

Union Conference Record

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

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NUMBER I.

"Ebenezer."

FATHER, a "stone of help" I raise to thee
Here, on the borders of this new, strange year;
Then go I forth to meet it without fear,
For "hitherto," thou, Lord, "hast helped me."

Ay "hitherto," through all my varied past,
Since childhood's dawn first met me with its smile,
Since youth's bright morning did my heart beguile,
Ere I had dreamed life's sky could be overcast.

Down through the gloom, the darkness of deep night,
Down into sorrow's valley where I trod,
And lifted eyes, tear-dimmed and blind, to God,
Doubting His loving tenderness and might.

E'en there, through all, thy strong right arm did guide,
And lead me in thine own appointed path;
Now know I that 'twas tenderest love, not wrath,
Which called me, through the darkness to thy side.

Not less that love has led in pastures still,
Beside the quiet rivers of deep peace,
Sending from doubts and fears a sweet release,
Teaching my heart, in joy, to do thy will.

And thou wilt lead me in the year to come;
I know not where, nor how, nor do I ask;
Love fears not Love's divine, appointed task;
The child dreads nothing that is sent from home.

My home is in thy heart, and I am sure
That thou wilt safely bring me there at last,
When once life's sorrows and its joys are past,
When, in thy purity, my soul is pure.

Send, Father, what thou wilt; give me to do,
To bear, or suffer, as it seemeth best;
My heart shall bow, in love, to thy behest;
Thou wilt not fail, who hast "helped hitherto."
—Katherine Lent Stevenson.

A Time of Trouble.

God is a vigilant observer of the actions of the children of men. Nothing occurs in earth or heaven without the knowledge of the Creator. Nothing can happen without His permission. He on whom the fate of an empire may depend is watched over with a vigilance which knows no relaxation by Him who "giveth salvation unto kings," to whom belong "the shields of the earth." And the poor man is as tenderly watched over as the monarch upon his throne.

God is constantly at work for the good of His creatures. Satan is also constantly at work, but for evil. The prince of the power of the air is the agent of destruction, the one who causes suffering and misery. Times without number God has interposed to avert death, to keep men, women, and children in safety when Satan purposed a result wholly disastrous.

God made everything good and beautiful; but evil gained entrance into the earth, and with it came defilement and degradation. It is God's purpose to obliterate all traces of sin from His handiwork, to restore human

beings to their original purity. To fulfill this purpose, God's only Son, equal with the Father, assumed human nature. He stooped to our estate that He might lift us from a fallen, degraded condition to the pure and holy condition of Adam when he came from the hand of the Creator. As soon as man joined Satan in transgression, Christ took the field to fight in his behalf. He entered the conflict, and fought successfully the battle with the prince of evil.

This world has been signally blessed by God. Human beings are the recipients of countless mercies. Providence watches over and shields them. Upon them are poured the choicest gifts in heaven's treasury. Yet, notwithstanding this, men show a growing disregard for God and a growing contempt for His law and for the salvation placed within their reach by the death of the Saviour.

Men have lifted themselves up in pride and self-sufficiency, casting down the needy and oppressing the hireling in his wages. Against them have been registered covetousness, pride, and self-indulgence. They show contempt for the laws which govern God's kingdom. God has borne long with them; but in response to His amazing forbearance, men are approaching that degree of iniquity which the antediluvians reached, to perish in the waters of the flood, and which the Sodomites reached, to be destroyed by fire from heaven.

Some believe Satan's assertion that there will be a second probation. They say that even though they now resist the Spirit of God, refusing to improve their day of grace, they will be given another opportunity to gain heaven. But those who cherish this belief are under a deception which leads to ruin. When God gave Christ to our world, He gave in this one gift all the treasures of heaven. He held back nothing. He can do no more than He has done to bring men to repentance. He has no means held in reserve for their salvation.

God bears long with the rebellion and apostasy of His subjects. Even when His mercy is despised and His love scorned and derided, He bears with men until the last resource for leading them to repentance is exhausted. But there are limits to His forbearance. From those who to the end continue in obstinate rebellion He removes His protecting care. Providence will no longer shield them from Satan's power. They will have sinned away their day of grace.

God keeps a reckoning with the nations. Not a sparrow falls to the ground without His notice. Those who work evil toward their fellowmen, saying, How doth God know? will one day be called upon to meet

long-deferred vengeance. In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, "No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work."

This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed,—in these things he delights, and thus he gathers in his harvest. And so completely will men be deceived by him that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is being punished because Sunday is not honored as it should be. And it will require no great stretch of imagination for men to believe this. They are guided by the enemy, and therefore they reach conclusions which are entirely false.

Satan will bring in pleasing fables to meet the minds of all who love not the truth. With angry zeal he will accuse commandment-keepers. Furious because he cannot pervert their faith, he will vent his rage upon them. He will give to his angels the work of hardening wicked men against the truth. Knowing that he has but a short time, he will work with all deceivableness of unrighteousness in them that perish. In the form of friends who have died, fallen angels will come to the children of men, just and unjust. Thus Satan will deceive those who, had they honored the law of Jehovah, would have been barricaded against temptation.

When Christ was upon this earth, He declared of the nation that rejected Him, "In vain they do worship me, teaching for doctrines the commandments of men." They made void the law of God by loading it down with needless ceremonies. They tore down the Lord's standard of righteousness, blinding the eyes and hardening the hearts of the people, leading them to believe a lie in the place of truth. Were Christ upon the earth to-day, He would say to many professed Christians, "Ye are both ignorant of the Scriptures and of the power of God."

Satan claims the world, but there is a little company who withstand his devices, and contend earnestly for the faith once delivered to the saints. Satan sets himself to destroy this commandment-keeping company. But God is their tower of defense. He will raise up for them a standard against the enemy. He will be to them "as an hiding place from the wind," and "as the shadow of a great rock in a weary land." He will say to them, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." "And the ransomed of the Lord shall return,

and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

MRS. E. G. WHITE.

Neglect and Its Consequences.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will. Heb. 2: 1-4.

Forgetfulness and neglect seem to have been prominent traits in the character of God's people in all ages. As we read our Bibles, we are impressed with the frequency with which the Lord seems to have been compelled to call the attention of His people to their duties and obligations in order that they might co-operate with Him in their own personal salvation, as well as in the extension of the knowledge of His saving truth to the people of earth. As we contemplate the serious consequences that have resulted from neglect, and what we are even now compelled to endure as a result of it, we stand appalled. We are told that "had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."

How sad the thought that we are still compelled to wander in this dark wilderness world, when, had we been faithful, we might have been enjoying the glories of the heavenly city. It is not only sad to contemplate what we have missed, but the length of time that will still elapse before the saints will receive their reward, unless there is a speedy and general revival of the true missionary spirit all along the line. The following reasons why we are in our present condition are pointed out by the *Testimonies*:

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season by the chilling blasts of winter, because some of God's people are appropriating to themselves the means that should be dedicated to His service. Because Christ's self-sacrificing love is not interwoven in the life practices, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ.

A flood of light is shining from the Word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God.

The following additional instruction in regard to tithes and offerings, and their proper use, is subjoined that all may understand their obligations as stewards of God's bounties. "It is required in stewards that a man be found faithful."

Not only does the Lord claim the tithe as His own, but He tells us *how* it should be reserved as His. "Honor the Lord with thy substance and with the *first-fruits* of all thine increase." This does not teach that we are to spend our means ourselves, and bring to

the Lord the remnant, even though it be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul, in regard to tithing, presents a principle that applies also to tithing. "On the first day of the week, let *everyone* of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor are addressed. "Every man according as he purposeth in his heart (through the candid consideration of God's prescribed plan), so let him give: not grudgingly, nor of necessity, for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us.

Let none feel at liberty to retain their tithe to use according to their judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with Himself in the great work of redemption. He expects His agents to labor, not against Him, but in unison with Him, that His treasury may be supplied.

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in His treasury, and held sacred for God's service as He has appointed. The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord?

The tithe is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world, and it should not be diverted from this purpose.

Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried.

The Lord's messengers should see that His requirements are faithfully discharged by the members of the churches. God says that there should be meat in His house, and if the money in His treasury is tampered with, if it is regarded right for individuals to make what use they like of the tithe, the Lord cannot bless. He cannot sustain those who think that they can do as they please with that which is His.

God grant that each of us may be faithful in returning to God His own in tithes and offerings in this time of test and proving, so that the Lord may soon intrust us with the true riches.

G. A. IRWIN.

A Year at His Feet.

WHAT will be the result of a year's tuition under the Spirit? A year with the wonderful Teacher will so change you that you will hardly know yourself. In one year of following His voice, with all your life conformed to Him, what developments in love, in humility, in patience, in spiritual discernment, in faith, in wisdom, in light on God's Word, what change in the outward life, what increase of power for service may be yours.

Think what we might learn in one year in heaven by talking with God, hearing Him speak, being under the influence of His presence. But here under trial is the place to be changed into His image. Our association with Him, and the degree of His power over our lives, are limited only by the degree to which we yield to Him.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." Great sums are paid for the most competent

instructors, but who can estimate the value of such a Teacher? The poorest may have the best.—*The Firebrand*.

The Old and the New Year.

ANOTHER year's record is made up and has been added to those that have gone before, and while we cannot obliterate a single word, thought, or act from the record, however strongly we might wish to do so, we may profit by their consideration as far as our memories will aid us. As we review our own course during the past year, and compare our life and character with the Bible standard, we might profitably ask ourselves the questions, Have we withheld from our gracious Benefactor that which He claims from us in return for all the blessings He has granted? Have we neglected to care for the poor and comfort the sorrowing? Upon many of us God has bestowed His gifts with a lavish hand. Have we made corresponding returns? Let us each bring our souls to task. Let us see if we have brought all our offerings to God. It may be we have been remiss during the past year. If any of us are convicted that we have failed to render to God the things that are His; if we have not kindly considered the wants of the poor; or if we have withheld from any man his due, let us repent before the Lord and restore fourfold. Strict honesty toward God and man will alone meet the divine requirements. Remember that if you have defrauded a neighbor in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of heaven.

