would be fishers of men. On the wall in the sitting room of one of the leading workers in the first tract society that was organized by our people, could always be seen this motto, "What would Jesus do?" If that question is always asked, when we are tempted to do a thing that is

questionable, it would often help us to do as He would do. We will often meet people who have suffered from reverses since ordering the book. Sickness or accident may have reduced their means, and it is becoming to any Christian to be very considerate and kind in all such cases, and show that we are working for souls and not for sovereigns.—*Selected.*

### A Sad Sight.

IT was a picture, a group of fine-looking ladies and gentlemen, of mature years, yet full of the vigor of life. I admired it, and asked, "Who are these?" My friend said, "This is a picture of canvassers who once were canvassing in this State." "Indeed. And where are they now?" I asked. "Oh," he said, "most of them have gone back to secular work."

So near the end, and yet a noble army of valiant laborers in an important branch of work has deserted and gone home. Is it a desertion, or only a furlough? My brother, my sister, were you once active in the canvassing work? Have you taken a furlough? Do you feel satisfied that you are pleasing the Lord by your lack of activity? If the Searcher of hearts should be seen on yonder cloud, are you sure you would be commended for "well doing"? Do you not feel the promptings of His Spirit to enter the work? We want all the men and women home on furlough to return to the fighting line, and bring with them many volunteers. We want *you* to come *now*. The Lord wants you *at once*. Never will there be a better time. Come and help us get the victory. Who will volunteer? Deserters and those on furlough are coming back. Will you come *now*? If not, why not? Has the Lord excused you?—*G. B. Thompson, in the New York Indicator.*

How extensive is the promise of the Spirit in the last days?—The Lord says, I will pour out my Spirit upon "all flesh." What is the object of this?—Evidently to prepare hearts for the reception of light and truth. But the proclamation of the gospel is committed to men. Now if the Lord designs that light shall go to all flesh, and He sends forth His Spirit to prepare some hearts to receive it, and yet those to whom its proclamation is committed do not bear it to them that they may receive it,—what then?



"Herein is my Father glorified, that ye bear much fruit."

### Attempt Great Things for God.

IS THIS the time, O church of Christ, to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
No! rather strengthen stakes and lengthen cords!  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth, with all its fulness, is the Lord's:  
Great things attempt for Him, great things expect,  
Whose love imperial is, whose power sublime.

—Anon.

### Good Recommendations.

THE Executive Committee of the Southwestern Union Conference, U. S. A., passed some recommendations at a recent session which are worthy of being put into practice in every conference. One of these is as follows:—

That we urge all our ministers to use more literature in their work; and as they bring persons to a knowledge of the truth, or as they visit the churches, lay before them in clear lines the importance of activity in some kind of work for the Master, making prominent use of our literature—

- (a) By securing their subscriptions for our papers, for their own use and to pass on to others, giving due attention to health literature.
- (b) By using tracts in a liberal manner among their neighbors by the envelope plan, or any other that will be effectual.
- (c) By encouraging suitable persons to consecrate themselves to life service in selling our large books, and laying before each church the duty of putting into this work one or more of its members.

The people who read themselves into the truth are those who are intelligent as to why they believe as they do. The minister who fails to get his people to read and study the truth has left his work only half done.

The church that works will be a living church. Others may have a "name to live," but they are already dead. So one of the first requisites necessary to stability and growth in any church is to get its members at work for their neighbors and friends, and to cultivate in them an interest in missions that is world-wide. Such churches will not pine and die for lack of a preacher. Members of a working church will go out to labor for those who do not have the light of present truth and those left at home will support them by their prayers and means and grow strong in doing so. We urge our people to not longer neglect the distribution of literature in every place and among all classes. We urge our ministers to devise ways and means for the churches to engage in this work.

### Letters of Especial Interest.

THE following letters recently received from two isolated Sabbath-keepers who have received the love of the truth through reading, speak for themselves and demonstrate the importance of pushing the circulation of the silent messengers. Neither of these parties have ever seen or heard a Seventh-day Adventist preacher.

To the Publishers of JOYFUL TIDINGS,

DEAR BRETHREN:

I receive my copy of JOYFUL TIDINGS regularly each month, and I am greatly interested in its contents, and wish you success in your good work which you are carrying on in the name of the Lord, and I pray that the silent messenger of truth may find its way to many homes and prove a blessing to many people. Please find enclosed five pounds to help to maintain the work of publishing the little journal.

ROBERT POLLOCK.

January 9, 1902.

