

# Union Conference Record

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

VOLUME V.

May 1, 1902.

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper

NUMBER V.

## Fellowship.

"I HAVE come to the fountain of Love,  
He fills all the springs of my heart,  
Enthroned all others above,  
Our friendship no power can part;  
And so long as the fountain is full,  
The streams without measure must flow,  
And the love that He pours in my soul  
To others in blessing must go."

## The Importance of Personal Effort.

IN every land there are thousands of souls in darkness, without the knowledge of the truth, souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realise that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in the home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God, while indifferent to the souls that are perishing around you? Can you listen to the truth Sabbath after Sabbath, and not impart its light to others?

The church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years He has been bidding His people, "Go work to-day in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact.

The standard of truth may be raised by humble men and women; and the youth, and even the children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to Him. He can work through them to help souls to whom the minister could not obtain access. In the highways and byways the lost are to be sought. With your Bible in your hand, with your heart warm and glowing with the love of God,

you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God.

God desires that His children shall make use of all their powers; and in working to bless others, you may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah, Christ has said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thy own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make Him your dependence, He will give you wisdom and strength according to your need.

I pray that church members may see the peril of departing from God's express commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as

pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of His fulness have all we received, and grace for grace." We shall receive fresh supplies of grace as we impart to others that which we already have.

The Holy Spirit will impress upon the mind that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light that shines from the Word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practising truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess.

Many have a superficial experience because they do so much for themselves, and so little for Jesus. Inter-course with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our Helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, or silver, or precious stones.

The Lord would awaken His church to her calling, —to follow in the footsteps of Christ, and present Him to the world, that the world may say of His disciples, They have been with Jesus, and have learned of Him. Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these My brethren," said Christ, "ye have done it unto Me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing, we shall share largely in the Holy Spirit's teaching and leading.

There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His Word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches of the living Vine; daily drawing nourishment from it, and bearing rich clusters of precious fruit. "Herein is My Father glorified," He says, "that ye bear much fruit; so shall ye be My disciples."

MRS. E. G. WHITE.

GRAVE on thy heart each past red-letter day  
Forget not all the sunshine of the way  
By which the Lord has led thee; answered prayers,  
And joys unasked, strange blessings, lifted cares,  
Grand promise-echoes! Thus thy life shall be  
One record of His love and faithfulness, to thee.

—Frances Havergal.

EMPLOY the gift thou hast,  
Whate'er it be, with true and earnest care;  
And this endeavor shall not be the last:  
Each good performed another shall prepare.

—Mrs. Guernsey.

## Personal Work for Souls.

EVERY soul who has received light and truth is under obligation to give what he has received to others. Jesus said, "Freely ye have received, freely give." Many are looking for opportunities to preach the Gospel to the heathen in foreign lands; they are very anxious to get into the Lord's work, and yet they are neglecting many grand opportunities near at hand to preach the Gospel and to spread the truth.

We must begin our work for God at home, among our neighbors. We must not only live up to the light we have, but we must put forth well directed and judicious efforts to gain the confidence of our neighbors, to win them to the cause of truth. Solomon said, "He that winneth souls is wise." We had better lose an argument and win a soul, than win the argument and lose the soul.

Invite your neighbors to dinner, and in a social way seek to come in contact with them. Let them absorb something from your experience that will do them good, and this will make them hungry for more of that which has made you what you are.

We should study the temperament of our neighbors. Study them closely, carefully, to know how to reach them with the light of present truth. Get them into your homes whenever possible. Go and visit them when invited. Draw close to them, and, as the way opens, feed their hungry souls. Leave the results in the Lord's hands.

All cannot be canvassers and give their entire time to this work; neither can they be ministers, nurses, or Bible-workers; but all can circulate literature as they have opportunity. All can give simple Bible readings on gospel themes and points of present truth. All can care for the sick to the best of their knowledge, and there is something to do for every man, woman, and child.

Every Seventh-day Adventist home should be a mission station just as surely as if it were on the far-off coast of a foreign land. Every one should be a missionary at home just as surely as he would be a missionary abroad. A trip across the ocean will not make a missionary out of one who did not work for souls before. Missionaries are made, not by appointment or education, but by the endowment of the Spirit of God, by the earnest desire to break the bread of life to dying men and women.

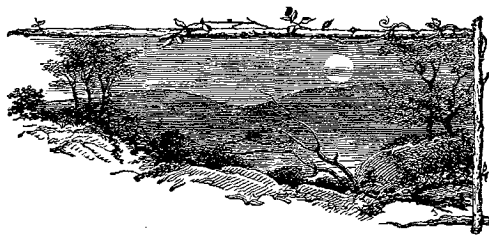
Another line of personal effort that might be made a real blessing is that of missionary letter-writing. A postage stamp and a little time and paper may carry life-giving truths across the continent, and in the end a soul may be saved by the effort made in faith and prayer.

Gather in your neighbors for little informal meetings. Visit them when sick and unfold to them the principles of right living as they are able to bear it. Affliction is an avenue through which many souls may be reached if approached by those who have love for souls and a knowledge of health principles and simple treatments for disease.

Don't leave the children out of your plans. Study how to use every young man, woman, and child, and thus save them from drifting into the world. Many who have known this message for years have never led a single soul to Christ. This ought not to be. God wants you to labor in His vineyard.

W. S. SADLER.

## Our Mission Field.



### The Cook Islands.

THE readers of the RECORD are familiar with the persecution our native brethren have endured on account of the Sabbath, and of the experience of Pastor E. H. Gates who visited the mission and baptised twenty of them. They were tested by the threat to deprive them of their homes and land, and then they were fined and ordered to work on the road for twenty-eight days. Still they were firm.

About this time the writer and wife arrived from Australia to relieve Dr. Caldwell who with his family were beginning to suffer because of a protracted stay in the tropics. We tried to get land on which to build a meeting house, but were baffled by the chiefs, who own the land. Our next move was to clear a piece of land for the purpose of building a church on a section that was placed at our disposal for twelve months by a white man. Immediately we started, all our native brethren and sisters were again called upon to work on the roads. We did not go on with the building on account of the shortness of the time that the land was promised us. We made up our minds to wait and pray, and in the meantime met in the deacon's house for worship each Sabbath and two mornings in the week. After thirteen months' waiting, we got the piece of land we wanted in the beginning. This happened a week ago. We thank the Lord for it and take courage and go on.

During the year 1901 all the old workers left the field, thus leaving the writer and his wife alone. However, we expect help from Australia in the person of Sister E. Gooding, and then plan to open an industrial school on a small scale. Beyond a visit now and then on the part of our workers, nothing has been done in the other islands. For a long time the natives in Aitutaki have been asking for help, and we believe that the Lord would have us help them. We are about to begin to train one of our native brethren as a worker, and believe that he will become a useful man. As soon as I can leave this island for a time I intend visiting the other islands. Owing to the irregular shipping one never knows when he leaves Rarotonga the time when he will be able to return. This makes it rather perplexing when the field is undermanned.

Respecting the call from Aitutaki, we believe that a married couple should be sent there. One of them should have a thorough knowledge of nursing, as the natives of this island have no medical help whatever, and are in a bad state physically as well as spiritually.

We are anxious that when the work of the Third Angel's Message is finished, there may be some of the Cook Islanders who may be by the grace of God eternally saved. Our one desire is to be so filled with the Holy Spirit that we may be fit vessels to disseminate the last rays of light that are shining to enlighten and save a perishing world.

A. H. PIPER.

### Some Experiences in East India.

DECEMBER 31, just one month from Sydney, we reached Singapore, and the next morning I first set foot on Asiatic soil. Having travelled quite extensively in the past in the tropics, there was nothing specially new to be seen in Singapore as far as the country and vegetation was concerned. Nor was there anything new in the appearance of the thousands of Chinese who fairly swarmed on the wharves, and seemed to be doing most of the hard work. To a person wishing to see representatives of all the eastern nations in one place simply for the sake of studying man in his present fallen condition, this would seem to be an ideal place; for people are to be met here from almost everywhere.

But the Christian who sees the world just on the verge of the final catastrophe, and realises the awful moral degradation of the heathen nations at their best, looks at things from a different standpoint. True it is interesting to see representatives of so many different races, and their various costumes and customs; but when it is realised that of the vast numbers who crowd the streets of these large cities, scarcely one has any experimental knowledge of Christ's salvation, nor the faintest idea that He is coming back to earth again, one is oppressed with feelings of sadness.

Soon after going ashore at Singapore I called on the missionaries of the Methodist Mission (Americans), to whom I had a letter of introduction. They treated me very kindly, and directed me to the rooms of the Singapore Temperance Club where I obtained board and room. Probably this was the only place in the city where a person could board without being obliged to see liquor drinking almost every moment of his waking hours. These Club rooms are kept up by a few men who work every day for a living, and who receive but little if any support or encouragement from the churches as such.

The day after landing was New Year's day, and all of the principal offices and shops were closed. In the afternoon I went out to see the immense crowds of people who were gathering to see the sports on the esplanade. I had before seen a few natives of these eastern countries, but they were usually of the poorer classes as they appear in Fiji and occasionally in Australia; but they were very commonplace looking creatures in comparison with these I saw in Singapore. Here were natives from the different parts of India,—Cingalese, Tamils, Bengalese,—dressed in their peculiar garb, though some were hardly dressed at all. Here would be seen a company of men wearing turbans, and dressed almost identically as was the custom when Christ was on earth. Some were dressed entirely in white, others in silk garments richly ornamented. The turban was generally yellow, but others were white, and some red. Next would be seen an Arab, then a Turk, each wearing the garb peculiar to his country. These nationalities usually wear the Turkish fez, which is really a badge of their Mohammedanism. Thousands of Malays were seen on every side, also the prosaic looking Chinaman. Crowds of Indian children played on the green, most of them bright-eyed, happy looking little creatures. Occasionally I saw little Indian girls begging, and such little mites they were. But instead of being dressed in rags as I had been accustomed to seeing beggars, they were dressed in purple or green silk, and

wore considerable jewellery. Thousands of jinrikashas were dashing about in every direction; beautiful carriages, drawn by prancing horses, and carrying finely-dressed pleasure seekers, drove up by the side of the esplanade; while the great, hump-backed Indian bullock plodded slowly along through the crowds, drawing his immense load of merchandise. For the first few hours the sight was fairly bewildering to one unaccustomed to such scenes; but I soon became used to them.

