

Union Conference Record

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

VOLUME IV.

November 1, 1901.

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

NUMBER XI.

Christ Wants the Best.

CHRIST wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still He asks His own, with gentlest pleading,
To lay their highest hopes and brightest talents at His feet;
He'll not forget the feeblest service humblest love;
He only asks that of our store, we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer,
And fills them with His glorious beauty, joy, and peace,
And in His service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heavens above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected.

Why the Lord Waits.

THE blessings of God cannot come to those who are idlers in His vineyard. Professed Christians who do nothing neutralize the efforts of real workers by their influence and example.

Every truly converted soul will be intensely desirous to bring others from the error of darkness into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which is to lighten the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole hearted consecration to the service of Christ, God will recognise the fact by an outpouring of the Spirit without measure; but this will not be while the larger portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, when put into words, would express the words of Cain, "Am I my brother's keeper?" If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not sufficient to arouse the sleeping energies of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the day of final reckoning.

It is not the ministers alone, but the laymen, who are not contributing all that they can to persuade men, by precept and example, to accept the saving grace of Christ.

There should be thousands fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the Word of God. There is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skillful in the presentation of the truth, and qualified to instruct families in the Word of God. Women who have the cause of God at heart can do a good work in the districts where they reside. Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would. There are families that have means which they could use to God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ?

He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a different class of society, and to work wisely and perseveringly for the cause of the Master. To answer this call, self-sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without God and without hope in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they will gain commercial advantages; but where are the men and women who will change their location, and move their families into regions that are in need of the light of truth, in order that their example may tell upon those who shall see in them the representatives of Jesus?

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over and help us," and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of Him who has given His life for the life of the world. Why decline to make decided, self-sacrificing efforts, in order to instruct those who know not the truth for this time? The chief missionary came to our world, and He has gone before us to show us the way in which we should work. No one can mark out a precise line for those who should be witnesses for Christ. Those who have means are doubly responsible, for this

means has been entrusted to them of God, and they are to feel their accountability to God to forward the work in its various branches.

Will you permit yourself to be detained at home, in order to hold together the means which God has entrusted to you to put into the bank of heaven? You can not plead that there is nothing to do: for there is everything to do. Will you be content to enjoy the comforts of your home, and not try to tell the perishing souls how they can obtain the mansions Christ has gone to prepare for those who love Him? Will you not sacrifice your possessions, in order that others may obtain an immortal inheritance?

When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's Word will be regarded with new interest, and will be explored as if it were a new revelation just from the courts above. Every declaration of inspiration concerning Christ will take hold of the inmost soul of those who love Him. Envy, jealousy, evil surmising will cease. The Bible will be regarded as a charter from heaven. Its study will store the mind, and its truths will feast the soul. The promises of God now repeated as if the soul had never tasted His love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be opened for the showers of the latter rain. The followers of Christ will be united in love.

MRS. E. G. WHITE.

In This Generation.

IN our Saviour's reply to the question of His disciples, "What shall be the sign of thy coming and of the end of the world," He spoke of numerous events that were to take place, both in the natural, political, and spiritual world, covering the period of time from the date of the question "until the time of the end" spoken of by the prophet Daniel. These events were to consist chiefly in famines, pestilences, and earthquakes, wars and rumors of wars, nation rising against nation, and kingdom against kingdom, a general and almost universal falling away or apostasy which would result in a power that would bitterly persecute the people of God from the time of its establishment in A. D. 538 for a period of 1260 years. These days or years would have ended in 1798, but "for the elect's sake" those years were shortened by the Reformation forcing edicts granting religious toleration. Such an edict was passed in Austria in 1776.

Continuing He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." "Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled."

Some difference of opinion might exist as to who constitutes "this generation," or when or where we should begin to count. Some think that it refers to those who saw the falling of the stars in the year 1833, the last one of the signs, and were old enough at the time to comprehend its meaning. Others think that it refers to those who first heard the preaching of the second coming of Christ in 1843-4 based upon the fulfillment of the signs. Taking the latter as the basis of our calculation, we find that the youngest persons who could possibly compose this generation are sixty-five years old. This would only allow of the child being eight years old when he first heard the message. Nothing could be more certain than that the events predicted will take place in this generation; for our Saviour said, "That heaven and earth shall pass away, but my words shall not pass away." This statement of our Saviour was regarded of so much importance that the Spirit of God impressed each of the three evangelists, Matthew, Mark, and Luke, to repeat it word for word. As we think of the length of time this message has been going, and how near we are to the end of "this generation" which is to witness the coming of our Lord in the clouds of heaven, our souls should thrill within us, and we be stirred to activity such as becometh a people to whom God has committed a message fraught with such consequences, not only to the world, but to ourselves as well.

The time has come when the "mystery of God should be finished." The time has come when the Lord will soon "cut short the work in righteousness." The time has come that "there should be delay no longer." In fact, the time has come when the Lord will make a short work in the earth. Souls must be aroused to realise the solemnity of this time, the nearness of the day when human probation will be ended. This is the day of the Lord's preparation. We have no time now to talk unbelief or to spend in idle gossip. Jesus says, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Here is the great burden to be carried by each one. How stands my account in the sanctuary above? Are my sins all forgiven? Am I ready for the Bridegroom when He cometh? or will I be like the foolish virgins, having a knowledge of the theory of the truth, but destitute of the vitalising and sanctifying influence of the Holy Spirit?

Those who are ready for the Lord to come, and who will look up joyfully, and say, "Lo, this is our God, we have waited for Him, and He will save us," will not be of those who have waited in idle expectancy, or of those who have turned a deaf ear to the calls that come so frequently for means to spread a knowledge of His truth in the earth. They will be of those who "knowing the time, that it is now high time to awake out of sleep; for now is our salvation nearer than when we believed." They will be of those who "cast off the works of darkness, and put on the armor of light." They will put on the Lord Jesus Christ, making no provision for the flesh to fulfill the lusts thereof. They will compose the number who arise and shine, their light having come, and the glory of God having risen upon them. They will keep right in the current of the message for "this generation," which is so rapidly hurrying on to its close.

Dear brethren, while reading this article, will you not ask yourselves the question, What am I doing to extend a knowledge of this glorious truth to others?

Am I doing all within my power to hasten the coming of my Lord "in this generation"? Am I living economically and practising self-denial that I may have means to give to advance the Lord's work? Am I doing all I can in a personal way, or through the medium of books, tracts, and papers, to interest my neighbors in the soon coming of my Lord and Master? If the investigation reveals that you have been remiss in your duty in the past, will you not resolve by God's help to shake off at once the lethargy and indifference that has been holding you back, and go to work in earnest for the Lord? The salvation of our own souls, as well as that of others, depends upon our earnestness and activity in the few remaining days or years of human probation. It is only by a life of activity in the service of the Lord that we will be ready for His coming. "And they that were ready went in with Him to the marriage, and the door was shut." Will it shut me in or out? is the all-absorbing question that must be settled by each individual. God grant that each one of us may be so faithful in the discharge of our duty in this time, that when the end comes the "well done" may be said unto us, and we have an abundant entrance into His kingdom.

GEO. A. IRWIN.

Look Upward.

"Look up, and lift up your heads; for your redemption draweth nigh."
Luke 21 : 28.

How engrossed are we with things of time,
While eternity is rolling nearer!
We can almost view its scenes sublime;
The heavens are daily growing clearer.
In the eastern sky we soon shall see
Our heavenly King's effulgent glory;
Then past forever this life will be,
An ended song, a finished story.

Shall we still go on with heads bowed low,
And ne'er look up with adoration,
Where the eastern skies are all aglow,
A token of our near salvation?
Shall we spend the precious hours of life
In sin's enchanted valley, sleeping,
Till passed forever is earthly strife,
And we can only wake to weeping?

Arouse, dear soul, with heavenly might,
Arouse, and heed the solemn warning;
Our glorious King's almost in sight,
Look up and see the gleams of morning;
Put far from thee each cumbering weight,
No more let earth obscure thy vision.
Soon will unclose a pearly gate,
And thou wilt dwell mid scenes elysian.

—Mary E. Inman.

Letter From Brother Fulton.

PASTOR J. E. Fulton, who attended the late Union Conference, has returned to Fiji. From a letter written to Brother H. E. Minchin, dated September 10, 1901, we are permitted to take an extract which will be of general interest to our readers:

I have arrived in Fiji after a rather stormy voyage. I am a poor sailor, and poor air and the fumes of tobacco smoke, made this voyage very unpleasant. But I am here, and can now forget the past.

The brethren were all glad to welcome me back. Some of them met me at the steamer. I have had some good talks with them about our Conference at Avondale. Last Sabbath I spoke five times to them,—a full day's work I think. They were very glad to hear of the progress of the cause. Some new ones have taken their stand here for the truth, for which we all praise God.

I am sorry to tell you that our cutter *Cina* has become a total wreck. She was driven on to the reef in a gale and was soon broken up. Our native minister tried hard to save her, but in vain. It is too bad. We were counting on her to sell so as to help build the launch. It appears that Satan wishes to defeat us, but we are going on to victory, and we will trust that the hand of our mighty God will bring us means. If you know of anyone who wishes to assist us, please tell them of our misfortune.

The Lord's Portion.

In the London *Christian World Pulpit*, Mr. Samuel Chadwick tells of a number of cases in which he has seen the fruits of honoring God by proportionate giving to His cause. We can quote but two paragraphs:—

The first person who introduced me to the system of systematic giving was a widow woman who was my landlady many years ago. She had been very poor. She was talking about this matter, and she told me her income once was only ten shillings a week, and she gave a tenth then. I said, "How did you manage it?" She said, "When I got my ten shillings, I put them on the Bible in a row, and I took the best looking of the ten out, and I put that in the Lord's box. I had nine shillings left." I said, "How did you live?" She said, "I do not know, unless it was this: I believe when I had taken one shilling for the Lord, the Lord made every penny of the nine shillings go as far as twopence." She believed that the God of Elijah was not dead yet, and that He who had power to increase the cruse of oil and the handful of meal, could make a penny go as far as twopence if she honored Him.

