

Union Conference Record

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

VOLUME IV.

January 1, 1901.

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NUMBER I.

A New Leaf.

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."

—Selected.

The Work for This Time.

WE are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. Already nation is rising against nation, and kingdom against kingdom. But there is not now a general engagement. As yet the four winds are held until the servants of God are sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.

* * * * *

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. Thus he seeks to bring men under his dominion. Satan is

working to the utmost to make himself as God, and to destroy all who oppose his power. And to-day the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that "all the world wondered after the beast."

* * * * *

But the cloud of judicial wrath hangs over it, containing the elements that destroyed Sodom. John saw this multitude. This demon-worship was revealed to him, and it seemed as if the whole world were standing on the brink of perdition. But as he looked with intense interest, he beheld the company of God's commandment keeping people. They had upon their foreheads the seal of the living God, and he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and have the faith of Jesus."

* * * * *

When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away, because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the light which God has given for this time. We cannot be too much in earnest.

* * * * *

The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony, for this world He was crucified. God gave His only begotten Son to save sinners, and He desires us to love others

as He has loved us. He desires to see those who have had great light, flashing that light upon the pathway of their fellow-men. Now is the time for the last warning to be given to the world. There is a special power in the presentation of the truth at the present time, but how long will it continue?—Only a little while. If ever there was a crisis, it is now.

* * * * *

All are now deciding their eternal destiny. Men need to be aroused to realise the solemnity of the time, the nearness of the day when human probation will be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. God's people are not to cease their labors till they encircle the world. The truth is to be proclaimed to all mankind. All must have an opportunity to see the light.

* * * * *

No line of truth that has made the Seventh-Day Adventist people what they are, is to be weakened. We have the old land-marks of truth, experience, and duty, and we are to stand firmly in defence of our principles in full view of the world. It is essential that men be raised to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with their various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment.

MRS. E. G. WHITE.

Are You for Him?

WITH some people the matter of church relationship is reduced to a place of very little consequence. To them it appears that belonging to a church is a condescension on their part, and their withdrawal from the church would be altogether the loss of the church. Let us see. The church is the recognized agent of heaven upon earth. Matt. 16 : 18, 19; 18 : 18; John 20 : 22, 23. A church acting under the guidance of the Holy Spirit, exercises a power that is acknowledged in heaven, as truly as the transactions of an authorized representation are confirmed by an earthly corporation. I would not assert that an individual could never reach God except through the agency of the church. The connection between God and His people is direct and personal. No one can derive his spiritual life and power from the church. But at the same time, the church occupies a place in God's plan which no one is at liberty to ignore. No person can please God and set at nought this divinely appointed agency. He who places himself at variance with the church of Christ will sooner or later find himself face to face with the great Leader of the church. He who refuses to hear the church that stands in the counsel of Christ, is a heathen and a publican to Christ as well as to the church.

The church is the body of Christ. Eph. 1 : 22, 23; 4 : 12. Of this body each child of God, severally and individually, is a member. 1 Cor. 12 : 27. Then, to belong to Christ we must needs belong to His body. It is true that the connection between the individual and the church must be of a spiritual nature, even as his relation to Christ is spiritual. This relation will ordinarily include a visible connection, though there may be cases in which the visible connection is impracticable. But then the Spirit will long for the association of kindred spirits. It may be set down as a certainty that the spirit that is out of harmony with the body of Christ can have nothing in common with the Head of the Church. How can the vivifying current of the Holy Spirit course through the veins of him who has no connection with the body of Christ? "That we . . . may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and

compactd by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The church is the "pillar and ground of the truth." 1 Tim. 3 : 15. The material strength of the cause of God is represented only by those who are fully identified with it. God reckons as His only those who are with Him wholly, unreservedly. All half-hearted people are in the enemy's ranks. God's people while in the wilderness were His church. Acts 7 : 38. With them went up a "mixed multitude." Ex. 12 : 38. This throng were not responsible to anyone, they were attracted by what seemed a flattering prospect, their motives were wholly selfish, they bore no burdens, and assumed no responsibilities. They held themselves free to criticise the leaders, to grumble at the condition of things, to find fault with the whole enterprise and plan, as well as its carrying out. When matters were going prosperously, they spoke of the cause as *theirs*; they said "we" and "us." But when adversity and trial came, they said "you fellows." In one case they said, "we are all right." In the other they sneered, "I told you so." They planned to stand near enough to that enterprise so that they might share its blessings and final triumph, if it ever should come; and far enough away so that if it fell, it would not fall on them. They were not pushers, but passengers. They "fell a lusting," and contaminated the whole camp. Through their baneful influence the whole undertaking was so nearly defeated that but two persons out of the great multitude went through to Canaan. These two individuals "had another spirit;" they "followed God fully."

There are many of the "mixed" class nowadays. They stand in the same irresponsible relation to God's cause as did the ancient multitude. God does not count on them, they are none of His. They flop from one side to the other so as to keep on the top; they have but one impulse and that is a selfish one. When God blesses the church they draw near; when matters go badly for them and a cross or trial is presented to them, they draw back and kick. Christ says that "He that is not for me is against me." To be for Him, we must be wholly for Him. A divided influence weighs

altogether on the wrong side. Our influence can never be on the right side until we are fully committed to it ourselves. He makes a sorry appearance who endeavours to work for Jesus while he has nothing in common with the body of Christ.

G. C. TENNEY.

Sacredness of the Tithe.

IN the beginning God created the earth and all things upon it. Man was given the oversight, and as a continual reminder of the sovereignty of God, the "Tree of Knowledge of Good and Evil" was placed in the home of man. Man appropriated to his own use that which God had withheld, thus disowning the rulership of God and recognizing the voice of Satan as his guide. The blight of sin soon began to make its appearance, and the hearts of Adam and Eve were made sad as they saw the cruel servitude into which they had been brought by their course of disobedience. God did not leave the work of His hands without an avenue by which it could again recognize Him as the rightful ruler. He opened up to man a door of hope through the Plan of Salvation. Connected with this saving process God attached a system which would ever keep before man his dependence on God, and God's rightful claims on all his possessions.

In a twofold sense, by creation and redemption, this earth, man, and all things on and in it belong unto God, and He knows it is *only* as man recognizes this claim that he can be happy and kept free from the snare of a selfish, covetous disposition. So, as man is simply a steward of His goods, He has asked him to recognize this by rendering to his Maker a tenth of all that his goods shall bring in as an increase. This tenth God has set apart for His own use and belongs in no sense to man. "And all the *tithe* of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be *holy* unto the Lord." Lev. 27 : 30, 32. Every time we appropriate this to our own selves we virtually say the same words as found in Luke 19 ; 14. "But His citizens hated Him and sent a message after Him, saying,

we will not have this man to reign over us." "All should remember that God's claims upon us underlie every other claim. He gives to us bountifully, and the *contract which He has made with man is that he is to return to him the tenth of his possessions.* God graciously entrusts His stewards with His treasures but He lays his hand upon the tenth, saying, "This is mine." Just in proportion as God has given his property to man, so man is to pay a faithful tithe of all his substance. This distinct arrangement was made by Jesus Christ Himself.—*Special Testimony on Tithing (page 5).*

If we rented a piece of ground we would never think of taking the rental to pay old debts, nor would we use it to meet present emergencies. Why? Because it does not belong to us, but to the one from whom we rented the land. Brethren, let us be as honest and consistent with our heavenly Father as we are with our fellowmen. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3 : 5, 6.

In the plan of salvation the tithe is the FORBIDDEN FRUIT. ("Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, AND NOT LEAVE THE OTHER UNDONE." Matt. 23 : 23.) "The Lord created every tree in Eden pleasant to the eye and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. THIS TREE GOD RESERVED AS A CONSTANT REMINDER OF HIS OWNERSHIP OF ALL. Thus He gave them an opportunity to demonstrate their faith and trust in Him and their perfect obedience to His requirements. So it is with God's claims upon us. He places His treasures in the hand of humanity, but requires that one tenth shall be faithfully laid aside for His work. He teaches us the lesson that He requires this portion to be placed in His treasury. . . . By faithfully obeying this requirement, WE PROVE THAT WE REALIZE THAT ALL BELONGS TO GOD. . . . And shall not our grateful offerings flow into the Lord's treasury, to be drawn therefrom to advance His kingdom in the

earth? God is the owner of all our goods, and shall not gratitude to Him prompt us to make free-will offerings and thank offerings, thus acknowledging His ownership of soul, body, spirit, and property?" *Special Testimony on Tithing (pages 6, 7).* By taking the tithe for our own use, we do just what Adam and Eve did, i. e. ROB GOD AND OBEY THE VOICE OF SATAN. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3 : 8. "The churches need to be impressed with the fact that it is their duty to deal honestly with the cause of God, NOT ALLOWING GUILT OF THE WORST KIND OF ROBBERY TO REST UPON THEM. THAT OF ROBBING GOD IN TITHES AND OFFERINGS." *Special Testimony on Tithing (page 12).* Would we think of stealing from one of our fellowmen? Then how much less from our great Benefactor.

God cannot bless theft, for the commandment is, "Thou shalt not steal." Could we come with confidence to God and ask for His blessing, if we were stealing from one of our neighbours? Ah, no. Then how can we expect God will hear our prayers when we are violating His law? "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. 28 : 9. "Thou that makest thy boast of the law through breaking the law dishonorest thou God?" Rom. 2 : 23. "Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3 : 9.