Many may be bemoaning their backslidden condition, their want of peace and rest in Christ, when the past year's record shows they have separated themselves from God by their departure from strict integrity. When such will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives,—then their prayer will be, "Create in me a clean heart, O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands.

Let those who have committed wrong give proof of their repentance by seeking to make full restitution. Let them in their after life give evidence of a genuine reformation, and they will assuredly enjoy the peace of heaven.

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, we may begin the new year with joyous hope and confidence. Many who began the year 1901 are not with us to welcome 1902. Their life work is ended; their earthly record closed, until opened for investigation in the judgment that will mete out reward or punishment according to the things found written in the books. We whose lives have been spared to welcome this new year may not live to see it close. Shall we not then strive to make the best use possible of the time allotted us? Let us cast aside every idol, and open the door of our hearts and bid the Saviour welcome. May the beginning of this year mark a new experience in all our lives; may it be a time when Christ shall come in among us and say, "Peace be unto you."

G. A. I.



Tract and Missionary.

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

No Need Have They to go Away.

A DESERT place; night comes apace;
No food supply,—shall souls thus die,
When God has sent the heavenly bread?
"No need have they to go away;"
God's manna sweet give them to eat,
And let the multitude be fed.

At home, abroad, on lonely road,
Or crowded street where many greet,
Perchance they hunger for life's food.
"No need have they to go away;"
In love discreet give them to eat,
And feed the suffering multitude.

Beyond the seas are feeble knees,
In distant lands are trembling hands,
The multitude is dying there.
"No need have they to go away;"
Yet time is fleet; give them to eat;
The bread of life with them now share.

—American Friend.

Hints on Conducting Missionary Meetings.

FIRST of all, in order to have a good missionary meeting, we must have the Holy Spirit's presence. Without this heavenly visitor, the meeting will be a failure. So those who conduct the meeting should spend much time in earnest prayer by way of preparation. But it is not enough to be "fervent in spirit." The apostle says also, "Not slothful in business;" therefore we must not rest content with praying. Joshua lay on his face, pleading with God for help; but the Lord told him to get up and do something. The successful missionary leader will not be afraid of hard work.

As for the programme, it need not be elaborate. The simpler, the better, as long as it is interesting. As the meeting is conducted, see that it moves along promptly, without awkward pauses and delays. Select hymns that are appropriate, and sing them from the heart; that is, with vim and enthusiasm. Have a number of prayers by different ones, and let them be short and to the point. It is not necessary for each person who engages in such a season of prayer to mention all the subjects of petition that he or she can possibly think of. Such long and exhaustive efforts are for the closet. Rather let one be drawn out in one direction, another in another, etc. Then all the prayers make one consistent whole.

One of the most interesting features of the missionary meeting is the reporting. Some members have engaged in Christian Help work. They tell their experiences, and ask the advice of the other members in regard to what they shall do further in different cases. Others have written missionary letters, and have received replies which they want to read. Still others have been circulating the *Bible Echo* and *Joyful Tidings* from house to house, loaning our tracts on the envelope plan, etc. This part of the meeting, and in fact, the other parts, too, should be very informal. The leader should do as little talking as possible, but get the members interested in talking of their experiences.

Wrapping and addressing the papers is another interesting feature of the meeting; and while speaking of this, we might say that one of the most effectual means

of arousing genuine enthusiasm, and getting everybody to attend our meetings, is to work up a large club of papers. Many missionary societies have wonderfully revived by increasing their clubs of *Echoes* or *Tidings*. People like to be connected with something that is alive and moves. We all know the saying that nobody will pay the funeral expenses of a dead horse. It is just as true that nobody cares to pay the running expenses of a dead missionary society.

We imagine some one will say, "But you haven't given us a programme yet." No. That is left for you to arrange, according to circumstances. The main part of the meeting may sometimes be devoted to a Bible study, such as we now have in the Missionary Reading Circle. Again, you may have a study from the life of Paul, selections from the *Testimonies*, or a lesson from the *Missionary Magazine*. In some cases it might be helpful to study the lives of such missionaries as Judson, Williams, Livingstone, Carey, and others; but this will depend largely upon the circumstances, and in no case should so much time be taken up as to keep out the reports, which, in a working society, are more important than anything else.

Close on time. Do not let the meeting proper last over an hour. Then it will take about half an hour to send out the papers.

The Word of Truth.

THE Lord has said, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and peace to spring forth before all nations." There is no doubt about it, for it is the Lord who gives the increase, but "we are to be partners with Him in His work throughout the world." He has committed the sowing of the seed to His people; and "wherever there are souls to be saved, we are to lend our help that many sons and daughters may be brought to God."

"The country is flooded with utterly worthless literature, books and periodicals containing error are travelling all over the land, skepticism and infidelity are increasing everywhere." But at this very time, God is working through His people to scatter the seed of righteousness. "The publishing houses, the presses, are instrumentalities in God's hands to send out the precious light," and that we, as a people, are realising this more than ever we did, is evident by the fact that during the last three months we have sold 53,649 tracts, while for the corresponding period of last year only 8,304 tracts were disposed of.

This increase is indeed encouraging, nevertheless it is still true that "very much more efficient work can be done," for if we truly realise "that the work of saving souls is the highest and noblest ever entrusted to mortal man," and that "one of the most effectual ways light can be communicated is by private personal effort," we will more than ever appreciate that there is no simpler or more effectual means of reaching and gaining the interest of the people around us than by the use of our tracts. This is a work that all can do. "The end is near, and for this reason we are to make the most of every agency that shall help the work." We are still in the sowing time; God calls for workers, and His promise to the sower is that "in due time we shall reap, if we faint not."

J. JOHANSON.

Missionary Reading Circle.

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

Abide in Me.

THAT mystic word of thine, O sovereign Lord,
Is all too pure, too high, too deep for me;
Wearied of striving, and with longing faint,
I breathe it back again in prayer to thee!

Abide in me, I pray, and I in thee!
From this good hour, O, leave me nevermore!
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by thy love
Each half-formed purpose, and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul, as thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me; there have been moments blest
When I have heard thy voice, and felt thy power;
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare;
Abide in me, and they shall ever be;
Fulfill at once thy precept and my prayer—
Come, and abide in me and I in thee.
—Harriet Beecher Stowe.

Why Are We Studying the Message?

ON page 213 *Testimonies for the Church*, No. 32, these statements are made:—

The people who claim to obey the truth are asleep. They could not be at ease as they are if they were awake. The love of the truth is dying out of their hearts.

With the double hope of reviving the love of the truth in the hearts that have lost it, and keeping other hearts from losing it, the studies of the Missionary Reading Circle are urged upon all.

We also have direct statements from the Spirit of the Lord that we should engage in such study. In *Testimonies for the Church*, No. 33, pages 235 and 236, we read these statements:—

The Lord calls upon all who believe His Word to awake out of sleep. Precious light has come, appropriate for this time. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in the suppositions and ill-defined ideas of what constitutes truth. . . . As a people, we are called *individually* to be students of prophecy.

In *Gospel Workers*, page 170, we read,—

The minds of all should be stored with a knowledge of the truth of God's Word, that they may be prepared, at any moment when required, to present from the storehouse things new and old. Minds have been crippled and dwarfed for want of zeal and of earnest, severe taxation. The time has come when God says, "Go forward and cultivate the abilities I have given you."

To encourage us in our present study, this quotation from one of the *Special Testimonies* is given:—

The books *Daniel and the Revelation* and *Great Controversy* are the books which above all others should be in circulation now.

God has a special message of warning for this last generation, and He gave wisdom to His servants who studied the prophecies, and especially to Elder Smith, to write *Thoughts on Daniel and the Revelation*.

Of all the books that have come forth from the press, those mentioned are of the greatest consequence . . . at the present time.

There is a suggestion for the work of the Reading Circle in *Gospel Workers*, page 242:—

When the harvest is gathered and the sowing is over, it is a favorable season for religious work. During the long evenings the lessons of Scripture should be carefully studied. Precious opportunities may be improved in conversing and praying together, in relating experiences, in making diligent search of the Bible; by such Christian association we may build up one another in the most holy faith.

Can you now see any reason for starting the Missionary Reading Circle? Have you begun the study?

Parents, Teach Your Children.

HOME teaching is the best teaching. No teaching in schools or churches should be allowed to take its place. The Word of God is for all. The children need it. Parents need it. Why not study it together? Amid the hurry of our busy lives, sufficient time is not given to the study of the Sabbath-school or Reading Circle lessons. The study of these lessons should be regarded as a matter of great importance in each home. How can we expect the precious truths of God's Word to abide in our hearts when our study of them is only hasty and superficial?

It is a sad condition that makes the statement true in some cases that a teacher or a comparative stranger has more influence for good with a child than the parents have. When this is true, mothers and fathers are standing in the way of their children. How strange it is that parents who love their children, and who pray and toil and sacrifice for them, will entirely commit unto others the work of instructing them in the way of eternal life. The most powerful influences for good that can possibly be thrown around the youth are in the safeguard of home religious training. The idea should not be simply to acquire a knowledge of the words of truth, but each truth should be made practical to the daily life of each member of the family. There is power in the Word of God to enable us to resist temptation. That power will be manifested in the homes where His Word is a frequent topic of conversation.

It is not always necessary to take unoccupied time for family study. While at work, at the dinner hour, or whenever opportunity offers, the points of the lesson may be spoken of.

"Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Isa. 28: 9, 10. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

MRS. L. FLORA PLUMMER.

Our Mission Field.



The Word.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

WHEN quiet in my house I sit,
Thy Book be my companion still,
My joy thy sayings to repeat,
Talk o'er the records of thy will,
And search the oracles divine,
Till every heartfelt word be mine.

O may the gracious words divine
Subject of all my converse be!
So will the Lord His follower join,
And walk and talk Himself with me
So shall my heart His presence prove,
And burn with everlasting love.

Oft as I lay me down to rest,
O may the reconciling word
Sweetly compose my weary breast!
While, on the bosom of my Lord,
I sink in blissful dreams away,
And visions of eternal day.