In the north of England two brothers went into business. They were born in a very small cottage, and had nothing to start business with. They were enthusiastic in religion. They were determined to give to the Lord, and they made an agreement that the Lord Jesus Christ should be a partner in the concern, and that a fixed proportion should be given to the Lord Jesus Christ out of all the profits. They so gave, and these lads prospered. The first year they had a nice lot of money to give. The second they had still more. The third they had still more. At the fourth year the profits were so great that they went into four figures. Then they thought the proportion to be set aside for God was too much to give to charity. They did not say, to the Lord Jesus Christ, but to charity. Always be suspicious when you change your terms. It was for charity now, not for the Lord. Seeing it was such a big lot, they divided it, took half for themselves, and sent the other half away. The next year (I have it on the testimony of the brother who is now living) they did not make a copper. And before the end of six months of the following year they came to a crisis. The two brothers met one day and locked themselves in the office to face the situation. And William said to James, "We have never prospered, James, since we robbed God. The first charge on the business must be to pay back what we have robbed." They knelt down and prayed and made this promise. Before the end of the year the business pulled around. Strange enough, after another four years they made a similar mistake and had a similar experience. To-day they are amongst the wealthiest Methodist people. They never failed when they honored God in their giving.

Sacred Music.

WHEN we consider the music of ancient Israel, and read of its power, and look at the sublime expressions of hope, confidence, and trust, expressed in its wonderful hymn-book, the Psalms, and then compare it with our modern Sunday-school music, so called, does it not seem that there must of necessity be a reformation? When we compare the elements of the modern dance with the elements of most of the modern church music, we find them identical; so much so that the one can be quite appropriately exchanged for the other. The great excuse for the use of such music is that it is necessary for revivals. Yet our greatest revivals and reformations have occurred before its advent. Is it not true that the large army of "backsliders" is recruited from those who first "started" because of the sensuous charm of this low class of music? Would not the singing of the Psalms, with all their spiritual power, be much more effective and of a more permanent benefit?—Prof. Edwin Barnes, in the *Training School Advocate*.

Missionary Reading Circle.

“Seek ye out of the book of the Lord and read.”

The Simplicity of It.

WE wish to make it perfectly plain what is required in “joining the Missionary Reading Circle.” Do not get the idea that there is a lot of machinery connected with it, that there must be meetings held, or that a large number of persons must unite in study to form a “Circle.”

The Reading Circle lessons are designed for home study. They may be studied by one person as successfully as by a large company. They may be made a family study, parents and children uniting in them. No one need wait for a meeting of the church to be called before beginning the study. Each family and each person is asked simply to study each lesson as thoroughly as possible, during the week assigned to it. No one should hesitate to enter upon the study of the lessons because he is situated so that he has not the privilege of reviewing the lessons with others. No organisation or formality of any kind is necessary. The simplicity of the plan makes it fit every circumstance. “Joining the Circle” is simply studying the lessons as thoroughly as your time will allow. The isolated person who thus studies is as truly a member of the Circle as one who can meet with a company regularly.

If you have a desire to become better acquainted with God and His truth by studying the Bible, then study the lessons of the “Circle.” If you wish to prepare yourself to present the truth acceptably to your friends and neighbors, then these lessons will help you. Your lamp may need trimming to enable it to shine more brightly. The lessons on the book of Revelation will be a blessing to your soul, and you may become a blessing to others.

“Let every lamp be burning bright,
The darkest hour is nearing;
The darkest hour of earth's dark night,
Before the Lord's appearing.”

The Missionary Reading Circle.

YEAR by year our work increases in importance and solemnity. Each plan that is laid to advance the cause of God takes on a deeper significance, as the time of probation grows shorter and shorter. And the temptation is always before us to underestimate the value of any line of work which we are called upon to do. We forget that plans that are urged by men and women, may be the Lord's own plans, and that in disregarding them, we turn aside from that which the Lord designed especially for our benefit.

The necessity of a more thorough and systematic study of what we call “the distinct message for this time” is made very prominent in late admonitions to the remnant people. And reproof has followed reproof on account of our lack of interest in the work of God in regions beyond. The plan of the Reading Circle is designed to promote a thorough and systematic study of the message

now due to the world, and also provides for an intelligent study of the foreign field. Who is there of us that can afford to miss these lessons?

The plan is changed somewhat from that followed last year, and is more favorable for those who have but little time for study. But one lesson a week is published. *Thoughts on Revelation* is the text-book, and Pastor S. N. Haskell prepares the questions upon the Bible lessons. The reading should inspire each heart with courage and hope, and the careful study of the assigned lesson be a delightful task to every one.

Last year there were many who did not begin the study until after the lessons had been commenced some time. This was a source of regret to them during the entire year. We hope that no one will lose time in that way now. No one need wait for another. Do not wait for a meeting of the church to be called. The home study is first in importance. Let nothing prevent us from heeding the following admonition dictated by the Spirit of God:—

“Make it a point when you have a moment's leisure to store your mind with scripture truths, and especially with what is brought to view in the *Revelation*, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind.”

MRS. L. FLORA PLUMMER.

How to Study the Lessons.

SOME may say: “I have no time to study more than I am doing. We have the Sabbath-school lesson each week, and it is more than I can do to learn that.”

This may seem to be a good reason for neglecting this study. But let such remember that

“Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. . . . To all the testing time will come. . . . Are the people of God now so firmly established upon His Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial come upon them as a thief.”

Let the busy mother study a text or read a page as she rocks the baby to sleep. Another may study a verse while washing dishes. A brother can gain a little knowledge at the noon hour, while his team is resting, or at other leisure moments during the day. “If there be first a willing mind.” Try to get one thought to meditate upon during the day while at work. The lessons are short and simple. The reading is not long. The blessings to be obtained by thus feeding upon the Word are great.

“We should rather dispense with selfish gratifications than neglect communion with God. . . . If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold, of houses, or of fertile lands.”

Our
Mission
Field.



At the Bar.

"Who speaks for this man?" From the great white throne,
Veiled in its roseate clouds, the voice came forth;
Before it stood a parted soul, alone,
And rolling east, and west, and south, and north,
The mighty accents summoned quick and dead:
"Who speaks for this man, ere his doom be said?"

Lo, from the solemn concourse, hushed and dim,
The widow's prayer, the orphan's blessing rose,
The struggler told of trouble shared by him,
The lonely of cheered hours and softened woes;
And like a chorus spoke the crushed and sad:
"He gave us all he could, and what He had!"

And little words of loving-kindness said,
And tender thoughts, and help in time of need,
Sprang up like leaves by soft spring showers fed;
In some waste corner, sown by chance-flung seed;
In grateful wonder heard the modest soul,
Such trifles gathered to so blest a whole.

O ye, by circumstance, strong fetters bound,
The store so little, and the hand so frail,
Do but the best you can for all around:
Let sympathy be true, nor courage fail,
Winning among your neighbors, poor and weak,
Some witness at your trial hour to speak.

—All the Year Round (1877).

Letters from Africa.

THE accompanying letters were written to Dr. J. H. Kellogg. They need no comment. We rejoice with our brethren in Kimberley. God will do wonderful things for an individual who will ask to give.

From letter dated May 25, 1901:—

This past week I received a letter containing a cheque from the Hon. Cecil Rhodes for £100 for our new bath-rooms, and an invitation to come again at the end of the year, and they would give us another lift. . . . This week there came into our rooms an officer of Lord Methuen's staff. He told me that the day we got our rooms ready he would bring twelve officers to patronise our rooms. The whole city is aroused and interested in our work here, and we are so encouraged.

Doctor, the night is passing and the day is breaking here in Kimberley. We are having many omens of the coming harvest. Our hearts are glad, and we count the past dark hours as nothing. God is good. We praise him. Our hearts are glad.

From letter dated June 8, 1901:—

Mr. Rhodes was in here the other day and wanted to know when the electric-light bath was going to be here.

We are still receiving large donations from the leading financial men here. We received in hard cash one day this last week, as donations for the new baths, the sum of £45. Doctor, I can not begin to tell you the interest the people of Kimberley have taken in our work. A week or so ago I received £105 donations in cash in . . . My heart is just full. I praise God every day.

From a letter dated June 14, 1901:—

We have had another glorious week. Our bath-rooms are rapidly nearing completion. We came to a point this week when it seemed we could not complete the rooms for want of means to pay help. Our help is about £40 a week. Well, I got to feeling very anxious, so I took my wheel and went to see a philanthropic man, and he just offered to stand by us and see us through. My heart was glad. I came home, and found people had donated in cash that day £16, and more promised. I tell you, Doctor, I am getting . . . so many rich experiences.

We hesitated about tearing the old mud walls down, but when we did, we found a lot of diamonds right under them to help us put up the new walls. The Lord had them there all the time, waiting for us to move out by faith and get them. O, Doctor, I have learned to trust the Lord!

From letter dated June 21, 1901:—

The Lord has done so much for us this week that I can not hold in any longer, but must write you at once, so those who are preparing for the missionary field may take new courage. "According as thy day, so shall thy strength be." This has been fulfilled here with us in a wonderful manner.

When we paid our help last week, we only had £3 left for this week. It came to Thursday this week, and £40 to be raised by Friday to pay the masons and carpenters and laborers, and only £3 in sight. I had a season of crying unto God, and, with my heart uplifted to God, started out. I soon met a man of the street, and he wanted to know how our baths were getting on. I said, "Come and see!" So I took him and showed him over the place, and he was pleased, and said, "I will give you £10 10s towards it. Call to-morrow for the money." Well, my heart went up in praise. I went to the Town Clerk, offering up an earnest petition to the throne of grace. I asked the Town Clerk for a donation. He said he could not give anything, but said the Common Council had voted us a donation. I could hardly believe it, as the Council had been called upon for heavy outlays in connection with the war expenses. So he turned to his records, and to my astonishment there was an appropriation of £50 for our baths, and the clerk said I could have it the next day. O, Doctor, my heart is full, it is just full, and the tears just stream down my cheeks in gratitude for having a chance to share in this work, and to yoke up with Jesus. I am so glad I am here.

Since writing this letter, I went to see a member of the Borough Council, a man of influence, a great man. . . . They told me he was at the military office. I went and waited to see him, and asked him to come and see the baths we were putting in. He came, looked us over, and asked where we got the money from to do all this. I told him that was just what I called him in for. "Oh, that is the point," he said. "Yes," I replied. He freely gave us £10 10s, and told me I could have the cash now. I then went to see another man, also a member of the Borough Council and secretary of Otto's Kopje Diamond Mine. He readily gave me £5 5s cash. I tell you, Doctor, this means that God is getting ready for a good sanitarium here. The Lord has given us £85 this one week, cash down, and these men will give us their patronage and influence—the very highest men in town in influence and means. Praise the Lord!

