

Union Conference Record.

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

VOL. III.

JANUARY 1, 1900.

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

No. 1.

New Year's Greetings.

Happy New Year's greetings
To our readers we would bring,
Pleasures that ennoble
And leave behind no sting.
Blessing that enricheth,
And no sorrow adds thereto.
These, dear RECORD readers,
Are our New Year's wish for you.

May every kind contributor
Have wisdom to impart,
“Thoughts that breathe, and words that
burn”
Their way into each heart.
Our canvassers we'd not forget,
They need a blessing too,
May the New Year we are entering
Be a happy one for you.

Though lonely you perchance may be,
And far from friends and home,
One Friend you have that's ever near
Wherever you may roam.
Our missionaries, scattered o'er
The home and foreign field,
May your labours in this coming year
A plenteous harvest yield.

Our Workers, too, at “Avondale,”
And all the scholars there,
In every New Year's blessing
May each one have a share.
May all our various Conferences,
In the Australasian field,
Have help and blessing from on high
The sword of truth to wield.

A prosperous New Year to each,
Victoria, New South Wales,
And New Zealand, too, and Queensland,
Where'er the truth prevails.
To our South Australian Conference
A welcome we extend;
Tasmania, and Westralia, too,
We hope before the end

Of this New Year will join our band,
And labour with us hand in hand.
Though separations oft take place
We are federated still,
The *truth* unites us as one man,
We know it ever will.
God bless and prosper each and all
Throughout this coming year,
And may we all be ready
When our Saviour shall appear.

— H. R. P.

An Appeal.

To our brethren and sisters
throughout Australasia:—

The records of our work for 1899
are almost completed. Our work for
the new year will soon begin. The
work of our Conferences and institu-
tions has advanced rapidly, and the
field of operations is still broadening.
This is a time for all to inquire,
“What can I do to advance the
cause of present truth?”

I appeal to all who believe the
truth, to all who can assist us in any
line. Give us your help to advance
the work just now. We need workers,
and we need money; for there is a
close relation between money and
missions. You know something of
what has already been accomplished
in the different lines of our work.
We have moved out by faith and
have made large advancement, be-
cause we saw what needed to be done,
what God was calling upon us to do,
and we dared not hesitate. But we
have not done the half of that which
should be done. We are not yet on
vantage-ground. There is a great
work before us. All about us are
souls longing for light and truth, and
how are they to be reached?

God works through heavenly in-
strumentalities that those who know
the truth may be brought in con-
nection with souls who need light
and knowledge. Read the tenth
chapter of Acts. The God of Heaven
beheld the devotion and piety of
Cornelius. He witnessed his prayers
and his almsgiving, and marked the
power of his influence. He desired
to give him light in regard to Christ's
mission and to connect him with His
work. The Lord sent His angel to
signify this to Cornelius, and to place
him in connection with the Apostle
Peter. The angel told Cornelius just
where Peter lived, and assured him,
“He shall tell thee what thou ought-

est to do.” Then an angel was sent
to Peter to remove his doubt as to
the propriety of working for the Gen-
tiles. “What God has cleansed, that
call not thou common.” While Peter
was pondering in regard to the mys-
terious revelation that had been given
him, the Spirit said unto him, “Be-
hold, three men seek thee. Arise,
therefore, and go with them, doubting
nothing; for I have sent them.”

What a history is this to show
that Heaven is in close connection
with our world. On the ladder that
Jacob saw, angels of God are ascend-
ing and descending. God is above
the ladder, and beams of light and
glory are shining the whole length
from heaven to earth. This line of
communication is still open.

And what was the outcome of God's
dealing with Cornelius? Read the
precious history, and learn, and praise
God; for its lesson is for us. Finding
Cornelius and his friends gathered to
hear the word of God, “Peter opened
his mouth, and said, of a truth I
perceive that God is no respecter of
persons; but in every nation he that
feareth Him, and worketh righteous-
ness, is accepted with Him. The
word which God sent unto the child-
ren of Israel, speaking peace by Jesus
Christ, (He is Lord of all); that
word, I say, ye know: . . . how
God anointed Jesus of Nazareth with
the Holy Ghost and with power;
who went about doing good, and
healing all that were oppressed of the
devil; for God was with Him. And
ye are witnesses of all things which
He did.” And God “commanded us
to preach unto the people, and testify
that it is He which was ordained of
God to be the judge of quick and
dead. To Him give all the prophets
witness, that through His name who-
soever believeth in Him shall receive
remission of sins.”

As Peter spoke these things, the
Holy Spirit fell upon the assembly,

and they were baptised in the name of the Lord. Thus in Caesarea a company of Christian believers was established to hold up the light of truth.

This is the work to be done to day. We have a message to give to the people, "The bread of God is He which cometh down from heaven, and giveth life unto the world." Christ declares, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth in Me shall never thirst. All that the Father giveth Me shall come to Me; and he that cometh to Me I will in no wise cast out."

My brethren and sisters in Australasia, there is in every city and every suburb a work to be done in presenting the last message of mercy to a fallen world. And while we are trying to work these destitute fields, the cry comes from far-off lands, "Come over and help us." These are not so easily reached, and perhaps not so ready for the harvest as the fields within our sight, but they must not be neglected. We want to push the triumphs of the Cross. Our watchword is to be, Onward, ever onward. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord.

But what can we do? We sit down and consider, we pray, and plan how to begin the work in the places all around us. Where are the faithful missionaries who will carry it forward? And how shall they be sustained?

Above all, how shall missionaries be trained? How shall workers be prepared to enter the opening fields? Here is now our greatest burden. Therefore, our special anxiety is for our school in Avondale. We must here provide suitable facilities for educating workers in different lines. We see young men possessing qualifications that, if they can be rightly educated, will enable them to become labourers together with God. We must give them the opportunity. Some are placing students in our school, and are assisting them in defraying their expenses, that they may become workers in some part of the Lord's vineyard. Much more should be done in this line, and special efforts should be made in behalf of those whom our workers shall send from the islands to be trained as missionaries.

In the future, more than in the past, our school must be an active missionary agency, as the Lord has specified. Men and women of different nationalities must be brought in. There will be no "colour line" here. All may come who can be educated for any line of missionary work. Workers we must have, and in twenty-fold greater numbers, to supply the need in both the home and the foreign field. Therefore, the Avondale School must not be restricted in its facilities.

We must open to our students the Book of all books, the living oracles of God. Here true wisdom is to be found. In all matters that pertain to our present duty to God, and to our future, eternal interests, we may here receive divine instruction. And we are to learn from nature. We thank the Lord that we are located just where we are. The land we are cultivating as the school farm is testifying to all that false witness has been borne against it. We are making this land an educating book for the students. From it they are to learn the meaning of the words, "We are labourers together with God; ye are God's husbandry; ye are God's building."

There are other interests in Avondale closely associated with our school. Indeed, they are really a part of our educational work, and they also require help. The health-food business is in need of means and of the active co-operation of our people, that it may accomplish the work it ought to do. Its purpose is to supply the people with food which will take the place of flesh-meat, and also milk and butter, which, on account of the diseases of cattle, are becoming more and more objectionable.

Our Health Retreat, which is ready for use, has a debt on the building already erected, and we need means to properly furnish it for the reception of patients. And not only these enterprises in Avondale, but the Helping Hand Mission in Melbourne and the Christchurch Health Home, need financial assistance.

I have freely used my own means to meet some of the many necessities of the work. Of all that has come into my hands, which I can call my own, I have withheld nothing. It is all the Lord's, and is freely spent in His service. And when we have come to a crisis, after using all we had in hand, I have borrowed money,

to the amount of several hundred pounds, at a low rate of interest. We have also received several hundred pounds from our people without interest. When the necessity arises, I feel no hesitation about receiving these loans, either with or without interest.

Some may ask, Are you not afraid that you will be unable to meet these obligations? No, I am not afraid. Money is a talent which the Lord desires to have put to use in His service. I see the necessities of the work, and I am determined to do all in my power, that the last merciful message of warning to our world may not be hindered. One soul is of such value that in comparison with it, the whole world sinks into insignificance.

Now we call upon all who will, to help us in the work. Of what use is it to lay up worldly treasure? Read the words of the apostle James, "Go to now, ye rich men, weep and howl for your misery which shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." We certainly do not want to be of the class who have heaped together treasure for the last days, to eat our flesh as it were fire. In that fearful time all men will understand their misuse of God's money. Those who have squandered His gifts will see how their means has been buried up in banks and stocks and mines and other enterprises where it could be of no benefit to the cause of God. They will see how their money might have been used to advance the cause of God and win souls for Him, and how through their misapplication of God's talent they have suffered eternal loss.

In all financial dealings with our fellow-men we feel under obligation to observe strict integrity. We must be faithful in paying all that we owe. But, my brethren, are you dealing honestly with God? Do you consider that all the means you possess and your own selves also belong to Him? How are you meeting His claims?

Do you profess to be looking for the soon coming of Christ in the clouds of Heaven? Do you profess to believe that the last warning is now being given to the world? Do you pray that God's kingdom may

come, and His will be done on earth as it is in Heaven? The sincerity of your profession of faith and of your prayers will be shown by your works.

We want your prayers for the advancement of the work. We need them. But we ask that with you as with Cornelius, prayer and giving may be united. Let your prayers and your alms come up for a memorial before God.

You ask God to bring souls into the truth; then do you labour with all your God-given ability in harmony with your prayers? Do you bring every trait of your character into subordination to God, to be used according to the laws of His own kingdom, that you may be labourers together with Him? Are you, with faith and diligence and wideawake earnestness, working to advance God's kingdom in the world? Bear in mind that faith without works is dead, and that without faith it is impossible to please God. While we pray, we are to give all that is possible, both of our labour and our means, for the fulfilment of our prayers.

When we pray for God to make the missionary work successful, we are not to bind up our means in worldly enterprises, and let the work for which we pray become a failure.

If we act out our faith, we shall not be forgotten by God. He marks every deed of love and self-denial. He will open ways whereby we may show our faith by our works.

