

UNION CONFERENCE RECORD

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

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RELIANCE ON GOD

If thou hast ever felt that all on earth
Is transient and unstable, that the hopes
Which man reposes on his brother man
Are oft but broken reeds; if thou hast
seen

That life itself "is but a vapour," sprung
From time's up-heaving ocean, decked,
perhaps,

With here and there a rainbow, but full
soon

To be dissolved and mingle with the vast
And fathomless expanse that rolls its
waves

On every side around thee; if thy heart
Has deeply felt all this, and thus has
learned

That earth has no security—then go
And place thy trust in God.

Yea, then rely
In faith on Him; and thou shalt never find
Hope disappointed, or reliance vain.

—Selected.

Unscriptural Marriages

WE are living in the last days, when the mania upon the subject of marriage constitutes one of the signs of the near coming of Christ. God is not consulted in these matters. Religion, duty, and principle are sacrificed to carry out the promptings of the unconsecrated heart. There should be no great display and rejoicing over the union of the parties. There is not one marriage in one hundred that results happily, that bears the sanction of God, and places the parties in a position better to glorify Him. The evil consequences of poor marriages are numberless. They are contracted from impulse. A candid review of the matter is scarcely thought of, and consultation with those of experience is considered old-fashioned.

Impulse and unsanctified passion exist in place of pure love. Many imperil their own souls, and bring the curse of God upon them, by entering

into the marriage relation" merely to please the fancy. I have been shown the cases of some who profess to believe the truth, who have made a great mistake by marrying unbelievers. The hope was cherished by them that the unbelieving party would embrace the truth; but after his object is gained, he is farther from the truth than before. And then begin the subtle workings, the continued efforts, of the enemy to draw away the believing one from the faith.

Many are now losing their interest and confidence in the truth, because they have taken unbelief into close connection with themselves. They breathe the atmosphere of doubt, of questioning, of infidelity. They see and hear unbelief, and finally they cherish it. Some may have the courage to resist these influences; but in many cases their faith is imperceptibly undermined, and finally destroyed. Satan has then succeeded in his plans. He has worked through his agents so silently that the barriers of faith and truth have been swept away before the believing ones have had any thought of where they were drifting.

It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. Once it was a privilege and joy to them to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As the

result, faith in the precious truth dies out of the heart, and Satan insidiously weaves about them a web of scepticism.

It is carrying that which is lawful to excess that makes it a grievous sin. Those who profess the truth trample on the will of God in marrying unbelievers; they lose His favour, and make bitter work for repentance. The unbelieving may possess an excellent moral character; but the fact that he or she has not answered to the claims of God, and has neglected so great salvation, is sufficient reason why such a union should not be consummated. The character of the unbelieving may be similar to that of the young man to whom Jesus addressed the words, "One thing thou lackest"; that was the one thing needful.

The plea is sometimes made that the unbeliever is favourable to religion, and is all that can be desired in a companion, except in one thing, he is not a Christian. Although the better judgment of the believer may suggest the impropriety of a union for life with an unbeliever, yet, in nine cases out of ten, inclination triumphs. Spiritual declension commences the moment the vow is made at the altar; religious fervour is dampened, and one stronghold after another is broken down, until both stand side by side under the black banner of Satan. Even in the festivities of the wedding, the spirit of the world triumphs against conscience, faith, and truth. In the new home the hour of prayer is not respected. The bride and bridegroom have chosen each other, and dismissed Jesus.

At first the unbelieving one may make no show of opposition in the new relation; but when the subject of Bible truth is presented for attention and consideration, the feeling at once

arises, "You married me, knowing that I was what I am; I do not wish to be disturbed. From henceforth let it be understood that conversation upon your peculiar views is to be interdicted." If the believer should manifest any special earnestness in regard to his faith, it might seem like unkindness toward the one who has no interest in the Christian experience.

The believing one reasons that in his new relation he must concede somewhat to the companion of his choice. Social, worldly amusements are patronized. At first there is great reluctance of feeling in doing this, but the interest in the truth becomes less and less, and faith is exchanged for doubt and unbelief. No one would have suspected that the once firm, conscientious believer and devoted follower of Christ could ever become the doubting, vacillating person that he now is. Oh, the change wrought by that unwise marriage!

What ought every Christian to do when brought into the trying position which tests the soundness of religious principle? With a firmness worthy of imitation, he should say frankly, "I am a conscientious Christian. I believe the seventh day of the week to be the Sabbath of the Bible. Our faith and principles are such that they lead in opposite directions. We cannot be happy together, for if I follow on to gain a more perfect knowledge of the will of God, I shall become more and more unlike the world, and assimilated to the likeness of Christ. If you continue to see no loveliness in Christ, no attractions in the truth, you will love the world, which I cannot love, while I shall love the things of God, which you cannot love. Spiritual things are spiritually discerned. Without spiritual discernment you will be unable to see the claims of God upon me, or to realize my obligations to the Master whom I serve; therefore you will feel that I neglect you for religious duties. You will not be happy; you will be jealous on account of the affections which I give to God; and I shall be alone in my religious belief. When your views shall change, when your heart shall respond to the claims of God, and you shall learn to love my Saviour, then our relationship may be renewed."