Rising to sing my Saviour's praise,
Thou may I publish all day long;
And let thy precious word of grace
Flow from my heart and fill my tongue;
Fill all my life with purest love,
And join me to the church above.

—Selected.

A Word from Fiji.

WE have been told to scatter literature as the "leaves of autumn." Good results always follow, for there are honest hearts everywhere who are seeking for the light. We wish we could do more along these lines in Fiji, for what we have done convinces us that we should flood the islands with the printed page. We have a few tracts, and a little paper which we publish every month in limited numbers. We have received some very interesting letters from time to time from the natives with reference to our paper. A native teacher writes us thus:—

My mind has been restless for years. I could see that what was accepted as truth by some churches was not according to the Bible. I then read Catholic literature, but found that far from the truth; yes, I found it full of lies. But when I found the *Rarama* (our native paper), I read Bible truths. Now what I find in the *Rarama* is what I am preaching; my sermons are what I find in the *Rarama*. What we read about food we are following also. We no longer eat pork and unclean animals. This we do as a family. There remains the seventh-day Sabbath, I do not keep it. I desire to follow all the truth. Let us pray that the way may be quickly opened for me that I may follow in the path of truth.

Let us all pray that he may follow what appeals to his mind as truth. He feels bound by his position, but we trust he will give up all for the truth.

Another man in a distant part, whom we have not seen, is keeping the Sabbath. He writes that he finds great satisfaction in reading the paper. It was from the paper that he received the truth. He says,—

I am very anxious to see you face to face. I am thankful for the light you have sent me. I could not be forgetful of what it has done for me. It has been a great benefit to me spiritually. What I read about casting away grog and tobacco I know to be truth. I

have given up the grog, but find it more difficult about the tobacco; but it will not remain difficult, it will be given up. I hope to see you soon so that we may converse on these points.

All can see our most urgent need of a launch. Both these men are in rather distant parts where there is no regular communication, but which could be easily reached with a launch. As we have not even a sail boat (our sail boat being wrecked), I know that our position will be appreciated by our brethren who will come to our help. Remember us by some special donation if you can, and do not forget that the Sabbath-school offerings of January, February, and March are to go to this field, for the purpose of buying a launch. Let us deny ourselves of all luxuries and all extravagant expenditures. Teach the children to give. It will be a blessing to them. Do not forget our needy field.

J. E. FULTON.

Sua Vou, Fiji.

A Call from Fiji.

WE were very happy to see the interest which was taken at our late Union Conference in the work of Missions. The time has certainly come when we should let the light shine out to the "regions beyond." Let us not dream that we are *warning* the world, when every tick of the clock marks the death wail of an unwarned soul. Among the heathen nations we are doing very little as a people. Millions are in darkness with reference to the light of present truth. Let us all arise to the great work before us.

Fiji is but a dot, but it claims your earnest attention just now. We need your help. We do not think that you will disappoint us. We are sorry to tell you that our missionary cutter *Cina* is a total wreck. We are left without the means of travel from place to place, and you all know that where there are no roads and so many islands to be reached we are in a bad state. Now you see what we want. We need the launch that was talked about at the Conference, but we have lost the *Cina* that we expected to realise seventy pounds upon. This money we expected to use toward building a hull. Now we cannot do without a boat. We have literature to take around. Calls are coming in for labor in different parts, and we have no boat of our own in which to travel. Therefore we ask our brethren in Australasia to help us in our need. Some were liberal at the Conference, but I am satisfied that many others who were not at the Conference would be glad to assist us. If so, I venture that any of our ministers will receive your donations, or it may be sent direct to us by P. O. order or bank draft.

We have many encouraging visits with the people. We have received some very good letters since Conference. Some at a distance want to see us. What can we do without a boat? Then if you see that we are in need at this time, help us, please, and your sacrifice will be rewarded by seeing souls saved.

J. E. FULTON.

"It will be very poor consolation to you, if you come short at last, to reflect that you have been just as good as certain other church-members you know, who are likewise left out of the kingdom."



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."

"Christ's Object Lessons."

ALMOST every part of the Australian field will be glad to learn that the work of selling *Christ's Object Lessons* for the relief of the Avondale School has begun. Sufficient money having been paid into the Material Fund to purchase paper, etc., for the first edition of the book, the Echo Publishing Company issued an edition of ten thousand copies.

Five hundred of these were finished in time for the New Zealand camp-meeting, and it was consequently resolved to make a beginning with the work at Palmerston North, a town of six thousand inhabitants (where the camp-meeting was to be held), situated about one hundred miles inland from Wellington, the capital of New Zealand.

When the matter of disposing of their quota of the books was laid before the brethren and sisters of the New Zealand Conference, they unanimously resolved to donate their share to the Material Fund, and to engage in the sale of the book. A class of instruction was at once formed, almost the whole camp enrolling themselves as students. Twice a day, for an hour each time, all engaged in the study of the precious gems of thought found in this, the latest work from the pen of Mrs. E. G. White, considerable attention being also devoted to methods of work.

Many of those who attended the instruction class at first felt that they could not possibly engage in the work; but as they began to study these *Object Lessons* they soon saw that the work would be a blessing to themselves as well as to the friends whom they hoped to call upon and enlist in the circulation of the book, and quite an enthusiasm arose in the work. The Lord has said that "every member of each family in every church" should engage in this work and that it will result to them in "the greatest happiness possible to human beings." We are to "go to work whether we feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic, it will both arouse and strengthen you."—*Testimonies* Vol. 5, p. 387. God has never called His people to engage in a work that will bring them so many blessings. He has stated that it will "unify the church" and "result in reconciliation" between its members. Those who engage in it will "save their souls," the work bringing them "the highest satisfaction." They will "learn lessons of the greatest value," and will "become wise" in their efforts to help others. "Peace and grace and great blessings" will be given to the ones who engage in this work as unto the Lord. In the world we are told it will remove prejudice, create an interest in our other publications, and lead many to a knowledge of the truth.

The prospect of freeing the Avondale School from debt by this means is filling our hearts with joy. All here are resolving heartily to engage in it. We find that the public are charmed with the book and purchase it freely. The New Zealand people are fond of reading,

and we expect that a large number of these books will find their way into the hearts and homes of the people of New Zealand.

C. P. MICHAELS.

Material Fund.

THE following amounts in cash and pledges were received at the New Zealand camp-meeting, together with the amount contributed by the Sabbath-schools in that Conference:—

	£	s.	d.		£	s.	d.
Amount previously reported	803	12	8	G. H. Ellis	1	0	0
New Zealand Sabbath-schools	31	10	2	Isabella Faulkner	1	0	0
A Friend	25	0	0	Mrs. C. Archibald	1	0	0
Mrs. E. L. Montague	20	0	0	D. A. Owen	1	0	0
J. C. Hobbs	5	0	0	W. H. Covell	1	0	0
Mrs. Carey Brown	5	0	0	Miss F. Harker	1	0	0
W. W. Ward	5	0	0	H. C. Lacey	1	0	0
G. A. Wantzlick	5	0	0	Mrs. A. E. Connop	1	0	0
Miss E. Smart	5	0	0	Alex. Brown	1	0	0
Harold Bree	5	0	0	R. K. Piper	0	10	6
Annie Brown	5	0	0	Mrs. E. H. Covell	0	10	0
G. F. Wright	3	0	0	Mrs. Sarah Lee	0	10	0
A. Moncrieff	3	0	0	Mrs. Carrick	0	10	0
Miss Cartwright	3	0	0	F. Lyndon	0	10	0
A. Redward	2	10	0	M. Redward	0	5	0
F. W. Redward	2	10	6	A. Ellis	0	5	0
Mrs. Clement	2	0	0	Arthur Wilson	0	5	0
H. E. A. Minchin	2	0	0	Miss R. M. Stretch	0	5	0
Mrs. E. Mountain	2	0	0	Harold Amyes	0	2	6
Olive Bree	2	0	0	C. W. Neal	0	2	6
Mrs. M. Teasdale	2	0	0	Miss Agnes Hanson	0	2	3
Mrs. E. Guillard	2	0	0				
E. Wright	1	0	0				
A. M. Candy	1	0	0				
					£956	1	1

The donations of all the State Sabbath-schools, except New Zealand, with a few miscellaneous contributions, are given below:—

	£	s.	d.		£	s.	d.
Amount previously reported	956	1	1	A. Heise (Queensland)	1	0	0
N.S.W. Sabbath-schools	22	10	8	F. Schmidt (Queensland)	1	0	0
Victorian Sabbath-schools	17	9	0	G. Wakeham	0	10	0
Dr. James	12	10	0	A Sister	0	6	0
Queensland Sabbath-schools	11	2	10	A. E. Gourlay	0	4	0
W. A. Sabbath-schools	8	16	9	Mr. Brooks	0	1	0
Tasmanian Sabbath-schools	7	10	2				
S.A. Sabbath-schools	7	7	4				
Mr. Lahey (Queensland)	2	9	11				
					£1048	18	9

We are glad to note that over £100 were donated by the Sabbath-schools for the Material Fund.

The books are now being issued from the press, and may be obtained by applying to your tract society.

We hope all will re-read the article found on page thirteen of the October number of the RECORD. It is entitled, "Canvassing for *Christ's Object Lessons*," and contains many valuable thoughts and promises for all who will engage in this work.

The first consignment of *Christ's Object Lessons* was sent to New Zealand. Brother Michaels, the general agent in charge of the work, attended the New Zealand Camp-meeting, and gave instruction in the best method of canvassing for the book. Twice during the meeting, Brother Michaels went out with the book and sold several copies. He says the book is going to sell well.

The Lord says, "Let our people throughout Australasia take hold of the sale of *Christ's Object Lessons*. God will bless them in this work." C. W. IRWIN.

EVERY effort is being made to perfect arrangements that will insure a prosperous school year. We hope and trust that the coming year will be one of the best, if not the best, which the Avondale School has enjoyed.

