

# Union Conference Record

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

VOLUME V.

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NUMBER III.

## "He faileth Not."

I HAVE tried love, and I have known love fail;  
Have trusted friends, and found that friends forgot,  
Sought help from my own heart without avail—  
"He faileth not."

Neither by day or night, in age or youth,  
In poverty, and in the fairest lot,  
In sorrow and in joy, His word is truth—  
"He faileth not."

If I should let all other comfort go,  
And every other promise were forgot,  
My soul would sit and sing; because I know—  
"He faileth not."

I cannot tell what winds of God may blow,  
What safe or perilous ways may be my lot,  
But I have little care; for this I know,—  
"He faileth not."

—Amelia E. Barr.

## A Blessing and a Curse.

THE prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in the fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. . . ."

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but . . . go after other gods, which ye have not known."

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh

king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward, disobedience its retribution.

God has given His people positive instruction, and has laid upon them positive restrictions, that they may obtain a perfect experience in His service, and be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy.

The Lord brings His people by ways they know not, that He may test and prove them. This world is our place of proving. Here we decide our eternal destiny. God humbles His people that His will may be wrought out through them. Thus He dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid a restraining hand upon that which would have hurt them. He speaks to them. Hear what He says: it is a revelation of the ministration of angels: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end. . . . Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyed before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord."

It is a solemn thought that by our present course of action we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom,

and is of more value than all the treasure which the world contains. The world is the Lord's vineyard, and to each one of us He says, "Go work to-day in my vineyard. As I have cared for you, so you are to care for the honor of my name."

In His dealing with ancient Israel God has given us an illustration of the result of disobedience. Even as He punished the children of Israel, so He will punish all who cause His glory to be reproached. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God's way, so He permitted them to have their own way, to carry out the purposes of their unsanctified hearts.

Christ warned the Jews of their danger, and entreated them to return to Him; but they were too proud to accept His overtures of mercy. They persisted in their rebellious course, and as a result the protection of God's Spirit was withdrawn from them.

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world. He saw that till the end of this earth's history men would refuse God's mercy. God has given men and women talents that they may work in His service; but many in their selfishness misuse these talents. By a love of money and a desire for the supremacy they rob God and hurt their brethren.

God blesses the work of men's hands that they may return to Him His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world.

Money and goods, houses and lands,—these the Lord has intrusted to His human agents for the advancement of His work. Those who use for self-gratification the talents which have been lent them are not following in Christ's footsteps. Their course of action shows self-exaltation, and hinders the work the Lord desires to accomplish.

God's people are to maintain the elevated character of His work. They are to carry forward this work in His lines. Christ is their pattern, and He says, "Who-soever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity.

Those who think that they can please God by obeying some other law than His, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to give up, sorrowful, yet hoping, Christ knocks at the door of the heart.

When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem

till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes"?

MRS. E. G. WHITE.

### Achan's Sin,—What Was It?

THE city of Jericho and everything in it was devoted unto the Lord, and by the Lord. The city to destruction; the harlot Rahab and all her family to salvation; and the silver and gold, and all the vessels of brass and iron were consecrated unto the Lord. They were to be brought into the treasury of the Lord.

So Joshua told all the people plainly, the very day that the city was overthrown. "And the city shall be devoted (margin), even it and all that are therein, to the Lord: and ye, in any wise keep yourselves from the devoted thing, lest ye make yourselves accursed, when ye take of the devoted thing, and make the camp of Israel a curse, and trouble it. But all the silver and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord." Joshua 6: 17-19. All Israel heard this plain instruction, and shouted their approval. Verse 20.

The spoils of battle belong to the conqueror. God was leading the armies of Israel. He overthrew the walls of Jericho, and gained the victory by His own power. To Him belonged the spoils and the disposition of them.

Now every devoted thing is most holy, even if devoted by man. A sheep selected from the flock and devoted to God, suddenly becomes of priceless value. Its worth now could not be estimated in money. It is beyond market value. It would be sacrilege to withdraw it, or sell it. And so with any other gift. Once devoted to God, it becomes most holy and of priceless value. "The altar sanctifies the gift" and gives it its great value. "No devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be redeemed; EVERY DEVOTED THING IS MOST HOLY UNTO THE LORD." Lev. 27: 28. This being true of what man may devote of his own free action, how much more sacred is that which God Himself devotes to a specific purpose?

All the gold and silver of Jericho was to be brought into the treasury of the Lord, and so support the proclamation of the gospel as presented in their sanctuary service. This very gold thus appropriated to a sacred and holy purpose Achan coveted for his own use, and took it and hid it among his own stuff, in his own tent. Thus he confessed when his sin had fully found him out.

But when one member of the body sins, all the members suffer with it. Israel was defeated at Ai, and fled before their enemies, and when Joshua rent his clothing and cried unto the Lord to know the cause, the Lord said unto him, "Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the devoted thing, and have also stolen, and dissembled also, and they have put it even among

their own stuff. Therefore the children of Israel could not stand before their enemies, . . . because they were accursed, neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people."

A "devoted thing" misappropriated becomes an accursed thing. All Israel had suffered in the wrong action of one member of the body, and so all Israel must unite in disowning and putting away the sacrilegious theft. See Joshua 7. The casting of lots to find the guilty one was to give Achan an opportunity to make a voluntary confession of his wrong, and right it; but instead, he, like the majority of criminals, braved it out to the last, when the forced confession came too late to avail for him or to lead to true repentance.

Stoned with stones! Burned in the fire with all that he had!—This was the Lord's expression of His abhorrence of Achan's sin, and all similar sins.

Every devoted thing is most holy, and every devoted thing misappropriated becomes most accursed. Devoted things brought into the Lord's treasury bring His special blessing upon His people; misappropriated they bring His special curse.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: IT IS HOLY UNTO THE LORD. The tenth shall be holy unto the Lord." Lev. 27: 30-33.

God has reserved unto Himself the tenth of all man's increase as a test of obedience, and a constant recognition of God's ownership,—an acknowledgment that God is God. Just as He reserved one tree in the garden from Adam and Eve, so has He reserved a tenth from us. The nine tenths we may freely use, but the tithe we may not use, it is His and devoted by Him to a specific purpose, and must not be diverted from that purpose. It is ALL to be brought into the Lord's appointed storehouse, and used solely for the proclamation of the gospel.

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for the service which they serve, even the service of the tabernacle of the congregation." "The tithes of the children of Israel . . . I have given to the Levites." A person can only give away that which belongs to him. God gave away all the tithes to His ministers. After receiving the tithe from the people, God's ministers are to pay their tithe also. See Num. 18: 20-31.

Thus the Lord tests the whole human family, making them His stewards, telling them specifically what to do with His portion, and leaving them to separate the holy from the common, and applying it to its appointed purpose. His command is, "Bring all the tithe into the storehouse, that there may be meat in mine house."

But, like Achan, God's professed people have sinned, and coveted the Lord's portion, and stolen it and hidden it away in their tents, among their own stuff, or placed it in banks under their own name, and so He protests against us,—

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will

not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 7-12.

God changes not. He put it into the hearts of Abraham and Jacob to sacredly pay the tithe to Him. Abraham paid them to Melchisedec. Melchisedec represented Jesus Christ, and Abraham is the father of all them that believe. "If ye be Christ's, then are ye Abraham's seed." See Heb. 7.

As God planned that the temple service should be supported, even so has He appointed that the gospel work shall be carried forward. "Do ye not know that they which minister about holy things live of the things of the temple? and they that wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14.

How is it with you, dear reader? Have you any of the Lord's devoted things among your stuff, hid away in your tent, or in the bank to your credit, or in your business? Do then for your own sake and the sake of God's people, and the sake of those who could have the gospel carried to them if more laborers could be sent into the harvest field, separate God's portion and bring it into the storehouse. A blessing will overtake you in so doing and a curse be removed.

G. B. STARR.

### Church Business at the Quarterly Meeting.

WHEN we come to the business affairs of the church, there are many matters that require special attention at the close of the quarter, and more particular attention at the close of the year. The following are some of the matters requiring special attention:—

1. The clerk should write to all absent members, and to all who are not attending the meetings, stating the time of the quarterly meeting, reminding them of the pleasure which will be given the church by their attendance, and calling attention to the importance of these occasions. Also asking that those who cannot be present shall send a letter to the church, expressing their hopes and experience.

2. The deacons should see beforehand that all things are in readiness for the celebration of the Lord's supper and the ordinance of humility. We are now in the time for grapes, and provision for a supply of unfermented wine sufficient for the year, should be made. The making of bread that is suitable for use in the communion, is also a matter worthy of attention. When we consider that this bread is an emblem of the body of Christ, and that Christ is the source and the symbol of *life*; then when we consider that leaven is a process of *decay* and a symbol of *death*, we can then see at a glance that it is not appropriate to represent the body of the Lifegiver by that which has in it any form of ferment or leaven. Let us always use unleavened bread in the communion.

3. Plans for the meeting in all its parts should be carefully laid, so that the precious time when there is an attendance of nearly all the members of the church, may be used to the very best advantage. It is well for the officers of the church to prepare a simple programme, and have a distinct understanding regarding the time and order of the meeting and the part that each one is to take, in both the devotional, and the business meetings. It is always desirable that a

minister should be with the church at time of quarterly meeting, and as there are more churches than ministers in each conference, it is sometimes best that some of the churches hold their meeting a week earlier, or one or two weeks later than the appointed time, that a minister may be with them. Let the clerk correspond with the officers of the conference, or with the minister in charge of the district, so that there may be a clear and definite understanding about this matter.

4. The reception of members into our churches is not confined to the quarterly meetings, and yet it seems appropriate that special attention should be given, before and at these meetings, to two questions, namely, 1. Are there any Sabbath-keepers living within the influence of our church who should be encouraged to transfer their membership to this church? 2. Are there any persons wishing baptism and acceptance into the church? If there be any such, let the elders of the church visit them, learn of their experience, and of their knowledge of the Word of God, and its special message for this time, and impart such instruction as will prepare them to enter the church with knowledge and full assurance of faith.

5. Arrangements should be made for the holding of a business meeting on the evening after the Sabbath, or on Sunday. At the meeting full information should be given to the congregation, regarding the workings of the church for the quarter just closed, and in case of the January meeting, of its workings for the year. As far as possible, these reports should be presented in writing, and should include—

1. A report from the clerk, showing the number of members received and dismissed during the year, the present membership of the church, and a brief statement of those decisions arrived at by the officers in their meetings, that would be of interest and benefit for the church to know.

2. A summary report from the secretary of the tract society, showing what has been done by the church in the tract and missionary work, and a financial statement, showing the receipts and expenditures during the time covered by the report. This may be accompanied by an outline of the work in hand, or in which the church should engage, with an estimate of the expense of carrying it forward.

3. A report from the treasurer, showing the amount of tithes received during the quarter, and forwarded to the conference treasurer.

4. Reports from the treasurer, or deacons, according as the responsibility of the matter may rest, of the receipts, expenditures, and present standing of each of the various funds and accounts of the church.

Let the officers prepare to follow these reports with plans and propositions regarding the raising of necessary funds, and the financial policy of the church for the year to come. Then, if the brethren are given opportunity to consider these plans, they will be prepared to adopt, and to support them heartily, and intelligently, during the year.

Let no one prepare for, nor enter into the considerations in the spirit of contention, or debate. Let no one condemn the proposals of another, but let each one who has a thought or plan, state freely and kindly what he thinks ought to be done, and, "Now the Lord of peace Himself give you peace at all times in all ways. The Lord be with you all."

W. C. WHITE.

## Officers Meetings for Council and Prayer.

FOR some weeks before and after the church quarterly meetings, there is an unusual amount of care and responsibility resting upon the various officers of the church, and much time and prayerful study are required, and frequent seasons of consultation will be found necessary.

As we near the close of the quarter, it is especially appropriate that the officers of the church should make careful study of the prosperity of each member. The most effective way to do this, is to take the church records and examine the list of members, asking these questions regarding each member: Is there any duty that the church owes to this member that is not being performed? Does this person need any word of encouragement or advice that we can give? Or is he in need of any kindness or help that we can bestow? Is there any work which this person can do which is not being done from lack of faith, or courage, or knowledge, and is there anything we can do to strengthen his hands, so that he will take hold of the work and receive the blessings that come with service?

I know of a church where the officers thus studied the list of members week after week, and each week they found that the Lord opened to their minds new views of neglected duty, and new plans for helping their brethren and one another. At the first reading of the list they saw but little that they had faith and wisdom to undertake, but as they humbly labored to do all in their power to encourage their brethren, God gave them wisdom and influence, and the church was built up. They prayed for the desponding. They stirred up the indolent. They instructed those of little experience, and they prayed and planned for those that were out of work.