The believer thus makes a sacrifice for Christ which his conscience approves and which shows that he values eternal life too highly to run the risk of losing it. He feels that it would be better to remain unmarried than to link his interest for life with one who chooses the world rather than Jesus, and who would lead away from the cross of Christ. But

the danger of giving the affections to unbelievers is not realized. In the youthful mind, marriage is clothed with romance, and it is difficult to divest it of this feature, with which imagination covers it, and to impress the mind with a sense of the weighty responsibilities involved in the marriage vow. This vow links the destinies of the two individuals with bonds which naught but the hand of death should sever.

Shall one who is seeking for glory, honour, immortality, eternal life, form a union with another who refuses to rank with the soldiers of the cross of Christ? Will you who profess to choose Christ for your master and to be obedient to Him in all things, unite your interests with one who is ruled by the prince of the powers of darkness? "Can two walk together, except they be agreed?" "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." But how strange the sight! While one of those so closely united is engaged in devotion, the other is indifferent and careless; while one is seeking the way to everlasting life, the other is in the broad road to death.

Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons. Can it be that the love and fellowship of Christ are of so little value to them that they prefer the companionship of poor mortals? Is heaven so little esteemed that they are willing to risk its enjoyments for one who has no love for the precious Saviour?

The happiness and prosperity of the married life depend upon the unity of the parties. How can the carnal mind harmonize with the mind that is assimilated to the mind of Christ? One is sowing to the flesh, thinking and acting in accordance with the promptings of his own heart; the other is sowing to the Spirit, seeking to repress selfishness, to overcome inclination, and to live in obedience to the Master, whose servant he professes to be. Thus there is a perpetual difference of taste, of inclination, and of purpose. Unless the believer shall, through his steadfast adherence to principle, win the impenitent, he will, as is much more common, become discouraged and sell his religious principles for the poor companionship of one who has no connection with heaven.

God strictly forbade the intermarrying of His ancient people with other nations. The plea is now offered that this prohibition was made in order to prevent the Hebrews from marrying idolaters, and forming connections with

heathen families. But the heathen were in a more favourable condition than are the impenitent in this age, who, having the light of truth, yet persistently refuse to accept it. The sinner of to-day is far more guilty than the heathen, because the light of the gospel shines clearly all around him. He violates conscience, and is a deliberate enemy of God. The reason which God assigned for forbidding these marriages was, "For they will turn away thy son from following Me." Those among ancient Israel who ventured to disregard the prohibition of God, did it at the sacrifice of religious principle. Take the case of Solomon for example. His wives turned away his heart from his God. MRS. E. G. WHITE.

Our Missions

A Hurricane in Fiji

WE feel sure that our brethren at home will be anxiously waiting to hear the extent of the damage done to our work by the hurricane which recently visited this group.

Well, while the damage is great and the losses are severe, still we have much to praise the Lord for in that our lives have been spared, and so far we have not heard of any of our brethren being injured.

We have heard that a hurricane generally gives some warning beforehand, but on this occasion we practically had none. On Thursday, March 24, about 5.30 p.m., we were made especially glad by the arrival of Brother and Sister Cady, who have come to superintend the work in this field. They came from Suva, which is about seventy miles from here, on board the mission schooner *Cina* (Thina), in which we have just installed a 9-horse-power oil-engine. Brother Marriott, assisted by an engineer, had just completed fitting the engine in her, and this return trip to Buresala was, as it were, a trial trip which gave satisfaction. As it was almost dark by the time the boat was anchored, most of the luggage and a quantity of stores were left on board. The captain dropped two anchors, giving them a good length of chain. When we retired for the night, about nine o'clock, we noticed the barometer had fallen a little, but not seriously, the wind being still strong. However, we could not sleep, and feeling a little uneasy we

arose about eleven o'clock and found the barometer falling rapidly. We again went to the beach, and after seeing the small boats were high and dry, the mate tried to reach the *Cina*, but the wind and waves were so strong that it was impossible. At that hour the anchors were still holding, and we left the captain and the mate to keep a lookout while we went around trying to fix the dwelling-houses, which by this time were being severely shaken.

The storm increased, and soon banana, cocoanut, and other trees were being blown and torn about in all directions. The native houses commenced to go, and before 2 a.m. almost all were flat on the ground. Two or three of the natives who were ill were carried into our home, and the others sought shelter in the boys' dormitory. We could only seek the Lord earnestly for His constraining power to be manifested on behalf of His people and property, and await the daylight to reveal the extent of damage done.

A little after 3 a.m. we felt that the Lord had heard our prayers, for the glass suddenly commenced to rise and continued to do so until the storm abated. With the break of day we again went with anxious hearts to the beach, and found that the schooner had been dragged from her moorings and thrown upon a patch of rocks with the waves breaking over her hull. As the day wore away and the tide lowered, we waded out only to find the cargo soaked and damaged and the boat's side badly smashed in.

Why this has all come we cannot understand, but we do know there are some lessons in it for us to learn. As the keel also has been badly split, we think the boat is damaged beyond repair. We have taken the engine out, and find that it is still in good order. However, the losses are severe. The boat, native houses, church and school building, a large quantity of cocoanuts, bananas, and other products, some slight damages to the press building and mission house, also Brother Cady's books and personal effects, will in all amount to over £500. We are indeed thankful that our European houses, press building, and boys' dormitory are still standing, and that we, His unworthy servants, have been protected from this besom of destruction, which has wrought such great destruction throughout the group. A large number of boats and buildings have been destroyed.