From letter dated June 29, 1901:—

The good work has gone steadily on this week. I visited ———, the leading wholesale grocers of the town. Mr. ——— had never given a dollar to our work here. I showed him our plans, and told him of our work. He quickly wrote me out a cheque for £10 10s. I just praise the Lord. This firm handles your health foods, some kinds. I went to another firm, who are called a very close firm, and hard to get anything from in donation lines. He got very interested, his book-keepers crowded around to see and his clerks came in, and we had a grand time. The Lord blessed, and he gave me a cheque for £10 10s. He is the leading dry goods merchant.

I began to get enthusiastic, went to a diamond dealer, Mr. Roberts, and he gave me £5 5s, and so it went on, as I went from merchant to merchant. Went to ———, the leading furniture dealers. He made an appointment, and came down to look us over in the afternoon. He proposes to furnish our rooms complete, with new first-class furniture, FREE. Called on Mr. ———, a barkeeper, and he gave me £2 in gold. I tell you, Doctor, it does these people good to help the good work, and we ought to give them the chance.

I just think the time has come when we ought to present our work to the wealthy class, and get them interested in it. Why, I hardly know how to stop for my meals. I enjoy it so much to get our work before these people. They pay cash right down before I leave the store. The best of it is, they tell me they want to come to take our treatments, and they say they want their wives to come also. Doctor, my heart is just full! I can't hold in over a week. I must tell you the good news once a week, anyway.

J. V. WILLSON.

"ALL who receive the life of Christ are to work for the salvation of their fellow-men."

RELIEF OF OUR SCHOOL.

"Through the work for the relief of our school a four-fold blessing will be realised, a blessing to the schools, to the world, to the church, and to the workers."

News Notes.

BROTHER C. W. IRWIN is now treasurer of the school. Send all money to him.

School calendars can be obtained at all the camp-meetings. If you are not present at these meetings, send to the school for one.

Several young men and women remain at the school to work during the summer. The outlook for the farm, garden, and orchard, is quite encouraging.

Three and four-fifths acres of our best land have been cleared during the past year, and all the stumps have been removed from the land under cultivation.

Pastor Farnsworth taught the Bible classes during the last two weeks of school. He is president of our School Board, which held several meetings during the closing days of the school.

A musical entertainment, under the direction of Mr. and Mrs. J. H. Paap, was held on the night of October 5. They were assisted only by students. The chapel was crowded. The programme was well rendered.

Remember the Date.

It has been decided that the school year has been too short to accomplish successfully the work of the school. The year has accordingly been lengthened to thirty-nine weeks. The school will begin January 7, 1902. This is three weeks earlier than last year. Let all note the change, and begin at once to prepare to be present on the opening day. Much is lost by coming late, so let nothing detain you. C. B. HUGHES.

The Closing Day.

THE closing exercises of our school year were held on Sunday, October 6. At nine o'clock in the forenoon the students assembled in the chapel as a school for the last time. Several of the teachers spoke to the students. In addition to other things, the fact was specially emphasised that people would estimate the success of the school by the conduct of the young people who have attended it. Each student was exhorted to be true to what he had learned during the year, and thus induce other young persons to attend the school. After the remarks the cards of standing were handed to the students.

In the afternoon, at three o'clock, the students and friends of the school gathered in the school chapel for the closing exercises. Dr. D. H. Kress gave some excellent

advice to the young people as to how they should relate themselves to the people and to God, so as to accomplish the most good. Peter was very zealous for his Master in the garden when he cut off the ear of the servant of the priest. But Jesus did not come into the world to cut off the ears of people. He does not send out workers to do what He would not do. We should study how to approach those we would benefit so as to help them, and not cut off their ears.

Pastor G. A. Irwin also addressed the students, giving valuable suggestions as to how they might make a success of life. The hope was expressed that each student would return next year, and bring another with him to receive the benefits of the school.

After Pastor Irwin's remarks, certificates were presented to Annie Faulkner, Fred Allen, and Edmund Rudge, certifying that they had completed the preparatory course of the school. The benediction then closed the exercises. C. B. HUGHES.

Interesting Letters.

WE are pleased to report that some very good letters are beginning to come in from those who are becoming interested in the *Christ's Object Lessons* enterprise. This is as it should be, and we hope to receive many more of them. Our people have given liberally thus far, and we believe that they will continue to give until the money is raised for the Material Fund.

No doubt there are many isolated Sabbath-keepers and others who have not received a personal appeal in behalf of this fund, who will be glad to contribute. I subjoin an interesting letter recently received from two who evidently have not had the privilege of pledging at any of our general meetings.

MR. C. W. IRWIN,
Cooranbong.

Dear Brother,—My wife and myself have decided to give 20/- each to the Material Aid Fund in connection with *Christ's Object Lessons*, for which I enclose a cheque for £2 0s 6d, the sixpence is for exchange.

We both feel a great interest in the sale of this work, and I hope to be able to devote some time to the sale of the book when it is ready. I am much impressed with the statement made by Sister White: "*The cause of God is at stake.*"

We have been greatly blessed by our Heavenly Father since keeping His Sabbaths, and will deem it a great honor to be able to assist in the sale of the above named book. Praying for the successful raising of the amount required, we remain,

Yours sincerely in the Master's service.

We trust that many may be inspired to do as these friends have done. The Lord has made many and rich promises to those who will engage in this work. I quote a few: "Great blessings will come to those who will take hold of this matter just now." "Let our people throughout Australia take hold of the sale of *Christ's Object Lessons*. God will bless them in this work." "Through the work for the relief of our schools a four-fold blessing will be realised, a blessing to the schools, to the world, to the church, and to the workers." These and many more like promises are found in the little pamphlet, entitled *God's Plan for the Relief of Avondale School*, which may be had for the asking. Send such requests and all money for the Material Fund to the writer.

C. W. IRWIN,
Cooranbong, N. S. W.

Material Fund.

THE following pledges to the Material Fund of *Christ's Object Lessons* were received at the session of the Victorian Conference, and in the churches of Ballarat and Bendigo:—

	£	s.	d.
Amount previously reported	500	18	0
W. Howard James	25	0	0
W. D. Salisbury	10	0	0
M. S. Boyd	10	0	0
E. Watson	10	0	0
C. P. Michaels	2	2	0
Mary Schowie	2	0	0
Henry Bexon	2	0	0
M. Z. Nicholas	1	0	0
L. Goldsmith	1	0	0
W. A. Burton	1	0	0
G. A. Fisher	1	0	0
H. E. Simkin	1	0	0
White family	1	0	0
A. Chelberg	1	0	0
Cecil H. Pretyman	1	0	0
W. R. Carswell and wife	1	0	0
G. Hubbard	1	0	0
I. Weddefeld	0	10	0
A. Reid	0	10	0
Mrs. Valence	0	10	0
Mrs. Scott	0	10	0
Mrs. Romero	0	10	0
I. Murton	0	10	0
Mary Smith	0	10	0
Mrs. Wallace	0	10	0
G. W. Rose	0	10	0
M. B. Faler	0	10	0
Ernest	0	10	0
G. Howse and L. Laye	0	5	0
E. Booth	0	5	0
F. Taylor	0	5	0
Grace C. Harris	0	5	0
James Robey	0	5	0
Hermey James	0	5	0
Sister A. Middows	0	5	0
M. E. Matthews	0	5	0
No name	0	2	6
Mrs. Doddridge	0	2	6
Bessie Scott	0	1	6
E. Hoskins	0	0	2
	£579	16	8

The following donations were received at the South Australian Conference, together with a few from other sources:—

	£	s.	d.
Amount previously reported	579	16	8
John Bowhey	5	0	0
H. M. Higgins	3	0	0
M. Janeczek	2	10	0
A. H. Rogers	2	0	0
W. Bowhey	2	0	0
Joseph Lockier	2	0	0
F. M. Powell	2	0	0
C. Davey	2	0	0
Elizabeth Bowhey	2	0	0
Sister E. Newson	2	0	0
J. L. Branford	1	0	0
H. Mitchell	1	0	0
Sister Mitchell	1	0	0
Sarah Bowhey	1	0	0
A. W. Waight	1	0	0
Alice M. Higgins	1	0	0
E. Semple	1	0	0
E. Newcomb	1	0	0
Mrs. W. Bell	1	0	0
J. H. Marpie	1	0	0
B. Somerville	1	0	0
H. Muckersy	1	0	0

Lilian Brown	0	12	0
Sister Wilson	0	10	0
J. E. Steed	0	10	0
Mrs. J. H. Camp	0	10	0
Blanche Newcomb	0	10	0
Eva A. Waight	0	10	0
T. Whittle	0	10	0
A. M. Roesner	0	10	0
M. Newson	0	10	0
Mrs. Tyler	0	10	0
Mrs. Fordern	0	10	0
Fred Davey	0	5	0
Mrs. Hard	0	5	0
Mrs. E. Perkin	0	5	0
Daisy Vercoe	0	5	0
Norman Woods	0	5	0
M. Gunther	0	5	0
L. Arnold	0	5	0
E. Newson	0	5	0
Mrs. Chapman	0	5	0
Hettie Adams	0	2	6
Harold Harry Mitchell	0	1	0
A Friend	0	1	0
R. Hare	0	1	0

£624 9 2

The following pledges to the Material Fund of *Christ's Object Lessons* were received at the Queensland Camp-meeting, together with a few miscellaneous pledges:—

	£	s.	d.
Amount previously reported	624	9	2
A Friend	33	7	6
F. Brett	25	0	0
G. Teasdale and wife	10	0	0
F. L. Chaney and wife	3	0	0
J. H. Hewitt	2	0	0
A. Smart	2	0	0
Mrs. J. Wilson	2	0	0
Mrs. E. G. White	1	0	6
Miss Amelia Mills	1	0	0
Mrs. A. Mills	1	0	0
Mrs. J. Morrison	1	0	0
Mrs. Weber	1	0	0
Mr. Sheppard	1	0	0
Mrs. Sheppard	1	0	0
Mr. William Taylor	1	0	0
Mary Augstein	1	0	0
M. Best	1	0	0
B. Cozens	1	0	0
Caroline Prebble	1	0	0
Alfred Davis	1	0	0
Annie Davis	1	0	0
Miss L. Williams	1	0	0
Emma Salm	0	10	0
Brother Bernoth	0	10	0
J. Trewin	0	10	0
H. E. Streeter	0	10	0
A. Cozens	0	10	0
A. Ferguson	0	10	0
Louise H. Johnson	0	5	0
J. F. Johnson	0	5	0
Mrs. Eidritt	0	5	0
E. Ballard	0	5	0
Emily Spalding	0	5	0

