

Union Conference Record

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

VOLUME IV.

May 1, 1901.

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

NUMBER V.

Sometime, Somewhere.

UNANSWERED yet? The prayer your lips have pleaded

In agony of heart these many years?
Does faith begin to fail; is hope departing.
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted.
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered.
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith can not be unanswered:
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.
—Robert Browning.

The Necessity of Prayer.

THE Word of God has been neglected. In that are the warnings to God's people which point out their dangers. But they have had so many cares and perplexities that they hardly allow themselves time to pray. There has been a mere empty form without the power. Jesus prayed, and oh, how earnest were His prayers! And yet He was the beloved Son of God.

If Jesus manifested so much earnestness, so much energy and agony, how much more need for those whom He has called to be heirs of salvation, dependent on God for all their strength, to have their whole souls stirred to wrestle with God, and say, "I will not let thee go except thou bless me." But I saw that hearts have been overcharged with the cares of this life, and that God and His Word have been neglected.

Satan leads many to believe that prayer to God is useless, and but a mere form. He well knows how needful are meditation and prayer to keep Christ's followers aroused to resist his cunning and deception. By his devices he would divert the

mind from these important exercises, that the soul may not lean for help upon the Mighty One, and obtain strength from Him to resist his attacks. I was pointed to the fervent, effectual prayers of God's people anciently. "Elijah was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed to his God three times a day. Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss.

The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our Advocate, he detests; and when we earnestly come to Him for help, Satan's host is alarmed. It serves his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received.

If Satan sees that he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears that he shall lose a captive, and he calls a reinforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that Heaven's light may not reach him. But if the one in danger perseveres, and in his helplessness casts himself upon the merits of the blood of Christ, our Saviour listens to the earnest prayer of faith, and sends a reinforcement of those angels that excel in strength to deliver him. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before His strength and majesty. At the sound of fervent prayer Satan's whole host trembles. He continues to call legions of evil angels to accomplish his object. And when

angels all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost.

We are living in a most solemn, important time of this earth's history. We are amid the perils of the last days. Important and fearful events are before us. How necessary that all who do fear God and love His law should humble themselves before Him, and be afflicted and mourn, and confess the sins that have separated God from His people. That which should excite the greatest alarm is that we do not feel or understand our condition, our low estate, and that we are satisfied to remain as we are. We should flee to the Word of God and to prayer, individually seeking the Lord earnestly that we may find Him. We should make this our first business.

MRS. E. G. WHITE.

The Week of Prayer.

TIME in its rapid flight has once more brought us near to our annual season of prayer. With the general features connected with this occasion our people have become familiar. Many can testify, also, to the blessed, soul-strengthening experiences they have enjoyed during these seasons.

We should never forget that these occasions are set apart for the study of the Word and for prayer. God says that in the last days "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications." Zech. 12:10. This shows that someone will have the spirit of prayer and supplication.

Let us examine briefly some of the

Conditions of Prevailing Prayer.

First, there must be a recognition

of our entire dependence upon the name, the mediation, and the merits of Christ as the only ground of any claim for blessings. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." Deut. 7: 6-9. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Ps. 115: 1. "And whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son." John 14: 13. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15: 7. "Verily, verily I say unto you, Whatsoever ye shall ask the Father *in my name*, He will give it you. Hitherto ye have asked nothing *in my name*. Ask, and ye shall receive, that your joy may be full." John 16: 23, 24. This is the basis of all prayer,—oneness with Christ. When this condition exists, we can ask in faith.

Separation from All Known Sin

is the second condition of prevailing prayer. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. "The Lord is far from the wicked, but He heareth the prayer of the righteous." Prov. 15: 29. "He that turneth away his ear from hearing the law (that is, commits sin), even his prayer shall be abomination." Prov. 28: 9. "Now we know that God heareth not sinners." John 9: 31. "And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3: 22.

There is a vital relation between prayer and holiness. Sin paralyzes both faith and prayer. It is a non-conductor of the Spirit and power of God. In order that our prayers may prevail we must have "a conscience void of offence" toward God and man, one that bears witness with us "*in the Holy Ghost*." Is the reader conscious of known sin? O clear the soul temple of all defilement. Let this week of prayer be a week of cleansing. In no other way can it be a week of blessing.

The third condition of prevailing prayer is

Faith in God's Word of Promise as Confirmed by His Oath.

Not to believe God is to make Him both a liar and a perjurer. 1 John 5: 10; Heb. 11: 6: 6: 13-20. He

has not only promised, but has also taken an oath to perform His word; and to disbelieve Him would be one of the greatest of sins. When we pray, then let us believe God, and accept the answer to our petitions.

The fourth requisite is that

We Must Ask According to His Will.

Our motives must be godly. We must ask for no gift to consume upon our own pleasures or lusts. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4: 3. Even blessings become curses when misapplied, and a blessing is misapplied when we consume it upon ourselves. The *motive* is wrong.

In the parable, Luke 11: 5-13, the man went to his friend asking him to lend him three loaves, "for a friend of mine is come to me and I have nothing to set before him." He asked a blessing that he might give it away. His motive was right. He did not desire a gift to consume upon himself. If God should give you £1000, what would you do with it? Would you make yourself a channel, an agent, through which the means might be used for God, or would you use it for yourself? No man can expect an answer to his prayers except his motives are right.

Importunity in Supplication

is the fifth condition of prevailing prayer. There must be *waiting* on God and waiting for God. The woman in the parable, Luke 18: 1-10, obtained her request only because of her importunity. "Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until He receive the early and latter rain." James 5: 7.

Daniel prayed three weeks; David, seven times a day; Christ prayed whole nights, and the disciples waited on God for ten days. Moses abode in the mount forty days and forty nights. Daniel's prayer moved the empire that ruled the world, and brought liberty to all the people of God. So much was his petition respected in heaven that an angel came to him with an apology because the answer was delayed. Moses was brought into the very presence of God's glory and talked with Him face to face as friend talks with friend. Christ received the evidence of His Messiahship and the divine anointing that gave Him such power in word and deed. The disciples, in answer to their petition, received the baptism

of the Holy Ghost which alone could qualify them for witnessing to the world.

The Consciousness of Walking in all the Light God Has Sent Us,

is the sixth element which should enter into our prayers. No one can ask in faith whose conscience does not bear him witness in the Holy Ghost that he is walking in all the commandments and ordinances of the Lord blameless. If God has sent us light, and we are neglecting that light in any line, it will rob us of our faith, and hence, of the blessing. "Walk while ye have the light, lest darkness come upon you." "If, therefore, the light that is in thee be darkness, how great is that darkness!"

What importance is connected with this matter! What volumes of light God has given us, and on what a variety of subjects! How grateful we should ever be, and with what faithfulness should we follow it! May all our brethren and sisters be diligent to remove every hindering cause, that this week of prayer may be the best we have ever had.

E. W. FARNSWORTH.

How to Get the Most Good out of the Week of Prayer.

FIRST, By making it what it purports to be, a season of special prayer. We, many of us, pursue throughout the year a ceaseless round of cares into which the world very largely enters, and God is very likely to be excluded. To be sure, the Sabbath serves as a slight check to the incoming flood, but we need to give more time to God and our spiritual and eternal interests. We should take time for special private prayer. In our families more than usual time should be devoted to worship. In the house of prayer we should seek the Lord together. The Lord will be found of us when we seek Him earnestly, and the rich blessing of God will constitute the greatest good that can come to us.

Second, Take time. There is no real excellence obtained without painstaking. The week of prayer will be to us what we make it. There is a great blessing in it for each one. Whether we get it depends upon whether we are willing to strive for it. Then take

time to read and study the Bible and Testimonies. Take time to attend the meetings that are appointed. Take time to study and prepare the readings so as to be able to go to the meetings prepared to enter heartily into the spirit of the occasion. The readings will be distributed so that all may have a copy within reach. All should look up the scriptures referred to and be ready as opportunity offers to contribute in some way to the success of the occasion.

If we would enjoy a special blessing during the week of prayer, we must make a special effort to obtain it. During the Easter holidays, just past, those who determined to obtain pleasure and amusement or recreation, turned aside from their usual employment, and devoted time and money to that purpose. Those who made no effort, but pursued their regular work and habits, felt no special change. So it is now. This is a special season for seeking refreshment from our heavenly Father's storehouse. Do I need this refreshing? Do you?—Yes; we all need it very much. Then no matter what others may do, we may have it. The struggle is on, and eternal life or everlasting death will be the result to everyone, and there is no respect of persons with God. Let us then, brethren, determine in God's strength to gain the crown. Let us be earnest and vigilant. Let us fully improve the opportunity set before us now. Let us take time to seek God.

Third, Let us help and encourage others to make the most of the week of prayer. Let us help others to get to the meetings, to study the lessons, and to bear their burdens.

Fourth, Do not let us come before the Lord empty handed. Bring an offering and pay your vows. Let us share in the burdens others are bearing. The blessing of God will come in as we sacrifice the claims of self, and honor Him with our substance.

Fifth, Begin now to plan for the week of prayer. There will be a public reading for each of the nine days except Friday. Church officers and leaders should begin at once to lay plans for the meetings. A family reading for each day's family worship will also be presented. These should receive careful

attention and not be ignored nor passed over too hastily.

May the Lord grant that to each one this will be the best week of prayer we have ever enjoyed.

G. C. TENNEY.

Believe Good Things of God.

WHEN in the storm it seems to thee
That He who rules the raging sea
Is sleeping—still, with bended knee
Believe good things of God.

