

Union Conference Record

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

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Satisfied.

"Christ is sitting for His portrait in every disciple. Every one God has pre-destinated to be 'conformed to the image of His Son.'"—*Desire of Ages*.

If I in thy likeness, O Lord, may awake,
And shine a pure image of Thee,
Then I shall be satisfied, when I can break
The fetters of death, and be free.

I know this stained tablet must first be washed white,
To let Thy bright features be drawn;
I know I must suffer the darkness of night,
To welcome the coming of dawn.

O, I shall be satisfied when I can cast
The shadow of nature all by,
When this dreary world from my vision is passed,
To live in an unclouded day.

I feel the blest morning begins to draw near,
When time's dreary fancy shall fade;
O, then, in Thy likeness may I but appear,
In glory and beauty arrayed!

When on Thine own image in me Thou hast smiled,
Within Thy blest mansion, and when
The arms of my Father encircle His child,
O, I shall be satisfied then.

—Anon.

"No Other Gods Before Me."

DURING the night I was sorely distressed. A great burden rested upon me. I had been pleading with God to work in behalf of His people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which have accumulated!"

As I visited the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God.

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's Word.

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than

these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realise that they are to reflect His image. It is His likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration.

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed His blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them?

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God.

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take His name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity?

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of His work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted.

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support

several missionaries in the field. Many small streams, when put together, swell into a large river.

We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect Him to continue to bestow His goods on you? How does the Master regard those who selfishly invest His money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance.

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practice self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble, has been brought to the foundation, to be consumed by the fires of the last day.

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following Him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practice self-denial.

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has intrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to Him His own with usury.

MRS. E. G. WHITE.

The Everlasting Memorial.

Up and away, like the dew of the morning,
Soaring from earth to its home in the sun,
So let me steal away, gently and lovingly,
* Only remembered by what I have done.

My name and my place and my tomb all forgotten,
The brief race of time well and patiently run—
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Not myself, but the truth that in life I have spoken;
Not myself, but the seed that in life I have sown,
Shall pass on to the ages—all about me forgotten,
Save the truth I have spoken and the things I have done.

So let my living be; so be my dying;
So let my name lie, unblazoned, unknown;
Unpraised and unmissed, I shall still be remembered—
Yes, but only remembered by what I have done.

—Horatius Bonar, D. D.

Individual Obligation and Personal Effort.

BUT of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left His house and gave authority to His servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch. Mark 13:32-37.

You will recognize these as the words of our Saviour in regard to His second coming. There is a similar statement to this in the record as given by Luke. After telling the signs which would precede His coming, in each and every instance He closes the instruction with a warning to the people of God who should live in the time when this prophecy should be fulfilled, lest they should be sleepy and indifferent and careless as to their duties and obligations.

Now, I understand that this Scripture does not refer so much to the coming of our Lord in the clouds of heaven with all the holy angels as it refers to His coming to individual names in the investigative judgment that is now going on in the heavenly sanctuary. I think that is quite clearly brought out by one or two expressions in the thirty-fifth verse: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning." We know by other Scriptures (Job 34:20; Matt. 25:1-13) and by the Spirit of Prophecy (*Early Writings*, p. 145), that the coming of the Lord in the clouds of heaven to deliver His people will be at midnight, so that this must mean a coming to the names of individuals in the investigative judgment, and of that time we know nothing.

The thirty-fourth verse is the one which contains the thought I wish to present for consideration. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and commanded the porter to watch." Then the next verse, "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, Watch." This language is not addressed to the disciples alone, but to every child of God.

Christ has given to every man his work. Hence the question that should arise in every mind is, Am I doing the work that God has given me to do, so that when my name is called in the judgment, whether in the morning, or at evening, or at noon, or at midnight, I will be found faithfully discharging that work, and thus be entitled to an entrance into the Master's kingdom when He shall return from the wedding?

We have now been many years in the time foretold by our Saviour, and, as we continue, we can see more and more the reason for this admonition at the end of each of His discourses. He evidently looked down to the time in which we are living, and saw that a desire for ease and self-gratification would take hold of the people of God, and this would be one of their greatest dangers in this time. While having a knowledge of the theory of the truth, their love of ease and self-gratification would overbalance and outweigh their love for it, so that at a time when God would expect them to be active agents in spreading a knowledge of the truth, many, very many of God's people would be doing practically nothing

in that line. In other words they would be sleeping when God would expect them to be wide awake and active.

We are told in an unpublished testimony that "there has been so much preaching in our churches that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed." Now, the object of the gospel ministry and all the instrumentalities which God has placed in His church is not that the members of the church shall be fed from Sabbath to Sabbath, and carried along by these agencies and instrumentalities, but that they might be teachers to instruct the church how the whole church might be engaged in the work of the ministry, that is, in ministering the light of truth that God has given it.

In the twentieth century translation of the New Testament, when speaking of the gifts in the church and their object, we read,—

And He it is who gave to the church apostles, prophets, missionaries, pastors, teachers, with a view to fitting His people for the work of the ministry, and so for building up the body of the Christ. This work will continue until we all attain to that unity which comes from faith in the Son of God and from a fuller knowledge of Him, until we reach the perfection of manhood, and that degree of development of which the ideal to be found in the Christ is the standard. We shall then no longer be like children, tossed backward and forward, and blown about by every breath of human teaching, and driven towards the snares of error by the trickery and craftiness of men; but by following the truth in a spirit of love, we shall grow into complete union with our Head—Christ Himself. For it is from Him that the whole body, which is closely joined and held together by every link in the system, derives its power to grow in proportion to the activity of each individual part; and so it is being built up in a spirit of love. Eph. 4:11-15.

We see, then, it derives its power to grow not by these agencies alone which are placed in the church. They are placed there to teach the people and fit them for the ministry. The body will grow just in proportion to the activity of each individual part, so, then, a church that simply settles down and depends upon the minister to feed them from Sabbath to Sabbath, the church members exercising none of the gifts God has given them, that church instead of growing will deteriorate.

Continuing, we read from the testimony:—

Let the minister call out the individual church members to help them by house to house work in carrying the truth to regions beyond. Let all co-operate with the heavenly intelligences in communicating truth to others. What though it be in weakness? It is Christ that speaks to the heart; it is He who creates an interest where there has been no desire to hear.

Brethren, I would to God that we could get that truth embedded right down in our hearts, that "it is Christ that speaks to the heart; it is He who creates an interest where there has been no desire to hear." There is one mistake we are all liable to make. We think we must be possessed with some power of our own that will compel a hearing and the acceptance of the things we preach and teach. We can only speak to the ear, "It is Christ that speaks to the heart; it is He who creates an interest where there has been no desire to hear."

In Ps. 68:11, we are told, "The Lord gave the word; great was the company (margin, army) of those that published it." This text was a favorite one with our beloved Sister Henry, and before she accepted of the present truth she applied it to the work of the W.C.T.U. But I believe it applies more especially to the work of the gospel in these closing days. You will see by comparing this with other scriptures that it is a latter day prophecy. Reading from the fifth verse of this chapter, we can see where the connection should be made.—

A father of the fatherless, and a judge of the widows, is God in His holy habitation. God setteth the solitary in families; He bringeth out those which are bound with chains; but the rebellious dwell in a dry land. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm Thine inheritance, when it is weary. Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word; great was the company of those that published it.

Connect that with the fifty-eighth of Isaiah, and you can readily see that it is a latter day prophecy. This whole psalm is especially applicable to the remnant church, to the work of the third angel's message, showing what God demands of His people in the last days regarding the fatherless and the widows. Note particularly the verse where the word "Selah" occurs, verses 7, 8, 9. That plentiful rain means the outpouring of the Holy Spirit. God will reveal Himself as the God of the fatherless and the judge of the widows.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Isaiah 58:8.

You can see from this that it has an application in the last days. "The Lord gave the word; great was the army of those that published it." If there is to be a great army that publish it in the last days, it must mean more than the ministers and the accredited workers of the denomination. It must certainly mean that, because the ministers of the denomination could not be said to be a great army. At present they would only make a small batallion. So then, in order to make a "great company" or "an army," it must take in the whole denomination.

He who gave the word, and calls for a great army to publish it, not only promises to create an interest, but to give the increase. So the one who plants is nothing, the one who waters is nothing, but it is God that works in and through all, so that no flesh can glory in His presence.

I copied from the *Home Missionary* some years ago a statement made by Arthur T. Pierson, one of the world's greatest missionaries, which I wish to insert here, since it contains a truth not infrequently overlooked in the consideration of our subject:—

You cannot absolve yourself by any personal liberality out of your purse for the personal duty of laboring for the lost. We can never bring this world to the knowledge of Christ by an ordained set of ministers of the gospel. We must do what the primitive Christians did when they "went everywhere preaching the Word, except the apostles who remained at Jerusalem." They went everywhere talking about Jesus; they simply told what they knew. There was no eloquent discourse, after the dialectical fashion of the schools. No, dear friends: the men that were in the apostolic succession remained at Jerusalem, while the common laity went out; and the apostles are mentioned as being excepted, in order that we may understand that the preaching that was done was not done by the apostles, because they were not scattered abroad, but it was done by the common disciples; and the reason why in the first century heathen fanes began to be forsaken of their worshippers, and heathen priests began to tremble lest their idols should have no more devotees, was because this magnificent work was taken up by the great bulk of the disciples; they were scattered abroad with the message of salvation flying from lip to ear, descending from ear to heart, coming up from heart to lip, and again going forth from the lip to the ears of others.

That is the statement, and it is in perfect accord with the Spirit of Prophecy, as will be seen from the quotations that follow:—

But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls.

Christ has given to every man his work. He expects every man to do his work with fidelity. High and low, rich and poor, all have a work to do for the Master. Everyone is called to action. But if they do not obey the voice of the Lord, if you do not do His work in firm reliance upon Christ as your sufficiency, if you do not follow His example, "unfaithful, slothful servant" will be registered against your name. Unless the light that has been given you is communicated to others, unless you let your light shine, it will go out in darkness, and your soul will be left in awful peril. God speaks to every one who knows the truth, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Communicate the knowledge of the truth to others. This is God's plan to enlighten the world.