£721 2 2

The following pledges were received from the Avondale Church, Coorabong, N. S. W.:—

	£	s.	d.
Amount previously reported	721	2	2
E. C. Chapman	5	0	0
Anna Nordstrom	3	0	0
John Pocock	1	0	0
D. Lacey	1	0	0
Mrs. E. Lamplough	1	0	0
S. W. Carr	0	15	0

T. M. G. Lister	0	10	0
H. E. Minchin	0	10	0
Emma Hill	0	10	0
A. Patrick	0	10	0
James Rodd	0	10	0
M. Coulter	0	7	6
F. Wantzlick	0	5	0
Bessie Lamplough	0	5	0
R. H. Heaton	0	5	0
W. A. Chapman	0	5	0
C. G. Thomson	0	3	0
C. Chapman	0	3	0
W. F. Symonds	0	2	6
E. M. Cooper	0	2	6
E. Harlow	0	2	6
A. L. Minchin	0	2	6
Miss McCullough	0	2	6
P. W. Hare	0	1	0
N. Tadich	0	1	0
E. Bernoth	0	1	0
Emma Voss	0	1	0
J. E. Symonds	0	1	0
W. Codling	0	1	0
L. H. Thomson	0	5	0
M. Weber	0	5	0

£738 9 2

The following pledges were received at the camp-meeting held in Singleton, New South Wales:—

	£	s.	d.
Amt. previously reported	738	9	2
Friends of the School	10	0	0
T. M. G. Lister	10	0	0
S. C. Baker	5	0	0
C. B. Hughes	5	0	0
H. Dayhew	2	10	0
Dr. Lauretta Kress	2	0	0
Ora Kress	2	0	0
A. Walker	2	0	0
Eva Osborne	2	0	0
E. Lambert	2	0	0
H. E. A. Minchin	2	0	0
Miriam Currow	2	0	0
Sybil Read	1	10	0
Garsed James	1	10	0
Mrs. J. Hetherington	1	5	0
Mrs. A. Mordue	1	1	0
Ednoe Robinson	1	0	0
E. A. D. Goodhart	1	0	0
Laura Harker	1	0	0
C. A. Johnson	1	0	0
Annie Higgins	1	0	0
Jean Stephens	1	0	0
A. White	1	0	0
Edith Ford	1	0	0
Annie E. Pearce	1	0	0
H. R. Pearce	1	0	0
J. McCullough	1	0	0
Mrs. F. Palmer	1	0	0
No name	0	10	0
Robert Salton	0	5	0
George Le Motta	0	5	0
R. H. Heaton, Jun.	0	5	0
Bertha Ford	0	2	6

£803 12 8

THE promise to the man who seeks first the kingdom of God and His righteousness in the perils of the last days: "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty."



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

Monthly Summary of Australasian Canvassing Work.

New South Wales.

SEPTEMBER, 1901.

Ladies' Guide—	Orders.	Value.
E. Appleton, Ulmarra.....	40	£42 2 0
F. C. Davis, Warialda.....	14	14 10 0
Mrs. F. C. Davis, Moree.....	10	11 9 0
<i>Home Hand Book—</i>		
Mrs. J. Paap, Rouchel, etc.....	24	40 17 6
E. Appleton, Ulmarra.....	1	2 15 0
<i>Daniel and Revelation—</i>		
R. Salton, Uralla and Armidale	40	29 8 0
W. R. Lamb, Wollongong.....	22	20 9 6
<i>Desire of Ages—</i>		
E. Appleton, Ulmarra.....	10	11 10 0
W. E. Prees, Mudgee.....	9	10 16 0
<i>Patriarchs and Prophets—</i>		
W. E. Prees, Mudgee.....	14	8 2 6
<i>Man the Masterpiece—</i>		
E. Appleton, Ulmarra.....	1	0 17 6
<i>House We Live In—</i>		
Miss S. Read, Newcastle.....	6	1 7 0
Mrs. L. B. Woodford, Singleton	1	0 8 6
<i>Sunshine at Home—</i>		
W. E. Prees, Mudgee.....	3	0 19 6
<i>Bible Readings—</i>		
G. Ryder, Milton.....	2	1 7 6
<i>Helps—</i>		
M. A. Connell, Wauchope.....	...	0 17 0
G. A. Wood, Quirindi.....	...	0 6 9
<i>Bible—</i>		
W. R. Lamb, Wollongong.....	1	0 4 6
	198	£198 7 9

South Australia.

SEPTEMBER, 1901.

Bible Readings—	Orders.	Value.
J. E. Seed, Snowtown.....	25	£20 17 6
T. Whittle, Brinkworth.....	20	17 9 0
<i>Great Controversy—</i>		
M. Janeczok, Truro.....	28	15 8 0
F. Bottrill, Penola.....	6	5 7 0
<i>Patriarchs and Prophets—</i>		
M. Gunther, Alberton.....	9	8 1 6
Mrs. Arnold, Alberton.....	10	7 19 6
<i>Home Hand Book—</i>		
A. W. Waight, Burra.....	13	23 1 0
C. Ketteringham, Burra.....	16	28 2 0
<i>Man the Masterpiece—</i>		
A. P. Roesner, Moonta.....	18	18 5 0
Miscellaneous.....	2	1 17 6
	147	£146 8 0

Queensland.

SEPTEMBER, 1901.

Home Hand Book—	Orders.	Value.
F. W. Reekie, Herbert River...	43	£70 15 6
<i>Ladies' Guide—</i>		
F. W. Reekie, Herbert River...	43	39 12 6
Mrs. Hewitt, Brisbane suburbs	20	18 10 0
J. H. Hewitt, Brisbane suburbs	9	8 5 6
<i>Patriarchs and Prophets—</i>		
F. W. Reekie, Herbert River...	8	5 17 6
Other books.....	—	2 12 6
	123	£145 13 6

Victoria.

SEPTEMBER, 1901.

Home Hand Book—	Orders.	Value.
G. Burgess, Ballarat.....	10	£20 15 6
(Other books)	16	7 2 6
Geo. Hubbard, Queenscliff.....	7	11 6 0
G. Masters, Bairnsdale.....	12	19 0 0
(Other books)	4	4 0 6
C. P. Michaels, Queenscliff.....	16	23 14 0
H. Harker, Hamilton District.	24	35 12 6
N. Harker, Tooradin.....	23	37 10 0
H. Hughes, Bairnsdale.....	14	25 11 6
D. Deering, Emu.....	1	1 14 6
<i>Ladies' Guide—</i>		
Mrs. M. Masters, Bairnsdale...	33	28 17 6
Mrs. Deering, Wedderburn.....	1	0 17 6
Mrs. L. J. Lear, Clunes.....	17	18 2 9
R. S. Bell, Warragul.....	22	22 4 0
(Other books)	10	10 15 0
<i>Desire of Ages—</i>		
R. A. Caldwell, Terang.....	17	25 18 0
(Other books)	9	2 18 6
B. Judge, Terang.....	6	8 13 0
(Other books)	3	0 19 6
<i>Coming King—</i>		
W. Ryder, Kyneton.....	34	14 5 6
G. Stewart, Kyneton.....	37	15 16 6
	316	£335 14 9

New Zealand.

SEPTEMBER, 1901.

Home Hand Book—	Orders.	Value.
Mrs. Hamilton, Gisborne.....	31	£46 10 0
A. E. Rickards, Mosgiel.....	19	31 10 0
J. Knox, New Plymouth.....	12	19 15 0
R. L. Irving.....	7	11 10 0
J. B. Anderson.....	5	7 17 6
<i>Ladies' Guide—</i>		
Mrs. Covell, Dunedin.....	22	20 17 6
Miss C. J. Johnson, Dunedin...	7	6 10 0
<i>Patriarchs and Prophets—</i>		
W. W. Ward.....	3	2 0 0
<i>Heralds of the Morning—</i>		
G. Hansford, Palmerston North	48	16 7 0
	154	£162 17 0

Totals for September, 1901.

	Orders.	Value.
Victoria.....	316	£335 14 9
Tasmania (For July and August)...	—	—
New South Wales.....	198	198 7 9
South Australia.....	147	146 8 0
Queensland.....	123	145 13 6
New Zealand.....	154	162 17 0
West Australia.....	—	—
Grand totals.....	938	£989 1 0

BROTHER J. JOHANSON has connected with the Echo Publishing Company as General Canvassing Agent for Australasia. He has just made an extended trip to Queensland on behalf of the book work in that State.

BROTHER A. G. MACKENZIE has accepted a call from the Victorian Conference and has now connected with the Tract Society Department as State Agent.

THERE are two things in which we should thoroughly train ourselves,—to be slow in taking offence and slower in giving it.—*Lutheran.*

"God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life."

The Sale of "Christ's Object Lessons."

Much painstaking effort will be required of those who have the burden of canvassing for *Christ's Object Lessons*; for instruction must be given that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and self-sacrifice that is exemplified in the life of our Redeemer. Christ made sacrifices at every step,—sacrifices that none of His followers can ever make, because they have never occupied the position that He occupied. He was the most exalted being in the heavenly courts; but He laid aside all His glory, and came to this earth to suffer for sinners.

In all the self-denial and self-sacrifice required of us in this work, amid all the unpleasant things that occur, we are ever to consider that we are yoked up with Christ, partakers with Him of His spirit of kindness, forbearance, self-denial, and self-sacrifice. This spirit will open the way before us, and give us success in the work, because Christ is our recommendation to the people. If we meet with hardships in our work, let us look to Him who is the author and finisher of our faith. Then we shall not fail nor be discouraged. We shall endure hardness as good soldiers of Jesus Christ.

When there is a continual reliance upon God, a continual practice of self-denial, workers will not be easily repulsed; for they will remember that in every place there are souls for whom the Lord has need, and for whom the devil is seeking, that he may bind them up in his slavery of sin, of disregard for the law of God. The Lord Jesus, standing by the side of the canvassers, is the chief worker; the Holy Spirit, working with them, makes impressions just where they are needed.