How long will we allow this stumblingblock to stand in the way of the progress of the Message? "The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to His service. Because CHRIST'S SELF-SACRIFICING LOVE IS NOT INTERWOVEN IN THE LIFE PRACTICES, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the Gospel of Christ." (R. and H. Autumn of 96). Let us no longer listen to the voice of Satan by partaking of the forbidden fruit (withholding the tithe), thus bringing dishonor on our Creator and Redeemer, and giving Satan and his angels the opportunity to

gloat in hellish triumph over our disloyalty to God. "Honor the Lord with thy substance and with the first fruits of all thine increase." If we will, God has pledged Himself to the following: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3 : 9, 10. Also read Mal. 3 : 10, 11. Thus we will hasten the Coming of Christ. (2 Pet. 3 : 12, margin), and the work of God will be cut short in righteousness, and finished; for a quick work will He make on the earth. Rom. 9 : 28.

The harvest truly is great and the laborers are few. How can we consistently pray to the Lord of the harvest to send more laborers into the field when we hold back the only provision God has made for their support? "The tithe you have withheld I reserved for the support of my servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using my reserve fund to gratify your own desires, you HAVE ROBBED SOULS OF THE LIGHT WHICH I MADE PROVISION THEY SHOULD RECEIVE. YOU HAVE HAD OPPORTUNITY TO SHOW LOYALTY TO ME, BUT YOU HAVE NOT DONE SO. You have robbed me; for you have stolen my reserve fund." *Special Testimony on Tithing (page 8).*

"The night is far spent, the day is at hand: let us therefore CAST OFF THE WORKS OF DARKNESS, and let us PUT ON THE ARMOUR OF LIGHT." "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13 : 12, 14. "Then will the church look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6 : 10. "Those churches who are the most systematic and liberal in sustaining the cause of God are the most prosperous spiritually." *Special Testimony on Tithing (page 4).* "This work (tithe paying) involves solemn and eternal results, and is too sacred to be left to human impulse. We should not feel free to deal with this matter as we may choose." *Ib. (page 5).*

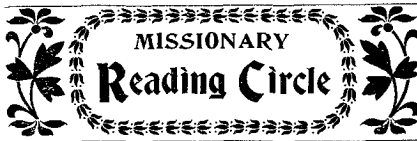
—C. H. PARKER.

Upper Huon, Tasmania, Dec. 5, 1900.

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"Seek ye out of the book of the Lord,
and read."

Bible Studies.

Lesson 28—January 5-12.

(*Dan. 11: 14-19; "Thoughts on Daniel,"
pages 230-239.*)

1. Describe the efforts made to "stand up against" the infant king of Egypt.
2. By what act is Rome introduced into the prophecy?
3. Trace the historical events foretold in verse 15.
4. When did Rome first become connected with the people of God? When and in what manner did that power complete the conquest of Judea?
5. By what means was Egypt brought under Roman influence?
6. Note the further history of Julius Cæsar and his death, in the fulfillment of verses 18, 19.

Lesson 29 (Review)—January 12-19.

1. Review briefly the history foretold in *Dan. 11: 1-19*.
2. Review the character of Rome as described in *Dan. 7: 24, 25*, and point out some illustrations of the truthfulness of the description in the events of this lesson.
3. A few minutes might profitably be spent in studying points of interest concerning Egypt, a country made quite prominent in this chapter.

Lesson 30—January 19-26.

TRY to learn the essential points so thoroughly that you can lay the text-book aside, and from the Bible alone state the historical event that answers to each statement of the prophecy. Do not be discouraged if you cannot do this as readily as you wish, but keep trying. A most profitable and interesting family review may be held by reading a portion of the prophecy, and each member of the family telling all the details that he remembers of the corresponding history.

(*Dan. 11: 20-27; "Thoughts on Daniel,"
pages 239-250.*)

1. Identify the Roman Emperor referred to as a "raiser of taxes," and also his successor, "a vile person."
2. What most important event occurred during the reign of Tiberius? What essential dates may here be established as authentic?
3. What power is referred to in verse 23? To what league is reference made? What were the provisions of that league?

4. Note the peculiar policies of Rome foretold in verse 24.

5. What circumstances led to the conflict between Rome and the King of the South? Describe the battle of Actium.

6. When does the prophetic "time" of verse 24 begin and end? What event marked the close of that period?

7. What was the final result of the war, and the fate of the rulers of Egypt?

Lesson 31—January 26-February 2.

THE most difficult part of the lesson is that which relates to *Dan. 11: 31*,—the taking away of paganism and the establishment of the papacy. Such changes are always brought about gradually; hence an understanding of the different steps leading up to them is necessary. If each of the divisions under the fourth topic of the lesson outline is studied by itself, and a few statements with reference to each point fixed clearly in the mind, it will simplify the study very much.

(*Dan. 11: 28-31; "Thoughts on Daniel,"
pages 250-262.*)

1. Describe the next great enterprise of the Romans,—the expedition against Judea, and the capture of Jerusalem.

2. What events are referred to in verse 29?

3. What power is meant by Chittim? What naval warfare fulfills the prophecy? How was "indignation against the holy covenant" manifested?

4. In studying the comments on verse 31, review pages 157 and 158 of *Thoughts on Daniel*. It will be difficult for all to retain in mind each of the steps that led to the taking away of paganism and the setting up of the papacy, but some of the principal events ought to be clearly understood by each one. The following outline may be a suggestive help in studying this portion of the lesson:—

- (a) Noted successes of the papacy between A.D. 496 and 508 in Western Rome.
- (b) Flatterers exalt Symmachus the pope.
- (c) Strong papal party in the east.
- (d) Result of civil war in Constantinople.
- (e) Paganism taken away in A.D. 508.
- (f) Circumstances leading to the letter of Justinian.
- (g) Provisions of the letter.
- (h) Opposition overcome; Heruli, A.D. 493; Vandals, 534; Ostrogoths, 538.
- (i) Setting up of papacy in A.D. 538.

The fullest and the best history of this matter of Justinian's letter to the pope, the rooting up of the three kingdoms, and the establishment of the papacy as a temporal power, is given in *The Two Republics*, pages 531-554.

The Fijian Group.

Fiji is one of the finest and largest groups of all Polynesia. In 1643 Tasman saw a few of the islands in the north-eastern part of the group, and Captain Cook discovered Turtle Island, in the extreme south-east, in 1773. In this group are 250 islands, though only eighty are inhabited. Some of them are quite large, Viti Levu—Big Fiji—being fifty-five by eighty miles in extent, while Vanua Levu—Big Island—is somewhat smaller. The large islands are high and rugged, some peaks reaching an altitude of 5000 feet, and generally are covered with luxuriant vegetation. Good sized streams are numerous, the Rewa on Viti Levu being a large river. On some of the islands there is evidence of volcanic action in past years, boiling springs occasionally being found. During the first three months of the year hurricanes are common and often destructive.

Sugar cane is extensively cultivated on the large islands, and thousands of Coolies from India are employed on the plantations and in the manufacture of sugar. Some of the sugar factories are among the largest in the world. In addition to sugar cane, the islands produce coffee, cotton, tobacco, peanuts, and cocoanuts. A large quantity of copra (dried coconut) is exported, and many bananas are shipped to Australia.

The principal native foods are yams, taro, and fish, though natives living in towns use European food to some extent. Though not extensively cultivated, some garden vegetables from the temperate zones can be raised. The usual tropical fruits are grown here,—bananas, pineapples, guavas, mummy apples, etc.

The weather is hot, and the climate is quite enervating to foreigners. Most of the natives, especially in the country, wear nothing but the *sulu*, a strip of figured cloth, usually of a flashy color, extending from the waist to the knees. Nothing is worn on the head or feet.

Skin diseases and elephantiasis are common, while consumption is becoming the scourge of the islands. Contagious diseases are very fatal, measles in 1875 destroying 42,000 lives. In consequence the population of many of the islands is decreasing.

In colour, the Fijians stand between the black races of Melanesia and the brown races of Polynesia,

even as they are also geographically located between them. They are generally tall and well proportioned, with long bushy hair. In language they differ almost wholly from the Polynesians, though, on account of intercourse with Samoans and Tongans for generations, they have adopted many words from the latter races.

When first discovered by Europeans, the Fijians were naked savages. For ages, no one knows how many, brutal passions were indulged without restraint. Murders were committed almost daily to furnish food for their cannibal feasts, gods of the most filthy and despicable character were worshipped, while degrading superstition, fostered by an ignorant priesthood, gave its sanction to these wicked practices. On the death of a chief, his wives were strangled. At the launching of a canoe, or the erection of a chief's house, men were killed to please their gods, and to provide food for their feasts.

Arrival of Wesleyan Missionaries.

A short time previous to 1835 some Christian natives from Tonga arrived at Lakemba, a small island in the eastern part of the archipelago, and told the people of the gospel. In 1835 Mr. Cargill and Mr. Cross, Wesleyan missionaries from Tonga, came to Lakemba, and began work. Though compelled to endure frightful hardships, and witness horrible butcheries, at the daily risk of their lives they persevered in their work till a goodly number had accepted Christ. Others pushed forward the work in the other islands till to-day there are but few who are not professed Christians. However, not many know what real heart service to God means, though their moral condition is probably better than in most of the other groups.

A majority of the natives are Wesleyans, though Catholicism is making considerable headway.

Among the white people at Suva, the capital, on Viti Levu, there is a Church of England congregation, also a Congregational Church.

Introduction of Third Angel's Message.

On August 3, 1891, the Seventh-Day Adventist missionaries on board the "Pitcairn" reached the capital of Fiji. Though our doctrines were wholly unknown to the people, they were very friendly to us, and we soon had invitations to visit their

homes. Several visitors came off to our Sabbath meeting on board, and one of the citizens secured the use of the Mechanics' Institute for a Sunday service, at which there was a good-sized congregation. After a week's stay we went to Levuka, the old capital, on the island of Ovalau, leaving Brother J. I. Tay to canvass Suva for our books. At Levuka we held meetings in the Wesleyan Church and in the Mechanics' Institute, while Brother McCoy sold a large number of medical and religious books. We also visited different points on the islands of Vanua Levu and Taviuni,



A Native who is grievously afflicted with Elephantiasis.

at each place selling many books and distributing tracts. We also held a few public services. When we left the group, Brother and Sister Tay remained at Suva, and here Brother T. died January 8, 1892.