That is, to communicate the knowledge of the truth we have received to others, means more than to simply send out tracts that contain the truth. That is a part of our work in carrying forward the work of the Lord, but the giving of our means and the sending out of tracts and papers will not absolve us from our obligations in a personal way. It is the personal contact of soul with soul, heart with heart, that makes impressions upon the hearts and minds of the people. "Communicate the knowledge of the truth to others." I maintain that if we would communicate the light that God is giving us, it would not be long before the loud cry would sweep over the earth like a tidal wave, and the work of God would be finished. If only one church of any considerable size in each conference or mission field would adopt "God's plan to enlighten the world," viz., to "communicate the knowledge of the truth to others," and keep perseveringly at it, it would not be long before the influence of such churches would extend and widen until it embraced the whole world. This is just what the Lord would be pleased to see; and He is waiting almost impatiently for such a consecration on the part of individuals and churches that He may pour His Spirit upon them for service.

Brethren and sisters, many of you excuse yourselves from labor on the plea of inability to work for others. But did God make you so incapable? Was not this inability produced by your own inactivity and perpetuated by your own deliberate choice? Did not God give you at least one talent to improve, not for your own convenience and gratification, but for Him? Have you realized your obligation, as His hired servant, to bring a revenue to Him by the wise and skillful use of this entrusted capital? Have you not neglected opportunities to improve your powers to this end? It is too true that few have felt any real sense of their responsibility to God. Love, judgment, memory, foresight, tact, energy, and every other faculty has been devoted to self. You have displayed greater wisdom in the service of evil than in the cause of God. You have perverted, disabled, nay even, besotted your powers, by your intense activity in worldly pursuits to the neglect of God's work. *Testimony*. Vol. 5, p. 457.

Remember that your responsibility is measured not by your present resources and capacities, but by the powers originally bestowed and the possibilities for improvement. The question which each one should ask himself is not whether he is not inexperienced and unfit for labor in God's cause, but how and why he is in this condition, and how can it be remedied. God will not supernaturally endow us with qualifications which we lack; but while we exert the ability we have, He will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life.

So long as we are in the world, we must have to do with the things of the world. There will ever be a necessity for the transaction of temporal secular business; but this should never become all-absorbing. The apostle Paul has given a safe rule, "Not slothful in business, fervent in spirit, serving the Lord." The common humble duties of life are all to be performed with fidelity: "heartily," says the apostle, "as unto the Lord." Whatever our department of labor, be it housework, or field work, or intellectual pursuits, we may perform it to the glory of God if we make Christ first and last and best in everything. But aside from these worldly employments, there is given to every follower of Christ a special

work for the upbuilding of His kingdom,—a work which requires *personal effort* for the salvation of men. It is not a work to be performed once a week merely, at the place of worship, but at all times and in all places.—*Idem*, p. 459.

There is a statement in *Great Controversy*, under the title of "The Final Warning," which reads as follows:—

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place and proclaim the message of heaven. By thousands of voices, all over the earth, the warning will be given. (Then it will not be given by our ministers alone unless we have a marked increase in our ministry before that time comes.) Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers.

This is just how it was in the early rain, when the believers were scattered everywhere from Jerusalem to the four corners of the earth. The Lord is going to cut His work short in righteousness. The only thing that is lacking now is for us to become imbued with the zeal and the missionary spirit which characterised the believers in the early Christian church.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truths or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands that have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding all the agencies combined against the truth, a large number take their stand upon the Lord's side.—*Great Controversy*, p. 612.

This prediction is going to be fulfilled, and that not very far in the future. There are thousands who have heard the truth at some time. When the time finally comes that the Spirit of God is poured out upon His people, and they go forth clothed with the panoply of heaven, these halting ones will come out and connect with the people of God.

If you do not stand in your allotted place, if you do not let your light shine, you will become enshrouded in darkness. God calls upon all the sons and daughters of the heavenly family to be fully equipped, so that at any period they can step into the ranks ready for action. The heart made tender and sympathetic by the love of Jesus will find the precious pearls designed for the casket of the Lord Jesus:

How is the heart going to "be made tender and sympathetic by the love of Jesus?" Just by giving our hearts to Him and allowing Him to use us where He indicates. Then we shall go out and find the precious pearls designed for the casket of the Lord Jesus.

For as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace.

Joy and peace are the fruits of the Spirit, and when individuals go out to publish His word of truth, with the joy and peace of the Holy Ghost in their hearts, they will find other souls who will be ready to respond to that same influence, and there will be joy and peace in many families that are now destitute of these things. In the joy and peace that comes to such souls it will be seen that inanimate objects such as mountains and trees unite with them in ascribing praise to God.

Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name for an everlasting sign that shall not be cut off. Isa. 55:13. (The thorns and briars are the result of sin.) "Cursed be the ground for thy sake; in sorrow shalt thou eat of it all the

days of thy life; thorns also and thistles shall it bring forth unto thee." Gen. 3: 17, 18.

Sin in some of its forms is in nearly all the families in the land, and it is wounding and piercing on every hand. When the truth of God is taken into the soul, the thorn will be supplanted by the fir tree, which is emblematic of beauty, glory, and praise, since its wood was used for the doors and ceiling in Solomon's temple, and also in making harps and other musical instruments for use in the temple worship. The briar is supplanted by the myrtle, a beautiful aromatic tree, whose dark glossy leaves and scented white flowers were used in synagogues at the feast of tabernacles, and its dried berries and flowers as perfume, symbolic of the fragrance of Christ's life that filled the whole earth. That is what we will find in the homes of the people when we go out imbued with the Spirit of God. We will find that the word of God will not return to Him void. God's word will accomplish that whereto it was sent.

I trust that God will bless these words to the good of each one. The time has fully come when we must arouse to our duty. Everything evidences that God is ready to work. May the Lord hasten the day when this can be said of *all* His people.

G. A. IRWIN.

The Secret of Power.

WAITING one night in the darkness on a railway platform, I heard two ministers discussing the secret of a certain noted evangelist's power. After listening awhile, I ventured to intrude the suggestion that if they could get a look at that evangelist's old Bible, they might learn the secret of his power; for it contained more marks of use than fifty ordinary well-kept ministers' Bibles. It reminded me of the old Scotch warrior's claymore. He had been in twenty-four battles, and there were twenty-four hacks in the edge of his well-tempered blade. He had struck fire every time. A well-studied Bible, believed and preached and practised, is a source of power which will ever remain a mystery to those who neglect the Word of the living God. How many are longing, seeking, and praying for power, while a whole magazine of divine power lies unopened in their neglected Bibles! A man in a meeting prayed loud and long for "power." "We want power! We want power!" After he was done, a plain-spoken brother said to him, "You don't seem to need *power* so much as *you seem to need ideas*."

Christ's Gospel furnishes divine ideas: and, preached with the Holy Ghost sent down from heaven, it is still "the power of God unto salvation to everyone that believeth." And he who faithfully preaches that Gospel, will find that it is living and powerful, and sharper than any two-edged sword, and that it is still "like as a fire," and "like a hammer that breaketh the rock in pieces."—*Selected.*

A Few Things I Have Observed.

God does not place men in positions of trust because of their agreeableness, or because they are faultless; but because of their adaptation for the work that needs to be done, and their willingness to work. We must not look for perfection in the human agent, and allow the lack of it to become a stumbling-block in our way. Many have been shipwrecked on this rock. We are a nation of de-

fectives. All have sinned, and come short somewhere. You may behold the mote in your brother's eye, and not discern the beam in your own. Do not, therefore, cast a stone at another until you are sure you are without fault yourself; for with the same measure you mete, others will measure to you again. "Cast out first the beam out of thine own eye, and then shalt thou see clearly the mote that is in thy brother's eye." By the time you get rid of the beam the mote will have vanished.

When we see a poor cripple with one leg shorter than the other, trying against odds and difficulties to make his way in life, we do not feel like censuring him. We say that this man is not to blame, and do our utmost to help him. This is right: "*Support the weak.*"

Many, yes, *all*, are born with mental defects, which are just as real and just as conspicuous, perhaps not to themselves, but to onlookers. In every man the brain structure is defective at some point; every one has a weak spot,—a short mental leg so to speak,—for which he is not responsible. Is not the man who is crippled mentally as much an object of compassion and pity, and in as great need of our sympathy and help, yes, more, than the one who has a crippled leg? Yet the world, and even professed Christians, sometimes pity the one, but severely condemn the other. One they assist and support, the other they ruthlessly thrust down and condemn. He is not given a chance because some weak point has been discovered in him.

Christianity can not treat mankind in this way. "God's ways are equal." The question may be asked of those who are born with mental defects, "Who did sin, this man or his parents?" The answer comes, "Neither hath this man sinned, nor his parents: but that the works of God (compassion and help) should be made manifest in him." Christ helped the man who was born blind, while others were criticising him, discussing which was the chief sinner—the man before them or his parents.

Not long ago I noticed an unusually fine-appearing man sitting on a bench at a railway station, waiting for a train. When the train arrived, he arose. I then discovered that he was a cripple. Defects are not always conspicuous. As long as a man sits quietly and does nothing, men look at him, and say, What a good man! But when God places His Spirit in the man, and the dead bones begin to live and move, every defect is revealed. So men who are most active, to whom God has given the most important work, appear the most defective, and are held up to censure. "The righteous perisheth, and no man layeth it to heart." The one who is virtually dead, and does nothing, is called a good man, while the man who does the most good is called wicked. Inactivity in a child is evidence of disease or idiocy. "Woe unto you, when all men speak well of you."

What we need to-day is brother helpers. We should not close our eyes to defects in others. God often reveals to us the defects of others, especially of the leaders in different branches of our work, not to give us a topic for conversation, but that, like Aaron and Hur, we may hold up their hands by strengthening their weak points with our prayers.