To the Editor JOYFUL TIDINGS:

It was very kind to send me, in answer to a question, the little booklet, *Tormented Forever and Ever*, which quite disposes of the old idea of eternal torment. Oh, that everlasting fire, and the pains taken to impress it on our minds,—far more pains than were taken to teach us the love of God. The study of the book of Daniel is what I had long been wishing for. I had heard that there were books and lectures explaining Daniel and Revelation, but had never come across any of them. Thank you also for *How the Sabbath Came to Me*. I have not disposed of quite all the September issue of JOYFUL TIDINGS, having three copies left, but I have been very careful where I have given them. They have mostly been received with pleasure, but I have no knowledge of results. To my surprise the only one who showed contempt was a professing Christian. When I handed him the little paper he asked what it was about. I told him, and he said he had read some of the writings and didn't approve of them. I spoke of the claims of the seventh day, but he thought he had an unanswerable argument in saying, "We keep the day our Lord rose from the dead." I tried to show him that our Lord never asked us to keep that day, but it was of no use. So I spoke of the near approach of the second advent. "Oh," he said, "our Lord has been coming so often and so long, the apostles expected His speedy return." He agreed with me, however, when I told him it must be nearly two thousand years nearer. So, asking him to read the paper and pass it on to someone else, I left him. It was in a public place, and I am rather old and deaf and dislike drawing attention to myself. In my home I have more freedom of speech. I would have written before, but wanted to send a trifle, and now can only enclose two shillings, but will try and send more soon.

Yours very truly,

MARTHA ARROW.

### An Appeal from Africa.

MISSIONARY work was begun by Seventh-day Adventists on the Gold Coast, Africa, about seven years ago. After starting the work and seeing some fruits of their labor, our missionaries were compelled to leave on account of the malarious climate. There are still a few believers remaining, and a letter recently received from a native brother was published in a late number of the *Review and Herald*. The letter was addressed "To the Brethren and Sisters of the Seventh-day Adventist Church." The writer says,—

My elders and brethren of the Lord, can you be so negligent to constitute a corps of white laborers for the work to save us sinners? When I consider the mining people who are wasting their lives for the sake of gold, and how thousands of white people are still landing for an attempt to find gold, it is too bad for the Adventists to delay God's truth when a few workers suffered with a fever and none were sent out to take their places. Yet for our sins Christ, the Prince of Heaven, came and died that through Him we might be saved. Laborers, captains, soldiers, who are still fighting for the Lord, are you afraid to die for the emancipation of beings, slaves to Satan? Can't you volunteer yourselves to provide sufficient money to send laborers out here to save us lost sinners? The end is nearing; and if you do not make haste to save us, the responsibility will be upon you Adventists. I beg to call your attention to this cry to appoint men at once.

It is gratifying to know that in response to this appeal it has been voted to begin work again for the millions of people in West Africa as soon as laborers and means will allow. Such appeals are enough to stir a heart of stone.

# Our Sabbath Schools.

*"All thy children shall be taught of the Lord."*

CONDUCTED BY MRS. C. W. IRWIN.

## Fragments from "Testimonies" on S. S. Work.

### Need of Genuine Religion in Our Sabbath-schools.

"OUR Sabbath-schools are not what the Lord would have them to be, for there is altogether too much dependence placed upon form and machinery, while the life-giving power of God is not manifested for the conversion of souls for whom Christ died. . . . We must have consecrated teachers who love God supremely, and their neighbors as themselves. The Lord has made ample provision that teachers may have increased ability from Sabbath to Sabbath, that they may teach to some purpose, working as for time and eternity. We need in our schools young men and women who have vital godliness, not a cheap, superficial experience, but a deep inward piety that results from learning daily in the school of Christ, that they may impart to others the precious lessons which Christ has taught them.

"Entire consecration of soul must be maintained as much by the teachers and superintendents of our Sabbath-schools as by the ministers in our pulpits, for all alike are engaged in the work of bringing souls to Christ. Each in his place is to work, as did Christ, in the spirit of love, for the erring and impenitent. This is what Christ would see in the Sabbath-school work."

### Sabbath-school Influences.

"The Sabbath-school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ. Our Sabbath-school workers need to be especially imbued with the spirit of Christ. . . . The children heed a more decided effort in regard to religious culture. . . . There should be co-operation on the part of parent, children, and teachers. . . . We are to cultivate tact and sharp discernment, to be quick to see opportunities to do good, and to seize these opportunities and make the most of them. Teachers of the different classes should bring every child

into their hearts, and under their special watchcare. . . . Make every point of truth clear and distinct to the minds of the children. . . .

"Many children and youth have their characters imprinted on their countenances. Their life's history they carry in the features of the face. The true workers should impress upon the minds of the children a beautiful, pure, Christ-like character which will transfigure the countenance. If Christ is the abiding principle in the heart, you may read purity, refinement, peace, and love in the features. In other countenances, an evil character hangs out the sign; selfishness, cunning, deceit, falsehood, enmity, and jealousy are expressed there. How difficult it is for truth to impress the hearts and countenances of such characters!

"We need now to give special attention to the cultivation of character. . . . All spiritual culture Christ has provided for His children. If Jesus is abiding in the soul, the heart is filled with the holy graces of His Spirit, which makes itself manifest in the transforming of the features."

In view of all this precious instruction on Sabbath-school work, let us as workers be strong and courageous, ever looking unto and depending upon "Him that is able to do exceeding abundantly above all that we ask or think."  
 HATTIE ANDRE.

## N.Z. Sabbath-school Association.

### Report for Year Ending June 30, 1901.

As we review the work of the past year, we are thankful for the omens of success as shown by the figures. As we call to mind the lessons we have had for our study, we feel to say, Truly the Lord is good. He is certainly faithful in sending to His children, through His servants, "meat in due season." Many appreciated the studies on the book of Galatians, which lessons have occupied three quarters of our year ending June 30.