While boat-anchors may drag and cables break, we have an anchor within the veil both sure and stead-

fast. Dear brethren; it is hard to write of these adversities. We would much rather write of prosperity. But we know that we have your sympathies and support at this time. Like God's people of old we are again going up to build. Who of you has a willing heart to help our feeble efforts at this time? May God bless you all to this end, is the prayer of your fellow-servants in Fiji. A. G. STEWART.

Haapai, Tonga

FROM a letter received from Brother Leonard G. Paap, which was written from Haapai, Tonga, on March 4, we give the following:

"We arrived here after a very pleasant trip. The sea was delightfully calm, and we were really well all the way.

"Brother Palmer and a number of the mission boys met us at Lifuka and took us to Faleloa. It would have done you good to have seen Brother Palmer when he met us. It took him several hours to get over the exclamation-point stage. I shall never forget the expressions of joy and satisfaction that seemed to break from him spontaneously.

"The greeting Mrs. Paap received on landing at Faleloa was also a lesson to me. The sincerity of both welcomings told me plainer than words could have done that we were welcome. Surely God has called us to do a work for this people.

"We found the mission home a nicely arranged house situated on five acres of first-class land. No apparent mistakes have been made in the arrangements of the buildings and grounds, so that although much remains to be done, nothing has to be undone. This is a great encouragement. I think that Brother Palmer has done remarkably well.

"The mission is carried on in rather a unique way. All the homes, except the one for us, are built by the natives in real Tongan style. At present there are five such houses, with an average of three boys in each. They build the houses themselves and receive no help from the mission, except that the houses are built on the school-ground and in the school's time. A certain amount of land is allowed each boy on which to grow his food. If at any time he so misconducts himself as to make it necessary to dismiss him from the mission, he leaves the house and garden as it is, receiving no compensation from the mission, unless the mission cares to give it to him. The boys come in with

that understanding, and it seems to work very well.

"Brother Palmer seems to be a man who thoroughly understands the natives, and I have tried to follow his methods very carefully. As I come to understand the natives more I can deal more independently; but I want to go carefully, and make no mistakes.

"Each boy has to work four hours a day for the mission. At the present time we have them divided into three gangs with a *matabuli* over each. In this way we can get a great deal of work out of them. We hope to put the five acres into cocoanuts, yams, pineapples, bananas, etc. Brother Palmer and I have planned it out, and are at work clearing the ground.

"But I think our greatest need is a good cistern; for good water is a great boon in this country. We have but two small tanks, standing in the sun, from which we get all the water we use. And during the dry season we have about three months when we have practically no rain. So we are planning to dig a cistern as soon as possible. Eleven years ago I helped to dig the first one at Avondale, and it will seem like old times to get at the same work again. I really believe that the faculty for good hard work is the best capital that a man has. The small kit of tools that was kindly donated to us before leaving Avondale has been a real blessing.

"We have thirty students in the school. And they are certainly earnest students. It does one good to see them at work.

"The truth is going in this group, and I am sure that the Lord is waiting to do a great work here. I trust that we may be used as instruments in His hands.

"I have planted seeds of all the kinds I brought from New South Wales. The corn and beans are up and growing very fast. By having our own fresh vegetables we hope to keep in better health than we do without them. At present we are both well and real busy and happy in our work."

HAVE the courage to stand for God, even if you have to stand alone. Have the courage to say nothing when you have nothing to say. Have the courage to remain "on the fence" as long as the mud is knee-deep on both sides. Have the courage of two evils to choose the lesser, but of two wrongs to choose *neither*. Have the courage to believe in God with all your heart, and to own His name everywhere.—*Selected.*

The Malay Peninsula

"CAST thy bread upon the waters, and thou shalt find it after many days." Some years ago Brother F. J. Parkin sold about 1,000 copies of "Daniel and Revelation" in the Federated Malay States, a portion of country as yet unentered by our evangelical work. I remember Brother Parkin speaking of the number of books that had been delivered there, and wondering that no visible results had followed in the conversion of souls to the truth. But the promise is that we shall see the results "after many days." Reports have frequently appeared in the RECORD telling of the good wrought by books delivered many years before. Sometimes seed springs up quickly, and is seen by the worker who planted it. But not till the final harvest-home will the full increase be known.

Some weeks ago a young Tamil brother in Singapore met and conversed with a Tamil Christian worker from a certain town in the Federated Malay States. On learning that our brother is a Seventh-day Adventist, he said, "Oh, we have a Seventh-day Adventist at —. Dr. — is always speaking to us about the Sabbath. He learned these things through your book 'Daniel and Revelation.'" Brother Arokiasamy secured the name and address of the person referred to, and on February 25 I sent him tracts and periodicals, and wrote him a brief letter. Last Sabbath, March 12, I received a reply from him in substance as follows:

"Dear Sir:

"Your letter with the papers you sent I have received. Many thanks. And I thank God who caused you to send them. But I am quite surprised that you came to know my address, and that I am interested in these things. I think you must have heard from Pastor

"I shall be glad if you will send me regularly the Australasian *Signs of the Times*, and the American *Signs of the Times*. The subscription for these papers I will gladly send you.