Charity covereth the multitude of sins. The time has come for God to make bare his arm in the sight of all the nations. The people, even the isles, are waiting for His law. He seeks co-operation. In unity there is strength.

D. H. KRESS.

Missionary Reading Circle.

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

"Cool Indifference."

IN 1898 this sentence was published as a part of a message to the people of God: "*Our great peril is in regarding the Lord's plans with cool indifference.*"

In each of these closing years, the work of God in the earth increases in importance and solemnity. Each plan that is laid to advance it, takes on a deeper significance as the time of probation grows shorter. And now it is plainly stated that anyone who looks with careless indifference upon the Lord's plans is in *great peril*. It is evident, then, that the carrying out of His plans, whatever they may be, is of great benefit to the person helping to carry them out.

But in these days, when there are so many ideas and notions advocated, how may we know what the Lord's plans are? None of us would willingly place ourselves in "great peril" by disregarding His plans. But we wish to be careful. We would rather wait and see how a plan "works" before we have much to do with it. And while we wait, our attitude could not be more truly described than by the two words, "cool indifference."

The people of the Lord ought to be able to recognise the Lord's plan without having to wait to see how it works. His plans will be in harmony with His Word and with the testimonies of His Spirit. It need not be expected that every plan will be marked out in detail by the Spirit of God: for by His Spirit the Lord has said that we must *devise* plans for accomplishing certain results. Hence, plans that are urged by men and women may be the Lord's own plans; and in regarding them indifferently, we may be placing ourselves in peril.

MRS. L. FLORA PLUMMER.

Bible Reading.

MULTITUDES of religious people confess that they somehow cannot get interested in Bible study. They may read it now and then or even regularly as a duty, but to sit down with it and spend time in studying it seems difficult. Yet people who are not interested in Bible study expect to go to heaven. They practically say to the Lord, "Lord, I know this is thy Word. You are speaking to me, but somehow I am not interested in what you say. Wait till I get to heaven." But one who cannot get interested in what God says now would not be interested if he could get into heaven. If the Word is uninteresting to you, confess your neglect of it to God, and as you apply yourself to it with the heart open to the Spirit's influence, it will become interesting and more than interesting.—*Present Truth*.

Still Other Plans.

AS STATED last month, the lessons of the "Missionary Reading Circle" are designed especially for home study. A church, a company, or even the whole family are not needed to make the study a success. One individual, or one family, can form a "circle," and receive just as great benefit as though privileged to meet with a large company each week. These lessons are especially adapted for family study, and it would be a most pleasant and profitable exercise if parents and children would come together, where the children are old enough to read, study the questions, read the comments from *Thoughts on Revelation*, and talk together of the wonderful things God has revealed to us in these last days. It should all be done with so much pleasantness that the children will feel that it is not a task but a privilege. They may take a part in the reading, and so feel that it is an exercise of special interest to them.

But there are still other ways in which the lessons can be used:—

1. *In family groups.* That is, two or three or more families living near together can appoint a time and meet together for study and recitation. An interchange of ideas will be helpful. We would especially recommend this plan in churches where the members are scattered widely apart.

2. *Study the lessons with those who are interested in the truth.* It may be that several of your friends or neighbors would join in study if you would give them an invitation. Even one would bring a blessing to you and to them. Greater results might come from such an effort than you have dared hope for. We hear of one sister who has planned to form a "circle" with some who are interested in the truth, and who are attending a tent meeting. In such a study they would feel free to ask questions as they would not in a large meeting.

3. Where young people's meetings are held these lessons would be excellent in forming a part of the programme. A Sabbath-school class might unite together, but wherever the lessons are studied with young people, there should be a proper person to conduct the class or meeting.

4. If agreeable to the church elder or leader, a short study or review of the lesson might form part of the regular Sabbath service, and serve as a Scripture lesson for the day. Two points should be carefully guarded where this is done: the exercise should be *short*, fifteen or twenty minutes being better than a longer period; and all controversy or anything of that character should be excluded. If this is not done, more harm than good will result from the exercise.

Is it not plain, then, that nothing stands in the way of your forming a part of the "Missionary Reading Circle"? Please remember that all real success depends on your individual home study. Association with others is a secondary matter.

Another point to be borne in mind is that we are seeking to *get* that we may *give*. We should study that we may be able to impart. As some precious truth comes home to your heart, talk it, tell it, sing it, and so share your blessing with others that it may increase your own store. This is the real object of the "Missionary Reading Circle."

Our Mission Field.



Mission Notes.

The New Zealand Maori Work.

AS OUR readers are all aware, a plan is on foot to establish a mission among the Maories of New Zealand. At the last Union Conference it was voted to donate the Sabbath-school contributions for the last quarter of 1901 to the work in that field. With the object of finding a suitable location for such a mission, Dr. Caldwell and myself took a trip of several hundred miles through different parts of New Zealand. This trip included a part of the King country.

After carefully looking over the ground we decided that Kawhia, on the west coast about ninety miles south of Auckland, was a suitable place for our mission.

Kawhia is within the borders of the King country, has a good harbor, and is a growing community. Around the Kawhia harbor live several hundred Maories, and there is no missionary located among them. We had hoped that Dr. Caldwell would move with his family to this place several months ago, but for different reasons he was prevented from doing so. As some of our brethren in the north part of the island felt that the mission could be profitably started among the Maories in that section, a few weeks ago Pastor Baker and Dr. Caldwell took a horseback trip through the country round about Kaeo, Bay of Islands, etc.

A week or two ago they extended their travels to the King country, visiting on the way the secretary of the native king, who gave them valuable information concerning the settlement of the country round Kawhia.

At the village the brethren were kindly and hospitably entertained by a gentleman who had become interested in the health reform at our Sanitarium in South Africa. On Sunday night a religious service was held with a fair-sized congregation. Pastor Baker, who had not previously visited this place, was much pleased with Kawhia and surrounding country, and advised that Dr. Caldwell at once locate in Kawhia, at least temporarily, and permanently if Providence so indicates.

The native king expects soon to build a large house near Kawhia, which, if done, will probably attract a large number of natives to that region. All the indications seem to favor the establishment of a mission at that place.

Maori Literature.

Several thousand copies of a thirty-two page Maori tract on the second advent have just been shipped to the New Zealand Tract Society, from which place they will be distributed to the different Maori settlements by the brethren attending the coming camp-meeting.

About two-thirds of the Maori *Christ Our Saviour* has been printed, most of the remainder has been set up in type, and part of the proofs are in the hands of a competent Maori scholar for correction. Every step we have taken to get this book translated and printed has been contested by the enemy; but we believe it will soon be finished and ready for the market. The enemy will not always be permitted to hold back this work.

Samoa Mission.

Dr. Braucht is again in charge of the work in Samoa, and by this time has been joined by his wife, who sailed from Auckland a few days ago. The medical work in the islands of that group is opening up encouragingly. Dr. Braucht has just returned from a long trip round the island of Savaii, which was taken for the purpose of studying the field with a view to locating evangelical nurses at different points in this large island. Thus far the German government has placed no obstacle in the way of our physicians practising. If this shall be done, the headquarters of the work will probably be transferred to the island of Tutuila, which is one of the Samoan islands under the control of the United States of America.

In connection with his coming visit to New Zealand, Dr. D. H. Kress has consented to visit Samoa to counsel with the workers about the extension of the work in that mission.

Society Island Mission.

After a stay in America of about ten months, Brother and Sister Cady have just returned to their work in Tahiti. They were accompanied by seven new workers,—farmers, bakers, nurses, and teachers. Aggressive work is to be done in different lines. A new school building is to be erected on the island of Raiatea, and a church building for the native brethren at Paia, Tahiti, will soon begin. The seventy or eighty pounds donated by the Australasian Sabbath-schools will be used to build the school house. As these islands are under the French government, Brother Cady has selected some workers who can speak the French language. A small schooner is to be purchased or leased to enable the workers to reach the many small islands lying to the north and east of Tahiti. It will also enable them to get the products of the mission farm to a good market. Pitcairn Island, 1250 miles away, can by this means be visited occasionally by our workers.

Fiji Mission.

Though our Fiji brethren feel very badly over the wreck of the mission cutter, the *Cina*, they are pluckily pushing the work of getting a new one. The native brethren, notwithstanding their poverty, have pledged £26 10s. to be paid January 1, toward building a launch. The Sabbath-school offerings for the first quarter of 1902 are to be used to purchase this new launch, and it is to be hoped that these contributions will be unusually large. A few hundred copies of the new Fijian *Bible Readings* have been shipped to Brother Fulton from the Avondale Press. We learn that these books are selling readily. May the Lord prosper the work in all these missions.

E. H. GATES.

OFTEN a good way to judge of our relation to the cause of the Lord, and of our standing in His vineyard, is to extend the field of vision, and inquire what the effect would be should every one else take the same position that we occupy, or follow the same line of conduct. And when anyone, in looking over his own interest and efforts in the cause, is honestly obliged to confess that if everybody else should do as little as he is doing to support the gospel at home and abroad, religion would soon perish from the earth, he may know that he is not that kind of servant in the vineyard to whom the words will be spoken at last, "Well done, good and faithful servant."—*Review and Herald*.

RELIEF OF OUR SCHOOL.

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

The Avondale School.

It was voted by the Board to make the school term this year three weeks longer than before. It will, therefore, be thirty-nine weeks long instead of thirty-six, as in years past. The next school session will begin Tuesday, January 7, 1902.

Not more than four weeks of the vacation will remain after the reader peruses these lines. We are anxious that the benefits of the school should be enjoyed by as many as possible, but no one can share the blessings of such a place only as they are there and participate in them.

It is no small recommendation for the school to be able to say that last year nearly every student in the senior department was converted and baptised, who was not a Christian before; and this can be truly said of the school for several years in the past. Little more need be said. We believe, however, that not only as good, but far better work is done in the field of science, language, history, and other studies, than is done in any Government school in this country. While the Board and Faculty are very jealous for the spiritual welfare of the students, they do not, by any means, purpose that the school will do second-class work in the field usually occupied by the Government schools. In fact, we propose that the work done shall be as superior in this line as it is in spiritual things.