From this time for nearly two years nothing was done in this group. Late in 1893 Elder J. M. Cole, from America, located near Suva and began work; but a year or two later failing health compelled him to abandon the field.

In 1895, Elder J. E. Fulton and wife, formerly of America, but who had labored for a time in New Zealand, took up the work in Fiji, and about two years ago were reinforced by the arrival of Elder C. H. and Mrs. Parker. Their work has largely been confined to the natives, and has been blessed of God. There are in the group twenty-eight adult Sabbath-keepers, and fifteen or twenty youth and children.

The most of these live at Suva Vou (New Suva), near the capital. As the result of reading tracts some in the other islands are keeping the Sabbath. A small monthly paper, the *Ravama*, is published by Elder Fulton. A good quantity of Fijian tracts have lately been printed at the Avondale Press, which will soon be in the hands of the natives. A school for the Sabbath-keeping children is being conducted by Sister Fulton. On account of poor health Brother and Sister Parker have been compelled to leave the field temporarily, but hope soon to return.

Since 1874 Fiji has been a Crown colony of England. E. H. GATES.

Literature for the Islands.

THERE has just been issued for the Tongan people by the Avondale Press a fine collection of thirteen tracts and leaflets. These silent messengers are designed to go with the prayers of God's people where they will greatly aid in uplifting the fallen and bringing the light to sin-sick and hungry souls. A dozen or more different leaflets have also been printed by our press for the people of Rarotonga. Besides these we have issued a five thousand edition each of two finely illustrated, thirty-two page tracts, on the Second Coming of Christ and the Sabbath of the Lord, for the people of Fiji.

The Samoans, the natives of Malaysia, Micronesia, the New Hebrides, and many other communities throughout the western Pacific have received none of our literature thus far. The vastness of the territory with a multiplicity of dialects gives us a broad field for missionary work among the islands. We await with interest the results of this quarter's donations of the Sabbath Schools which will be an important factor in laying a broader and firmer foundation for aggressive work both at home and abroad.

E. C. CHAPMAN.



Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

Will We Do It.

LAST month an article appeared in this department stating that our Sabbath School donations for the first quarter of 1901, would be given to pay for the large printing press at Avondale. A cut of the press was given, and a statement made that about £150 is needed to pay for it.

This printing press is a missionary press. It not only prints the UNION CONFERENCE RECORD, *Herald of Health*, and *Joyful Tidings*, but it has already been used to print tracts and booklets in the Tongan, Fijian, and Maori languages. Every member of our Sabbath Schools would be interested if they could watch its rhythmic motion, and see how it seems to do its work like a thing of life. We wish everyone could make a visit to the office and watch the press while at work. It is one of the instrumentalities God is using in these last days to send the truth to all parts of Australasia, and to the islands of the sea. It is ready to do its part in warning the world. Are we ready to do ours?

We are going to ask our Sabbath Schools to do more this quarter than they have ever done before. We want them to give £150 that this press may be paid for and not be in the bondage of debt while it is printing the truth for these times. We ask every man, woman, and child to feel that this is *their* printing press, and that they have an interest in it. We ask the officers of schools, and every parent not only to give themselves, but also to help the children to earn and save money for the Avondale Press.

We now have nearly 3,000 members in our Sabbath Schools. If we should give one penny each Sabbath during the quarter, and give it to the Avondale press, and not use it for our home expenses, we shall have the required amount. In the last quarterly reports that have been published, it is shown that our Sabbath Schools contributed about £150 during that quarter; but of this amount they used about *half for themselves*. Now what we ask you to do this quarter is

to raise as much for the press as you gave last quarter, and your home expenses in addition. It can be done if we will. We write at this time to ask most earnestly that every school will give at least one penny per member to this missionary enterprise, for each Sabbath in the quarter, in addition to what you need for running expenses. Please keep this in mind each week during the first three months of the new year.

Then there are isolated brethren and sisters, and others as well, who will feel it a privilege to send their offerings. Some may wish to give shillings and pounds instead of pence. Some may wish to set apart a week of self denial for this object. Let everyone do all they can, for there will not be too much given. We confidently expect to see our missionary donations for this quarter reach £150. What will you do to show your interest in this work?

Items of Interest.

"WHEN Sabbath School begins at 9 : 30, and the church service begins at 11, and a person reaches the church at 11 o'clock they should be counted an hour and a half late."

THERE are some very practical truths in our primary and intermediate lessons which we are now studying. The plagues of Egypt and the seven last plagues may be connected in a way which will prove both interesting and beneficial to the children.

SOME interesting children's meetings were held in connection with the camp-meeting in Adelaide, South Australia. These are being continued since the regular meeting closed. The one who will hold a children's meeting will never want for a congregation, if the children know it.

THERE was an item in Brother Chapman's report from West Australia, which appeared in the field reports last month, that we hope every one has read. This was in reference to the week of self-denial in the Sabbath School at Perth. It was stated that their donations to missions increased from 14s. for the preceding quarter, to £2-3-10½ for the following quarter. What would you think of having a week of self-denial for the Avondale Press? Don't you think it would pay?

AN interesting meeting in the interests of Sabbath School work was held on the camp-ground at Adelaide. Several phases of this work were considered by different speakers, and it was a very profitable meeting.

"Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners, and of the way of salvation through Christ."

It was unfortunate that the quarterly report from South Australia was not received in time to be printed with the reports from the other colonies. The Secretary was not "to be blamed," however, for the delay, as circumstances she could not control hindered it being sent earlier. This report will appear with the others for the quarter ending December 31, 1900.

IN Switzerland where our brethren have very low wages, and live on humblest fare, they certainly set an example of liberality in their Sabbath School donations. The Conference has 708 members and their donations for the past year amounted to £114. Of this amount they gave £106 to missions.

IN a report of the German Conference and Camp-meeting held in July, 1900, Elder J. N. Loughborough states that the total Sabbath School contributions in that Conference for the year amounted to £260. Of this amount *all* except five pounds was given to missions. The second Sabbath of the meeting the Sabbath School contributions which amounted to eighteen pounds, was given to the Russian field. Perhaps we can learn some lessons from our German brethren. There were twelve nationalities represented at this meeting.

"WE thank God that our Sabbath Schools have contributed enough to advance many a precious enterprise. Children and youth have given their pennies that, like little rivulets, have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial."

—Mrs. E. G. White.

Medical Missionary.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

CONDUCTED BY MISS E. M. GRAHAM.

Hydropathic Institute, Adelaide, South Australia.

MOST of the readers of the *Herald of Health* and RECORD know there is such an institution as the Hydropathic Institute, conducted on the same basis as other of our institutions of like nature.

This institution is still only in its embryo state, though it is bidding fair to have a very promising future.

Like a good many of our young places, it has no capital of its own to commence operations, but has to live, so to speak, on borrowed goods. Consequently, it has to struggle to pay its way and endeavor, if possible, to lift its burden of liabilities.

We are pushing all in our power in South Australia to get from under these millstones of debt, which to my mind are a menace to our work.

I believe it would be pleasing to God if we were the lenders and not the borrowers. We have much to thank the blessed Lord for, however. He has indeed been kind and merciful to us and given us a goodly measure of prosperity,—just as much as our faith has grasped. We have not a single word of complaint to offer.

The income of the institution at present is more than double what it was at this time last year, but it is not up to our expectations. We have longed that it might double itself throughout the year, so that we might have cleared off most of our liabilities. We trust that it may yet come up to the mark through faith.

We can truly say that God has worked to heal through the operation of His own means. Many have been healed and have felt grateful and thankful for the help received. One expressed himself, "I feel I have a new lease of life, and that life seems as though it was worth the living." This person has now embraced the blessed truth, and has also broken the prejudice that was preventing the rest of the family from investigating these precious truths. We thank God for this victory.

Another very marked manifestation of God's goodness is the giving way of the prejudice of some of the medical profession. Some who have held off and would have but little to do in recommending patients to come, have during the past week visited the institution, and have also sent patients. We praise God for this victory of His glorious principles. So you see the truth on rational means is gradually undermining the old stereotyped ideas, and it will not be far in the future before there will be a decided advancement in this line of work.

We have been able to reach some of the best people in this city, not only healthwise, but spiritually. May the seed sown in weakness bring forth fruit to His honor and glory.

The sick poor have not been forgotten. Since opening the Institute, something like £210 of free work has been done. This all means time and money to the institution, but we are glad to be able to help poor suffering humanity.

We shall feel deeply grateful if all those interested in this work lend us a helping hand, and assist us in gaining victory and pushing on the work to its utmost.

We understand the donations of the Sabbath Schools throughout Australasia the last Sabbath in December are to be given to the medical work in this colony. We hope they will be the largest you have ever given.

May the God of heaven help you to lift hard. Lift as you have never lifted before. It is for God's work. If we all lift together, it will make the burden lighter. There is that which scattereth and still increaseth and the liberal soul is made fat; but he that withholdeth tendeth to poverty.

May the Lord bless every individual who is interested in the medical work in Adelaide. I know you all are, not only in this field, but in all places. But we are anxious that this shall soon be on a firm footing, that others may be opened.

That God's grace and glory will increase your liberality that this offering may be a liberal one, is our prayer. A. W. SEMMENS.

PRAY for a short memory of unkindnesses.

THE greatest work that can be done in our world is to glorify God by living the character of Christ.