But in the midst of these novel and interesting sights I was oppressed with the thought of the dreadful moral condition of the people around me; for almost every one I saw was either a pagan or Mohammedan. Riding down the street one day I saw on one street corner a Mohammedan mosque, and on the next an Indian pagoda. Every morning I was wakened by the monotonous prayers chanted by Mohammedan priests in an adjoining mosque, not ten feet from where I lay. In addition to these forms of religion, and worse than all, if possible, is the fact of the spread of Romanism among these heathen, which gives another pagan religion more to be dreaded than the first mentioned, because masked under a Christian name.

Never before as now could I understand the terrible character of heathen idolatry. Previous to Christ's first advent the Jews were constantly falling into this sin. At Sinai God's voice had hardly ceased to sound before His people set up a calf of gold and worshipped it. There seemed to be a witchery about it that they were not able to resist. When God brought His people to Canaan, He commanded them to destroy all the idols, and not even save the gold or silver on them, nor to bring them into their houses. Marriage with the heathen on the part of the Jews was strictly forbidden, lest their children should be enticed into idolatry. Deut. 7: 3, 4, 25, 26. Only by resolutely banishing idols from their houses could they be kept from contamination. From the idolaters all true knowledge and understanding seemed to depart; in their minds all sense of right and wrong was confounded; and they descended to a condition scarcely higher than the gods they adored. Isa. 44: 9, 18-20; Rom. 1: 21-27; Ps. 115: 8. This bewitching character of idol worship can be accounted for when it is considered that it brought the worshipper into communion with demons. 1 Cor. 10: 18-21.

Here in the East Indies are millions of men and women who are bound to their idols as with chains of iron; to take away their idols is like taking away their lives. The sins that led ancient Israel away from God are almost universally practised among them—sins of unchastity. But, notwithstanding the frightful condition of the heathen of the eastern nations (and it is not a particle different from some localities in the western countries, nor any worse), some will yield themselves to the refining power of the Spirit of God; for the "great multitude" seen by John were from "all nations, and kindreds, and people, and tongues." Rev. 7: 9.

While at Singapore I made a very interesting acquaintance. At my boarding place was a young man from Ceylon, who, like myself, had just arrived. He was half European and half Indian, and spoke good English as well as Cingalese and Tamil. Being an abstainer he had come to the Temperance Club rooms to escape the sight of constant liquor selling and drinking. Seeing me, he at once recognised me as a minister and offered assistance. In a short time we had become quite intimately acquainted. He was a Catholic, but

seemed quite liberal-minded. Learning that I was a Protestant he said, "There must be something you are protesting against." His question opened the way to hold a long talk with him on the subject of religious liberty, after which I gave him "Christian Patriotism." This led to talks and studies on the signs of the times. Before he left for Borneo I placed in his hands several publications on present truth, and, as he was a doctor, I ordered some health publications sent to him. He listened with the deepest interest to what I told him, and seemed to desire my society more than that of others. I am convinced that scattered through these heathen lands are many who are longing for something more than they get from the paganised Christianity about them. Our work should be to search them out.

After finishing my visit in Singapore, I left for Padang, Sumatra, via Java. On the steamer was a young man, a United States soldier, who had been discharged after serving through the entire Philippine war. From him I gained a great many points about the Philippine Islands that will be useful to me in the future. He was on his way to a little island north of New Britain, which he has leased for a term of years. He will be the only white man on the island, and he proposes to conduct his business according to principles of righteousness. I hope he may be successful, as it will be a rare sight to see a place where natives are regarded as anything better than servants of the whites. I supplied him with a good stock of literature on the truth, which I hope may be as seed in good ground. I have seldom met a man who has such sensible ideas as this man on the way to treat the poor heathen natives. As he will have complete control of the island he proposes to shut out liquor and Catholicism, but offered to let me go to the island and teach his natives. All these experiences give me new courage to push the knowledge of God's truth into the "regions beyond."

E. H. GATES.

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### Called to Be a Missionary.

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FOR my own part I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God which we can never repay? Is that a sacrifice which brings its own best reward in healthy activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with such a point of view and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a foregoing of the conveniences of this life may make us pause, and may cause the spirit to waver, and the soul to sink; but let this be only for a moment. All these are nothing compared to the glory that shall be hereafter revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us.—*David Livingstone.*

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"THE tongue was intended for a divine organ, but the devil often plays upon it."

## Missionary Reading Circle.

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

### Family Hymn.

DWELL Thou within our home, O Lord,  
Not as a strange or transient guest;  
But sit with us around our board,  
Speak peace to us and give us rest.

Grant that our lowly home may be  
A resting-place for Thee and Thine;  
Like Martha's house at Bethany,  
A place of prayer, a holy shrine.

Cumbered with serving, may Thy love  
Yet make our very labors sweet;  
And may rich blessings from above  
Fall while we sit at Jesus' feet.

Count us in Thy whole family,  
Scattered through earth and heaven above;  
Bind each to each, and all to Thee,  
With bands of everlasting love.

—H. L. Hastings.

### The Study of the Bible.

WHEN we study the Word of God we should recognise it as the voice of God to us as individuals. We should not study it to find an argument to use against some other person. This would not be a right motive. God wants us to receive the Word of God for our own benefit; then He can use us for His work. God gave His son for the world, and Christ accepts us and gives us to the world.

People often get infatuated reading works of fiction, but Satan cannot write a book as interesting as the Bible. It is the most fascinating book in the world, and if it is not so to us, it is because we have not got hold of it. We can never be saved as long as any book is more attractive to us than the Bible. The attraction is there, and we must educate ourselves to recognise it. Jesus Christ is there, and we ought to see Him in His Word. If we do not love His Book, we do not love Him. Our safety lies in taking every word of the Bible as something directly from God to our own souls.

S. N. HASKELL.

### A Special Work.

THE Lord has given His church a special work. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles, and in the Holy Spirit's power proclaim the great truth for these last days. It will not be long till every one shall have heard the warning and made his decision. Then shall the end come.

Many hearts have been stirred by these solemn words and by others of like import. Again and again have our minds been directed to assurances that we are now living in the time of the "loud cry" of the message, in the time of the "latter rain," in the time when we may expect the Spirit of God to be poured out in richest measure upon the remnant church. Accepting these messages, believers reconsecrated themselves to God, rejoiced in the evidence that the time had come for the consummation of their hopes, and then began to wait for some wonderful manifestation of the power of the Spirit.

And to-day the unspoken question in many honest minds is, Why do we not see more of the power of the Spirit?

In trying to find an answer to this question, all, doubtless, will admit that God is not willingly withholding any blessing from His people. Another conclusion equally evident is that those who would receive this blessing must put away everything that separates them from God. But here is a point which seems to have been overlooked: The Spirit will not be poured out upon those who are idly waiting for it. Some are making the mistake of thinking that they will wait until they feel the power of God, or see it manifested, before they engage in the work. Such must have been in mind when the following was written:—

I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed; for they are wrong. They must act; they must take hold of the work for themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe. "Testimonies," Vol. I., page 261.

The most tender and loving appeals have been made to us as a people, and these have been followed by such solemn admonitions and warnings that it would seem that every heart must be moved by a common impulse to press together and move forward in the work of the Lord. And we have the word of the Lord for it that when this people unitedly and whole-heartedly engage in His service, the Spirit will be poured out upon them without measure. Surely all desire a part in the work and in the blessing. Here is the word of the Lord to all:—

My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from the sluggishness that resembles the torpor of death? Go to work whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will arouse and strengthen.

MRS. L. FLORA PLUMMER.

### Sowing Seven Grains.

WE are told that it is a custom among the Indians when they are planting maize to put seven kernels of corn into each hill. One was asked why this was done. "Well," said the Indian, "we put in one for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit."

The Indians teach us a lesson. They teach us to sow good seeds liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Saviour teaches us that some will fall by the wayside, some on stony ground, and some among thorns. This we must expect as good seed-sowers. But what of it? Should it lead us not to sow at all? It should rather lead us, like the Indian, to sow more bountifully, lest, with scanty sowing, the crows, worms, and squirrels get the whole harvest. If we sow bountifully we may rest assured of this, that the good seed of truth will find its way into some honest and good hearts, and bring forth fruit, thirty, sixty, and a hundred-fold. The inspired Word tells us, "He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully."

ALL life is from the Lord.

## Our Sabbath Schools.

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

CONDUCTED BY MRS. C. W. IRWIN.

### For the Wee Ones.

THIS little poem might be taught to the youngest children, and repeated in concert in low tones just before prayer or recitation in Sabbath-school:—

Softly whisper,  
Softly speak,  
Little children,  
Still and meek.

Hush! and listen!  
Do not play;  
Hear what teacher  
Has to say.

When from sin  
We turn away,  
When we sing,  
And when we pray,

When our hearts  
To Jesus rise,  
Jesus answers  
From the skies.

### Sabbath-school Climate.

IN the weekly report of a Sabbath-school secretary we recently heard this statement made:—

"Last Sabbath the weather was rather wintry, but a goodly number with willing feet and loving hearts assembled where the climate is always good,—in the Sabbath-school."

That ought to be always true. The climate in Sabbath-school should be so pleasant, bracing, invigorating, and exhilarating that its members will be present no matter what climatic conditions may prevail outside of the Sabbath-school.

And this brings to mind a statement in "Christ's Object Lessons" which reads as follows:—

Every soul is surrounded by an atmosphere of its own,—an atmosphere it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

Then we *make* a climate as well as *live* in one,—a truth all officers and teachers should bear in mind, as well as every other person.

How is the climate in your Sabbath-school?

## Avondale Sabbath-school Ingathering Service.

AS THE Avondale Sabbath-school has among its members so many who are students in the school who come from all parts of Australasia, we are sure a report of the service held the last Sunday evening of the past quarter will be of general interest.

About two weeks before the meeting was held committees had been appointed to see what could be done in the way of furnishing the Sydney Sanitarium. Brethren and sisters became deeply interested in this plan of helping the institution, and even the children had their appointed tasks and labored faithfully to make or provide something for use or ornament.

At the time appointed the church was well filled. Various parcels brought by those assembled testified that the occasion was not a common meeting. The children were seated in the front seats, and each had some article they had brought as a present for the sanitarium. The following programme was rendered:—

Music, quartette, "Praise Waiteth for Thee."  
Scripture reading and prayer, G. A. Irwin.  
Music, quartette, "The Earth Is the Lord's."  
Reading, Edith B. Hill. (J. A. Burden.)  
Music, quartette, "Come to Me."  
Class Recitation, "The Joy of Giving."  
(Mrs. E. G. White.)