We have seen improvement each succeeding quarter on the part of the secretaries in filling in and returning the blanks. This faithfulness has brought a blessing not only to the secretary, but upon the school. This co-operation on the part of the secretary has helped much in our efforts to bring all reports together into a general summary, and forwarding to the respective offices for publication in the RECORD and S. S. Worker.

The Lord is blessing our officers,

and will work through them for the salvation of souls, if we but keep in close touch with Him. One secretary writes, "I do desire to see a full school and every teacher and scholar members of the fold of Christ, and working for Him."

The following table will show our numbers of members and average attendance. The number of schools at the close of the June quarter this year was thirty-eight.

	M'mship.	Avg. atten.
September, 1900 ...	641	416
December, 1900 ...	638	457
March, 1901 ...	606	461
June, 1901 ...	618	484

There has been a decrease in membership, but the average attendance has been steadily coming up.

Each quarter circular letters have been sent out to the schools and to an average of forty isolated Sabbath-keepers, who are classified in our records as members of the State class. These letters have presented the various objects of our missionary offerings, and we believe in the response to these calls we have evidence of the missionary spirit in our schools.

Date.	Missions.	Special Col.
	£ s. d.	£ s. d.
Sept. 1900 ...	21 8 11½	10 17 10
Dec., 1900 ...	28 0 1	12 0 0
Mch., 1901 ...	28 18 9	10 1 10
June, 1901 ...	28 16 7	7 5 4
Camp-meeting	7 14 1	(Vic. Med. Work.)
Miscellaneous	0 11 6	0 4 7
	£115 8 11½	£40 9 7

The following will show the amount of contributions and tithes for the year.

	Total contributions.	Tithes.
September, 1900 ...	£36 10 8	£3 12 5½
December, 1900 ...	32 1 6½	3 9 3
March, 1901 ...	54 5 8½	3 18 0
June, 1901 ...	49 10 1½	4 8 3
	£172 8 0½	£15 7 11½

Our schools entered heartily into the plan recommended at our last annual meeting, and on the first Sabbath of the last month in each quarter have taken up a collection for home expenses. This plan seems to be working well. So far as we know these collections have been sufficient, although some extra effort has had to be put forth in a few places.

Can we not take hold with renewed courage and make the Sabbath-school a greater blessing to ourselves and others around us who are longing for something satisfying.

MRS. J. L. BAKER, *Secretary.*

SPECIAL SABBATH-SCHOOL OFFERING.—It has been decided to appropriate the special donation of the last Sabbath in this quarter toward the furnishing of the Wahroonga Sanitarium. Look for particulars in March issue.



"They rehearsed all that God had done with them."

## Queensland.

[THE following article was written before the departure of Pastor Teasdale for Sumatra. We regret that it did not appear in the last issue of the RECORD.]

BRETHREN F. L. Chaney and A. Smart are building in Bundaberg a small meeting house to accommodate sixty or seventy persons. The land was purchased by the church a year ago, and upwards of thirty pounds were raised toward the building, which is to cost about forty pounds without the labor. If the brethren who have promised donations toward this enterprise and have not yet paid them will now redeem their pledges, and money which was borrowed from the fund be returned without any further delay, the building will be opened free of debt.

The Toowoomba brethren also are contemplating the erection of a church to accommodate their increased attendance. The place where they now meet is altogether too small and inconvenient. A few weeks ago Brother Colcord, who is located in Toowoomba, and I visited our scattered brethren on the Darling Downs and also those below the Range, with a mind to ascertain if there were any openings for the message. We found openings sufficient to keep several men busy. Fifty miles from Toowoomba a well-to-do farmer with his family is reported to be keeping Sabbath and is desirous of baptism. Several good openings for public meetings presented themselves. An evangelist, preaching on the second advent, visited one of these places shortly after we were there, and reported the best meetings he had held in Queensland. Brother and Sister Robie write encouragingly of the Bath Parlors in Rockhampton. The business is just meeting expenses, and by strict economy in the way of wages and expenses it is able to pay a little occasionally off its indebtedness. The generous gift by the delegates at the Union Conference

to that work has done more to restore the confidence of both friend and alien in the cause than anything else that could have been done.

It is with some regret that my wife and I make preparations to leave Queensland. We have had many precious experiences here. We love the people, and like the climate. However, we recognise the call, "Get thee out of thy country and from thy kindred unto a land that I will show thee."

Pastor W. A. Colcord, who is vice-president of this conference, will take charge of the work. His ability and long experience will enable him to carry it forward with vigor and success.

The good season is having its effect upon our canvassing work. The summary for this month is the largest we have ever yet had. Our hearts are filled with gratitude to the good Lord for the many evidences of His tender watchcare over His work and workers in this part of His great harvest field. GEO. TEASDALE.

## Victorian News Notes.

SABBATH morning, December 14, Pastor R. Hare gave a timely discourse in the North Fitzroy church on "Behavior in the house of God." The great sin charged to Israel of old was that they "put no difference between the holy and profane, neither showed difference between the unclean and the clean." See Eze. 22: 26. Jehovah met with His people in "His holy temple" as in no other place, yet what a lack of reverence was frequently shown in the house of God. The same unholy thoughts were brought in, the same common talk frequently indulged in. He urged all to act with becoming reverence when in the divine presence.