Sanitarium Developments.

ALTHOUGH many difficulties have arisen to hinder those who are engaged in the erection of the new Sanitarium building at Sydney, the work goes steadily onward.

This building will be erected by the faith of God's people. The undertaking is a great one and a large sum of money is needed. We do not know just where this will come from, but since this institution is being established in harmony with the light given, we believe that the Lord who sent the money to build the tabernacle in the wilderness will send the means to erect this so much needed building. God calls upon his people to-day as He did then to sacrifice to the utmost of their ability, so that His work may be placed upon such a plane that the name of the Lord will be glorified. From time to time the hearts of those who bear responsibilities in connection with this enterprise are made glad by the receipt of smaller or larger donations from those who desire to show their interest in a practical way.

The following letter recently received from a former patient will be of special interest at a time when the attention of our people is turned toward the Sanitarium at Sydney:—

MY DEAR DR. CARO,—

I know what a keen interest you take in the welfare of the Sanitarium at Summer Hill, from both the Spiritual and Medical standpoint, so I am sending you this note to tell you how pleased we have been during our visit these last five weeks to find such a loving Christian spirit pervading those concerned with the management and the carrying on of all that is done there.

It is a beautiful "Home", and we feel it a great privilege to be made so welcome there, as we have been by everybody.

I have been more than ever struck with the evidence of God's Spirit among them at this present time.

With kindest regards,

Yours very sincerely,

AMY GEISS.

Blackheath, N. S. W.

HE who is nearest to God, who has the most of God's glory within, is the least self-conscious. Moses did not know that his face shone from the glory of God within him when he came down from the mount. Those who ministered to Christ in the person of His little ones did not know that they had ever met the Master hungry, thirsty, or in prison. But God knows all about it. This is the true encouragement.



EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY C. B. HUGHES.

Where do We get Our Workers?

I HEAR someone say in answer to the above, "We have been getting most of them from America up to the present time." That answer states only part of the truth, and the least important part of it. In the past, as in the present, we have obtained most of our workers from our schools. Unfortunately there has not always been a school in Australia, and as it was necessary to have those who had been trained in our schools to be workers, we were compelled to send for them to other countries where they had schools, and our young people who wished to be trained for the work were compelled to leave their homes and go to foreign lands to obtain that training. But we are glad that this is changed. We are very pleased when we read the reports in our papers to see the names of some who have formerly been students of the Avondale School.

We are glad that our school is represented in the Islands by Brother and Sister Piper, and the time is near when we will be able to supply not only our home field but workers for other fields, if our people do their duty in sending the young people to Avondale to be trained. It is a great disadvantage to bring workers from other fields into a country where they are strangers, and we are glad that God has blessed us in giving us such facilities for training workers for our own field; but God has greater demands on Avondale School than merely to supply the colonies of Australia and the islands about us. How much better it would be to send workers from here to England and the English colonies, than to send them from America. When we think of all these things, we realise that our school has, indeed, a great work before it.

Look about you, brethren and sisters, and be sure you know that no young man or woman misses this opportunity because of your indifference. Do not let selfish interests eclipse eternal ones.

Does it Pay?

PEOPLE sometimes think because they have a good school near them where the same subjects are studied as over at the Avondale school, that it is unnecessary to go to the expense of sending their children away from home to get an education. This would be true if an education consists of what we learn from books, but we have been truthfully told that, "The true object of education is to restore the image of God in the soul." To think that an education consists of what we learn from books is to make it appear that the only object in life is to eat, drink, buy, and sell, and minister to our physical interests. It is necessary to do all these things, and a part of the Christian's duty, toward the Heavenly Father, and they are not to be neglected in any degree. But we owe to God still higher duties which are overlooked in the commercial idea of an education. It is for this reason that we have established schools. We wish students while learning these necessary things to be led to see God through them, and not to be led away from God through them as is often the case. We have no quarrel with our excellent state schools, or with private schools. We only say this: they are not established to prepare earnest workers for the Third Angel's Message.

The apostle has said, "Be not deceived; evil communications corrupt good manners." 1 Cor. 15: 33. As far as our children are concerned, whatever good they may receive in other schools, and there is much good to be received, will be largely corrupted by the influences which are found there. I do not mean by this to charge any great evil to the public schools, but only to state that the influence there largely leads our young people away from consecration to the work of the Message to a selfish view of life.

"Knowledge is power," but it may be a power for evil as well as for good. Some of our greatest criminals are the best educated men, that is, in the sense in which the word "education" is generally used. Our school intends that whatever knowledge is gained by our students shall be power *for good* and not for evil.

We mean to be just as thorough in our school in the common branches of education as are other schools. We ought to be more so, because we study these things not alone for

our selfish benefit, but to glorify Him who is the source of all wisdom. Carefully weigh this question against financial considerations and you will make no mistake. Nothing can be called gain which causes us to lose ourselves in obtaining it. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

A Fatal Delay.

It often happens that parents come to our teachers and say, "My son or daughter," as the case may be, "had a desire to attend school a year or two ago, but I desired to have him remain at home a little longer, and now on account of associations which he has formed he no longer desires to attend school. I wish you would talk to him, and, if possible, induce him to attend school; for I feel very anxious about him." Teachers are always glad to do all they can for the salvation of our young people; but the majority of such cases as the above is hopeless. It is a great mistake to wait until we feel that our children have *almost* drifted away from the influence of the Truth before we think that it is important to send them to our school.

Many of our young people are so situated that their most influential companions are young people who do not know the Truth, and their influence is strong to lead away those who do know it. At our school the influence is strong in behalf of the Truth, and the time to send our children to school is before they have formed alliances, or made plans from which it is difficult to free them.

Young people very rarely lose the influence of early training. Recognising this fact, the Catholic church establishes schools for all its children, and as a result they nearly always remain Catholics. Our people are fast awakening to the fact that we must do the same thing if we wish our children to remain Seventh-Day Adventists. Unfortunately we have not made much progress in that direction in the Colonies, but in our school here at Avondale we have a refuge for many more of our young people than enjoy the benefit of it. If parents were awake to half the dangers of the situation, our attendance would be largely increased.

It is a well known fact that nearly all who attend our school begin the service of the Lord here if they have not done so before coming. If your

children are now willing to attend the school, be very sure that you do all you possibly can to have them here.

If you know of young people who are so unfortunate as to have no parents to assist them, and yet who desire to attend school, be a father or mother to them, and get them to the school, that they may be saved to the work of God, and enter His kingdom. It is a sad fact that many of our young people drift away into the world. Reader, are you doing all you can to discharge your responsibilities in this matter? Nothing could give the Cause such an impetus in the Colonies as to have our young people trained in the truth of God. Prayerfully consider this.

What You May Get at the School.

OUR school, as its name implies, was founded for the purpose of training Christian workers. Our children and youth are to be trained to become Christian workers, and those who are older and already engaged in Christian work are to be trained to become more efficient workers.

The following is a brief synopsis of the work the school offers the coming year:

Ministers.—The school affords exceptional advantages to those who desire to prepare for the ministry. Brother Robinson, who has charge of this work, has been a minister for many years, and has labored under almost every condition that any minister will meet, so that he not only understands the theory of the truth, but can give practical instruction in telling how, by God's grace, best to impart that instruction. We have a great field before us, and trained, consecrated ministers are sorely needed. Surely God is calling many of our young men to this sacred work. May there be a hearty response.

Bible Workers.—We are very fortunate in having Sister Robinson as our instructor in Bible work. For many years she has been a successful Bible worker herself, so that she is able not only to give instruction in the preparation of Bible readings, but also in the best manner of meeting people in their homes, and reaching them with the truth. There is just as great a field open before our Bible workers as before the minister, and there is just as great need for thorough preparation. We know that God is laying this burden on many of our

young women, and we will be glad to see them here to receive the excellent instruction which is to be given.

Church School Teachers.—The school earnestly desires to do everything that can be done to meet the crying need for church school teachers. Miss Hattie Andre has charge of this work. She is a teacher of much experience, and we are sure that God will greatly bless her as she tries to prepare our young people to assume the very important and sacred work of teaching our children. We are glad that some schools have already been started, and that the Lord is impressing some of our consecrated young people to enter this work. It requires the same careful preparation and thorough consecration that is required of the minister and Bible worker.

Canvassers.—This is another branch of the work second to none in its importance. It is well understood that our schools furnish many canvassers, and the Avondale School desires to do its duty in this matter. We will have the co-operation of our general canvassing agent and his assistants in planning for the canvassing work in our school the coming year. There are many young men and women who could take a course of instruction at the school, and become good canvassers, who could not expect to do it without this preparation. We are praying the Lord to send them to us this year, and we firmly believe that He will guide us in giving them just the preparation they should have for this most sacred calling.

Secretaries and Business Managers.—A very sacred trust is committed into the hands of those who are called to handle the Lord's money. The Lord recognises this. He says "Diligent in business, fervent in spirit, serving the Lord." We have secured the services of Miss Annie Higgins, who has had many years of actual experience, to give instruction in book-keeping. The Spirit of the Lord has spoken very emphatically of the necessity for every person to become conversant with book-keeping. This would apply with special force to those who are called into positions of trust in our institutions. The instruction given is of the nature of the work that the student will be called to do when he engages in some branch of the Message. We also provide instruction in stenography and type-writing.

Nurses.—I am sure that we have not realised the importance of this branch of the work. Everyone should receive instruction in the principles of nursing, no matter what work they engage in. The Avondale Health Retreat will co-operate with us in making this department efficient. We are thankful that we are blessed in having such facilities. There is a great demand for trained nurses, and a year or two at the school will be an excellent preparation for entering the training work in some of our medical institutions.