When thou hast sought in vain to find
The silvery thread of love entwined
With life's oft-tangled web,—resigned,
Believe good things of God.

And should He smite thee till thy heart
Is crushed beneath the bruising smart,
Still, while the bitter tear-drops start,
Believe good things of God.

'Tis true thou canst not understand
The dealings of thy Father's hand;
But, trusting what His love hath planned,
Believe good things of God.

He loves thee! In that love confide,
Unchanging, faithful, true, and tried;
And let our joy or grief betide,
Believe good things of God.

In spite of what thy eyes behold,
In spite of what thy fears have told,
Still to His gracious promise hold—
Believe good things of God.

For know that what thou canst believe
Thou shalt in His good time receive;
Thou canst not half His love conceive—
Believe good things of God. —Selected.

What Will Make Our Week of Prayer a Success?

THE question which most concerns each individual, with reference to the coming week of prayer, is what will make this season the greatest spiritual help and blessing to me. The Lord can bless His people—His church, as such—only in proportion as He blesses the individual members of the church. Thus one individual may stand in the way of the greatest and most precious blessing coming upon the whole church.

The Lord must withhold His greatest blessings from the church until the individual members arrive at a point of entire personal consecration, or else pass such individuals by. Therefore, it is not a matter of concern to me alone whether or not I receive the outpourings of God's Holy Spirit, which He is waiting to bestow upon His remnant church. "None of us liveth to himself, and no man dieth to himself." On the day of Pentecost it was, when the disciples had reached that point where it could be said of them that "they were all with one accord in one place," that the Spirit was poured

out upon them in the "former rain." It is because of this lack of personal consecration that "the showers have been withholden, and there hath been no latter rain." "Your iniquities," says the prophet, "have turned away these things, and your sins have withholden good things from you."

From now until the appointed time of the week of prayer should be a time of searching of heart, making right personal wrongs against others, putting away sins by confession and repentance. Have you been cherishing feelings of envy and hatred toward others? Have you allowed the world to come in and take the place which you solemnly promised should be given to Christ alone? Read Jas. 4: 4; Jer. 3: 1-3. Have you been careless in keeping the Lord's Sabbath? Have you been dishonest in deal with others? Have you been robbing the Lord in tithes and offerings? Now is the time to make these things right, by repentance, confession, and restitution.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Hos. 14: 1, 2.

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not his anger for ever, because He delighteth in mercy. He will turn again, He will have compassion on us; He will subdue our iniquities; and thou will cast all their sins into the depths of the sea." Micah 7: 18, 19.

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." Hos. 10: 12. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

This week of prayer will decide which you love and prize most, your sins and selfishness, or the Lord Jesus Christ. The choice you make personally in this matter will be the measure of success which you contribute to the week of prayer.

A. T. ROBINSON.

OURS is the life-saving service to which the Captain of our salvation has called us. Let us watch for ourselves as they that must give account.

Why Should We Observe a Week of Prayer?

WE might ask first why we should pray at all. The wicked say to God, "Depart from us; for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him? and what profit should we have if we pray unto Him?" Job 21: 14, 15. But the righteous pour out their soul to God, and seek to know His ways and grace, and strength to walk therein.

Christ has taught not only that men ought always to pray and not to faint, but that there is special power and efficacy in united prayer. He says: "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." Where two or three are met in Christ's name, there He is, and He is light and blessing.

We are taught again not to forsake the assembling of ourselves together as the manner of some is, but to exhort one another, "and so much the more as ye see the day approaching." This shows that there will be special need of God's people assembling together as they see Christ's coming drawing near. They will need to pray for one another, to encourage one another, and to seek divine power and grace to do the work God has given them to do, and to stand when Christ appears.

The latter rain is just before us. We are in the time of it now. Therefore just now God says to us, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10: 1. This is the promised blessing which, if claimed by faith, brings all other blessings in its train.

We need this blessing. We need means, we need wisdom, we need power, we need faith, we need entire consecration, and a special fitting up for the closing work of the solemn message which God has committed to us. These are sufficient reasons why we should observe a week of prayer.

W. A. COLCORD.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."



A Letter From Maoriland.

MOST of the readers of the RECORD will doubtless remember that at the last Union Conference held nearly two years ago steps were taken to materialise the long-cherished purpose of Seventh-day Adventists everywhere, and of the New Zealand Conference in particular, to establish a mission among the Maoris of New Zealand. To that end a request was made to the Foreign Mission Board that I should be released from my work in the Rarotonga Mission and connect with the New Zealand Conference and take up this work. As we were worn down by a somewhat protracted residence in the tropics and needed a change, the Foreign Mission Board acceded to the request, and voted myself and family a furlough of indefinite duration, with the understanding that it be spent among the Maoris of New Zealand.

Owing to unavoidable delays, and the difficulty of finding a suitable person to carry on the work in Rarotonga, we were not released from our work there until about the first of February of the present year. At that time we came to New Zealand and settled temporarily in Auckland.

We are gaining rapidly in strength, though my wife suffered for the first two months after our arrival from a fever contracted on the steamer, where it seems to have been epidemic.

On the arrival of Brother E. H. Gates, Superintendent of Polynesian Missions, we prepared to visit the Maoris, that we might know for ourselves their real condition and needs before making a permanent settlement.

After making arrangements for the revision of a tract on the second coming of Christ already in Maori, and the immediate translation of more literature, we, Brother Gates and I, left Auckland by one of the coasting steamers, and, after a rough passage and some delays, reached Opouriao, the home of Brother and Sister Marple, situated on the border of the Uriwera country.

Already we have made several short excursions across the "confiscation boundary," a line fixed by

Government when a portion of land was exacted as a penalty from the untamed Uriweras for lawlessness and murder.

In addition to the information we have gathered ourselves, we have been enriched by meeting, provisionally as it appears, a young Scotsman, colporteur of the Bible Society, who has just returned from a trip on horseback through the very country we came here to examine. For about eighteen months he has been travelling most of the time among these natives. During the past three weeks he has been in the bush, carrying his books on a pack-horse in the wildest part of New Zealand. He is not only very friendly, giving us all the information possible, but kindly allowed us to read his diary in which his experiences are detailed.

He tells us he saw more than one hundred natives making a new Government road through their country, working on the "co-operative plan," who themselves met the Government surveyors only a few months ago, ready with arms, if necessary, to forbid the white man's passage through the land. So great and so rapid is the change that is being witnessed among them. Yet for all this tribe numbering 900 souls, many of whom are primitive Maoris, not one resident missionary is to be found. By a strange mixture of Judaism, Christianity, and heathen practices, they worship, or, rather, go through a form of worship. They meet for prayers twice every day and four times on Sabbath, for, strange to say, they regard the seventh day as sacred time.

Brother Gates and I walked out to visit a few of them in their nearest village last Sabbath. When they knew we also keep the Sabbath of the Bible, which they accept, a bond of sympathy was formed at once. Has not Providence laid this burden on us as a denomination to lead this people into the light of truth?

They claim four or five thousand adherents among the various tribes, and are called Ringatus, from *ringa-ringa* (hand) and *tu* (to stand). In worship they always lift their hand in prayer, as in Ps. 63: 4.

J. E. CALDWELL.

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

A Thrilling Experience.

THE following letter was written to Brother C. H. Jones, of the Pacific Press Publishing Company, Oakland, California. It needs no words of explanation. Certainly it is a most remarkable example of unselfish heroism.

"Mangareva, Gambier Islands, Dec. 7, 1900.—Just one week ago to-day I left Pitcairn Island on a four-masted British ship, the *Pyrenees*, of Glasgow, as pilot for this port. Her cargo was discovered to be on fire fifteen days previous to her arriving at Pitcairn. The captain's intention was to run her on the island in order to save the crew, if possible. Owing to strong contrary winds and heavy sea on the shore, I found it impossible to carry the captain's plans into effect, and planned, or advised, that she come to this place. At first the whole ship's company refused to come, knowing that it was a great risk, and that the fire might break through the deck at any moment. When the captain asked me to pilot them here and I gave my consent, the ship's company were made willing to come; for they saw that I was willing to risk my life for their sake.

"It was after dark when I landed from the ship. A public meeting was called in the school-room, and I told my people of my intention to pilot the ship to Mangareva, if they would consent to my leaving them for a few weeks or perhaps for a few months. After an hour's talking and advising the people, and reminding them of the time when they had shipwrecked men on the island and of the trouble made by them, I asked that all who were willing for me to leave the island for humanity's sake should raise their right hand. The majority were in favor of my going. I told them that I was not taking my life into my own hands as some might suppose; neither did I consider the big and strong fire that would be burning underneath me every day and night; but that I did consider and realize that the strong 'everlasting arms' would be underneath me. Jesus left His Father's throne and His bright home above for humanity's sake. Why can not we?"

"There was no sleeping in Pitcairn that night. While I was attending to family affairs the women were cooking food for the distressed ship's company; the men were getting potatoes, fowls, bananas, pumpkins,

etc., and at 6 A.M. I bade farewell to home and people, and sailed with a strong and fair wind for Mangareva, a distance of 296 miles (about). On Sunday morning we failed to get the chains from the hold of the burning ship to anchor her, so we ran her on the beach and saved ourselves, our effects, and a few stores. Two days later the fire broke out from the hold, and now she is all in flames and will continue to be so until her cargo of wheat and barley is burned up. The ship's stores being in the hold, the men can not get at them. We in Pitcairn supplied them water and food sufficient to last them till they reached this place.