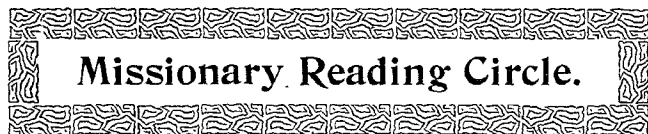
There was one old brother, a colored man, crippled, and blind, who was being supported by the church, and who felt greatly grieved because he could not earn his own living as formerly, and because he now was a burden to his brethren. Many times the question was asked, Can we do anything for Brother Marshall? And after much thought and prayer over the matter, someone suggested that he be given a few copies of *Good Health*, with advice to try to sell them. He took ten copies, and went out with many fears as to how he would succeed, but in a few hours he came back having sold all, and he had more money than he had asked for his journals. Since then he has continued the sale of *Good Health* and has supported himself comfortably. And not only has he supported himself, and been intensely happy that he could do so, but he has made liberal donations to the Foreign Mission Fund.

Many times as the list of members was read, the names of persons needing help would be passed over, until, in answer to prayer, God put a word of encouragement into the heart of one of the church officers which he felt that he must carry to that member, and the same God who prompted the one to speak, prepared the heart of the one for whom he labored, to receive council and encouragement. "Bear ye one another's burdens, and thus fulfill the law of Christ."

Let the elders especially consider these questions: Are all members of the church firm in the faith? Are they rejoicing in the Lord? Are some growing weak from lack of knowledge, or for want of spiritual food? Are some perplexed? Are any discouraged? If any are weak, if any are wandering, what is the duty of the

"Faithful Under Shepherd" who expects as reward for his love and fidelity to God, that he will soon receive "a crown of glory?" Shall not we all feel more responsibility and interest in our brethren, and seek God daily for power from on high that we may help and encourage them in the journey to the heavenly city? Read Ephesians 5: 14-21.

Are there brethren who are offended one at another, or at some action of the church? Visit them, cheer them up, labor for a reconciliation. Read James 5: 19, 20, also Galatians 6: 1, 2, beforehand, and work in the spirit there indicated. W. C. WHITE.



## Missionary Reading Circle.

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

### "Study These Revelations."

OVER and over again the Lord has sent us word that at this time we should make a special study of the book of Revelation. There are truths in this prophecy of the deepest interest to each one just now, and it is a great privilege to be permitted to study the events of the present and future in the light of the prophetic visions granted to the beloved disciple so long ago.

"To the apostle John on the isle of Patmos were revealed the things which God desired him to give to the people. Study these revelations." Here are themes worthy of our contemplation, large and comprehensive lessons which all the angelic host are now seeking to communicate. Behold the life and character of Christ, and study His mediatorial work. Here is infinite love, infinite justice, infinite mercy. Here are depths and heights, lengths and breadths, for our consideration. Numberless pens have been employed in presenting to the world the life, the character, and the mediatorial work of Christ, and yet every mind through which the Holy Spirit has worked has presented these themes in a light that is fresh and new."

On the importance of improving the time and of doing thorough work we have this instruction,—

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

It is a thrilling thought that the Lord of glory Himself is walking in the churches that profess His truth, and whom He has set as lights in the world. He walks "in the midst of the seven golden candlesticks." Rev. 2: 1. He takes notice whether we are studying the message He has sent to the churches. The book of Revelation is a personal letter from the Redeemer to His remnant people. As little companies meet to study this letter, that they may more fully comprehend its meaning and be fitted to go out in His name to those in darkness, Christ meets with them and sheds light on the sacred Word.

"He walks in the midst of His churches throughout the length and breadth of the earth. He watches them with intense interest to see whether they are in such a condition spiritually that they can advance His kingdom. Christ is present in every assembly of the church. He

is acquainted with everyone connected with His service. He knows those whose hearts He can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ in our world, representing in word and works the character of God, fulfilling the Lord's purpose for them, are in His sight very precious. Christ takes pleasure in them as a man takes pleasure in a well kept garden and the fragrance of the flowers he has planted."

We have everything we could ask to encourage us in faithful study of the messages of love the Lord has sent us. Let every soul be of good courage and be more faithful in studying the message for this time.

## Missionary Homes.

THE Moravians became a missionary people nearly two centuries ago. Their mission story is a stirring one. Their hardy, peasant youth consecrated themselves without reserve to service in all lands. The spring of all this missionary activity may be found in the little home circles of Herrnhut, where the children daily breathed in the holy inspiration of the missionary cause. They learned at the mother's knee to love Jesus and the world that knew not that He loved it. We have a joyful and solemn message to give to all the world. Every Seventh-day Adventist home to-day should be a school in which both parents and children are studying the fields and the truth that is to be carried to them; where by daily prayer the needs of the world are carried before God, and where the business of the home, whether it be farm or shop, is managed in the interests of God's work in the earth. Children who are moulded by the influences of such homes will certainly, as youth, desire to qualify for efficient service. They will throng our schools, and pass out from them into the world's wide harvest field.—*Missionary Magazine.*



## 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."

## Material Aid Fund.

THE readers of the RECORD will be glad to learn that constant progress is being made in raising this fund. At the New Zealand camp-meeting £113 was pledged, and about £27 since that meeting, making £140 that has been raised in this colony. This is substantial progress. We must, however, raise nearly £400 more before we have enough to meet the requirements of the fund. The brethren and sisters have done and are doing nobly. Let none slacken his hand till the whole amount is raised.

It will require at least £1600 to meet all the expense. And so we earnestly invite those who have not as yet given anything to send in their donations as soon as possible. Let us all take hold and lift together. The load will not be heavy if we do. Let all try and do something. If the amount be small, send it in all the same. God will bless it and you. E. W. FARNSWORTH.

THE following amounts in cash and pledges have been received since our last report, on the Material Fund of *Christ's Object Lessons* :—

	£	s.	d.		£	s.	d.
A Friend .. ..	15	0	0	Florence Hare ..	10	0	0
Wesley Hare ..	5	1	0	Mrs. Sorenson ..	10	0	0
Francis Letts ..	2	0	0	Mrs. Johnston ..	10	0	0
Martha Lawrence	1	0	0	Judith Taylor ..	5	0	0
Julia Hare ..	1	0	0	C. M. Hare ..	5	0	0
Mary Goulton ..	1	0	0	Mrs. Goldsmith ..	5	0	0
Luther Hare ..	1	0	0	S. Goldsmith ..	5	0	0
A. E. Bree ..	1	0	0	Mrs. E. Freeman ..	5	0	0
N. Hawkins ..	1	0	0	A Friend ..	5	0	0
Mrs. M. J. Howell	1	0	0	G. Crossley ..	2	6	0
Mrs. C. Parr ..	1	0	0	Sr. Grebner ..	2	6	0
D. Greeves ..	1	0	0	A Friend ..	1	6	0
Sr. Gerlinsky ..	1	0	0	Mrs. Rex, Q'land	1	0	0
Joseph Hare ..	10	6	0	Mrs. Patrick, Avon-			
Wilfred Hare ..	10	0	0	dale		2	0
R. Brighthouse ..	10	0	0	Amount previously			
H. Letts ..	10	0	0	reported	1048	18	9
J. W. Stirling ..	10	0	0	Total	£1087	18	9

"WHEN Israel triumphed, Moses was reaching his hands towards heaven, and interceding in their behalf; so when all the Israel of God prevail, it is because the Mighty One undertakes their case, and fights their battles for them."

"It is a work of faith to calmly repose in God in the darkest hour however severely tried and tempest-tossed, to feel that our Father is at the helm."

### "Christ's Object Lessons."

As I visited the various churches in New Zealand after the Palmerston North camp-meeting, I found that many who had attended the instruction classes at the camp had begun work with the book, some having already sold the ten copies allotted them. These workers had begun to realise the blessings attending the effort, and had frequently endeavored to enlist other members of the churches in the good work.

The majority of those in the home churches, however, seemed puzzled over the appeal made to them. They could not understand why they should take up the work, or why the debt of £5000 was contracted. But few of our brethren and sisters realise that the school has cost nearly £10,000 to bring it to its present state of perfection. The cost of purchasing the land, the erection of the buildings, the fencing of the ground, etc., could not be met from the funds then available. Money had to be borrowed, part of which has been repaid, but the remainder of which constitutes the debt now forming a reproach to the school.

After the camp I called upon the members of the Ormondville and Norsewood churches, explaining the situation to them, and trying to enlist them in the work. They were, however, like many others, afraid of the prejudice existing. This work does not depend upon man; for the Lord has told us "that invisible armies of light and power will attend the meek and lowly workers in this cause," and we are assured that "the Lord Jesus Christ Himself, standing by the side of the canvassers, is the chief worker." We are not called to depend upon ourselves to break down the prejudice, for a divine power will be at work as we approach the people.

Napier was next visited, and meetings conducted daily. The usual wrong impressions existed, and a plain explanation of the object of the work had to be given to

remove the prejudice. During our ten days visit many of the members made a beginning and found that the public bought the book readily. One sister as the result of a morning's work sold five copies. Another, whose fingers were so crippled with rheumatism that she could not handle the book, sold several copies to the business people, one leading tradesman remarking that this was a much better plan than begging, and he would gladly assist. Some who did not care for the book offered a donation to the cause in place of making a purchase. A very interesting testimony meeting was held in this church, the members relating their experiences in selling the book, all testifying to the fact that the Lord had blessed them in their efforts. It does not need a prophetic eye to see that this work will prove a great blessing to all the churches. I believe that the fourfold blessing promised will be realised in Napier, and that new life and activity will be manifested in the church as they take hold of the work more generally.

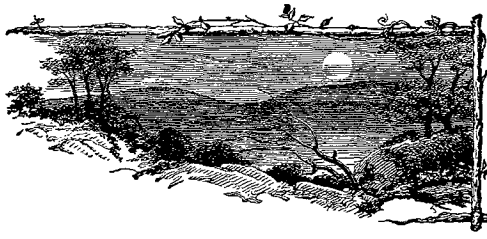
Auckland was next visited, meetings being held in both the Ponsonby and Epsom churches. Elders Baker and Wantzlick, and Brother Mountain, the canvassing agent, assisted in the work here. My stay with this church was brief, but the meetings held proved a blessing, and the work was energetically carried on after my departure. The field for work in Auckland is large, and the membership small, but a good beginning has been made, and with splendid results. As an evidence of what can be done, it might be mentioned that one aged brother, by relating the object of the work, secured an order for two copies of the book without even possessing a copy to show as a sample. One worker in this church stated that he expected to sell four hundred copies of *Christ's Object Lessons* himself.

The church in Kaeo, a small place about two hundred miles north of Auckland, was next visited. This is a gum digging and ship building centre, with a small local population, but a larger population scattered around. This church resolved to do their part, and while they could not hope to place many books locally, they expected to sell a large number in the immediate vicinity amongst their acquaintances and friends. During my visit here it rained incessantly, and as our people mostly live amongst the hills and hollows of the ranges, it was not a very easy matter to reach them, but almost all were called upon and decided to enlist in the work.

From Kaeo a run was made down the coast to the South Island. Ten days' meetings were conducted at Christchurch, considerable instruction being given to the regular canvassers as well as to the church. Some of the members of this church sold their quota of books before the meetings closed, amongst the purchasers being the principal citizens of the town. The fact that it is a Seventh-day Adventist publication seems to help considerably in its sale, instead of creating prejudice as most people suppose. While there are some who feel badly towards the truth, the majority of the people everywhere look favorably upon the work and are not so prejudiced as is generally supposed.

My trip to New Zealand finished with a short visit to the mission at Dunedin. The workers here are planning to get out with *Christ's Object Lessons*. There is just a little time now when this work can be done. "Just now" is the time to work. Soon difficulties will surround us on every side. Shall we not all seize the opportunity which the Lord has graciously given us, and sell all the copies possible of this book? C. P. MICHAELS.

## Our Mission Field.



### From Sydney to New Guinea.

ON Sabbath, November 30, I began my long voyage to the East Indies, on board the North German Lloyd steamer *Stettin*. This steamer is a very comfortable one, and her officers are all gentlemanly and accommodating.

Among the passengers and crew we had a great variety of nationality,—German, English, American, Scotch, Scandinavian, Austrian, Malay, Hindoo, Javanese, and Chinese. The second saloon, in which I took passage, was one of the best in which I have ever travelled. The food was abundant and clean, and the waiters accommodating. At night we had an electric fan in our state room, and at meal time a large fan, called a punka, was worked by a Chinaman.