Church Workers.—There are many who cannot leave their homes permanently who find need of Christian work about them. A training at the school in Bible, history, and the principles of nursing would be a great benefit to such individuals, and a real blessing to their church and the district in which they live. It would be an excellent investment for our churches to search out such individuals, and help them bear the expenses if they are not able to do it themselves. An excellent opportunity is offered at the school for studying Sabbath School work, tract and missionary work, holding Bible readings, cottage meetings, the conducting of Sunday Schools, and other lines of work.

Literary Workers.—The Avondale Press joins with the school to prepare editors, proof-readers, and writers. The Press employs several students. The instruction in grammar and rhetoric gives the students actual practice in literary work.

Health Food Workers.—The Health Food Factory offers an opportunity for some to learn to manufacture Health Foods, or to become salesmen.

Farm and Home Work.—We have no space to mention the work of the farm and homes. But the Lord says that this is even more important than the study of books. So that while this is last mentioned, it is not least important.

Much more might be said. We could speak of the blessings which students enjoy in our meetings; in the home talks; in the parlors and chapel; in the little interviews when the teacher, the student and the Lord meet together to talk about some of the perplexities that arise; but we could not tell it all if we should try. We hope that enough has been said to induce many to come and experience the blessings which God graciously gives us.



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

A Morning Prayer.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favoured as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meagre be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
"Twixt dawn and dark, and to my conscience say—
Because of some good act to boast of man—
"The world is better that I lived to-day."
—Ella Wheeler Wilcox.

Our Resources.

THE paradox, "It is practicable because it is impossible," which Tertullian uttered concerning doctrine, it is time for us boldly to apply to action; for, under the dispensation of the Spirit, our ability is no longer the measure of our responsibility. "The things which are impossible with men are possible with God," and therefore possible for us who are united to God through faith.

Since the Holy Ghost has been given, it is not sufficient for the servant to say to his Master, "I am doing as well as I can," for now he is bound to do *better* than he can. Should a New York merchant summon his commercial agent in Boston to come to him as quickly as possible, would he be satisfied if that agent were to arrive at the end of the week, footsore and weary from walking the entire distance, with the excuse, "I came as quickly as I could"? With swift steamer or lightening express at his disposal, would he not be bound to come more quickly than he could? And so, with the power of Christ as our resource, and His riches in glory as our endowment, we are called upon to undertake what of ourselves we have neither the strength or the funds to accomplish.

Our Lord does not say, "Be it according to your funds," but "Be it unto you according to your *faith*." If he sees that we trust Him for large missionary undertakings, He will trust us with large missionary remit-

tances. If, on the contrary, we demand great things of God as a condition of attempting great things for God, we shall be disappointed; for that is not believing, but bargaining. "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?" (John 11: 40.) Shall we reverse that order and believe only according as we have seen that glory? If so He will give us little credit for our faith. Most significantly is it written, "Many believed on His name because they saw the miracles which He did; but Jesus did not believe in them." (John 2: 23, Greek.)

A. J. GORDON.

How to Visit.

MUCH depends upon the manner in which you meet those whom you visit. We should manifest cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner will repulse, and you will find no warmth of feeling. We should not act as though it were a condescension to come in contact with the poor. They are as good by nature as we, and we must talk to them as though we thought them so. We should clothe ourselves in plain simple attire, so that none may be needlessly embarrassed. The joy which comes to the homes of the poor, is often very limited, and why not carry rays of light to shine in upon them and fill their hearts? What we need is the tender sympathy of Jesus; then we can win our way to the hardest heart.

It is a very nice work to win souls to Christ. It is the greatest work ever given to mortal man, to deal with human minds. If you find access to the hearts of men bearing almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do that which argument will fail to accomplish. Love is power. The workers need to bring the love of Jesus into their labours. Those who are young are much more easily impressed than those who have reached mature age; and if young men and women understood their capabilities, if the grace of Christ ruled in their hearts, they might be a power for good in the hand of the Lord.—*Selected*.

"Cast Thy Bread Upon the Waters."

SINCE I became a Seventh Day Adventist, I have made a practice of posting tracts to people. I have often been discouraged, when seemingly no good results followed.

Sometimes I would hear indirectly that the tracts had been read, and that the recipient believed they contained the Truth, though it was not obeyed.

Many a time when I have been tempted to give up, these texts have come to my mind, "Cast thy bread upon the waters, for *thou shalt find it after many days*." Eccl. 11: 1. "In the morning sow thy seed and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

My plan is to sort out a number of tracts, take a list of them, slip them into envelopes, address and number them, and post one parcel every week. I find that this takes less time than addressing them every week.

Just now I have heard that a man to whom I sent tracts for over a year, has been at one of the Camp-meetings, and has accepted the Truth. I have never seen him, and he knows nothing of me, but when I heard that he had taken his stand, I felt like shouting, "Praise the Lord," and I thanked Him that He had watered the seed sown.

M. S. GOODHEART.
Port Augusta, S. A.

THE FARMER can drive his animals into their stalls. If, however, he fills the racks with fodder, he can throw away his stick. This is for preachers and for all who want people to come to meetings.

It is the Saviour's delight to see His followers co-labourers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under Him. Christ glorified His Father by the fruit He bore, and the lives of His true followers will produce the same result. receiving and imparting, His workers will produce much fruit. "Hitherto," Christ said to his disciples, "ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full."



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

Monthly Summary of Australasian Canvassing Work.

Queensland.

NOVEMBER, 1900.

Bible Readings—	Orders.	Value.
F. Brett, Ipswich Line.....	11	£ 7 4 0
Miss Prebble, Bundaberg	2	1 10 0
Miss R. Cozens, Albion	6	4 3 6
Miss H. Cozens, Albion	12	7 1 6
<i>Desire of Ages</i> —		
W. Codling, Laidley District...	12	17 4 3
R. G. Walker, Pittsworth Dist.	1	1 0 0
T. Whittle, Esk Line	7	9 10 0
<i>Patriarchs</i> —		
R. G. Walker, Pittsworth Dist.	12	9 9 6
E. Chapman, Pittsworth Dist.	23	16 6 6
E. Bernoth, Southport District	30	29 19 6
W. Frees, Southport District...	32	30 16 6
<i>Daniel and Revelation</i> —		
J. C. E. Jacobson, Bundaberg ..	7	6 8 0
<i>Masterpiece</i> —		
J. C. E. Jacobson, Bundaberg...	4	4 0 0
W. R. Lamb, Bundaberg.....	18	19 8 0
<i>Cassell's Family Bible</i> —		
J. C. E. Jacobson, Bundaberg	1	2 0 0
<i>Coming King</i> —		
Miss Prebble, Bundaberg	1	0 5 0
<i>Christ Our Saviour</i> —		
Miss Prebble, Bundaberg	2	0 9 0
W. Codling, Laidley District...	10	2 5 0
A. W. Horwood, Bundaberg ...	3	1 9 0
J. H. Hewitt, Warwick.....	1	0 6 6
Miss Ferguson, Bowen Hills...	11	3 2 6
<i>Home Hand Book</i> —		
W. R. Lamb, Bundaberg.....	1	1 7 6
T. Whittle, Esk Line.....	7	17 9 6
A. J. Hewitt, Warwick.....	3	4 2 6
<i>Ladies' Guide</i> —		
A. J. Hewitt, Warwick.....	21	21 5 6
	238	£217 16 0
<i>Herald of Health</i>	4	0 10 0

New Zealand.

NOVEMBER, 1900.

Home Hand Book—	Orders.	Value.
W. Redhead, Balaclutha.....	67	£103 2 6
J. Reekie, Timaru	56	82 12 6
R. L. Irving, Invercargill	55	85 15 0
C. Honnor, Auckland	45	67 2 6
H. C. Harker, Palmerston Sth.	44	64 2 6
A. E. Rickards, Balaclutha.....	36	55 17 6
J. Knox, Taranaki.....	29	47 0 0
A. Mountain, Invercargill	22	34 7 6
Mrs. Hamilton, Carterton	21	31 10 0
G. Simpson, Palmerston South	12	16 10 0
J. B. Anderson, Christchurch...	42	61 7 6
<i>Desire of Ages</i> —		
Mrs. Kinnear, Auckland	9	8 15 0
<i>Coming King</i> —		
Mrs. Kinnear, Auckland	25	6 5 0
<i>Patriarchs</i> —		
W. Ward, Taranaki	6	4 2 6
<i>Ladies' Guide</i> —		
Mrs. A. D. Anderson, Marton	87	76 2 6
W. W. Ward, Taranaki	1	1 7 6
	557	£746 0 0
<i>Herald of Health</i> subscriptions.....	155	

Victoria and Tasmania.

NOVEMBER, 1900.

Home Hand Book—	Orders.	Value.
G. Burgess, Kyabram, Vic.....	46	£75 16 0
G. Masters, Ballarat, Vic.	11	16 6 0
<i>Ladies' Guide</i> —		
Mrs. M. Masters, Ballarat, Vic.	16	15 18 6
Mrs. Larsen, Hobart, Tas.....	9	11 1 6
Miss A. Appendorff, Hobart, Tasmania.....	6	6 5 0
<i>Patriarchs</i> —		
T. Southon, Chiltern, Vic.	4	4 0 6
B. Judge, Chiltern, Vic.	11	7 14 0
<i>Desire of Ages</i> —		
L. Larsen, Tasman's Peninsular, Tasmania	6	13 7 6
" " other books	6	1 19 0
H. Appendorff, Latrobe, Tas....	10	14 1 6
<i>Coming King</i> —		
Mrs. E. Roberts, Footscray, V.	8	2 12 0
Miss C. Rule, Warnambool, Vic.	34	15 10 0
Mrs. L. J. Lear, " Vic.	34	15 17 0
Miss A. Ryall, Bairnsdale, Vic.	26	8 10 6
Miss A. Murray, Bairnsdale, V.	21	7 5 6
R. Caldwell, Portarlington, V.	63	24 3 6
	311	£240 8 0

New South Wales.