"We found the people here very short of provisions, there being only enough flour in the whole group to last four days. We were disappointed in not finding a vessel here to take us on to Tahiti. If a vessel does not come from Tahiti in another week with provisions, the people will be in a very serious condition. On account of recent gales the native foods are very short also. There is no breadfruit at all, when there ought to be plenty at this season of the year.

"I am glad to report that former visits to these islands with our missionary brig have produced good effects, and many are seeking to know more of the truth. Inquiries are made as to when our ship will come again. The French governor said that the Adventists are very good for religion, they stick to it, and are not like other denominations.

"If I cannot get a vessel here or in Tahiti to take me back to Pitcairn, I will have to go to San Francisco and take a merchant vessel, as I did before, and risk making the island. But the chance for going from here seems favorable. We have a large amount of arrowroot, chickens, dried bananas, etc., in the island, and some of the merchants from this place may go after them. I will take dry goods from here and go home as soon as possible. This will be decided when the schooners arrive from Tahiti. I have been talking to one of the merchants here, an old friend of mine, in regard to purchasing a small vessel to run our produce from Pitcairn here. It would cost \$3,000 or \$4,000 Chili coin, and he wished to pay in some himself. We in Pitcairn can pay our part when we find a way of getting our produce from the island. All in Pitcairn are

anxious for another camp-meeting, which I intend to hold this summer should I remain in the island.

"Your loving friend and brother in the work,
J. R. McCoy.

"P.S.—I may charter a vessel for \$700 Chili coin for home. If I do not write from Tahiti, it is because I return home from here.

"December 20. In two days I will be on my way home again."

One Safe Example.

WHAT a blessed thing to know in these days of peril that we have one safe Example to follow, one safe Teacher upon whom we may rely! He is not affected by the higher criticism, or the lower criticism, or Theosophy, or Christian Science, or Modern Spiritualism, or a hundred and one religio-political theories; but He brings to us the truth of God fresh from the ever-living Source every day. His teachings, His Word, is a fountain of life bursting forth for the thirsty. He presents no strange way for us to follow; for the way is His, marked every step with His own blessed footprints. He brings no complex, vague, uncertain system of truth; it is so simple and clear that the little child may accept and rejoice in it, yet so vast and deep that the most profound philosopher can never sound its depths. He asks us to lead no strange life; for the life is His; He has lived it before us and will live it in us. More than this: Our Teacher, Our Example, is Himself the Way, the Truth, the Life, Jesus Christ, the same yesterday, to-day, and all days to come. Traveller, in this world of uncertainties, follow Him. Lost wanderer in the wilds of sin's dark night, listen to His voice, follow the light which streams from His wounded side. Yea, to all the sin-sick, restless, heart-hungry, lost souls of earth He speaks, "Come unto me, . . . and I will give you rest." They that trust in Him "shall not be ashamed nor confounded world without end."—*Signs of the Times.*

BEAUTIFUL is the activity which works for good, and beautiful the stillness that waits for good. Blessed the self-sacrifice of the one, and blessed the self-forgetfulness of the other.



The Gospel of Health.

*"For I will restore health unto thee,
saith the Lord."*

Dangers That Threaten Reforms.

PROBABLY no greater evil exists among reformers than that of prescribing and laying down iron rules for others, and condemning all who do not toe the mark in the minutest particular.

Sometimes a certain phase of reform may even become popular by men and women adopting it to avoid criticism, or to be in harmony with those with whom they are associated. In this way the weak-kneed men and women who are not controlled or governed by principle, but fear, are led to adopt the same rigid rules, and for a time great strides may appear to have been made in reforms; but the building is weak because composed of weak individuals. Among these so-called reformers we have merely the driftwood that floats with the current, while men and women who are governed by principles, who are more guarded and will not adopt these rigid rules, are condemned as being insincere.

The men and women who move from principle, who have minds of their own and dare to think for themselves, and will not adopt a mode of living until it appeals to them as right, are often found out of harmony with such movements.

Reforms Deal in Principles, not Rules.

It is the duty of everyone to gain a thorough knowledge of all the principles he can for his own benefit, and then impart them to others. The application of these principles he must make to his own case, and permit others to do the same. By intelligent experiments, and experience which is in harmony with divine revelation, I may know the quantity and quality of food I am in need of. The knowledge thus gained may be a help to some one else, but I cannot prescribe for him the quantity or quality of food he should eat. Men must, as accountable beings, study and think for themselves and adopt what appeals to them as being right. Let us not forget, it is possible for two men to sit at a table, each one eating and

drinking to the glory of God, and their food be entirely different.

A man's faith may enable him to eat anything. This does not intimate that it would be wise or best for him to do so. If he continues to follow such a plan, his own folly would, in time, correct him. Neither does it release man from the obligation of learning what foods are purest, most wholesome, and best adapted for physical and spiritual health.

Judging Others.

This excludes the one from passing judgment on a brother who may feel at liberty to eat things that another could not eat, and it prevents the other from despising him whose conscience has become enlightened along these lines. Every man must give an account of himself to God. Paul says, "Let us then cease to pass judgments on one another; but on the contrary let this be your resolution, not to place a stumbling block or an obstacle in a brother's way."

Eating must not be made too mechanical. God designs that every mouthful we eat should be relished, and says, "Eat ye that which is good," and "Who satisfiest thy mouth with good things." The Lord never withholds anything that is good; but even the best food in order to be a benefit must be received with thankfulness which springs from a knowledge of what His will is.

The fact, is we have all we can do to take care of ourselves; we can make the paths as straight as we like for ourselves and be happy in the thought that we are not condemning ourselves in the things which we allow; but permit others to do the same. "Be not many masters." Let us stop prescribing rules, and teach principles, and more solid timbers will be brought into the reform movements. The building will be composed of material that will stand the storms of time.

D. H. KRESS, M. D.

The Restoration of the Divine Image.

"BUT now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name, thou art mine."

We have been created in Christ Jesus unto good works, which God hath before ordained that we should

walk in them. The Creator is entitled to the best and most perfect service that His creatures can give Him. Man was, at the beginning, made capable of rendering such service. Every organ of his body was perfect. The brain, the medium through which Heaven communicates with man, was in perfect accord with its Creator. Like an instrument in perfect tune, it would respond to every vibration and suggestion from the throne of grace.

Man was enabled to discover and think God's thoughts after Him. Every member of his body was ready to respond to and carry out the desires of its Master, deeming it a delight to do His will. Man stood upon earth as God's great masterpiece, made in His own image, after His likeness,—*God's representative on earth.* "And God said, Be fruitful and multiply and fill the earth."

Every provision was made to keep man in this perfect state. He was placed under the most favorable conditions. He was not left in ignorance of these conditions. He was not left to grope his way in the dark, and gradually by bitter experimentation with good and evil to ascertain what was good.

God placed the first family in the garden, where they could avail themselves of air and sunshine, two of Nature's great life-giving and purifying agencies, where the eye could ever feast on the beauty of the Lord as revealed in His created works, where the ear could catch the melody of music and song rising in praise to the Creator.

In the midst of such a haven of health and blessing God placed man and assigned to him his work to dress and keep the garden. In order to appropriate air and sunlight man must have exercise to keep his blood circulating freely, for it is through this channel that these agencies are carried to muscle, nerves, brain, and other organs of the body, keeping them in healthy action.

Lest man should make a mistake in the selection of his food, and not supply the system with the purest and best, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29. "And the Lord commanded the man, saying, Of every tree in the garden thou mayest freely eat." Gen. 2: 16. Upon the proper use of these agencies the future of the human family de-

pended. As long as the body was supplied with pure air, sunlight, pure foods, and moderate exercise, the brain would be kept clear, and man would be able to discern the voice of God.

Just as messages are now transmitted through the air by means of vibrations, so God could always communicate with His creatures, and His voice be distinctly heard, providing the "receivers" were kept in good condition. The responsibility of keeping these in proper condition was left with man.

Satan was well aware that the only way for him to sever man from God, and thus bring him under his control, was to injure the brain, or mar the "receiver." But this could only be done gradually through natural channels, and with the consent of the man. He knew that the most successful way to disturb and injure the brain was to supply it with wrong food, later on with stimulants, narcotics, poisons, and gross articles of food, as the blood, fat, and flesh of beasts. His scheme was all laid when he said sneeringly to the woman, "Yea, hath God said that ye shall not eat of every tree of the garden?" and the woman said unto the serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree in the midst of the garden, God has said, Ye shall not eat of it lest ye die." And the serpent said unto the woman, "(It will not injure you,) ye shall not surely die. God is withholding from you that which would be a blessing to you, and a food to be desired to make one wise." "And she took of the fruit and did eat, and gave also unto her husband with her, and he did eat."

Thus the fall of the human family began, and Satan gained access to the citadel of the soul, and partially destroyed the "receiver" of divine messages. Since then there has been a succession of falls, until naturally man selects the vile and abominable instead of the pure and good. Even the so-called wise men, to whom the people look for guidance, command abstinence from the food "which God has commanded to be received with thanksgiving of them which believe and know the truth," and recommend in its place stimulants, irritants, and animal products. Some who once knew better will, like Eve, take their counsel in preference to God's word, and thus "depart from the faith, giving heed to seducing spirits and doctrines of devils."

Physicians recognise that all habitual users of morphine are liars. No matter what the religious professions may be their word cannot be relied upon even under oath. Morphine in some way undermines and perverts the brain, making it impossible for the Spirit of Truth to influence it.