At Brisbane, where we stayed six hours, I had the privilege of consulting with Elder Teasdale. I had hoped that he would accompany me to Sumatra, his future field of labor; but he had not been able so soon to make his preparations for the trip.

Much of the way from Brisbane to Townsville was spent inside the Great Barrier Reef, and part of the way we were in sight of lovely little islands. At Townsville, we stayed part of a day, and there I received a telegram from Brother Teasdale, saying that he would start for Malaysia December 21. Here I sent off mail to my family, the last I could send till I should reach Singapore. The day after leaving Townsville we passed into the open sea, but had fine weather and smooth seas till we reached New Britain. December 9 we passed among the islands of the Louisiade Archipelago, just off the east point of New Guinea, and at 6 A.M. of the 11th we anchored at Herbertshoe, the capital of New Britain. At this place resides the governor of the German possessions in this part of the Pacific,—New Britain, New Ireland, German New Guinea, etc.

Though Herbertshoe is but four degrees south latitude, I was surprised to find the weather as comfortable as it was. In the morning and evening there was a delightfully refreshing breeze, though the middle of the day was pretty hot. The larger part of this island is still in a state of primitive savagery and cannibalism. Though the natives resemble in many respects the inhabitants of the islands to the eastward,—Samoa, Tahiti, Tonga, etc.,—they are far inferior to the latter both mentally and physically. Most of them, especially the older ones, have a dull, stupid look. Missions have been established among them by the Wesleyans and Catholics in a few places, which have probably slightly improved their condition in some respects. The Catholics have a fine location in Herbertshoe, with a large church building, schools, dormitories, and a bishop's residence. The grounds are nicely laid out, and beautified with flowers and different kinds of trees and shrubs. About 200 children, natives and halfcastes, are in attendance. The catechism, illustrated with pictures of the saints, also a

small book on Bible subjects, have been printed in the New Britain language.

On account of distance I was not able to visit the Wesleyan mission. I learned, however, that many of the missionaries of this society are natives from Fiji. It was here that our Brother Pauliasi, of Fiji, formerly a Wesleyan minister, labored for ten years. To me it seemed too bad that these missionaries have apparently done nothing to save the natives from their bad habits. The one thing above all things that the natives wanted was tobacco. I went to the place where a number of native women were offering fruit for sale, and tried to buy, but could get nothing for money. One of the passengers went to the store and got some sticks of tobacco, and soon had a big load of pineapples, coconuts, and bananas at a small cost.

Nearly all chew betel nut. This nut is slightly intoxicating. It is chewed with the seed of an exceedingly peppery plant, mixed with powdered lime. Through the use of these things, and another nut or seed which they chew, the teeth are turned as black as coal.

Away from the town a few miles cannibalism is practised as of old. Many of the native men of this island are hired to go to New Guinea to work on the plantations. On board our ship about one hundred of them were carried to that island. I was on shore when they were sent off in boats. As they left the shore many of the native women, probably the wives, mothers, and sisters of these men, set up a most doleful wail, which was continued a long time. Though these poor heathen women wore scarcely a thread of clothing, and were degraded till hardly a trace of the divine remained, their grief was probably as real as that of their more civilised white sisters; for they had probably learned by the past that but few of these men ever return, but that most of them die of fevers in the wilds of New Guinea. How sad is the lot of those who are without Christ in this world!

Can we, whose souls are lighted  
With wisdom from on high,  
Can we to men benighted,  
The lamp of life deny?

What a grand opportunity is offered the white men residing here to show these degraded pagans the excellence of Christianity. But who ever thinks of such a thing? Instead of this the natives are kicked about like dogs, and are considered of value only as they increase the riches of the white people.

Among the white residents everybody drinks, not excepting some of the missionaries. When at one place I declined to drink or smoke, the man making the offer looked at me sharply, as if doubting my sanity. Another, a Catholic "brother," laughed derisively when I declined to drink a glass of wine with him. These are some of the things that make the work of the true missionary so difficult among the heathen. To a few of the most promising I gave some religious and health literature, and took some names to use in correspondence.

Fevers are very prevalent in all these islands. Everybody expects to suffer more or less, and in some places a majority of the people die. I was informed, however, by men who live here, that the fatalities are due almost wholly to the drinking habits of the people. This information was volunteered by men who were themselves intemperate.

December 16 we reached German New Guinea at a point on the north-east coast, and spent four days in visiting different trading stations and missions. At

Finschhaven, our first stopping place, is a German Protestant mission; but as we stayed here only a few hours, and as the mission was far up in the mountain, I did not have time to visit it. The object in locating the mission in the mountain is to escape the fevers. The only white people here are the two mission families, and a company of men exploring for gold.

Here in New Guinea I saw paganism is all its glory; but I was compelled to acknowledge to myself that some of the worst heathen I saw were men with fairer skins than these poor, ignorant, naked savages. These latter are comparatively innocent. True, they have black skins, go about naked or nearly so, kill one another in battle, and preserve the skulls of their enemies as trophies in their temples, worship disgusting looking gods, and to some extent practice cannibalism; but they have never had the opportunity to learn anything better. The uplifting, purifying influence of the gospel has never reached their hearts.

Really, I saw less to condemn in them than to approve. A man who had lived among them for thirteen years told me that back in the jungle, where the white man is seldom seen, the natives are kind to strangers, hospitable, and temperate; but that soon after coming under the influence of the whites, they become tricky and dishonest. This is not, however, to argue that it was better to leave them in their degradation and idolatry. They are "alienated from the life of God through the ignorance that is in them because of the blindness of their heart," and need the same work of grace done for them that is needed by white, civilised heathen in Australia, America, and England, nothing more, nothing less. The gospel of the Third Angel's Message carried by unselfish hands is the only hope for this race. The vitiated gospel that is being dispensed to some of them has lost its power to uplift from the pit of sin.

Our second stop was at Stephansort, where is also a Protestant mission; but as we had to anchor some distance from the shore, I did not see the missionaries. However, literature will be sent, and correspondence started with them, if possible. Some of the missionaries who are risking life in these fever-stricken lands will yet grasp the whole truth.

At Potsdam, where we stayed half a day, was a Catholic mission. The "brothers" came on board and drank liquor with the common sinners, and at their mission house on shore set out wine and beer to some who called on them. Here I went out to a native village. Really, some of the natives looked more like beasts than men. Their first request was for "tabak" (tobacco); in fact it was about the only English word they knew. The men wore scarcely a shred of clothing, but the women wore a *lava lava* tied around the hips. This was made of bark shredded, and was eight or ten inches long. The ears were slit and hung with shells, tortoise shell rings, bone ornaments, dogs' teeth, and sometimes with flowers and leaves. Many had four or five holes in their ears from top to bottom, hung with these trinkets. In the nose were stuck bone or bamboo ornaments. Necklaces of dogs' teeth encircled the neck, from which hung a kind of breastplate made of hogs' tusks and shells.

The hair was long and bushy, resembling a big brush pile. Some wore the hair in a sort of basket-work sheath, extending back almost horizontally eight or ten inches, and terminating in a bushy mop of hair. The various tribes have different ways of wearing the hair. Their houses were of the most primitive construction,

the floor being generally raised several feet from the ground on piles. In one village at Berlinhafen I saw a tall, pagoda-like structure, in which they deposit the heads of their enemies which they kill. The space immediately about the building was *tabu*, and we were not allowed to look at the heads within. If we had done so, the natives believed that a sickness would come and kill them all.

Their food consists principally of yams, taro, and coconuts, with fish occasionally. A fire built in the sand forms their stove, in the ashes of which they roast their food. I saw nothing whatever in the shape of cooking utensils or dishes, though I was told that some have a rude kettle made of clay. Here was savagery pure and simple.

Berlinhafen, New Guinea, was our last stop till we reached Singapore. Here was a flourishing Catholic mission. We had expected to stop at the islands of Banda, Amboina, Celebes, and Java; but since it is reported that there is plague in Sydney, the government of the Netherlands East Indies, has forbidden us to land at any Dutch port. However, I expect to stop at these places on my way home.

Thus far the trip has been the pleasantest long voyage I have ever taken. Most of the way the sea has been like a floor, thus giving me opportunity to do some work. For this providential favor I feel devoutly thankful. At this writing (Dec. 27) we are in the Java sea, between Java and Borneo, about 710 miles from Singapore.

E. H. GATES.

### Good Words From Fiji.

WE have a good report of the Lord's working in Fiji. Some months ago Brother Pauliasi Bunoa, our native preacher, went to the windward islands to labor. He took a supply of papers and some of the new books to sell. He is evidently having a good experience, and we all rejoice with him. He has made three reports to me, and I will translate portions of his letters for the benefit of our brethren abroad.

Writing to us under date of December 12, he says,—

I cannot tell you all that has taken place since I came to this district, but I will tell you some things. Three persons have signified their intentions to obey the truth and keep the seventh-day Sabbath. We expect others to follow soon. There is a great shaking of the people, and many know that we have the truth. Many who preach admit this, but they are bound by their positions. Many are asking questions, and I am spending much time in answering them, both by day and by night. They ask me to preach in the different villages, which I am doing. Our papers and tracts printed at Suva are eagerly sought for and read. As for the new book printed in Australia, I have sold them first to the ordained preachers, and then to the local preachers, and then to the lay members.

We are all well. Let us all be earnest in prayer that all true hearts may be enlightened, that they may inherit eternal life.

Another letter speaks encouragingly of the outlook in that part of Fiji. This is written January 5. He tells of preaching from town to town, of interesting visits with the people, and of an interview with the European missionary who has charge of that district.

He says,—

I had a long talk with Mr. ——. The Holy Spirit gave me assistance, and I was refreshed and strengthened. I now see the benefit of my previous study of the Word, for now I turn readily to texts which give point to my statements.

He breaks forth in a strain hard to translate fully, but I will attempt.



Let us put on our armor. The banner is uplifted. Let us follow the word of our leader. Let us not be disobedient, for fallen is Babylon because of disobedience.

Again he says,—

All the books are sold. Send me a hundred more.

He makes an observation which I hope will appeal to all:—

The interest is good here, and we need to go from island to island, but we have no boat. And the laborers are so few. Let us pray the Lord that there may be some more laborers.

Now we have his last letter written January 12, which is a very interesting one. He says that now there are thirteen men who have commenced to keep the Sabbath. Some are married and their families are coming along with them. He says that they have already had a little meeting, and decided to build a native church building. This certainly is good news. We can see the Lord's hand is at work through His servant. Let us all pray that the work may spread rapidly.

He says that this is causing a great stir among the Wesleyans. Those who have taken their stand have all been visited and warned, but so far to no purpose. They refused to turn backward. Brother Pauliasi says that the Wesleyans have been instructed not to allow their houses to be used as places for Seventh-day Adventists to preach in. He says that he is not discouraged, for he can preach outside.

We can see that the work is onward. We praise God for His goodness. Now we hope that these good words will stir our dear people to do all they can for us during these three months. Let this be the banner quarter for Sabbath-school offerings in Australasia. Our brethren here are poor. They work all day for a shilling. We cannot look to them for much. Keep the launch in mind and give us a good lift.

J. E. FULTON.

### The Situation in Fiji.

WE are now nearing the close of the first quarter of the new year, and it is with keen interest that we await the results of the Sabbath-school contributions for the work in this field. It is with gratitude that we learn of the special efforts being made by some of the church schools to assist in this good work.

For the encouragement of all, and as a stimulus to help on this effort, we wish to report what is being done by the natives—young and old—to help in purchasing the new launch. They are as much interested in this enterprise as anybody, and have given a wonderful evidence of their zeal and sincerity in this matter.

Money to the Fijian is a scarce commodity, and at certain times one might go through town after town and find it a difficult task to come across five shillings in any one of them. A shilling is to him what a piece of gold is to the white; and with it he can clothe himself with a new sulu, and, when occasion offers, can rig out his canoe with it as a sail. (It is remarkable, as well as amusing, how these people can adapt themselves to their needs.) To earn one shilling, the native toils in the hot sun for twelve long hours. Each year he has the sum of 24/- to pay to the Government as a tax. Perhaps there may be five or more in a family who have each to pay that amount. Besides this, houses have to be erected, food to be provided, and clothing and sundries

purchased. It means a good deal of self-sacrifice for him to donate a few shillings. A gift of five shillings means more than five days' work to him, as he may have to wait for weeks to get work. But, nevertheless, the little church in Suva, numbering not more than twenty-five adults, has contributed largely beyond expectations.