PARENTS, if your children are desirous of attending school now, be sure to do everything in your power to give them the opportunity. It may be the world will engage their attention next year. C. W. IRWIN.



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

Monthly Summary of Australasian Canvassing Work.

New South Wales.

NOVEMBER, 1901.

Home Hand Book—	Orders.	Value.
M. A. Connell, Manning River	23	£35 13 6
W. Richardson, Newcastle.....	20	32 0 0
C. Paap, Goorangoola	30	54 7 9
H. J. Cooper, Rouse	1	1 10 0
E. A. D. Goodhart, Cambell'wn	4	6 3 0
Christ Our Saviour—		
L. Templeman, Emu Plains ...	32	7 8 0
M. Packham, Emu Plains.....	42	10 1 0
Patriarchs and Prophets—		
N. A. Tadich, Ryde and dist ...	15	11 10 6
W. E. Prees, Mudgee.....	6	4 8 6
H. J. Cooper, Wyrallah.....	2	4 15 0
Sunshine at Home—		
W. E. Prees, Mudgee	3	0 19 6
G. Ryder, Milton.....	6	2 2 0
Bible Readings—		
W. E. Prees, Mudgee	2	1 3 6
G. Ryder, Milton.....	22	14 18 6
Daniel and Revelation—		
G. A. Wood, Armidale.....	15	12 18 3
W. R. Lamb, Bulli and dist.....	38	31 17 0
G. March, Armidale.....	10	9 1 0
H. J. Cooper, Rouse	52	38 14 0
A. E. Hodgkison, Armidale.....	37	31 16 0
Ladies' Guide—		
E. Appleton, Woodford Leigh	20	21 8 0
The House We Live In—		
M. Currow, Singleton	40	9 10 0
S. Read, Newcastle	9	2 2 6
	429	£344 7 0

New Zealand.

NOVEMBER, 1901.

Home Hand Book—	Orders.	Value.
G. A. Branstatter, West Coast	59	£93 0 0
Mrs. Hamilton, Wangarei.....	23	35 0 0
J. Knox, New Plymouth.....	15	25 0 0
J. Hobcroft, West Coast.....	14	21 15 0
R. L. Irving, Invercargill.....	14	21 0 0
Ladies' Guide—		
Miss Johnstone, Dunedin.....	10	9 7 6
Mrs. Covell, Dunedin.....	6	5 10 0
Mrs. W. J. Smith, Irwell.....	6	6 0 0
Patriarchs and Prophets—		
W. W. Ward, Marton.....	22	8 7 6
Herald of Morning—		
G. Hansford, Palmerston North	4	1 6 0
Christ Our Saviour—		
H. Piper, Petone.....	22	5 11 0
	195	£231 17 0

Tasmania.

NOVEMBER, 1901.

Home Hand Book—	Orders.	Value.
W. W. Fletcher, West Coast...	36	£54 15 0
Ladies' Guide—		
Miss E. Adcock, Devonport....	3	4 10 0
H. H. Appeldorff Tas. Peni'sul'r	4	4 10 0
" " " (Other books)	1	1 0 0
	44	£64 15 0

South Australia.

NOVEMBER, 1901.

Bible Readings—	Orders.	Value.
J. E. Steed, Wirrabara.....	28	£23 10 6
T. Whittle, Wirrabara.....	34	30 13 0
Great Controversy—		
M. Janeczek, Willunga.....	10	15 13 0
F. Botttrill, Millicent.....	19	16 9 6
C. Ketteringham, Murray R....	26	46 1 0
Patriarchs and Prophets—		
M. Gunther, Mannum	15	13 6 6
Mrs. Arnold, Mannum.....	15	14 4 0
Home Hand Book—		
A. W. Waight, Quorn.....	27	44 18 0
Man the Masterpiece—		
A. P. Roesner, Adelaide	22	23 1 0
Ladies' Guide—		
Mrs. Mosedale, Yorktown	10	11 14 0
House We Live In—		
	17	3 16 6
	223	£243 7 0

Queensland.

NOVEMBER, 1901.

Home Hand Book—	Orders.	Value.
Phillip Reekie, Taroom.....	26	£46 12 0
F. W. Reekie, Herberston.....	48	78 0 0
H. E. Streeter, S. Brisbane.....	5	9 3 0
W. F. Ford, Wynnum	8	14 13 0
(Sundries).....	5	9 10 0
Bible Readings—		
F. Brett, Warwick.....	74	56 15 6
House We Live In—		
Mrs. Streeter, South Brisbane	32	8 7 0
Miss Petersen, Bundaberg.....	4	1 1 0
Miss Bonney, Toowoomba.....	4	0 18 0
Miss Laurison, Bundaberg.....	18	4 1 0
Coming King—		
E. Harlow, Caboolture, etc.....	34	18 0 0
E. Bernoth, Caboolture, etc....	55	29 13 6
Daniel and Revelation—		
B. Cozens, Goombungee.....	19	15 16 0
A. Costello, Charters Towers..	24	18 15 0
Desire of Ages—		
H. F. Eberhart, Ipswich.....	1	1 17 3
Mrs. Morrison, Ipswich.....	16	20 15 0
Ladies' Guide—		
F. W. Reekie, Herberston, etc.	114	120 0 0
Mrs. Hewitt, Paddington.....	51	53 6 0
Mrs. Eldrett, Swan Hill.....	7	7 15 0
Patriarchs and Prophets—		
F. W. Reekie, Herberston.....	22	16 15 0
Eden to Eden—		
Mrs. Barwell, South Brisbane	15	5 0 0
	582	£536 13 3

Victoria.

NOVEMBER, 1901.

Home Hand Book—	Orders.	Value.
G. Burgess, Ballarat district...	43	£66 0 0
Geo. Hubbard, Natte Tatlock	10	17 1 0
G. Masters, Warrnambool.....	1	1 10 0
D. Deering, St. Aruand.....	10	15 11 0
(Other books)	1	1 0 0
R. S. Bell, Poowory	8	13 10 0
(Other books)	1	1 0 0
H. Hughes, Bairnsdale	10	26 8 3
L. Currow, South Gippsland...	49	89 7 0
" " " (Other books)	12	12 10 0
Ladies' Guide—		
Mrs. M. Masters, Warrnambool	5	5 0 0
Mrs. L. J. Lear, Geelong	3	3 9 3
Desire of Ages—		
W. Codling, Shepparton dist...	9	11 9 3
R. A. Caldwell, Cobden.....	27	36 12 6
(Other books)	1	0 10 0
W. Ryder, Shepparton dist....	14	16 14 0
N. Harker, Bendigo	7	8 0 0
" " (Other books)	1	2 10 0
B. Judge, Bendigo.....	4	5 13 0
	216	£327 15 3

West Australia.

NOVEMBER, 1901.

Ladies' Guide—	Orders.	Value.
Mrs. C. J. Anderson, Boulder	2	£ 2 0 0
(Other books)	2	3 10 0
Mrs. E. Cleal, Fremantle.....	45	57 16 0
" " (Other books)	—	3 7 6
Desire of Ages—		
F. Masters, Northam	2	2 7 0
" " (Other books)	10	8 1 0
Great Controversy—		
H. Hoare, Perth W.	8	6 11 0
	73	£83 12 6
The totals for October were....	88	£98 2 0

Totals for November, 1901.

	Orders.	Value.
Victoria	216	£327 15 3
New South Wales.....	429	344 7 0
West Australia (For Oct. and Nov.)	161	181 14 6
Tasmania	44	64 15 0
Queensland	582	536 13 0
South Australia	223	243 7 0
New Zealand	195	231 17 0
Grand totals.....	1850	£1930 8 9

Experiences in New South Wales.

As we look over the work of the past few weeks, our hearts are filled with gratitude. While the canvassers have not taken so many orders as they have sometimes done in the past, yet they have had some precious experiences while at their work. They are to some extent isolated, and many do not hear of their work. The following extracts will, therefore, be of interest:—

Brother T. Reekie says, "I have had some hard times lately, and yet I have had encouragement with it. For instance, last Monday, after a very trying day, I came to a place late in the evening, and while canvassing, a gentleman asked me if there was any treatment for rheumatics described in the book. I told him that there was, so he took me in to see his wife who was suffering from this disease. After conversing with them they were convinced that the treatment advocated was feasible. I then told them of the Sanitarium, and they said they were longing to hear of a place where she could go and get treatment with experienced nurses. Both she and her husband intend trying the Sanitarium. I might tell you I had a very singular introduction to this gentleman. One morning I was waiting in the Post Office for my letters when an old gentleman drove up. He wanted to stamp some letters, but not having his glasses, asked me if I would stamp them for him, which I did. On meeting me again at his door he recognised me, and told me he would not have asked me, but I looked like one who would do it with pleasure.

That little service caused them to respect me, and gave weight to my words. I pray they may be led where they will receive physical and spiritual aid."

Brother W. R. Lamb writes as follows: "In my work this week I came across a family who took quite an interest in me. I stayed with them two nights. I found they had an old copy of *Daniel and Revelation*. The gentleman, Mr. Harker, was almost converted to Sabbath-keeping by the book, but he has lately become acquainted with some Christadelphians, who have almost won him over to their way of thinking. He does not, however, seem fully satisfied about the Sabbath. I would like you to write to him. If you can show him the difference between the moral and ceremonial laws I believe he, his wife, and a grown up son would accept the truth.

"I came across a man at Corral who is keeping the Sabbath. He tells me he found it out about thirteen years ago through studying the Bible. He started to keep it then, but has not been faithful all the time. He has been keeping it the past six or seven years. I wish you would write to him."

Sister Templeman says, "We are learning precious lessons day by day, and are happy to know that we can do something for Christ, and for those in darkness."

An isolated sister, who has not long accepted the truth, writes very encouragingly. She says, "I should like to do something towards the newsanitarium. If you can send me *Echoes and Joyful Tidings*, I will see what money I can earn. Is there any other way I could make some by my own work? I have been giving away tins of my coffee, and people like it so much that I shall now ask sixpence a tin for it, and if you can suggest any other way I shall be happy to try it. I do pray that the sanitarium will soon be erected, but I should like to do something if ever so little."