Cocaine and a few other drugs have a similar action.

The injurious effect of alcohol upon the brain is well known. No one would think of selecting a man who is addicted to its use, and place upon him important responsibilities. It perverts the judgment and makes the man incapable of discerning between right and wrong.

Tea, coffee, and cocoa all contain poisons which have similar effects. These are some of the agencies employed by the enemy of all righteousness, to "blind the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

While *all* like sheep have gone astray, only a remnant will return and acknowledge that their ways and doings have not been right. Like the prodigal they will return and say, "Father, we have sinned, wrecked our lives, marred our brains, and are no more worthy to represent thee, or to be called thy sons." God replies, "Fear not, I have redeemed thee, thou art mine." He places about them his royal robe, and the fair and holy mitre upon their heads. They are brands plucked from the burning. He says to them, "If thou wilt walk in my ways, I will give you places to walk among these that stand by." Transformation of character now begins.

God tried to make of the children of Israel a holy people, light-bearers to the earth. He began his work by correcting their habits of living. The brain or "receiver" first called for attention. The morals of a people can always be determined by the quality of their food and drink. The time will come when all the remnant people of God will see eye to eye, and acknowledge that God's ways are right, and that the food and other conditions provided by the Creator for man when in a perfect and sinless state, are best adapted to keep him in a perfect and sinless state. The sooner we recognise this the better.

Do not longer withhold from the potter the vessel that has been marred. Withholding deepens the injury. At best it can never become

what it would have been had it not been injured; but the great Potter can make out of it a vessel as pleases Him to do a different work. The bird with a broken pinion may never fly as high as the bird that is whole, but it will be able to fly again. Do not permit Satan to blind you as he did Eve with the thought that too much stress is laid on our eating and drinking. D. H. KRESS, M. D.

Sleep.

ALL the organic operations of the body take place under the influence and control of the nervous system. The power to think, to digest, to exercise the muscles, results from the stimulus or force imparted by the brain through the various nerve connections. The brain is really the storage battery, containing the nerve energy by which these various organs and muscles are controlled.

A few years ago some experiments were carried on with sparrows, by which it was ascertained that it is principally during rest or sleep that the brain cells store up this energy. By examining under a microscope the brain cells of a sparrow that had been flying about all day, the cells were found to be shrunken in size and to contain only a few energy granules, while in the early morning after rest the cells were plump, large, and well filled with granules.

It is clearly demonstrated that during sleep the brain stores up energy, to keep the heart, lungs, liver, stomach, and muscles in action the following day. The tired feeling experienced after a hard day's mental or physical work, is nature's warning to take the needed rest, in order that the wasted cells may be recharged.

Instead of this, stimulants of various sorts are taken, in the form of alcohol, tea, or coffee. The tired feelings disappear, and the person imagines he is stronger. No new energy granules have been added, no strength imparted, the stimulant has whipped up tired nature, broken down her signals, and robbed her of the small store she was trying to reserve to keep up the vitality, the barrier to the inroads of disease germs. The majority of mankind are goading themselves on by these artificial stimulants, thinking their health depends on them. Stimulants are merely props or broken reeds, and it is unsafe to lean upon them. D. H. KRESS, M. D.

Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH

You would not break up a class wilfully, and yet, as teacher, you may do it carelessly. To do it effectually, you need only to be one of those provoking teachers forever *not* there. A teacher's stability leads to the permanence of the class. Promptness in attendance comes before skill in teaching and many other desirable qualifications. If you want trout, *watch your line.*

THE special donation the last Sabbath in June the present quarter will be given to assist in starting the medical work in Victoria. Our brethren there are anxious to fit up proper treatment rooms, and to start this important branch of work in that conference. Let our schools everywhere remember this enterprise liberally, and so encourage the hearts of the brethren in Victoria. Give as you will wish them to give when some department of the Lord's work with which you are connected, or in which you feel a special interest, is the object named to receive our offerings.

A CERTAIN philosopher was always talking to his friends about the garden in which he was in the habit of walking, and where he carried on his studies. At length one of them came to see him; and he found this extraordinary garden was a patch of ground about twice the size of the floor in his own room.

"What!" said he, "is this your garden? It is not very broad."

"No," said the philosopher, "it's not very broad; but it's a wondrous height!"

And so I would say to you, Sabbath School teachers,—your work in your classes is not a very large one, but "*it's a wondrous height.*" It reaches up to heaven.—*Selected.*

Ashfield Sabbath School.

THE Sabbath School at Ashfield Church has been well attended and of much interest during the past quarter. There has been an increase

in membership of eleven during that time. The primary division has had a very steady attendance, and excellent interest has been manifested by the pupils. We feel certain that our Sabbath School work needs much reforming. It is so easy to get into habits, and we form habits of going to Sabbath School, reciting our lessons in the same way, and teaching in the same way. The "Spirit-filled" teacher will put new thought into the lessons from Sabbath to Sabbath, and souls will be converted in our midst. Our young people need just such teachers. When we have those possessing a living connection with the vine, who will manifest fruits of the Spirit and be genuine soul-winners with God's help, there will be no trouble to fill our churches on Sabbath. Our children will love to go to Sabbath School, and will breathe new inspirations for Christian living during the week. May God help us as teachers and pupils to draw nearer the Source of life and drink deeper of the well of salvation.

LAURETTA KRESS, M. D.

Sabbath School Conventions.

WHAT about that Sabbath School Convention you voted to hold at the last session of your Conference? Has the favorable time not come, and can you not begin to agitate the question and arouse an interest in this good work? Even though but one school can meet together for a day to consider best methods and to encourage one another to faithfulness and consecration, the convention will not have been in vain. If two or more schools can unite, then that will be better still. We doubt if it is the best way to have certain ones appointed to read selected articles or to write long papers on different subjects. One feature of our conventions might be a prayer and experience meeting, when opportunity would be given to seek God earnestly in behalf of the children and young people in our Sabbath Schools. A lively experience meeting would be another interesting feature. A free discussion of the most practical subjects would be profitable, such as, how can we interest our children and young people in missionary work, how get all the church members to attend Sabbath School, how cultivate the

true missionary spirit in giving; how get people not of our faith to attend the School, how can we "sing in the Spirit," how cultivate enough reverence so children and youth will not gaze about and whisper in time of prayer, proper discipline in the Sabbath School, and a number of others which will occur to every thoughtful worker. Our time for labor is fast coming to a close. We must soon give an account of our stewardship and meet our work with joy or grief. Let us use every means to make our work such as shall abide.

Teachers that Grow.

THE teacher who would grow must bestir himself, must learn what others have done, and are doing; must not be above learning from every available source; must attend teachers' meetings, and brighten up by associating with fellow-workers; in short, must be determined to improve. Then, and only then, will success be sure. One who has resolved to go forward in this work cannot be held back. The same perseverance that makes great artists, famous singers, or giants in any profession, will make powerful teachers. The most essential element of success is an earnest, prayerful determination to succeed. Resolve that you will not be a satisfied dwarf, and from that hour you will begin to grow. You will never be a giant teacher, a Moody or a Spurgeon, but you will no longer be a babe. You may not have a great talent for teaching, but you probably have some gift.

Growing skill in any labor brings pleasure. What work can compare with that of influencing young minds and hearts? And what satisfaction equals that of leading others? The teacher who neglects any help in his growth proclaims that he does not need to grow; he says by his conduct that he has reached the full stature of manhood. As a teacher, Jesus grew. We read that He increased in wisdom. Then do not we need to grow? And, most important of all, the growing teacher must also be a growing Christian. The culture of the mind is a grand and noble work, but the growth is stunted if there is not a deep soil of heart to sustain the roots. And over all growth must shine the Sun of Righteousness. Teacher, are you growing?

—S. S. Times.



"Study to show thyself approved unto God."

CONDUCTED BY C. B. HUGHES.

Importance of Church Schools.

Church Progress (Roman Catholic) says that "the Catholic child can never be considered absolutely safe until every parish affords it a place for its education. By no other means can Catholics hope to see the faith of their children preserved. It is a right possessed by the child. It is a right demanded of the parent. Observation confirms the statement that religion languishes in those parishes not possessed of a parochial school. It also proves that the better the school the more prosperous the parish. All these being facts beyond question it strikes us that Catholics should meet their responsibilities in this regard with more enthusiasm than they are accustomed at times to do."

We sometimes say that Seventh-day Adventists would do well to follow the example of Catholics in the matter of the religious education of the children; but I think that does not state the whole truth. We should do even more than they do. You notice that *Church Progress* says that Catholics do not show the enthusiasm that they should in the education of their children, and yet the *Catholic Mirror* is responsible for the statement that the Catholic parochial schools of the United States cost more than £4,000,000 annually. Catholics go to this expense for the purpose of training their children for the church. But everyone knows that Seventh-day Adventist children are at much greater disadvantage in the State school than Catholic children are. This being true, we should show more zeal than they do in giving our children a separate education. We have done a very little in this matter because we have thought but little about it. We only need to consider it carefully to realise its great importance.

We call the attention of our Conference workers and church members to the article which follows this. It is taken from the *Teachers' Conference*

Bulletin, which gives an account of the deliberations of our church school teachers assembled at Battle Creek, Michigan, from June 20 to July 12, 1900.

The Educational Work.

Its Relation to the Conference and Ministry.

A CAREFUL and prayerful study of the principles of education found in the Bible and Testimonies, and a close observation of the methods employed in the schools which are putting these principles into practice, are evidently necessary to an understanding of the educational work, and consequently an indispensable preparation for the doing of one's duty toward it.