In the Scriptures we read, "Not slothful in business, fervent in spirit, serving the Lord." Every branch of God's work is worthy of diligence, but nothing could be more deserving than this work at this time. None should labor with the expectation of receiving his reward in this life, but with his eyes fixed steadfastly upon the prize at the end of the race. Men and women are wanted now who are as true to duty as the needle to the pole,—men and women who

will work without having their way smoothed and every obstacle removed. If we seek the Lord and become converted: if of our own choice we become free and joyous in God: if with gladsome consent of the heart we respond to His gracious call, wearing the yoke of Christ which is one of obedience and service,—our difficulties will be removed, our murmurings will be stilled, and many of the questions that may arise will be solved.

I am so glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences. But let none become weary in well doing, for in due season we shall reap if we faint not. My brethren, let us have faith in God, and after we have by sanctified energy and much prayer done all that we can do in this work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result.

In doing this work a four-fold blessing will be realised,—a blessing to our schools, to the world, to the church, and to ourselves. While means will be gathered for the relief of the schools we shall sow the seeds of truth in many souls who will receive it and be saved by it. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit which God will impart. Those who will seek to do God's will, laying out every talent to the best advantage, will become wise in working for the kingdom of God. They will learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. Peace and grace and power of intellect will be given to them.

These are the results that will surely come if we fulfill the purpose of God. Then let us all be faithful in this work. Let us do our best in placing this book before the people. Let us carry forward this work without flinching in the name of the Lord. Let His plan be vindicated, and when this work has been accomplished, God will indicate to us what to do next. MRS. E. G. WHITE.

“By the fireside and the family board influences are exerted whose results are as enduring as eternity.”

Did You Heed the Call.

WE take the following extract from one of our agents' letters:—

“You will be pleased to hear that a young lady, residing in the same house as myself, has taken her stand for the truth, and has kept her second Sabbath. She was a member of the Church of England, and although she has informed the “Canon” he still requests her to continue her work in the Sunday-school. She is thinking seriously of attending the Avondale School, and thus learning more of the truth. I trust she may become an earnest worker in the third angel's message.”

We thank the Lord for such evidences as these which come to our notice. Surely the work of the canvasser is that of an evangelist in the highest sense of the word.

God has honest souls scattered throughout these fields. He calls for workers who will go and find them, and gather them from among the rubbish of the world. “We have but few, very few, days of probation left in which to prepare for the future immortal life” (*Test. Vol. 6, p. 407*), is the solemn message to us at this time. Are you ready for the issue? Are you giving the warning to others? or are you still following the plough or standing at the carpenter's bench? if so, and God has called you to His work, do not longer delay.

L. GREGG.

From South Australia.

WE are of good courage in the Lord, for He is blessing the work of the canvassers in this field, and our hearts are made glad by seeing precious souls coming into the truth. The following is an extract from a letter received from one who first heard the truth from a canvasser:—

Accept my thanks for your invitation to be present at your meeting. I have been looking forward for some time to the pleasure of being present at your Conference, but unfortunately I cannot come at this time. I trust that I shall have the pleasure of meeting some of the friends at an early date, and hope that you will have a successful meeting in every way.

I am almost alone in our views in this district. The Methodist connection have ejected me for *once* referring to the Sabbath question. This is rather a poor return after doing my best for them with divine assistance for over twenty years. However, their action has now set me at liberty to teach the truth, divested of “Pagan philosophy” with which they have surrounded it, and truth will, in the end, prosper.

The letter was accompanied by an order for *Bible Readings*, and a quantity of tracts.

Later he writes,—

I trust the Conference has been successful, and regret that it was impossible for me to be with you. I trust to meet some of you soon, as there are some important matters which require consideration,—the Sabbath question for one. Ordinary workmen will not work on Sunday, and refuse to honor the Sabbath. I am trying to put my work in such a shape as to do without men, but there is a difficulty. I see no course open, but to get out of it as soon as possible. It means loss financially, but must be done. The time is short.

Another person who bought a *Daniel and Revelation* in German, sent for a copy in English that she and a friend might study them together. We are praying for these who are reading, that they may read themselves into the truth.

During the next week or two we are expecting to put quite a number of *Bible Readings* and *Patriarchs and Prophets* into the homes of the people, both in English and in German, and we look for the blessing of God to be with the people as they read them. We know that they contain the present truth, and we long to see the readers grasp the full meaning of what they read, that it may be a source of blessing and not of condemnation to them in the soon coming judgment.

MRS. H. M. HIGGINS.

Experiences.

DURING my late canvassing trip in the Logan District, Queensland, I stayed at a settler's place over night. I had some copies of *Marshalling of the Nations* with me. During our conversation in the evening the lady asked if I had seen it. She said her husband had borrowed one from a hawker, who had got one from a canvasser. Her husband wanted one for himself, so I gave her one, for which she seemed very pleased. When delivering in that district two months afterward, I saw her husband at a railway station with the book in his hand, as though he had been loaning it to someone. One of the neighbors asked me for one, and paid me to send it along. Her husband had borrowed one, and wanted it for himself. Another neighbor and friend, to whom I sold one while canvassing, sent to the office for four more, also several tracts. Who knows what good these little books and tracts will do? We are told they should be scattered as autumn leaves. This is just one instance of the interest that is being awakened by the canvassers with the small publications. We are told to sow beside all waters, as we know not which shall prosper. Let the canvasser press on.

F. W. REEKIE.

“All the agents seem to be of good courage. We have had bountiful rains the past few weeks, and that means we shall have a pretty good harvest, and that usually brings cheer to the canvasser. I am very happy in my work.” J. H. CAMP.

Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

The Lord Hath Need of Thee.

O, HATH the Lord no need of me
In all His wondrous plan?
Nothing for me to be or do?
Not e'en the field to scan?

There's not a tree, nor flower, nor shrub,
Nor life howe'er concealed,
But has *some part, some place* to fill,
Though not to us revealed.

Be sure, my soul, thy God hath made
All things to do and be.
Take courage then. Fulfill thy part.
The Lord hath need of thee.
—Mrs. Julia Loomis.

As a Boy Saw It.

THE poet, J. G. Holland, in writing of his experiences in boyhood, has this to say of his Sunday-school teachers:

From the age of eight until fifteen I attended Sunday-school in a mountain town in Franklin county, and not the name nor the face of one of the teachers can I remember. I repeat it, not the name nor the face of one of the teachers can I remember. And I suppose it is because they did not take pains to impress themselves on my heart. But I do remember one good Mr. Chapin, whom in the winter, when because of the drifted roads no Sunday-school was held, we boys used to see of a Saturday going by our day school to the meeting-house on the hill. He had a cane in his hand, and we knew that he had a great bandanna handkerchief in his pocket. In due time we saw him coming back from the meeting-house with that handkerchief filled with books, slung on his cane across his shoulder. On our way from the day school we called at his house and got the books, carried them home, and read them. They were good books; and I do remember Mr. Chapin. *For he did something that made us remember him.*

What will your scholars remember about you, teacher, in years to come? How are you "impressing yourself on their hearts?" What would you like to have them remember about you?

Safeguarding the Children.

OUR great adversary is constantly working with power to allure the youth to self-indulgence, pride, and extravagance, that their minds and hearts may be so fully taken up with these things that there will be no place for God in their affections. He is by these means warping the character and dwarfing the intellect

of the youth of this generation. It is the duty of parents to counteract his working. Every influence brought to bear upon the young people to preserve in their hearts true, unaffected humility, and the knowledge of the divine will, will aid in holding them back from being corrupted with the vices of this age.

One of the most effective barricades against the incoming tide of evil is the cultivation of habits of self-denial and benevolence. Children should be educated to look with disgust upon habits of selfishness and covetousness. God has sacred claims upon them, and they need to be instructed, line upon line, precept upon precept, to recognise and conscientiously regard these claims.

It should be kept before the young and tender minds that God is constantly giving His blessing to His dependent children, in the sunshine and showers, which cause vegetation to flourish, and the earth to yield her bounties for the service of man. These blessings are not bestowed upon us to encourage our selfish natures, by retaining the treasures of God's bounty, and fixing our affections on them, but that we may render back to the Giver, gifts and offerings. This is the least expression of gratitude and love that we can return to our benevolent Creator.

There has been a great neglect on the part of parents in not seeking to interest their children in the workings of the cause of God. In many families the children seem to be left out of the question, as if they were irresponsible beings. Some parents even rob God of His just claims in tithes and offerings that they may save wealth for their children, not thinking that in so doing they are opening to their loved ones a door of temptation which will generally prove their ruin. They remove from the children the necessity of personal exertion, and with it an incentive to noble achievement.

If they were encouraged to do so, the children would earn means to devote to benevolent purposes, and to the advancement of the cause of God; and their interest would be increased by the fact that they had invested something in these enterprises. Their small donations would be a material aid, and the children themselves would be far better, physically, mentally, and morally, for the effort they had made. Through their diligence and self-denial they would gain a valuable experience, which would help them in making a success of this

life as well as in securing the life to come.—S. S. W., July, 1896.

Some Reflections.

THE teacher must be what he would teach, because he *teaches* what he *is*. And this is true not only with reference to his manners and externals, but with reference also to his real personality. If he is himself an embodiment of the truth, he is there in a teacher of the truth, though he may never engage in the business of instruction. But if teaching is only his profession, and the thing to be taught is outside his own experience, he is of all men the most miserable. Fancy a writing-master trying to teach harness-making, or a faulty speaker teaching grammar out of a book! The book may teach, but the teacher can not teach the book unless it has been eaten and inwardly digested. Truth must be within before it can come without. We teach what we are.—*Selected.*

THE address of Mrs. A. L. Hindson, secretary of the New South Wales Sabbath-schools, is 43 Kensington Road, Summer Hill, N.S.W.

"THE Sabbath-school should not be made a place for controversy; it is not the place to make differences of opinion manifested."

THOSE who instruct children should avoid tedious remarks. Short remarks and to the point will have a happy influence. If much is to be said, make up for briefness by frequency. A few words of interest now and then will be more beneficial than to have it all at once. Long speeches burden the small minds of children. Too much talk will lead them to loathe even spiritual instruction, just as overeating burdens the stomach and lessens the appetite, leading even to a loathing of food. The minds of the people may be glutted with too much speechifying. Labor for the church, but especially for the youth, should be line upon line, precept upon precept, here a little and there a little. Give them time to digest the truths you feed them. Children must be drawn toward heaven, not rashly, but very gently.—*Test. Vol. 2, p. 420.*



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

The Queensland Camp-meeting.