Children's Offerings.  
Recitation, "Prayer and Potatoes,"  
Ora Kress.

Collection.  
Children's Chorus, "I'll be a Sunbeam."  
Recitation, "A Little Help is Worth a Great Deal of Pity." J. Stephen.  
Children's Chorus, "Plant Blossoms."  
Remarks, D. H. Kress.  
Quartette, "There is a Fountain."  
Benediction.

The young men who are students in the school sent in the following report which was read:—

March 30, 1902.

FROM THE BOYS OF THE AVONDALE SCHOOL.

At a wood-cutting bee which took place to-day twelve cords of wood were cut. In cash this would represent £2 10s.

The proceeds of a sale of free-will offerings held last evening, amounted to £1 0s 10d. The only article not sold was a desk which did not bring the reserve price. This will be the property of the sanitarium.

Donations taken at a meeting held March 22, amounted to 14/6.

When the wood is sold the proceeds will be appropriated towards the sanitarium, also the £1 0s 10d from the sale, and the cash donations, making a total of £4 5s 4d.

UP GOES THE SANITARIUM.

An aged brother had made a table from native wood, and this was piled high with the gifts brought in,—cush-

ions, table cloths, serviettes, towels, pillowcases, holders, vases, pictures, Scripture texts, pincushions, tray cloths, footrests, etc., etc. The committees also reported quite an amount of unfinished work to be brought in later. The cash collection for the evening amounted to over £10. This did not include the Sabbath-school collection the day before. It was thought that the total value of the articles brought in, and the cash contributed would be over £25.

When the Lord sees a willing spirit on the part of His people to do all in their power to advance His work, then He will step in and make up the lack. One could but think of the words of David as being most fitting to this occasion: "Now therefore, our God, we thank Thee, and praise Thy glorious name. . . . And now have I seen with joy Thy people, which are present here, to offer willingly unto Thee." There was a spirit of joy and gladness all through the service which was most cheering. It must be felt to be appreciated.

### Endure and Hope.

"BEHOLD, we call them blessed which endured."  
James 5: 11.

Stand firmly. Do not yield nor quail!  
Force back the cry, let Hope prevail;  
Or brace thyself the worst to meet,

Even defeat.  
The victor is not always blest;  
Thou canst lie down and take thy rest  
A nobleman, though dispossessed.

Meet the fierce onslaught. See, it comes  
With flashing swords and roll of drums!  
Summon thy courage and thy faith  
For life or death.

This is no time to faint or fear,  
See how the foeman-hosts appear!  
O knight of Christ, be valiant here!

Lose not thy faith in mists of night,  
Keep thy face forward to the light,  
The soldier must not fearful be—  
Christ is for thee!

A little while be brave, stand fast,  
Day breaks, the trouble soon is past;  
Those who endure are crowned at last.

—Selected.

IN too large a proportion of the public teaching in reference to the Scriptures there is too much speculation and philosophy, and too little Scripture; too much of men's reasoning, and too little of the direct testimony of the Word of God. A text may be made the basis of an eloquent and brilliant essay, which, while it may please the intellect, may leave the mind, after all, without an answer to the important question, "What saith the Scripture?"

THE Sabbath-school donations of this quarter go to West Australia.



## Tract and Missionary.

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

### Influence.

"The smallest bark on life's tumultuous ocean  
Will leave a track behind for evermore;  
The lightest wave of influence set in motion,  
Extends and widens to the eternal shore."

### What a Bunch of Tracts Did.

At a recent meeting of the executive committee of the Southwestern Union Conference, Brother J. M. Rees related the following interesting circumstance: "At the first camp-meeting held in North Carolina, we had a missionary meeting, and while we were holding that meeting a man and his wife stepped into the back part of the tent, and I noticed that they were interested in what we had to say. Our meeting had not been in session long until a sister got up and produced a little bunch of tracts, yellow with age, sewed together, and she said, 'Somebody sent me these tracts, and I embraced the truth from them. I do not know where they came from.' Her husband said that he embraced the truth, too, from reading those tracts. And then another arose and said the same thing, and another, until eight people in that congregation had testified that they had received the truth from reading those tracts. They all lived in the same neighborhood. The meeting closed, and the strange woman who had stayed in the rear of the tent, stepped forward to the woman who had spoken first, and facing her, said, 'Do you know me? I am your sister, who left North Carolina twenty years ago. We sent you those tracts.' You never saw such a greeting as they had there, and we all wept in sympathy with them. Then when the greeting was all over, the man said, 'Yes, we are the ones who sent you the bunch of tracts. We lived in Kansas, and when we sent those tracts we were so poor that we did not have any money, and we wondered how to get the postage to send them. We prayed that the Lord would help us to get the postage to send them, and the Lord gave it to us, and we sent them.'"

### "Did I Do My Very Best?"

It is related that the students of a noted university organised a volunteer life-saving crew among themselves. One morning they heard that a steamer had been sighted in distress, and they hastened to the beach to find the ship going to pieces, and her passengers in imminent peril of being lost.

Among the students were two brothers, and one of them swam out and brought one to the shore, and another, and another, until he had rescued eight or nine persons. A fire had been built on shore and as he stood before it, trembling with cold, he looked out over the stormy waters and saw another man in peril. He said, "I must go again." His companions gathered round him and said, "It does not mean rescue for him for you to go; it means death to you." But he broke

from the crowd, brought in one, then another, and still another, and again he stood by the fire strength apparently all gone. He looked out again and saw others in peril, and he struck out through the storm and brought three more safe to land.

And then he stood by the fire once more, and as he looked out he saw a man clinging to a beam making almost superhuman efforts to save his wife. He broke from the crowd again. He plunged into the icy water and grasped the beam and brought man and wife safely to land. That afternoon as he stood shivering, white, and exhausted in his room he exclaimed, "Did I do my best? Did I do my very best?" O, I am afraid I did not do my best."

And that night he tossed in delirium all night, and they tried to calm him, and his brother sat by his bed as he tossed through the night. The only thing he thought of was those who were lost. His brother said,—

"Why, you saved seventeen!"

"O," he said, "if I could only have saved *just one more*."

Look out over the world to-day. Don't you see the people storm-tossed, perishing, "without hope, and without God in the world?" God has given you the light of present truth. You have thanked Him over and over again for "the blessed hope," which is as an anchor to your soul. The way has been made so easy for you to work for others, books, periodicals, tracts, pamphlets, leaflets,—all making the way of life so plain. Even while engaging in your ordinary business you can labor for some soul who is on the way to death. Have we done all we could? Does the thought that our neighbors, friends, loved ones are sure to be lost unless they can be brought to the fold of safety, stir our hearts and lead us to make effort after effort till they are safe? And when one is rescued do we go again, and again, and again, with a longing that cannot be satisfied to save just one more?

Let us not be less sacrificing to save souls from eternal ruin, than men are to save their fellow men from temporal death. Have we done our best, the very best we could, to seek and save the lost? If so, still let us cry, "O, if I could save just one more!"

THROUGH this toilsome world, alas!  
Once, and only once, I pass.  
If a kindness I may show,  
If a good deed I may do,  
To any suffering fellow-man,  
Let me do it while I can,  
Nor delay it, for, 'tis plain,  
I shall not pass this way again.

—Selected.

CHRIST never commanded us to take up our cross and lug it mournfully along on Sabbaths, bend painfully beneath it in prayer meeting, struggle around with it occasionally when we are asked to pay our just amount of the church expenses, and then lay it carefully away while we attend to our every-day duties. If Christianity has not made a man kinder to his wife, more patient with his children, more honest with his neighbor, more cheerful in his work, more liberal with his money, purer, better, more Christ-like any day and every day, that man would better begin again, accept Christ as a little child, and enter into the glad enjoyment of every-day religion.—*Central Christian*.

MAN's will and inclination are to be wholly yielded to God.





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

**Monthly Summary of Australasian Canvassing Work.**

**South Australia.**

MARCH, 1902.

|                                  | Orders. | Value.    |
|----------------------------------|---------|-----------|
| <i>Bible Readings</i> —          |         |           |
| T. Whittle, Adrossan .....       | 40      | £32 5 0   |
| <i>Great Controversy</i> —       |         |           |
| M. Janeczek, Encounter Bay...    | 22      | 16 1 6    |
| C. Ellesley, River Murray .....  | 21      | 19 2 0    |
| A. W. Waight, Alma .....         | 21      | 16 1 6    |
| <i>Patriarchs and Prophets</i> — |         |           |
| Mrs. Arnold, Strathalbyn .....   | 9       | 8 14 6    |
| Miss Gunther, Woodchester...     | 8       | 7 12 0    |
| <i>Home Hand Book</i> —          |         |           |
| C. Ketteringham, Koolunga...     | 10      | 16 3 0    |
| A. P. Roesner, Petersburg.....   | 5       | 9 8 0     |
| <i>Man the Masterpiece</i> —     |         |           |
| A. P. Roesner, Petersburg .....  | 4       | 5 8 0     |
|                                  | 140     | £130 15 6 |

The report from South Australia for February, which failed to arrive in time for insertion in the last issue, shows a total of 160 orders taken, total value, £143 16 6.