1. The churches should be taught the necessity of providing, for the youth and children, educational facilities which will lead them to God instead of away from Him. It is the Lord's will that men of ability and training devote time to instructing the churches on this subject, for we read: "We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected."—*Special Testimonies on Education*, p. 200.

The conference must provide these "well-educated" men, and it is evident that their work should not stop with the churches, but must extend to isolated families as well. Those selected for this important work must be men of faith who have an appreciation of the difference between true and false principles, men whose hearts are touched by the Spirit of Truth and who believe that "God is with us."

These men must be in close touch with the practical work of our schools and colleges.

2. Plainly it is the duty of the conference to impress upon the churches the importance of church schools where a training may be given to the youth and children who are unable to leave home and go away to school.

The work to be done for the children in the churches is stated as follows: "Establish schools for the children where there are churches,—

where there are churches, let there be schools."

Isolated Sabbath-keepers are to provide special instruction for their children. They are enjoined to "hire an exemplary, religious teacher," and just as far as they are able parents should teach the children themselves. Had God's ideal plan been followed, the parents would be able to teach the children as did Abraham, of whom God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." This was the plan given to ancient Israel, as we learn from Deut. 6:6-9, and as we see illustrated in the early training of Moses, Samuel, and other men of God.

God has called us out of darkness into light, and we are to be reformers in every sense of the word. History and Scripture show that a return to the true principles of education has characterised every true reformation. We read in 2 Chron. 17:7-11 that under the reformation wrought in Judah under Jehoshaphat teachers were selected from among the priests and princes and sent out to teach in Judah having "the book of the law of the Lord with them." The result was that the "fear of the Lord" fell on their enemies and the power of the Lord fell upon them.

In view of the Testimonies quoted above and the experience of God's people in ages past, is it not as clear as the noonday sun that conference have a duty to do in providing for the immediate enlightenment of every member in their territory concerning the living truths of Christian education? Let it be done, and let all the people say Amen.

3. Not only has the conference a duty to provide for the extension of our school system by the establishment of church schools and other where needed, but it has a duty toward our schools already established. Over and over again we are told that the body of the child should be educated as well as the mind, and yet this phase of the educational work has been sadly neglected. I believe that all our larger schools feel that their facilities for manual training are inadequate still they are able to do but little increase these facilities because of lack of means. GEO. M. BROWN.

(To be Continued.)



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

"What Wilt Thou Have Me to Do?"

Jesus, Master, whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
All thy bidding to fulfill;
Open thou mine eyes to see
All the work thou hast for me.

Lord, thou needest not, I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my King;
Thou art light and life to me,
Let me be a praise to Thee.

Jesus, Master, wilt thou use
One who owes Thee more than all?
As Thou wilt, I would not choose,
Only let me hear Thy call;
Jesus, let me always be
In Thy service, glad and free.
—Frances Ridley Havergal.

Monthly Summary of Australian Canvassing Work.

New South Wales.

MARCH, 1901.

	Orders.	Value.
<i>Home Hand Book—</i>		
J. Paap, Singleton	36	£58 7 0
A. Currow, Parkes.....	25	39 10 0
A. Smart, Manilla.....	15	24 7 0
<i>Daniel and Revelation—</i>		
R. Salton, Barraba.....	33	32 18 6
A. E. Hodgkinson, Tamworth.	33	27 5 0
H. J. Cooper, Lismore.....	32	24 14 0
G. A. Wood, Walcha.....	4	2 13 0
<i>Patriarchs and Prophets—</i>		
H. J. Cooper, Lismore.....	19	15 15 0
W. E. Prees, Rydal.....	7	6 14 6
<i>Man the Masterpiece—</i>		
A. Currow, Parkes.....	3	3 3 0
<i>Ladies' Guide—</i>		
Mrs. J. H. Willey, Armidale....	8	7 3 6
Mrs. J. Paap, Singleton.....	4	4 10 6
<i>The House We Live In—</i>		
Miss S. Read, Adamstown.....	18	4 1 0
<i>Bible Readings—</i>		
G. Ryder, Goulburn.....	7	5 2 6
<i>Coming King—</i>		
G. Ryder, Goulburn.....	7	1 15 0
<i>Sunshine at Home—</i>		
G. Ryder, Goulburn.....	2	0 15 0
<i>Bibles—</i>		
A. E. Hodgkinson, Tamworth.	1	0 7 6
Other Books.....	...	5 10 3
	254	£264 12 3

Tasmania.

MARCH, 1901.

	Orders.	Value.
<i>Home Hand Book—</i>		
Miss Edith Adcock, Launceston and Longford.....	37	£40 5 4
Mrs. Emily Allen, Launceston	22	20 5 0
<i>Daniel and Revelation—</i>		
J. Allen, St. Leonard & Avondale Dist.	27	21 15 0
	86	£82 5 4

South Australia.

MARCH, 1901.

	Orders.	Value.
<i>Bible Readings—</i>		
J. E. Steed, Lake Alexandrina.	46	£32 12 0
<i>Great Controversy—</i>		
M. Janeczek, Freeling.....	27	18 4 6
F. Bottrill, Mt. Gambier.....	32	24 7 6
S. Gurner, Moonta.....	14	11 6 6
<i>Home Hand Book—</i>		
L. A. Apollon, Jamestown.....	10	17 2 0
E. J. Clark, Serviceton.....	11	19 0 0
A. W. Waight, Two Wells.....	7	11 10 6
J. E. Collins, Pt. Pirie.....	24	35 4 0
Sundry Agents.....	...	2 11 6
	171	£171 18 6

Queensland.

MARCH, 1901.

	Orders.	Value.
<i>Bible Readings—</i>		
F. Brett, Ipswich District.....	41	£25 15 6
<i>Home Hand Book—</i>		
J. C. E. Jacobson, Charters Towers.....	11	15 9 6
A. W. Horwood, Bundaberg...	6	9 17 6
<i>Miscellaneous.....</i>		
	58	£57 1 11

West Australia.

MARCH, 1901.

	Orders.	Value.
<i>Desire of Ages—</i>		
F. Masters, Northam.....	11	13 10 6
" " " (Other books)	13	8 4 6
<i>Christ Our Saviour—</i>		
W. H. Maslin, Bunbury.....	32	7 3 6
<i>Ladies' Guide—</i>		
Mrs. Cleal, Plympton.....	48	52 13 6
" " " (Other books)	12	10 10 0
	116	£92 2 0

Victoria.

MARCH, 1901.

	Orders.	Value.
<i>Home Hand Book—</i>		
G. Burgess, Goulburn Val.....	32	£49 15 0
C. P. Michaels, Geelong.....	15	25 13 6
D. Deering, Inglewood.....	6	9 2 6
<i>Ladies' Guide—</i>		
Mrs. Lear, Malmesbury.....	15	18 16 6
Mrs. Deering, Inglewood.....	12	11 18 0
" " " (Other books)	2	2 15 0
Mrs. Roberts, Malmesbury.....	10	12 10 6
" " " (Other books)	3	4 10 0
<i>Desire of Ages—</i>		
B. Judge, Cranbourne.....	2	2 9 9
W. Ryder, Hamilton.....	24	30 5 0
R. Caldwell, Hamilton.....	14	19 16 0
" " " (Other books)	1	0 7 6
Miss Ryall, Essendon.....	7	7 16 0
Miss Rule, Maryborough.....	5	5 15 0
<i>Bible Readings—</i>		
—Stoate, Essendon.....	11	6 2 6
" " " (Other books)	1	0 17 6
<i>Miscellaneous.....</i>		
	163	£212 5 9

New Zealand.

MARCH, 1901.

	Orders.	Value.
<i>Home Hand Book—</i>		
Mrs. Hamilton, Tojoga Bay.....	56	£82 12 6
J. C. Rouse, Port Chalmers.....	49	71 2 6
J. Knox, Stratford.....	29	46 12 6
A. E. Richards, Cromwell.....	23	35 17 6
J. B. Anderson, N. Canterbury	22	32 17 6
C. Honnor, Waikato.....	21	34 12 6
R. L. Irving, Bluff.....	20	26 0 0
I. Johnson, Paeroa.....	11	16 0 0
H. C. Harker, Nelson.....	4	5 17 6
<i>Ladies' Guide—</i>		
Mrs. Covell, Otago.....	44	41 12 6
<i>Prophetic Light—</i>		
W. W. Ward, Waitara.....	9	1 16 0
	288	£407 1 0

Totals for March, 1901.

	Orders.	Value.
Victoria.....	163	£212 5 9
Tasmania.....	86	82 5 4
New South Wales.....	254	264 12 3
South Australia.....	171	171 18 6
Queensland.....	58	57 1 11
New Zealand.....	288	401 1 0
West Australia.....	116	92 2 0
Grand totals.....	1136	£1281 6 9

Exalted Character of the Canvassing Work.

CANVASSING for our literature is a missionary work, and should be carried on from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position, should not be once named among us.

Canvassers need daily to be converted to God, that their words and deeds shall be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. The reason why many have failed in the canvassing work is because they were not Christians; they did not know the spirit of conversion. They had a theory as to how the work should be done, but they did not feel their dependence upon God.