We rejoice as we see the true missionary spirit taking hold of our people, and pray that the Great Gardener will abundantly water the seed that is sown. Let us press on, and sow beside all waters, for we know not which shall prosper, this or that.

A. S. HIGGINS.

Called Back.

WHEN a nation finds that war is imminent, its officials begin to prepare for conflict by calling to duty all army and navy officers and men who are away on "leave of absence," even sometimes asking those on the "retired" list to report for active service again.

From all the evidences about us in the world, the enemy appears to be marshalling his forces for the last great conflict. Already we hear the din of battle. At such a time as this, should any who have enlisted in the army of the Lord be away on "leaves of absence"? Are any to be on the "retired" list?

The attacks of the enemy's forces have sadly depleted the ranks of the canvassers, and their numbers have been still further decreased by "leave of absence" to take up other duties, until now we are hardly able to keep up our "skirmish line."

A THOUSAND VOLUNTEERS ARE WANTED TO-DAY! Besides these, the tired workers who have dropped out of the ranks are called upon to come back. "Call for those men who have had a good experience in the book work, but who have been called to other work; call for them to come back and take up their places again as leaders in the book work."—*General Conference Bulletin*, p. 251.

Some of the old-time canvassers have responded to this call and are again "leaders," but not all of them have done so. "To those who place themselves decidedly on His side He will give a willing mind."—*Testimonies for the Church*, Vol. 6, p. 476.

So let the call be sent everywhere for volunteers to come, *come, come*. And to the old book workers pass on the invitation to "come back."

But some may ask, "How long will we be able to sell books? Will not this work be stopped by persecution and other insurmountable obstacles?"

Why, no; this work is to go on as long as probation lasts. On page 478 of *Testimonies*, Vol. 6, we read, "And as long as probation continues there will be opportunity for the canvasser to work." So the evangelistic canvasser will not be "out of a job" until the work for man's salvation is over. What a glorious thing to be in the fight to the very last.

S. N. CURTISS.

Experiences in the Field.

FROM a budget of interesting experiences of work in and about the Richmond River district we cull the following:—

I had a very precious experience not long ago. I was canvassing a place called Catholic Reach and had not much success. The enemy was tempting me to pass it by, for it was no use calling on the people as they were of the wrong sort. I was working hard and the battle was sharp and severe with the foes of man. Finally, I told Satan that the people must get the warning of Christ's coming; the results rested with God, and I was going right along. I next canvassed five men who were working along the road. I got three orders out of the five, and had good success from that time on. We have no time now to think about being discouraged. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come and will not tarry."

H. J. COOPER.

ONE fair test of conversion is a wish to see others converted. One sure proof of divine grace is a genuine desire to win others to Christ; not people remote from us, of course; rather those near us at first. A man who wants to be a foreign missionary but will not speak to his own brother about salvation has not yet entered into full experience of salvation. Something is wrong when we are in such relation to our nearest friends that we cannot say our best words to them, but must save them for those who know us least. One reason why we talk so little to each other about religion is that we are afraid of seeming to fall into cant. The way out of that is simply not to fall into cant, and to be so strong in our personal lives that it will not seem so to others when we say our word for God.

"Do not complain because it is necessary that you should develop the 'patience of the saints.' You must have great patience in order to be like God, and God must have great patience in order to get along with you."

Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

New Zealand Maoris.

THE district of Kawhia, which has been chosen as the place in which to locate our mission among the New Zealand Maoris, is a large and fertile tract of country, lying about eighty miles south of Auckland city. Until within the past year it has been comparatively little known, owing to the fact that the land has been held in big estates by the natives, who were unwilling to sell to the pakehas (Europeans). Of late, however, large blocks of land have been acquired by the government and opened up in small sections for sale or leasehold. These are being quickly settled, and a great transformation is witnessed in the district generally.

The picturesque little town of Kawhia, situated on the south west shore of the beautiful harbor from which it takes its name, seems suddenly to have awakened from its long sleep of years. Instead of the one general store, which for a long time did business for the entire community, the place now boasts of a number of trades, as well as a general post office, schoolhouse, and an increased number of private dwelling houses. Among the various enterprises which have been started may be mentioned the establishment of a printing press, from which is issued a daily paper, *The Kawhia Settler and Raglan Advertiser*.

The climate of the place is mild and delightful, and for this reason and also because of the natural beauty of its scenery, Kawhia has become a favorite resort for tourists and health seekers. Close to the township are some remarkable hot springs which are worthy a visit of inspection. Boats are easily obtainable by which to view the scenery of the harbor and the rivers which flow into it, of which there are five in number. One of these, the Rakaunui, famous for its caves and limestone rocks, has been described by one writer as the "Switzerland of New Zealand." At the head of each of these rivers is found a settlement of Maoris, and nice cultivations may be seen interspersed with the whares

(dwellings). The soil is very fertile, and yields readily with but little labor. Wheat, oats, potatoes, kumaras (sweet potatoes), and corn are readily produced. The natives also obtain a living by fishing, and by leasing their lands to the pakehas. The harbor teems with fish, and a pretty sight which may frequently be seen is a long canoe manned by several stalwart natives sitting erect and motionless save for the regular dip of the paddles, as they go forth upon a fishing expedition. They are an athletic people, and excel their white brothers in aquatic feats and also in horsemanship.

The Kawhia natives are a very sociable, good-natured people, with a warm regard for the pakeha. The Maoris generally are a religious people. Little or no evangelical work has been done for those at Kawhia. They are occasionally visited by a minister of their own nationality from the adjoining county of Raglan, and a large meeting house is now in course of erection. Although Kawhia is in the prohibited district of the King Country, there is, I grieve to say, a large sale and consumption of liquor. The solution of the drink question with regard to the Maori race is one that is much agitated at the present time.

Kawhia lies between the two harbors, Raglan and Aotea, and at each of these places are numerous settlements of Maoris. Steamers from Auckland call two or three times a week at Raglan and Kawhia. Aotea can be reached on horseback, or by the little steam launch which carries the mail. The King Country, which is prominent in the history of the Maori race, adjoins Kawhia. It has a large native population. Kawhia thus makes a good centre from which to reach out the helping hand to the Maori. Dr. Caldwell and family have recently gone there to reside, and a mission home is in process of erection. There is a great work to be done for this people, and we have started none too soon. This is one of the "all peoples, nations, and languages" who are yet to hear the glad tidings of the Third Angel's Message. Some of them will be among the company that will surround the throne, clothed in white robes, and having in their hands the palms of victory. Let us pray the Lord of the harvest to bless the work and workers in this needy field, that we may meet many of these precious souls in the kingdom of God.

EDITH HILL.

The Year's Record.

ANOTHER year has sped,
'Tis numbered with the past;
Its transient hours are fled
Unceasing to the last.
Its record now is all complete,
Sealed up to the great judgment seat.

The fleeting hours are passed,
Their deeds are in the book,
Which shall be opened at last,
And God shall on it look.
Will it be faultless in His sight,
Because its deeds have all been right?

Mercy is yet my plea;
I have an Advocate!
To Him I now will flee,
Before it be too late!
Though the true record stand the same,
Write, Pardon, Thou, against my name.

For time to come my all
I consecrate to thee!
For help, on thee I call,
That I may faithful be.
My record be of victory won!
Prepared to hear the glad, Well done!
—R. F. Cottrell.

Sydney Ship Mission Work.

It is now some eight or nine years since the writer, in response to the wish of the Australian Conference of Seventh-day Adventists, inaugurated the Ship Mission Work in the chief seaport of the Australian Commonwealth, and remained in the mission for about two years, when on account of circumstances I was called to other work. During these two years I saw and experienced sufficient to convince me and others that a good and necessary work could be accomplished for those who "go down to the sea in ships."

The object of the mission was to visit every steamer and sailing ship that entered the port, and get before the mariners and passengers the Third Angel's Message. This was done in various ways. With the large mail steamers carrying passengers to all parts of the world our custom was to enclose several tracts, such as *Elihu and the Sabbath*, *Which Day Do You Keep and Why*, *Examination of First-day Texts*, *Second Advent*, *Signs of the Times*, *Plan of Salvation*, *Privilege of Prayer*, etc.; also a letter which would read something like this: Dear sir or madam,—Feeling that I would like to bring under your notice some truths which have been a great help to me in my Christian life, I take the liberty of enclosing some reading matter which I trust will prove a blessing to you. Hoping that you will have a pleasant journey, I remain sincerely yours in the sacred cause, Jesse Pallant.

These envelopes I would address to different individuals by ascertaining their names from the luggage

labels, passenger lists, etc. I would then make arrangements with some trusty steward or officer to hand them to the addresses after the ship had been to sea several days, when the passengers will read almost anything.

We also placed upon the saloon tables several files of the *Echo*, which were neatly bound with a cover which had upon it, "Presented to the ship — for the use of the passengers, by the International Tract and Missionary Society Ship Mission." Then we would converse with passengers and sell literature where we could.

In some of the mail boats we had racks which we would fill with reading matter as the vessels were leaving port. The stewards have frequently told me that this literature was appreciated, and at times there would be discussions upon the matter read. At all ports where the vessels would call, where we had a representative these racks would be refilled, and thus the truth would be kept continually before the travelling public.