"By the grace of our Saviour I am keeping the seventh-day Sabbath. I wish to have association with such a people, so kindly instruct me in regard to this.

"I am studying the papers you sent me, and will find them very useful. I have no one to meet with up here, as all are upholding the 'mark of the beast.' I trust in God for assistance.

"I remain,

"Dear Sir,

"Yours sincerely,"

We sometimes hear of persons in Penang and the Malay States who have become interested in the truth through reading our books, but this is the first we know of, that has stepped out to keep the Sabbath.

This gentleman is an Indian, and has studied medicine probably in one of the Indian schools. He seems to be in charge of a hospital for coolies on a large rubber plantation. May the Great Physician teach him also the spiritual healing.

W. W. FLETCHER.



West Australian Camp-Meeting

THIS meeting was held March 10 to 21 in a beautiful grove near the Claremont Railway Station. There was a good attendance of representatives from every church in the conference save one. And that church was over three hundred miles distant. There were over seventy tents pitched, and then some had to take rooms outside the grounds. There were three preaching-tents — the large pavilion, and a tent each for the children and youth.

All of the labourers of the conference were present save one church-school teacher, and he was too far away to attend. Pastor A. H. Piper, Brother L. A. D. Lemke, and the writer were the representatives from the Union Conference.

There was not a very large attendance from the outside. Meetings for the public were mostly held in the evenings. Doctrinal themes pertaining to the second advent, and to the law of God and the holy Sabbath, were taken up at these evening meetings.

The day meetings were mostly devoted to regular campaign work. Those features of our work which are of the most vital importance were considered. Special attention was given to the matter of the distribution of literature treating on the various features of the message for this time.

Tract and missionary work, educational, religious liberty, health and temperance, Sabbath-school and young people's, and the canvassing work each had a day set apart for their consideration. The distribution of literature and the aggressive work that needs to be done in the mission field, was the central feature of each day's work.

It will be remembered that West

Australia is separated from other portions of the Union Conference by a vast expanse of water, and the brethren feel that they are deprived of the help that they might have frequently, were they nearer the central offices. There certainly has been an effort to keep all lines of the work going in even lines. Their reports, when they appear in the RECORD, will show that this is the case. Their Sabbath-school offerings stand at the head of the list of the conferences, when we take the membership into consideration. In addition to the £200 which they sent to the Union Conference since their last balance sheet, they raised in cash and pledges for home and foreign work, over £400. This makes more than £1 5s. per member. Then the young people have taken on half of the salary of Brother T. Roberts in Java; they have also undertaken to pay for a preaching-tent for use in this conference. The fund for Java is to be known as the "Young People's Java Mission Fund," and the tent is to be known as the "Young People's Gospel Mission Tent." The young people and children have taken hold of the work in a commendable spirit.

Most of the funds for the home work is to supply material so that the teachers and students of the Darling Range School may go on and complete their school building.

Meetings to consider the canvassing work were held each day at a time when there were no public meetings. One period each day was set apart for the canvassers to meet for worship by themselves or with the other labourers of the conference. It seemed a heavy draw on the conference to let Brother Branford go to Queensland, and then be at the extra expense of bringing another agent into the field to take up the work of State agent. But when they considered the need of having experienced men in difficult fields, they cheerfully yielded.

The Sabbath meetings were greatly blessed of God. All seemed to feel that the Lord had come very nigh to them. The last Sabbath was especially marked by a move in the camp. When the call was made, all the centre seats from the front to the back were filled, then the seats on the sides were filled half way. Over 200 people went forward. There was no question that the Lord greatly moved on hearts. New ones were converted, backsliders reclaimed, and all sought a consecration to a higher spiritual plane of living. Fully four-fifths of the audi-

ence went forward, while others were engaged in doing what they could for those who needed help. It was a good day for the camp of Israel.

The officers of the conference are much the same as last year. One thing is noticeable, and that is they have put two young people in as leaders of departments. A young church elder was chosen for missionary campaign secretary, and a young lady for young people's secretary and educational superintendent.

The religious liberty and temperance phases of our message received considerable attention. A large number of religious liberty tracts and a goodly number of *Health Magazines* were taken. The religious liberty issues seemed to take many by surprise. They find "that now when the time has come for them to spring into action, they have the preparation to make." They are resolved to do something along temperance lines, and in this way see what they can do to interest people in religious liberty subjects.

On the whole it was an interesting and profitable meeting. Many brethren returned to their homes feeling that it was the best meeting that they had ever attended; for which we all praise the Lord. L. A. HOOPES.

Interesting Features of the West Australian Camp-Meeting

PASTOR BAKER furnishes us the following additional items in reference to the recent camp-meeting held in West Australia:

"This camp-meeting was the largest ever held in the West, there being about 300 persons present. The outside interest was not remarkable, though there were some intelligent people who seemed interested when the meetings were over. In view of this it was deemed best to continue for a time in the young people's mission tent, erected more centrally for the general public.

"In the business meetings of the conference a considerable number of plans and recommendations were heartily considered and adopted—plans which we believe bespeak an advance step, as every step should be.

"The campaign meetings conducted by Brother Piper were animated occasions. Literature to the value of £90 was sold on the ground, mostly at these meetings to our own people. It is hoped that this literature in the hands of so many earnest advocates may not be without effect upon the people of the West.