We plan this year to have classes formed so those who desire may fit themselves to enter the University. This is desired by some, and we hope there may be others that will avail themselves of this opportunity. This will make the work of our school more important and complete than ever.

Closely connected with the school is the Retreat, where a thorough knowledge of nursing, both theoretical and practical, can be obtained. If any of our young people desire to take a medical course, and to fit themselves for usefulness in that line, no better opportunity was ever offered.

But we desire to write a word to encourage our people to patronise their own school. Brethren and sisters, this is your own school, and all that is done for it in any way is done for yourselves.

We have no favors to ask for ourselves. What we ask is in behalf of you and yours. Look up the young people in your church and vicinity, and talk with them. Encourage them to come. Plan for them; help them. See what the *Testimonies* say in reference to helping the youth to go to school, and then do as they bid you.

The best investment that a young man or woman ever made was what they invested in their own heads and hearts. And the largest dividends ever returned from a worldly investment are those that come from assistance rendered to worthy young people to assist them in securing a good education. The returns of their life's work is shared and enjoyed by the one who

assisted them, and as long as fruit comes back from such a life, joy and satisfaction will come to the one who made the investment.

And so we say to our young people in the words of One who knew: "Get wisdom, get understanding; forget it not; neither decline from the words of my mouth, forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Prov. 4: 5-7. E. W. FARNSWORTH.

Oak or Pumpkin?

THERE may be some who think that by spending one or two years in the Avondale School they will be fitted to fill any position in life. It all depends on the place they desire to occupy. A student once asked the President of Oberlin College if he could not be permitted to take a shorter course of study. "O yes," said the wise President; "but that depends upon what you want to make of yourself. When God makes an oak He takes a hundred years; but when He makes a pumpkin He takes four months."

God Himself takes time to perfect that which is most lasting and enduring. There are young men and women who should attend our school and make it their aim to reach a high standard of excellence, not that they may be counted great or wise, but that God may be glorified in them. We have plenty of room for many such students in our school at Avondale. You should come if you can stay but one term; but we would be glad to see young men and women of good sense, good minds, and good religion obtaining a thorough education, and thus fitting themselves to be nurses, teachers, doctors, and ministers, or to engage in any work to which the Lord may call them. We hope many will begin such a course of study this year, and that they will remain till they have completed it. E. W. FARNSWORTH.

A Word to Our Young People.

I WISH something might be said to lead every young man and woman among Seventh-day Adventists to realise that the way the years are spent between the age of fifteen and twenty-one, will surely give character to all the after life. It was the great student, Thomas Carlyle, who wrote the following words of truth:—

If you believe me, you who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seed-time of life, in which if you do not sow, or if you sow tares instead of wheat, you can not expect to reap well afterward, and you will arrive at indeed little; while in the course of years, when you come to look back, you will bitterly repent when it is too late. The habits of study acquired in youth are of the highest importance in after-life. At the season when you are young in years, the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases; but it hardens up gradually to the consistency of rock or iron. You can not alter the habits of an old man; but as he began, he will proceed and go on to the last.

Then begin at once to redeem the time which may already be lost. Be in earnest to correct any wrong habits of thought which have taken root. As you come to the Avondale School, come with the purpose of assisting the teachers in developing the mind God has given you, and with a firm resolve to form right habits of thought and life that you may be a blessing to others. E. W. FARNSWORTH.

Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

Sabbath School Quarterly Reports,

For the Quarter ending September 30, 1901.

Tasmania.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Hobart	50	£5 4 0	£0 10 5	£2 9 3
Launceston	38	£2 10 0	£0 5 0	£1 12 3
Bismarck	55	£3 1 11	£0 6 3	...
Latrobe	17	£0 15 8	£0 1 6	£0 10 6
St. Marys	...	£0 6 6	£0 0 8	£0 5 10
Upper Huon	29	£1 1 11	£0 2 3	£0 14 9
L. Hampton	...	£1 2 0	...	£0 17 0
Colonial Class	3	£0 11 9	£0 1 3	£0 10 3
Total	191	£14 13 9	£1 7 4	£6 19 10

Special donations £1 7 8
T. HOUSE, Secretary.

South Australia.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Adelaide	113	£6 19 0	£0 13 11	£2 15 0
Prospect	36	£1 2 7	£0 2 2	£0 5 2
Broken Hill	23	£1 11 1	£0 3 3	£0 16 9
Gawler	15	£2 12 3	£0 5 6	£1 3 9
Kangarilla	16	£0 16 7	£0 1 8	£0 3 4
Kadina	13	£1 4 0	£0 2 4	£0 16 8
Wallaroo	56	£0 11 3	£0 1 1	£0 7 8
Queen's Own Town	14	£0 3 1	£0 0 3	£0 2 8
Ciela's Gilly	12	£0 3 6	£0 0 3	£0 1 9
Parneroo	19	£0 13 1	£0 1 4	£0 11 1
Aldgate	13	£0 5 6	£0 0 7	£0 2 6
State Class	4	£0 2 6	£0 0 3	£0 1 0
Total	311	£16 4 5	£1 12 7	£7 7 4

Special donations £1 19 7
MRS. E. SEMMENS, Secretary.

Queensland.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
S. Brisbane	71	£2 9 4	£0 5 0	£2 2 8
N. Brisbane	46	£1 8 4	£0 2 10	£1 5 3
Rockhampt'n.	47	£2 1 2	£0 4 3	£0 3 11
Toowoomba	34	£0 19 9	£0 1 11	£0 8 5
Bundaberg	12	£1 15 8	£0 3 3	£1 7 3
Douglas	...	...	...	...
Grantham	5	£2 10 3	£0 5 0	£2 2 9
State Class	11	£2 13 9	£0 5 5	£2 3 4
Camp-meeting	...	...	...	...
Donation	...	£7 5 3	...	£1 2 9
W. Webber's	...	...	...	...
Miss. Box	...	£0 2 0	...	£0 2 0
H. Sreeter's	...	...	...	...
Miss. G'd'n.	...	£0 1 6	...	£0 1 6
Ch. School	...	...	...	...
Miss. Class.	...	£0 3 0	...	£0 3 0
Total	222	£21 10 0	£1 7 8	£11 2 10

Donations for Ship Work £0 13 4
LOUISE TUXEN, Secretary.

New Zealand.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Aratapu	14	£0 17 7	£0 1 6	£0 12 0
Auckland	43	£2 1 8	£0 4 0	£1 8 3
Cambridge	4	£2 9 9	£0 4 0	£1 15 9
Christchurch	84	£5 0 6	£0 10 1	£4 0 0
Dunedin	13	£1 10 9	£0 3 0	£1 0 0
Epsom	23	£1 2 2	£0 2 2	...
Gisborne	33	£2 18 1	£0 6 0	£1 17 9
Hastings	18	£0 19 5	£0 2 0	£0 17 5
Irwell-Lincoln	16	£2 13 2	£0 5 4	£1 18 1
Kaeo	30	£3 18 1	£0 6 0	£1 13 4
Kaikoura	13	£0 12 0	£0 1 2	£0 9 0
Napier	66	£3 1 3	£0 6 1	£2 4 4
Norswood	4	£0 19 6	£0 1 0	£0 9 6
Ormondville	13	£1 7 5	£0 2 2	£0 19 9
Palmerston N.	30	£0 19 5	£0 3 2	£1 5 6
Parkhurst	14	£0 15 9	£0 1 6	£0 11 6
Petone	14	£1 0 5	£0 2 1	£0 17 7
Pungare	22	£0 14 1	£0 1 5	...
Tologa Bay	27	£0 18 0	£0 1 6	£0 14 6
Tokonui	11	£0 3 0	...	£0 3 0
Wanganui	18	£3 0 0	£0 6 0	£2 5 2
Waitakerei	5	£0 5 0	£0 2 6	£0 5 0
Wellington	20	£2 1 7	£0 4 2	£1 5 1
Westport	...	...	...	...
Total	535	£40 8 7	£13 17 4	£26 13 6

FAMILY SCHOOLS.

Coromandel	7	...	...	...
Greymouth	5	£0 5 0	£0 0 6	£0 4 6
Ipercargill	10	£0 3 6	£0 0 6	£0 3 0
Kaiparoro	5	£0 4 2	£0 1 2	£0 3 0
Nelson	4	£0 8 0	£0 1 0	£0 7 0
Papakura	7	£0 7 7	£0 0 10	£0 6 9
Paremata	7	£0 5 0	...	£0 5 0
Raglan	2	£0 7 7	£0 0 9	£0 6 10
Springburn	4	£0 15 0	...	£0 15 0
Tahoraiti	1	£0 7 6	£0 1 0	£0 6 6
Teakau	6	...	...	...
Waihi Road	5	£0 4 8	£0 0 8	£0 4 0
Whangarata	8	...	...	...
Whakatane	3	...	...	...
Whangarei	3	£0 3 6	£0 0 6	£0 3 0
Colonial Class	33	£1 15 0	£0 3 0	£1 12 0
Total	110	£5 6 6	£0 9 11	£4 16 7

Special donations:—
Sydney Ship Mission £8 11 3
Victorian Medical Work £0 1 3
MRS. J. BAKER, Secretary.