In response to a call to help, the native brethren, one after the other, pledged heavily. It seemed as though they were going beyond their means. Each year they receive a rent from the Government for their land in Suva, which amounts to a few pounds for each family in the tribe. This is divided with every member, except the little children. In view of this money coming in yearly, bills are run up at the stores, so that when it is due, there is little left—nothing in some cases. But our brethren have proved faithful to their promises, and since the new year have paid in out of their small income the large sum of £16 18s, in addition to tithes and Sabbath-school donations. Five pounds more have been pledged, which makes a total for this little company of natives only of £21 18s,—a magnanimous gift, a grand example of love and self-sacrifice for the principles of truth which they hold dear in common with God's people. Some of them have given all they had to give, laying nothing by. But, better still than all this, we know they have given themselves with the gift, and our hearts have been gladdened at seeing new ones take hold and give their hearts to God. Brethren, let this Christlike example provoke us to like deeds of love, and lead us to a more consecrated life—the giving life.

We take this opportunity of pleading for economy in Sabbath-school expenses, and asking for the co-operation of parents and children in a united and determined effort to make this quarter's donations the largest yet contributed by Australasia for work in mission fields, that, by means of the new launch, the light of truth may be carried quickly to those who are calling loudly for help, and to souls who are perishing in gross darkness.

A. CURROW.

“OUR warfare is aggressive. Tremendous issues are before us, yea, right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The present truth is to be our burden. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.”

“Instead of laboring among the churches, God designs that our ministers should spread abroad, and our missionary labor be extended over as much ground as we can possibly occupy to advantage, going in every direction to raise up new companies.”

“As long as churches rely upon laborers from abroad to strengthen and encourage their faith, they will not become strong in themselves. They should be instructed that their strength will increase in proportion to their personal efforts.”

“Money is of value only as it is used to advance the interest of the kingdom of God.”



**OUR CANVASSERS.**

*"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.**

JANUARY, 1902.

<i>Home Hand Book</i> —	Orders.	Value.
M. A. Connell, Manning River	8	£10 5 0
S. Fletcher, Dubbo	11	17 0 0
T. Rudge, Dubbo	9	12 2 6
E. Appleton, Cowper	3	5 0 0
W. Gregg, Catherine Hill Bay	10	15 0 0
<i>Christ Our Saviour</i> —		
L. Templeman, Bathurst	22	5 13 0
M. Packham, " "	19	4 7 6
" " (Other Books)	2	2 10 0
<i>Daniel and Revelation</i> —		
T. Reekie, Glen Innes	8	5 7 6
G. A. Wood, " "	12	8 0 0
W. R. Lamb, Kembla	36	32 0 0
R. Salton, Glen Innes	48	32 2 6
A. E. Hodgkison, Glen Innes	62	46 10 0
H. J. Cooper, Tinton Bar	88	66 5 0
<i>Ladies' Guide</i> —		
E. Appleton, Cowper	7	8 10 0
I. Rudge, Campsie	4	4 0 0
<i>Desire of Ages</i> —		
G. Ryder, Cowra	15	16 10 0
T. J. Gibson	25	29 10 0
<i>Patriarchs and Prophets</i> —		
H. J. Cooper, Tinton Bar	7	5 7 6
	396	£326 0 6

**New Zealand.**

JANUARY, 1902.

<i>Home Hand Book</i> —	Orders.	Value.
J. Knox, Palmerston North	10	£16 10 0
R. L. Irving, Invercargill	10	15 10 0
<i>Ladies' Guide</i> —		
Mrs. W. H. Covell, Dunedin	11	10 5 0
Miss E. Johnson, Dunedin	12	12 2 6
Mrs. W. J. Smith, Christchurch	3	3 0 0
<i>Patriarchs and Prophets</i> —		
W. W. Ward, Marton	19	12 19 0
<i>House We Live In</i> —		
Miss A. Hansen, Palmerston N.	39	8 15 6
<i>Great Controversy</i> —		
W. J. Smith	1	1 0 0
<i>Desire of Ages</i> —		
W. J. Smith, Christchurch	3	3 10 6
	108	£ 83 12 6
Good Health subscriptions	92	
Echo sales (Miss Owen)	1920	

**South Australia.**

JANUARY, 1902.

<i>Bible Readings</i> —	Orders.	Value.
J. E. Steed, Willowie	6	£ 4 8 0
T. Whittle, Orroroo	7	6 2 0
<i>Great Controversy</i> —		
M. Janeczek, Yankalilla	13	10 12 6
C. Ellesley, River Murray	12	10 0 0
<i>Home Hand Book</i> —		
A. W. Waight, Torrens River	5	8 14 0
A. P. Roesner, Adelaide	6	9 12 0
<i>Man the Masterpiece</i> —		
A. P. Roesner, Adelaide	6	6 10 6
	55	£ 55 19 0

**Tasmania.**

JANUARY 1902.

<i>Home Hand Book</i> —	Orders.	Value.
W. W. Fletcher	25	£37 10 0
<i>Daniel and Revelation</i> —		
J. Allen	18	16 10 0
" " Other Books	51	62 7 6
	94	£116 7 6

**Victoria.**

JANUARY, 1902.

<i>Home Hand Book</i> —	Orders.	Value.
G. Burgess, Ballarat district	27	£41 19 0
Capt. Masters, Warrnambool	4	6 5 0
D. Deering, St. Armand	5	9 2 0
" " (Other books)	1	1 0 0
R. S. Bell, Nayambie to R'shw'th	16	24 10 0
" " Other Books	3	3 0 0
H. Hughes, Bairnsdale		15 0 0
L. Currow, Gippsland Dist.	40	73 0 0
" " (Other books)	10	10 10 0
C. Hosking, Gippsland Dist.	31	56 4 0
J. B. Anderson, Rushworth	15	26 7 0
" " (Other Books)	2	2 0 0
<i>Ladies' Guide</i> —		
Mrs. M. Masters, Warrnambool	9	9 0 0
Mrs. L. J. Lear, Geelong	2	4 11 9
<i>Desire of Ages</i> —		
W. Codling, Echuca	6	7 17 0
R. A. Caldwell, Sebastian	10	23 4 6
" " (Other books)	2	11 0 0
B. Judge, Sebastian	9	11 11 6
W. Ryder, Echuca	2	2 19 0
	195	£304 6 9

**Queensland.**

JANUARY, 1902.

<i>House We Live In</i> —	Orders.	Value.
Mrs. Streeter, South Brisbane	16	£ 3 15 0
Miss Lausion, Bundaberg	22	6 1 0
Miss Mills, Nundah	38	9 0 0
Miss Bonney, Toowoomba	6	1 7 0
<i>Coming King</i> —		
E. Harlow, Riverview	3	1 18 6
H. W. Goldspink, Beenleigh	16	7 1 0
<i>Bible Readings</i> —		
W. F. Ford, West End	3	2 9 0
<i>Home Hand Book</i> —		
H. E. Streeter, Westbrook	6	9 3 0
H. W. Goldspink, Beenleigh	4	6 0 0
Sundries	4	6 0 0
<i>Ladies' Guide</i> —		
Mrs. Hewitt, Brisbane	43	44 10 0
Sundries	1	1 0 0
<i>Daniel and Revelation</i> —		
A. Costello, Charters Towers	8	8 19 0
<i>Desire of Ages</i> —		
Mrs. Morrison, Albion	12	15 14 0
Sundries	1	1 10 0
	183	£124 7 6

**West Australia.**

JANUARY, 1901.

<i>Ladies' Guide</i> —	Orders.	Value.
Mrs. C. J. Anderson, Perth	7	£7 13 0
" " (Other books)	3	4 15 0
Mrs. E. Cleal, Subiaco	30	34 16 0
" " (Other books)	2	1 10 0
<i>Desire of Ages</i> —		
F. Masters, York	21	23 11 0
" " (Other books)	24	19 5 6
<i>Great Controversy</i> —		
C. J. Anderson, Perth	6	4 10 0
	93	£96 0 6

**Totals for January, 1902.**

	Orders.	Value.
New South Wales	396	£326 0 6
New Zealand	108	83 12 6
Tasmania	94	116 7 6
Victoria	195	304 6 9
South Australia	55	55 19 0
Queensland	183	124 7 6
West Australia	93	96 0 6
Grand totals	1124	£1106 14 3

**Compensation.**

The truest words we ever speak  
Are words of cheer.  
Life has its shade, its valleys deep;  
But round our feet the shadows creep,  
To prove the sunlight near,  
Between the hills those valleys sleep  
The sun-crowned hills!  
And down their sides will those who seek  
With hopeful spirit, brave, though meek,  
Find gently flowing rills.

For every cloud a silvery light—  
God wills it so,  
For every vale a shining height;  
A glorious morn for every night;  
A birth for labor's throes;  
For snow's white wing a verdant field;  
A gain for loss,  
For buried seed the harvest yield;  
For pain a strength, a joy revealed;  
A crown for every cross. —Selected.

**A Question Solved.**

I HAVE solved the question, "How can I get acquainted with my neighbors in a city?" I did it with *Christ's Object Lessons*. I thought I could not go to those near me, as they knew who I was, and might be prejudiced; but every time I started out, the same houses looked me in the face, and something would say, Begin at home. Several times I started, but my courage failed me, and I would go to another street. I never knew how to pity the Israelites before, but now "Jericho" was before me. But the Lord gave me strength to do it at last, and I sold four books, and at every house where I called they gave me a cordial invitation to come again; so every door is open to me, and I am loaning papers and books, and have three openings for Bible readings. I have had some very precious experiences, and the Lord has been with me, I know. Others have had a similar experience. We have sold almost a hundred books, and are still at work. One lady whom I met last week wants a *Life of Christ*, and said she had been praying for months that some one might come to explain the Bible to her, and she believed the Lord sent me in answer to her prayers. She is a member of the First Baptist church in the city.—*Jennie R. Bates, in New England Gleaner.*

BROAD cast thy seed,  
Be not discouraged, some will find  
Congenial soil and gentle wind,  
Refreshing dew and ripening shower,  
To bring it into beauteous flower:  
Turn flower to fruit to glad thine eyes,  
And fill thy soul with sweet surprise;  
Do good, and God will bless the deed,  
Broad cast thy seed. —Selected.

"THE blessings of God are given on condition that the receiver will pass them on to others."

# Our Sabbath Schools.

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

CONDUCTED BY MRS. C. W. IRWIN.

## Sabbath School Quarterly Reports,

For the Quarter ending December 31, 1901.

### Queensland.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
S. Brisbane	81	£4 14 4	£0 9 5	£2 4 0
N. Brisbane	42	2 4 7	0 4 6	...
Rockhampton	35	1 11 10	0 3 1	0 17 11
Toowoomba	19	1 17 9	0 3 9	1 3 11
Bundaberg	...	...	...	...
Douglas	...	...	...	...
Grantham	11	5 6	0 2 7	18 5
State Class	5	2 14 2	0 5 5	2 2 6
<b>Total</b>	<b>193</b>	<b>£14 8 2</b>	<b>£1 8 9</b>	<b>£7 6 9</b>

Special Donations ... .. £13 8

LOUISE TUXEN, Secretary.

### South Australia.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Adelaide	115	£6 3 8	£0 12 4	£2 17 6
Prospect	38	1 10 1	0 3 0	0 10 0
Gawler	14	3 4 6	0 6 0	1 3 6
Broken Hill	22	1 7 1	0 2 8	0 12 5
Kangarilla	18	1 6 9	0 2 4	0 17 10
Farneroo	20	0 14 3	0 1 5	0 11 4
Clea'ds Gilly	14	0 5 11	0 0 7	0 4 0
Wallaroo	9	0 17 0	0 1 7	0 13 6
Queen's Own Town	14	0 6 11	0 0 8	0 2 3
Aldgate	15	0 4 4	0 0 5	0 1 10
Mt. Gambier	19	0 10 1	0 1 0	0 5 0
Pt. Augusta	5	0 6 5	0 0 7	0 3 4
Kadina	2	0 2 6	0 0 3	0 1 1
State Class	301	£16 19 6	£1 12 11	£8 3 7

Special donations ... .. £1 13 1

MRS. E. SEMMENS, Secretary.

### Tasmania.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Hobart	47	£4 15 4	£0 9 6	£2 8 1
Launceston	39	3 7 6	0 6 9	2 3 9
Bismarck	55	3 5 7	0 6 8	1 0 0
Latrobe	19	1 8 4	0 2 10	0 17 0
St. Marys	...	...	...	...
Upper Huon	28	1 3 6	0 2 6	0 14 10
L. Hampton	8	3 1 7	0 6 2	2 4 11
Family Schls	...	0 12 2	0 1 3	0 10 11
<b>Total</b>	<b>196</b>	<b>£18 14 0</b>	<b>£1 15 8</b>	<b>£9 19 6</b>

Special donations ... .. £1 1 0

T. HOUSE, Secretary.

THE Queensland Special Sabbath-school Donation for the Sydney Ship Work should have been £6 2s 6d instead of 13s 4d as given in the December RECORD.