Let us carefully consider the solemn, prophetic warnings, let us receive the encouragement of God's rich promises. Let us work determinedly, with heart willingness, with gladness of soul, in the spirit of humble obedience rendering back to God His own. We can pray with faith for God's power to unite with our efforts when we can come before Him saying, "Of thine own we freely give thee."

When the heart is made a temple for the indwelling of the Holy Spirit, no man will imperil his own temporal or spiritual prosperity by robbing God's treasury, withholding the means that should be at hand for His work.

The Lord desires us to be living channels of light. He has made it our privilege to co-operate with Him as partners in His great firm, to act our part in promoting the prosperity of His cause.

We have been doing all in our power to advance the work, and we

have rejoiced to see it go forward. Its demands are now beyond our ability to supply. We are in debt, and yet there is special need of pushing the work just now. We are not discouraged at the outlook. The word of God strengthens and sustains us. But we must have financial help to do that which is essential to be done. We appeal to you, our brethren and sisters in Australasia, to come to our assistance.

The fields are white for the harvest. Shall we not have means for gathering in the precious grain? Will those who know the truth see what they can do to help us just now? Will everyone cut off all needless expenditures. See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given duty.

Our brethren may say: We are being drawn upon continually for means. Will there be no end of these calls? We hope not, so long as there are in our world souls perishing for the bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do if they will consecrate themselves unreservedly to Him.

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people upon the earth who have not forgotten that He has a law, binding upon all human intelligences. In all the churches, there are souls who know not that the seventh and not the first day of the week is the Sabbath, and that it is to be observed because God Himself has given the command.

Brethren and sisters, this work demands your help. Will you give it? To those who have means which they are not putting to use for God we appeal in Christ's name. Let no talent be hidden in the earth. Undo your napkin, and put your treasure into active service for God.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let

us do good unto all men, especially unto them which are of the household of faith."

Dec 17, 1899. E. G. WHITE.

Apostolic Power.

WHEN the minister of the gospel looks around him and sees the misery and sin in its various phases, he longs for the power to relieve the poor afflicted victims. On nearly every corner in our great cities is seen the crippled beggar, stretching out his thin hand for alms. How often as we gaze upon the crooked limbs, the disfigured face, or the helpless feet, and have been short of gold or silver to assist, we have longed for the power which Peter and John bestowed, through faith, upon the lame man who sat begging at the Beautiful Gate of the temple. But alas, short of means, and shorn of power, we have turned away in sadness.

We do not expect that God will heal every cripple on every corner; but it is doubtless true that some are in their graves that might have been healed, had the servants of God been living up to their privileges. Not only are we short in this healing power, but also in preaching the Word. Why this lack? It is said of Christ, "Never man spake like this man," and the reason is, no man lived like this man.

We have been praying several years for apostolic power to attend the proclamation of the Word. We long for it, fast and pray for it, but have failed to live for it. We shall receive it when we practice the words of Christ in Matt. 7:12. "All things whatsoever ye would that men should do to you, do ye even so to them."

Dear reader, do you believe that when we live out this golden rule we shall receive the same power that attended the gospel in the days of the apostles? Let us read from "Mount of Blessing," page 179.

"When those who profess the name of Christ shall *practice* the principles of the golden rule, *the same power will attend the gospel as in the apostolic times.*"

Sometimes the huge monster Self, tramples out of sight the golden rule, even in the family. Let us not be discouraged. When we have failed, let us repent and manifest faith in God. Let us, by the help of Christ, *live* for the Spirit as well as fast and pray for him, and we shall surely receive, just as needed.

E. HILLIARD.



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

CONDUCTED BY MRS. A. L. HINDSON.

What We Need.

"WE need—each and all—to be needed,
To feel we have something to give
Towards soothing the moan of earth's
hunger;
And we know that then only we live,
When we feed one another, as we have been
fed
From the hand that gives body and spirit
their bread."

—Lucy Larcom.

Individual Responsibility.

No one can live your life for you. No one but yourself can answer your questions, meet your responsibilities, make your decisions and choices. Your relations with God no one but yourself can fulfil. No other one can do your work for Christ, or render your account at the judgment seat. We really are always the only one Christ has at the particular place at which we stand. There may be thousands of other lives about us. We may be only one of a great company, of a large congregation, of a populous community. Yet each one of us has a life that is alone in its responsibility, in its danger, in its mission and duty. There may be a hundred others close beside me, but not one of them can take my place, or do my duty, or fulfil my mission, or bear my responsibility. Though every one of the other hundred do His work, and do it perfectly, my work waits for me, and if I do not do it, it never will be done.

We can understand how that if the great prophet had failed God that day when he was the only one God had to stand for Him, the consequences would have been most disastrous; the cause of God would have suffered irreparably. But are we sure that the calamity to Christ's kingdom would be any less if one of us should fail God in our lowly place any common day?

J. R. MILLER.

The South Australian Tract Society.

IN connection with the organization of the South Australian Conference, November 25, a Tract Society was also organized for that colony, making the

sixth in Australasia. Mrs. J. Higgins was elected Secretary and Treasurer, and A. H. Piper was called from New South Wales to act as General Canvassing Agent.

Careful search was made for a house suitable for a Tract Society office within the city boundary, but without success. There were very few houses of any description to be let, and such as were within our means were not fit to represent our work. Attention was then given to the suburbs. A tram line with a good service was selected, and a house suitable for the purpose was found near it.

This house is a double-fronted cottage in Hughes Street, North Unley. It is the third house on the left hand side from the Unley Road, is newly built, with seven rooms, and is very conveniently arranged for the purpose for which it is required. The two front rooms will be used by the Tract Society, one as office, and the other as stock and packing room. These rooms are shut off from the rest of the house, which will be occupied by Brother Higgins and family. At the back is a small room in which the Conference will store its tents and other property when not in use.

The office has been well equipped with conveniences for carrying on its work, and now has a stock of our books, pamphlets, and tracts on hand, and is prepared to fill all orders from this time. We will ask our South Australian brethren and sisters to please send all their orders for the future to the South Australian office.

Brother A. H. Piper and wife arrived in Adelaide December 8th. Brother Piper has six agents in the canvassing work, and is earnestly seeking for others to enter this important branch of the Lord's work. Dear brethren and sisters of South Australia we ask you to earnestly seek the Lord, to know whether He is calling you to volunteer for this work. There is room for every one who will consecrate himself wholly to the Lord, and there is a rich blessing for everyone who will endure hardness to carry the truth to the people.

We wish this new Society much success in its work, and trust that it may be an instrument in God's hands to advance the cause of present truth in South Australia.

E. M. GRAHAM.

"NOBLE deeds are held in honour;
But the wide world sadly needs
Hearts of patience to unravel
The worth of common deeds."

The Regions Beyond—Can we Reach Them?

WITHIN three weeks' journey of the Australian Colonies one-half of the entire population of the globe is living in the darkest heathenism and superstition. God has a message for these benighted people, and to us He has given the privilege of carrying to them a knowledge of the "Gospel of the Kingdom." The difficulties that must be surmounted in attacking this stronghold of Satan demand from us unbounded faith in God, unflinching courage and burning zeal. Of the Lord Jesus it was said, "The zeal of thine house hath eaten me up." Psalms 69: 9. And again, "[He] was clad with zeal as a cloke. Isa. 59: 17. Our zeal for His cause should consume us.

"That we through faith and comfort of the Scriptures might have hope." God has recorded many instances of how His work was carried on in olden times. In the books of Kings and Chronicles we have a record of the building of Solomon's temple. That great work was a type of the greater work God is carrying on in the earth to-day. God is building a temple, and this earth is the quarry from whence is being hewn "stones" of all kinds," from every nation under heaven. In connection with the building of Solomon's temple there are many beautiful lessons which would be profitable to consider had we the space, but there is one that has a peculiar significance for us. It is stated in 2 Chron. 2: 17, that Solomon numbered all the *strangers* that were in the land of Israel. The next verse tells us what he did with them. He made 150,000 of them to be burden bearers and hewers in the mountains, and 3,600 of them he appointed as overseers. The strangers were the remnant of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, *which were not of the children of Israel.* 1 Kings 9: 20-21. There were more than five times as many men engaged in the building of the temple who did not belong to Israel, and who had no part in its worship, than there were of those men whom God had called to be his peculiar people.

There is something similar to this in the work of the Lord to-day. Thousands of men are hewers and burden bearers in the gospel work who are quite unconscious of the fact. Many are making paper on which to print Bibles and other literature, others are building railways and steamships to carry millions of pages of gospel

literature to the world. Others are engaged in navigating these ships to every part of the earth.

Solomon brought to his aid every agency he could command, and made a levy on the whole force of "strangers and aliens." Should not we follow his example?

Week by week great ocean liners leave our seaports for foreign countries. Shall we not use these to scatter seeds of present truth in those far off lands? The commercial world pushes its trade into the remotest countries and islands of the sea, and through the medium of the post offices we can carry on a work which could be done probably in no other way. The Echo Publishing Company can furnish names and addresses of missionaries, medical missionary hospitals, schools, etc., in heathen lands, and will be pleased to give useful information to those who would like to engage in missionary work, but feel that they lack the experience.

No better channel could be found through which to reach the millions of India, China, and Japan than by distributing our publications among the missionaries who have gone there. It is stated that there are about 10,000 devoted men and women who are at present preaching the gospel and teaching the rudiments of education in those countries. What a field for the circulation of the *Bible Echo*. If every Church member in Australasia would undertake to send literature to a missionary in a foreign field during the year 1900, great results would follow.

"But few realise what can be done in reaching the people by personal interested effort in a wise distribution of our publications. The papers and tracts can go where the living preacher cannot, and where, if he could go, he would have no access to the people because of their prejudice against the truth. Few have any adequate idea of what the distribution of tracts and papers is doing." *Gospel Workers*, page 409.

We cannot fully realise the good that can be done through circulating our literature without personally engaging in the work.—A. W. ANDERSON.