New South Wales.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Arcadia	7	£1 2 6	£0 2 3	£0 13 9
Asnfield	50	£2 2 7	£0 3 8	£0 16 9
Auburn	26	£2 0 3	£0 4 1	£0 5 4
Avondale	148	£12 2 11	£1 4 3	£6 15 9
Corndale	36	£2 10 9	£0 5 1	£1 15 5
Dora Creek	23	£1 5 4	£0 2 6	£0 7 11
Epping	35	£2 9 6	£0 5 0	£1 10 0
Hamilton	79	...	...	...
Kellyville	30	£0 10 10	£0 1 8	£0 6 3
Lismore	15	£0 6 0	£0 0 10	£0 5 2
Nullawa	3	£11 0 0	£0 1 6	£0 7 0
Orchard Hill	26	£1 16 11	£0 3 7	£1 3 10
Parramatta	29	£1 11 2	£0 3 1	£0 10 0
Prospect	18	£0 16 2	£0 1 2	£0 9 8
Stanmore	74	£4 8 6	£0 8 10	£2 1 4
Waisend	30	£2 5 11	£0 3 9	£0 12 5
W. Maitland	37	£2 0 0	£0 5 0	£1 1 0
Woollahra	18	£1 8 5	£0 2 2	£0 5 0
State Class	20	£1 8 3	£0 1 10	£0 16 5
Camp Meeting	...	£2 7 8	...	£2 7 8
Total	714	£41 18 2	£12 5 4	£22 10 8

Received from other sources for
C. O. L. fund £1 0 11 1/2
Special donations for Ship Work £5 0 6 1/2
ANNA L. HINDSON, Secretary.

Victoria.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Williamstown	55	£4 2 9	£0 9 0	£2 10 7
Beechworth	7	£0 5 0	£0 0 6	£0 4 6
Canvassers	2	£1 1 10	£0 2 3	£0 13 1
Preston	26	£1 5 5	£0 2 7	£0 15 0
Christean R.	1	£0 3 3	£0 0 4	£0 2 11
Benigo	44	£2 11 4	£0 5 0	£1 13 0
Geelong	1	£1 19 1	£0 5 11	£0 18 0
North Fitzroy	35	£0 10 19	£0 19 3	£5 0 6
Brighton	10	£1 18 9	£0 3 8	£1 1 9
Windsor	75	£4 14 1	£0 9 5	£2 12 0
Lara	15	£0 17 7	£0 5 0	£0 4 6
Hawthorn	37	£2 8 9	£0 5 0	£0 16 9
Ballarat	69	£2 2 1	£0 4 2	£0 16 5
Totals	579	£34 1 8	£3 5 7	£17 8 5

Special donations £3 4 2
MRS. W. A. HENNIG, Secretary.

Total Summary.

Name of Colony.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
N. S. Wales	714	£41 18 2	£4 5 4	£28 12 2
N. Zealand	645	£45 6 4	£4 7 4	£40 1 5
Queensland	222	£21 10 0	£1 7 8	£11 16 2
S. Australia	311	£16 4 6	£1 12 7	£7 7 4
Tasmania	191	£15 3 9	£1 7 4	£8 7 2
Victoria	579	£34 1 8	£3 5 7	£17 8 5
W. Australia	...	...	...	...
Grand Total	2662	£183 4 5	£16 5 10	£113 12 8

Importance of the S. S. Lessons.

In John 5:39 the Saviour says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "The Bible lessons which are taught in our Sabbath-schools are of far more consequence than many now discern. These children will have to meet in the near future the heresies and fables that abound in the Christian world. Instruct the youth with simplicity, but with great thoroughness. Our work must stand the test of the judgment. The youth in this age must be fitted up by the grace of Christ to meet and overcome evils which have been introduced into society. They will have opportunities to use all the knowledge that they have acquired, and will need wisdom from above to stem the current of evil which surrounds them.

"All in the school should feel themselves learners. We are to become daily learners if we would be true educators. It is a noble thing to teach; it is a blessed thing to learn. Knowledge is a precious possession, and the more we obtain of it the better work we will do if we make a right use of it. As workers for God, we want more of Jesus and less of self."

MRS. C. W. IRWIN.



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

Monthly Summary of Australian Canvassing Work.

New South Wales.

OCTOBER, 1901.

<i>Ladies' Guide—</i>	Orders.	Value.
E. Appleton, Grafton.....	40	£42 7 0
F. M. Davis, Moree.....	11	11 11 0
F. C. Davis, Mungandi.....	28	34 14 0
<i>Patriarchs and Prophets—</i>		
N. A. Tadih, Epping.....	19	17 18 0
W. E. Prees, Gulgong.....	32	21 6 0
H. J. Cooper, Woodburn & dist.	8	6 12 6
<i>Home Hand Book—</i>		
T. Reekie, Corowa.....	4	7 0 0
C. Paap, Carrow.....	23	39 16 0
H. J. Cooper, Woodburn.....	1	1 7 6
<i>Daniel and Revelation—</i>		
G. A. Wood, Gunnedah.....	29	19 7 9
W. R. Lamb, Wollongong.....	50	43 17 6
H. J. Cooper, Woodburn.....	33	27 7 6
R. Salton, Armidale.....	7	5 4 0
A. E. Hodgkison, Tamworth...	26	20 12 10
<i>Sunshine at Home—</i>		
W. E. Prees, Gulgong.....	5	1 12 6
G. Ryder, Milton.....	1	0 7 6
<i>Desire of Ages—</i>		
W. E. Prees, Gulgong.....	3	3 10 0
<i>House We Live In—</i>		
S. Read, Newcastle.....	9	2 2 6
<i>Bible Readings—</i>		
G. Ryder, Milton.....	20	10 11 6
<i>Christ Our Saviour—</i>		
L. Templeman, Penrith.....	19	4 14 6
M. Packham, Penrith.....	17	3 12 6
	385	£325 12 7

West Australia.

SEPTEMBER, 1901.

<i>Ladies' Guide—</i>	Orders.	Value.
Mrs. C. J. Anderson, Boulder City	29	£28 3 6
(Other books)	9	12 15 0
E. Cleal, Collie.....	23	27 4 6
(Other books)	2	2 0 0
<i>Desire of Ages—</i>		
F. Masters, Northam.....	7	10 2 0
(Other books)	16	14 15 6
	56	£95 3 6

Tasmania.

SEPTEMBER, 1901.

<i>Home Hand Book—</i>	Orders.	Value.
P. B. Rudge.....	24	£37 0 0
W. W. Fletcher.....	32	48 10 0
	56	£85 10 0

OCTOBER, 1901.

<i>Ladies' Guide—</i>	Orders.	Value.
Miss E. Adcock.....	14	£15 15 0
H. H. Appeldoorn.....	31	33 0 0
<i>Home Hand Book—</i>		
P. B. Rudge.....	19	30 0 0
W. W. Fletcher.....	64	96 0 0
	128	£127 15 0

Queensland.

OCTOBER, 1901.

<i>Home Hand Book—</i>	Orders.	Value.
Phillip Reekie, Taroom.....	16	£29 11 0
W. F. Ford, Manly.....	6	6 5 0
F. W. Reekie, N. Queensland	33	106 15 0
Mrs. Hewitt, Brisbane suburbs	1	10 0
<i>Bible Readings—</i>		
F. Brett, Toowoomba to Texas	59	51 5 0
<i>House We Live In—</i>		
Mrs. Streeter, South Brisbane	15	5 9 6
Miss Petersen, South Brisbane	3	0 15 6
<i>Coming King—</i>		
E. Harlow, Bald Hills.....	12	5 18 9
E. Bernoth, Bald Hills.....	18	9 9 4
<i>Ladies' Guide—</i>		
F. W. Reekie, N. Queensland	24	25 10 0
Mrs. Hewitt, Brisbane suburbs	25	27 0 0
<i>Patriarchs and Prophets—</i>		
F. W. Reekie, N. Queensland...	20	13 17 6
<i>Desire of Ages—</i>		
Mrs. Morrison, Ipswich.....	12	16 16 0
Miss A. Mills, Ipswich.....	5	7 13 0
<i>Eden to Eden—</i>		
Mrs. Barwell, South Brisbane...	9	2 13 0
	288	£308 6 10

Victoria.

OCTOBER, 1901.

<i>Home Hand Book—</i>	Orders.	Value.
G. Burgess, Ballarat.....	27	£41 5 0
Geo. Hubbard, Drysdale.....	27	43 6 0
G. Masters, Traralgon.....	5	7 15 0
(Other books)	2	2 1 0
D. Deering, St. Arnaud.....	6	10 9 0
C. P. Michaels, Drysdale.....	24	39 2 0
H. Hughes, Bairnsdale.....	26	47 7 0
L. Currow, Gippsland district	59	102 2 0
(Other books)	1	1 0 0
H. Harker, Mooralla.....	19	29 0 0
N. Harker, South Gippsland...	6	9 15 0
<i>Ladies' Guide—</i>		
Mrs. Masters, Traralgon.....	18	18 0 0
Mrs. Lear, Talbot.....	9	11 2 3
R. S. Bell, Warragul.....	7	7 0 0
(Other books)	3	3 10 0
<i>Desire of Ages—</i>		
W. Codling, Kyabram.....	18	24 13 6
R. A. Caldwell, Noorat.....	17	25 17 0
(Other books)	4	1 6 0
B. Judge, Terang.....	4	5 14 0
<i>Coming King—</i>		
W. Ryder, Harcourt.....	9	4 1 0
G. Stewart, Kyneton.....	16	6 6 6
	307	£440 12 3

New Zealand.

OCTOBER, 1901.

<i>Home Hand Book—</i>	Orders.	Value.
R. L. Irving, Invercargill.....	44	£70 5 0
G. A. Branstatter, Greymouth	40	67 10 0
A. E. Rickards, Invercargill...	31	54 15 0
Mrs. Hamilton, Wangarei.....	25	38 7 6
J. Knox, Taranaki.....	20	34 0 0
J. Hobcroft, Greymouth.....	18	28 10 0
<i>Ladies' Guide—</i>		
Mrs. Covell, Dunedin.....	26	23 17 6
Miss E. J. Johnson, Dunedin...	25	23 12 6
W. W. Ward, Marton.....	1	0 17 6
<i>Desire of Ages—</i>		
C. Paap, Dunedin.....	4	4 0 0
Mrs. C. Paap, Dunedin.....	4	5 0 0
W. H. Pascoe, Dunedin.....	2	2 10 0
A. Mountain, Dunedin.....	1	1 10 0
<i>Patriarchs and Prophets—</i>		
W. W. Ward, Marton.....	9	5 18 0
<i>Eden to Eden—</i>		
A. E. Rickards, Invercargill...	15	4 6 0
<i>Herald of Morning—</i>		
G. Hansford, Palmerston North	26	5 18 0
	291	£373 17 0
<i>Herald of Health subscriptions</i> ...		
	75	
<i>Bible Echo sales (Miss Owen)</i> ...		
	1959	

South Australia.