With the sailors of these steamers and other ships we would labor by conversations, Bible readings, Bethel meetings, distribution of literature, and other means. I have frequently taken our boat (which was donated to the mission by the Sydney Church, and without which we should never have been able to reach the many ships which lie in the stream and the many little bays of Port Jackson) and pulled or sailed up to a ship, and then boarding her, mixed up with the men and "lent a hand" in my inexperienced way, which would amuse them, but then it was a way I had of "getting in" with the men and officers. I have in this way met men who, not knowing who I was, would be using bad language, and they would ask me to the fore-castle or the cabin as the case might be, and then I would so work our talk that I could introduce something of a spiritual nature. I have seen these rough sailors in their roughest, and before we have left the ship, seen them in tears, bringing from the bottom of their chests "the Bible that mother gave me when I first left home." On several occasions have these men told me how their mothers gathered the family together to pray. There are many tender hearts under a rough exterior. When I first began this work it was a source of much perplexity to me to

know how to reach the many foreigners who are to be found in the marine world. After much prayer, one day I visited a Swedish vessel, and noticing on the walls of the cabin several texts in this language, I found that I could discern a similarity in the language of the location of the scripture, and so I turned to my Bible and read in English to the sailor the text on the wall. This delighted him; for although he could not read our language, he could understand it when he heard it. This put into my mind the idea of giving a Bible reading by getting his Bible and turning over to the texts, which I would get him to read aloud in his own language, and then I would tell him what he had read in simple English. I well remember this reading. As I drew his attention to the second coming of the Lord, tears fell down his cheeks, and after getting through, he took from his Bible a neatly-executed bookmark with the words *God's Freed* (Peace of God) upon it, and asked me to accept it. In this way I have had Bible studies with almost every nationality. It would have done your souls good to have seen the groups of sailors sitting around me, many of whom could not understand a word of English, listening to one of their number reading the texts that I would find in his Bible for him to read. The judgment alone can reveal what impressions the sacred texts have had upon these sailors of other countries; but this I can say, if one can judge by the expression and hearty hand shakes, they have been appreciated. To this class of men we gave reading matter in their own tongue and sold them literature.

We often held Bethel meetings at the invitation of the captain and officers of the ship, and on several occasions we had as many as fifty or sixty in the saloon to hear the truth. And I have always found seafaring men good listeners.

There are many cases I could tell about to show that our ship mission work was appreciated. Our boat, which was named the *Missionary*, was well-known about Sydney shipping, and the sailors regarded her as their boat. Whenever I would pull up alongside they would take and moor her, and often one of them, while I was talking with others, would give her a good cleaning. They seemed that they could not do

too much for me because of the work which I represented.

I remember on one occasion at the close of a meeting that the captain asked me to come down next morning to say "good-bye and have prayer with me." I did so, getting aboard the ship at a little after four, when the tug-boat came alongside, and after making fast, towed the ship to sea. During this time I was with the captain, taking breakfast and talking about the truth, and before taking my leave I prayed with him, after which he turned his purse upside down over the table and said, "That is for your work; it is all the English money that I have." I forget just how much there was, but he had intended giving me five pounds, but this he had to pay to the pilot because his agent had neglected to do so.

During our ship mission work in Sydney harbor, Brother Neilson took his stand for the truth and became a sailor on our missionary ship *Pitcairn*. Once while visiting an English merchant ship, I got into conversation with the ship's carpenter, when to my surprise he told me that he had been keeping Sabbath for two years, and that the captain permitted him to do "his Saturday work on Sunday."

Several cases were found that were interested in the message, and I believe that ship mission work is a means designed by God to reach those who go to sea. What is needed very much to make a ship mission a real success is a hall or home that, after his day's work is through, we could invite the mariner to come to, so that he might be kept from going to questionable places for amusement, and that we might have a better opportunity to present the truth in a homely way and demonstrate to the sailor that we are interested in him. It must be remembered that many of our sailors have no home or friends in our ports. So we should take advantage of this to show our interest in them. Should the work be again started in Sydney we shall need a boat, but until we can get these necessities much can be done by visiting the boats that are moored to the wharves, by conversations, Bible readings, Bethel meetings, distributing and selling our literature, etc. I trust that the good God will so impress our people that they will realise the sacred importance of the mission to sailors. J. PALLANT.



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

Victorian Notes.

A BIBLE class with the young ladies of the Windsor Church is being conducted each Thursday evening. The class began with a very small attendance, but has increased right along. Studies on the various doctrinal points are being taken up that all may be better prepared to "give a reason of their hope."

The employees of the Echo Publishing Company are working early and late publishing the glad tidings of salvation. The work on *Christ's Object Lessons* is being pushed forward rapidly. How many orders have you taken for this book?

An intensely interesting and profitable discourse was given by Pastor McCullagh Sabbath morning, November 30, in the North Fitzroy Church, on the temptations of Jesus. He was handed over "to the agency of the devil," and conquered every temptation that can come to any member of the human family. Take courage, tempted one, you may be "more than conqueror" through Him who hath loved us, and given Himself for us.

"The very best book I ever saw, it is just grand," was what the writer was greeted with on meeting a gentleman to whom a copy of *Thoughts on Daniel and the Revelation* had been given. Does this express your opinion of the book? Perhaps you have never read it; if not, you can still secure a copy of the trade edition for 3/- from your State Tract Society.

Pastor G. B. Starr writes of his work in Ballarat as follows: "We have a baptism planned for to-night in which eight expect to go forward, seven from the church school and one adult."

How much our children are losing who do not have the privileges of a church school. God longs to save them all, but are we doing our part in co-operating with Him?

North Fitzroy Missionary Society.

WE notice a great improvement in the attendance and in the general interest caused by the putting into execution of the principle of getting as many into harness as possible, making each responsible for the performance of some duty. Eighteen months ago the attendance was on an average about thirty; it is now about 122.

To provide for the programme to be rendered on the various evenings we have fifteen committees, besides a Sunshine Committee and a Look-out Committee, the number of persons on these committees being forty-four.

To each committee one evening is allotted, the subjects considered being Nursing, Healthful Cookery, Foreign Fields, Physical Culture, Tract Distribution, Church and State studies, Church Schools, Christian Help Band Work, Anatomy and Physiology, Duties of Church Officers, Healthful Homes, Duties of Sabbath-school Officers, Healthful Dressing, Horticulture, Service of Song. The range covered by these subjects is vast, and much benefit has been derived by their consideration.

The Christian Help Band Work organised a tea, at which eighty slum children ate and drank to their little hearts' content, and received nourishment for their souls at the meeting which followed. They were each presented with a nosegay with a suitable Biblical text attached, also a tract to take home. Some of the parents were loud in their expressions of approval as to the practical turn and usefulness of the instruction given to the children, and they have attended some of our meetings since.

At the song service, the church school children sang their Redeemer's praises. The fragrance of those young voices, blending with the perfume of the wild and cultivated flowers with which the church had been decorated by the Sunshine Committee, was glorifying to the Maker, filling souls with love and praise for Him who has given us all the lovely things this world contains. Needless to say the attendance was large, 310.

From the financial standpoint the improvement is also very noticeable. Some time back the society was hampered by a large debt, (eighty pounds). When the present committees took up the work last June,

it was twenty-five pounds. A proposition was brought forward that the Tract Society be approached and requested to let us have our small one-shilling books with the biggest possible discount. The members were then requested to take hold of the work, and sell these books, handing the full amount, one shilling each, over to the society, the profits to pay off the debt. The principle was the same as the one respecting the sale of *Christ's Object Lessons*. It worked splendidly, and we hope soon to have our society entirely free from debt.

The Lord has blessed all the efforts we have put forward to honor Him, and we are thankful. If our experience is of benefit to others we shall be glad of it.

Yours in the Master's cause,
ERNEST CLIFTON CRICK, Sec.

Tasmania.

WE have been very busy since our return from the Union Conference, and have not written as often as we had hoped to. The message is onward in this State.

Pastors Hilliard and Parker have returned from Port Cygnet, after spending about five weeks presenting truths for this time to the people there. Two accepted the faith. Others were interested, and we trust will yet take their stand to obey the Lord.

Sunday, November 3, six candidates were buried with their Lord in baptism and united with the Launceston Church. Two of these were young ladies who had been led into the truth through the efforts of our canvassers. Thus we see that the canvassing work is bringing souls to a knowledge of the truth.

Pastors Parker and Hilliard went to Beaconsfield with the large tent, where they now have it pitched ready to commence a series of lectures on the prophecies, on Sunday evening, November 10. They received one pound and six shillings before the tent was pitched, which seems to be an omen of a good interest. They had two ropes of a small tent cut the first night. It is quite evident that there are two classes of people in this place.

Professor Irwin from the Avondale School, who has been attending the Victorian camp-meeting, came over to spend about ten days in this State

in educational interests. We were pleased to have him with us at our Wednesday night missionary meeting. He took up the Missionary Reading Circle lesson in the *Bible Echo*, Rev. 1: 1-9, bringing out some good thoughts therefrom. He made a short visit to Little Hampton, and Sabbath, he and Pastor Hilliard were both with us. Brother Irwin spoke to the Launceston Church from 2 Tim. 2: 15 and Hosea 4: 6. He showed the importance of our studying the Bible now. He left on the night train for Hobart where he spent a short time, and then on to Bismark, returning to Launceston in time to leave on November 15 for the Avondale School.

Brother Hilliard was called by telegram to Wynyard, November 10, to conduct the funeral services of Sister Stretton, who came to her death by being thrown from the coach. We believe that she sleeps in Jesus and will come forth in the first resurrection.

Our camp-meeting will soon be here again. We trust that you are all praying for its success, and making preparations to attend. None of us can afford to miss this meeting. We are drawing near to the end, and we need all the spiritual help we can get to enable us to stand in the trying scenes before us.

There is still opportunity for all who wish to help in the tent fund. Many thanks for the assistance already received in this line.

May the rich blessing of God rest upon you all.

Yours in the work,

IDA HILLIARD.

Summer Hill Sanitarium.

OUR readers are probably aware that some months ago the lease of the main building occupied by the sanitarium ran out. During the time it had been occupied by them it had been sold, and the new owner declined to renew the lease. Since that time the work has been carried on in "Lindo" and "Moyne Hall," the two houses that had been rented to provide additional accommodation. "Lindo" is situated directly opposite the original sanitarium, and "Moyne Hall" on the same side of the road as the vacated building.

The loss of the main building, which contained the treatment rooms and other conveniences, has made the work very difficult and unsatisfactory to all. Most of the treatments now have to be given in the rooms of the patients, owing to lack of treatment rooms. This makes very heavy work for the nurses, who are continually going up and down stairs, carrying heavy loads. The separation of the two houses destroys all home comfort for the patients, and the limited number of rooms makes it necessary to charge a higher rate than is justified by the accommodation, in order to make the institution pay. This causes much dissatisfaction among the patients, and justly so. Yet to reduce the prices would bring the institution to bankruptcy.