AN interesting evening was spent in connection with the closing of the North Fitzroy Church School for the summer vacation. The children rendered an excellent programme of vocal and instrumental music, which reflects great credit upon the teachers. Instead of receiving prizes for their work of the year, the children requested that the money be used for the Fiji oil launch. They had also worked hard in making various useful articles which were sold, the profits of which were also devoted to this missionary enterprise. The Chairman in his remarks stated that

about £4 had been collected in this way. The children looked happy in their work of self-denial, and we know this gift will be appreciated by the brethren in Fiji, and honored by Him who said, "It is more blessed to give than to receive."

## A Change in Form Only.

BEFORE reading these lines you no doubt have seen several numbers of the *Bible Echo* for 1902. At the time of the Victorian camp-meeting, in consultation with members of the Union Conference committee it was decided to return to the former size. For the past two years this paper has been published in a smaller form but containing more pages. It was hoped at the time the change was made, from eight pages to sixteen, that as the price was not increased the result would be a large circulation. The increase in the number of pages seemed to be a help for a time, but as the circulation has not kept up we do not feel justified in maintaining the increased cost.

The Echo Publishing Company has sustained a loss of over £3000 since the paper was started. This sum represents the amount of missionary work the company has done for the Australasian field. The loss on most religious papers is made up by filling their columns with advertisements. We have received letters from individuals suggesting that we meet the loss by this means, while others say they prefer to make donations to the paper to the amount of the advertisements, so that the whole paper can be filled with the message for the people. (We should be pleased to receive these donations.) The *Bible Echo* can be made to pay its way if our people will give it a large enough circulation. This will accomplish more good than to have the loss made up by other means.

Is it not time for us to rally to the support of our missionary paper? We are persuaded that the *Bible Echo* is reaching more hearts than all our workers together can do. Elder Robinson writes from Dunedin that so great an interest has been aroused there by the thousands of papers that have been sold in that place that it has been necessary for Elder Farnsworth to give up his appointment in the Avondale School and join him in the work of gathering in the harvest. What is being done

there can be done in other places, and it would not be long before the number of our people would be doubled.

We trust that as the paper has put on its old form the old time missionary spirit will be revived in the hearts of our people, and that it will lead them to extend the circulation of the *Bible Echo* to every city and town of Australasia.

Elder Robinson has sent in a series of short articles on the Sabbath question, which should be placed in the hands of thousands of people all over the land. Elder Tenney has also supplied a series of interesting articles. Special themes will be presented from time to time, which should receive a wide circulation. Now is a most favorable time to work for the spread of the message. Things are shaping fast now; which leads us to believe that we shall not long enjoy the time of peace we still have in which to work.

W. D. SALISBURY.

### The New Zealand Conference.

THE twelfth annual session of the New Zealand Conference was held at Palmerston North in connection with the annual camp-meeting, November 21 to December 9.

There were forty-three delegates present from the various churches of the colony, and in all about seventy-five of our people in attendance at the meeting. Pastors G. A. Irwin, E. W. Farnsworth, and Dr. Kress were present from the Union Conference.

The financial statement of the conference shows a prosperous condition. The amount of tithe collected for the past twelve months amounted to £1054 13s 4d, while the expenses for the same period were £993 2s 2d. The tract society has paid off its indebtedness to the London Office and Echo Publishing Company the past year.

The sales of Health Foods are on the increase, the net profit the past four months being nearly £50.

The total number of sales for our books reported by the canvassers for the year amounted to £4485 2s 6d.

The Committee on Nominations presented the following report which was adopted:—

President, W. L. H. Baker; Vice-President, G. A. Wantzlick; Secretary, W. J. Smith; Treasurer, New

Zealand Tract Society; Sabbath-school Secretary and Treasurer, Mrs. J. L. Baker.

EXECUTIVE COMMITTEE:—W. L. H. Baker, W. J. Smith, A. Mountain, A. T. Robinson, G. A. Wantzlick.

SANITARIUM BOARD:—W. J. Smith, G. A. Brandstater, S. H. Amyes, W. L. H. Baker, and the presiding physician.

CANVASSING AGENT:—A. Mountain.

TRUSTEES PROPERTY BOARD:—G. A. Wantzlick, W. J. Smith.

CREDENTIALS AND LICENSES were granted as follows: Credentials: W. L. H. Baker, G. A. Wantzlick, A. T. Robinson, H. C. Lacey. Licenses: F. E. Lyndon, C. A. Paap, W. H. Pascoe, W. J. Smith, J. E. Caldwell.

MISSIONARY LICENSES:—Mrs. M. Caro, Mrs. J. L. Baker, Mrs. L. V. Robinson, H. Bree.

The Committee on Plans and Recommendations:—

1. *Resolved*, That we recognise our moral responsibility as a conference to sell our due proportion of *Christ's Object Lessons* in the interest of the Avondale School, and that this conference urge its laborers to do their utmost in pushing forward the circulation of this book.