"Near the close of the meeting when a call was made in behalf of the school and of the conference, about £400 was provided, in addition to £50 for missions.

"On the Sunday previous to the closing, a dozen or more candidates repaired to the Claremont Baths, where Brother Hilliard conducted an impressive baptismal service. A number of other candidates are awaiting baptism, as opportunity affords, in their home churches.

"A praise service on Monday morning, in which all present took part, ended our good camp-meeting."

Parkes and Eugowra

ON March 9 we left Sydney for Parkes and Eugowra. On the evening of our arrival we spoke in the tent to a fair congregation in the former place. At the present time the interest there is good. A few new Sabbath-keepers have lately taken their stand, and about ten others are shaping that way. It was planned that the brethren in Parkes ready for baptism, should journey to Eugowra. Early on the morning of the 11th, a number of conveyances left, well filled. Others expected to follow later. We reached Eugowra in good time. In the afternoon the first wedding was celebrated in the neat little Eugowra Church. The contracting parties were Brother J. Kent, Eugowra, and Sister Peacock of Maitland.

On Sabbath, notwithstanding the rain, we held a good meeting. Sunday broke out fine. In the forenoon we wended our way to the Lachlan River where nine faithful souls were baptized. Others were prevented through the previous bad weather. In the evening the church was filled. Some strangers who had witnessed the baptism, were present. They seemed interested in the theme, "God's Memorial."

After spending several days visiting and counselling with the brethren in both places, we left for Sydney, passing on to Wollongong, where we spent a few days. On Sunday, March 20, four more willing souls were baptized in an arm of the Pacific Ocean. It was a beautiful spot, in sight of the rolling billows, and took place in splendid weather. We were busy with meetings, and also visited some interested persons.

J. H. WOODS.

OUR Lord's love for the world led Him to give His life for its redemption. What has your love for the world and for Him led you to do for it and for Him?

South Australia

OUR good camp-meeting is now a thing of the past. It was a good spiritual feast to many. While the camp was on, we seemed to have a small outside interest. On this account we decided to shift our tent to a more central place, but we were disappointed in not being able to take our interest with us. We began our meetings with a small attendance which gradually grew. A little later we experienced very stormy weather and had to take our tent down. While this lasted we had no meetings; but when the weather cleared up we made another start, and soon the pastor of the Church of Christ announced that he would speak on the subject, "Is the Jewish Sabbath Abolished?" He had a good attendance and made some statements that we thought should be refuted. This we announced to do, and made it the opportunity to present the Sabbath question, and invited the gentleman to attend. This he did, and took notes, and made it known that he would deal with it farther. Last Sunday morning in his service he made the announcement that he would not take up the question again. We do not know why he changed his mind. We supplied him with reading-matter on the subject. The first night of our review we had a fair attendance; but while the testing truths were being presented, it was diminishing. We have just a few now that are willing to study God's Word to see if these things are so. We are sowing the seed, and will leave the results with the Lord of the harvest.

JOSEPH E. STEED,
A. H. ROGERS.

"THE more we yield to selfishness the less heart we will have in the prayers we force our lips to utter. With self dethroned and God enthroned, our hungry and tired souls can enjoy to the full the riches and the rest of God's abundant blessing. The words of our prayers will not fall about us then like the dead leaves of autumn, but will reach the very throne of the Infinite, and bring down showers of blessing."

"WE hear ten persons complaining about their circumstances to one person who blames himself for his mistakes in life—which shows the rarity of common sense."

"If thou wilt thyself be borne with, bear also with another."



Book Work

THE CANVASSER

The canvasser, we know full well,
Who goeth forth our books to sell,
Needs most the prayers of those who pray,
That God will guide him every day,
And keep him in the narrow way.

The pioneer to clear the ground,
And plant the seed, if may be found
Some honest heart in all the land
Who would not build on shifting sand,
But will abide by God's command.

He works, nor just for worldly gain,
For such rewards are counted vain.
Weighed against the final treasure,
God will give in fullest measure
Unto all who do His pleasure.

And now while days and months fly past,
The faithful still are holding fast;
Some others, though, have weary grown;
Preferring rather ease and home,
They from their Master's work have flown.

We meet with trials by the way;
Our beds have oft been only hay;
To barns and sheds we oft do lie,
And one, we know, all night did lie,
Between two friendly shocks of rye.

But, brethren dear, the time has come
When God's great work must quick be done:

So let us work now, day by day,
And as we work, O let us pray
That from the truth we may not stray.

When you, dear friends, lie down at night
On nice, soft beds in homes so bright,
Pray for the agents far away
In search of some good place to stay,
Until shall dawn another day.

—A.J. Walters, in Southern Watchman.