THIS meeting was held as per appointment in the city of Brisbane, September 19-30. The camp was located in the centre of an elevated piece of land in Paddington, in the north-western part of the city, in close proximity to the tram line. Aside from the two churches in Brisbane, there were representatives from the Toowoomba, Rockhampton, and Bundaberg churches. There was very little attendance at the day meetings aside from our own people, hence the preaching and instruction were largely of a practical nature. There was no special manifestation of the Spirit's presence at any particular period of the meeting, but as the instruction proceeded from day to day it was quite apparent that the brethren were getting a deeper hold upon God, and becoming more and more firmly established in the present truth. Elder Gates and Brother Johanson accompanied me to the meeting, and rendered valuable service, the former in preaching, and the latter in setting forth the importance of the canvassing work and giving instruction to those who decided to enter that work. Pastor W. A. Colcord, who had been recommended by the Union Conference to connect with the Queensland Conference, arrived with his family during the latter part of the meeting, and assisted in the services, speaking at two different times before evening audiences.

The meetings were quite fully advertised by the distribution of two thousand *Joyful Tidings*, besides notices in the papers, and small bills placed in the homes of the people, but the outside attendance was not what the brethren had hoped. A few, however, were at each meeting, and paid close attention to what was said, and we have reason to believe that seeds of truth were sown in hearts that in God's own time will spring up and bear fruit to the glory of God in the salvation of their souls. This is the third camp-meeting that has

been held in Brisbane inside of four years, and it was thought this was the reason for the small attendance.

The Queensland Conference, like most other young organisations, has passed through some trying experiences. Some of the missionary operations, undertaken with the best of motives and with fair prospects of success, did not result as their promoters anticipated; hence a considerable debt has accumulated, which has to some extent crippled and retarded the work. The severe drought in many portions of the State, it was thought, would materially decrease the tithes and offerings. But, notwithstanding the drought and consequent hard times, it was gratifying to learn from the reports given at the Conference that the tithe, instead of falling off, had increased over the preceding year nearly £100. When we take into account that in that time there was no material increase in the membership it reveals an increased faithfulness on the part of the brethren in rendering back to God His own.

The Tract Society and book work has suffered to some extent, but no very considerable shortage was reported. Almost all portions of the State have been blessed with abundant spring rains. Vegetation and crops of all kinds are green and flourishing, and so far as one can judge from appearances, a year of prosperity and plenty is before the people. The brethren have planned to take advantage of this condition by placing as large a corps of canvassers as possible in the field, and also by equipping and sending out at least two tent companies into new territory.

The donations during the meeting, considering the small number in attendance, were very gratifying, since they revealed not only a liberal spirit, but a broad-minded spirit that would embrace the world as the field. £94 17s 6d was given in cash and pledges toward the material fund for *Christ's Object Lessons*. Something over £6 was contributed towards the Maori Mission. Nearly all present voted to pay a second tithe to be applied in finishing and equipping the Sydney Sanitarium.

The Conference proceedings passed off pleasantly, all voting in favor of the advance moves contemplated by the recommendations presented. Ministerial credentials were voted to G. Teasdale and W. A. Colcord; ministerial licenses to F. L. Chaney,

M. Bernoth, and Arthur Smart; and missionary credentials to Caroline Prebble. Pastor G. Teasdale, who has labored so faithfully during the past year to build up and advance the interests of the Conference, was unanimously re-elected President. Pastor W. A. Colcord was elected Vice-president. An Executive Committee, consisting of Brethren Teasdale, Colcord, Snape, Wiltshire, Hewitt, Redwood, and Sheppard, was appointed. J. H. Mills was elected Secretary, and the Queensland Tract Society Treasurer. J. H. Mills was also appointed Tract Society Secretary and Treasurer, J. H. Hewitt State Canvassing Agent, and Miss L. Tuxen Secretary and Treasurer of the Sabbath-school Department.

It was arranged for Brother Colcord to engage in a tent effort somewhere in the Darling Downs district. Brethren Chaney and Smart will hold tent meetings the forepart of the season in Bundaberg, and Sister Prebble will engage in Bible work in Brisbane for a time.

Queensland is a very large and interesting field, and from location and the nature of its principal industry, is more of a missionary field than any other State in the Federation, in that it has such a large population from the adjacent islands to the north and east. I would bespeak for this young Conference an interest both in your prayers and your offerings.

GEO. A. IRWIN.

South Australia.

BROTHER T. H. CRADDOCK and family arrived safely from West Australia, and have taken up their abode in this Conference.

Brother Craddock is at present visiting some of the companies in this State. Sabbath, October 5, he was in Parnaroo; October 12, in Kadina. He celebrated the ordinances of the Lord's house with each company.

Two sisters have just taken hold of the truth in Kapunda, and others recently in Black Springs through the work of the canvassers.

Sister J. Wilson has gone back to Kadina district to resume her work there.

Pastor J. H. Woods and family are at present in Mount Gambier, where the summer tent work will commence, October 28. Brother T. H. Craddock and wife, and R. H. Constandt will join them a little later.

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

Name of Conference or Mission.	Number of Churches.		Membership of Churches.		Number of Sabbath Schools.		Membership of Sabbath Schools.		Average Sabbath School Attendance.		Number of Ministers, Licensed Preachers, Bible Workers, Carpenters, and Canvassers.		Tithes Paid.		First-Day Offerings to Foreign Missions.		Sabbath School Donations to Missions.		Annual Contribution to Missions.		Miscellaneous Individual Gifts to Missions.		Donations to School.		Sales of Subscription Books.		Retail Value.		Sales of Trade Books and Tracts.		Retail Value.		Average Number Tracts Sold Weekly.		Value of Conference Property.		Indebtedness of Conference.		
	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.	f	s.	d.
Victoria	8	498	13	610	486	5	7	4	113	368	3	2	16	2	10	42	16	6	0	4	5	5	0	619	4	1	106	5	6	231	13	1	752	6	2				
New South Wales	10	646	21	834	659	3	7	110	313	321	78	2	21	11	2	83	19	7	0	4	5	0	0	756	17	2	123	25	5	291	9	0	421	3	4				
New Zealand	13	408	38	618	434	2	3	101	265	8	1	4	6	36	9	5	55	5	9	0	17	1	3	0	771	2	2	98	15	1	150	0	0			
Queensland	6	235	7	271	201	2	2	6	126	12	5	...	...	6	5	0	27	15	0	...	...	...	...	610	13	...	...	...	...	...	...	...	255	7	4
South Australia	3	237	12	299	297	...	...	...	175	18	2	...	...	9	13	8	30	1	4	...	...	...	...	592	1	0	86	10	10	162	15	6	...	...	...	
Tasmania	4	155	21	203	152	...	...	...	103	1	2	...	...	7	17	2	34	7	1	...	...	...	...	165	13	...	15	15	...	...	...	...	...	...	...
West Australia	3	90	6	128	103	...	...	...	100	7	8	...	...	13	1	5	...	...	...	...	...	...	...	278	7	0	41	16	7	77	6	0	...	...	...	
Totals	47	2263	104	1293	1252	15	13	20	8	56	1467	8	10	1	4	6	111	0	5	1274	3	3	1	1	6	4	5	3787	19	4	508	14	9	1033	17	10	1408	16	10

Queensland Conference.

THE second annual session of this Conference was held at the camp-meeting, Paddington, Brisbane, September 19-30. There was a fair representation of our people present, besides Pastors G. A. Irwin and E. H. Gates, and Brother J. Johanson, of the Union Conference. Reports were given of the work in various parts of the field, and letters were read from the Rockhampton Bath Parlors. The financial assistance given to that institution by the brethren at the Union Conference has helped it out of its difficulties, and its prospects are good. Although the membership of the Conference has not increased during the year, but rather decreased, yet the tithe has increased nearly £100. The indebtedness of the Conference is £205, or £140 less than it was last year. The indebtedness of the Tract Society at the end of the fiscal year in June was £869, as against £1169 of the previous year, and the Health Food Agency is owing £288, chiefly incurred by the Brisbane Bath Parlor enterprise, which, during the year, was closed.

The committees presented the following reports, which were adopted:—

NOMINATIONS.—President, George Teasdale; Vice-president, W. A. Colcord; Secretary, J. H. Mills; Treasurer, Queensland Tract Society; Sabbath-school Secretary, Miss L. Tuxen.

EXECUTIVE COMMITTEE.—George Teasdale, W. A. Colcord, J. P. Snape, J. H. Hewitt, J. Sheppard, J. H. Redwood, J. Wiltshire.

CREDENTIALS AND LICENSES.—Credentials: George Teasdale, W. A. Colcord. Licenses: F. L. Chaney, A. Smart, M. Bernoth.

MISSIONARY LICENSES.—Miss L. Tuxen, Miss C. Prebble.

PLANS AND RECOMMENDATIONS.—

1. That Section 6, Article 2, of the Constitution be changed so as to read as follows: "It shall be the duty of the Executive Committee to appoint at the close of each fiscal year, or half-yearly if necessary, a committee of four, who, with the Executive Committee, shall constitute an auditing committee, etc.

2. That the fiscal year of this Conference close June 30 of each year.

3. That as soon as the providence of God indicates, steps be taken to re-establish on a right basis the medical work in the city of Brisbane.

4. That as soon as possible a capable gospel worker be permanently located in the Central Queensland district.

5. That it is the sense of this Conference that during the coming year our laborers spend the major portion of their time in aggressive work in new fields.

6. That this Conference heartily endorse the action taken at the recent Union Conference with reference to the circulation of *Christ's Object Lessons*.

7. That every member of this Conference pay a second tithe, to be devoted for one year to the erection and equipping of the Wairoonga Sanitarium.

8. That the importance and advantages of resident canvassing be prominently brought, and continually kept, before our churches, and that each church in this Conference encourage one or more of its members to engage in canvassing for our large books under the direction of the State Agent.

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

The afternoon of the last day of the Conference was occupied by G. A. Irwin in placing before the people the plans for the relief of Avondale School, and for the completion of

the Sydney Sanitarium. Ninety-four pounds was donated toward the material fund for *Christ's Object Lessons*, and many promised to pay a second tithe for one year, to be devoted to completing the Sanitarium.