Eastern Question Special.—The Echo Publishing Company notify us that they have a few hundred copies of the last special number of the *Bible Echo* on hand. Anyone desiring to obtain copies of this number for missionary work can do so by ordering through their local Tract Society. Price, 9d. per dozen, post paid.



"Christ also loved the Church, and gave Himself for it."

Our Neighbours.

Who are our neighbours? Look up and behold,
Pressing on every hand,
Little ones, lonely ones, sad ones and old;
Everywhere see them stand.
He is our neighbour whom we can befriend,
He to whom comfort or aid we can lend,
Or he whose footsteps we may cause to wend
Toward the Heavenly land.

Dear ones, be busy, for time flieth fast,
Soon it will all be gone;
Soon will our season of service be past;
Soon will our day be done.
Somebody near you needs now a kind word;
Someone needs help such as you can afford:
Haste to assist in the name of the Lord,
There may be a soul to be won.
Mrs. E. E. Williams.

By the parable of the Good Samaritan, the duty of man to his fellowman is forever settled. We are to care for every case of suffering, and to look upon ourselves as God's agents to relieve the needy to the very utmost of our ability. We are to be labourers together with God. There are some who manifest great affection for their relatives, for their friends and favourites, and yet fail to be kind and considerate to those who need sympathy, kindness, and love. With earnest hearts let us enquire, "Who is my neighbour?" Our neighbours are not merely our associates and special friends, they are not simply those who belong to our church, or who think as we do. Our neighbours are the whole human family.—MRS. E. G. WHITE.

Church Clerks, Treasurers, and Sabbath School Secretaries.

THE Lord has called upon you to perform a work in His church. He has given you the greatest privilege He can, that of being a co-labourer with Him. It may be that your work appears a small thing, of little importance, whether it be done or left undone, but in God's sight nothing connected with His work is unimportant.

I wish to call attention especially to the duty which has been laid upon you of filling in a quarterly report

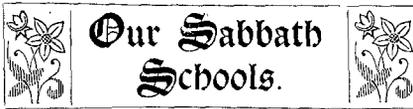
blank and sending it to your Conference Secretary. These reports form part of a system which extends throughout the world. They are sent from the churches to the Conference Secretary, who unites them into a complete report for that Conference and forwards it to the Union Conference. There the reports of the various local Conferences are united and sent to the General Conference, where they are received from the three Union Conferences, and the Foreign Mission Board, and published in complete form. It will thus be seen that the delay of one officer of one church to report will delay the publication of the entire report.

Are these reports of any practical use? They are. First, to the President of the Conference. He receives his quarterly report, compiled from the reports of the churches, and finds that the receipts have fallen off considerably. He can at once plan to decrease the expenses in like degree, to avoid running into debt. Again, he finds from his report that the receipts have materially increased. He has received an urgent call for a labourer to be sent to some district. Knowing there are funds in the treasury, he can promptly respond to that call. The same applies to the Presidents of the Union Conference, the Foreign Mission Board, and the General Conference. A knowledge of the standing of the churches and their receipts is a great help to those upon whom the burden of the management of the work rests.

Dear brethren and sisters, you are members of the body of Christ, the church, and in just such measure as you neglect your duty, however unimportant it may seem, to that extent the body will suffer. And in proportion to the faithfulness of each member, will be the health and prosperity of that body.

Shall we not, at the commencement of another Conference year, make up our minds that, with God's help, we will do our part faithfully and send in our reports as promptly after the close of the quarter as possible.—E. M. GRAHAM.

"The church at Nympha's house"—how doth that line
Flash on the home a torch of revelation?
Bethink thee, friend, there is a church in thine,
Altho' there be but one for congregation;
Yea, and the sermon—God knows who doth con it,
And sail to Heaven, or wreck his soul upon it.
—Frederick Langbridge.



Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

INDIVIDUAL S.S. REPORT

— OF —

Quarter, 1906.

SABBATH	HOUR	LESSON STUDIED	AMT. DONATED	REMARKS
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				
13				

Total Contributions, £ : :

Colonial Sabbath School Class.

IN New Zealand the Secretary of the Sabbath schools has recently sent out letters to all the addresses she could obtain of isolated brethren and sisters, and also to the canvassers who do not have the privilege of attending Sabbath school, inviting them to become members of a Colonial school or class.

Envelopes were sent with the letters on which the individual is expected to enter his record each Sabbath, and in which his contribution is placed. A sample of these envelopes is given above.

The way to keep the record is this : First the person using the envelope writes his own name, then the quarter in the year as "First," "Second," etc. Then follows a space to be filled each Sabbath during the quarter. First the hour when the individual makes a special study of the lesson. He may

sing, pray, and study as inclined, and should be invited to make this study period one of special spiritual refreshment. In the blank "Lesson Studied," the name of the subject or book which is studied should be written, and after this the amount donated to missions. Under the heading "Remarks," may be recorded some brief item, for instance whether others studied the lesson with him, and how many, or if the lesson was of special interest. If the space is too small a letter may be written to the Secretary at the close of the quarter, at which time the envelope and donations should be sent to the Secretary. Another envelope should be sent to each member of the Class before the close of the quarter so there will be no interruption in the record.

Now what are some of the benefits arising from this plan ?

1. Isolated brethren and sisters and the canvassers feel that they are not wholly cut off from religious privileges. They become "a part of the concern," and some of the loneliness arising from their situation is taken away.

2. Those who engage in the study are benefitted and encouraged by it.

3. The letters of the Secretary bring the individuals named into closer touch with the work in the colony in which they reside. They will receive interesting letters concerning the mission and special objects to which our donations are given. They will have their attention called to new books or periodicals which will be helpful in their study. The Secretary acts as superintendent and secretary of the class, and looks after their spiritual welfare in every possible way.

New Zealand now has a Colonial Class of over twenty members. The Secretary has received many letters which were very encouraging, in response to her letters of invitation. We here give a few extracts from them for the encouragement of others:—

"About your colonial class. Well, I should like to join it, so you may put my name down if you like, but I have had no regular system of study yet, and no lesson pamphlet."

Another says:—

"I have received the envelope, but do not understand it exactly. When I learn how to proceed I will be happy to join the class."

One who works in the mountains during the summer months prospecting, writes:—

"I thank you for your kindness in writing to me, and for the parcel of tracts. I thank you, too, for your offer to help me to study the Bible, and to supply me with some reading matter. During the last two years I have not been here all the time, but part of the time am in the ranges, sometimes thirty miles or more away, prospecting. With regard to the proposal in your last letter that

I should join the colonial class in your Sabbath school, it will give me much pleasure to comply with your request, so you are at liberty to place my name on the list, and I will endeavour to follow your directions as nearly as possible. I cannot promise you that I will always be able to post or return the envelope exactly to the day, for the reasons given above, for I may be, as I was last summer, too far from a post-office to do so. I already made a beginning, last Sabbath to enter the items on the envelope as directed.'

A lonely brother writes:—

"I received your letter in reference to Helping Hand Mission collection. I send you one shilling, a small donation, but perhaps better than none. I have also received your letter in reference to the colonial class and isolated members. I am very willing that my name be entered on the list as you wish, and have accordingly begun to use the envelope sent for that purpose, and to fill up the items as desired. There is one item I cannot fill to my own satisfaction, and that is the space for donations, which I feel are so badly needed, and for which I am unable to give much."

An isolated sister writes:—

"I received your kind letter, asking me to join the colonial class. I shall indeed be most pleased to do so, and will begin from last Sabbath. I feel sure that it will be a means of blessing to me. I am all alone in my Sabbath study,—or, I should say, Jesus and I,—so that I am never alone."

Another sister says:—

"I thank you very much for the Sabbath school envelope which I received a few days ago and have begun using. Please put my name down as a member of the class."

A canvasser writes:—

"In reply to your letter I would say I am only too glad to belong to the colonial class. The first Sabbath after you sent out the envelopes, I was away from my portmanteau and Bible, but I asked the lady of the house where I was staying to lend me one. You may judge my surprise when she told me she hadn't one in the house. I don't remember longing for a Bible as I did that Sabbath. Last Sabbath was the first chance I had to study the lesson in the colonial class, and I had two other members present at the same time. I will try to keep a proper record. I may say there isn't much room for 'remarks.' Is it meant to put down where you are, or the state of one's health, or the weather, or whether one knows the lesson? I am afraid there isn't room to write the names of some of the places in this province. I see one place on the map spelled Tamaitahakat-angihangakoaau."

Let each colony take hold of this work in earnest at the beginning of the new year, and let the isolated brethren and sisters enter heartily into the plan, and we shall have a hundred persons engaging in systematic study of the Bible each week who did not study the lessons before.

The envelopes, as well as other needed supplies, may be obtained by Colonial S. S. Secretaries from the International Sabbath School Association, Box 548, Oakland, Ca, U.S.A.

Our donations this quarter are to be used to give the truth to the Maoris of New Zealand.

Women's Work

"She hath done what she could."

CONDUCTED BY MRS. V. J. FARNSWORTH.

"My Peace I Give Unto You."

PEACE in the Saviour, rest at His feet;
Smile of His countenance, radiant and sweet;
Joy in His presence, Christ ever near!
Such be thy treasure, all through the year.

—Selected.

Happy New Year.

SHALL we not as Christian women join together to work for the Saviour and for souls as we have never done before, during the year 1900? This we cannot do in our own strength, but our fitness must come from Him. Darkness covers the earth, and gross darkness the people; but each one may in her own home and neighbourhood, give at least a *little* light.

A great tree fell across a wide chasm in the State of Arizona. People seeing it thought its life was ended, its usefulness gone. But the action of the elements caused the wood to petrify, and the tree became a bridge of stone over which travellers passed in safety to the other side. So our lives, when changed by grace, may come to be a means by which other lives will be conducted from earth to heaven. "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." He "went about doing good," and even in the performance of our humble duties we may do His works, may have the same gentleness, peace, and goodness.