**Tasmania.**

MARCH, 1902.

|                                |    |           |
|--------------------------------|----|-----------|
| <i>Daniel and Revelation</i> — |    |           |
| J. Allen .....                 | 4  | £3 12 6   |
| H. H. Appledorff .....         | 3  | 2 5 0     |
| <i>Ladies' Guide</i> —         |    |           |
| J. Allen .....                 | 35 | 50 0 0    |
| H. H. Appledorff .....         | 9  | 10 0 0    |
| <i>Home Hand Book</i> —        |    |           |
| W. W. Fletcher .....           | 29 | 44 15 0   |
| I. W. Rigby .....              | 10 | 15 0 0    |
|                                | 90 | £125 12 6 |

**New South Wales.**

MARCH, 1902.

|                                  |     |           |
|----------------------------------|-----|-----------|
| <i>Home Hand Book</i> —          |     |           |
| M. A. Connell, Manning River     | 2   | £3 0 0    |
| S. Fletcher, Wellington.....     | 14  | 23 0 0    |
| E. B. Rudge .....                | 7   | 11 10 0   |
| J. Paap, Quirindi .....          | 8   | 13 10 0   |
| W. Richardson, Taree.....        | 12  | 19 10 0   |
| W. Gregg, Yarramalong.....       | 8   | 12 0 0    |
| <i>Desire of Ages</i> —          |     |           |
| A. G. Baker, Pt. Macquarie ..... | 13  | 16 0 0    |
| G. Ryder, Cowra .....            | 12  | 12 0 0    |
| T. J. Gibson, Hastings.....      | 28  | 30 0 0    |
| C. S. Badger, Eden .....         | 85  | 96 10 0   |
| Mrs. Edwards, Balmain .....      | 7   | 7 10 0    |
| <i>Daniel and Revelation</i> —   |     |           |
| T. Reekie, Glen Innes.....       | 19  | 14 12 6   |
| G. A. Wood, Armidale.....        | 6   | 6 7 6     |
| W. R. Lamb, Dapto .....          | 29  | 21 7 6    |
| R. Salton, Glen Innes .....      | 12  | 9 7 6     |
| A. E. Hodgkison, Glen Innes..... | 32  | 22 12 6   |
| (Other books)                    | —   | 5 10 0    |
| H. J. Cooper, Corndale.....      | 39  | 30 7 6    |
| <i>Ladies' Guide</i> —           |     |           |
| Mrs. M. A. Gregg, Campbell'n     | 4   | 4 0 0     |
| Mrs. Rudge, Enfield .....        | 8   | 8 12 6    |
| <i>Christ Our Saviour</i> —      |     |           |
| Mrs. Edwards, Balmain.....       | 1   | 6 6       |
| <i>Coming King</i> —             |     |           |
| E. Atkins, Wollongong.....       | 4   | 1 9 0     |
| <i>Patriarchs and Prophets</i> — |     |           |
| H. J. Cooper, Lismore.....       | 5   | 6 5 0     |
|                                  | 355 | £375 13 0 |

**New Zealand.**

MARCH, 1902.

|  |     |          |
|--|-----|----------|
| <i>Home Hand Book</i> —                |     |          |
| C. Honnor, Auckland .....              | 23  | £38 12 6 |
| R. L. Irving, Southland .....          | 30  | 46 0 0   |
| J. Knox, Rangitikei .....              | 17  | 29 10 0  |
| <i>Ladies' Guide</i> —                 |     |          |
| Mrs. W. H. Covell, Dunedin...          | 21  | 19 17 6  |
| Miss E. Johnson, Dunedin .....         | 17  | 16 0 0   |
| Mrs. W. J. Smith, Christchurch         | 12  | 12 0 0   |
| <i>Patriarchs and Prophets</i> —       |     |          |
| W. W. Ward, Rangitikei .....           | 14  | 9 12 0   |
| <i>House We Live In</i> —              |     |          |
| Miss A. Hansen, Palmerston N.          | 17  | 3 17 0   |
|  | 151 | £175 9 0 |
| <i>Good Health</i> subscriptions ..... |     |          |
| Echo sales (Miss Owen) .....           |     | 140      |
|  |     | 1944     |

**Victoria.**

MARCH, 1902.

|                                   |     |          |
|-----------------------------------|-----|----------|
| <i>Home Hand Book</i> —           |     |          |
| G. Burgess, Ballarat district ... | 18  | £28 19 0 |
| G. Hubbard, Donald .....          | 17  | 27 19 0  |
| D. Deering, Donald .....          | 9   | 14 3 0   |
| R. S. Bell, Trentham .....        | 11  | 17 10 0  |
| C. Hosking, Gippsland Dist. ...   | 14  | 24 4 0   |
| L. Currow, " .....                | 3   | 4 10 0   |
| J. B. Anderson, Kyneton .....     | 12  | 20 14 0  |
| Miscellaneous .....               | 2   | 3 10 6   |
| " .....                           | 2   | 1 5 0    |
| <i>Ladies' Guide</i> —            |     |          |
| Mrs. M. Masters, Pt. Fairy.....   | 20  | 20 0 0   |
| <i>Coming King</i> —              |     |          |
| Miss Rule, Benalla .....          | 30  | 18 13 0  |
| Mrs. L. J. Lear, Benalla .....    | 20  | 14 0 9   |
| W. Codling, Castlemaine .....     | 13  | 8 6 9    |
| J. Ward, Castlemaine .....        | 25  | 14 12 6  |
| <i>Desire of Ages</i> —           |     |          |
| H. Hughes, Sale .....             | 4   | 6 15 0   |
| B. Judge, Mansfield.....          | 7   | 10 1 3   |
| W. Ryder, " .....                 | 13  | 17 9 0   |
| " " " (Other books)               | 2   | 11 0 0   |
|                                   | 222 | £253 3 9 |

**Queensland.**

MARCH, 1902.

|                                  |     |           |
|----------------------------------|-----|-----------|
| <i>Coming King</i> —             |     |           |
| H. F. Eberhardt, Lowood .....    | 23  | £10 8 6   |
| P. Reekie, Roma.....             | 7   | 2 19 6    |
| <i>House We Live In</i> —        |     |           |
| Miss Laurison, Bundaberg.....    | 15  | 3 9 6     |
| Mrs. Eldrett, Swan Hill.....     | 21  | 6 9 0     |
| Mrs. Streeter, S. Brisbane.....  | 9   | 2 1 6     |
| Miss Mills, Hamilton .....       | 13  | 3 11 6    |
| <i>Bible Readings</i> —          |     |           |
| P. Reekie, Roma.....             | 11  | 9 2 6     |
| W. F. Ford, Maryborough.....     | 24  | 19 2 6    |
| (Other books)                    | 2   | 19 0      |
| F. Brett, Maryborough .....      | 49  | 47 14 6   |
| <i>Daniel and Revelation</i> —   |     |           |
| B. Cozens, Dalby District .....  | 13  | 9 13 0    |
| <i>Home Hand Book</i> —          |     |           |
| H. E. Streeter, Goombungee...    | 8   | 12 5 0    |
| A. W. Horwood, Mt. Perry .....   | 18  | 28 0 0    |
|                                  | 213 | £149 16 0 |
| <i>Christ's Object Lessons</i> — |     |           |
| Miss Prebble, Maryboro .....     | 11  | £3 0 6    |

**West Australia.**

FEBRUARY and MARCH, 1902.

|                                  |     |           |
|----------------------------------|-----|-----------|
| <i>Ladies' Guide</i> —           |     |           |
| Mrs. C. J. Anderson, Perth ..... | 6   | £7 4 0    |
| Mrs. E. Cleal, Subiaco.....      | 19  | 23 2 0    |
| (Other books)                    | 5   | 5 7 6     |
| <i>Desire of Ages</i> —          |     |           |
| F. Masters, York .....           | 33  | 39 17 6   |
| (Other books)                    | 9   | 2 18 6    |
| R. A. Caldwell, S. W. Line.....  | 50  | 68 13 6   |
| " " (Other books)...             | 34  | 11 16 0   |
|                                  | 156 | £158 19 0 |

**Totals for March, 1902.**

|                                    | Orders. | Value.    |
|------------------------------------|---------|-----------|
| New South Wales.....               | 355     | £375 13 0 |
| New Zealand .....                  | 151     | 175 9 0   |
| Tasmania .....                     | 90      | 125 12 6  |
| Victoria .....                     | 222     | 253 3 9   |
| Queensland .....                   | 213     | 149 16 0  |
| South Australia .....              | 140     | 130 15 6  |
| West Australia (Feb. and March)... | 156     | 158 19 0  |
| Grand Totals                       | 1327    | £1369 8 9 |

**"Christ's Object Lessons" in New Zealand.**

THE Kao Church had fifty copies of "Christ's Object Lessons," and the librarian writes,—

We shall soon want some more of "Christ's Object Lessons." When the orders are filled that we have now, there will be only three left. We find a great help from the study of the book, and I do hope that those who have bought it may receive help too. My daughter Winnie has taken five orders, but there are so few people in Kao now we will go to the outlying districts if we sell any more.

The librarian at Parkhurst writes, We have sold a nice lot, and feel sure we can sell more yet. The book is a great blessing to the world.

Sister Cooke, of the Epsom society, says,—

Some of our members have enjoyed going out with "Christ's Object Lessons," and report some interesting experiences. I have sold eight copies. One lady ordered a copy and paid me for it without ever seeing it. I had not a copy with me, so I told her about the book and the object we were selling it for; she knew I was an Adventist, and she had read some of Mrs. White's works, so she must have appreciated them. We are glad to hear of the success others are having in this work.

A brother writes,—

I went three days, one day a week, to a little township with "Christ's Object Lessons." I took twenty orders in the three days. It gave me great encouragement. I found very few refuse the work. One man, his next door neighbor said, had not given anything to a church or anything in the way of Christ's work for twenty years. He made a boast of it, and the man told me himself; but he seemed pleased to go in for one to help in this work. I close with good hope in the Lord of every success to all.

Brother Ward is canvassing with "Patriarchs and Prophets," and he has been selling "Christ's Object Lessons" as he could. Brother Knox, in going over the same territory with "Home Hand Book," having "Christ's Object Lessons" too, writes,—

I was behind Brother Ward this last week, and I only sold five "Object Lessons." The people think a lot of it. Brother Ward has delivered them about Bulls. I was shown several of them.

Another worker says,—

To-day I had a fresh blessing. It was muddy, and I was hesitating about running



two miles to deliver *one* "Object Lessons." Then I remembered I was working for Christ's sake, and the lady would be expecting me, so I cheerfully went on my way. When about half way, I was impressed to call upon a retired wealthy gentleman, whom I tried to see several times before, and as he readily bought the book, my heart leaped for joy as I thought of the interest other worlds were taking in the work poor mortals were doing here below.

Here is a cheering testimony from one of our sisters in the canvassing field:—

I am glad to say the Lord has helped me this last week, for I know without His help I could do nothing. I often feel surprised at myself going out time after time and feeling quite cheerful about it, because at first I dreaded it so much, I felt I would rather do anything than go out, but it is all of the Lord. I think the thing that has helped me most has been the confidence in the word of the Lord, that this is the work the Lord would have done, and that "just now" is the time to work.

Another writes,—

I have not made a start with "Christ's Object Lessons." I think I sense the importance of doing my part in the sale of this book, for I have just been reading in the *Review* how Sister White is grieved and burdened that there has not more been done with it. But just how I am going to manage I don't know. But I am thinking very seriously about it, so something is bound to come of it. Many thanks for the testimonials from the several ministers and the Catholic priest.

MRS. J. L. BAKER.