2. *Resolved*, That we cordially assent to the plan proposed by the Union Conference of raising a second tithe for the erection of the Wahroonga Sanitarium; and that we urge upon all our people the duty and privilege of systematically contributing to this fund.

3. *Whereas*, We have been shown from the spirit of prophecy that our children should not attend the public schools; therefore,

*Resolved*, That we do all we can to establish church schools in New Zealand wherever practicable under the advice of the conference committee.

4. *Whereas*, the Ponsonby church is involved in a debt which is covered by a mortgage soon to expire, and the real estate of the Epsom Church secured by a lease terminating in a few months; therefore,

*Resolved*, That this conference advise that both these properties be disposed of to the best advantage, and that some central position be acquired and a church erected thereon free from debt; and, further, that the executive committee of this conference act in conjunction with these churches in carrying out this recommendation.

5. *Resolved*, That this conference raise money to purchase twelve new family tents and folding chairs sufficient to seat the large preaching tent.

6. *Resolved*, That Missionary Reading Circles be organised in all our churches and companies, and that we urge our people to study faithfully the prepared lessons.

7. *Resolved*, That each church supply itself with a sufficient number of suitable baptismal robes.

8. *Resolved*, That each church be urged to take immediate steps towards increasing the subscription list of the *Bible Echo* for local missionary purposes.

9. *Resolved*, That every family of Sabbath-keepers in New Zealand be earnestly invited to subscribe regularly for our missionary and church papers, the *Bible Echo*, *Australasian Good Health*, and UNION CONFERENCE RECORD.

The balance-sheet of the conference was read as follows:—

TO NOVEMBER, 1901.		Assets.	
Liabilities.		Laborers acs.	
Church acs. ...	£ 53 2 11	Expense ac. ...	£444 18 11
Laborers acs. ...	21 12 5	Bible Echo ...	20 6 8
N.Z. Tract Soc. ...	15 6 3	Property ac. ...	12 18 0
Tithes ac. ...	381 8 5	Ch. San. ...	192 3 8
Wel. Ch. B.F. ...	1 0 0	Deposit ac. ...	115 19 5
N.Z. Mts. Fd. ...	27 9 2	Dis. tithe ac. ...	450 14 3
Stu. Aid Fund ...	5 4 9	Cash in hand ...	38 2 10
Loan account ...	50 0 0		
Dunedin Mts. ...	1 5 0		
Sec. tithe ac. ...	11 9 11		
Tent fund ...	18 8 7		
D. A. Owen ...	187 7 4		
Balance ...	557 2 1		
	£1330 16 10		£1330 16 10

PROFIT AND LOSS.			
Dr.		Cr.	
Lab. wages ...	£595 2 4	Bal. June 30, 1901 ...	£484 2 6
Trav. exps. ...	201 5 1	Tithes ...	1054 13 4
Gen. exps. ...	14 3 1	Collections ...	11 8 4
District tithes ...	105 9 5		
Bible Echo ...	53 16 2		
Stationery ...	2 5 0		
Postage ...	2 1 11		
Exchange ...	1 18 8		
Sundry exps. ...	17 0 6		
Balance ...	557 2 0		
	£1550 4 2		£1550 4 2

The balance-sheet of the New Zealand Tract Society is as follows:—

ENDING JUNE, 1901.		Assets.	
Liabilities.		Beulah Hall.	
Gen. Conf. As. ...	£842 6 9	Real Estate ...	1101 7 8
Ben. Hall loan ...	476 12 0	Stk. sub. bks. ...	319 8 11
N.Z. Conf. Dep. ...	472 16 10	" T. books ...	206 14 4
Wel. Church ...	248 6 10	" H. foods ...	12 11 2
Ch. San. ...	22 3 7	" Sub. bks. ex. ...	13 10 0
Maori tract ac. ...	16 6 8	" Furniture ...	54 18 6
Inter-tract Soc. ...		Cash in bank ...	112 18 3
London ...	96 1 3	Cash in hand ...	19 17 8
F. Mis. Board ...	7 14 6	Sydney San. ...	3 15 10
Avondale Sch. ...	3 0 0	Echo Pub. Co. ...	179 16 7
Union Conf. ...	2 14 4	Pacific Press ...	20 14 8
H. F. Co., Ch. ...	2 10 0	S.S. & T. Soc. ...	23 12 0
Home Mis. ...	2 9 11	Sun. cur. acs. ...	310 18 9
H. Food Co. ...	1 12 10		
Inter-S.S. Assn. ...	1 19 7		
H. F. Co., Syd. ...	1 9 0		
Sun. cur. acs. ...	11 15 9		
An. offerings ...	1 0 0		
To balance ...	169 4 5		
	£2380 4 3		£2380 4 3

PROFIT AND LOSS.			
Dr.		Cr.	
Balance ...	£156 17 11	Sub. books ...	£651 12 1
U.C. RECORD ...	12 4 11	Trade books ...	46 7 6
Sub. bks. exp. ...	4 13 10	Health foods ...	21 8 10
Wages ac. ...	265 17 1	Periodicals ...	6 10 2
Expense ac. ...	188 0 8	Herald of H. ...	8 19 1
Bad debts ...	2 17 2	Bible Echo ...	1 4 3
Balance ...	169 4 5	Discount ...	9 17 11
	£799 16 0	Donations ...	10 0 0
		Ben. Hall. ac. ...	25 8 1
		Delivery ac. ...	7 5 11
		Canvassing ac. ...	11 2 2
	£799 16 0		£799 16 0

The amount of donations raised during the meeting for different enterprises are,—

Material Fund for <i>Christ's Object Lessons</i> ...	£113 0 0
Tent Fund and for seating large tent ...	53 0 0
Dunedin Mission ...	94 10 0
Camp-meeting expenses ...	15 0 0

Thus it will be seen that over £275 was given during the meeting to various enterprises, and considering the number attending, this spirit of liberality manifested was very commendable.