Pastor W. A. Colcord joined us toward the close of the camp-meeting, and has accepted an invitation to labor in the small towns of Southern Queensland.

GEO. TEASDALE, *President*.
J. H. MILLS, *Secretary*.

Victoria.

NORTH FITZROY.—September 21 I had the privilege of holding meetings with the North Fitzroy Church. In the morning all seemed interested in the Sabbath-school and meeting. In the afternoon we studied briefly all points of faith held by the Adventist people, after which three earnest souls were baptised and united with the church. Two others kept the Lord's Sabbath that day for the first time.

YAMBUK.—There is no church at Yambuk, but we were much pleased to find the children thoroughly interested in the work of the Lord. It had been many a day since I had seen children pray and worship as these did. I was called to the place by a sister who seemed about to lay down the burdens of life. She, with the children, her mother, and sisters, desired to partake of the Lord's supper before they would be obliged to separate. God blessed, and all were encouraged and strengthened.

BENDIGO.—This is a young church, but most of the members seem to be

well instructed in the truth. We had the privilege of baptising two, and seeing three admitted into the church. Some of the members are passing through refining trials. The workers there seem of good courage.

W. A. HENNIG.

Report of Helping Hand Mission, Melbourne.

A FULL report of the work of the Helping Hand Mission was given at the recent session of the Victorian Conference. The past year has proved a success in more ways than one. Institutions of this character have their difficulties, trials, and dangers much the same as private individuals. Things will not always run smoothly. When it is remembered that from sixty to one hundred men sleep there every night, many of whom are bad characters, drunkards, and even noted thieves, a large number of whom are in a state of chronic discontent, it speaks well for the management that things have run smoothly during the year. No serious loss has been incurred. A pair of blankets, two or three salt cellars, and a few such items, were stolen, but nothing more valuable. This is probably owing to the good spiritual atmosphere maintained in the institution. The men realise that it is a Christian home.

The advantages of the mission are beginning to be recognised. This is shown in the increase of the number of meals supplied. Though the meals are strictly vegetarian,—not one ounce of meat having been supplied since its establishment,—and though the price of some of the dishes was slightly increased, yet the number of courses supplied have steadily increased during the year. The beds have also been well patronised. The eighteen new beds added during the year have been mostly filled, in addition to the regular number of old beds.

It was found necessary towards the close of the year to renew the bedding and bed linen. With the help of kind friends, who sent us in donations of pillow slips, sheeting, etc., we have succeeded in doing this, paying fully for all purchased by the institution, so the standing debt should not be increased.

During the year we have practically added a new dormitory, having changed the old dining-room into a bedroom. This dormitory contains

eighteen new beds. We were enabled to do this by the reception of one or two liberal donations received in response to appeals in the *Bible Echo*.

The dining-room is now on the ground floor, a much more convenient position, being easy of access to the general public. The alteration necessitated the removal of the office. It is now located close to the entrance on the ground floor.

When the dining-room was altered, it became necessary to alter the kitchen, or establish some other means of communication, and it was finally decided to put in a lift. To alter the kitchen would have incurred considerable expense, which we could not afford, and it was doubted if a lift would answer the purpose, but it has proved a success. Orders are now sent from the ground floor to the kitchen, and the food sent down on the lift quickly and safely, and without any extra expense in the working. So the lift is an advantage, instead of a disadvantage. The experiment of erecting separate bedrooms, each containing two beds, has been tried this year, but with poor results. Most of the men look at the extra penny or two which the separate bed costs, and prefer the cheaper article in the open dormitory.

During the year various improvements have been made. The bridge from the second dormitory to the bath-room, connecting the front and back buildings, has always been a source of trouble, owing to the draft. This has been remedied by covering the bridge. A drying-room has also been added. Up till lately our only method of drying clothes was by hanging them over the right of way. This was all right in summer, but was a complete failure in winter, besides being much trouble. With the new drying-room we can dry a large washing in a few hours. With our limited supply of bed linen this is a decided advantage.

We were glad to be able to secure the help of Brother L. Currow, and to re-establish the medical work. It was always understood that the mission would push this branch of the work. But without a nurse we were compelled to send all cases to the hospital. Since Brother Currow connected with the institution, about 150 cases have been given treatment free. Quite a number have been treated who have paid various sums varying from one shilling upwards per treatment, as they could afford. We believe this branch of the work,

while assisting the mission, can be made self-supporting, and a good work developed, which will lay the foundation for a health institution. We have spent as much as we could afford on material and appliances for this branch, but as all the appliances are rough and rather unfitted for good work, our nurse has to labor under difficulties in carrying on his work.

We have found the abolition of the industrial department a positive benefit to the institution, many of those who took advantage of our offer of work being quite unworthy of assistance. The sorted paper is also a drag on the market, and cannot be disposed of. Our experience has shown us the wisdom of the step we took in closing it.

The attendance at the Gospel meetings during the year has been satisfactory. We have had evidence that seeds of truth have been sown and are springing up. Very encouraging letters have been received, showing that some genuine conversions have resulted from the work done.

The treasurer's report shows that notwithstanding the money expended in improvements we have been able to hold our own. Excepting the overdraft, the Mission is out of debt, and the overdraft has been considerably reduced during the year. We feel that in all this God has been blessing us. It is His institution, and we know that His designs will be accomplished therein.

THE YEAR'S WORK.

Courses supplied	79,031
Beds	19,539
Treatments given	145
Baths	3,708
Garments disinfected	11,221
Garments given away	40
Gospel meetings	192
Attendance	4,138
Situations found for men	30

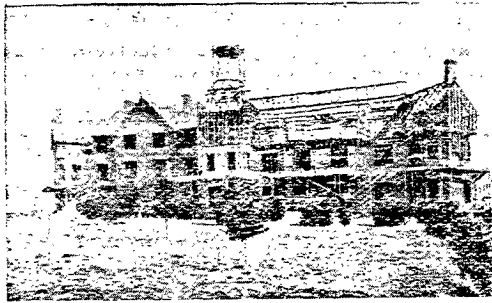
C. P. MICHAELS,
Chairman.

“THE Holy Spirit can not live in the heart of a coward. When he abides, men and women become brave and true and noble and unselfish. Cowardly Peter becomes a moral giant when He comes in to abide. Whoever is a spiritual coward will be made a heroic power when He is received. He saves from cowardice.”

Building by Faith.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7.

Such are the words used by the Holy Spirit in describing the erection of the first building that went up by faith. While the building itself was important, the experience gained by those associated with it is the particular thing that the Spirit emphasises. Of the ark, all that is said is, it was "prepared"; while that which worked out the purpose of God,—righteousness by faith,—is fully described. The things seen often concern us most, and we become impatient or discouraged if we cannot



The Wahroonga Sanitarium.

see the results at once in a tangible form; but the Scriptures instruct us that these tangible things work for us a far more exceeding and eternal weight of glory, while we look not upon the things that are seen; for the things that are seen are temporal, but the things that are not seen are eternal. So it is a matter of secondary importance whether the things of sight ever do appear to us. The all important question is, Are we using the tangible things to express our faith, and thus becoming heir of the righteousness by faith? or are the visible things revealing that our righteousness is not of faith, and that we do not "move with fear" when God speaks?

Building the Sanitarium is as much a work of faith as the building of the ark, and the opportunity is as much ours, now to become heirs of the "righteousness by faith," as it was then. Noah was not the only one to whom this heirship was offered in his day, but he seems to have been the only one that made use of the

opportunity to secure righteousness by faith.

The Lord said, "Make an ark," and Noah moved with fear prepared it. It may have cost him every penny he had; but when it was finished God said to Noah, "Come thou and all thy house into the ark, for thee only have I found righteous before me in this generation." How blessed, then, to have a part in what God had commanded to be built!

To us God has committed the building of the Sydney Sanitarium, just as He committed the preparing of the ark to Noah and the people of that generation.

Before you read these lines, I trust all will have received the pamphlet, entitled, "The Second Tithe." On page 4 of this pamphlet, under the heading, "To Do all in Our Power," I quote these words: "Let our brethren and sisters study the present situation. There is need for them to do all they can to advance the work on the Sanitarium." A good work has been done in bringing the Sanitarium to its present state, but the effort needs to be extended and continued, both for the sake of the work and for the experience of the people.

The roof is now completed with the exception of the tower. About one-third of the building is plastered, and the carpenters are preparing the rest for the plasterers. It will take some time to finish it, and that which hinders most of all is the scarcity of means. If we could secure the help of a dozen first-class carpenters who could donate their time for a few weeks, it would be a great help to the work. There is plenty of work for good carpenters, but our funds will not allow us to put on a large force, unless we can get some of the work donated. It will be a long time yet before the Sanitarium will be prepared to enter upon its work if we must wait for money to come in to pay for all the labor that must be done. But if all would come to its assistance now we should soon see the work completed.

Some know by experience what it is to give weeks of time to this enterprise, and the experience they have gained in faith, money could not purchase. If we could all realise how anxious the Lord is that this should be an experience in faith to His people, we would see the building rapidly finished. The Lord has said He designed this to be a pattern to this field, and that it was to be a work of faith. Faith is that which

every child of God longs for, but the experiences that bring faith are not counted pleasant. It really puts the Word of God where self desires to be. Those connected with the building have seen the Lord answer the prayers of His people who have been praying for the prosperity of the work. Again and again has assistance come in a marked manner, and just at the time that it was most needed. Over three thousand pounds sterling have been donated to the erection of the Sanitarium. The building, as it stands, is free from debt, having been built by the donations.

There are a few pledges still unpaid. If any of these can be settled it will be much appreciated. Already the second tithe has begun to come in, £22 having been received up to date.

If any have not received the little pamphlet, "The Second Tithe," you can get them by calling on the Librarian.

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

The Demoralisation of Debt.

DEBT! There is no worse demoraliser of character. The sad records of defaulting, embezzling, and dishonest failure which we meet with so constantly in the daily press are often, indeed most frequently, the result of the demoralisation of debt, and consequent desperate efforts at extrication. The financial props have given way. The little debt which at first was as small as a grain of mustard seed, like the rolling snowball, has gathered weight and multiplied itself a hundred-fold. And still it grows, and, like the fabulous hydra which Hercules was sent to kill, you no sooner strike off one head than two shoot out in its place. The struggle is severe, but the end is decisive; either confession is made of hopeless bankruptcy, which might and should have been avoided, or integrity is sacrificed to the temptation of the moment. Debt ruins as many households and destroys as many fine characters as rum; it is the devil's mortgage on the soul, and he is always ready to foreclose. Pay all your bills. Look every man in the face, conscious that you owe the world no more than it owes you. Be indebted for nothing but love, and even that be sure you pay in kind, and that payments are frequent.—*Talmage.*

Personal

SISTER M. S. BOYD is finding open doors for the truth in Melbourne. She will also work for the tent company.