### Personal Responsibility in the Sale of "Christ's Object Lessons."

ONE of the main reasons why the plan the Lord has given us for removing the debts of our schools by the sale of "Christ's Object Lessons" has not been carried out more fully is because we as a people have not been made to feel the *personal responsibility* that rests upon us. When the Lord revealed this plan, and called upon His people to take this means for removing our school debt, there was a call for a definite, forward movement. If every member had fully sensed his personal responsibility, the great burden of debt would soon have been removed from all our schools.

But somebody failed to appreciate his personal responsibility. Perhaps *you*, dear reader, did not realise this as keenly as you should, nor as you may at the present time. Had you sensed this, very likely you would have made a much more earnest and determined effort to carry out this plan than you did. Now that you have been thoroughly aroused

you feel that you must surely do your part in this blessed work. Perhaps you have taken a number of books with a determination that you will sell them. I sincerely pray that every believer in the Third Angel's Message will in some way be aroused to a sense of his personal responsibility, and will be unable to rest until that responsibility is discharged.

Each Union Conference Committee is responsible for the sale of a certain number of books per member for its entire membership. And the same is true of each State Conference Committee. Each committeeman can sell his quota and perhaps a few more, but he cannot stop there; he must see that the Conference employees, the church officers, and the brethren and sisters do their part of the work. The minister can sell his quota and many more, but his duty is not done with this; he must help every church officer within the sphere of his influence to realise that he has a work to do for the members of his flock. He must also help every church member to sense the individual responsibility resting upon him, and must place this matter so clearly and wisely before all that they will be led to *do* what they see to be duty.

To me it seems as clear as can be that when the Conference Committees, the ministers and other Conference laborers, and the church officers sense the direct personal responsibility resting upon them in this matter, it will be very easy for them to induce the masses of our people to take hold of this work with a will, and when this is done, it will not be long until the three hundred thousand copies of the book will be sold, and the last debt removed from our schools.

Again I state that the reason why this work has not been done before this is because very few have sensed the personal responsibility resting upon them. The Lord now calls upon us to arouse. If there is a Conference president, or a member of a Conference Committee, or a Conference laborer, or church officer who can not be made to sense his responsibility, he is certainly unworthy of the place he holds, and ought to step out and let some one who can be aroused to the meaning of this call from the Lord take his place. And still further, any man who holds any of these important offices, and who sees his responsibility, but shirks it from indifference

or fear, or because the work is unpleasant, is unworthy of the position he occupies, and ought to let another more worthy, and who will do the work, be placed in charge.

This is the way we reason about other things. The man who applies for the position of commander of a great ship must not only realise the greatness of the responsibility, and be willing to do all in his power to command the vessel, but he must *command* it. He must not only manage it on a calm sea, but in the howling storm and the raging billows. Nothing short of that will meet the mind of those who risk their lives in his care.

Looked at from this broad standpoint, the present campaign in behalf of the sale of "Object Lessons" in some of our States is full of meaning. We all acknowledge that the Lord calls us to do this work, and I rejoice to see so many of the Conference officers responding to this call so cheerfully. They are making earnest efforts to carry this work through. I believe that success will crown their efforts. If the ministers, and church officers upon whom they rely for co-operation, will do their duty, if every one being paid by the tithes will persevere in this good work, a great wave of earnestness and activity will be seen, and the task will be speedily accomplished.

For this glorious result let all believers in the message earnestly pray.

A. G. DANIELLS.

IN leaving this field for South Africa I take this opportunity of saying goodbye to the many canvassers and other workers with whom I have labored during the past fourteen years.

I pray that God will richly bless you. Do not get the impression that the canvassing work is about done in Australasia, for it is not by a long way. I would be very pleased to hear from any, but not with the object of drawing you from your present field to South Africa. Every canvasser is needed here in Australasia, and I am sure that God will raise up canvassers right in South Africa for that field. I expect to leave by the S. S. *Narrung* on May 2, Mrs. Camp and the children by the S. S. *Wilcannia*, on August 1. My address for the present is C/o G. W. Reaser, "Beulah," Bulwer Road, Durban, Natal. Yours in service,  
J. H. CAMP.

## 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**."

### Strength in Weakness.

"He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40: 29.

It is no dream, Great Comforter,  
But very truth to me,  
That all earth's strengthless, fainting ones  
May be made strong in Thee.

The years have taught me many things,  
But none so sure as this:  
That shelter, solace, joy, and strength  
Are always where God is.

So now, when hope and courage fail,  
And only fear is strong,  
My heart will sing, as in the past,  
An unforgotten song.

"God is my refuge and my strength,  
I will not be afraid;"  
And though the night be wild and dark,  
I meet it undismayed.

The strength to bear, or work, or wait,  
Is Thine, O God, to give.  
And who shall weak and strengthless be,  
That learns in Thee to live?

—Marianne Farningham.

WEST AUSTRALIA has subscribed the following amounts to the Material Aid Fund.

|                       | £    | s. | d. |                     |       |      |
|-----------------------|------|----|----|---------------------|-------|------|
| Amount Forward ..     | 1109 | 5  | 9  | George Edwards ..   | 1     | 0 0  |
| Jesse Pallant ..      | 5    | 0  | 0  | E. J. Edwards ..    | 1     | 0 0  |
| Wm. Knight ..         | 5    | 0  | 0  | William Bird ..     | 1     | 0 0  |
| R. A. Caldwell ..     | 2    | 10 | 0  | Susie Gurner ..     | 1     | 0 0  |
| Alfred Chapman ..     | 2    | 10 | 0  | Ella Finster ..     | 1     | 0 0  |
| Mary Ann Chapman ..   | 2    | 0  | 0  | L. V. Finster ..    | 1     | 0 0  |
| George Chapman ..     | 2    | 0  | 0  | E. B. Masters ..    | 10    | 0    |
| H. Ward ..            | 1    | 10 | 0  | Alfred Edwards ..   | 10    | 0    |
| T. Hallingsworth ..   | 1    | 0  | 0  | I. Limcock ..       | 5     | 0    |
| T. H. Wasson ..       | 1    | 0  | 0  | Thomas McFaggart .. | 5     | 0    |
| Christina Farquhar .. | 1    | 0  | 0  | N. C. Brittain ..   | 5     | 0    |
| F. Masters ..         | 1    | 0  | 0  | J. B. Mitchell ..   | 4     | 0    |
| R. Hallingsworth ..   | 1    | 0  | 0  | Winnetta Wasson ..  | 2     | 6    |
| E. G. Edwards ..      | 1    | 0  | 0  | H. H. Clarke ..     | 2     | 6    |
|                       |      |    |    | Total               | £1143 | 19 9 |

ONLY a partial list of the pledges, taken at the camp-meeting and churches in Tasmania, has been received. We hope to be able to give this list in full in our next issue.

### "Christ's Object Lessons."

In the book of Isaiah we read that the glory or wealth (see Isa. 61 : 6) of the Gentiles will come to the cause of God like a flowing stream. Isa. 66 : 12. This is a beautiful illustration of the way the funds for the relief of the school are being received at the present time.

The fountain head of a stream is a trickling rivulet. Other similar rivulets unite, and gradually the stream swells in size and importance until it becomes a rushing, roaring creek, finally developing into a mighty river, and before long entering the ocean.

It is in this way, we are told, that the wealth of the

Gentiles will come to the cause of God. The mighty river when traced to its source is found to be composed of innumerable rivulets coming some from one quarter, and some from another, and the union of the waters from these trickling rivulets finally forms the river.

In these last days God has given His people a work to do which will bring money into the cause of God. It is not a few professional canvassers that the Lord is calling for, but the message is to all His people. "To each member in each family in each church" is the message of to-day. "The whole-hearted co-operation of all in our ranks" is called for, for this is "a work which all must do." It is "the Lord's opportunity," "an opportunity which none can afford to lose."

The work in these colonies began in New Zealand, and about 1500 books have been sold there, some in one part and some in another, forming a little rivulet of money trickling through the hands of our people here and our people there to the Tract Society office and then with other sums finally finding its way to the Avondale School.

Comparative little has been done so far in the other states. Tasmania is beginning to push the sale of its quota, good work being done both in Hobart and Launceston. And now the Victorian churches are awakening and money beginning to flow in. For the past three weeks special meetings have been held in the North Fitzroy Church, instruction being given in how to sell the book, and a careful study made of its contents from the standpoint of the canvasser. The call is to all to become canvassers, but an ordinary study of the book will not always enable a person to create an interest. It must be a knowledge of what will interest and how to present these features in a brief way. This is what the Lord wants so that we may all work together with him.

All cannot have this training, but a descriptive canvass of the book will be supplied on application, and everyone should purchase a sample copy. This can be obtained from your State tract society or through your local tract society. Then make a beginning in your neighborhood, tell the people of the good work the school is doing, and of God's plans for its future development. Tell them of the work already accomplished, and of the openings for work in distant lands and among the islands of the sea, and ask them to help us in this good work by purchasing a copy of the book. This 5/6 added to the money from other books sold in your neighborhood will form a trickling rivulet from your locality. Thus you may help to fulfill prophecy and so hasten the coming of the Lord.

The book is selling well, and great blessings being received in its sale. Those who have sacrificed time and comforts are being amply repaid for the effort, both financial and spiritual blessings being the result of engaging in this work. Wherever you live you can help. Let us all arise and do something. "It is the cause of God which is at stake."  
C. P. MICHAELS.

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God.

The education given by Seventh-day Adventists is to be of an entirely different character than that given by those who have not received and accepted the light that the Lord has been giving His people.



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

### Tasmanian Camp-meeting.

THIS meeting was held in the city of Launceston, beginning February 6 and closing February 17. The location was in a different part of the city from where the meeting was held one year ago. While it was a beautiful place for those encamped, it was rather far out and difficult of access to insure a large attendance of the people from the outside; nevertheless, quite a goodly number was present at each afternoon and evening meeting.

The burden of the public services was carried by Pastor Hare, Dr. Kress, and the writer. The preaching consisted of a harmonious blending of the doctrinal and practical themes that go to make up the message for this time. The axe was laid at the root of the tree of the spiritual and physical sins that have brought darkness over the human family, and caused them to lose a knowledge of God and His character. The message borne, though plain, was delivered in a spirit of love, and was listened to with the deepest interest by the people. What the final and full result will be only eternity will reveal; but if the interest created is judiciously followed up, it will certainly result in several additions to the Launceston Church.