"Hereby perceive we the love of God, because he laid down His life for us: and we ought to lay down our lives for the brethren." Shall we do it this year? Let the response come from many hearts, "I will for one." So shall we have "a happy new year," because it is spent in His service.

A Lesson from Two Lives.

MARY of Bethany is one of the most famous women of history, and yet there is very little that she did that the world would call great. I can find only ten words recorded that fell from her lips. We are not told that she was beautiful; we are not told that she was accomplished; we are quite sure that she never attended any college; we are

not told that she ever stood on a platform; we are not told that she ever exhorted or led a Bible class. Nothing of the kind is recorded about her, and yet she is, as I said before, one of the most famous women of history.

Trouble at Home.—The four evangelists all have something to say about Mary. In the tenth chapter of Luke we get the first glimpse of her. The very first sight we get of that home in Bethany there is trouble. Martha brings a complaint against her sister. It is a very humiliating scene. You can picture the company if you will; Christ and His twelve disciples, and Martha comes bursting into the room entering a complaint against her sister. "Lord, dost Thou not care that my sister has left me to serve alone? Bid her therefore that she help me." Now comes Christ's rebuke, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

The Difference in the Sisters.—Now I don't want you to think for a moment that Martha was not a Christian as well as Mary. It was Martha that received Him into the house, and it might have been Martha was the first of the family to receive Christ into her heart; but the two sisters were unlike each other. You will notice that one wanted to serve, but the other wanted to receive from Christ that she might serve him *better*.

Fretting about a Good Dinner.—Now some people think that it isn't anything serious to be irritable, and we are apt to excuse ourselves by saying that we are tired and overworked. Dr. Webb-Peploe says that "no man ought to take so much Christian work that it wears him out, and makes him peevish, irritable and fretful." I used to think that because I had so much business that was so important that I might let little things annoy me. That was Martha exactly. That kind of a spirit grows upon people till they become so fretful and peevish that it is pretty hard to get on with them. Martha thought that the whole house depended upon her, and while she was getting up the dinner, Mary was sitting at His feet, drinking in of His fulness, until her soul was quite refreshed.

Two Mistakes to be Avoided.—Now there are two dangers you want to keep in mind. If you are active and neglect communion, it won't be long till you get into Martha's state.

You are sure to get there; it is inevitable. Then there may be so much communion that you neglect to be practical. Now there is a danger, and if we want real joy and peace, we have to keep the two together. We must be practical, and yet we must have communion. I have yet to find a Christian worker that has success any length of time that has neglected communion. You don't lose anything by going away alone every day and having a little season with God alone. That is where you get strength, and that is where you get power.

How the victory is gained in time of trouble.—I believed that Mary communed with Christ, and that she asked Him a great many questions. I believe that He answered her questions, and that He told her a great many secrets. I have no doubt that He told her about His death and resurrection. Now that fellowship that she had with Christ brought her so near Him that when the time of trouble came she knew where to go and where to get comfort. The trouble with many people is they do not learn that secret in prosperity, and when the billows come rolling up they do not know which way to turn.

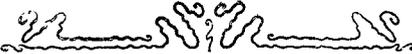
D. L. MOODY.

Preparation for Labour.

OUR work is to be especially and practically Christian Help in its broadest and best sense. Do not confine it to Seventh-day Adventists, but reach out for the needy, the sick, and discouraged throughout the entire community. If anyone asks you why you are a Seventh-day Adventist be ready to give your reason in as few words as possible, and remember that the teaching is to be concerning Christ and His salvation.

If there is anything lurking in your own home in relation to your husband, children, father or mother, brother or sister, or with reference to your neighbour, which is not according to the principles of Christ, this must be put away first of all. We cannot step over stumbling blocks in our own homes to get out into the wider field. First of all remember that your own home is the "cause." It is first and foremost. It is THE cause for which the third angel's message is sent into the world, as far as you are concerned. Make your husband and children to know that you are a Christian, and then you will be led into a larger field.

MRS. S. M. I. HENRY.



EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY E. R. PALMER.

General Notes.

THE school prospectus for 1900 has been issued, and given a general circulation. If the reader has been overlooked, and failed to see this new prospectus, a copy should be ordered at once from the school, or from any of the Colonial Tract Societies, and it will be posted free. This will give general information concerning the next school year, which every one ought to look up without delay.

ON December 16, Brother C. B. Hughes sailed from Sydney for Hobart (Tasmania). His mission is to look for students. Our best wishes go with him—that he may have a pleasant change, a good rest, and a large company of the best young people in Tasmania to bring back with him for the next school year, beginning February 1.

ON Wednesday, Dec. 13, Brother A. G. Daniells sailed from Sydney for Auckland, to attend the New Zealand camp-meeting. He took with him the lantern slides representing the school, and will work in its interests at that meeting, and also in some of the New Zealand churches afterwards. We hope New Zealand will keep up its good record. Last year the number was *large* and the quality *good*, and this year we want nothing but an improvement both in *numbers* and *quality*.

THE Avondale Health Retreat is about to be opened. Brother Hellier, who is to have charge of the Retreat, has already moved in, and he believes that the institution will open formally next week.

THE road from the school to the Avondale Church is now completed, and the young men who were on that work have begun excavating for the large 40,000 gallon cistern. When this cistern is completed, we want to erect near it a wind-mill for pumping the water to tanks elevated above the bath-rooms, kitchen, and wash-house. You will find suggestions concerning this wind-mill under "Wanted."

The reader's attention is particularly invited to the needs of Avondale School, as expressed under the headings "Improvements Needed" and "Wanted." We "need" to get on faster than we do at the School, and we "want" to. Our friends may be assured that good use will be made of what they may present us.

Improvements Needed.

FROM month to month we have been making our readers acquainted with the progress of the work on Avondale Estate. Both students and directors have been working earnestly to improve the surroundings of the school, so as to make them not only pleasanter, but to add to the facilities whereby our young men may be taught the best methods of carrying on the various industries. In trying to accomplish this, we have laboured under some disadvantages, which all of our old students will have had particularly impressed upon their memory. Many of our most common and simple kinds of work have had to be performed by hand labour, which has been very slow, and is often tedious for the boys. With a few good machines, this work might be done rapidly, and, at the same time, the boys become familiar with the proper use of these machines. For example, all the water used in the laundry, kitchen, and throughout the school buildings, has been pumped by hand, and in fact, much of it has been hauled from the swamp on a cart. The wood which is used in large quantities, has been cut by hand with axes and saws. During the winter it required four young men two and one half hours each afternoon to supply the wood. At the stable, the vegetables and chaff for the horses and cattle, have been cut with machines, the boys furnishing the motive power.

As before mentioned in this department, we are now putting in a large cistern which will supply an abundance of water. We are also putting up a large barn and stables where the farm produce will be stored, one wing of which will be used for the present as a woodshed.

To make these conveniences what they ought to be, several machines should be added, the usefulness of which all who read this will understand. The items with the cost of each are as follows:—

A good two-horse Gear, with rods, poles, and other fixtures for running a circular wood saw, an ensilage cutter,

a vegetable slicer and shredder, and a corn sheller. Cost, £17 10s.

A 24-inch saw with steel saw spindle, pulleys, plumber blocks, collars, and saw clamp. Cost, £6.

Latest improved ensilage cutter. Cost, £10 10s.

Miscellaneous fixtures, pulleys, counter shafting, etc. Cost, £6 14s.

One galvanised steel Airmotor. Cost, £12 10s.

One 30 ft. galvanized steel fixed tower. Cost, £8 8s.

One improved brass lined syphon pump. £5 5s.

Suction and delivery pipes, with miscellaneous fixtures to connect with airmotor. Cost, £2 19s. 6d.

Now we invite all our friends to study this list of appliances, and every brother who can either furnish the money for one of these machines, or help us plan how to get one will be indeed a benefactor. Our school work is becoming so extensive that we greatly need these machines. Much more work could be done in the same length of time, and it would be much more interesting and profitable for our students.

For lack of means the school is not at present able to invest in these improvements, and if any of our friends could assist us in securing them, it would, indeed, be a great help. We have no doubt but that nearly all of these machines will pay for themselves by saving labour, during the first year of their use. If the reader can send us the money to pay for one of these machines, or if any one can give us suggestions which will be of service, it will be greatly appreciated. All donations of this kind will be reported in this department.

Avondale School Faculty for 1900.

- C. B. Hughes, Principal.
- A. T. Robinson, Bible and History.
- E. R. Palmer, English and Elocution.
- J. H. Paap, Natural Science.
- Mrs. A. T. Robinson, Assistant Bible Teacher and Preceptress of the Boys' Hall.
- Miss N. Whittenberg, Preceptress of Ladies' Hall.
- Mrs. M. S. Boyd, Matron.
- Miss E. M. Graham, Business Department.
- Mr. H. A. Hellier, Medical Missionary Department.
- Mrs. J. H. Paap, Instrumental Music.
- Miss Hattie Andre, Director of Preparatory Department.

Final arrangements have not yet been made for securing the services of Miss Hattie Andre for this position, but negotiations with this in view are now in progress.

The names of one or two other persons, as members of the faculty, are under consideration, but arrangements have not yet been definitely made.

General Information.

Opening.—The school year will begin February 1, 1900, and will continue three quarters, or thirty-six weeks, closing October 10. It is very important that every student should be present at the opening of the school. A delay of even a short time often makes it necessary for the student to enter a lower class than if he had been present at the beginning; or if he enters a higher class he finds the work difficult and discouraging throughout the remainder of the year.

Who Admitted.—The school is opened to all worthy persons of both sexes. The moral influence of the school is carefully guarded, and parents are requested not to send children whose past deportment has been such as to indicate that they might give trouble in the school. No student should be sent without first communicating with the Principal, and this suggestion should be particularly observed in the case of young students, or those whose habits are questionable.

Board and Room.—Unmarried students whose parents or legal guardians do not reside in the neighbourhood are expected to live at the school home.