### Victoria.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Ballarat	73	£3 0 8	£0 6 0	£1 8 0
Beechworth	7	0 10 6	0 1 1	0 3 6
Bendigo	45	3 0 3	0 6 0	1 17 6
Brighton	9	1 1 2	0 2 1	0 8 11
Brunswick	60	2 16 9	0 5 8	1 0 8
Dandenong	11	0 4 8	0 0 3	0 4 3
Geelong	26	1 2 5	0 3 4	0 15 4
Hawthorn	23	1 16 11	0 3 9	0 6 5
North Fitzroy	173	7 10 4	0 15 6	0 7 11
Williamstown	47	2 19 6	0 6 0	1 1 8
Windsor	78	3 14 6	0 7 6	1 11 2
Isolated	2	0 5 3	0 1 4	0 11 8
Canvassers	3	0 7 1	0 0 8	0 6 5
Camp-meeting	474	7 7 0	0 14 8	6 12 4
<b>Totals</b>	<b>557</b>	<b>£35 17 0</b>	<b>£3 13 10</b>	<b>£16 15 9</b>

Special donations ... .. £2 12 8

MRS. W. A. HENNIG, Secretary.

### New South Wales.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Arcadia	61	£1 17 9	£0 3 10	£1 6 11
Ashfield	6	3 7 4	0 4 7	1 15 0
Auburn	30	1 17 10	0 3 10	0 4 7
Avondale	85	3 15 2	0 7 6	2 13 0
Cranebrook	4	0 10 0	...	0 10 0
Corndale	36	2 15 9	0 5 6	1 14 8
Epping	39	2 18 2	0 6 0	2 12 2
Hamilton	72	3 8 9	0 4 2	1 16 9
Kellyville	24	19 9	0 2 0	0 9 8
Lismore	15	13 0	0 1 0	0 9 0
Nullawa	3	1 0 0	0 2 0	0 18 0
Orchard Hill	23	1 19 3	0 3 11	1 11 4
Parramatta	32	1 7 11	0 2 9	0 5 0
Prospect	19	13 0	0 0 10	0 8 6
Singleton	31	1 8 8	0 2 10	0 15 0
Stanmore	70	3 7 3	0 6 9	0 15 9
Wallsend	26	2 4 5	0 4 3	0 12 8
W. Maitland	37	2 8 6	0 4 2	0 3 6
Woollahra	17	1 6 5	0 2 8	0 5 0
State Class	20	1 0 1	...	1 0 1
<b>Total</b>	<b>650</b>	<b>£38 19 0</b>	<b>£3 8 7</b>	<b>£20 6 7</b>

Special donations for Vic. Ship Work £4 14 9½

ANNA L. HINDSON, Secretary.

### Total Summary.

Name of Colony.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
N. S. Wales	650	£38 19 0	£3 8 7	£20 6 7
N. Zealand	...	...	...	...
Queensland	193	14 8 2	1 8 9	7 6 9
S. Australia	301	16 19 6	1 12 11	8 3 7
Tasmania	196	18 14 0	1 15 8	9 19 6
Victoria	557	35 17 0	3 13 10	16 15 9
W. Australia	...	...	...	...
<b>Grand Total</b>	<b>1897</b>	<b>£124 17 8</b>	<b>£11 19 9</b>	<b>£62 12 2</b>

### Our Literature in Fiji.

WE believe that our literature which has been scattered will act like seed sown. While some may have been cast by the wayside or upon stony ground, yet some will find good ground.

We are selling our little book published at the Avondale Press.

It seems to be appreciated by many. Some of the native preachers are buying it. We hope that some of them may see the truth therein.

One young native has been out selling this book. He took out fifty and sold them all. He seems encouraged to keep at this work, for he came back for more, asking me to let him have seventy this time.

Others are doing something at this work, but we are all crippled till we get our launch so that we can get about more. Then we hope to sell this entire edition and get another printed.

A chief who bought our little book a few days ago asked me if we had any other book, as he wanted all the light he could get. "Let Fiji be enlightened," he said, "we have been in darkness long enough."

Now we want to get *Christ Our Saviour* printed in Fijian. I hope that money will come in so that we can go about this work. We want one of Sister White's books in Fijian. I believe it will do good here.

J. E. FULTON.

"OUR little world is the lesson-book of the universe."

"THE opening providences of God are discerned by those who are at the front, not at the rear, in His work."

LIFE's best things are freely given. We can do nothing to make ourselves live—life itself is a gift. The radiant blue of summer skies, the marvel of the changing seasons, the glory of the clouds at sunset,—all gifts, and given lavishly to the poorest of earth's children. But there is one Gift before which all others become insignificant—the richest Gift that Heaven itself could bestow, even our Saviour, "who gave Himself for our sins, that He might deliver us." Think of the price paid, and for what it was given! Shall we not gladly give Him our hearts, that they may be cleansed from every stain, and then serve Him faithfully?

In every precept of God is enclosed a promise which is opened to him who wills to do the precept; but he will never know the preciousness and power of the promise till he wills to do the precept. "If any man will do His will, he shall know." Every command of God is an enabling act to willing, submissive faith.



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

## The Sydney Sanitarium.

IT is a little more than a year now since the foundation for the sanitarium building was laid. It was then expected that the building would be completed and everything in running order before this. To accomplish this it was thought advisable to borrow the necessary money to push the work to completion, but on more mature consideration, it was decided to erect the building with donated means, and to proceed no faster than the means came in. While this is a slower method, it is a much safer one, and is probably a truer expression of our faith. Faith grows, and so the building grows—not by ease and plenty, but by hard struggles and dark hours of conflict. Sinful ways always look more inviting to the inexperienced and unregenerate heart; righteous ways look unpromising. They do not offer such quick returns, and there is a good deal of self-denial with them. The end of righteous ways is peace, while the end of sinful ways is disappointment and grief. So in this case, to borrow money to erect the sanitarium seemed the shortest and easiest way, but borrowed money has to be returned. It is then that the deception of the apparently easy way is discovered.

At the late Union Conference held at Cooranbong, a plan was introduced and recommended by the delegates present by which it was thought a sufficient amount of means could be raised to complete the sanitarium building free from debt. There is no question but that the plan is a good one, and would supply the needed amount if all will enter into it heartily. It is true that it will cost us self-denial, but will it not pay us to make a special effort for this year in order that the Lord's work may stand forth to do its appointed work? The plan of the second tithe is not presented as something obligatory like the tithe for the support of the gospel ministry, but rather as any other plan would be presented for

raising means for a special purpose. However, it has the endorsement of the Lord in His dealing with His people anciently in raising means for a special object; and further it is an equitable one. The success of any plan depends largely upon the united effort with which it is carried out. If all would co-operate in this plan for one year, it would furnish the sanitarium with £5,000. How fully it is being entered into, the following summary will show. It will also answer the question as to why the sanitarium is so long delayed in opening. The Lord told us months ago that there should be no delay. From this we would understand that He is anxious for it to begin its work. It rests with each of us to the extent of our ability to say how long it shall be delayed. We are more thankful than we can express for the sacrificing efforts of those who have helped to bring the work to its present state. We feel confident the Lord will make your means a blessing to many through this instrumentality.

Summary of funds received to  
January 31, 1902.

Donations to Building Fund ..	£3183	12	3
Second Tithe for Sanitarium ..	244	2	9
Royalty on sale of Health Books	79	7	1
	£3507	2	1

Cost of building to January 31,  
1902.

Foundation .. .. .	£	191	15	5
Brick, sand, and lime ..		283	8	6
Mason labor .. .. .		111	10	6
Material .. .. .		2005	13	9
Carpenter labor .. .. .		880	0	10
Plastering to date .. ..		317	11	3
Gas-piping .. .. .		51	5	3
General Expense .. .. .		314	5	5
	£4155	10	11	

The above pertains to the building only, and does not include the expense of the farm, stock, tools, etc. It will take a good many hundred pounds yet to finish the building as it is now only enclosed, and about one half of the plastering done. The doors, windows, grates, and all the finishing are yet to be supplied. As yet we have made no provision for the treatment rooms. These ought to be erected and well equipped before the institution opens. Shall we not have it so? The building for treatment-rooms will cost about £600. Unless there is a greater amount of means supplied we shall be under the necessity of temporising for our treatments in some of the rooms of the main building which will not afford opportunity to rightly represent our treat-

ments. The Lord has given us great principles to demonstrate before the people, and it seems too bad after expending so much money, that the work should be hampered at this important point.

Aside from the above needs there will be the furnishing and fitting up of the institution when it is completed. This will be no small item as there are some sixty rooms. Our Sabbath-school offerings are to be donated to this purpose the coming quarter. When the tabernacle was built, the people were invited to bring their gold, silver, and copper, and afterwards their linen, etc., for the furnishings. These offerings were to be taken of those whose hearts stirred them up to give. I am sure the Lord is stirring up the hearts of many of His children to help hasten the completion of the Sydney Sanitarium. Who will respond to His call? A special light is committed to us to give to the world. The good to be accomplished by this work can not be estimated by shillings and pounds. It means life—eternal life to many. It means no less to us. Now is our time to serve the Lord with our means and ability, then He will come forth and serve us.

J. A. BURDEN,  
Wahroonga, N. S. W.

## The Needs of the Wahroonga Sanitarium.

"THUS speaketh the Lord of hosts, saying, *This people say* the time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Thus sayeth the Lord of hosts, Consider your ways. Go up to the mountains and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Haggai 1.

It is evident from this that the very people who said, the time is not come that the Lord's house should be built, were investing the means God had placed in their hands to build His house, in improving and beautifying their own homes, or had invested it in worldly enterprises expecting to reap large results, but in this they were sadly disappointed. "Ye looked for much, and, lo, it

came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that lieth waste, and ye run every man unto his own house."

There are times in the experience of the church when God calls upon all to come to His help, and it certainly seems we have reached such a time as this. Over three years ago the word came to arise and build a health institution. This work was started. Later the message came, "Let the work on the sanitarium building be advanced as quickly as possible. Sanitariums are not to be rushed into existence, while as yet the Sydney Sanitarium is in need of facilities with which to carry forward successfully its work of building. *Let all the energies of our people* be bent to the establishment of this institution. I earnestly hope that in the providence of God our people will be stirred to make a success of this work."

The work upon this institution has been in progress for over one year. At first money was borrowed upon interest to help purchase the land and erect the building. The present board did not feel that it was right that an institution just starting out should be crippled in its usefulness because of such an enormous debt, and decided to build no faster than God would send the means. The money has been coming in slowly; this accounts for the delay in completing and equipping the institution. An institution of this kind should stand before the world free from debt and in a healthy condition when it enters upon its work.

It seems to me God has placed before us a test, and is saying to everyone, "Lovest thou me?" Should we not plan and labor with far greater earnestness to help this institution than we would for our own business if imperilled? If God is first and last and best in every thing, we shall certainly do so. Men think nothing of borrowing money at interest when their own business is involved or crippled. They cannot sleep until it is again in a more prosperous condition. Why should we not feel the same when one of God's instrumentalities is in need. God has entrusted us with means for just such emergencies, and calls upon every one to come to His help.

#### Your Help is Needed.

"Curse ye Meroz, said the angel

of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

The reasons why the inhabitants of this city refused to come to the Lord's help in a time of great need are not given. In fact there can be no reasons given for refusing to respond to God's call for help. Even the members which seem more feeble are necessary. Excuses of, I have bought a house, a piece of land, or married a wife, etc., etc., therefore cannot come, may be made. But the question is, Did the Lord request you to make the purchase? Did He ask you to invest the means He has placed in your hands in worldly enterprises. Does he not plainly say at such a time as this, "Sell that ye have" and come to my help.

"Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Let us all begin to plan and labor to build up God's work, and seek FIRST His righteousness and kingdom. When we come to His help against the mighty, God will come to our aid against the mighty, and marvellous transformation of character will take place among His people.

### The Dunedin Mission.

ABOUT six years ago Sister Mary Owen began the sale of the *Bible Echo* in the city of Dunedin. In a short time she had a list of between four and five hundred families to whom she was delivering the paper each week. As fast as some of her customers would drop off the list she has secured new ones, maintaining a list of nearly five hundred copies per week all these years. She has also sold large numbers of the *Herald of Health* and many of our smaller books. Any one who has done house-to-house visiting in this city of hills and dales, and experienced the climatic changes which the place is subject to, can form some idea of what it means to accomplish this work. Every family in the city and suburbs has been visited, and many of them repeatedly. "God is not unrighteous to forget this work and labor of love." This faithful seed-sowing, often watered by the tears of the sower,

will surely result in fruit that will abound unto life eternal.