OCTOBER, 1901.

<i>Bible Readings—</i>	Orders.	Value.
J. E. Steed, Yacka.....	15	£13 15 0
T. Whittle, Bundaleer.....	15	16 6 0
<i>Great Controversy—</i>		
M. Janeczek, Eudunda.....	35	22 7 0
C. Ketteringham, Renmark.....	22	21 2 0
F. Bottrill, Millicent.....	10	8 3 0
<i>Patriarchs and Prophets—</i>		
M. Gunther, Blumberg.....	8	7 5 0
Mrs. Arnold, Blumberg.....	9	6 13 6
<i>Home Hand Book—</i>		
A. W. Waight, Port Augusta...	33	53 16 0
<i>Man the Masterpiece—</i>		
A. P. Roesser, Gawler.....	31	30 2 6
<i>Ladies' Guide—</i>		
Mrs. Mosedale, Edithburg.....	11	13 5 6
<i>House We Live In—</i>		
	24	5 8 0
	211	£198 3 6

Totals for October, 1901.

	Orders.	Value.
Victoria.....	307	£440 12 3
New South Wales.....	385	325 12 7
West Australia.....	86	95 3 6
Tasmania (For Sept. and October)	182	263 5 0
Queensland.....	288	308 6 10
South Australia.....	211	198 3 6
New Zealand.....	291	373 17 0
Grand totals.....	1752	£2005 0 8

An Appeal for the Canvassing Work.

THE importance of the canvassing work is kept ever before me. This work has not of late had the spirit and life infused into it which was once given by the leading agents who made it a specialty. Canvassers have been called from their evangelistic work for the people in townships and cities to engage in other work. This is not as it should be. Our canvassers, if truly converted and consecrated, can gain access to hearts and homes, and place the truth before a large class of people.

We have the word of God to show that the end is near. There is a great work to be done, and there is no time to be lost. A world is to be warned, and as never before men are to be laborers with Christ. The work of warning has been given to us. We are to be channels of light in the world, reflecting to others light from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done to warn the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible.

The presidents of our conferences and others in responsible positions

have a duty to do in this matter that the different branches of the work of God may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men to engage in this branch of the work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this line, leading them to take up the book work and handle it successfully. Some have the talent, education, and experience which would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done.

Those who have thus gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to become canvassers who will sell those books which the Lord by His Holy Spirit has stirred men to write. God desires men to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let these inexperienced persons be connected with experienced workers, that they may learn how to carry on the work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed to thyself and to the doctrine." Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation they could have to fit them for other lines of missionary work.

If those who know the truth would practice it, methods would be devised for meeting the people where they are. It was the providence of God which in the beginning of the Christian church scattered the saints abroad, sending them out of Jerusalem into many parts of the world. The disciples of Christ did not stay in Jerusalem or in the cities near by, but they went beyond the limits of their own country into the great thoroughfares of travel, seeking for lost sheep, that they might bring them into the fold. To-day the Lord desires to see His work carried forward in many places. We must not confine our labors to one locality.

We must not discourage our brethren, weakening their hands so that the work which God desires to accomplish through them is not done. Too much time should not be occupied in fitting up men to do missionary work. Instruction is necessary; but let all remember that Christ is the great Teacher, the source of all true wisdom. Let young and old consecrate themselves to God, take up the work, and go forward, doing their work in all humility of mind, under the control of the Holy Spirit. Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability which God has given them, seeking counsel of Him and combining with the work that of the missionary evangelist, their talents will increase by exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education.

MRS. E. G. WHITE.

Do You Get Discouraged?

DID you ever stop to think that in allowing yourself to become discouraged you are dishonoring God? Let us consider the subject a little and see how. Is it not a fact that when we enter the vineyard of the Master, in whatever capacity, we are His servants, and being His servants are we not simply to follow the instructions of our Master, "This is the way, walk ye in it?" If we do this, upon whom, then, does the responsibility rest? Is it not upon God? Does he not undertake to look after the ultimate result, the final issue? Then need *we* carry a burden and be bowed down with worry and care, as to just how this will come out, or how that will succeed? If God calls us to labor in the field as a canvasser, do we glorify His name by asking, How shall I provide for my daily needs, or how shall I earn sufficient to provide for my family? Brethren, should we not rather say, "Here am I. Lord, send me?" If God calls us to a certain work, He is more than able to provide for us and those dear to us. Has God ever experienced defeat? Does He know the meaning of the word "failure" as far as He is concerned? Has He ever failed to provide for the least of

His servants in the past? What does He Himself say?—"Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them; how much are ye better than the fowls?" (Luke 12: 24.) And again: "Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If God then so clothe the grass, which is to-day in the field and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith? and, seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind (or as the margin reads, live not ye in careful suspense). . . . Your Father knoweth ye have need of these things. But rather seek ye the kingdom of God, and *all these things shall be added unto you.*" Verses 27-31. Again, God says, "Trust in the Lord and do good, so shalt thou dwell in the land and *verily thou shalt be fed.*" "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." Psalm 37: 3-5.

God's Word is full of such precious promises—as these, then do we not dishonor Him by not believing, by not taking Him at His word? Paul says, "For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us." Have we, in the face of such promises as these, any right to become discouraged? What then is it we have to do?—"Only to trust in the Lord." We are to have confidence in Him, we are to believe that He is, and that He is a rewarder of them that diligently seek Him. Satan's object, his desire, is to cause us to doubt God, and to become discouraged, and thus bring dishonor upon His name. In no other way can Satan so hinder those who desire to work for God than by bringing discouragement upon them. Discouragement means defeat, faith means victory. "And this is the victory that overcometh the world, even our faith." Brethren, let us gain this victory, and honor God with our faith; for, "By grace are ye saved through faith." A. G. MACKENZIE.

God gave everything to save men, to lift them up to Himself. The Son of God became one with us, that we might become one with Him. Will you co-operate?

What of That?

Tired! Well, what of that?
Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! Work while it is called to-day!
Christian, arise! Go forth upon thy way!

Lonely! and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall.
To blend another life into its own.
Work may be done in loneliness. Work on.

Dark! Well, what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet.
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, what of that?
Did'st fancy life one summer holiday,
With lessons none to learn and nought but play?
Go, get thee to thy task! Conquer or die!
It must be learned. Learn it then patiently.

No help! Nay, it is not so!
Though human help be far, thy God is nigh
Who feeds the ravens, hears His children's cry,
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.
—Selected.

Canvassing Work in Victoria.

WE feel grateful for the many evidences we have had during the past month of the Lord's guiding hand. Our summary is excellent when we consider that twelve of our agents were in attendance at the Brunswick Camp-meeting more than half the month. We know they will return to their fields of labor with better courage in the Lord and more faith in their work.

The Lord is using them as the following extracts show:—

I have had some encouraging letters from the person I wrote you of last week. She was in a sad state of spiritual despondency, but she is rejoicing again in her Saviour. I sent her some *Bible Echoes*, and she says they are getting better each time. She told me she had been praying that the Lord would send one of His servants, and her prayers were answered. She quoted the text, "Before they call I will answer, and while they are yet speaking I will hear." She feels grateful that the Lord has given her the desire of her heart.

Another agent writes,—

You will be glad to know I arrived at my territory safely, of good courage, and ready for work. I left my portmanteau in the cloak room, and with my prospectus under my coat started to find a place to stay. I canvassed a few places and made inquiries in a sociable sort of way, and finally succeeded in securing a very comfortable place. On Thursday evening I attended the Wesleyan Christian Endeavor meeting, and when the opportunity was given for all to testify I read the first Psalm.

The next day I was asked if it was an "Adventist" book I was carrying, because if it was I need not expect to do anything, etc. However, I told them I had come for a purpose, and was going to stay until I had called at every house in the district. I do not know how things will turn out, but God does. I hope I keep clear of everything that savors of argument or debate

with the people, and that by tact I may be able to dispose of a large number of books: for Jesus is soon coming, and He has a few people here. I know God's promises, and have realised their fulfillment before.

We are thankful for the spirit manifested in the above. We ask the prayers of God's people that this young man may be used in breaking down prejudice, and scattering the glorious light of present truth in the district where he is working.

L. GREGG.

An Experience.

DEAR FELLOW-CANVASSERS,—

IT seems to me a good thing that we are to have an experience column or page in the RECORD. Years ago when we had one in the *Gleaner* I often found it a source of encouragement and strength and went forth with renewed energy after reading others' experiences.

While the path often is strewed with thorns or cobbles, yet we can see many clean and smooth places where we find rest for the weary feet. I myself often find it so.

I am thankful to God that He has given me a part in this great work of carrying this last message of mercy to the world; I often feel that I am totally unworthy and unfit to do this, yet He has privileged me to have a part in it.

While I do not believe in saying that my life is to be wholly spent in this work, and then in a few weeks to leave it off because the way proves hard, as I have often seen young workers do; yet I want daily so to live that God will help me day by day to do His will, and work to His honor and glory.

Let us all strive that we may glorify His great and holy name.

We are engaged in a grand work distributing the printed page. Who knows what the grand result will be?

Only the other day I was speaking to a gentleman who told me he had received great blessings through reading a Christian book, and we know there are many more like him.

A few years ago when in West Australia canvassing for *Patriarchs and Prophets*, I sold a help, *Angels and their Ministry*, to a poor woman who had been brought up a Catholic. She also ordered a *Patriarchs and Prophets*. When I went to deliver the book I met her husband, and he, with tears, told me she had been dead a week, and just before she died she kept

asking if the book had come. I was a few days late in delivering. He told me she was longing for the book, and that she had read and reread *Angels and their Ministry* and that she had found great comfort in it. It helped her much in her hour of need. It had made the Christian path brighter, and she died believing in Christ. I was indeed sorry I was late with the book. I always endeavor to be prompt in delivering, but I was indeed pleased to receive such a good testimony to the value of the little book I had sold.