What to Bring.—Each boarder will furnish his own toilet soap, boot blacking, brushes, combs, three serviettes, six towels, three pillow cases, three sheets, sufficient blankets and a quilt for single bed. Those who come unprovided with these things will be required to purchase them here. All articles should be plainly and durably marked with the full name of the owner. We also suggest to students that they bring such other articles for furnishing the room as will make it pleasant and homelike. A pair of curtains, one or two small rugs or strips of carpet, a table-cloth about four by six feet, a few pictures, and other ornaments for the walls, and a few choice books, would be most useful and attractive.

Each student should provide himself with an umbrella and a pair of goloshes. Gentlemen are recommended to provide themselves with a pair of slippers. We also recommend that ladies wear boots instead of shoes, as the weather is often wet and cold.

Since the work of the school is done by the students, it is desirable that both ladies and gentlemen provide themselves with suitable clothing for that purpose. Ladies should provide themselves with a sewing outfit, such as scissors, thimble, needle, and thread.

Labour.—Every student will be required to spend fifteen hours each week in some kind of labour assigned by those in charge. Lost time must be made up.

Tools.—On entering the school, every young man will be supplied with a set of tools, valued at about 15/-, which will be charged to his account. He will use these tools during the year, be taught to care for them, repair all damages except usual wear, and replace if lost. At the close of the year he will be credited with the amount paid for his tools if they are returned in good condition.

Shopping, Dressmaking and Dentistry, as far as possible, should be attended to during vacation, that nothing which forethought can prevent may interfere with the regular school work.

Books and stationery are kept for sale at the school at the usual prices.

How to Reach the School.—Passages by boat should be booked to Sydney, where students should transfer to Redfern railway station, about one mile from the wharf. Railway tickets should be purchased to Morriset railway station, where students will be met by a conveyance from the school, provided notice by letter or telegram has been previously sent giving notice by what train they will arrive. Trains for Morriset leave Redfern station, in Sydney, at 9.5 a.m. and 4.53 p.m., arriving at Morriset at 12 noon, and 8 p.m. respectively. It is better to come by the morning train when possible.

Attendance for 1899.—The number of students enrolled during the past year was 153, an increase of forty-nine above the attendance of the preceding year. The promoters of the school are greatly encouraged by this good showing, and wish to express their appreciation to the patrons of the school for their increasing interest and support.

Wanted.

EIGHT men, each of whom will donate to the school one of the machines mentioned under another heading.

The payment of all unpaid pledges as far as our generous friends are able.

The settlement of school fees which are still in arrears.

Cash deposits from persons who expect to attend the school at some time in the future.

A good No. 4 Smith Premier Typewriter for our business department. We wish to purchase a machine on easy terms, or the same as a gift will be still more appreciated.

Two good strong men to take contracts on the Avondale Estate, clearing land, and cutting fence posts and wood at current rates, the payment for the same to be taken in school tuition. Young men who are not strong, or who are unacquainted with bush work, need not apply.

Two hundred students to attend Avondale school next year. We want all the old students back again, each bringing a new one.

Every church in Australasia to co-operate with us in securing for themselves a church school. This can best be done by selecting a proper person and paying his expenses for one or two years in the teachers' training course at Avondale school.

Every minister in Australasia to send us the names and addresses of three persons who ought to attend the Avondale school, and in the meantime do all in his power to encourage those three persons to come.

Six persons who have no children to send to the Avondale school, each to furnish the means for one young man who has neither parents nor money, to assist him. If any heart is drawn out to assist in this way, please write about it to the business manager of the school. Any person furnishing means in this way may select the person to be sent, or leave the selection to the school faculty. This is one of the best ways in the world to help others.



Our Canvassers.



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

Our Work.

After wearily traversing many a street,
When we return our resting is sweet.
Being out in the fresh air all the day long
This helps to make us physically strong.
If with no one of like precious faith to converse
Then we look in our Bible for some precious
verse,
After asking "Our Father" to comfort and
bless,
We meditate on it as our pillow we press
Then in the morning we quickly arise,
As we think of the day's work before us that
lies.
In God's vineyard no idlers are wanted who
tire
For the "King's business haste doth require."
With a bath to refresh and food to sustain,
We quickly go forth to our labour again;
But before doing this we ne'er fail to put on
Our *armour*, we need it, ere the day's work is
done
"An hour spent with Jesus" helps us all
through the day,
To bear all the trials we meet by the way,
If before going forth on his word we have fed
His Spirit will bring to our mind what we've
read.
Thus the "sword of the Spirit" He helps us
to wield,
As we meet with objections when out in the
field.
And "the comfort wherewith we are com-
forted" too
Many others are needing as much as we do.
So we speed on the message thus "hasting
the day,"
When every true worker will hear Jesus say,
"Well done good and faithful enter into my
joy."
Our pleasures shall then be unmixed with
alloy. —H. R. P.

Monthly Summary of Australasian Canvassing Work.

New South Wales.

NOVEMBER, 1899.

Home Hand Book—	Orders	Value
J. S. Reckie, Dubbo ..	30	£52 0 0
A. R. Sherwin, Temora ..	16	24 18 6
A. B. Cook, Parkes ..	11	16 11 6
J. C. Jensen, Liverpool ..	6	9 15 0
E. A. D. Goodhart, W. Maitland... 1	1	14 6
Patriarchs and Prophets—		
E. Appleton, Parkford ..	67	50 2 6
A. B. Cook, Parkes ...	1	0 12 6
Ladies' Guide—		
Mrs. M. A. Gregg, Cooranbong... 61	59	10 0
Other Books—		
W. R. Carswell, W. Maitland ..	4	2 6
Miss E. White, W. Maitland ..	2	5 0
Miscellaneous ..	62	11 4½
	193	£284 3 4½

Central Australia.

NOVEMBER, 1899.

Bible Readings—	Orders	Value
Frank Pallant, Tasmania ...	25	£21 13 6
J. E. Steed, S. Australia ...	27	19 8 0
Wm. Ryder, Tasmania ...	72	51 3 0
L. A. Apollon, S. Australia... 25	19	17 6
H. E. Hughes, Tasmania ...	49	42 2 0
W. H. Pascoe, Tasmania ...	57	39 0 0
Miscellaneous ...	15	8 0 0
Coming King—		
R. J. Stocate, Geelong ..	41	11 2 6
A. T. Jessop, Portland ...	10	2 17 6
C. P. Michaels ...	7	1 17 6
A. Ballingall, Tasmania ..	15	4 10 6
J. H. Fry, Bendigo ...	37	11 5 0
Miscellaneous ...	28	7 7 6
Christ Our Saviour—		
Mrs. Deering, Bendigo ...	7	1 18 6
Mrs. Robb ...	3	0 10 6
Eden to Eden—		
Mrs. Barwell... ..	6	0 13 6
Home Hand Book—		
G. Burgess, Kyabram, V. ...	11	18 5 6
D. Deering, Kyabram, V. ...	7	10 14 6
C. P. Michaels, Tasmania... 11	18	4 0
L. Currow, S. Australia ...	26	40 4 6
G. Simpson, Tasmania ...	29	44 16 6
John Redward, S. Australia 32	53	2 3
Fred Redward, S. Australia 24	36	15 0
Ladies' Guide—		
R. J. Stocate, Geelong ...	23	22 16 0
Mrs. Jessop, Geelong ...	14	13 10 0
A. T. Jessop, Portland ...	14	14 5 6
Mrs. Gooding, S. Australia 43	47	5 6
Mrs. Williams, L. M., Melb. 15	13	17 0
Mrs. Deering, Bendigo ...	3	3 8 6
Mrs. Robb, Bendigo... ..	11	10 18 6
Miscellaneous ...	1	0 17 6
Man the Masterpiece—		
L. Currow, S. Australia ...	9	9 5 0
Patriarchs and Prophets—		
Wm. Ryder, Tasmania ...	2	1 0 0
	698	£602 12 9

New Zealand.

NOVEMBER, 1899.

Coming King—	Orders	Value
Mrs. Baron, Christchurch .	3	£0 15 0
Mrs. E. Husband, Wesport 56	14	0 0
Mrs. A. Kinnear, Auckland 18	4	10 0
Home Hand Book—		
J. B. Anderson, Kaiapoi ...	45	67 15 0
A. G. Mackenzie, Wanganui 30	42	7 6
A. Mountain, Eketahuna ..	58	88 7 6
P. L. Hill, Kaikoura ...	11	16 12 6
J. Knox, Waverly ..	48	69 15 0
R. L. Irving, Invercargill ..	40	57 5 0
Mrs. M. Hamilton, Masterton 46	67	12 6
I. Johnson, Pahiatua ...	38	55 17 6
H. C. Harker, Christchurch 78	115	15 0
W. T. Dawson, Christchurch 10	13	15 0
C. J. Cullum, West Coast ...	1	1 7 6
Ladies' Guide		
Mrs. A. D. Anderson, Wang'n'i 33	28	17 6
Mrs. M. Masters, Dunedin... 42	40	4 6
Man the Masterpiece—		
C. Masters, Dunedin ...	36	34 9 0
Patriarchs and Prophets—		
S. Smith, Milton ...	8	5 7 6
A. E. Rickard, Milton ...	30	19 17 6
A. Carrick, Milton ...	18	11 2 6
W. W. Ward, New Plymouth 41	29	15 0
Sunshine at Home—		
C. Reynolds, Christchurch ..	5	1 12 6
Great Controversy—		
Mrs. Braucht, Christchurch 8	5	0 0
Mrs. Baron, Christchurch... 2	1	2 6
	715	£793 3 6

Queensland.

NOVEMBER, 1899.