Those who have had the responsibility of managing this institution have worked hard and faithfully to endeavor to make it a success, notwithstanding the difficulties with

which they were beset. But the conviction has been gradually forced upon them that it would be better to close the institution until the new building at Wahrenonga is ready for use, than to carry it on under circumstances that are alienating our patients and wearing out our nurses.

In harmony with this conviction the Board have decided to close it as soon as possible, and active arrangements have been made to carry this decision into effect. All the patients are being recommended to go to the Avondale Health Retreat during the interval that will elapse before the opening of the Wahrenonga building. Provision has been made for nearly all the employees during the same time, and will be made for the remainder by the time they can be spared from the institution. We trust the change of work and scene will enable them to regain the strength they have cheerfully expended in carrying on the work here under such difficulties.

We regret that circumstances have rendered this step necessary, but all who share the responsibility of management are convinced that it will be more to the honor of God's name and the credit of the cause to close this institution than to carry it on in such a manner as to foster the feeling in the minds of the public that we are receiving money without giving a just equivalent for it. We ask all who are interested in this line of work to make the time to the opening of the new sanitarium as short as possible by contributing liberally of their means, and by their prayers.

E. M. GRAHAM.

Statistical Report of Conferences in District No. 7, for Quarter Ending September 30, 1901.

Name of Conference or Mission.	Number of Churches.		Membership of Churches.		Number of Sabbath Schools.		Membership of Sabbath Schools.		Average Sabbath School Attendance.		Number of Ministers.		Licensed Preachers.		Bible Workers.		Colporters.		Catechists.		Tithes Paid.		First-Day Offerings to Foreign Missions.		Sabbath School Donations to Missions.		Annual Contribution to Missions.		Miscellaneous Individual Gifts to Missions.		Donations to School.		Sales of Subscription Books.		Retail Value.		Sales of Trade Books and Tracts.		Retail Value.		Average Number <i>Echos</i> Sold Weekly.		Value of Conference Property.		Indebtedness of Conference.	
	Ch.	S.	M.	S.	S.	S.	A.	N.	L.	B.	C.	T.	P.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.				
Victoria	8	497	13	579	458	4	2	2	13	306	4	0	4	14	6	27	11	2	6	5	0	2	2	6	7	0	10	800	0	0	108	18	3	1318	253	14	7	752	6	2						
New South Wales	10	640	12	605	486	5	3	3	12	359	2	6	4	14	6	27	11	2	6	5	0	2	2	6	7	0	10	800	0	0	108	18	3	837	291	3	0	421	3	4						
New Zealand	4	407	46	645	454	4	3	3	8	381	3	5	1	3	11	40	11	5	2	2	6	3	0	0	5	54	19	6	82	4	0	1171	150	0	0	480	53	3	0	205	2	11				
Queensland	3	65	7	222	152	1	4	1	1	207	1	10	17	18	8	9	6	11	1	1	0	12	9	0	3	65	15	6	35	7	6	365	15	6	551	162	17	6					
South Australia	3	233	13	311	210	1	4	1	1	142	0	20	8	17	10	10	7	1	1	1	0	12	9	0	3	65	15	6	35	7	6	365	15	6	551	162	17	6					
Tasmania	3	143	5	191	146	3	3	3	3	142	0	20	8	17	10	10	7	1	1	1	0	12	9	0	3	65	15	6	35	7	6	365	15	6	551	162	17	6					
West Australia	3	90	6	135	113	3	3	3	3	94	16	6	10	7	1	10	7	1	1	1	0	12	9	0	3	65	15	6	35	7	6	365	15	6	551	162	17	6					
Totals	48	2237	110	2688	2019	21	18	14	66	1664	16	8	5	18	5	135	6	4	7	3	0	14	11	6	10	5	10	3126	13	2	363	14	6	5008	988	4	1	1378	12	5						

The N. Z. Camp-meeting.

THIS meeting was held at Palmerston North, beginning November 21 and closing December 9. Palmerston is a city of about 6000 inhabitants, located in the midst of a large dairy-farming district, about eighty-four miles north-west of Wellington. Meetings were held here thirteen years ago by Pastor Robert Hare. At present there are ten Sabbath-keeping families in and around the place. Pastor Lacey spent several weeks prior to the opening of the meeting in house to house visitation, distributing papers and tracts, and giving Bible readings where the way opened. The camp—consisting of twenty-seven family tents, besides book, children's, and large preaching tent—was well and centrally located, being less than five minutes' walk from the public square. Bad weather—rain and strong winds—hindered the preparations, and also interfered with the opening meetings.

The large tent was torn so badly that it could not be used except a small portion of the first Sabbath and Sunday. These experiences, however, were turned to account in teaching the brethren lessons of trust and confidence in God. While Satan is the prince of the power of the air, he can exercise no power only as God permits, and whatever God permits He will cause to work for good to those that love Him and put their trust and confidence in Him. God hath His own way, even in the whirlwind.

The interest among our own brethren was good from the beginning, but the outside people seemed somewhat shy at first, but gradually they ventured in, and before many days had passed, a good-sized audience greeted the speaker each evening, while quite a few of the more deeply interested ones came to the afternoon meetings.

An impromptu choir of fifteen or twenty persons selected from those encamped on the ground, under the leadership of Pastor Lacey, added materially to the interest and effect of the meeting, by rendering at each public service a number of the beautiful and soul-inspiring hymns and spiritual songs found in our church hymnal and in *Christ in Song*.

The public services consisted in a plain and clear presentation of the special message for this generation, which includes dress and dietetical as well as Sabbath reform. It was gratifying to see how the people

received the plain truth—when spoken in love, and a reason given from a Bible and scientific standpoint—that pointed out the evil and injurious effects of liquor, tobacco, tea, coffee, and other poisonous stimulants. Different ones came and asked for prayer, that they might have strength to overcome these habits. I saw in this meeting more forcibly than ever before the beauty and harmony of all phases of the Third Angel's Message when presented together and at the same meeting. The ministers of the Conference that were present—Pastors Baker, Lacey, Wantzlick, and Lyndon—bore a part in the public services, although the burden of the work rested largely upon Pastor Farnsworth, Dr. Kress, and the writer.

Brother C. P. Michaels was present in the interest of the *Christ's Object Lessons* enterprise for the benefit of Avondale School, and rendered valuable service in drilling and instructing the brethren in a plain and simple canvass he had prepared for use in the sale of the book. Quite a lively interest was taken in this enterprise by the brethren present. Something over £120 was given in cash and pledges toward the Material Fund. Brother Michaels will remain in the field for some time, going from church to church, organising and instructing the brethren that they may make a success of this work. As this is the first effort being made in Australasia in the sale of this book, all will await with interest for reports of their canvass.

The business session of the Conference passed off harmoniously. All the organised churches were represented by delegates. One new church (Dunedin), composed of thirteen members, was admitted to the Conference. The reports revealed no material gain to the total membership of the Conference. The total amount of tithe received for the year was £1054 13s 4d, and the total expenses £993 2s 2d, leaving a balance in the treasury of £61 11s 2d.

Failing to get balance-sheets of the Tract Society and Sabbath-school Association, I will not attempt to report from memory, but trust that the proper persons will furnish the RECORD with an official statement later on for publication. I am of the impression, however, that toward all missionary enterprises carried forward under the auspices of the Australasian Union Conference, the New Zealand Conference contributes very liberally.

Credentials and licenses were granted the following persons: Ministers: W. L. H. Baker, G. A. Wantzlick, A. T. Robinson, and H. C. Lacey. Licentiates: F. E. Lyndon, C. A. Paap, W. H. Pascoe, W. J. Smith, and J. E. Caldwell. Missionary Licenses: A. Mountain, Harold Bree, Mrs. M. Caro, Mrs. J. L. Baker, and Mrs. L. V. Robinson. All the former officers were unanimously re-elected.

The report of the Christchurch Sanitarium revealed the fact that, like all young institutions of a similar character, it had experienced some ups and downs, but notwithstanding all this, there were many encouraging features. The frequent and sudden changes in their house physician has not only occasioned heavy expense, but has militated against the work in every way. The board of management was filled by the election of two persons to take the places of those removed from the field, and measures are being taken, with prospects of success, to secure a permanent physician. It is to be hoped that better days are in store for this institution.

At the earnest request of Pastor Robinson and the company at Dunedin, Pastor Farnsworth decided to remain for a time, and unite with them in a public effort in one of the city halls after the holidays. Prior to that time, he will labor in connection with Brother Michaels in the interests of *Christ's Object Lessons*.

Pastor Lacey, with assistants whom the Conference may select, will follow up the interest awakened at Palmerston.

All things considered, we feel that the camp-meeting was a success. While only a few, up to the time I left, had signified their intention of obeying, yet prejudice had been removed from many minds, and seeds of truth sown, so that it may be reasonably expected that the work will bear fruit in the salvation of many precious souls.

May the Lord of the harvest abundantly bless the labors of the New Zealand Conference the coming year. GEO. A. IRWIN.

If one note in the organ be out of key, or harsh of tone, it mars the whole tune. All the other reeds may be in harmony, but the one defective reed destroys the sweetness of all the rest. In every tune it makes discord somewhere. Its noise jars out into every other note. And so one sin destroys the harmony of a whole life.

Personal

SCHOOL opens Tuesday, January 7, 1902.

A NEW steel range is being imported for the use of the dining department of the Avondale School.

A PRACTICALLY new Smith-Premier type-writer will be added to the commercial department of the school. It is hoped to have arrangements perfected for thorough instruction on the type-writer the coming year.

A GOOD work was done by the members of the church at Palmerston North, N. Z., in the circulation of literature before the camp-meeting. Such efforts cannot fail to produce good fruit.

THE Secretary of the New Zealand Tract Society reports many interesting letters from isolated members in reference to the Missionary Reading Circle. These brethren and sisters are entering upon the study with enthusiasm.