NOVEMBER, 1900.

Home Hand Book—	Orders.	Value.
A. Currow, Forbes.....	47	£78 5 0
A. Smart, Forbes	28	42 10 0
A. G. Mackenzie, Woolongong	16	22 7 6
J. Paap, Singleton	10	17 2 6
H. Ross Lewin, Cootamundra	11	15 17 6
J. C. Jensen, Picton ..	6	9 15 0
<i>Daniel and Revelation</i> —		
A. E. Hodgkinson, Muswellbrook	27	21 17 6
G. A. Wood, Tamworth	16	12 5 0
<i>Ladies' Guide</i> —		
Mrs. J. Paap, Singleton	47	50 6 6
Mrs. E. Appleton, Lismore.....	55	48 13 0
E. Appleton, Lismore	16	17 1 6
<i>Sunshine at Home</i> —		
Mrs. A. E. Edwards, Bathurst	4	1 8 0
Mrs. E. Appleton, Lismore.....	1	0 7 6
E. Appleton, Lismore	1	0 7 6
<i>Bible Readings</i> —		
A. N. Harker, Kiama	49	28 9 0
G. Ryder, "	13	6 2 6
<i>Coming King</i> —		
A. E. Hodgkinson, Muswellb'k	10	2 10 0
R. Salton, Singleton	5	1 5 0
<i>The House We Live In</i> —		
Miss E. B. Hill, Lambton ...	20	4 10 0
Miss E. L. B. Hill, Lambton...	16	3 12 0
Miss S. Read, Lambton	12	2 14 0
<i>Masterpiece</i> —		
A. Currow, Forbes.....	10	9 16 0
<i>Desire of Ages</i> —		
E. Appleton, Lismore	6	7 0 0
<i>Patriarchs and Prophets</i> —		
H. J. Cooper, Tumbulgum	66	45 15 0
<i>Other Books</i> —		
Hodgkinson (Bibles).....	2	3 1 6
	494	£452 19 0
<i>Other Helps Sold</i>	—	£25 10 9

South Australia.

OCTOBER, 1900.

Bible Readings—	Orders.	Value.
J. E. Steed, River Murray	70	£55 18 0
F. Bottrill, Broken Hill.....	23	17 0 6
<i>Great Controversy</i> —		
M. Janeczek, Roseworthy.....	24	18 12 0
<i>Home Hand Book</i> —		
A. W. Weight, Blyth	25	39 9 0
C. Cronin, Wirrabara	38	57 4 0
J. E. Collins, Broken Hill.....	22	34 14 0
F. Redward, Smithfield.....	12	20 16 0
L. A. Apollon, Alma Plains	26	39 16 0
<i>Ladies' Guide</i> —		
Mrs. Gooding, North Adelaide	7	7 14 6
	247	£291 4 0

Totals for September, 1900.

	Orders.	Value.
Victoria and Tasmania	311	£240 8 0
New South Wales.....	494	452 19 0
South Australia (For October)	247	291 4 0
Queensland	238	217 16 0
New Zealand	557	746 0 0
West Australia
Grand totals.....	1847	£1948 7 0

Is It Not True?

BROTHER A. MOUNTAIN, General Canvassing Agent for New Zealand writes concerning an agent just starting work: "He took twelve orders last week, — and I think that is very good for a start. He is not afraid of hard work, and I believe in this work there is some relation between the number of hours a man works and the number of orders he takes. I have noticed that the agent who works on an average five hours a day and four days a week, doesn't top the list in the number of orders he takes, and I shouldn't wonder if the same rule would apply to every line of the work."

"Herald of Health."

THE January, 1901, number of the *Herald of Health* has been printed, and the journal begins the new year with a circulation of 10,000 copies. We have also advance orders which will nearly, if not quite, equal the same number each issue for the next three months. Why should it not reach 10,000 homes every month? There are many times that number of families in the Colonies who would gladly pay the small subscription price necessary to obtain it if they but knew such a journal was being published, and their attention was called to its merits.

This last statement is proved by the experience of our agents who are working this messenger of physical and moral truth. Many orders are coming in from this source, and the number should be doubled. Give the journal a trial, and be convinced that it will help you both financially and physically, if you will work for it and practice its teachings.

W. M. CROTHERS.

WE are sorry to go to press without the November reports from South Australia and West Australia.



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

Items from Abroad.

HEALDSBURG College, California, opened October 10, with 160 students.

At the Nebraska State Camp-meeting £1435 was pledged to pay the debts on the schools.

THERE are ninety-two Chinese students in our school in Honolulu, H. I. More than half of these cannot understand English.

THERE are about 1,000 members in the German Conference. Their tithe the past year was £3072. They gave £922 in offerings, besides their Sabbath School donations. Sixteen companies were gained last year, and 250 new members added to the Conference.

IN the Sanitarium in Basel, Switzerland, one in ten of all the patients who have been treated since the institution was opened five years ago, has accepted the truth. Their health paper has a large circulation, and is more than paying its way. The food factory furnished a nett profit of over £200 during the year.

IN Trinidad, West Indies, our brethren earn three or four shillings per week. From this they pay tithes, and they are now trying to build a church. In three weeks they raised ten shillings for this purpose. They will build it.

THE new Sanitarium in Friedensau, Germany, is under roof, and is expected to be completed in March or April. In that field they have raised £2460 toward paying for the institution.

At the Camp-meeting in Switzerland there were fifty tents for the campers, and two meeting tents. Services in French and German were held each evening in the respective tents, and during the day all united together in worship. When English was spoken, two interpreters translated at the same time, one in French, and the other, in a lower tone, in the German.

ELDER CONRADI writes from Germany that one of our laborers has been prevented from going to Macedonia on account of political troubles; but two Macedonians came hundreds of miles to him, to learn more of this precious truth. The same old message is wafted over the sea, "Come over into Macedonia and help us," and if the helper cannot come to them, they will go to him.

BROTHER VUILLEUMIER labored for some time in San Cristobal, Argentina, South America. Ten decided to obey the truth. The authorities interfered and demanded him to leave the country. Our brother stated that it was contrary to the constitution, and to the principles of liberty of speech guaranteed by the constitution of Argentina. The officer told him they followed the constitution as far as they could; but when it was necessary they would have to resort to other means.

The Tasmanian Camp-meeting.

At the Australasian Union Conference Council, held last August, it was decided to hold a Camp-meeting at Launceston, Tasmania, February 14-25. For the past three years the brethren and sisters of Tasmania have been pleading for a Camp-meeting. A small fund has been raised and placed in one of the city banks to meet expenses, and since this pledges have been made in addition. But for various reasons this general gathering has been postponed from year to year. Now that definite arrangements have been made for holding the meeting, we look for a good attendance.

We have secured the Inveresk Park, near the railway station, a very pleasant and convenient place for such a meeting. Tents will be furnished as follows:—10 x 12, 10s; 12 x 14, 12s 6d; 10 x 12 fly, 2s 6d; 12 x 14 fly, 3s 6d.

Double wire beds will be supplied for 2s 6d, and chairs at 6d each. Straw for filling beds will be furnished at a small cost.

Bring your own knives, forks, spoons, plates, and light cooking utensils. Bring also bed tick and plenty of bed clothing, as the nights will be cool. Remember that you will need a little more covering in a tent than in a house. In a word, come prepared to care for yourself in the line of eating and sleeping, etc.

Pastors E. W. Farnsworth, G. C. Tenney, and G. B. Starr are expected to be in attendance.

Come praying and believing, and you certainly will not regret the effort put forth or the time spent at the meeting.

TASMANIAN ADVISORY BOARD.
December 5, 1900.

THE Camp-meeting at Bendigo, Victoria, has opened under favourable circumstances. The camp is situated on a main road at one side of the city, and presents a very neat and pleasing appearance. At the first meeting, though the weather was unfavourable, there were about three hundred interested people in attendance, and good attention was given to a discourse on the coming of the Lord. We hope to give a full report next month.

PASTOR A. T. ROBINSON has gone to Victoria to attend the Bendigo Camp-meeting, and to labor in the interests of the Avondale School.

Statistical Report of Conferences in District No. 7, for Quarter Ending September 30, 1900.

Name of Conference or Mission.	Number of Churches.	Membership of Churches.	Number of Sabbath Schools.	Membership of Sabbath Schools.	Average Sabbath School Attendance.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Colporters.	Gauvassers.	Tithes Paid.	First-Day Offerings to Foreign Missions.			Sabbath School Donations to Missions.			Annual Contribution to Missions.			Miscellaneous Individual Gifts to Missions.			Donations to School.			Sales of Subscription Books.			Retail Value.			Sales of Trade Books and Tracts.			Retail Value.			Average Number <i>Echoes</i> Sold Weekly.			Value of Conference Property.			Indebtedness of Conference.		
												£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Victoria	8	472	12	599	425	7	7	3	2	11	292	14	9½	16	18	1½	8	19	3	0	17	6	738	2	0	69	6	0	1086	253	14	7	768	13	6½												
New South Wales	10	560	18	799		9	9	5	5	21	323	3	5	4	12	5	3	8	19	3	0	17	6	697	12	3	104	12	4	1449	231	3	7	580	9	9											
New Zealand	14	452	36	641	416	3	3	3	3	15	224	5	8½	1	12	9	11½	0	17	0	2	8	11	829	14	6	47	12	11	1288	150	0	0														
Queensland	6	226	7	255	190	4	4	4	4	4	223	4	6																																		
South Australia	3	193	11	271	206	1	1	1	1	1	143	6	7½																																		
Tasmania	3	143	6	134	98	1	1	1	1	1	63	11	7																																		
West Australia	1	54	4	96	80	1	1	1	1	1	80	2	5																																		
Totals	45	2100	94	2795		15	17	19	11	71	1350	9	0½	1	16	1	1	11	19	6	4	13	0	8	4	6	34	7	6	375	17	6½	5771	848	2	8	1571	16	8								

Letter from Pastor Daniells.