Coming King—	Orders	Value
C. Prebble, Bundaberg ...	32	£9 8 0
Christ Our Saviour—		
Toowoomba Mission ..	59	14 0 0
M. Patterson, Alpa ..	6	1 8 0
Miss Salm, Red Hill ...	24	6 9 0
Home Hand Book—		
A. Currow, Gatton & Southport ...	42	67 3 0
R. S. Hodgson, Mackay and Rosewood 26	39	17 6
Ladies' Guide		
A. J. Hewitt, Goombungee... 16	16	14 0
J. H. Hewitt, Goombungee 21	23	5 6
Other Books—		
C. Hughes, Woolloowin and Albion ..	10	4 19 0
W. Codling, Caboolture and N. Pine ...	14	3 3 0
A. Currow, Gatton & Southport ...	21	20 16 0
R. S. Hodgson, Mackay and Rosewood 35	16	7 0
A. J. Hewitt, Goombungee... 9	4	18 6
J. H. Hewitt, Goombungee... 12	14	8 0
Patriarchs and Prophets—		
C. Hughes, Woolloowin and Albion ...	7	9 8 6
W. Codling, Caboolture and N. Pine ...	35	31 7 6
	369	£283 12 6

Totals for November.

	Orders	Value
New Zealand ...	715	£793 3 6
Central Australia...	698	602 12 9
New South Wales ...	193	284 3 4½
Queensland ...	369	283 12 6
Total ...	1975	£1963 12 1½

We are sorry that the Canvassing Summary for West Australia has not reached us in time for publication in this number. Had this arrived it is more than likely that our total for the month of November would have reached £2,000. We are especially pleased with the New Zealand report. It will be seen that the total for that colony is nearly £800. This is an excellent report, and we congratulate our brethren there on their work. Central Australia has also done well this month. We suppose their report will necessarily be smaller next month as South Australia will appear in a separate report, owing to the organization of a Conference in that field. We are very thankful to see the rapid way in which the canvassing work is advancing in these colonies, and wish our canvassers every success and much of the blessing of the Lord in their work.

New South Wales.

OUR canvassing report for this month will be small for various reasons. Several of our canvassers are delivering, and some are taking a rest after being for a long time in the field.

Brother John Reekie is now completing a very successful delivery at Dubbo, after which he will return to Sydney, and in a short time go to America, where he expects to finish his medical course. Brother Cook has also had a good delivery at Parkes, and Brother E. Appleton at Manning River.

Brother J. Nichol, who has been in delicate health for some time, has been advised to take treatment at the Sanitarium. He expects to enter the canvassing field again after taking a few week's rest.

Brother M. A. Connell has just started canvassing for Home Hand Book in West Kempsey. He tells us by letter that he feels in "first class trim, and of good courage." He took five orders in the first two days.

A. E. PEARCE.

Central Australia.

WE welcome among our workers this month Bro. and Sister Deering of Bendigo. They have recently accepted the Third Angel's Message, and are now engaged in circulating these truths. They have had a long experience as officers in the Salvation Army, and we know the Lord will still use them, and make them a blessing as they continue their work for Him. Bro. Deering writes:—

"I find the work somewhat difficult, being inexperienced, but in the hardness there is victory." This is true, for His Word "shall accomplish that whereunto it was sent."

The Avondale students are meeting with encouragement. Bro. Pascoe writes:—

"I have felt greatly blessed myself, as I have presented the truth to the people, and think it a great privilege to be able to testify for the Master. I never realised to such an extent before what a grand work this is, and I do earnestly pray that my chief aim may be the salvation of souls, and never to neglect an opportunity of witnessing for the truth. . . . I visited the S. D. Adventist families around here, and had a good time with them over the Sabbath. I have found several interested families also, and in some cases have had no trouble in obtaining orders when they knew it was a S. D. A. book. They advised me to go to Bro. Koglin and Bro. Cringles, as they said 'they are what you call S. D. Adventists, and always go by the Bible.' I thought this a good testimony, and felt thankful that I also belonged to those 'queer' people who 'always go by the Bible.' I feel indeed thankful for the blessed privilege

of speaking to others of the Third Angel's Message, and I find that the more faithful I am in doing this, the more successful I am in taking orders."

Bro. George Simpson writes:—

"This week has been one of special blessing to me, both spiritually and in regard to my work. I have realised the presence of the Lord in a very marked manner. Your last letter was read with the deepest interest, and I pray that I may realise that: Christ is by the side of the canvasser." The Lord has given me words to speak to the people with whom I have come in contact. I am happy, and go on from day to day, confident that the Lord will bless the people, and me in the bargain. I know I have been drawn nearer to God than ever before, and I trust Him who is doing everything well. I meet many good Christian people, and enjoy having a good talk with them. You would scarcely credit it, the number of people I meet who are enquiring after truth. I believe the Lord is working among the people."

We know that this is true, for "angels of God are going before us and preparing the way," and giving us favour with the people, as has been experienced by Bro. Frank Pallant. He writes:—

"Since last writing to you, much of God's blessing has been experienced by me in my work. I find great encouragement, for I have been treated kindly, and so far have been able to live with very nice people. I enjoy my work, and shall be content to work in this way for the Master."

These testimonies have the true ring about them. The Lord will never fail those who put their trust in Him.

Our workers' list is swelling, but there is still room for consecrated labourers. We should "have one hundred where we now have one." Will you obey the call? The night hasteneth when "no man can work."

L. GREGG.

Co-operation in the Canvassing Work.

A FEW years ago the denomination circulated nearly £200,000 worth of books annually. But how is it now?—There has been a great falling off. Why has it dropped so much? There is a reason for it. We may not know just what it is; yet the reason exists, and it is for us to look about us to see if we can find it.

The Lord has told us repeatedly that persons of good address should be chosen for this important branch of God's cause. Just as much care should be exercised in the selection of men for the canvassing work as for the ministry. The Lord would never have said this if it were not essential. The Lord sees every branch, and knows the importance that should be attached to each one. God sees a fitness in things,

and knows where to place men that they may accomplish the greatest amount of good. He has given to every man his proper gift, one after this manner and one after that. These gifts are given to every man to profit withal. They have been placed in the body of Christ (the church) as it has pleased Him.

The canvassing work demands more of our attention. To use the language in the first-page article in the *Review* of June 20, 1889: "The canvassing work should never languish. The agencies set in operation to do this work need always to be under the control of the Holy Spirit of God. There must be perfect harmony and unity of spirit among the workers who handle the books which are to flood the world with light. Wherever the canvassing work is presented among our people, let both the health books and the religious books be presented together as parts of a united work. The relation of the religious and the health books is presented to me as illustrated by the union of the warp and the woof to form a beautiful pattern and a perfect piece of work."

"Let each publisher and general agent work as enthusiastically as he can to encourage the agents now in the work and to hunt up and train new workers. Let each build up and strengthen the work as much as he can without weakening the work of others. Let all be done in brotherly love and without selfishness."

The canvassing work is an honoured branch of our cause, and deserves the hearty co-operation of every other part. We doubt not but that there are many intelligent young men and women who are doing practically nothing for the cause, who would make splendid canvassers, and would help to scatter the publications of present truth just "like the leaves of autumn." Who are co-operating along this line?

Our ministers have a responsibility in this direction. They have much to do toward directing the young people into their respective occupations. There are enough people unoccupied who can do acceptable canvassing to soon dispose of all the surplus stock which is now upon the shelves of the storerooms, and to keep the presses running day and night to make new books, without doing a stroke of outside commercial work.

Brethren, it is co-operation that is needed.—*Extract from an article in the General Conference Bulletin, Vol. 3, No. 2.*

THE FIELD.

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

Organization of the South Australian Conference.

A SPECIAL meeting of the believers in the Third Angel's Message was held in the Bible Christian Chapel, Young Street, Adelaide, at 7.30 p.m., November 25, 1899, for the purpose of organizing a Conference in South Australia. The President of the Australasian Union Conference, A. G. Daniells, occupied the chair.

There were present, A. T. Robinson from Victoria, E. R. Palmer from Avondale School, J. H. Woods and Wm. Knight from Gawler, and about 75 representatives from different parts of South Australia.

Letters were read from the Kadina and Broken Hill churches, expressing their approval of the movement, but regretting that they were unable to send delegates to take part in the meeting.

The Chairman briefly introduced the business of the evening, speaking of the reasons for organizing at this time. The church membership of the colony is 190. The annual tithe received is about £450. The Sabbath school and missionary offerings amount to about £50. There are eight canvassers in the colony, whose yearly sales amount to nearly £2,000. It is believed that with earnest effort and careful management, a good strong Conference can be developed in this colony.

A Committee had been appointed by the Union Conference to submit plans for the organization, and was prepared to report.

REPORT OF COMMITTEE ON ORGANIZATION.

Your Committee, appointed by a council of brethren held on Friday, November 24, to submit plans, in detail, for the organization of a South Australian Conference, presents the following recommendations:—

1. That the organization of a Conference be completed, to be known as the South Australian Seventh Day Adventist Conference.

2. That we approve of the following propositions submitted to this field by the Central Australian Conference

Committee, suggesting the basis of separation of South Australia from the Central Australian Conference:—

(a) That all agents labouring in South Australia remain there.

(b) That all agents, Tract Society, and individual accounts in South Australia be transferred to them.

(c) That all books now in South Australia, and all unfilled orders by agents in that field, be transferred to the new Society without adjustment.

(d) That the deficit of the Australian Tract Society as shown by the last balance-sheet be divided *per capita*, making South Australia's share £37.

(e) That the deficit of the Central Australian Conference, on November 25, 1899, be divided between the Central Australian and South Australian Conferences *per capita*, making the South Australian share of the deficit £115 15s.

(f) In order to assist South Australia in its organization, that we reduce their share of the deficit by 50 per cent., leaving £57 17s. 6d.

(g) That we offer the South Australian Conference the Central Australian Conference property now being used in their field at actual value.

1 80 by 50 tent, poles, ropes, etc.	£15	0	0
1 Family tent and fly (old)	..	1	10
26 Seats at 7s. 6d. each	...	9	15
3 Lamps at 10s. each	1
		£27	15

(h) That the labourers in South Australia remain in that field.

3. That the following Constitution be adopted:—

CONSTITUTION.

ARTICLE I.—NAME.

This Conference shall be known as the South Australian Conference of Seventh Day Adventists, and shall consist of the organized churches of that faith within the boundaries of the colony, and the Broken Hill district in New South Wales.