All through these years Sister Owen has been pleading that workers be sent to open up public work in the city. In harmony with a recommendation of the last Union Conference, Mrs. Robinson and the writer came here about the first of September last. Brother W. H. Pascoe had been engaged in Bible work several weeks in advance of our coming. Sister Maggie Hawkins accompanied us from New South Wales. Brother and Sister Charles Paap have also been associated in the work ever since we came, and several others a part of the time.

With our mission workers and a few other Sabbath-keepers in the city, we organised a church of fifteen members. Since that time three have newly begun the observance of the Sabbath. We have regularly held the Sabbath-school and church services in our mission home. The church has paid £55 14s 11d in tithes, the Sabbath-school has donated to missions £3 13s 1½d, and quite an amount has been donated by the members for other enterprises. Our workers have sold, mostly in small booklets and tracts, £15 19s 11d, and have taken in donations from persons visited £3 10s.

After we had worked in the city for several weeks we found the most unaccountable prejudice had been worked up in the minds of the people, that it has ever been my experience to meet in any place before. As we sought the Lord earnestly for guidance, we felt impressed that the situation could best be met by opening public meetings. Accordingly we made a strong appeal to the brethren and sisters assembled in camp-meeting at Palmerston North. This appeal was most enthusiastically and generously responded to by the brethren and sisters present. It was arranged for Brother and Sister Farnsworth to come to Dunedin to begin public meetings as soon as the holidays were over. Nearly £100 was raised at the camp, one half of which has already been paid. This has enabled us to meet some unforeseen circumstances, as they could not have been met without this means at our command.

We took a lease beforehand of the largest and best hall in the city. Just as we were about to open our meetings an announcement came out that Dr. H. Grattan Guinness, of

London, was to open a United Mission of all the churches in the city and suburbs, the next Sunday. The church people were much chagrined that we had got the Agricultural Hall, but taking it for granted that we would not give it up, they did not condescend to ask us to do so. The first meeting held by Dr. Guinness was on a Sunday afternoon, and at its close it was announced, in about as ungracious a manner as it could be, that the Seventh-day Adventists had secured the Agricultural Hall, "and we can not get it." The one who made this announcement took special pains to tell the people that Dr. Guinness' mission was in no way connected with the meetings of another evangelist who was advertised in town.

After this meeting we got together and decided to offer them the hall, making it clear in our written proposal that we were making the offer without having been approached in the matter. We put this in the hands of Dr. Guinness' committee, and they dispatched a messenger to inform us of its acceptance, and it was announced at the close of our meeting in the Agricultural Hall, also at the close of Dr. Guinness' meeting. At both places the people showed their approval of our generosity by clapping, and the next day mention of it was made in both the daily papers.

Some days prior to this Brother Farnsworth and I visited the editors of both the daily papers, and we feel sure the Lord gave us favor with them. We handed in quite a lengthy article to the editor of the morning paper, who assured us that all he would be able to do would be to give a very brief notice of it, but the next morning it appeared in full. That day Brother Farnsworth and I met a gentleman who informed us that he took exceptions to this article, and that he had taken up his pen to show us up, that we were not "evangelical," etc. He gave us to understand that we were in for the luxury of being dragged through the filth of a religious newspaper correspondence. When such correspondence has been opened in the papers here, there has been no want of champions, who usually write over an assumed name. The next morning the first letter appeared, signed "Maranatha." It was backed up largely by quotations from a minister who had been twenty-eight years a Seventh-day Adventist. But what

to us was strangely pleasing, the editorial *ipse dixit* followed his letter, to the effect that space would be given for a reply to the allegations made against the Seventh-day Adventists, and then the correspondence would be closed. This gave us the opportunity of writing a good reply, and having the last word. The gentleman who took the pains to let us know before his letter appeared that he was the author of it, is the one who made the announcement on Sunday afternoon to the effect that we would not give up the hall.

Last Sabbath Brother Farnsworth and I visited and had a lengthy interview with Dr. Guinness. We found him quite well informed concerning our people and work, having several of our books, and holding many views in common with us. We gave him *Thoughts on Daniel and Revelation, Christ's Object Lessons, and Mount of Blessing*. When he finishes his New Zealand tour he is to go to America, and intends spending some time at our Battle Creek Sanitarium. At the close of his mission last Sunday night, to an audience of about 3,000, he spoke in the kindest manner, expressing gratitude for the "sweet spirit manifested by Evangelist Farnsworth, in foregoing his claim to the hall," etc. He added that "now the hall reverts to him and he is to resume his special lectures." We feel certain this has secured us many friends in the city. We are announcing meetings to begin again in the large hall on Sunday evening, February 9.

In the meantime we have held a few meetings in Port Chalmers, a seaport town about eight miles from Dunedin. Although the weather has been most unfavorable, several times raining so hard that people could not attend at all, yet we find a wonderful interest awakened. Some are beginning already to keep the Sabbath, others are planning how they can do so, and the meetings and the truth are the topic of conversation all over the town. We are obliged to continue the meetings there also. We are planning to divide our force and carry on the work in both places. I have never seen a greater and more determined effort to "hold down the truth in unrighteousness" than we see here, but this only strengthens our faith in God, that He has souls to be gathered out for His kingdom.

We greatly appreciate the many prayers that are being offered in

behalf of the work in this city. God lives and hears these prayers. We will try in future to report the work more often and less lengthily. All our mission family are of good courage in the Lord. We greatly prize the privilege of having our dear Brother and Sister Farnsworth with us.

A. T. ROBINSON.

Dunedin, February 6, 1902.

## A Letter From Sister Mead.

WHEN tempted to murmur and complain it would be well for us to remember the lot of some of our missionaries who have left all to go to heathen lands to carry the light of present truth. It is known that Brother F. L. Mead in Africa died last October, and a letter has recently been received by Sister W. L. H. Baker, who is a sister of Sister Mead, which will be of general interest to our readers.

The letter was written at the S. D. A. Mission, Bulawayo, Rhodesia, Africa, October 13, 1901. Sister Mead says,—

My Dear Sister,—

"Though cast down, we're not forsaken,  
Though afflicted, not alone;  
Thou didst give and thou hast taken,  
Blessed Lord, thy will be done."

Yes, we are afflicted and cast down, but the Lord and the promises in His Word are very precious to us at such a time as this. One week ago I started a letter to you, and in it told you how well we all were, that Fred [her husband] had been gaining rapidly of late, and was on his way, yes, when I wrote, I expected he had reached Cape Town, to attend the council meeting there. I had received no letter from him when I wrote, but fully expected one when the boys returned last week. You may be able to judge a little how suddenly the news of his death came to me when the boys reached the Mission Wednesday, the ninth, bringing two telegrams, one to me and one to Brother Anderson. Mine was from the Conference, Capetown, and read as follows: "Our sorrow and sympathy. Psalms 116: 15. We cable America." As soon as I read it, I said, Something has happened to Fred, and I took Brother Anderson's mail and went at once to their house. I told him to hasten and open his mail because I was sure his would explain mine somewhat. His message was from Brother Wilson, Kimberly, and read, "Sorry to inform you Brother Mead died this morning. Buried to-day. Break news to family. Letter following."

Oh, these have been long, sad days to us since Wednesday morning, but there was *nothing* we could do only to wait. These messages were dated October 7, and we received them here the morning of the ninth. The mails are so uncertain that we did not think there was any hope of receiving letters from

Kimberly before this week, and so have just started a boy to Bulawayo [thirty-five miles distant] this morning. I hope he will reach the Mission, Tuesday, A.M., and bring us a letter with full particulars.

Walter [Brother Mead's son] received a letter in the same mail that brought the messages, dictated by Fred at Kimberly, October 2. I will quote from that letter, and you will see how he was at that time, although I believe now that he was worse than is expressed in the letter. "After leaving home everything went well with me until we arrived at Vryburg, where the train stopped during the night time, and the following day we proceeded on to Kimberly. I found in some way or other I had contracted a cold which showed itself by making me feel very chilly. I reached Brother Wilson's early Sabbath morning, September 28, and soon had an attack of vomiting. My condition was such that I was obliged to go to bed. Sunday morning I was no better, and we all thought it best not to proceed any further. Monday's treatment was fomentations to chest and stomach, also stomach wash. Tuesday was passed in like manner with temperature varying from 102 to 104. Wednesday morning no improvement being noted it was thought advisable to consult a physician, and he pronounced it to be a severe cold on the chest, and now everything is being done that can be to alleviate the pain, etc. Don't worry too much on my account as my case is in the hands of our dear Lord, who is the only true physician. It is very doubtful about my being able to reach the Conference before it closes."

Brother Armer, who wrote Walter's letter, is a graduate nurse, and he wrote that Miss Webster was coming that evening. She used to know us in Battle Creek, and she is a good nurse, and I am glad to know that she and Brother Armer were with Fred. I think when we get a letter from Kimberly we shall learn that it was pneumonia that caused his death. I feel very sad that I could not have been with him at the last, and I cannot tell *why* this was denied me, but it was, and while I'm sorry, yet I am glad he was in such good hands, and also it he was to be laid away that it was at Kimberly instead of here. There has never been a time since we came when things were going as well as now. There is no unfinished business. Plans here at the Mission are laid for the school work to go forward so nicely, and the building work is begun already. I ask myself why was Fred not allowed to see more of the results of the work put forth here; but he is resting from his labors, and we are to go forward in life's journey without a kind husband and loving father. The children have no desire to leave here, and I see no light in making any change at present at least. We will all be glad when Jesus comes and there is no more sin and sorrow.

I felt as though I'd feel more reconciled if we could have a little service here on the Sabbath, and so Brother Anderson selected some scriptures and made some very appropriate remarks. He also read from pages 224 and 225 of *Desire of Ages*. I knew there were few to sing, but we all did the best we could. Brother Anderson's folks have been as kind as anybody could be to us. They seem like

our own brother and sister. The natives, too, in their way, have shown their sorrow and sympathy. Some of the young men are all broken up to hear of Fred's death. I try to point them to Jesus, and they say, "Yes, we know that Jesus is alive, but who will be our father here? Will they ever send us another missionary?" Poor boys! I pity them, and it makes me feel bad to see how bad they feel. Walter and Lena feel bad, but their grief is not like mine. I am left to the children and have always been with them. They are spared to me, but nobody can take Fred's place. I know that my help cometh from above, and that I must believe Romans 8:28. Remember us in your prayers. Ask God to sustain us and keep us humble, just where He can use us in His service.

Your sister in sorrow but not without hope,  
R. C. MEAD.

### Special S. S. Donation.

THE readers of the "RECORD" will call to mind a brief notice in the February number giving notice that the special donation of the last Sabbath in this quarter would be appropriated toward the furnishing of the Wahroonga Sanitarium. In the same paper there was an article showing the status of the enterprise at that time, and what was lacking to complete the building ready for occupancy even after omitting some portions of the original plans for the time being. The amounts that have been received in response to this appeal, how the work has progressed since that time, and where it now stands, will all be reported by the manager, Brother Burden.

But even though sufficient funds come in, as we hope and expect, to finish the building, quite an additional amount will be required for the furnishings, even though care is exercised in the outlay to avoid extravagance. The building is good and substantial, yet plain, and the furnishings should be in keeping with it. By reference to the latest statistical report, we find that there are, all told, 110 Sabbath-schools in Australasia. While some of these schools are quite small, embracing only the members of one family, others are quite large; one numbering over 200 members. The aggregate amount obtained from these special donations heretofore, has been about £20 each quarter, which I presume has been realised without any very special effort. Since this is an *especially* special need, shall we not undertake to multiply this amount by five? An average of less than 1/6 per member would bring this amount. While

each one may not be able to contribute this sum, all can give something. Let the poorest give what they can, in the hope that those better able will make up their lack. Thus it was with the heaven-sent manna, "and when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." The stronger assisted the weaker, that the necessary amount might be obtained. May we not expect this equalisation among God's people that there be no lack of funds to equip one of our heavenly Father's institutions in a way that He may be glorified?

We trust that elders of churches and Sabbath-school superintendents will unite in bringing this matter prominently before the brethren. Read all that has been published in our papers relative to this institution, especially the communication from Sister White. Impress the brethren with the fact that God calls upon us all to help in this enterprise. Show them that our opportunities to assist in the Lord's work will soon come to an end. By investing our means in the Lord's work, we are placing it in the Bank of Heaven, and it will be returned to us in the end in the form of an eternal inheritance.