The Conference much appreciated the labors and counsel of the brethren from the Union Conference.

W. L. H. BAKER, *Pres.*

F. LYNDON, *Sec. pro tem.*

### A New Year's Hymn.

With love and adoration  
We come before Thee now;  
Again in consecration  
Our hearts sincerely bow;  
O Saviour! Thou art precious,  
Our hearts return Thy love,  
Abundantly now bless us  
With gladness from above.

We praise Thee for the kindness  
Which every day has seen,  
If unperceived through blindness,  
Thy mercies still have been  
Shed down with care unceasing,  
With bounty rich and free,  
Each day and hour increasing  
The debt we owe to Thee.

We leave Thee to unravel  
The web of future days,  
With onward step we travel,  
And Ebenezer's raise;  
Thus far Thy hand hast brought us,  
Thus far we're safely come,  
And Thou whose blood hast bought us,  
Wilt safely bring us home.

Our prophet, to instruct us  
In all the Father's will,  
Into "all truth" conduct us,  
And be our "Wisdom" still;  
From day to day unfolding  
The riches of Thy Word,  
And we transformed—beholding  
"The glory of the Lord."

Our great High Priest, still sprinkle  
Our souls with blood divine,  
Till "without spot or wrinkle"  
We in Thy likeness shine;  
We crave Thy intercession,  
That mercy still will grant  
Pardon for past transgression,  
And grace for future want.

We bow in meek submission  
To Thee our glorious King,  
Once mocked in mad derision,  
Thy triumphs now we sing;  
Let nothing come before us  
To claim Thy rightful seat,  
But rule most fully o'er us,  
And keep us at Thy feet.

Jesus! our hearts are glowing  
With love derived from Thee,  
A fountain ever flowing  
With grace and peace we see;  
Hence let us drink most freely  
Untill life's day is o'er,  
Then lift us up to see Thee  
And drink for evermore.  
*E. Lamb, Christchurch, N.Z.*

### Adelaide Hydropathic Institute.

It being some time since hearing from us, many will no doubt wonder how the above institution is progressing.

We can say we are still alive and moving forward, though it may appear slow; we are able to still hold our own. The last six months have not been quite up to expectations. There may be various reasons given for it, but I will not take the space to enumerate them now.

At present the holiday season has fairly begun in this State, and in the nature of things every one who can expects to leave for home or to visit

his friends, which, of course, reduces our patients, and means to us a considerable falling off, but we trust the good Lord will send us a good supply again in a few weeks.

We are still making advancement in the way of equipment. The "Electric Light Bath" has just been installed, and that, we trust, will, with the blessing of God, be a valuable acquisition to the institution.

Many of the medical profession have been anxiously waiting to see this new mode of treatment; they will now have the privilege of testing its qualities.

We would ask the earnest coöperation of our people in pushing forward the interests of this young institution by recommending the sick and suffering to come; for I am persuaded there are hundreds who are dying that might be saved if they only knew of the benefits to be derived from rational or commonsense treatment. If not to this institution, do not forget the "Health Retreat." These institutions should be more largely patronised than they are by those who need help.

Many cases would come, but they do not know of it. You can make it known in two ways: first, by personal interview; second, by scattering the *Good Health*, a most valuable medium to turn people's feet into the path to find lost health. Try it.

We had been expecting that a qualified physician would be connected with us ere this, but so far a kind providence has ordered it otherwise; however, we will wait with patience the Lord's own good time. We can say we are of good courage in the Lord and the power of His might, and by a thorough consecration to His service the coming year we hope to make steady progress in advancement of the light on health principles, which is the right arm of the Third Angel's Message.

A. W. SEMMENS.

### Palmerston North, New Zealand.

IMMEDIATELY after the close of the camp-meeting in this place nearly all the ministers started a campaign against our people, and every Sunday I hear of things that have been said about us. A lecturer was hired to come and speak against us. He held six public meetings with crowded audiences. The people seem well satisfied with what they hear from

our opponents, at least very generally so. In spite of this six have decided to take their stand on the truth, and are attending our Sabbath services. Two or three others are deliberating. We are replying to the attacks of others and reviewing their sermons, yet we find that the people will not come to the tent on week nights, though our Sunday attendance is very good. The weather has been very unsettled since the day the camp-meeting closed. We are of good courage, trusting in the Lord and looking for fruit of our labors.