BROTHER A. MOUNTAIN has been spending some time in Dunedin, New Zealand, instructing the workers in that city how to canvass.

BROTHER N. A. DAVIS, who is working in Dandenong, reports a good interest. One lady has begun the observance of the Sabbath.

BROTHER S. McCULLAGH has removed to Melbourne where he will labor for a time in connection with a tent company. His health is much improved.

BROTHER CHARLES PAAP and wife, Miss Nellie Brown, and Brother William Pascoe are members of the Dunedin Mission family. Other workers are expected soon.

BROTHER G. B. STARR feels very much pleased with the work in Ballarat where he is laboring. Sister Starr's health is not all that could be desired, but hopes are entertained that rest will do much for her.

IN the North Fitzroy Church School Sister Faulkhead is giving all the girls from twelve years old and upward an opportunity to learn to cook. She has a regular cooking class in her own kitchen every Tuesday at noon conducted by Sister Hennig. The girls enjoy it much, and say it is the best class of all.

AN interesting missionary meeting was held at North Fitzroy, Wednesday evening, October 2. Brother C. H. Pretzman gave a short Bible study on horticulture, reading extracts also from *Healthful Living*. Brother J. Merton followed, giving instruction on how to make our home beautiful by the cultivation of flowers, plants, etc. A large collection of plants, shrubs, and cuttings were distributed at the close of the meeting to the Church School scholars, who had also taken part in the exercises of the evening, with which to commence operations in this line.

BROTHER and Sister A. T. Robinson report very cold, stormy weather since they went to Dunedin, N. Z. They have had several snowstorms. They have become acquainted with a

minister who heard the truth presented at a camp-meeting in Melbourne. He afterward went to Dunedin, where Sister Mary Owen found him, and began furnishing him with the *Bible Echo*. That was six years ago, and he has taken the *Echo* ever since. Sister Robinson writes that the day before her letter was written, Sister Owen sold 134 *Echos*, and then went to an evening meeting. Meetings are held each Sabbath and on Tuesday evenings. They have a Sabbath-school of thirteen members. Pastor Robinson was expecting to become a member of the Temperance Council, which was being formed in the city.

A LETTER has recently been received by a brother in Cooranbong from Brother J. H. Krum, in Jerusalem, Palestine, asking that a family in New South Wales be visited by some laborer in this Conference. This family has been receiving literature from a relative in Palestine. They emigrated to Australia from Jaffa, Palestine, eleven years ago. They write to their friends that "the doctrines of Seventh-day Adventists are Biblical, and that they are willing to join the denomination as soon as they are satisfied that the Adventists are as true as their literature." How is it, brethren and sisters? Can we say they are?

Friday Evening Meetings.

THE Friday evening prayer and social meetings have been esteemed as one of the most precious privileges connected with the Avondale School. On these occasions the students feel free to pray, sing, or speak of their Christian experiences. It is *their* meeting. The last service of this kind in the year just closed was no exception in being an occasion of blessing, and many will cherish its memory.

The chapel had been tastefully decorated with palm branches, and Dr. D. H. Kress led the meeting by reading and commenting upon the forty-sixth Psalm. The thought was developed that Christians are to be branches of the river of life, mentioned in the fourth verse. Such an influence should proceed from us that it will refresh and bless every one with whom we come in contact. It is not what we *say*, but what we *are*, that makes our lives helpful. Everywhere we go we find people who need help. Many more

stand in need of encouragement than of censure.

Brother Hughes said that while travelling in New Mexico after passing through sandy wastes, in the distance an orchard could be seen, or a vineyard surrounded by beautiful fields of grain. "There's water there!" was the general exclamation, and, though it could not be seen, the traveller knew there was an irrigating ditch conveying water from the Rio Grande River. The water was not in sight, but its *effects* could be plainly seen. *We* are connected with a grand river. If we become channels through which the water of life can flow, then we shall be a blessing wherever we go.

The singing coming from a hundred fresh, strong, young voices is one of the most pleasant features of these meetings. All united in singing

"I would not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright."

Then followed short, pointed testimonies in rapid succession. On this occasion these thoughts were expressed,—

"O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so."

"I have something to say; for I am one of the redeemed of the Lord. He has bought me. I am not worth much, but He paid an infinite price for me."

"It is God that worketh in me to *will* and to *do*."

"I will trust and not be afraid. The promise is, 'I will never leave thee, nor forsake thee.' This is true; for God has never left me. I expect success in canvassing because God will go with me."

"I'm glad to see the palm branches here to-night; for I read of a company with palm branches in their hands."

After this testimony the remark was made that there are different ways of getting the victory over the beast. There is a beast *within*, as well as the beast *without*. Let us gain the victory over the beast.

"Not a shadow can rise,
Not a cloud in the skies,
But His smile quickly drives it away;
Not a doubt nor a fear,
Not a sigh nor a tear,
Can abide while we trust and obey."

"I want to trust and obey that I may be what the Lord wants me to be."

"I am thankful God ever brought me to the school."

"I praise God for blessings received during the school year."

To close the meeting, all united in singing—

"How dearly God doth love us,
And this poor world of ours
To spread blue skies above us,
And deck the earth with flowers.
There's not a blossom lowly,
Nor bird that cleaves the air,
But tells, in accents holy,
His kindness and His care."

Union Conference Record

PUBLISHED MONTHLY BY THE
Australasian Union Conference of Seventh
Day Adventists.

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

SUBSCRIPTION RATES.

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

PLEASE remember that the time has come to begin the studies of the "Missionary Reading Circle." Will you not engage in this study with us? You should read what is said on this subject on another page.

THE remark was made at the Singleton camp-meeting that Christians should be "preserved," and a brother responded, "Yes, but *they should not be bottled up.*" Very true; while the Lord wants His children to be as salt that has not lost its savor, yet He does not wish them sealed up so their preserving qualities do not benefit others.

THE Victorian camp-meeting will be held in Brunswick, a suburb of Melbourne. With good grounds and good tram and railway accommodation, we hope our brethren will have a good meeting. Ten thousand *Bible Echoes* will be used in advertising. These papers will have on a nice new camp-meeting cover which will be all figured with present truth. Besides the ten thousand papers, five thousand covers will be given to the people. The church members are much interested in the sale of this edition.

The Book You Need.

Testimonies for the Church, Volume 6, should be in every Seventh-day Adventist family. It contains 500 pages of new, choice reading matter of special importance to our people at the present time. It may be obtained of your tract society in different bindings at the following prices: Cloth, 4/6; Library, 5/-.

"The volumes of *Spirit of Prophecy* should be in every family, and should be read aloud in the family circle. More than one-half of our people know little or nothing of the contents of these books, and they are losing much by their neglect. The *Testimonies* contain instruction which meets the cases of all, both parents and children. Should these be read aloud to the entire

family, the children as well as the parents would be benefited by their counsels, warnings, and reproofs. While these are placed out of sight, and are neglected for the reading of fictitious, sensational literature, both your children and yourselves will be retrograding, mentally and spiritually."

New Zealand Conference and Camp-meeting.

ALL the New Zealand brethren will observe that the time appointed for their conference and camp-meeting is November 21 to December 9. The place selected is Palmerston North. The good camp-meeting held last season at Christchurch will long be remembered by those who attended. It is confidently believed that the coming camp-meeting will be as good as the last, and much better, for we are one year nearer the end, and we believe the Lord has much more light and blessing for us.

There are good things in store. Let us go up to the feast.

W. L. H. BAKER.

The Singleton Camp-meeting.

THE camp was prepared under adverse circumstances. The weather was very wet, and the workers on the ground few, but at sunset of October 11, everything was in good order, all the people comfortably settled, and ready for the Sabbath rest. The camp was on a level, well turfed piece of land, on one side of the town. There were twenty-two family tents, book, health foods, and children's tents, making twenty-five in all, exclusive of the large pavilion. The large tent was placed in the centre of the ground, with the other tents in a half circle round it, making a good and orderly arrangement. There were about eighty of our own people camped on the ground.

Singleton is a good sized town, situated in a flourishing farming and stock-raising district. The rain, which hampered the work of preparing the camp, has done much good in the district, and encouraged the public to look for a good harvest.

Pastors G. A. Irwin and E. W. Farnsworth were present on behalf of the Australasian Union Conference, the Doctors Kress represented the medical work, and Pastors Snyder and Woodford the New South Wales Conference. Other workers were present who rendered efficient service in the general work of the camp.

From the first the attendance from the city was good, the meeting tent being well filled every evening. The interest was steady, and the same faces were to be seen night after night. The last warning message, in its various phases, was forcibly presented, and we trust that the Spirit of the Lord will impress it upon the hearts of the hearers. At the close of the evening meeting, a short inquiry meeting was held, and these were attended by some of the public, who already see that, to be consistent Christians, they must obey the commandments of the Lord. At the closing meeting, Sunday night, October 20, after a discourse on "Why we keep the seventh day Sabbath," a call was made for all who believed what had been presented to rise, and quite a large number stood up to witness to the truth of our position. It remains to be seen how many will have the courage of their convictions and take their stand with the people of God.

Much valuable instruction was given to our own people, and a hearty response was given to it. Humble, heartfelt confessions of sins and weaknesses were made, and there was a general desire to reach a higher platform. The last Sabbath was a day of special blessing during which the Spirit of the Lord was abundantly present.

Meetings were held for the sisters, for practical instruction in the care of children and homes, and in methods of work for others. Children's meetings were conducted each day, and the regular attendance showed that these were appreciated. Quite a number of outside children attended every meeting, and we trust that some lasting impressions were made upon their minds.

Altogether, this has been a good camp-meeting. Several people have been heard to say that it was the best they had ever attended. We praise God for His protecting care and many blessings during the time we have spent upon the ground.

E. M. GRAHAM.

Camp-meeting Appointments.

New Zealand .. Nov. 21 to Dec. 9.
Tasmania .. Feb. 6-17, 1902.