Monthly Summary of Australasian Canvassing Work

South Australia

MARCH, 1910

Home and Health— Hrs. Ord. Value
J. W. Parsons, Murray Bridge 134 35 £22 12 6

Practical Guide to Health—
W. F. Rudge, Mount Pleasant 147 24 24 0 0
Jas. Ivey, Noarlunga 76 17 17 7 6

Desire of Ages—
J. W. Parsons, Murray Bridge 17 6 5 15 0
Miss N. McGaffin, Hawthorn 15 2 2 5 0

Heralds of the Morning—
W. Bowhey, Crystal Brook 167 30 35 14 6
Mrs. F. J. Parkin, Kensington 11 2 1 5 0
N. Osmond, Southwark 31 4 2 0 0

Christ Our Saviour—
W. Vercoe, Bowden 93 36 9 2 0
Harold Baron, Stepney 29 16 3 13 6

Helps Sold by Agents 6 4 6

720 172 £129 19 6

New Zealand

MARCH, 1910

Bible Readings— Hrs. Ord. Value
Miss Grubb, Oamaru 2 £1 11 0
G. H. Holder, Pahiatua 1 15 0

Christ Our Saviour—
Miss Grubb, Oamaru 6 1 11 0

Desire of Ages—
G. H. Holder, Pahiatua 1 1 12 6
W. W. Ward, Heathcote 55 6 4 7 6

Daniel and Revelation—
G. F. Hansford, Palmerston N. 1 18 6
G. H. Morrison, Hastings 2 1 5 0

Great Controversy—
D. M. Adam, Nelson, Blenheim 99 49 34 4 6
G. F. Hansford, Linton, etc. 66 16 13 15 6
Miss Hodgetts, Bulls 13 10 8 0
G. H. Holder, Pahiatua 46 26 22 7 0
G. H. Morrison, Waipawa, etc. 125 63 48 15 0
H. F. Smith, Dannevirke 64 58 45 2 6
L. Smart, Pahiatua 53 23 20 3 6
W. T. Smith, Dannevirke 65 36 27 17 0

Heralds of the Morning—
Miss Grubb, Oamaru 117 35 24 14 6
T. R. Macdonald, Ashburton 53 18 12 8 0
W. A. Salt, Ashburton 75 11 7 17 6

House We Live In—
W. W. Ward 14 3 3 0

Miscellaneous—
G. F. Hansford 3 3 12 0
W. J. Redhead 1 1 7 6

Patriarchs and Prophets—
D. M. Adam 1 12 6
G. H. Morrison 2 1 5 0
W. J. Redhead 2 1 13 6

Practical Guide to Health—
D. M. Adam 3 3 0 0
W. J. Redhead 76 30 30 15 0

Helps Sold by Agents 5 15 0

894 423 £330 17 0

Victoria and Tasmania

MARCH, 1910

Daniel and Revelation— Hrs. Ord. Value
H. C. Harker, Alberton 106 69 £48 13 0

Practical Guide to Health—
A. N. Harker, Suburbs M'lb'ne 144 32 33 10 0

Desire of Ages—
Miss L. Brandstater, Geelong 91 18 12 5 0
Miss G. Pascoe, Geelong 88 18 11 5 0
Miss M. Ward, Geelong 97 13 8 2 6
Miss O. M. Wood, Geelong 94 13 8 2 6
Miss E. Oliver, Geelong 93 9 5 12 6

Heralds of the Morning—
J. A. Moore, Mangalore 161 22 16 3 0
H. Darko, Launceston, Tas. 59 23 15 10 0
C. Woolrich, Euroa, Vic. 129 4 2 10 0

Coming King—
P. R. Lloyd, Rochester 214 56 22 13 0
W. O. Edwards, Nathalia 136 35 14 14 6
F. G. Rampton, Nathalia 126 25 10 7 6
H. C. Harker, Alberton 1 7 6

Seer of Patmos—
A. A. Kappier, Melbourne 122 23 16 11 6

Home and Health—
Mrs. B. Loughton, Horsham 21 10 9 12 6
J. Saunders, Camperton 31 8 8 0 0

Helps Sold by Agents 23 7 0

1712 379 £267 7 0

New South Wales

MARCH, 1910

Bible Readings— Hrs. Ord. Value
J. B. Anderson, Wallamba 65 32 £21 7 0
G. R. Gray, Muswellbrook 99 28 20 7 6

Coming King—
J. Thompson, Richmond R. 45 22 9 7 0
A. Craigl, Richmond R. 45 23 9 4 6

Great Controversy—
H. M. Burns, Bellingen 27 11 9 1 6
A. Bullas, Macleay R. 137 47 35 2 0

Seer of Patmos—
L. W. Davey, Young 51 47 34 16 0

Christ Our Saviour—
Miss C. Petterson, Leichhardt 44 22 5 1 0
Miss B. Rose, Ashfield 17 5 1 16 3

Practical Guide to Health—
F. W. Reekie, Junee 181 96 105 0 0
E. E. Chandler, Goulburn 82 9 9 0 0
C. E. Harlow, Goulburn 137 33 33 0 0
A. M. Potter, Mudgee 12 9 9 0 0
State Agent, Young 8 4 4 7 6

Helps Sold by Agents 3 6 3

950 388 £3 9 16 6

Queensland

MARCH, 1910

Desire of Ages— Hrs. Ord. Value
J. Pascoe, Warwick 164 27 £29 7 6

Patriarchs and Prophets—
W. G. Hodgkinson, Brisbane 16 2 1 11 0

Other Books—
W. G. Hodgkinson, Brisbane 2 1 12 6
Mr. & Mrs. Allbon, Esk 2 1 12 6
Mrs. Newley, Toowoomba 2 15 0