G. A. IRWIN.

### A Word to Our Sisters.

BEFORE you read this article, please turn and read the one in this paper entitled "Special S. S. Donations."

Having read that you will understand that an effort is being made to hasten the completion of the Sydney Sanitarium, that it may soon begin the work for which it is being erected. You will see that our Sabbath-school contributions the last Sabbath in March are to be used to help furnish the building. But even though our schools may be very liberal, as we hope they will be, yet there will be room for much more furnishing than they will be able to provide.

When the Lord gave commandment to His people to build His sanctuary, it is recorded that "al the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goat's hair."

Ex. 35: 25, 26. We can imagine what a buzz there was all through the camp when hundreds of women began to spin, how each talked with her friend and neighbor as to what she would do to help build the tabernacle, and how they discussed ways and means so they might bring an offering to the Lord. They did not begin to make excuses, saying they were in the wilderness, they were living in tents, they did not know how long this journey might last, and they might need their flax and goats' hair to make clothing for themselves before their journey was ended; no, cheerfully, nobly, that army of women went to work, and the Lord supplied their wants by raining bread from heaven for their hunger, and working miracles so their clothes did not wear out for forty years, their shoes did not grow old, they "lacked nothing."

Just such women are needed now, women "whose hearts stir them up in wisdom." Heart work makes hands work. The Lord has given women the opportunity and privilege to work now as they did then if they "have a mind to work." Just now an army of wise, loyal, godly women is needed to help the Sydney Sanitarium. Perhaps you cannot "spin" like your Israelite sister, but there is something you *can* do.

In furnishing such a building the work must be done in that way that will rightly represent the work of God for this time. There will be no extravagance, but there must be good taste, and the house must be comfortable and homelike for the sick and suffering ones who will come to receive the benefits of such an institution. You can readily think of articles almost without number that will be needed. The rooms must appear homely and inviting to the invalid who will be readily influenced by his surroundings. You know how many things in your own home have been made or purchased to make it attractive and pleasant to your family and to visitors. Now can you not use a little of the wisdom God has given you to make this institution for the suffering pleasant to those who will come there? It may be you can spare something from your own store, and yet have enough left. Perhaps you can interest some of your friends who may have more than you to give more than you feel able to do. Make an effort in the name of the Lord, and ask Him for

wisdom and favor that you may accomplish all He desires.

Anything that is useful will be needed. All kinds of bedding, pillows, sheets, blankets, quilts, pillowslips, curtains, mats of all kinds, table cloths, serviettes, tray cloths, tea towels, stand and table covers, towels, pin cushions, sofa cushions, all kinds of table furnishings, vases and mantel ornaments, pictures, Scripture text cards, mottoes, Bibles, all kinds of good books, old linen for bandages, dusters, etc., etc., etc. Please look over this list carefully, and then compare it with what you have or can obtain, and we feel sure there will be at least one or more articles named which you can provide.

Now we suggest that the sisters in each church counsel together, and all "whose hearts make them willing" begin to work and talk to others, and begin to collect articles together. When all are ready they can be packed in one box or parcel and sent to the Sanitarium. Take several weeks or months for the work if you require it, but begin to work now, *just now*. Pray to the Lord, asking Him to help you to do something for this institution of His. Possibly He may say you might deny yourself of that dozen photographs you were expecting to have taken, or go without some other pleasure, and thus secure the means required.

One sister "whose heart made her willing" found another sister who was glad to give her a quantity of samples of print she had on hand, and which she did not care to use. These will be made into comfortables, which will help to keep somebody warm. Another sister gave her some scraps of silk which will be made into a sofa pillow; thus three persons became interested in helping because one had it in her heart to do something.

Give your children a part in this work. They can save a few pence and buy a beautiful text card that will bring a message of comfort and love to some weary sufferer. Let them make some tea-towels, holders, or dusters, or some other thing, and thus give them an interest in the Lord's work. You will be able to think of many ways of working which are not suggested in this article.

Now sisters, what do you say? More important still, what will you *do*? All correspondence concerning this matter should be addressed to

Mrs. J. A. Burden, Wahroonga, New South Wales.

Everything for the Sanitarium should be sent to J. A. Burden, Wahroonga, New South Wales, and we suggest that you find out the cheapest way to send all boxes and parcels, and that you prepay the freight.

### The Work in Rockhampton.

THE friends who so generously assisted in donations for the Rockhampton bath rooms at the last meeting of the Conference will be glad to know of its success.

Of the amount raised and pledged, £107 have been received. This was faithfully tithed, leaving £96 to apply on old accounts. The Lord has so blessed us that, notwithstanding the severe drought, bad water, and unprecedented hard times, we have not run behind.

By using all the money except what we need for the necessities of life, we are gradually paying off old debts. All running expenses are paid up to date.

There are liabilities coming due the first of April next, and we would ask those who have not paid up their pledges to do so before that time. Much good is being done.

Mrs. Robie has spoken to the W. C. T. U. Convention, and the "Y" Union with good results. She has also given a course of physiology lessons, and several Bible readings to the Y. W. C. A.

Many are walking out in obedience to health principles, and some are asking for our denominational literature.

The physicians, too, are gaining confidence, and most of our patrons are the most influential people in the city. Little by little we think a solid substantial work is being built up here. We have sent two students (not of our people) to college at Avondale, and other families expect to educate their children there.

Notwithstanding it has been much warmer than usual, we are in good health, and of good courage.

A. A. ROBIE.  
Rockhampton, Q., Jan. 20, 1902.

"THERE is now a favorable opportunity to sow gospel seed into good soil that will bear a rich harvest of souls. Now is the opportune time to sow."



## “Joyful Tidings.”

WITH the close of the past year, 125,000 copies of the above-named paper have been circulated. A large proportion of these have been posted direct from Avondale to the back blocks of New South Wales. Judging from the many encouraging responses and the general sentiment of appreciation expressed, we are led to believe that the paper is exerting a powerful influence for good. Souls are being converted through its ministration.

We have for some time looked forward in anticipation to the Federal Postal Bill with some concern. Great was our pleasure, however, to note that the rates proposed are liberal, the charge being only 1d per pound. This will enable us to post the papers throughout Federated Australasia at only 1d per 30 copies. We never before had such excellent opportunities of sending the silent messengers to other states, and especially to Queensland. Formerly the rates were high to that colony. We cannot long continue to publish the paper, however, unless we have the support of our brethren. Should our funds become exhausted we must suspend operations. It is not an expensive journal to keep afloat, and no one can justly measure its influence for good. Will not our brethren, churches, and tract societies lend their influence toward carrying on the good work of pushing the *Joyful Tidings*? As it is doubtful whether any others than the publishers or general agents can obtain advantage of the pound rates, it would doubtless be more economical for us to do much of the posting to private individuals direct from the office of publication. We will gladly do this, and that at no extra charge for the labor involved on all orders which may be sent in hereafter. There are still thousands of individuals whose names appear on the electoral rolls who have not yet received a copy of the paper. Send us £1 for 1000 papers and 2/10 for postage on the same and we will send them to one thousand families. Who ever heard before of a more economical and effective way of doing missionary work? Address:

AVONDALE PRESS,  
Cooranbong, N. S. W.

“THE more an individual fears God, the less will he fear anything that is not of God.”

## Notes from Victoria.

THE tent meetings that have been conducted in Brunswick since the camp-meeting have been the means of bringing new life and joy into a good many hearts. We have not seen all that we would have been pleased to see, but, on the whole, we feel grateful to the Lord for what He has done and is still doing. The interest at the present time is better than it has ever been heretofore. We have a good Sabbath-school, and hope soon to organise a church.

SEVERAL months ago one of the laborers who had been in the message only a short time, got the idea that he was to carry the message separate from the Adventist body. He had been laboring in one of our cities where we have a small church. He rallied about him a few of the members who had lost the power of the truth from their lives through neglecting plain duties, such as the paying of tithes, of cultivating the spirit of unity, of putting away fault-finding, etc., etc. The duty of dealing with these members was painful but necessary. In this case as in all others, when members are practically “dead to the truth” it is for the good of all concerned to have them “carried out.” This small deceived fraction has already come to nought, and the church is enjoying a real feast of good things from the Lord. I am sure that we lose much when we neglect the positive Biblical discipline. Our strength is not in numbers but in God, for with Him one can put to flight a thousand.

THE brethren at Bendigo are planning to erect a church building. They have purchased and paid for a good block of land, and have made arrangement for the money with which to build. We believe that better days are before the Bendigo church.

ONE of the encouraging features of the work is that some of the people are getting rich blessings from the Lord in the performance of long neglected duties. One sister from Ballarat has sent in fifty pounds back tithe. Other members are beginning to pay tithe. A blessing is in the giving to the Lord his own and a curse in the withholding. It is ours to choose which we will take. “The blessing of the Lord maketh rich and addeth no sorrow.” A good work has been begun, let it go on in every heart.

“DO NOT these departures from the faith almost discourage you,” asked a brother a few days ago. I told him no, for God had told us that these things would be in the last days. From among ourselves will false men arise speaking perverse things. Every thing that can be shaken shall be shaken. The great sieve of God is now doing its last work. Let him that thinketh he standeth take heed lest he fall. Nothing now will be able to keep a man except the power of God that is in the message. Now every man must look to God for help. Brother shall betray brother, etc., etc. Signs and wonders will be multiplied, so that if it were possible the very elect would be deceived. The Third Angel’s Message is the only safe place now.

ONE of the “disgruntled” church members said to another one some time ago, “O well, I tell you that the Adventist people have reached their limit; they have come to a standstill and God will use another people.” I told this friend a little incident that we should all keep in mind, for we are living in the special days of *deception*. It was this: Several years ago I wrote to one of our ministers that I would pass through a city in which he was laboring; the train would be due at the station a little before noon; it would stop twenty minutes. At the specified time the brother came to the train to see me. After we had talked over a matter of interest, he jumped up and ran toward the door, (the trains were made up of long coaches with but two doors in each coach,—the one in one end and the other in the other end). I ran after him and caught him by the arm. He said, “But I must get off, for I have an appointment.” He was told that we were not moving. The train that had been standing *immediately* next to ours was the one that was “pulling out” and we were standing still. Imagine his chagrin when he knew the fact. All in the coach smiled. I do not think that I ever saw a man who left the message who was not in the same error that this brother was. While he thought he was the one who was going ahead, he in fact was the one who was standing still, getting ready to take that terrible down grade track.

“CHRIST’S OBJECT LESSONS” should be read by every member of the conference, and then every member should sell ten copies.

W. A. HENNIG.

## From Other Lands.

PASTOR W. S. Hyatt writes from Natal, South Africa,—

The little flock here is growing stronger, and increasing in numbers. I never enjoyed preaching the truth more than at this place. I have tried to present the message faithfully, "Come out of her, my people." Having done this, I told the Lord He must do the remainder. This He did. One by one the rings, wedding rings, ear rings, etc., were laid aside. It was the Lord who brought conviction to these hearts. In all, seven dear sisters have turned their backs to a custom that belongs not to God, but to Babylon. A little church has been organized, and they are erecting a church building.

BROTHER A. LaRue writes from China,—

I am living all alone now, and have been for about four years. The great battle of Armageddon has already commenced in these heathen countries. It is true there is a little lull at present, but it will not be long till it will break out again worse than ever. But the missionary work must go right along, war or no war. There is a great work to be done in Hong Kong. There are about 300,000 Chinese, besides an army of soldiers and sailors. This work requires haste.

A short time ago I learned of a brother whom I had not seen for four years, who has been keeping the Sabbath all that time. Two brethren here are awaiting baptism. I am sorry that I have to give up the ship work, but I am so nearly worn out that I am obliged to do it.

Brother LaRue has spent quite a number of years in China, and has been our only missionary there. He was an old man when he left his native land and home comforts to give his life for the work in China. Some asked him if he did not dread to go alone to such a country, but he replied, "I expect Jesus will go with me, and we will have a good time together whatever comes." There must be young men who will take the burden as it falls from the older veterans in the cause.

BROTHER Conradi reports from Germany,—

The German Conference reports 500 converts, and an increase of £300 tithes. While Russia has not as large a gain in membership, her tithe has increased about £260. Two nurses have been selected to go to Jerusalem. They understand three or four languages, and are much needed in that field.

One of the brethren in Germany has been sentenced to twenty-three days' flogging for not serving in the army on the Sabbath. The more we increase in membership, the more this question will come to the front. This brother had a hearing in Berlin, and the truth was made manifest to quite a number of leading officers.

Even in Cairo, Egypt, the light of truth is being made known. Brother Passebois is laboring there, and he writes that it gives him great joy to

see some receiving the truth. One native minister came to Cairo on a trip of fourteen hours by rail, to talk on present truth. This minister is suffering great opposition from his former friends.