H. C. LACEY.

### "Christ's Object Lessons."

THE readers of the RECORD will be glad to learn that this valuable book is now published, and ready for sale. The book is handled by the tract societies the same as any other publication. The price fixed is 5/6. All the proceeds arising from its sale will go to the Avondale School.

It is unnecessary to repeat the general plan for the sale of this book, and the purposes for which it is issued. These have been set forth in previous numbers of this paper, and no doubt all understand the general plan and purposes of the promoters of the enterprise.

It now remains for our people to assist in disposing of the book. It is proposed that each member of our churches will sell ten copies. In this way the entire number will be disposed of, and the heavy obligation resting on the school will be lifted. We wish that every Sabbath-keeper would read anew the little leaflet *God's Plan for the Relief of Avondale School*, and thus become familiar with the message that the Lord has sent to us in reference to this matter. Read it, brethren, read it.

Brother C. P. Michaels has entered upon his work of instructing the brethren and sisters as to how to sell the book. He will labor for a brief time in New Zealand, then go to Tasmania and Victoria. We thought it best to begin the work in these colonies where the heat would not be so oppressive during the summer as it will be in some others. Later on, Brother Michaels will visit the conferences further north and render all the assistance possible. In the meantime any who will may begin work on the book and sell them as rapidly as possible. We hope there will be a general response.

E. W. F.

## Personal

DR. GIBSON, from Samoa, is spending some time at the Christchurch Sanitarium.

PASTOR GEO. TEASDALE and family sailed away for Sumatra on the last Sunday of the past year. Let us follow them with our prayers.

QUITE a number of students have left Wellington, N. Z., from different parts of the Colony to attend the Avondale School. We expect others will go soon.

WHILE attending the camp-meeting at Palmerston North, N. Z., Brother Owen secured 131 subscriptions for *Australasian Good Health*. He remained after the camp-meeting about two weeks.

PASTOR E. W. Farnsworth and wife expected to leave Christchurch, N. Z., January 10, for Dunedin, to take part in the public effort in that city. May God's richest blessing attend them.

THE January issue of the *Ravama*, our little missionary paper published in Suva, Fiji, is a fine appearing sheet. Its size is the same as that of *Joyful Tidings*. It is giving the message with power to the Fijians.

THE first number of the *Australasian Good Health* appeared last month. It was rather late in coming from the press, owing to a delay in getting the paper registered. Its contents are pointed, interesting, and important. The journal should receive our hearty support.

PASTOR L. R. Conradi organised a conference in southern Russia in October with over 700 members. The general meeting held at this time was a season of great revival, and thirty-five were baptised. Brother Conradi went from Russia to Constantinople, and was intending to make a general tour through Asia Minor.

BRETHREN MICHAELS and MOUNTAIN have recently visited Auckland, N. Z., working in the interests of "*Christ's Object Lessons*." It is an item of interest that 500 copies of this book have passed through the Wellington office since the opening of the camp-meeting, also 100 copies of "*The House We Live In*."

THE *Joyful Tidings* still lives, and its pulse beat is strong. Ten thousand copies are being circulated each month. Its clear cut testimony is bringing the truth home with power to many souls. God is showing His approval by caring for its finances as He did for the widow's meal and oil. There was just as much meal in the barrel January 1, 1902, as there was just six months before, June 30, 1901.

WHEN this paper reaches our readers the work will have started in Dunedin, N. Z. A large hall seating 1,300 persons has been secured for Sunday services, and a smaller hall, seating about 500, for week-night meetings. The enemy seems to be trying to forestall the effort about to be made by stirring up the ministers to preach in the churches and on the streets against the law of God. This encourages the workers to believe that the Lord will work for the glory of His name, for the Psalmist says, "It is time for thee, Lord, to work, for they have made void thy law." When there is great activity in the enemy's camp, we may expect the Lord will vindicate His own cause and truth. Pray for the mission in Dunedin.

"OUR Sabbath-schools are nothing less than Bible societies, and in the sacred work of teaching the truths of God's word they can accomplish far more than they have hitherto accomplished. The Sabbath-school, when rightly managed, possesses marvelous power, and is adapted to doing a great work, but it is not now what it may and should be. The influence growing out of Sabbath-school work should improve and enlarge the church. . . . There is a most precious field in the Sabbath-school, and if there are now omens of good, they are only indications and beginnings of what may be done."

### "Australasian Good Health."

THIS journal should be found in the home of every Sabbath-keeper in Australasia. The price is very low, and many would become subscribers if its merits were placed before them. And this is a work the Lord will approve. In a late number of the *Review and Herald* a lengthy article from Sister White relates to the circulation of our health journals. The closing paragraphs given below

will be of special interest to our readers:—

The circulation of our health publications is a most important work. It is a work in which all who believe the special truths for this time should have a living interest. God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the underlying principles of true health reform.

The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner, and in their true light to the people.

In all our work, caution should be used that no one branch be made a specialty, while other interests are left to suffer. There has not been that interest taken in the circulation of our health journals that there should be. The circulation of these journals must not be neglected, or the people will suffer a great loss.

Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time.

Ministers can and should do much to urge the circulation of the health journals. Every member of the church should work as earnestly for these journals as for our other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is a complement of the other, and can in no wise take its place.