ARTICLE II.—OFFICERS AND DUTIES.

Sec. 1.—The officers of the Conference shall be an Executive Committee of seven members, a President, Vice-President, Secretary, Treasurer, Business Agent, Tract Society Secretary, General Canvassing Agent, and Sabbath School Secretary. The President and Vice-President shall be *ex officio* members of the Executive Committee. These officers shall be elected annually.

Sec. 2.—The duties of the officers shall be such as usually pertain to the officers named, and such as may be hereinafter specified.

Sec. 3.—It shall be the duty of the Business Agent to transact the details of all business authorized by the Executive Committee; to assist the Conference President in devising and executing plans for raising the necessary funds for Conference expenses and various enterprises; and to the extent of his ability to promote the business interests of the Conference.

Sec. 4.—It shall be the duty of the Treasurer to keep an accurate account of the receipts and disbursements of the Conference funds; to pay out the same as may be provided by the Conference; to report quarterly to the Secretary of each department the amount of money received and paid during the quarter, and the amount on hand at the close of the quarter; and to make an annual report thereof at the meetings of the Conference.

Sec. 5.—It shall be the duty of the Executive Committee to appoint through the UNION CONFERENCE RECORD the time and place to hold the annual Conference, and to call special conferences whenever in their judgment it may be needful to do so; to take general supervision of all labour performed within and for the Conference; to take charge of, and care for, all the property belonging to this Conference; and to exercise a general watch-care over all matters pertaining to the interests of the cause within the bounds of this Conference.

Sec. 6.—It shall be the duty of the President to appoint prior to each annual meeting of the Conference a committee of four, who shall not have been in the employ of the Conference during any part of the year, who, with the Executive Committee, shall constitute an auditing committee, to examine and settle all accounts of the labourers which are presented to the Conference.

Sec. 7.—The Conference, through its Executive Committee, shall appoint such field and corresponding secretaries as are deemed necessary to take the supervision of special lines of work.

ARTICLE III.—FUNDS.

Sec. 1. The funds of the Conference shall be

- All tithes paid by the churches and individuals.
- All monies pertaining to the Tract Society and Sabbath School department.
- All donations made in behalf of any enterprises recognised by the Conference.

Sec. 2.—All money shall be paid out by the Treasurer, upon the written order of the President, or, as may be provided by the Executive Committee.

ARTICLE IV.—CHURCH REPORTS.

Sec. 1.—It shall be the duty of each church to make a written report every quarter to the Conference Secretary, of its standing, its additions and losses, the amount of its tithes, and the number of members of its Sabbath School, and its missionary society; and to make a like report for the year to the regular meetings of the Conference.

Sec. 2.—Calls for ministerial assistance or labour should be made known to the Executive Committee.

ARTICLE V.—CREDENTIALS AND LICENSES.

Sec. 1.—It shall be the duty of the Conference to determine who are the approved ministers within the bounds thereof; to grant suitable credentials to the same; and to grant licenses to those whom it shall consider suitable to labour in the cause. And in the interval between the annual meetings, the Executive Committee is authorised to perform such duties.

Sec. 2.—Those who may feel it their duty to exercise their gift as preachers or colporteurs shall lay their exercises of mind before the Conference Committee, and the Committee may license them if they consider them qualified.

ARTICLE VI.—LABOURERS' REPORTS.

Sec. 1.—It shall be the duty of the labourers of this Conference to make a written report to each annual meeting of their labours each week during the Conference year, or of so much of the year as they have been in the employ of the Conference.

Sec. 2.—It shall be the duty of all labourers in the employ of this Conference to report to each annual meeting thereof all donations which they have received during the year, from churches and individuals, and such donations shall be considered by the auditing Committee in settling the accounts of said labourers.

ARTICLE VII.—REPRESENTATION.

All members, in good and regular standing, of any Seventh Day Adventist church in this Conference shall be members of the Conference, and shall be entitled to vote at any meeting of the same.

ARTICLE VIII.—AMENDMENTS.

This Constitution may be amended at any regular meeting of the Conference by a two-thirds vote of the members present, providing that such amendment shall not conflict with the Constitution of the Australasian Union Conference.

4. For Credentials and Licenses.

For Credentials :—J. H. Woods, W. Knight.

For Ministerial License :—A. W. Semmens, A. H. Piper.

For Missionary License :—A. H. Rogers, J. E. Steed, H. Mitchell.

5. For Conference Officers.

President, J. H. Woods.

Vice-President, A. W. Semmens.

Secretary and Business Agent, J. Higgins.

Treasurer, Mrs. J. Higgins.

Executive Committee, J. H. Woods, A. W. Semmens, J. Higgins, W. Knight, H. Mitchell, T. Thatcher, A. H. Piper.

General Canvassing Agent, A. H. Piper.

Tract Society Secretary, Mrs. J. Higgins.

Sabbath School Secretary, Mrs. A. H. Piper.

A. T. Robinson }
J. H. Woods } Committee.
E. R. Palmer }

The report of the Committee on Organization was adopted, after each item had been considered separately.

Adjourned *sine die*.

A. G. DANIELLS, *Chairman*.

E. M. GRAHAM, *Secretary*.

To Our People in Tasmania.

I WISH to say a few words to you through the RECORD regarding changes that have recently been made in the management of the work in Tasmania. The Australian Conference was organized in September, 1888. This was the first Seventh Day Adventist Conference in Australia. Its boundaries

included all Australia and the colony of Tasmania.

At the beginning of 1894 it was felt that the Australian Conference had more territory than it could well manage, so the colonies of Queensland and West Australia were separated from the Conference, and placed under the care of the Union Conference as Mission Fields.

Near the close of 1895 another change was made. New South Wales was separated from the Australian Conference by the organization of the New South Wales Conference. At that time the name of the Conference was changed from the Australian to the Central Australian Conference.

During the last few weeks further changes have been made. Conferences have been organized in Queensland and in South Australia, and Tasmania has been set apart as a Mission Field under the care of the Union Conference. What has been known as the Central Australian Conference will now be called the Victorian Conference.

We rejoice that the progress of the work in these colonies makes it possible for us to organize these new Conferences, and thus place the work in each colony on a local managing and self-supporting basis. We look forward to the time when Conferences can be organized in Tasmania and West Australia.

You will be interested to know something of the plans of the Union Conference regarding Tasmania. It is hoped that a Tasmanian Conference can be organized in about a year. To facilitate this the Committee has requested Pastor E. Hilliard to make Tasmania his field of labour, and has appointed a Tasmanian Advisory Board to take charge of the work in that colony, under the supervision of the Union Conference. The members of this Board are, Pastor E. Hilliard, Superintendent; Brother Percy Pretymann, Secretary and Treasurer; A. Tottenhoffer, and H. Murfet. The fifth member is to be selected by these brethren after they have had time to counsel over the matter.

Plans are being made to hold a Convention in Hobart as early in 1900 as arrangements can be made for Pastor E. W. Farnsworth and the writer to attend. It is expected that at that convention plans will be laid for pushing forward the work as rapidly as possible until a Conference can be organized.

We believe that our brethren in Tasmania will be pleased with the changes mentioned above, not because of any dissatisfaction with previous

arrangements, but because these changes indicate that the work is moving forward and becoming stronger in each colony. We sincerely hope that every member in Tasmania will realize that this change throws greater responsibilities upon the Tasmanian brethren, and that God calls for them to take hold of the work with renewed zeal and consecration. It will be necessary for you to do more planning, to raise more funds, and to put forth greater efforts to extend the work in every part of the colony. There is no limit to the power God is ready to give to His consecrated people. He will cause the work to go just as fast as we are willing to be used by Him to that end.

Brother Hilliard is now located near Avondale School, engaged in translating some tracts into the Tongan language, but he is planning to remove his family to Tasmania before the Christmas holidays, and looks forward with pleasure to connecting with the work in that colony. We believe that you will give him a hearty welcome, and join him in his efforts to build up the cause. It is his purpose to visit all the Sabbath-keepers he can reach in the colony, in order that an acquaintance may be formed between the minister and the people. Let all the scattered Sabbath-keepers in the colony correspond with Brother Hilliard as soon as you have learned his permanent address.

We shall all look forward with deep interest to the development of the work in the southern island, and we shall pray that God will command His rich blessing to rest upon you.

A. G. D.

The Cause in Queensland.

As is generally known to the readers, steps were taken at the Toowoomba camp-meeting towards the organization of a Conference for Queensland. In fact the organization was effected, and only required to be ratified by the people interested. The question of approving of the organization has been submitted to all the churches, and has been unanimously adopted in each case. While this step brings the cause in this colony into a larger field, and gives plenty of room for development, it brings increased responsibility. The burdens which others have been carrying in our behalf now fall more directly upon ourselves, and call for faithfulness on the part of all.

Since the camp-meeting, the Health Food business, carried on by Brother

Alfred Hughes before his death, has been taken over by the Conference, and for the present will be carried on in connection with the Tract Society at 123 Queen Street, Brisbane, which will be the address of the Tract Society and the Health Food Agency.

The work of removing from Petrie Terrace and re-arranging the premises has occupied considerable time, but is now successfully accomplished under the blessing of God. This move will place our publications within easy reach of the public, and we humbly trust it will be used of God for the glory of His name and the up-building of His cause.

Work of every description is very abundant in Brisbane. There are many calls for Christian help work, and this is proving valuable to the cause, as it brings the blessing of God with it. From time to time individuals come out and identify themselves with the truth. Sabbath meetings and Sabbath schools are now held regularly in four parts of the city.

In Toowoomba the tent meetings are being carried on by Brethren Lacey and Tadich, and a few associates. Meetings have been kept up, but with small audiences. The indifference of the people to the message of God is surprising, and yet their kindness leads us to continually hope that some will break away and strive for eternal life. The little Church is being strengthened there, and we still cling to the hand of God for salvation in Toowoomba. Brother Whittle is holding meetings in the country north of Brisbane. The people are scattered, but some are evidently interested. One estimable family has received the truth.