Canvassers, remember that in the books which you are handling you are presenting, not the cup containing the wine of Babylon, doctrines of error dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. Will you drink it? Your minds can be brought into captivity to the will of Christ, and He can put His own superscription upon you. By beholding you will become changed from glory to glory, from character to character. God wants you to come to the front, speaking the words He will give you. He wants you to show that you place an estimate upon humanity, humanity that has been purchased by the precious blood of the Saviour. When you fall upon the rock and are broken, you will experience the power of Christ, and others will recognise the power of the truth upon your hearts.

To those who are attending school in order that they may learn how to do the work of God more perfectly, I would say, Remember that it is only by a daily consecration to God that you can become soul-winners. There have been those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. Though destitute of the knowledge obtained in school, they consecrated themselves to God, and God worked through them. As did the disciples when called from their nets to follow Christ, so they learned precious lessons from the Saviour. They linked themselves up with the great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Thus they became truly wise, because they were not too wise in their own estimation to receive instruction from above. The renewing power of the Holy Spirit gave them practical, saving energy.

The knowledge of the most learned man, if he has not learned in Christ's school, is foolishness as far as leading poor, bewildered souls to Christ is concerned. God can work with those only who will accept the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Among many of our canvassers there has been a departure from right principles. Because of a desire to reap worldly advantage, their minds have been drawn away from the real purpose and spirit of the work. Let none think that display and show will make right impressions upon the minds of the people. These things will not secure the best or most permanent results. Our work is to direct minds to the solemn truths for this time. When our own hearts are imbued with the spirit of truth which is contained in the book we are selling, and when in humility we call the attention of the people to these truths, real success will attend our efforts; for the Holy Spirit which convices of sin, of righteousness, and of judgment, will be present to impress hearts.

Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. Christ is our sufficiency, and we want to present the truth in humble simplicity, letting it bear its own savor of life unto life.

Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive pictures in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in the Holy Spirit, it will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you.

Every canvasser has positive and constant need of the angelic ministration; for he has an important work to do, a work that he cannot do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people preparing the way for them. Such help is far above all the advantages which illustrations are supposed to give.

When men realise the times in which we are living, they will work as in the sight of heaven. The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of these books, and put his whole soul into the work of presenting them to the people. His strength, his courage, his success will depend upon how fully the truth presented in the books is woven into his own experience and developed in his character. When his own life is thus molded he can go forward representing to others the sacred truth he is handling in the books for which he is finding a place in homes. Imbued with the Spirit of God he will gain a deep, rich experience, and heavenly angels will give him success in the work.

To our canvassers, to all to whom God has given talents that they might co-operate with Him, I would say, Pray, oh pray for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us

for this time. Drink deeply of the water of salvation, that it may be in your hearts as a living spring flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding which He has imparted to you.

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realise your duty to represent the character of Christ by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth which you advocate, because your daily life will be as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts.

MRS. E. G. WHITE.

Canvassing in West Australia.

WE are pleased to be able to show an improvement in our book sales. Though we have only three agents at work and not any of these put in the full five days for the four weeks, God has blessed their efforts and it is evident that if those who stand by idle would enter the vineyard and labor, the Lord surely would pay them as He has ever done when the conditions have been carried out on the part of the laborer. God has blessed the efforts put forth with the people at Bokhara, whose desire for knowledge was kindled by the canvasser. At Capel, where ten souls are now awaiting baptism, they were first interested in present truth by reading books placed in their homes by our canvassers.

Read the report in this paper of Brother Pallant's visit to a small place, where the canvassers had been, and already seven precious souls with their children are walking in the light, and we believe there are more to follow soon, for the Spirit of the Lord is at work with them.

My brethren in the field, press on, think of how the Lord has been blessing the part you have taken in the work, and pray for our ministers and workers. T. A. CHAPMAN.



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

A Word to Church Elders and Leaders.

WE wish to say a word to those who carry responsibilities in our churches and companies of Sabbath-keepers. Whether the week of prayer that has been appointed is a success or a failure will depend largely upon you. Whether the brethren and sisters generally attend, will depend on the interest you take. Perhaps a few suggestions may be helpful to you.

TAKE TIME.

Make up your mind that this season will call for some of your time. Do not think that you can carry the week of prayer through and stay at home. If you do, it will be a failure to you and to your church. You must be ensamples to the flock of God in everything that you wish to have accomplished. It will not be sufficient for you to *tell* the brethren they ought to lay aside *their* work and attend the meetings. You must set them an example. You will need to pray much before the meeting. Begin now. Get your own heart warm with the blessing of God, then visit everyone in the church. Talk with them, pray with them, read the Bible with them, and urge them to come to the meetings. How long has it been since you visited the members of the church? This is one of the most important duties you have as shepherd of the flock. Do not neglect it. You must be all alive to every feature of the work. Pray till the fire burns within you.

THE OFFERINGS.

Everything depends upon your attitude and example whether the offerings be large or small. If you view the matter in a liberal, large-hearted way, your brethren and sisters will look upon it in the same light. But if, unfortunately, you should view the offerings as a great burden and grievous to be borne, then, of course, your church will look upon them in the same way. If you content yourself with giv-

ing a few pence or a half crown, your brethren and sisters will do the same. If, on the other hand, you give sovereigns, they will do likewise.

"Never forget, brothers, that you are indeed to be ensamples to the flock, not for filthy lucre, but of a ready mind; in all things showing yourselves patterns of good works." Teach your little companies by example how that Christ, although He was rich, became poor for our sakes. Teach them by example all that you wish them to be and do. This is the work of an elder or deacon, or the one who leads the meetings.

In conducting the meetings you can lead them yourself or you can invite others to assist you. I have frequently noticed that when several take part in conducting a meeting it is usually more interesting than when one carries it all through. I would recommend that if you have those who can be of assistance to you you invite them to help you. But do not ask persons to lead who can not read, or those who can read only in a hesitating way. The one who leads a meeting should be able to do so intelligently.

STUDY THE READINGS.

The person who conducts a meeting should have time so he can study the readings before the service. He should become thoroughly familiar with every point in the lesson. Make the lessons your own. Become enthused with them, then you will be able to inspire your brethren and sisters with the truth taught. The readings are purposely short; but they are suggestive, and you will be able to draw much from them if you study them. Encourage all the brethren and sisters to study them. Encourage them to take time to pray and seek the Lord, and He will come near to them.

"BE STRONG AND OF GOOD COURAGE."

And above all, brethren, be of good courage in the Lord. He will strengthen your hearts. Have faith in Him and He will bring it to pass. Pray earnestly for yourselves and for your families and for the church. Study hard that you may be able to feed the flock of God. Give liberally that you may not only inspire other hearts to give, but that you "may lay up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life." 1 Tim. 6: 19.

E. W. FARNSWORTH.

South Australia.

AFTER our visit to Kadina district, reported last month, we spent one Sabbath with the Adelaide Church. Following that we journeyed to the south-east, visiting the companies in Queen's Own Town and Kangarilla. We held good meetings with the brethren at both places. Our stay with them extended over a Sabbath with each company. In Kangarilla four young people were baptised. On Sunday morning, amid quiet and pleasant surroundings, in a slowly-flowing creek we buried them with their blessed Lord. They belong to parents of Sabbath-keepers. The hearts of all were made glad. May God especially help the parents to save their children to His glorious work.

From Kangarilla I left for Port Pirie, where Pastor Knight had gone a little time before. On Sunday, April 14, we begin our work in this new field. Port Pirie is one of the largest and busiest places in this State outside of Adelaide. The population is about 9,000. The town is situated in the north-west district, and distant from the capital 170 miles. It is built on an inlet of Spencer Gulf. Flinders Range faces the township, and adds very much to its appearance. Port Pirie depends for its support on wheat, wool, shipping, and smelting operations which are carried on here. The latter are reputed to be the largest in the world, employing between one and two thousand men, to whom wages were paid last fortnight amounting to £8,300.

Sister Wilson is still laboring in the Kadina district, and has the control of our work there. In meeting with the people both in public and private she is having encouraging success. She regards herself where in the providence of God she ought to be.

J. H. WOODS.

Queensland.

THE quarterly meetings have been seasons of refreshing to the churches in this conference. One week before the regular time the two churches in Brisbane had a united gathering and celebrated the ordinances. The following day a young man, who had been keeping the Sabbath more than a year, was baptised. Several years

ago he bought a book from one of our canvassers in the far north-west and became convinced of the truth. He reports that several others were observing the Sabbath when he left for Brisbane a few weeks ago. The two following Sabbaths I spent with the churches in Toowoomba and Gatton. During the week I visited the scattered brethren in the district.

At one home we had baptism. As we walked down from the house to the water hole, followed by a few members of the family, it reminded us forcibly of a similar solemn scene when our Lord humbled Himself to the grave, and rose to newness of life, in whose likeness we buried old Brother Patava, and raised him from the watery grave in order that he also should walk in newness of life. Brother Patava has two sons who speak the Bohemian language, and who would like very much to attend school in order to prepare to work in their own country.

Brother Lacey baptised four persons in Rockhampton. We rejoice much at the good work being done in that church.

In spite of drought, debt, and the devil, the cause is going on, because Christ is at the head.

GEO. TEASDALE.

Victoria.

ON Sunday afternoon, March 24, we held our first baptismal service at the public baths in Bendigo. A good congregation assembled to witness the ceremony, and the caretaker kept excellent order. Brother and Sister James, of Ballarat, came one hundred miles to witness the baptism of their son, Dr. W. Howard James, for whom they had prayed for thirteen years. Nine persons were baptised, among them a sister of seventy-five years of age, who, owing to a weak heart, could not step into cold water. To provide for her, a warm bath was arranged in one of the adjoining rooms, and she rejoiced in the privilege thus afforded her, saying how good her heavenly Father was to provide so tenderly for her. When seated in the bath she exclaimed, "Jesus is here, Jesus is here." She was so happy the night following that she could not sleep for joy. Three other ladies who are observing the Sabbath and are as fully with us as any who went forward were unavoidably detained until the next baptismal service.