If men do not let their own minds and their own feelings come in to rule and to change the Lord's design, there will be perfect harmony between these lines of work, and a most wonderful success will crown the efforts put forth to advance them. Unity will bring into the work a power that we have not yet seen. This will be the evidence to the world that the work is of God. The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man.

Then, brethren and sisters, let all take hold together to bring about this grand result. Please notice how many are invited to take hold of this work, what part the ministers are urged to act, and what the result will be when all unite their efforts in this direction. Our Australasian health journal is in need of your efforts just now. The people will subscribe for it if invited to do so. What will you do in this direction?

## The Wahroonga Sanitarium.

SINCE this is a general enterprise and one that will exert an influence throughout all Australasia, a few words relative to it will, no doubt, be of interest to the readers of the RECORD.

The building is all enclosed, and a portion of it plastered and ready for the finishing work. The balance is all lathed and ready for the plasterers, who will begin work this week. The window frames are all in, and the verandahs are well along toward completion. When the plasterers are through with their work, there will only remain the laying of the floors, and putting on the finishing work, with some plumbing and appliances for the bath rooms, to complete the building in a way, ready for occupancy.

This means the utilising for the time being as bath rooms, the large room set apart in the plan for a parlor, and the dividing of the large dining room with a temporary partition, leaving a room sufficiently large for a parlor for present use.

Since the close of the Summer Hill Sanitarium, we have no medical work or treatment rooms nearer than Avondale; hence all are feeling the importance of pushing the work at Wahroonga as rapidly as possible to that state of completion, at least, where it may be utilised in teaching the principles for which it was designed, and at the same time be earning something to meet accruing interest and expense.

To build a large bath room adjoining the present building as per original plan would not only take time, but involve the outlay of quite a large sum of money. We have been cautioned "not to make this a long, drawn-out enterprise," but such will be inevitable if the original plan is followed, and funds do not come in very much faster than they have done in the past. Even to finish as we have indicated above, will require the outlay of £2000. Were this amount in the hands of the business manager, or where it was available when needed, the building would be ready for occupancy by the first of April.

We are at a point in this enterprise where we cannot go back without great loss and disgrace; hence our only course is to push on at once to victory. From a testimony in reference to this work I quote the following: "Sanitariums are not to be

rushed into existence, while as yet the Sydney Sanitarium is in need of facilities with which to carry forward successfully its work of building. Let *all* the energies of our people be bent to the establishment of this institution. I earnestly hope that in the providence of God our people will be stirred to make a success of this work."

In this appeal no one is left out, for it calls for the energies of *all*. Then you and I are included, and if we turn a deaf ear to these appeals, to the extent of our ability to assist, we are responsible for the failure of the work of the Lord. A united effort at this time upon the part of all will mean success; so send along your second tithe, your gifts and offerings, or in whatever way the Lord may put it into your mind to help, and let your prayers accompany the offering that God may bless and prosper the institution in its present and future work. GEO. A. IRWIN.

## The Loud Cry—for Means.

WHEN a member of the human body meets with an injury or becomes diseased, nature at once comes to the aid. The circulation to that part is quickened. More blood and more nutriment is carried to the diseased member, and more of the diseased products are carried away. Every other member of the body yields up a portion of the blood and nutriment that rightfully belong to it, to restore to health and usefulness the part that is diseased.

When the whole body is diseased, or the disease is general, nature calls upon every available resource to aid in restoration, all the vitality that is kept in reserve for cases of emergency is called upon, the blood corpuscles that have been hiding away now enter upon active service to carry life. It is a life and death struggle, and it is only by yielding up all that has been reserved for such an emergency as this, that the body can be restored to fulfill its mission.

"So *we* being many, are one body in Christ, and every one members one of another." "God hath tempered the body together, having given more abundant honor to that part which lacked." "That there should be no division in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it." In the body of Christ—*His*

*church*—we see revealed the same self-denying principles to restore to health and usefulness the member or institution that is spiritually or financially diseased or in need of help, that we recognise in the human body. Every true member of this body cheerfully yields up, not merely of its abundance, but of that which rightfully belongs to it to supply its needs, to restore to usefulness the part which lacks.

When financially and spiritually the whole head is sick, and the whole heart faint, and from the sole of the foot to the crown of the head there is no soundness in the body, what then? All the reserve vitality will be called upon—every talent that has been hidden away must now come to its aid.

Every penny that has been stored up in banks or in lands will now come to the help of the Lord, to the help of the Lord against the mighty. We are living in the Loud Cry of the closing message, for talents and means to carry forward God's work. What are you doing with the means God has entrusted you with for just such a time as this? Are you waiting for a louder cry? It can never be given. Do not ease your conscience by saying, "I can point out the cause of this financial difficulty." That may be true, but this does not lessen the call for help. D. H. KRESS.

Not the theory of the truth, but the "love of the truth," is the defence against self-deception and the overwhelming delusions of the last day. 2 Thess. 2: 10, 11. Every one who has not this love in the inner sanctuary of the soul will assuredly be blinded and confused. The simple one who loves much can see the line of light more clearly than the high-minded controversialist who has seen in the truth only a form of doctrine.

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