May we all press on towards the mark of the prize of the high calling of God in Christ Jesus.

F. W. REEKIE,

Maruba, N. O'land, Nov. 3, 1901.

THE following canvassing agents were in attendance at the Brunswick Camp-meeting: Brethren Caldwell, Judge, Stewart, Ryder, Deering, Harold and Norman Harker, Hubbard, Michaels, Bell, Currow, and Burgess, also Sister L. J. Lear. We know the rest and change will help them. They return to their work with courage and faith in God.

CANVASSING classes were held morning and evening during the Brunswick Camp-meeting. Considerable study was given to the book *Desire of Ages*. We hope to see several give their time and energies to circulating this valuable book in the future.

"Go."

J. K. MONTGOMERY, a presbyterian pastor of Cincinnati, expresses a grand but little-headed truth in the following words: "'Go work to-day in My vineyard.' This is the command of Christ, which should be thundered in the ears of the church throughout Christendom. This command is not to the preacher, teacher, elder, or deacon,—the few to whom the work of Christ is usually left,—but it is to the 'son,' to every child of God, to every member of the church." We can not do our work for Christ by proxy. There must be the giving of self in the work. The corn of wheat must die, or it abideth alone.

"TEMPTATION, poverty, adversity, is the very discipline needed to develop purity and firmness."



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

The Victorian Camp-meeting.

THIS meeting was held in Brunswick, an important suburb in the northeastern part of the city of Melbourne. The camp was located in a grassy lot just back of the large tram car sheds belonging to the Brunswick line. Between fifty and sixty tents were pitched on the ground. Many more would have been glad to encamp on the ground had it been possible to secure tents.

The meeting opened as per announcement, Thursday night October 21. There was quite a large attendance of a nice looking class of outside people at the opening meeting. The first two or three days after the opening were characterised by cold, windy rains, which checked the attendance and brought some discomfort to the campers on the ground; but as soon as the weather became settled the people returned, so that each succeeding afternoon and evening brought large numbers of people to listen to the truths that were spoken.

Public meetings were held four times each day, namely, at six in the morning, eleven o'clock in the forenoon, three in the afternoon, and 7.30 in the evening, besides special meetings for the children and women's gospel work and the canvassing work, which were brought in between these hours. The early morning and forenoon services were almost entirely devoted to some line of instruction applicable to our own people and work. The afternoon services except on Sabbath were devoted exclusively to the subject of Health Reform in its various phases. This line of the work was carried by Dr. Kress, and although he brought out the truth on this subject very clearly and plainly from the word of God which condemned many of the cherished sins of the people, yet the attendance increased each day, the people seeming anxious to learn the things that would make for them peace and

happiness healthwise and spiritually. Quite a number expressed themselves as having decided to give up tea, coffee, tobacco, and fleshmeats, besides making alterations in their clothing to conform to the instruction given.

The night services were conducted mainly by Elders Hennig, McCullagh, and Farnsworth, and consisted of plain and earnest discourses on the various phases of the prophecies containing the present truth for this time.

Professor Irwin, principal of the Avondale School, was present and delivered two talks on the subject of Christian Education. He devoted his time in the intermission between the services in personal labor with the young people and those interested in school work. Before the close of the meeting he left for Tasmania, to spend a few days with the brethren in Launceston and Hobart in the interests of the school.

The meeting was to have closed on Monday, November 4, but owing to the bad weather in the beginning and the good interest manifested toward the close, it was decided to continue the camp for at least another week. Then if the interest still keeps good, services will be continued in a smaller tent on the same ground as long as it seems wise to do so. Elder Farnsworth, Dr. Kress, and the writer were compelled to leave on Wednesday afternoon, in order to meet other engagements and be prepared to sail for the New Zealand camp-meeting November 16. Elders Hennig, McCullagh, Hare, and Starr were left to carry forward the meeting.

The Sabbath services were seasons of special refreshing from the presence of the Lord. A revival service was held the first Sabbath at the close of the forenoon meeting, and over 100 people came forward to seek the Lord for forgiveness of sin and for the prayers of God's people. Quite a number of these were making a start for the first time. The following Sabbath was another day of special presence and blessing of the Lord. Quite a large number who were not present at the former meeting came forward at this meeting and sought and found forgiveness.

Taken as a whole, the meeting could truthfully be said to be a profitable and successful meeting. Just how many new ones will accept the truth no one can tell, but, judging from appearances, one would be warranted in expecting quite a large company from the many interested

ones who would step out and obey the Lord in keeping all His commandments.

I trust this will be the beginning of better days for the Victorian Conference, and that the laity will feel more of a burden to engage in the work, and be willing that the ministers shall go out after the lost sheep of the house of Israel, so that the coming year may mark a large addition to their numbers of such as will be a strength to the church and to the work of that conference.

G. A. IRWIN.

New South Wales.

THE first quarter of the current Conference year has just closed, and in many respects the outlook is encouraging. Perhaps a brief outline of the field work may be of interest. Beginning with the extreme north, we have Brother F. W. Paap and wife laboring in the Richmond River district, where an excellent interest has been developed, mostly by house to house work. Brother Paap needs a tent and someone to assist in conducting a series of meetings, but so far we have been unable to send the needful help, on account of a scarcity of means.

At Singleton, where our camp-meeting was recently held, Brethren Woodford and James are following up the interest with tent-meetings and house to house work. I have been assisting in this work during the past fortnight, and the openings, both in the town and surrounding district, are most encouraging. Quite a number are already keeping the Sabbath, and each night the tent is well filled with regular attendants, who are seeking for light. The camp-meeting was a decided success in every way. The interest aroused by the excellent local newspaper reports is especially encouraging.

At Epping, near Sydney, where Brother Tadich has been laboring for some time, quite a strong company have embraced the truth, and from last reports the interest was widening to the surrounding districts. This appears to be a very promising field, and we hope to be able to report the organisation of a church there before long.

Brother Tenney writes from Sydney that he expects several additions to the church there soon. We would like to see a real live, aggressive gospel mission started in the very

heart of Sydney, and shall work to that end, just as far and as fast as consistent with our financial condition.

From Goulburn, on the southern line. Brother McGowan writes that a tent effort is greatly needed to further the interest which has been developed by the labors of himself and wife, which have thus far been carried on without financial aid from the Conference.

Much more might be written, but I will only add that we are planning to enter new territory just as fast as possible, and are seeking to economise in every reasonable way, so that the Lord's money may be made to go as far as possible in carrying the light of truth into the dark places. Our present income from the tithe is not adequate to the actual pressing needs of our present force of laborers, many of whom are going on short allowances. I would most earnestly beseech the brethren and sisters throughout the Conference to "come up to the help of the Lord," by faithfully rendering to Him His dues in tithes and offerings. The Scripture does not say, "Come up and help the Lord;" but the Lord wants to help us. He has plenty of help for us all. "The help of the Lord" began in His giving all of heaven for us, and the only way we can "come up to" that kind of help, is by giving all of earth for Him. When we do this we bring ourselves into touch with His almighty helping hand. Yours in the work, GEO. A. SNYDER.

Are You a Shareholder?

MOST of our people throughout the Australasian field have received a personal letter from the Echo Publishing Company inviting them to take shares in the Company. When the organisation was completed in 1889, this was the only institution in the colonies representing our work. A large number of our people assisted us in establishing the publishing work by taking from one to fifty shares. Since that time no general call has been made for this branch of the work, although we have largely increased our facilities. When Sister White was here she presented before the shareholders the need of making provision for book publishing. The directors of the Company were encouraged to provide for the carrying on of this branch of the work, so in 1895 new machinery was purchased

and a new building erected. This work was carried on by the aid of the money loaned to us by some of our people, and by the profits made during previous years of prosperity.

We began the publishing work in a small way by printing some of the small books that have had so large a sale during the past few years.

Encouraged by the success which came to us in this enterprise, arrangements were made to publish, first, small subscription books, then larger ones, and finally we undertook the *Desire of Ages*. During the past year we have been giving particular attention to placing our bindery on an equal footing with the rest of the plant. Some new machines have been purchased for that department. Arrangements are completed so that we are binding all the subscription books sold in Australasia. This is no small undertaking, situated as we are thousands of miles away from the source of supplies. At the present time only two articles, printing ink and leather, are made in these States; all other materials that make up a book must be obtained from the other side of the equator, so that we have to exercise the utmost vigilance in collecting together the various materials used in the manufacture of a book from the different countries of the world.

The plant necessary to produce our literature has cost the Company a large outlay, but it is gratifying to state that our facilities for this purpose are second to none in the Southern Hemisphere.

Since the Company was first organised a great many people have joined our ranks who have not had an opportunity to become personally interested in the publishing work. We have therefore written to our brethren and sisters with the object of bringing the matter personally under their notice. We hope every Seventh-day Adventist in Australasia will avail himself of the privilege of becoming a shareholder in the institution, and thus enable us to carry on and extend this line of work.

In addition to manufacturing the books for the Australian States and New Zealand, we are already sending shipments to South Africa, and it is confidently expected that as soon as the war is over, we shall be called upon to supply them with a large proportion of the books for circulation in that field.

Brethren and sisters, we want your co-operation in the publishing

work. Will you not respond heartily to this call by purchasing one or more shares?

ECHO PUBLISHING CO., LTD.,
W. D. SALISBURY, *Manager*.

North Fitzroy "Sunshine Committee."

THE "Sunshine" and "Christian Help Band" Committees of the North Fitzroy Tract and Missionary Society rendered an interesting programme on Wednesday evening, October 9. The church had been prettily decorated with flowers and greens, and at 6:30 a tea was given to about eighty of the "poor" children in the vicinity. Needless to say full justice was done to the provisions provided.

During the evening the church school scholars rendered several appropriate musical items and recitations, and each child was given a bunch of flowers and a tract to take home.