Home and Health—
Mrs. Newley, Toowoomba 59 8 6 2 6

Practical Guide to Health—
W. R. Lamb, Goombungee 87 20 24 10 0
Mr. & Mrs. Allbon, Esk 126 20 20 0 0

Bible Readings—
P. Joseph, Boonah 78 18 15 2 0
J. Tinworth, Boonah 131 45 39 17 0
Miss Cozens, S. Brisbane 71 14 11 0 0
Mr. & Mrs. Allbon, Esk 4 2 10 0

Family Bible—
J. Tinworth, Boonah 1 2 15 0
Helps Sold by Agents 5 4 6

732 165 £161 19 6

Totals for March, 1910

	Hrs.	Ord.	Value
New Zealand	894	423	£330 17 0
New South Wales	950	388	309 16 6
Victoria and Tasmania	1712	379	267 7 0
Queensland	732	165	161 19 6
South Australia	720	172	129 19 6

5008 1527 £1199 19 6

WHO WAS IT ?

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, " 'Tis sweet to live";
Somebody said, " I'm glad to give";
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was it you ?

—Boston Transcript.



A Confession

"Dear Brethren:

"Mal. 3 : 8, 9 will show you exactly what has been my downfall. When circumstances have been bad, I have actually taken this money, which is in reality God's. I have, of course, always meant to repay it, but unfortunately something has always happened which made it harder than I expected. Like the bank-clerk who first puts his hand into the bank-till for his own use, meaning to pay it back, but failing this, finds it easier to commit the same sin again, so it is in appropriating the tithe to one's own use.

"Having once taken the tithe, I found it easier to do so the second time, and so on, until I became careless in other matters. But God in His infinite goodness has shown me the dangerous ground on which I was standing, and by His grace I am able to stop drifting.

"I want to begin a reformation in a practical way, and so offer in the enclosed parcel all the money I have in this world, and my watch and chain, all that I possess, to repay the tithe I have used upon myself and my house. I earnestly desire to consecrate myself and my all to God's service, and ask your sincere prayers in my behalf.

"Yours in the desire to do the will of God,"

"Missionary Sabbath"

IF we may be allowed to use the term "Missionary Sabbath" in speaking of the day when our missionary programme is read in our churches monthly, and when the collection for island missions is taken, we shall find it more convenient to write or speak than perhaps any other name, and we trust that the fourth Sabbath of each month has now come to be regarded, throughout our Union Conference, as the regular missionary Sabbath.

THREE PENCE PER WEEK

We have pledged ourselves to give at least three pence per week for the work of foreign missions. Some no doubt will do much more; others cannot. But this means one shilling at least per member to be given each month on the missionary Sabbath.

A MISSIONARY BOX

In "Testimonies for the Church," Vol. IX, page 131, we are instructed to have a box in our home, in which money is to be saved for missionary purposes. Let us then save weekly the amount at which we have aimed. We shall then have it ready for the missionary Sabbath. "Every church-member should cherish a spirit of sacrifice. Encourage the children to save their pennies for missionary work."

ANNOUNCING THE MISSIONARY SABBATH

On the third Sabbath of the month the church elder or minister should announce that the following Sabbath is missionary Sabbath. That this be not overlooked, the church clerk or the missionary secretary in handing in other announcements could put in a notice, so that the leader of the meeting might not forget this important matter. Let us be diligent in looking after the cause of missions. Remember the "heathen in his blindness." Do not forget the *missionary Sabbath* nor the *offering*. J. E. FULTON.

The Need of Prayer

THE following hitherto unpublished letter from David Livingstone was recently printed in the *Chronicle of the London Missionary Society*:

"I think nothing has struck my mind more forcibly in this country than the necessity of the Holy Spirit's influence in the work of conversion. At home I felt it, but here no sooner do we become intimately acquainted with the character of the people than the mind is overwhelmingly convinced that without divine aid nothing can be done with them. This makes me entreat the earnest prayers of all my friends. I entreat yours. I feel that I might live all my life here and do nothing to advance the period when the Redeemer shall see of the travail of His soul and be satisfied. I implore your prayers that I may be made wise to win souls."

The country he speaks of is Africa, but this special need for prayer applies equally to all heathen lands. I am sure that this letter speaks the need and desire of every one of our island workers. Will not every one of our people, men, women, and children, stay up the hands of our missionaries by constant, fervent prayer?

E. M. GRAHAM.

New South Wales

Important Notice

MISSIONARY conventions have been appointed in the New South Wales Conference as follows:

Cooranbong, Sabbath and Sunday, May 7 and 8.

Hamilton and District, Sabbath and Sunday, May 14 and 15.

Maitland and District, Wednesday, May 18.

Further announcements of conventions to be held during the month of June in the Western District will be made later on.

Let all pray for these important meetings, and those within reach of these various centres plan to be present.

An Apple-Tree for Missions

ONE of our sisters writes as follows:

"In answer to your request for help, in the RECORD of February 14, on behalf of the island missionary work, I am sending you the returns of an apple-tree, except the tithe, which we have all agreed upon. I happened to say one day to my sister that I would like that tree's fruit to go for missionary work, if it brought forth well. And we have reason to thank God the tree realized more than we expected. I will tell you that I prayed the Lord would guide in this, and see how it worked.

"Hoping that others may be moved to do likewise."