## South Australia.

MOUNT GAMBIER.—Since last report the work has been steadily progressing. A Sabbath-school has been organized. The present membership is fifteen. Ten adults have embraced the Sabbath, and a great many more are deeply interested. The meetings are held in the Rechabite Hall Sabbaths and Sundays. The hall holds 150, and is full every Sunday night. We also hold several large cottage meetings each week. There is a splendid interest here. It is still growing. The tent has removed to Millicent, about thirty miles distant. Brother Craddock is conducting the work in that place. He reports a good attendance and interest. Brother Constandt is laboring in Port McDonnell, eighteen miles in another direction. He is of good courage and is meeting with success in conducting studies. We expect a strong company will be raised up in this district.

PORT AUGUSTA.—Brethren Rogers and Whittle have, in turn, been laboring in the above-named place. The former is there now. Like the work in Mt. Gambier, they have had to meet a good deal of opposition from the ministers. However, the interest is still good, and God is blessing the work there.

KADINA.—Sister Wilson reports that several have just embraced the truth in that district. It is the effort of faithful labor imparted, and, with the brethren there, we rejoice in the result.  
J. H. WOODS.

CHURCH officers will be particularly interested in the articles on another page from Pastor W. C. White, in reference to the duties of church elders and other officers. These are timely topics as we are so near the close of another quarter. Read, practice, and preserve them.

In the case of the Moravians, the secret of their being *the* missionary church is in the fact that the whole church is missionary in spirit. They do not do their work by proxy, not so much as by a missionary board,

but each one holds himself ready to obey the Master's injunction to give the Gospel. This church is the least in numbers, the Benjamin among the tribes of churches, as some one has said it, and it is the poorest, yet it outranks all others proportionately, in the number of its missionaries, and the amount of its missionary contributions.—*Woman's Missionary Advocate*.

## Material Aid Fund Pledges.

WE appreciate greatly the promptness that many of our brethren and sisters have manifested in paying the amount they have pledged to this fund. It has helped the committee to pay quite largely for the first edition of *Christ's Object Lessons*. But now we do not want any to forget, and this note is written to remind you of it. Your money will be welcome now, and we hope to receive a large amount of that which has been pledged before long so that we will not find ourselves cramped. Do the best you can, brethren and sisters, and we will soon see the indebtedness on our school forever wiped away.

E. W. FARNSWORTH.

"WE must prepare for the troubles before us, not by fixing our gaze upon the approaching calamities, but upon the face of Jesus Christ and our approaching redemption. The way to endure afflictions so as to make them seem light, is to keep looking at the eternal weight of glory. Never tell men that trouble is coming without also telling them of the glorious consummation that is at hand. When the Spirit that inspired the prophets 'testified before-hand the sufferings of Christ,' testified also of 'the glory that should follow.' The truth we hold is not pessimistic; it is the hope of the world." U. SMITH.

"YOU are not living the truly Christian life unless the unbeliever can see in your life something desirable that he does not have."

"THE great question in the Christian life is not that of how much the Lord can do for you, but of how much confidence you have in Him."

"FAITH is the spiritual hand that touches infinity."

"WHEN thou hast Christ, thou art rich, and hast enough."

# Personal

PASTOR W. L. H. BAKER has been spending some time in Auckland, N. Z., working in the interests of the Auckland and Epsom churches.

THE first camp-meeting in West Australia is to be held at Perth, beginning March 7. Pastor G. A. Irwin and Dr. D. H. Kress expect to attend.

SISTER J. E. CALDWELL is spending some time at the sanitarium in Christchurch, N. Z., on account of her health. It is hoped that the change and treatment may benefit her.

"IN the sale of *Christ's Object Lessons* the Lord is testing His people and His institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice."

BROTHER C. P. MICHAELS attended the camp-meeting in Launceston, Tasmania, where he gave valuable instruction to the brethren and sisters in reference to canvassing for *Christ's Object Lessons*.

SISTER J. WILSON has been laboring for several months in Wallaroo, South Australia. Recently a gentleman and his wife who had been reading our books for years, have decided to keep the Sabbath.

MISS EDITH WARD, a former student at Avondale, has been engaged to teach the first church school under the management of Seventh-day Adventists in New Zealand. The school opened January 27. May it be abundantly blessed.

OUR special Sabbath-school donation the last Sabbath in March, is to be used to help furnish the new Sydney Sanitarium. The attention of Sabbath-school officers is called to an article found elsewhere in this issue, setting forth the needs of this institution.

SOME of the children at our Matabele Mission in South Africa, not having money for missionary donations, go without their breakfast every Sabbath morning and give the cost of their breakfast as an offering. How does our missionary zeal compare with that of these poor natives of Africa.

A FOUR-PAGE paper, called *The Searchlight*, was printed in connection with the work in Dunedin as a medium

for advertising the meetings and of placing before the people some of the subjects to be presented. The plan was to place a copy of this paper in every house in the city and suburbs.

"WORKERS for Christ are never to think, much less to speak of failure in their work. The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration; and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted. We may draw upon His fulness, and receive of that grace which has no limit."

HAVE you a copy of *Christ's Object Lessons* to study in connection with the Sabbath-school lessons? If not, you are losing much that you might obtain by the study of this precious book. You need the book for your own benefit, and also that you may study it that you may be thoroughly prepared to present it to others. Those who have begun studying and working for the book have been blessed in their efforts.

PASTOR J. PALLANT writes from West Australia of his experience in raising funds with which to procure tents for their camp-meeting. He was disappointed in not receiving help from a source from which he anticipated it would come. He writes: "This made my heart sink low, for I did not think we could raise the amount necessary to run such a meeting from so few Sabbath-keepers as we have in the West. The first person I applied to for help was a man with whom I have been holding Bible readings, but he has not yet stepped out to obey the truth although fully convinced. He responded by placing in my hand five ten-pound notes, £50. This sent my heart back into its right place and gave me encouragement to go ahead. Since then our brethren have been helping real well, and our meeting is assured." This experience of Brother Pallant's calls to mind a statement in *Testimony*, Volume 6, which is as follows: "If we had clearer spiritual discernment, so that we could recognize more readily God's merciful, compassionate dealing with His people, we would gain a rich experience. We need to study more than we do into the wonderful working of God. Men who are not united with us in acknowledging the truth, He has moved to favor His people. *The Lord has His men of opportunity*, like

the man who brought the food for the sons of the prophets. When the Lord gives us a work to do, let us not stop to inquire into the reasonableness of the command or the probable result of our efforts to obey it. The supply in our hands may seem to fall far short of our needs; but in the hands of the Lord it will be more than sufficient. The servitor 'set it before them, and they did eat, and left thereof, according to the word of the Lord.'" 2 Kings 4: 42-44. Brother Pallant's heart may have been "in the right place" all the time, for God had His eye on this need, and "He Himself knew what He would do." Let us all profit by this example and experience.

"LET us waste no time in deploring the scantiness of our visible resources, but let us make the best use of what we have. Though the outward appearance may be unpromising, energy and trust in God will develop resources."

## Circulation of "Bible Echo."

### Quarter Ending December 31, 1901.

Victorian Camp-meeting.....	16,000
Victoria .....	19,081
New Zealand.....	14,015
Queensland.....	5,830
Tasmania.....	5,261
New South Wales.....	9,928
West Australia.....	4,960
South Australia.....	6,783
Foreign.....	676
Missions.....	3,516
Average weekly circulation...	6,388

## "Praise the Lord."

### The First Installment Received.

A FEW days since £137 was received by the Union Conference from New Zealand, this being the first returns from the sale of 500 copies of the book *Christ's Object Lessons*. This money, of course, goes to pay the debt on the Avondale School for Christian Workers. We owe one hundred and thirty-seven pounds less than we did. *Thank the Lord!!* The beginning has been made. The current has set in the right direction. Let it never stop till the last farthing has been paid, and the jubilee song is sung. And let all the people say "HALLELUJAH!" Send in your offerings, brethren.

E. W. FARNSWORTH.

## A Boat for the Avondale School.

YEARS ago the testimony came that "boats should be provided to accommodate the school." It has seemed impossible to do this up to the present time, but now, in the opinion of the Board, the time has come to procure a boat.

The waggon that has been used for the traffic to and from the station is nearly worn out; the horses must soon be replaced by others if our present method is to be continued. The distance from the school to Morisset station is over four miles, the roads are not the best, and it seems to us it would be better to purchase an oil launch to ply between the school and Dora Creek. The distance is only about two and one-half miles. A launch could go this distance in about thirty minutes. The wear, the time, and the expense, would be much less every way.

This enterprise has already been started. In a few weeks we hope to be able to purchase the boat. The first cost will be about £150. We thought that if our brethren and sisters knew of this enterprise they would be pleased to assist in the purchase of the boat. It would not take many brethren who would pay a pound each to pay for it.

Address all communications to C. W. Irwin, Cooranbong, N. S. W.  
E. W. FARNSWORTH.

## The Second Tithe.

WE have wondered many times how our brethren and sisters were getting along in paying their second tithe, and how many were enjoying the blessing connected with it.

It will be remembered that when God's ancient people gave the second tithe, and also their offerings and their vows, that they were then told to "Rejoice before the Lord your God, ye, and your sons and your daughters, and your men-servants, and your maid-servants, and the Levite that is within thy gates." Deut. 12 : 12. In nearly every place where this is spoken of, the Lord told the people to *rejoice*. It was not to be considered a hardship or a burden. It was to be a delightful experience, one that would cause great rejoicing. Have you begun to have this blessed experience, brethren? If not, would it not be well to try following the Lord's instruction?

We pray constantly that God will bless us; but most of His blessings come as a *consequence* of a certain course of action. Many of them come as a reflex action of what we do. We wish to be happy. We do not obtain happiness simply by praying for it, but by making others happy. We get light by carrying light to others; and, contrariwise, we gather darkness by talking darkness. "As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him." Ps. 109 : 17. This is the law. It is a law of reaction; "for whatsoever a man soweth, that shall he also reap." It will come back in quantity and kind.

The second tithe is a systematic free-will offering, made on the basis of income. This is God's method, "that there may be equality." The Wahroonga Sanitarium, for which this tithe is being raised, is progressing slowly. But for the lack of money it would have been pushed forward more rapidly till its completion.

We have elected five men as trustees of the institution, and have asked them to put the enterprise through and see that the house is built. The cost will be ten or twelve thousand pounds. Now it needs no argument to prove that the focal pressure of £10,000 is much greater when resting on five men's pocket-books, than when it rests on 2,000. We have about 2,000 Sabbath-keepers in Australasia. Spread the focal pressure of £10,000 over these 2,000 persons, and the load will not be burdensome; but when that burden rests on four or five, it is nearly enough to crush the life out of them. God desires there should be "equality."

There lived a man in very ancient times whose name has come down to us with the unenviable title, "The Oppressor." It was Rameses II., and he was king of Egypt in the days of Moses. The title became attached to his name through the fact that he demanded bricks from the children of Israel, and refused to furnish them straw; and so to demand bricks without straw has been proverbial from that day to this. Brethren, we have asked a few men at Wahroonga to build a large sanitarium. It is a great task, and the pressure upon them is great. Let us take a portion of the £10,000 pressure upon ourselves. Let us not demand bricks without straw.

## "Australasian Good Health."

ONE subscriber evidently appreciates his health journal, as he writes the following:—

Allow me to say I have been powerfully impressed with the splendid and wonderful articles therein contained, and I feel sure that the influence of *Good Health* will effect an immense alteration in people's living during the coming years, and I wish it every success.

There are many who do not now have our health journal who would appreciate it as highly as this subscriber if it were brought to their attention. Many could benefit their neighbors and friends by working to obtain subscriptions for this periodical. A liberal commission is allowed on all yearly subscriptions. For terms and sample copies address your nearest tract society.

"How much owest thou unto my Lord?" The apostle Paul answers the above question: "A stewardship of the gospel is committed unto me." A steward is one put in charge of property belonging to another person, to administer it in accordance with the wishes and commands of the owner. It is not his property, and yet he has everything to do with it. But in so doing he is under the directions, and subject to the wishes, of the proprietor. He is accountable to his lord, and required to make an explicit return of the way in which he has discharged his stewardship.

"My earnest prayer is, 'Oh God, give me souls for my hire.' My soul bounds in anticipation, for He will give me the desire of my heart if I will but wait, for it is written, 'In quietness and confidence shall be your strength.'" So writes one of our agents. This prayer is in harmony with the will of God, and He will answer such petitions for all who are working for Him with this desire.

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