At the New Zealand camp-meeting the Missionary studies were conducted as a regular service, and thus the brethren will get a good start and be able to carry on the work as they go to their homes. A real interest was manifested.

ONE way you can provide yourself with the periodicals you will need for the new year, will be to obtain three or four subscriptions for the *Bible Echo* or for *Good Health* each quarter, and in this way you will earn enough to pay for your papers, besides placing valuable reading matter in the hands of others. Please try it.

The Wreck of the "Cina."

WE are very sorry to record the loss of our missionary cutter. This was a six ton cutter built in Suva over four years ago at a cost of £80. She was in good condition and had a new set of sails which we lately received from California. Brother Hathaway had done some work on her, making her much more comfortable. This had increased her usefulness. Though not a new boat, we could perhaps have realised sixty or seventy pounds had we sold her. But she is now a total wreck. Brother Pauliasi Bunoa went down

the coast in her to a small island. One evening when he was conducting a service on shore, a storm arose suddenly and the *Cina* broke from her moorings, drifted on to the reef, and soon became broken up. I went down the coast to see her and it was rather sad to see the boat that had taken us safely on so many trips lying a wreck. We are sorry for this, but there is no use to mourn over what we cannot understand. One thing is certain; we must have another boat of some kind soon. We must travel on the water to reach these islands. To-day a native asked me when I was coming to his island. He is anxious I should go. He is keeping the Sabbath, and wishes me to go there and preach. I ought to go. We trust that all will give liberally to the Sabbath-school during the months of January, February, and March. Let us have a good sum of money raised with which to build a good launch. We are in very great need. Besides this we believe that some could give special donations. Any sum will be thankfully received. J. E. FULTON.

How It Is Received.

CHEERING responses continue to come to the offices of the *Joyful Tidings*, showing that the tens of thousands of copies which are being scattered from month to month are reaching earnest Christian souls. We give a few extracts from communications:—

New Angledool, N. S. W.

Manager Avondale Press.

Dear Sir,—I have received a copy of *Joyful Tidings*. It is indeed a pleasant little paper, and I shall be pleased to send a subscription at the New Year. Enclosed is an order for books advertised in the paper. Wishing you every success with *Joyful Tidings*, I am, yours faithfully,

Bellinger River, N. S. W.

Sirs,—On another side you will find a list of books and tracts (11/4 $\frac{1}{2}$ worth in all, including tracts on all points of faith) that I wish you to send me as soon as possible. I accidentally saw some children playing with the paper *Joyful Tidings*, and that is how I saw the advertisements.

I remain, yours truly,

Lismore, N. S. W.

Dear Brethren,—The *Joyful Tidings* has been coming along regularly from its very rise, and we greatly appreciate it. We shall ask you to send along 500 copies per month after this. The paper is an exceed-

ingly good one, and I am confident that it will accomplish an immense amount of good.

Your brother in Christ,

F. W. PAAP.

Strahan, Tasmania.

Editor *Joyful Tidings*.

Dear Brother,—Will you kindly forward 250 *Joyful Tidings*. I want them for distribution while canvassing. The people seem glad to get this paper. Some of them are quite surprised to find we have something to give them after they have declined to buy anything. I am enclosing P.O. order for 9/-. Yours in the work,

WILL. W. FLETCHER.

Blackheath, N. S. W.

My dear Brethren,—A considerable parcel of *Joyful Tidings* has reached me. I think such a paper must do much good in the cause of the Lord. I have heard several expressions of much appreciation and thankfulness to have the paper. One such message came to me to-day, which was quite unexpected. Yours in much Christian love to you all,

J. W. H. GEISS.

An interested reader, who sends in two subscriptions to the *Tidings*, says, "I think *Joyful Tidings* is a splendid little work." One canvasser who ordered two lots of 250 copies each for general distribution, reported, "We have been able to pay for both lots from the money received through selling the first batch."

Tasmanian Camp-meeting.

THE camp-meeting for Tasmania has been appointed for February 6-17. We trust that the brethren and sisters throughout the island are praying for its success, and also planning to attend. The Conference Committee, after carefully and prayerfully considering matters relative to this annual gathering, concluded it would be best to have the meeting in the city of Launceston again. We shall endeavor to secure a more central place in the city for our camp this year than we had last. We earnestly hope that as many of our brethren and sisters will attend as possible. Let us present as solid a front as we can muster, do *our* part faithfully, and leave the results with the Lord.

The officers of the Conference will be elected for the ensuing year at this meeting. They are as follows: an executive committee of five members, president, vice-president, secretary, treasurer, and business agent, tract society secretary, treasurer, and general canvassing agent, and Sabbath-school secretary and treasurer. Other Conference business will also be attended to. E. HILLIARD, Pres.,

In behalf of Conf. Com.

Union Conference Record

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"A HAPPY NEW YEAR" to all our readers. It will be happy only as we come into right relations with God and His work, and thus are "filled with all joy and peace in believing."

THE body is made up of what we eat. It is also true that we are made of what we read. It is of the highest importance, then, that we provide the best food for the mind as well as for the body. It is certainly true that in this food supply, no Seventh-day Adventist in Australasia can afford to be without our principal church papers,—the *Bible Echo*, the UNION CONFERENCE RECORD, and *Australasian Good Health*.

"Yes, but I can't afford to take so many papers," is an excuse sometimes presented. At the New Zealand camp-meeting a brother computed the cost of taking the three periodicals just mentioned above, and it was found that the three would cost from 2½d to 3d per week. This is about half the cost of the daily newspaper. Would it not be better to dispense with the daily paper and supply the family with literature of the highest value for spiritual growth? We say you cannot afford *not* to take the papers that will supply you with the purest food for the mind in this present time.

"Stirring Times."

THE mission work in Dunedin seems to be coming into notice, as will be seen by the following culled from letters received from the workers there:—

I think it is generally known in nearly every quarter of the city that we are here, and there is much surmising and questioning as to what our mission is, and what we are going to do. Brother Paap accepted an invitation to speak in one of the churches, and the people were much pleased with his talk. He spoke to the Christian Endeavor Society. It transpires that the minister

there is one who has recently come from Maitland, N. S. W., where he had met our workers. When this minister knew that Brother Paap had spoken in his church he was very angry. Last Friday evening Brother Paap went to their meeting, when a young man read a paper in which he warned the young people of the Endeavor Society not to listen to those people who were going round from house to house talking about the coming of the Lord, etc. He said they should not give themselves any uneasiness about those doctrines, and not to look into them at all. An old minister spoke in the same strain as soon as the younger man had finished, and they then closed the meeting. Brother Paap sat in the seat talking to a young man for a few minutes. After all had gone out one young man came back and asked Brother Paap to go out as they wished to have a talk with him. When he got outside he found about fifty had waited to see what would be the result of the interview. They began by asking him what his object was in attending their meetings. Then they wanted to know what he believed. He began to tell them, when the older minister ordered him to leave, telling him if he ever came back to that church he would have him taken care of in a way that he would know in future where his place was. Brother Paap continued talking with them and they followed him nearly to the mission home and stood another half hour on the street asking questions on nearly every point they could think of. One young man came on Sunday and spent nearly all the afternoon, and went away nearly convinced in reference to the Sabbath.

The ministers are warning the people against us, even though we have worked so quietly. One minister told his congregation just how many there were in our mission and warned them against us. One said his church was not open to anyone outside his own members. One said that if one of our workers attended their meetings again he would see that they did not do it the second time. These are some of the indications that the devil is at work, and that he is fearful of what will be accomplished. One lady said she could have no more Bible readings, for her church was so stirred up about it and told her she should not have let Sister Robinson into her house in the first place. She had been taking the *Bible Echo* two years, and she gave that up. Miss Owen is losing quite a number of her readers on account of our work, but she gets others in their place, so she says she does not mind. But you can see how quickly the people decide against us, and now we must make a mighty effort, that the Lord may give His truth a glorious victory. It will be criminal on our part to allow this stir, which has come without any planning on our part, to pass unimproved by us. If the brethren will spend some money now in Dunedin, it will bring back substantial returns in the salvation of souls, and the money will also flow back into the conference treasury in tithes and offerings. Halls are very expensive, and we must do no stinted amount of advertising. I suppose for a month's campaign, holding meetings two or three nights a week and on Sundays, it will cost us £60 or £70. If we can make a strike here, it will open up a way for us in all the region about.

Are there not some brethren and sisters in New Zealand who will feel it a privilege to take hold just now

to assist in the work in Dunedin? The people must hear the truth, whether they will hear or whether they will forbear. God has a people in that city, who will break every bond that holds them when they have the truth presented to them. Those who can send help to carry on this work should send direct to the Tract Society, Beulah Hall, Wellington, and state that the money is to be used in the Dunedin Mission. Let liberal contributions come in at once.

"Australasian Good Health."

BEGINNING with January, 1902, the *Herald of Health* will appear in a new dress and bearing a new name. Its aim will ever be in the future as it has been in the past to present to the people practical instruction in reference to keeping the body in good health, and how to regain this priceless treasure when lost. *Australasian Good Health* should find a place in every home in Australasia. "The people perish for lack of knowledge" which will be found in this journal.

If you are not already a subscriber, please send in your name and subscription in time to receive the January number. Perhaps you have been taking the *Herald of Health* and your time has just expired. If this is the case, please renew at once so that you will not miss a number. Possibly you could obtain several subscriptions to send with your own. One brother went out a few hours while the New Zealand camp-meeting was in session to see what he could do in this direction. He called at seven houses and obtained five subscribers. This brother had previously sent in over 800 subscriptions to the journal during the past year. More than 1,100 have been sent through the New Zealand Tract Society. Let us rally to the support of the only health journal published in Australasia, and by this means give the light God has given us in health principles to those who are more than anxious to walk in this phase of present truth as soon as it is made known to them. Those who are canvassing for books have found the journal a good "help" to use in connection with their books. We want to add 5,000 new names to our list during the first quarter of the new year. Please assist us in doing this. You can correspond with your tract society for terms and particulars.