Quite a number of our brethren living in the south part of the island are engaged in raising small fruit for the Hobart market. The cold, backward season retarded their crops, so that the camp-meeting came right in the midst of their marketing season, thus keeping them at home. There were, however, eighty of our own people encamped on the ground, while a number of others remained at their own homes in the city, but came regularly to the meetings. The meetings, through the different lines of instruction given, were a source of encouragement to our people. Several were reclaimed from a back-slidden condition, while others sought and found the Saviour for the first

time. Six persons were baptised the last Sunday.

The two special enterprises that affect our work in general, viz., the sale of "Christ's Object Lessons" and the second tithe, received careful consideration and promised support. Upwards of twenty pounds was pledged toward the Material Fund, and nearly the whole camp attended daily instruction meetings conducted by Brother C. P. Michaels, to better qualify them for a general canvass for the book. Brother Michaels will visit each church and spend some time with them in the interest of this enterprise before leaving the field. The plan to pay a second tithe in aid of the Wahroonga Sanitarium received a hearty endorsement. One good brother dated the beginning of his second tithe back to the time when he first began to pay tithes, and gave the treasurer his cheque for thirty-nine pounds. One short meeting was devoted to the Avondale School, and, as a result, supplemented with some personal effort, four new students were obtained for the winter and spring terms.

The business sessions of the conference passed off pleasantly. The various reports revealed that advancement was being made in the work. Thirty-one new members have been added to the conference the past year.

Ten new family tents were purchased for the meeting, the cost of which, along with the other expenses of the meeting, were all met by donations from the brethren and those in attendance at the meeting. Brother Hilliard was re-elected president and Brother Parker vice-president.

We left the brethren of good courage, and have every reason to believe that the blessing of the Lord will attend their labors in the year to come.

GEO. A. IRWIN.

### The West Australian Camp-meeting.

MORE interest centered in this meeting, perhaps, than in any held during the season in Australasia, for the reason that it was the first meeting of the kind ever held in that field, and the impression made would have an influence for good or ill upon the future of our work.

Work was first begun in this field in the year 1893 by F. W. Reekie,

who was sent there to engage in canvassing. In 1894 Pastor Corliss went to Perth and held a few meetings, but before anything definite was accomplished his health failed and he returned to America. In 1895 Pastor Robert Hare was sent to Perth where he labored till the year 1898, when he was called away to act as editor of the *Bible Echo*. During his stay in the field, a church was organized and a tract society formed, which was doing quite a prosperous business in the sale of books and literature. About this time an effort was made by the brethren in the East to start the health foods business and medical work. Nurses were sent over and rooms were rented and appliances provided, with the expectation that a doctor would connect with the work later on. But for some reason the expectation of the brethren was not met. No one coming to head the work, it gradually failed, so that at present nothing is being done in this particular line. Pastor Jesse Pallant was sent over from the East to take charge of the Mission in June, 1899, which at the time was carrying an indebtedness of £600. The Lord has blessed the work under his management, so that at the present time there are three organized churches and four companies with an aggregate membership of 152. A reduction of £300 has been made in their indebtedness.

To hold a camp-meeting without appliances or assistance from the Union Conference seemed like a large undertaking; but Brother Pallant felt so fully impressed that the time had come for them to have such a meeting that he went to work in faith, and ere long secured sufficient means to warrant the undertaking, one man, a restaurant keeper who was interested in the truth, giving £50 toward the fund. The mayor of the city, who is a strong Church of England man, gave the free use of a beautiful grassy paddock containing six or eight acres, and the city council, contrary to a city ordinance, unanimously voted to grant the privilege of pitching tents and living upon the ground. The tram car company, whose line-passed directly in front of the ground, furnished electricity free, to light the large tent and the court of the camp. Thirty-five family tents, beside the pavilion, book tent, and grocery were erected on the ground. The order and neatness that characterized both the pitching and keeping of the camp coupled with the beautiful

couch grass sod, and grove of shade trees in front, made it the most beautiful and attractive camp of the season. The meetings began Friday evening, March 7, and continued until Wednesday morning, March 19. No specially large crowds of people were present at any particular occasion, but the 40x80 pavilion tent was well filled each evening from the beginning to the close of the meeting. Pastor Hare accompanied Dr. Kress and the writer to the meeting, and did a large share of the night preaching. It was a source of gratification and encouragement to the brethren, many of whom he had been instrumental in bringing into the truth, to meet Brother Hare once more, and it also cheered his heart and gave him a new inspiration to know that his past labor in that field had not been in vain. The plain truths upon the care of our bodies, and the relation of the physical to the spiritual life as brought out by Dr. Kress from time to time in his lectures, were well received. Seeds of truth were thus sown that in time will bear fruit to the glory of God in the salvation of souls in His kingdom. My time was quite largely occupied in giving talks on practical themes fortifying the brethren's minds against error, and preparing them for conference organisation, which was thought advisable under existing circumstances.

Upwards of £30 was pledged to the material fund for "Christ's Object Lessons," and all agreed to pay a second tithe for the completion of the Sydney Sanitarium. The conference organisation resulted in the election of Brother Pallant as president, William Knight vice-president, and Susie Gurner secretary and treasurer. The executive committee are J. Pallant, W. Knight, L. Finster, Brother Ward, and Brother Howie.

Susie Gurner was chosen secretary and treasurer of the tract society, and Sister Finster secretary and treasurer of the Sabbath-school.

Credentials and licenses were granted the following persons: Ministerial Credentials:—J. Pallant and W. Knight. Ministerial License:—L. V. Finster. Missionary License: Miss C. Farquar, Mrs. T. A. Chapman, and Miss M. Chandler. The public collections taken during the meeting amounted to £15 18s 7½d. This, with the donations received prior to the meeting, met all the expenses including a new forty-foot splice for the preaching tent and

several new family tents, besides leaving them with all the timber and stakes for next year and over a pound in cash to the credit of the fund. With a fair start like this, and £131 tithe per quarter, augmented by the amount of this quarter's Sabbath-school donations, this new conference with careful management will pay all its obligations and move on to greater success.

Eight persons signified their purpose of keeping the Sabbath at the close of the meeting. A nice location near by was secured for the tent, and arrangements made to retain all the workers to follow up the interest. Taken all together, the first Western Australian camp-meeting was a success, as a mold was given to the work, and an impression made that will give it character and standing with the people. We trust your prayers will accompany your donations to this new conference that the Lord may abundantly bless their efforts to gather out a people and fit them for His return.

GEO. A. IRWIN.

### Queensland.

NOTWITHSTANDING many drawbacks, we are glad to report some progress in Queensland. Sabbath, February 22, I met with the little church at Gatton, baptised five persons, and celebrated the ordinances. We had an enjoyable and profitable time. There were seventeen adult Sabbath-keepers, one stranger, and seven children present. Late in the afternoon of the day, a heavy, quite extensive, and very welcome thunderstorm visited the country, the first of the kind for a long time.

The following week, March 1-3, I visited the churches in Brisbane, speaking four times, holding one Bible reading, and baptising one person. Miss L. Tuxen still teaches the church school in South Brisbane, besides rendering valuable assistance to the church and work in the place in other lines. While there I also visited the grave of our beloved brother, Pastor G. T. Wilson, a pleasant spot on the hillside of the Brisbane general cemetery.

Brethren F. L. Chaney and A. W. Smart, together with Sister Prebble as Bible worker, have been laboring in Bundaberg until recently, where a small church has been raised up. They succeeded in putting up a neat little church building before they

left. At present they are laboring in Maryborough. In their work there they have sold about seventy-five copies of "Christ's Object Lessons." One lady has begun keeping the Sabbath since they came to the place. Others are interested and receiving Bible readings.

In Toowoomba we have recently been making an effort toward building a church. The place where the church has been meeting for some time is small and quite unsuitable for the purpose. We have purchased a good, commodious corner allotment on one of the best streets of the place, a little to one side of the town, but on an eminence overlooking the whole city. This we have fenced with a good, substantial, well-built fence, one of the brethren in the country donating the material for the same, except a chain of picket fencing in front. Although the church had not a pound raised toward the enterprise when we came here a few months ago, we have succeeded in raising enough to pay for nearly everything so far, and we hope soon to be putting up a church building. The lot, deed, fencing, and all have cost about seventy pounds. We think it is a mistake to allow a church to go on for six or seven years after it is organised, as in this case, without making any effort toward raising a fund for purchasing a lot and building a house of worship. More could doubtless have been done in this direction, and in less time here, years ago, than has been done now. But we feel thankful both for the willingness with which nearly every one connected with the church has taken hold of the enterprise at this time, and for the success that has so far attended the effort. With the blessing of the Lord, despite the hard times and our own closeness of funds, we hope soon to have a church building of our own at this place. Toowoomba is a growing city of about 19,000 inhabitants, the largest town, excepting Newcastle, on the line between Brisbane and Sydney.

The church at Rockhampton is holding on and doing the best it can under adverse circumstances. On account of the severe and prolonged drought, quite a number of the members have been compelled to leave the place, which has lessened their numbers somewhat. Brother and Sister Robie have been doing their best to make the bath parlors

there succeed in spite of drought, bad city water, and hard times.

The drought has been bearing down very heavily on poor Queensland now for a number of years, until the country begins to feel the calamity in earnest. The past summer has been a hot and dry one. Abundant rains last spring made things look bright and hopeful, and everything gave promise of a prosperous year and a change in affairs for the better, especially in southern Queensland. The famous Darling Downs looked a garden. But as warm weather came on the drought set in again, and for months and months at a time the country has seen hardly a drop of rain. While in some parts the wheat crop was pretty fair, many of the later crops were almost a complete failure. Passing through the country one could see vast fields of corn in farm after farm burned into worthlessness.

The season getting late, and hoping there would soon be rain, many farmers planted large fields of potatoes, only to see the seed rot under the dry, hot clods. Some, seeing no rain come, to save total loss, dug up the potatoes which they planted, while others have lost tons and tons of seed in the ground.

As in New South Wales, prayers for rain have been offered in many churches, in some places the prayers continuing till midnight; but up to the present little or no rain has come, though Mr. Wragge, the weather prophet, predicts that we are likely to get some soon. The ground for the most part is dry, sun-cracked, and brown as a berry. The prolonged drought is thinning out the ranches and the flocks in the interior. Millions upon millions of sheep have died in the State during the past few years, and unless a change comes before long, inevitable want and suffering must come to many of the people. Stealthily the time of trouble and the day of the Lord are creeping upon the world. Few realise what all these things mean, so gradually evils multiply.