WE herewith give extracts from a letter written by Pastor A. G. Daniells, dated New York City, October 4, 1900. This letter was addressed to Pastor Farnsworth.

I LANDED in New York Sunday morning, September 30. An important Council of the General Conference Committee and Presidents of State Conferences is to be opened in Battle Creek, October 10. I am spending a week here attending to correspondence, and counselling with Brother Evans and others regarding some matters connected with the work in Europe. After the coming Council I shall have two or three months before the General Conference convenes.

I had a splendid time in England and Europe. If I could see you I could interest you for a few hours regarding matters there. Brother Prescott and Dr. Waggoner will probably attend the next General Conference. We endeavored to hold a Camp-meeting in Birmingham on the lines in which we conduct the Australian meetings. I think we would have had a good meeting if the weather had been fair; but the very evening the meeting was to begin, a terrible storm swept over the country, blew all our tents down, and the rain that followed the wind continued the entire week. Only the last day of the meeting was a really pleasant day. Of course the attendance from the city, under these circumstances, was not large, but quite a large number of people became interested, and when I was there last on my way to this country, thirteen had taken their stand since the Camp-meeting closed. Among these was a young minister of the Methodist Church. He seemed to be a conscientious, intelligent, earnest Christian.

Just before the Camp-meeting closed Brother Conradi telegraphed me to meet him in Basel. I did so, and journeyed with him through the central part of Germany to Hamburg. We visited quite a number of laborers and churches. We held meetings wherever we could meet with a church without losing too much time. On the way we travelled over the scenes of Luther's thrilling experiences. We visited the monastery he entered when he became a monk, saw the cell he occupied, and the very tile floor on which he was found lying unconscious from fasting and exposure when he was trying to make himself a Christian.

We also visited Wartburg Castle, where he was detained by Frederick, and in which he translated the Scriptures. The most interesting place connected with his life was his home at Wittenberg. There we visited the university in which he lived and taught the students who came from all parts of Germany. We saw many relics of his home,—his beer-mug, marriage ring, family Bible, his wife's rosary when she was a nun. We saw the dining-table his family used, and sat in the seats in which he and Katherine used to sit and watch the students at play. I saw the spot on which he burned the pope's bull, and attended service in his church, where he and Melancthon now lie buried. From boyhood I have been interested in Luther's life, and have often wished I might visit these places, but never expected I would have such a great privilege. I can assure you I endeavoured to make the most of the occasion.

From Germany I went north to Scandinavia. There I met Brother Olsen, who travelled with me to the different important churches in that part of the country. We had most excellent meetings at Christiania and Copenhagen. I spent nearly a week with Dr. Ottosen, and enjoyed that visit very much. The Doctor fears God, and does all he can to carry on the work in right lines.

On my way to London I visited Holland, and met some of the Sabbath-keepers there. Brother Klingbiel acted as interpreter. Brother Olsen came over to London on my return, and we were together there a week. He was expecting to return to Scandinavia soon after I left, and in a short time will probably go with Brother Conradi to Russia to hold a general meeting. Then he will return to Scandinavia by way of Finland. His plan is to reach Battle Creek sometime in January. Altogether, my visit to Scandinavia was a most pleasant and encouraging one. I came to love the workers and the brethren and sisters there very much. I learn on arriving here that Sister White and party have arrived safely in San Francisco. No doubt you will miss both Brother and Sister White very much. I have received a full account of the Union Conference Council held in Cooranbong just before Sister White left. I need not tell you that every detail of this Council is of deep interest to me. I can see that the work is moving forward, and that it would not take long

for one at this distance to be left in the rear. I shall be unable to return to Australia before May or June. That seems a long time, and I almost begrudge the time I shall have to spend in this country.

As I look over the great fields in the regions beyond, and see the millions that know nothing of the truth, my heart longs to see men going in every direction as light-bearers to the people. It seems to me that a trumpet call must be given to our people in the United States, in behalf of the vast majority of men and women in foreign countries who are utterly ignorant of this message. A great burden rests upon my heart for the regions beyond, and if the Lord will help me, I shall state this burden to our people as far as I can during my stay here.

As I have been here only a day or two I cannot write much in the way of news. After I have been in Battle Creek a few weeks I shall write you again.

As Thy Day Thy Strength.

LORD, I have often asked
Strength for a year;
I wanted all the mists
To disappear,
That I might see my way
And walk therein,
And gird myself with strength
The fight to win;
The summer and the winter
Spread before,
Nor be afraid to climb
The mountains o'er.

But now I am
A little child again,
Fearing the darkness
And afraid of pain.
A year is long,
I am content with days,
I want the Lord to govern
All my ways.
What He shall give me
Is enough for me;
I know that as my day
My strength shall be.

—*Marianne Farningham.*

It will be "Joyful Tidings"

TO OUR friends to know that our missionary paper of that name has at last been registered as a newspaper in New South Wales, and is therefore entitled to the privilege of free postage anywhere within that colony if presented at any post office not later than seven days after the date of issue which is printed on every copy.

Through some misunderstanding, the first copy offered for registration did not meet the requirements of the law, and was therefore rejected. We therefore had some misgivings lest our plans should be frustrated. But the second effort was more kindly

received by the Postal Department, and the way is now open for us to send the gospel of "righteousness, temperance, and judgment to come," to thousands who seldom hear the joyful tidings of salvation.

But while the Lord has overcome our difficulties and made such a work possible, there has been little response from His people to our frequent calls for assistance in making use of the opportunities provided.

We want donations to defray the cost of printing, and we want devoted workers to take clubs of the paper and fold, wrap, address, and send them out to the souls whom God is preparing to receive them. One shilling will send the paper for one year to three or four persons. Are there not many who could send us at least that amount each month? And are there not others who will feel it a privilege to do more than this? Our present opportunity will last but a short time at most, as it is certain the Federal Parliament will take away the privilege of free postage now granted to newspapers, just as soon as the postal business is introduced. Let us then up and to work while the day lasts. Let us show our love for the Truth and for souls by taking hold of this work energetically, and at once.

Address: Avondale Press, Cooranbong, N.S.W. W. M. CROTHERS.

South Australia.

SINCE the close of our Camp-meeting, November 12, meetings have been continued each evening on the same section of ground, with good average attendance. At times we have had overflow meetings. There is a keen interest on the part of the people. We were never in a place where so many admit the truthfulness of the Message, and where it is so easy to get into the homes. About a dozen have already taken their stand, and many are swinging in the balance. Among those who have decided is a young man who has ministered in word and doctrine in the Baptist Church. His mother is also keeping Sabbath. Her late husband was a minister of the Baptist denomination also. Pastor Tenney remained behind after the close of the Camp-meeting, a little over one week, while Pastor Farnsworth and wife remained four weeks. We were very pleased with the good, sub-

stantial help afforded us by these brethren. At the close of the Camp-meeting we established a mission home in Ovingham. Brother and Sister Knight, Sister Wilson, with two other Bible workers under her, and the writer, form part of the family. We are kept busy visiting throughout the day. A number of small books and pamphlets, and eighteen dozen *Echoes* are sold weekly. It has been decided to erect a church building in the City of Adelaide. A few of the brethren have already pledged £300, including £50 by one of the new Sabbath-keepers. We are all of good courage in the Lord.

J. H. WOODS.

A Wise Decision.

YEARS ago a young man, working his way through college, took charge of a district school in Massachusetts during the winter term. Three boys especially engaged his attention and interest. They were bright, wide-awake lads, kept together in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, waiting with some anxiety to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Africa," they would not have been more astonished. The idea had never entered their minds.

"Yes," continued their teacher, "I know you are surprised, but you can do it as well as I. Go home, think it over, talk it over, and come to me again."

The three boys were poor. Their parents had all they could do to feed and clothe them decently, and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive.

The boys stood still for a moment in pure amazement. They looked at each other and at the old schoolhouse. The fire was going out in the box stove. The frost was settling thick on the windows. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. Nothing more was said, though the four walked out together.

The third night after this conversation, the boys asked the master

to wait. Again the three stood at the desk; one spoke for all: "We've thought it over, sir, and we've talked it over, and we've decided to go."

"Good," said the teacher. "A boy can do anything he sets out to do, if it is right, and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later two of these boys shook hands together in the State Capitol. One was Clerk of the House for eight years, and afterwards its Speaker. The other was President of the Senate. The third boy amassed a fortune in business.

The shoemaker's son, who became Speaker of the House, made his own shoes that he wore in college, and was particularly proud of the boots in which he graduated—his own handiwork. "A better pair of French calf," he declares, "you never saw." He learned the trade from his father, and followed it up through vacations. The other boys found work to do outside of term-time, and none of the three were helped by their parents during the college course.

The teacher who gave the first impulse to their intellectual life that winter, became a judge in a New England city, and died a few years ago.—*Christian Register*.

THE appointment for the General Conference of Seventh-Day Adventists appears in the *Review and Herald* of November 6. From it we learn that this large and important meeting will be held in Oakland, California, U. S. A., beginning February 10, and ending March 3, 1901. This will be a meeting of world-wide interest, and our prayers should even now ascend that God will visit His people, and assist His servants in laying such plans that His work will go forward with mighty power.