The following report was given by the Chairman of the Committees, showing the work done for the past quarter: Flowers taken to the sick, nine times; taken care of children in the home when sick, six times; visited the "Old Colonist Homes" and distributed papers, seven times; four sewing meetings had been held with an average attendance of fifteen; besides this, work had been done in the homes; one hundred garments had been collected and given away; groceries had been supplied to several families; employment had been found for several needy people; about 150 small 1/- books had been sold, the profits going to reduce the debt on the tract society.

All felt grateful for what had been done, and were willing to leave results with Him for whom they had labored.

WE are informed that a large number have availed themselves of the offer of obtaining a copy of *Daniel and Revelation* at 3s per copy. It truly is "a marvel of cheapness," that such a book can be obtained at such a price. Those who are interested in the "Missionary Reading Circle," and who do not already have a copy of this valuable book, should order it without delay. It may be obtained of the Echo Publishing Company for 3s; postage 7d.

Personal

REMEMBER the Avondale School opens January 7, 1902. Be on time.

MRS. G. A. IRWIN and Miss E. M. Graham attended the Victorian camp-meeting.

BROTHER C. A. ULRICH has been invited to connect with the Samoan Mission as an evangelical nurse.

PASTOR GEO. TEASDALE, of the Queensland Conference, is [soon to connect with the work on the island of Sumatra.

THE New Zealand camp-meeting will be in session when this number of the RECORD reaches our readers. It closes December 9.

AT the close of the Brunswick camp-meeting Brother C. W. Irwin went to Tasmania in the interests of the Avondale School. He may visit South Australia before his return.

MISS WHITTENBERG and Miss Hattie Andre, who have been connected with the Avondale School the past year, have been taking a much needed rest in the Blue Mountains.

OUR Sabbath-school donations the last Sabbath in this year will be given for ship missionary work in Melbourne. We hope the schools will not forget this worthy object.

ON October 29, the marriage of Brother F. L. Sharp, of the Summer Hill Sanitarium, with Miss Etta M. Malcolm of New Zealand, was celebrated at the residence of Dr. E. R. Caro. Burwood.

DR. G. H. GIBSON arrived at Sydney November 15 from Samoa. He expected to go on to the Philippines, but, instead, has accepted of an invitation from the Union Conference Committee to connect with Christ-church Sanitarium.

THE Sabbath-school donations the first quarter in 1902, will be given to purchase a steam launch to be used by our missionaries in Fiji. We anticipate this object will appeal to every school, and that we shall have a banner quarter as far as the amount contributed is concerned. We hope to have articles from Pastor Fulton giving some facts of interest in connection with this enterprise.

LETTERS from Africa bring the sad news of the death of Elder F. L. Mead, which occurred October 7. He left his home at Bulawayo to attend the Conference at the Cape, was stricken with pneumonia at Kimberley, where he fell asleep in Jesus.

PASTOR WILLIAM KNIGHT, of South Australia, went to West Australia soon after the close of the Union Conference. We are sorry to learn that Sister Knight has been very ill since their arrival. We hope she may have a speedy recovery. Brother Knight has been laboring in Perth and Freemantle.

PASTOR J. PALLANT has been laboring in company with Brother L. V. Finster at Cookernup, Harvey, Udoc, and Yarloop, West Australia. Regular Sabbath services have been started at Cookernup with the new Sabbath-keepers there. The brethren report a good interest and expect a good company will obey the truth in that place.

SISTER LUCY MONTAGUE, of Palmerston North, N. Z., came to Sydney early in November. She spent some time at the Sanitarium in Summer Hill, and also visited a few days in Cooranbong. Sister Montague returned to New Zealand in time to attend the camp-meeting at Palmerston North.

PASTOR W. L. H. BAKER has been making a trip north of Auckland in company with Dr. Caldwell, in the interests of the work among the Maories. They travelled on horseback, and had some experiences which lead Brother Baker to write that he knows "both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

PASTOR B. J. CADY and wife report a very pleasant passage when returning to Tahiti from San Francisco. Their company had the second class compartment of the steamer to themselves, and when the chief steward learned that none of them wished a meat diet, he furnished them liberally with fresh and preserved fruits, vegetables, etc., with no meat, tea or coffee, so their diet was as bountiful and healthful as though they had been on land. Only two out of thirteen suffered from sea sickness, and those who were well spent considerable time in studying the French and Tahitian languages.

South Australia.

MOUNT GAMBIER.—On Sunday, October 27, the tent work opened in Mount Gambier. The place is situated in the south-east, 305 miles from Adelaide. Called the "garden of South Australia," it is indeed "beautiful for situation" and appearance. The township contains about 4,000 inhabitants, with a large out-lying district.

The first day of our meetings was cold and stormy, but we were greeted with good attendances both afternoon and night. At first few came to the week night meetings. The numbers have, however, been gradually increasing. The attendance last night, 10th inst., numbered about 250, the tent being crowded. A good interest is manifested. Studies are also being held in the homes. We expect a good ingathering. Brethren T. H. Craddock and R. H. Constandt, and the writer are conducting the mission.

PORT AUGUSTA.—Through faithful missionary work on the part of two of our sisters in Port Augusta for some time past, the precious seed of truth has at last taken root. One of our canvassers is laboring there, and with a little assistance ten have accepted the Sabbath, and others are interested.
J. H. Woods.

Addresses Wanted.

If you are the elder or leader of any Seventh-day Adventist church in Australasia, will you kindly send the names and addresses of all the young people in your church to

C. W. IRWIN,
Cooranbong, N. S. W.

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Do NOT pass over our first articles this month because they are rather long. There is much food for thought in them.

WE request our Tract Societies and all contributors for the UNION CONFERENCE RECORD, when sending reports or other matter intended for publication in the RECORD, to address Editor, UNION CONFERENCE RECORD, Care of Avondale Press, Cooranbong, N. S. W. Please do not direct to any individual, but address as above, and you will avoid delay.

An Urgent Request.

EVERY Sabbath-keeper in Australasia should have the UNION CONFERENCE RECORD to read the coming year. One cannot be intelligent concerning the progress of the cause, and his duty in relation to it in this part of the world, unless he has this paper. Those having it in charge will do their utmost to fill its columns each month with the choicest matter they can obtain. It may be that your subscription expires with this number. If so, please send your renewal without delay that you may not miss a number.

We want the names of every Seventh-day Adventist in Australasia who does not take the RECORD. To obtain this list we will ask the elders of churches to send us the names of those who do not have it to Editor, UNION CONFERENCE RECORD, Care Avondale Press, Cooranbong, N. S. W. We would be glad to receive this list as soon as you are able to send it, and we ask everyone who knows of a brother or sister who does not take our church paper to please send us such names and addresses. Please write plainly, and help us to make the RECORD a blessing to as many as possible.

"Lovest Thou Me More Than These?"

THOSE who will take time to read and study the article from Sister White on the first page of this paper, will learn one way self has been idolised and the cause of God robbed of support. We heard one brother make an estimate as to how much Seventh-day Adventists spend annually in photographs. If we count 75,000 Sabbath-keepers, and suppose that each spends 10s a year for photographs of themselves or their friends or for picture frames, we have £37,500 per year. And yet very few would think this an extravagant estimate. Many spend much more than 10s in a year. Can it be that we waste over £1000 a year in Australasia this way? What a help this amount would be to the Echo Publishing Company, the Avondale Press, the Missionary Department of the Union Conference, the Sydney Sanitarium, and many other worthy enterprises that might be named! Which object shall have our money in 1902? Which shall it be?

"The Children's Friend."

THE Echo Publishing Company have recently begun the publication of a children's paper under the above title. Prior to this, as you all know, we had been using a children's paper published in America, entitled *Our Little Friend*. Difficulty was experienced in ordering this paper in sufficient quantities to meet the fluctuating demand. There was not only this difficulty, but many of the expressions and illustrations were so distinctively American that they could not be clearly understood by our Australasian children. Hence it was thought best to begin the publication of *The Children's Friend*, not only for the purpose of publishing the Sabbath-school lessons, but that the children might have a paper adapted to their age, and couched in language within their comprehension.

This paper is designed not only for our own children, but for others as well, as I understand this is the only distinctive children's paper that is published in Australasia. In order to insure its continued publication, and encourage the promoters of it to spare no pains in making it a paper second to none, it will be necessary for us as

a people to take an active interest in its circulation, not only among ourselves, but among our neighbors and friends. It seems to me that parents and Sabbath-school officers and teachers will do well to encourage the children to obtain subscriptions for the paper from their outside associates. Many might in this way be induced to take the paper. Thus a threefold object might be accomplished, viz., the more extensive circulation of the paper, the sowing of the seeds of truth in the hearts of outside children, and the teaching of our own children to become missionaries.

Remember the price of the paper is only three shillings per year post paid. Who will be the first little boy or girl to send in a list of annual subscriptions obtained from your outside friends and associates?

GEO. A. IRWIN.

Avondale School.

Scholarship Plan.

AN arrangement has been made between the Echo Publishing Company and the Avondale School whereby those who are eager to obtain an education, but are hindered for lack of means, may earn a scholarship for one, two, or more terms.

The plan is as follows: To every person who sends in to the Echo Publishing Company fifty (50) new yearly subscriptions for the *Bible Echo* accompanied by the cash at the regular yearly rate, 6/6, an order will be issued entitling the bearer to the privileges of the Avondale School for one term of thirteen weeks. One hundred subscriptions would secure school privileges for two terms, and so on. A whole family or church might unite in securing subscriptions for some one of its members.

For further particulars, address the Echo Publishing Company, Best Street, N. Fitzroy, Victoria, or the undersigned.

C. W. IRWIN,
Cooranbong, N. S. W.

Special Notice.

PLEASE remember that all money orders, postal notes, drafts, or cheques intended for the New South Wales Tract Society should be made payable to that organisation, and not to any person. All letters containing business of any description must also be addressed to the New South Wales Tract Society.

If our friends will remember this request, it will make our work much easier, and will prevent mistakes and omissions that might otherwise occur.

A. S. HIGGINS, Sec.