But all these things naturally have their effect. They produce hard times. We feel it in many ways. Finances are close, tithes fall off, and it seems almost impossible to do much aggressive work. Though our workers are few, it has been difficult to get sufficient to more than meet their actual necessities. But we have faith to believe that there will doubtless be some-

what of a letting up in the situation for a time, a little breathing spell, so that the work shall not stop, but go forward in this field. In the meantime we hope all our brethren and sisters will be faithful in rendering to the Lord His own. Considering all the circumstances, our canvassers have done well the past season. Our Brisbane health food business is more than meeting expenses. We trust there are brighter days before Queensland, though now her capital city is a plague-infected port, and her fields are brown and seared.

W. A. COLCORD.

Toowoomba, Queensland.

### Tasmanian Conference.

THE first annual session of the Tasmanian Conference was held at Launceston, in connection with the camp-meeting, February 6 to 17.

Pastor G. A. Irwin and Dr. D. H. Kress, of the Union Conference, and Pastor R. Hare, of Victoria, were present. The interest in the meetings increased to the last. Several sessions of the conference were held. A spirit of union was manifested in all the business transactions. The committees presented the following reports, which were adopted:—

#### PLANS AND RECOMMENDATIONS.—

1. That Article 7 of the Constitution be amended so as to read as follows: "Each church be duly represented by sending one delegate for the church and one for every ten members to every session of this Conference."

2. That this Conference support the Union Conference in its decision to use the second tithe for twelve months for the erection of the Wahroonga Sanitarium, and that we support this action by paying a second tithe.

3. That this Conference heartily support the enterprise of the sale of "Christ's Object Lessons" by recognising our God-given responsibility to sell our due proportion of this book for the relief of the Avondale School, and that our conference workers spend at least one month in its circulation.

4. That resident canvassing be prominently and continually kept before our churches, and that each church be urged to encourage one or more of its members to engage in canvassing for our large books, under direction of the State agent.

5. That these canvassers furnish their churches with the names and addresses of their subscribers, and that the church follow up the work by correspondence, periodicals, and tracts.

6. That more time be devoted to the consideration of our canvassing and publishing work at our conferences and general meetings, and that as far as possible canvassers' institutes be held in all our churches.

7. That this Conference encourage the sale of the *Bible Echo*, using it as a pioneer

paper, by carefully selecting agents and subsidising their work by giving them one gross or more of *Echoes* per week, and that such workers report their work weekly to the Tract Society, and be under direction of the State canvassing agent.

8. That special effort be made to increase the circulation of *Australasian Good Health* by encouraging our church members and canvassers to obtain yearly subscriptions and to sell copies from house to house.

9. Inasmuch as the cash system of business in the Tract Society work has proved satisfactory; therefore

*We recommend*, That this system be adhered to during the present year.

10. That our conference workers everywhere urge our people to become regular subscribers to the UNION CONFERENCE RECORD, *Bible Echo*, and *Good Health*.

11. That each of our churches provide baptismal robes for both men and women in harmony with instruction given in the Testimonies.

12. As the church school at Hobart has proved a great blessing, and has been carried forward successfully,

*We therefore recommend*, That similar schools be opened in other places at such times as they may be required.

13. That we urge the importance of faithful study of the Sabbath-school lessons in the home, and that such study occupy a prominent place in family worship.

14. That earnest efforts be put forth by Sabbath-school officers, teachers, and members to secure the regular attendance at Sabbath-school of all church members who do not attend, especially the older people, and that we unite in laboring to get all to join the school and share its blessings.

15. That we re-adopt the plan of holding a Sabbath-school convention in each district once in six months, even though the members of only one school can meet together, and that the conference laborers arrange to give one day to this work, as they visit the churches, in order that, by study, we may increase our efficiency as Sabbath-school workers.

16. That our Sabbath-schools set apart the collections of the first Sabbath of each month during the quarter for the running expenses of the school, and that all other collections be used only for such mission work as shall be specified by the Union Conference.

CREDENTIALS AND LICENSES were granted as follows: Credentials: Pastors E. Hilliard and C. H. Parker. Licenses: T. House. Missionary Licenses: Sisters I. Robertson, E. Allen, I. Hilliard.

The Committee on Nominations presented the following:—

President, E. Hilliard; Vice-President, C. H. Parker; Secretary, T. House; Treasurer, P. H. Pretzman; Tract Society Secretary and Treasurer, Mrs. I. Hilliard; Sabbath-school Secretary and Treasurer, Sister Katie Judge; Executive Committee: E. Hilliard, C. H. Parker, P. H. Pretzman, J. L. Golding, and T. House.

The Conference Treasurer's report

for nine months, after all of the laborers had been paid, showed a credit balance of £19 13s 5d.

The Tract Society Secretary's report also showed a credit balance of £50. A few pounds were left on hand in the tent fund, and £5 13s in the camp-meeting expense fund, for which we feel very thankful to the Lord.

E. HILLIARD, *President*.

T. HOUSE, *Secretary*.

### Importance of Circulating the "Good Health."

IN Tasmania, West Australia, Victoria, and the other colonies the brethren are anxious that treatment rooms or sanitariums for the rational treatment of the sick should be opened. That the need for such institutions exists everywhere, is evident. We see the need, but do the people whom we seek to help see it? Are they sufficiently informed in regard to the principles of health so that they are willing to abandon the use of drugs and other deceptions, and, instead, adopt rational treatment? Are they willing to discard the injurious articles of food and drink for a pure and wholesome diet? If so, the time has come to build an institution. If not, an institution will have up-hill work and the chances are will ultimately fail in spite of the fact that the people are in need of the very help such an institution could give them.

The people must first be instructed. They must see the fallacies of the system of drugging and their former habits of life which are responsible for the diseases which afflict them. They must recognise that help from their ills is not obtained in pills or patent medicines, but by the removal of the causes of the disease and a hearty co-operation with nature in the elimination of disease products. When the people of a community are thoroughly inoculated with these ideas, a treatment room or sanitarium will be a success from the beginning. So thoroughly have the seeds of health reform truths been sown throughout America the past thirty years that it is possible now to plant a health institution anywhere with assured success. But let an institution be started in a country where the principles it advocates are unknown, and one of these things may be predicted: It will prove a financial failure, a spiritual failure, or

both. If it maintains the principles for which it was brought into existence, unless started in a very humble and inexpensive way, it certainly will not prove a financial success, and is apt to become a source of discouragement. If it lowers the standard of truth by catering to the uninformed masses in order to gain patronage, it will receive a spiritual blow that may cripple its influence and usefulness as long as it exists even though it should be a financial success. An institution may be a financial failure and yet be a success. But when it fails to do the very work for which it was brought into existence, it is a complete and utter failure, even though crowned with the glittering crown of financial success.

Every health institution or treatment room we start may be a complete success in every sense of the word if it is started in a community where the principles for which it stands are known and appreciated by the people. To the honest, to know is to appreciate. The future success of our medical work, therefore, depends upon disseminating the principles of health. I know of no better medium through which this can be done than our health journal the *Good Health*. We ask our brethren throughout Australasia to co-operate with us during the next year in giving the *Good Health* a wide circulation in your State or colony. We will do our best to make the journal all it ought to be. Young people, men and women, should be encouraged to sell the journal from house to house and secure yearly subscribers. In England such an effort was made and some of the workers sold as many as fifty copies during the day. Brother Owen in New Zealand, although feeble, secured over 900 yearly subscribers in Christchurch alone. While at the Palmerston North camp-meeting, in two weeks he obtained about fifty yearly subscribers, and attended most of the meetings at the camp. God will bless the efforts of our brethren in carrying the principles of health to the homes of the people, and the people will call you blessed because of the help they shall receive.

A united effort on the part of all will pave the way for our physicians, nurses, treatment rooms, and health institutions. Let us see if we cannot increase the circulation of the *Good Health* to 25,000 per month by the end of this year. We must have your help. You can do more for our

medical work everywhere, including our Wairoonga Sanitarium, in this way, than by your means.

Do you want a physician, nurses, treatment rooms, or a health institute in your community or State? The quickest way to bring it about is to create a demand for them on the part of the people. Educate, educate, educate. This is our strength and success. D. H. KRESS, M. D.

### Selling Periodicals.

PASTOR W. S. Hyatt writes from South Africa of a plan that has been adopted there for distributing literature. The paper to which he refers is the *South African Sentinel*. The suggestion that our other papers might be sold in the same way is worth consideration. Why would it not be well if we must be on the street nights after the Sabbath, to turn it to some account in the work of the Lord? Our readers will be interested in Brother Hyatt's letter:—

We have another thing in which we are interested at the present time, and that is the spread of the *Sentinel*. Some time ago some of the brethren began to sell the *Sentinel* on Saturday evenings. You know on these evenings there are a lot of people out seeing and being seen, and we are taking that time to reach them, and the Lord is blessing the effort. Ever since I came to Africa I have tried to get this line of work going. It began gradually, but it has worked up till now we are using 6,500 of the last issue of the *Sentinel*. In Cape Town we are using from 2,500 to 3,000 each issue. Surely someone ought to know something about the message that is borne in the *Sentinel*. They are now being sold in about all the towns in the colony by some of our people. We think that the Lord is in this work, and we feel that it is a success. I think that we can use 10,000 copies each issue when we get at the work as we ought, and the interest taken that we hope to see taken in the future. We are selling but few outside of Saturday nights. It is this one evening's work that is telling for the work.

I would think that this plan would work well in all parts of the world if we had some one who would try it and push it. Our people now think that it is just the plan for success. I do think that in America if this plan were worked up we would sell many thousands on the street. I refer to the *Signs*. I do not see why we could not sell, not 100,000, but several hundred thousand. I should think that the *Bible Echo* ought to go by the ten thousand by this plan. You see it is but little trouble for a worker to go out and sell seventy-five or one hundred papers in an evening. A few people in each town who would spend two hours each Saturday evening means a lot of papers out. Then it is the best time as the people will take them home and read them on Sunday. I think that we shall order 7,500 of the next issue of the *Sentinel*. If I feel an interest in any one work above another, it is in getting our literature before the people.



## Personal

THE regular issue of *Present Truth* in London recently went up to 19,000 copies. Good!

BROTHER F. W. REEKIE recently spent a few weeks with his family in Cooranbong. He has now returned to the canvassing work in Queensland.

BROTHER C. P. MICHAELS is conducting a vigorous campaign in Victoria in behalf of "Christ's Object Lessons." We shall expect to receive good reports of sales of this valuable book by our brethren in Victoria.