Relating this experience of Sister Ray, of Bendigo, to an aged couple of Brighton led them to request baptism in their own house. They had observed the Sabbath for two years, but the husband, who is a sufferer from heart disease and bronchitis, feared the effect of the cold water. On Sunday morning April 14 a few friends assembled in their home, and after a short but precious service, in which the Spirit of God was evidently with us, they were baptised, the door of the bath-room having been removed by the aged brother so that all could witness the baptism. This is a sweet experience which will lodge in our memories. From this early service we walked to Middle Brighton beach where five more were baptised in the sea. Two of these were from Brighton, and three from Windsor.

This makes a total of seventy-five persons it has been my privilege to baptise since coming to this conference a little more than one year ago.

At Bendigo plans are being made to build a church. The first £75 were subscribed by three persons. It is contemplated to proceed only as fast as the money is available.

On Sabbath, April 13, I was with the church at Ballarat at the quarterly service. About forty were present. They need a Bible worker there, a man and wife who could carry all lines. The man should be able to intelligently conduct Sunday night services.

In response to a vote of the committee my family will doubtless spend the winter in Melbourne and suburbs.

G. B. STARR.

The Avondale Missionary Society.

SINCE the late reorganisation of our Missionary Society, the work has gone on steadily, with good results. All the members have taken hold of the work assigned them with a zeal and earnestness worthy of the cause in which it is used. There seems to be a real love for the work, and some that could not be given work as soon as expected became almost impatient at the delay. The little children are as enthusiastic over their part in the work as over a picnic or party. Almost every missionary meeting is favored with some exercise by the children, which makes them feel that the meeting is theirs.

Considerable earnestness was manifested at one of our missionary meetings, which was styled "the pound meeting." As Jesus said, that the poor we always have with us, and by caring for them we care for Him, this meeting was devoted to giving in behalf of such. Each member was requested, if he desired to do so, to bring a pound of food in some form, which would be kept as a store to be drawn upon when needed. The little children marched in singing, "They brought their gifts to Jesus," and at the same time deposited their packages on the table. Not only the children were made happy by giving, but the older ones joined the children by giving in their many packages with scripture texts attached, thus reminding the receivers that God is the giver of all. As the result of this meeting 121 packages were given, ranging from a large pumpkin weighing many pounds to a one pound package.

The literature mailing department of the society, which has twenty-seven helpers, besides its leader, is doing good, faithful work in mailing the *Joyful Tidings*, *Echoes*, and *Heralds*. The little children between the ages of seven and ten years assist in wrapping papers, having wrapped during the past month 800 copies of the *Joyful Tidings*.

Some very interesting letters have been received, some containing the subscription price of the *Joyful Tidings*, with words of appreciation and thankfulness, while others speak of the *Bible Echo* as a source of great good to them.

The helpers in the missionary correspondence department have written some very interesting letters, some of these being the first of the kind that these workers have ever written. The spirit breathed throughout shows that the workers have had help from Him who knows just what to write.

The seamstresses in the Dorcas department are busy with their needles repairing clothing for those who are not as fortunate as some others.

Several families of sick ones have been found, and good is being done to them.

Those in charge of the gospel work of holding meetings and Sunday Schools report a good interest in some places, and a desire on the part of some to hear the truth. Thus the truth is being brought before many in different ways. We

have found the canvassing work to have a very important part in bringing souls into the truth, as was shown at one of our experience meetings when a number of our brethren testified to the fact. Others in the meeting stated that a kind word had been the means of bringing them into the truth, while still others were helped by a good letter.

Our last meeting, which was in behalf of the foreign work, was a very interesting one. It was conducted mostly by the young people and children, and the real interest they took in doing their part is worthy of imitation. We believe the Lord blessed them for what they did, and that some day we shall see some of these young people going out to some of these foreign fields as laborers for God.

The Lord comes very near to us in our meetings, and blesses us for the little that we do, which makes us only long to do more.

MRS. IDA GATES,
Secretary.

A Promise Fulfilled.

LAST October a minister of West Maitland, N. S. W., began issuing a little local monthly paper, in the first number of which he published a series of misrepresentations of observers of the Bible Sabbath and their views. We kindly asked him to publish a correction, stating their true position and views. He refused, whereupon we told him we would do so, and would give our matter wider circulation than his paper had. In his last number, the April, he complains because our replies have been circulated where, he says, his articles "have never gone." This is doubtless true, for one of these replies alone has been issued as follows:—

First edition, tract form. (Australian)	1,000
Second edition, ..	5,000
Third edition, religious paper (U.S.A.)	48,000
Fourth edition, tract form. ..	10,000
Total number of copies issued, 64,000	
Fifth edition, tract form, to be issued. (Australasian)	5,000
Sixth edition, religious paper, to be issued. (Australasian)	6,000
Grand total.	75,000

How much further this may go we do not know, but we think our promise has been fulfilled. This is a good illustration of the fact that man can do nothing against the truth. The more they oppose a divine reform, the more it will be known and believed.

W. A. COLCORD.

To the Fore.

Move to the fore.
Men whom God hath made fit for the fray.
Not yours to shrink, as the feeble ones may.
Not yours to parley and quibble and shrink
Ill for the world if ye do not God's work.
Move to the fore.

Move to the fore.
Say not another is fitter than thou—
Shame to the manhood that sits on thy brow!
Own thyself equal to all that man may.
Cease thine evading: God needs thee to-day.
Move to the fore.

—James Buckham.

Summer Hill Sanitarium.

THE large building occupied as the Sanitarium for so long has had to be given up because of the expiration of the lease. Consequently, the nurses have been moved into other quarters and *Moyné Hall* which was used for them has now been fitted up for lady patients. It makes a very pleasant home for them. *Lindo*, the building opposite *Meaford*, their old stand, is still retained for gentlemen patients. Each house having a nice bath room and massage rooms makes our treatment conveniences better than before. This lessens the capacity only slightly and in a short time everything will be moving on as before. We have not had many patients during our removal and it has seemed a very wise providence that has ordered it so, but new applications are commencing to come in, and we believe "God, whose hand is on the lever of circumstances," will fill it when we are ready for them.

Dr. Caro, who has been on a vacation for the past two months, is soon expected to return and resume his work. If our friends know of any who need the benefits that such a home affords, will they kindly advise them to correspond with the manager, or send their names so we can forward circulars to them.

LAURETTA KRESS, M. D.

From Other Lands.

LAST year our brethren in America gave about £18,690 for the support of foreign missions.

THE last quarter in 1900 was a prosperous one in the German field. Over 100 were baptised.

"STEPS TO CHRIST" has been translated into the Japanese language, and has been placed in the hands of the Wesleyan Publishing Company for distribution in Japan.

IN the island of Jamaica, West Indies, there are 960 Sabbath-keepers. During the past year 244 have been baptised.

A TREASURER of one of our churches in Turkey has been condemned to three years' imprisonment for receiving tithes from church members, and although his case was carried to the supreme court, yet the judgment rendered by the lower court was confirmed by the higher. If all church officers received like treatment probably there would be a less number of persons who would care to hold such positions.

ABOUT thirty of our brethren in Rarotonga have been working out their fines for keeping the Sabbath by doing convict labor on the roads among common criminals. The authorities allowed them to labor at the rate of three days per week. The Lord is blessing our brethren spiritually, and though feeling that it is hard to be persecuted, yet they rejoice in the victories gained in their Christian life, and consider that persecutions must be patiently endured.

THERE are 1,100 Sabbath-keepers in Russia. Last year eighty-four were baptised and forty-eight admitted by vote to church membership. Persecution is again breaking out. One brother was sentenced to three weeks' imprisonment for distributing literature. A church elder received a like sentence for baptising a brother. Another worker was imprisoned three times for holding meetings. The conflict deepens. Just now our people in Australasia should improve their opportunity to work before surrounding circumstances make it almost impossible to carry the message.

SAYS Brother S. G. Haughey, writing from Handsworth, Birmingham, England: "We have enjoyed our work here very much, and have had a good experience in Birmingham the past season. All England is ripe for the message. . . . All seem anxious to see the gospel going with power. We believe this to be as fruitful as any field in which we have ever labored. Over forty have begun to obey in this city, and the work is still progressing. We have had fierce conflicts with the powers of darkness, but the Lord has given the victory. We are able to go up and possess the goodly land, and, thank the Lord, we will soon possess it."

OF the situation in Turkey Elder L. R. Conradi says: "Ten years ago I first visited Constantinople. Although the other leading cities of Europe have made marked progress, yet this city seemed about the same. Carriers still transport all the merchandise through the city; donkeys carry brick and timber for the builders, bread for the hungry, drink for the thirsty. The streets are narrow, the footpaths are poor, and the least little rain causes mud in abundance. We still had to provide our own lantern at night to avoid the worst holes. . . . While the city has changed so little, the truth has gained a good foothold since the time of my first visit. Then Brother Anthony was the only Sabbath-keeper in the empire so far as I know; now we have about two hundred believers scattered in different parts of the country."

Personal

IN New Zealand 3,044 copies of the *Bible Echo* were sold in March.

PASTOR A. S. HICKOX baptised five persons March 24 at Hamilton.