We are glad that our brethren and sisters are devoting their means in this way to the needy fields.

ONE interesting feature of the recent camp-meeting in South Australia that is worthy of special mention was the parents' meetings that were held each day. Of these meetings Pastor Cole wrote: "This is the first time that parents' meetings have formed a part of the South Australian camp-meeting programme, but all present pronounced them to be a real success. Different ones were appointed to write short papers on various topics, and present them at the meetings. These papers were not merely the result of imagination, but were written by those of experience, who knew and thoroughly understood what they wrote. At the close of the camp-meeting many gave expression to the help and blessing these meetings had been to them, and all were unanimous in the desire to have such meetings conducted at our next camp-meeting."

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Notice

WHEN your copy of the RECORD comes in a red wrapper, it indicates that your subscription is expiring, and that your renewal is kindly solicited. Please order promptly, that no copies may be missed.

HOW MANY are selling the new tract "Armageddon"? Thousands of this tract ought to be sold at this time. It is "meat in due season."

PASTOR FULTON left for Fiji on Tuesday, April 26, to attend their annual council meeting to be held in that field in May.

IF ANY of our people have extra Bibles which they do not need, they could be used to advantage in our island work. So please send them to the Union Conference office.

ON Monday, February 28, the day after the close of the South Australian camp-meeting, a baptismal service was held in the Prospect Church, when ten precious souls followed their Lord in this ordinance.

NO REPORT from West Australia appears in the canvassers' summary, owing to the fact that their camp-meeting was held during the month of March, and their agents were in attendance at this meeting.

BROTHER BRANFORD and family arrived in Sydney from West Australia on Wednesday, April 20, and sailed for Queensland on April 23, where Brother Branford goes to take charge of the canvassing interests.

SINCE our last issue, conventions have been held in the Stanmore, Parramatta, and Wahroonga Churches. The in-

struction presented along the lines of Sabbath-school and young people's work was much appreciated, and all entered heartily into the plans for the temperance campaign.

CLEAN copies of the *Signs and Health Magazine* can be distributed in many of our island missions. Save your papers after you have read them, and send them out to give the message to others. These can be forwarded to the Union Conference office by bulk post, and from there divided among the islands.

CONSIDERABLE copy has come in since our last issue, which will appear just as early as our space will permit. We greatly appreciate the good reports that are coming in from all parts of the field, and the efforts that are being made by our workers to keep their corner of the vineyard well before our readers.

SISTER MARY GILLIS, who has been in training in the New South Wales Tract Society office, has been transferred to South Australia for a time, to afford Sister Ruby Stratford from that office an opportunity to receive a more thorough preparation for the work at our training office in Burwood. Sister L. M. Gregg accompanied Sister Gillis to Adelaide to assist in the changes made.

PAULINE HOEKE, the sister of Brother Harry Hoeke, who is in attendance at the Avondale School, arrived from her home in Java on the *Mataram*, on Sabbath, April 23. Sister Hoeke has also come to receive a training in the school for the Master's service. This makes five young people at Avondale from Java, which has been so recently entered by the message.

ONE brother in the Victorian Conference writes: "I never go out without a supply of tracts in my pocket. I do not give them away indiscriminately, but use them as a means of introduction to the people, and find it an excellent plan. I have distributed hundreds of tracts lately, and only two instances have occurred in which a tract was refused."

SISTER E. H. GREGG, the secretary of the Victorian Tract Society, writes: "The tract 'Armageddon' is selling well. One of our brethren handed this

tract to a gentleman to read, which he did, and was so delighted with it that he ordered a thousand copies to distribute. We have filled his order and received the money. Almost every letter brings orders for this tract."

Gossip and Criticism

NOTHING causes so much trouble to the church as gossip and criticism. "Gossipers and news-carriers are a terrible curse to neighbourhoods and churches. Two-thirds of the church trials arise from this source."—*Testimonies for the Church, Vol. II, page 466.*

"Cease to dwell upon the shortcomings of others. Keep the tongue sanctified unto God. Refrain from saying anything that might detract from the influence of another; for, indulging in these words of criticism, you blaspheme God's holy name as verily as you would, were you to swear." Who of us would be guilty of swearing? What a terrible sin—a sin of the godless and the profane! And yet to criticize and gossip is to "blaspheme God's holy name as verily as if we should swear."

If we compare sins, there is perhaps no sin quite so satanic in essence as criticism. In the heavenly courts, Lucifer started upon his terrible course in this particular sin. And his criticism started not in open words of censure, but in sly insinuations and implications; and later Satan's work ripened into open rebellion, one-third of the angelic host being cast out of heaven. Later the great foe made a successful attempt in instilling this spirit into the minds of our first parents. Behold what sin has wrought! It starts in criticism. Let us guard our hearts and mouths in the matter of gossip and criticism.

"When you hear evil of any one, suspend judgment. Do not decide till you have heard the man's defence. Do not run out to meet every heated whelp of malice that runs with its head down and its tongue out. The probability is that it is mad, and will only bite those who attempt to entertain it."

"In our criticisms of others, let us remember that we have faults which our friends have excused. How much would be left of us if all those who see inconsistencies in us should clip away from our character and reputation! It is an invariable rule that those who make the roughest work with the names of others are those who have themselves the most imperfections."

J. E. FULTON.