A HEALTH journal is published in Mexico in the Spanish language. It has a pretty cover design, and will, no doubt, do great good among the needy people of Mexico.

Do you know whether a list of the young people in your Sabbath-school has been sent to your State secretary? We want the name and address of every child and youth in Australasia who is not in the kindergarten and primary divisions.

THE health journal in England has a circulation of 25,000 copies. Why should not *Australasian Good Health* have as many? Please read the article by Dr. Kress on another page, and then do what you can to scatter health literature in every part of Australasia. And, by the way, if you haven't yet sent your own subscription for *Good Health*, you should do so now and receive the May number.

WE have received a sample copy of *Rarama*, a Fijian Seventh-day Adventist paper published by Pastor J. E. Fulton. It is about the size of *Joyful Tidings*, and presents a very neat appearance. We cannot say we have been edified by reading the paper, but we do rejoice that there is one printed to carry the light of truth to those who can read and appreciate it in Fiji.

IT was stated in an article in the March RECORD that our Sabbath-school donations the present quarter would be given to help furnish the Sydney Sanitarium. This was a mistake. Our special donations the last Sabbath in the quarter ending March 31, were given to the Sanitarium; but the contributions the present quarter will be used to help the new and needy conference in

West Australia. Let all bear this in mind and do what they can to assist this field. There are several large towns in the gold mining districts where the message should be carried soon. Let us all do our best to help.

A REPORT was read at the last quarterly meeting of the Avondale (N. S. W.) Church, showing that its members had given over £13 during the quarter just past to four different missionary objects,—the Fiji launch, students' aid fund, missionary literature, and to the poor. At the beginning of the year the church adopted the plan of giving its weekly collections to these objects instead of using them for "incidental expenses." The report further showed that, while the enterprises mentioned had received help, yet the church expenses had been met by volunteer offerings, and there was a larger balance in hand than at the close of any previous quarter when all the collections had been used to pay expenses. Perhaps the same plan, adopted in other churches, would help them to solve the problem as to how they shall pay their debts and meet necessary expenses. "Give, and it shall be given to you," etc.

### Maryborough, Queensland.

BROTHER F. L. CHANEY writes of the work in Maryborough, giving some interesting facts which will be encouraging to our readers:—

You will be interested to learn how we have been getting along here, I feel sure. Owing to a delay in the arrival of the "Christ's Object Lessons," we did not commence canvassing for about two weeks after coming here.

During my canvassing I found one lady to whom Sister Prebble had sold a "Coming King" the year before, and who seemed somewhat interested. I suggested having Bible readings with her; she accepted, and after a few readings she began to keep the Sabbath, and is coming regularly now to our Sabbath meetings.

After Brethren Brett and Ford arrived, we three decided to work the city thoroughly by making a systematic distribution of tracts. For this purpose we ordered about £1 worth of tracts to begin with. Since then we have purchased more. Our first tract was "Wonders of the Nineteenth Century," and of the homes we visited, perhaps three-fourths accepted the tract. The next week some refused, but most all accepted.

Thus the work has continued week after week, until at the present time we have about 150 homes who receive and read our literature gladly. Those to whom we gave the first tract are now reading the eighth, and in my territory I still have over fifty per cent. of my first customers. To one of these I have been giving readings, and she has accepted

all the truths thus far presented, including the Sabbath.

We have not thought it wise to force ourselves upon the people as Bible teachers; nevertheless, several have already asked us to give them readings. Sister Prebble now has five readers, all of whom bought books from her when she was here before; more are in prospect.

Last week I commenced readings with one of the old prominent families of the city. The mother and daughter are the ones who are interested. The father is dead. One old gentleman to whom I gave my first tract saw an advertisement on it for the "Coming King," and when I called with the second tract, asked me if I could get the book for him. Of course I told him yes, and I now have it on hand to deliver this week. I will be able to have readings there soon, I think.

In addition to our tract work we are also becoming acquainted with the people by selling the *Bible Echo*. At first we ordered only three dozen, but are now selling six dozen each week. I am sure that in the near future we could sell twice this number, unless other work occupies our time; for last week while Brother Smart was visiting the church at Bundaberg, I had no trouble in disposing of both his and mine. Brethren Brett and Ford began this work by selling about 1000 copies of the back numbers of the *Echo*. Considering the deplorable condition of the country here, I think they have done very well. Their delivery this month was about sixty copies, and they are leaving a list of about seventy-five orders for me to deliver for them in May. The most of these are out in the surrounding towns. While speaking of our "Christ's Object Lessons" work, I neglected to tell you that Brother Smart and I took thirty orders each, to be delivered the first of May. Sister Prebble did not come down from Bundaberg until we had almost completed our two weeks' work; but she has taken fifteen orders.

### Obituary.

DIED, at Cooranbong, N. S. W., March 28, 1902, at the age of 14, Maud Elsie Gates, youngest daughter of Elder E. H. and Ida M. Gates.

The deceased had been troubled with lameness at intervals the greater part of her life. About one year ago her lameness assumed a chronic form, since which time she has been a constant sufferer, spending the last five months of her life in a chair.

She was baptised and united with the church at the age of eight years. From the time of her accountability to the day of her death, her whole life has been that of a devoted Christian. During her long and painful sickness no murmur was known to have escaped her lips. Her patient resignation to the extreme suffering through which she passed was a glowing testimony to the keeping power of the religion she professed. Though not permitted to mingle with the throng, her life of faith and trust has had a far-reaching influence, and it can be said of her as of one of old, "She being dead yet speaketh." Her last audible prayer was, "O Jesus, help me to trust, O Jesus, help me to trust; let me rest in Thee." A large company was present to pay a last tribute of respect to her memory as we laid her away to rest in the quiet graveyard at Avondale. A few remarks were made at the grave by the writer.

GEO. A. IRWIN.



# Union Conference Record

PUBLISHED MONTHLY BY THE

Australasian Union Conference of Seventh Day Adventists.

25 Sloane Street, Summer Hill, Sydney,  
N. S. W., Australia.

## SUBSCRIPTION RATES.

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## The Coming Week of Prayer.

AT the annual Council of the Union Conference Committee recently held at Wahroonga, it was decided to hold the week of prayer June 14 - 21.

Appropriate readings for each day have been prepared, and will be sent out in ample time to reach all parts of the field one week at least before the date of beginning.

This occasion will be one of great importance, both to us as individuals and to the cause of God in general; hence we trust that all will begin at once to plan their business and home duties so that each member of the family may attend every meeting. Elders of churches and leaders of companies should plan for the time and place of the meeting so as to insure a full attendance. Every church member, regardless of his present experience, needs the spiritual uplift the meetings are designed to give. The backslidden in heart and life especially need the inspiration to return to their first love, that the readings are calculated to produce. Our unconverted children and young people should be brought under the influence of these meetings, and every effort possible should be made to win them from the world and unite them securely to the Lord.

As we lay aside our busy cares for a time to examine ourselves by the aid of the Holy Spirit, the query will no doubt arise, Am I keeping pace in my Christian experience and zeal in the Lord's work with the rapidity with which time is carrying me on to the final consummation? Soon, very soon, the work of the Lord will be finished. Soon opportunity to benefit our own souls and the souls of others will be forever gone. Then let us make the most of this our present opportunity by a reconsecration of ourselves and our means to the Lord.

As we contemplate the grace of

our Lord Jesus Christ, who, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich, let us bind the sacrifice, by the cords of love, more securely to the "horns of the altar," and keep it there until all is consumed.

May such a spirit of revival and reform characterise the coming week of prayer as has not been seen hitherto.

GEO. A. IRWIN.

## Union Conference Council.

IN the interval between the issue of the last RECORD and the present number, a meeting of the Union Conference Committee and its principal boards was held at the new sanitarium building at Wahroonga. The members were so scattered that we failed in getting replies in time to announce the date and place of meeting in the April number. Pastor Gates, president of our Mission Committee, was away on a mission trip in the East Indies; Pastor Farnsworth and wife were engaged in a public effort in Dunedin, N. Z.; while Dr. Kress, chairman of the Medical Committee, and the writer were in West Australia. After the paper had gone to press it was ascertained that the meeting could be convened April 17 to 24, so notices were sent out by post to those who were expected to be present. There was quite a prompt and full response to the notice, only one Conference, viz., Queensland, being unrepresented. All the principal institutions and enterprises were represented by those having them in charge. The brethren were lodged in the building, rooms sufficient for the purpose having been floored and furnished with beds. Dr. Kellogg and wife conducted a boarding hall in the kitchen part of the building, where good board and ample accommodation was provided for all at a reasonable price. The business meetings were held in the large dining-room of the main building.

A good spirit prevailed from the beginning to the close of the meeting. Plans and recommendations were adopted that it was believed would result in great benefit to the cause in general when gotten into active operation. The financial reports from the Union Conference and the various institutions represented were encouraging in that they

revealed that by economy and careful management running expenses were being reduced and debts diminished. As we expect to publish in a future number of the RECORD quite a full report of the meeting we will only give one or two items here.

The future policy and management of our periodicals received careful consideration at the hands of the council, and I presume it is a question in which the readers of the RECORD will be much interested also. It has been a question in the minds of many of our brethren whether it were wise in view of all conditions and circumstances and our small constituency to publish two papers so nearly alike in their character as the *Bible Echo* and the *Joyful Tidings*. It was thought by some members of the council that the difficulty might be overcome by moving the *Echo* to Cooranbong and merging the *Tidings* into it and thus only have the one, but after a careful consideration of the question in all its bearings this was not thought to be a wise move at this time. After further consideration it was unanimously voted that the *Bible Echo* remain in Melbourne and that Sister Farnsworth take the editorship of the paper assisted by an editorial committee. It was afterwards voted that the publication of the *Joyful Tidings* be discontinued believing that its spirit would under this management be infused into the *Echo*. Provision was made by the council to enable the publishers and managers of the *Echo* to look after and hold the interest created by the *Tidings*. We sincerely hope this new arrangement may meet with a hearty support from all in the way of an increased interest in the sale and circulation of the *Echo*.

A vote was also passed to make the RECORD a fortnightly after the June number, that our people in the field might be kept in closer touch with the progress of the work. In order to do this it will be necessary to publish only eight pages each issue, or perhaps at times one eight page and one sixteen. Brother E. C. Chapman was appointed managing editor to take the place made vacant by the removal of Sister Farnsworth to Melbourne; so hereafter all articles or matter intended for the RECORD should be addressed to him at Cooranbong, N. S. W.

Further particulars will be given in future issues. GEO. A. IRWIN.