"THE government of self is the best government in the world."

BROTHER J. PAAP, sen., is moving into his new house in Coorabong.

A GOOD church school is taught in Stanmore by Sister Gooding, a former student of Avondale School.

PASTOR W. A. COLCORD baptised nine persons and ordained officers for the church while at Lismore, N. S. W.

BROTHER E. A. D. GOODHART spent several days in April visiting the brethren and sisters in Coorabong. All were glad for this visit, and to learn that the work is prospering in Maitland.

WHILE Brother G. A. Wantzlick was visiting in Auckland, N. Z., he found three old persons aged respectively seventy-one, seventy-six, and eighty-two years of age, who desired baptism.

THE weather in Christchurch, N. Z., has been so unfavorable that the tent has been taken down. The laborers report many interesting experiences in their personal work among the people.

MEETINGS are held in eight different localities in Sydney each Sabbath. Pastor Tenney finds many honest souls searching for light, and reports that missionary work is being revived and a better spiritual condition prevails. He has baptised five persons within the past few weeks.

A CANVASSER in Otago, N. Z., writes that while canvassing he met an old lady who had been keeping the Sabbath alone for five years. She commenced keeping the Sabbath from reading a *Bible Echo* someone had kindly sent to her. When her friends ridicule her she tells them that her Sabbath-keeping is a contract between her and the Lord, and she enjoys a better spiritual feast on that day than on any other.

PASTORS G. C. Tenney and W. A. Colcord recently visited Coorabong to assist in arranging plans for the week of prayer.

BROTHER CRADDOCK has removed to the Collie Coal Fields, W. A., where he expects to engage in Bible work for a time.

BROTHER T. A. CHAPMAN, Secretary of the Tract Society in West Australia, has been spending a short time in Preston for the benefit of his health. He reports that he was refreshed both physically and spiritually.

BROTHER HENRY E. SIMKIN, wife, and two children arrived in Sydney, March 30, on their way from Battle Creek, Michigan, U. S. A., to the Echo Publishing Office. Brother Simkin has an extended experience in the printing and publishing work, and will doubtless render valuable help to the work in this country. For three or four years he was in charge of the printing work at our London Office.

BROTHER G. W. TADICH called at this office while on his way to Sydney from Queensland. Brother Tadich found his health failing in Queensland to such an extent that it became necessary for him to seek a more congenial climate. He expects to remain in Sydney for a few weeks.

DR. D. H. KRESS came to Coorabong for a few days rest and change, but shortly after his arrival was taken severely ill. We are glad to say his health is improving, and we trust he will soon be able to take up his usual work. We request all to unite in prayer for his complete recovery. Mrs. Dr. Kress gave a talk in chapel to the students one morning while here with her husband.

PASTOR JESSE PALLANT had an interesting experience while visiting at Bunbury, W. A. A gentleman residing about thirty miles from Bunbury sent for Brother Pallant to visit him, and on his arrival he found seven adults, besides some children, keeping the Sabbath. They had been reading literature sold to them by canvassers, and studying their Bibles, and as a result three families had begun to keep the Sabbath, and were anxious to receive all the light the Lord had for them.

THE New Zealand Tract Society reports 179 subscriptions for *Herald of Health*, obtained during the month of March.

BROTHER F. W. PAAP has been laboring for some time with good success in Lismore, N.S.W. About a year ago there were but three Sabbath-keepers in the district, while now there are nearly fifty. Twenty-five have been baptised within the past five months, and there are twelve more who wish baptism at the first opportunity. Meetings are held in Lismore, and also at Corndale, about twelve miles from Lismore. It is expected that a church building will soon be erected. Brother Paap has also held meetings at Rosebank and Tatham, giving Bible readings and visiting the people, besides distributing quite a quantity of literature. The canvassers who had sold books in this district had prepared the way for the good work that has been done, and this should be an encouragement to the canvassers who seem to see but little fruit of their labors. The church at Lismore was greatly encouraged by the visit of Brethren Colcord and Hindson.

Mothers' Meetings.

SINCE December last, mothers' meetings have been held by the sisters of Ashfield Church. The attendance has been small because the sisters are much scattered, but the interest is good. An interesting programme for the year has been arranged, which is educational in its nature. The subjects taken up are practical for mothers and teachers. The subjects, "Sympathy between parents and teachers," "Influence of play-mates," "Is it necessary to be interesting to our children?" "The value of outings for home sociability," "The mother and daughter," "The mother and son," "How to spend Sabbath afternoons with our children," "Nature studies with younger children," "Nature studies with youth," and many other subjects are what have been and are being considered by these mothers. They feel at the close of each meeting that it has been a feast of good things. Mothers come and bring their children and the mother appointed reads her paper or gives a talk. We wish more churches would follow their example.

Union Conference Record

PUBLISHED MONTHLY BY THE

Australasian Union Conference of Seventh
Day Adventists,

25 Sloane Street, Summer Hill, Sydney,
New South Wales, Australia.

SUBSCRIPTION RATES.

Single subscription, per year, post-paid.	2	6
Clubs of four or more copies to one address, per year, post-paid, each,	2	0
Foreign Countries, per year, post-paid (75 cts.)	3	0

Printed for the Conference by the Avondale Press,
Cooranbong, N.S.W.

Do NOT fail to read the articles in this paper concerning the week of prayer. We greatly need the blessings to be obtained at this season. We cannot afford to neglect its opportunities. The May and June numbers of the RECORD are being published at the same time containing studies for family worship, readings for meetings, and other important matter. These will be sent to all our churches and isolated brethren.

Please Notice.

BROTHER J. A. BURDEN has been appointed Treasurer and Business Manager of the new Sydney Sanitarium. Money sent in payment of pledges or as donations, and all business correspondence should be addressed to J. A. Burden, Wahroonga, N.S.W. Or if money is sent to Miss E. M. Graham it will be forwarded to Brother Burden.

Are You Profitably Employed?

IF not, we can suggest a line of work which, if taken up in earnest, will be both profitable to yourself and a blessing to others. Recently one of our sisters of Petersham secured a quantity of *Joyful Tidings* and went forth in faith to sell them. It had not occurred to any of us that the *Tidings* would sell well, and so her effort is of especial interest as showing what can be done. She found that they sold readily, and has informed us that she wishes to dispose of 800 copies per month in that way as she has demonstrated that she can sell 250 copies per week. If one good sister in poor health can do that much,

and thereby support herself, what a vast amount of good might not the combined efforts of *all* the sisters and boys and girls of *all* our churches accomplish.

Newsboys are charged ordinarily eightpence per dozen for their papers and make a profit of fourpence or fivepence per dozen. A little figuring will enable you to see that the person who orders a quantity of the *Tidings*, as this sister has done, and sells them at a penny each will realise a profit double that of the ordinary newsboy. There is much territory all about us. God is showing us through the efforts of the sister at Petersham something of what can be done. The results eternity alone will reveal. We should be glad to correspond with any who are interested in this line of work. The following are our rates on papers: 1000 copies of one issue, to one address, £1; 500 copies, 12s 6d; 250 copies, 7s 6d.

We can send you these papers through the post office absolutely free of postage to any point within New South Wales. To places outside of this state the cost of transportation must be added. This will average only about fourpence per hundred, however. We have no old papers and print only as many as are ordered.

Yours faithfully,

THE AVONDALE PRESS,
Cooranbong, N. S. W.

"Power for Witnessing."

THIS is a new book that we can cheerfully recommend to all who feel the need of help and power in the Christian life. It bears a living testimony as to what God has done for others, and what He will do for you. It has 201 pages, is printed in large type on heavy paper, and is bound in cloth. It can be obtained from the Echo Publishing Company or from your Tract Society. The price is 3s 4d post-paid. If you send for a copy and will read it carefully and practise what you read, it will bring a great blessing to you.

MISS E. M. GRAHAM is spending a few days in Cooranbong auditing the accounts of the Health Retreat.

A Day of Fasting.

IT has been suggested by some of our brethren that the last Sabbath in our week of prayer be made a fast day for all those who feel inclined to participate in it. Some of us feel the need of special help at this present time. We need light in regard to the medical work. We must have means with which to build the Sanitarium in Sydney. We do not know who is to furnish it, but we know that God has it in store as soon as we can be trusted with it. We need faith to secure it. Our School needs help. Our churches need reviving. In every Conference there are special needs to be met. Above all we need the baptism of the Holy Spirit. Let those who feel the burden of these and other things, and are led by the Spirit to do so, unite in fasting and earnest prayer for help and deliverance on the last Sabbath in the week of prayer.

E. W. FARNSWORTH.

Our Offerings.

OUR annual offerings received during the week of prayer constitute a large share of the means by which the Union Conference carries on its most aggressive work. That, with the tithes received from the different conferences, constitutes practically its entire support. The Union Conference has many demands upon it. It has the support of the work in West Australia and will continue to do so till the brethren there are strong enough to support it themselves.

Our brethren will be glad to know that other fields are opening up before us in the islands of the sea and in Malaysia, and we feel that we must step into these openings. God is giving us these opportunities.

We suggest that two or more opportunities be given for the brethren and sisters to bring in their offerings during the week of prayer,—one at the beginning and one at the close,—in fact, have it understood that they may be brought at any time during the week. We hope that special pains will be taken to collect all that the brethren and sisters wish to give.

We trust everyone will cultivate a spirit of liberality. Make it a personal matter, and God will give you the richest of His blessings.

E. W. FARNSWORTH.