AFTER a brief visit to Melbourne, Pastor Jesse Pallant returned to Adelaide and from there to his field of labor in West Australia. It has been a pleasure to meet Brother Pallant, and to learn from him of the progress of the work in the West. Let us remember the work there in our prayers.

UNTOLD good is accomplished by the earnest, humble Christian who prays in faith, and then lives his prayers.

Personal

DO WHAT must be done *now*. You will never pass this point again.

REMEMBER the opening day for the next school term is January 30, 1901, and the place, Avondale, Cooranbong, N. S. W.

PASTOR G. C. TENNEY recently visited the church at Ballarat and the company of believers at Lara. Good meetings are reported at both places.

THE New Year's number of the *Bible Echo* is a beauty, and full of good things. This first issue of the opening century should be placed in every home in Australasia.

PASTOR G. TEASDALE and Brother F. Reekie have recently visited the church at Rockhampton, Queensland. No doubt the visit of these brethren will be a great blessing to the cause in Rockhampton.

THE vacation season has been a busy period for the Avondale Press. As work develops and the institution prospers, the Avondale Press promises to be a source of strength, and an important factor in the evangelization of the world.

WHEN this paper reaches the larger number of our readers, the New Zealand Conference will be in session. The Camp-meeting follows almost immediately after the Conference. May rich blessings attend our brethren over the sea.

BROTHER W. C. WALSTON and wife, of South Africa, will arrive in Sydney about the middle of January to become members of our school faculty. They have had many years experience in the Lord's vineyard, and we welcome them to the school.

IF you know of any one who is not a subscriber for the RECORD, why not ask them to subscribe and receive its benefits? Possibly they might enjoy it as well as a brother who writes: "Speaking of papers, what a dear little paper the RECORD is! The last two numbers have been, to my mind, exceptionally good. When the paper comes, I just read and read and read till I have gone right through it. Even then I have to read portions of it again."

"I Am Too Old."

THE above statement is often made when we talk with people about attending our school. A great many seem to have the idea that if they are a little advanced in years it is useless for them to attend school. But consider a moment, What is our school? "Why," you reply, "it is the Avondale School for Christian workers." Do people ever get too old to work for the Lord? Certainly not; but in order to work it is necessary for us to know *how* to work, so that it is very clear that people never get too old to *learn* how to work for the Lord.

You will notice, as you read our calendar, and what is said in another column of what our school plans to accomplish, that we have recognised the value of training not only the children and youth, but older people. There are many brethren and sisters whose efficiency as workers would be greatly increased by spending a year or two at the Avondale School. I do not mean by this that they would necessarily become preachers, teachers, or editors, but God has a work for them to do in their sphere which they are not quite fitted to do, and He has provided this school to complete their preparation. If the Cause were to be deprived, to-day, of those who gained their preparation for the work after they reached the age of twenty-five or thirty, we would lose some of our most valuable workers. Many have entered even older than this.

What a blessing it would be to all our churches if one or more persons from each of these churches could come to the school and study Bible, history, and the principles of nursing. If you see such a brother or sister whom you think the school would benefit, encourage him to come. Such people are often diffident. Please remember that this is primarily a school for *Christian workers*.

C. B. HUGHES,

Prayer and Faith in Missionary Effort.

DR. A. J. GORDON was deeply interested in all that pertained to the prosperity of missionary effort. On one occasion he wrote:—

"Instead of praying for the Lord's blessing upon our mission fields and upon the missionary brethren in general, let us get a

list of their names and take some of them before the throne of God each day. Let us make ourselves so far acquainted with their circumstances of trial or success that we shall have definite petitions or thanksgivings to make for them. Let the missionaries be reminded to send home specific requests for prayer and let them be taken up for remembrance at our meetings. For ourselves we have found great blessing and profit in going through the missionary list day after day. The heartfelt solicitude of the apostle to the Gentiles nowhere comes out more manifestly than in the frequent recurrence of that saying, 'Without ceasing I make mention of you always in my prayers.'"

Why should not our ministers, canvassers, Bible workers, and other labourers have the prayers of our people as they leave homes and comforts to go out in the field? Pray for the workers, brethren and sisters. They need your help and sympathy, you need to be brought into touch with them in their sacrifices and labors. Remember the camp-meetings in prayer if you cannot be present, and let your heart throb in unison with every branch of the cause of God, and with each one connected with the service of the Master.

Windsor Missionary Society.

"REPORT of the "Christian Help Band" (Members paying one penny per week) from August 22 to November 25 (three months).

Cash receipts, £5 14s 5½d. Cash paid out, £5 5s 8d. In hand, 8s 9½

No. of families relieved by cash	...	7
No. paying into fund	...	85
No. of garments received	...	67
No. of garments given away	...	57
No. of garments on hand	...	10

The above speaks for itself and shows what can be accomplished with united effort. As our treasurer presented the report many hearts thrilled with gladness, and others in the meeting who had not united in raising the "Fund," gave in their names.

We trust that others also will be "provoked unto good works."

Our *Bible Echo* club now stands at 380 copies per week. Thus the good seed is being scattered and we are praying that it may accomplish that whereunto it was sent.

A call has come for papers from one of the leading philanthropic institutions in Melbourne, to distribute in their "homes." This was presented in our last meeting and between two and three hundred papers, including *Bible Echoes*, *Little Friends*, *Youth's Instructors*, *Messengers*, *Review and Herald*, etc., have been forwarded, also a package was sent to Colombo by the last boat.

The practical side of the missionary work has been shown in many ways. One sister has taken a gross of the New Year *Bible Echo* to sell, so that she could assist another in attending the Camp-meeting.

We praise the Lord for His goodness, and trust Him to "give the increase."

L. GREGG.

Union Conference Record

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WE wish all our readers a "Happy New Year." While we enter a new year and a new century there is much to lead to thoughtful and solemn reflection. We have reached the last century of this world's history. The outlook for the world is not a cheering one, for it is written, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." But though the conflict may be severe, it will not be long. God will be the refuge of His people, and the strength of the children of Israel. We may be happy in God, happy in the hopes soon to be realised, happy in our work for others, happy in new victories over self and satan, and so peace and joy surpassing understanding will keep our hearts through the new year, and even till the end of time. Let this year be one of special blessing, because of a large increase of faith and closer connection with the Source of Power.

Our School.

THROUGH the goodness and mercy of God we have a school. There is no other institution like it in Australasia. No school in the Colonies can show such a record in Christian lines as this. Its location is such that the students escape the evil influences of city life. The social and religious influences are the same as the students and teachers bring with them, and form after their arrival. So, to quite an extent, they form their own society.

We wish to call the attention of the readers of the RECORD to the fact that the next school year begins January 30, 1901. Does the reader think of attending? If not, why not?

Do you have children of school age? Are you going to send them? If you are too old to go yourself, and have no children of your own, kindly interest yourself in some promising young person whom you would like to see in the school. Talk with them. Encourage them. Plan for them, and assist them to secure, without interest, a part of the means necessary to attend. Encourage them to earn some money themselves. Teach them how, and help them to open the way so they can. Money invested in a young person's education always seemed to the writer to be the best kind of an investment, and one that in the end will pay the largest dividends.

Is there not a young man or a young lady whom you know that you would be glad to see have an education? Then do your utmost to encourage them to attend our school this year. Talk with them. Create an interest in their hearts to go. Give them the benefit of your own experience. Tell them how you made a great mistake in not getting a better education. Warn them that if they neglect this matter *now*, in a very brief time their opportunity will be gone forever. Almost the saddest thing we see in this life is a young person who, through lack of proper instruction, makes a mistake which cannot be rectified as long as he lives,—a mistake which will cripple him at every turn. Fathers and mothers, brethren and sisters, we have a duty to the young people among us.

Look about you. In that seemingly unpromising and uncouth young man or woman may be a diamond which, when polished, will be of inestimable value. No one can tell what their future work may be. A father cannot tell what possibilities are in his own boy. We make the investment, it may be at a venture, but eternity alone will measure the results.

Most earnestly then do we say, Look carefully after the young people. Do all you can to get them into the school. If they are not yet converted, God may yet move on their hearts while there. No doubt He will do this, and a new life may be imparted by God and accepted by the individual. Let us do our best to secure all we can for the school, and thus assist in saving them for God and eternity.

E. W. FARNSWORTH.

A Word to Our Boys and Girls.

I DESIRE to have a short talk with you. What are you expecting to do the coming year, beginning January 30, 1901? How long a time have you spent in school? Have you been as long as you intend to go? If not, why not prepare and come to our school at Coooranbong this year? Why not pack your trunk, and start in time to be there at the beginning of the term? If you wait another year, all that time will be gone, perhaps wasted, and it may be you will be no nearer the point of going than you are now. Why not get some money in some way and come?

Time is passing, rapidly passing. Very soon the time for your school days will be gone forever. It seems so very important that you should make the very best improvement of your time, and that you should begin at once, lest the critical moment pass, and you lose the opportunity of your life. There are some losses we sustain from which we may recover; but time that is lost, opportunities wasted, are hard to recover. In a certain sense they never can be regained or made up.

You are now in the time of your opportunity. That part of your preparation for life's work must be made now. If you permit this opportunity to pass unimproved, you will never be able to regain the loss. Think of it seriously. Ponder well the whole question. Decide, not according to present appearances or seeming possibilities, but as you will wish you had when it is past.

E. W. FARNSWORTH.

If we want to get hold of men, we must first get hold of God.

APPOINTMENTS

Camp-Meetings.

THE following dates for camp-meetings have been arranged:—

New Zealand . . . January 10 to 21.

Tasmania . . . February 14 to 25.

We hope our brethren and sisters will note the dates of these gatherings, and begin to lay their plans now to attend these important meetings.

E. W. FARNSWORTH,

Vice-president Union Conference.