The canvassers are doing well, and from time to time they have blessed experiences in pointing out to the people right ways. It is a time of seed sowing here, and yet the fields are white to the harvest.

It is strongly desired that we have a camp-meeting in Brisbane in the autumn, perhaps near the latter part of March, and the idea is favourably entertained. At this meeting we hope to receive a full attendance of our people, and it is not even too early now to begin to prepare for it.

Dr. Kellogg writes me that some good Christian nurses of the Battle Creek Sanitarium have expressed a desire to come to our help in establishing the medical missionary work in Brisbane. This we greatly desire soon to see accomplished, and we hope and pray that the means to send the workers to us may be quickly forthcoming.

G. C. TENNEY.

South Sea Islands.

FROM time to time we get encouraging reports from our brethren in the islands, but all is not sunshine there by any means. At Raratonga, bitter opposition is rising, and it will not be strange if we soon hear of persecution against our brethren there. Ever since the introduction of Christianity in that group the true Sabbath has been kept by the Christians. A few months ago the Island Parliament passed a law to change the rest day to Sunday, with a penalty of ten shillings for Sunday work. This law goes into effect the first of 1900.

While this Sunday bill was pending, our brethren circulated a large number of tracts treating on the real issue, which had the effect of stirring up the religious element against our work. Bitter articles against our cause are being printed in a monthly paper published in the island. Two native children who have for a few years lived in the family of Dr. Caldwell, one of them adopted by Dr. and Mrs. Caldwell, have been forcibly taken away from them through the influence of the opposing party. Two young natives whom we expected at the Avondale School next term, have been forbidden by the authorities to leave the island. But notwithstanding this opposition, Dr. Caldwell writes that he has never seen such an interest to hear the truth on the part of the natives. Surely the wrath of man does praise the Lord.

We are getting our books and tracts in the Raratongan language, and expect to flood the island with printed matter, teaching the truths for the last days. One young lady from Raratonga is expected to attend the Avondale School next year. We hope our brethren and sisters are making liberal Sabbath school offerings for this and other needy fields.

Our brethren in Fiji find more work than they can do. They have lately heard of persons who are keeping the Sabbath in islands they have not yet visited. The providence of God is going before them. But their work of building a home, and the care of the company already brought out at Suva (the capital of the group), prevents their reaching out as they would like to do. Already they need more workers.

A few weeks ago they were presented by Elder J. M. Cole, a former labourer there, with a small printing press. This will enable them to get out small leaflets, and answer misrepresentations of their work that appear from time to time in an opposition paper.

The Spirit of the Lord has told us that the natives from the different islands should be brought to the Avondale School and educated for work among their own people. In a trip I soon expect to make in this group, I hope to find some who can be induced to come to our school. The brethren in that field need our prayers, for they have many difficulties to contend with that we know nothing about. The climate is very trying, and already Brother and Sister Parker are suffering from physical weakness. Brethren, pray that God will sustain them physically and spiritually.

E. H. GATES.

Membership in the A.M.M. and B. Association.

ALL persons who have paid the fee for membership in the Australasian Medical Missionary and Benevolent Association, but have not had their names enrolled as members, should notify the undersigned, who will send them the necessary blank forms for their signatures, and thus secure enrolment for them.

Those who have not become members, but desire to do so, may send their membership fee (ten shillings for annual membership, or ten pounds for life membership) to the treasurer of the Association, Mr. F. L. Sharp, Sanitarium, Gower Street, Summer Hill, N.S.W., or to the treasurer of their Conference, and they will receive in return a receipt for the same, and the necessary enrolment form.

Membership fees constitute about the only source of revenue that the Association has, and as the demands for means are numerous and urgent, there should be a large and constantly increasing membership, in order that the Association may not be crippled in its good work.

G. W. MORSE, Sec.,
Summer Hill, N.S.W.

We have recently received a circular from the Avondale press addressed to the Sabbath Schools in Australasia, in which the objects of the Health Retreat are clearly set forth, also some experiences of our people in and around Cooranbong, which show what a pressing need there is for such an institution in that part. We believe there is a good field of usefulness before the Health Retreat, and trust that its promoters will not be hampered for lack of means.



PERSONAL



MISS M. EDWARDS has connected with the N.S.W. Tract Society. She is taking a short course of training preparatory to acting as accountant.

BROTHER J. HINDSON is visiting Maitland and Cooranbong in the interests of the canvassing work. He hopes to secure several new agents for this field.

BROTHER AND SISTER A. H. PIPER left Sydney, Dec. 5, for Adelaide, their new field of labour. They expected to spend a day in Melbourne. We wish them success in their work in the new Conference.

BROTHER P. B. RUDGE has been appointed Manager of the Health Food Company. The Health Food factory is now prepared to manufacture a large amount of foods, and it is hoped that soon the management will be filling orders for all parts of the colonies.

SISTER TUXEN is leaving for her home in Ballarat, on December 21, to spend a part of the vacation. She has been working in the Union Conference office since the close of the Avondale school, and will return to the school for the next term.

BROTHER AND SISTER HILLIARD, accompanied by Miss Sarah Young, are leaving for Tasmania, Dec. 21. Brother Hilliard has been appointed Superintendent of the Tasmanian Mission. We trust that his labours in that field will be a blessing to all our people in Tasmania.

SUNDAY AND MONDAY, Dec. 10 and 11, all day Council Meetings were held at the Union Conference offices, 25 Sloane Street, Summer Hill. Brethren W. C. White, E. R. Palmer, P. B. Rudge and M. Hare were present from Cooranbong; those present from Sydney were Pastor A. G. Daniells, Brethren J. J. Wessels, G. W. Morse, F. W. Sharp, J. Hindson, W. A. Colcord and Dr. Caro.

MRS. W. H. COVELL is now acting as Matron of the Christchurch Health Home, she having returned from the United States during the early part of December. The Health Home is

apparently well patronised; at the beginning of December there were eighteen patients taking treatment in the Institution.

WE LEARN that Sister Rice and daughter have reached Auckland from Raratonga. Sister Rice is on her way to Cooranbong to place her daughter in the school. We are glad to hear they have journeyed so far in safety, and wish them a pleasant trip to their destination.

WE ARE SORRY to learn that Brother F. Lyndon has been very ill since the Maitland camp-meeting. He has been at Lambton, near Newcastle. He and his wife have our deepest sympathy, and we trust that the Lord will see fit to restore him to health, so that he can resume his labours.

ON Sabbath, November 26, Brother W. Knight was ordained to the gospel ministry. The ceremony took place at Adelaide in connection with the organization of the South Australian Conference. We trust that the blessing of God will accompany Brother Knight in his labours.

PASTOR E. H. GATES is leaving for New Zealand by the "Moana," Dec. 20. He intends visiting the Auckland camp-meeting, and will then make a trip to the King Country, to study the condition and needs of the Maoris, and also to endeavour to secure some Maori students for the Avondale School. We wish him success in his undertaking.

BROTHER JOHN WESSELS has recently been appointed Corresponding Secretary and Business Agent of the Union Conference. He accompanied Pastor A. G. Daniells, the President of the Union Conference, to New Zealand, to attend the Auckland camp-meeting, in order that he might become acquainted with the work and workers there.

IT IS EXPECTED that Brother and Sister E. W. Farnsworth will shortly locate in Melbourne. They are at present in Auckland, preparing for the camp-meeting to be held in that place, having reached there from Christchurch, Dec. 6. Brother Farnsworth will take special oversight of the Southern colonies of Australia, in the interests of the Union Conference. We know that our people in these colonies will be pleased to have Brother and Sister Farnsworth with them.

BROTHER E. A. D. GOODHART has been appointed Treasurer of the N.S.W. Conference. His address is "Club House," Bourke Street, W. Maitland, N.S.W. The N.S.W. Tract Society, located at 25 Sloane Street, Summer Hill, will act as sub-treasurer. Tithes can be paid into that office, and they will be banked and credited to the Conference.

MRS. T. THATCHER, wife of Brother T. Thatcher, of Adelaide, died on Sunday, December 10, of paralysis. Though not a member of our denomination she was greatly interested in our work, and we believe was living up to the truth as far as she understood it. She was much respected by the members of the Adelaide Church a large number of whom were present at the funeral, which was conducted by Pastor J. H. Woods.

PASTOR G. B. STARR, who has been the President of the N.S.W. Conference for the past year, has been requested to take the Presidency of the Victorian Conference in the place of Brother Robinson, who is leaving to connect with the Avondale School. Brother Starr expects to leave Sydney for Melbourne the latter part of December. We wish them a pleasant journey and a profitable time in Victoria.

PASTOR W. A. COLCORD has been appointed President of the N.S.W. Conference. He has removed with his family to West Maitland, where he is engaged in active labour in connection with the tent-meetings. Sister Colcord has been appointed Conference Secretary, and also Secretary of the N.S.W. Sabbath-School Department. Their address is Bourke Street, West Maitland, N.S.W.

PASTOR A. G. DANIELLS, accompanied by his wife and little boy, left by the "Mararoa" for Auckland on Dec. 13, to attend the Auckland camp-meeting. Pastor Daniells hopes to remain a month or six weeks in Auckland, assisting in the work in connection with the camp and tent-meetings. Auckland is the place where Pastor Daniells did his first work in these colonies. No doubt it will be a pleasure to him to visit the scene of his past labours, and that his many friends in that city will give him a hearty welcome. We wish them a prosperous trip and safe return.

UNION CONFERENCE RECORD.

PUBLISHED MONTHLY BY THE
AUSTRALASIAN UNION CONFERENCE OF SEVENTH
DAY ADVENTISTS,

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

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When this paper reaches its readers the Auckland camp-meeting will be in session. The following ministers will be present:—A. G. Daniells, E. W. Farnsworth, W. L. H. Baker, E. H. Gates, G. Teasdale, and D. Steed. We shall be able to give a full report of this meeting in our next issue.

To Our Contributors.—All copy for the RECORD should be received at our office not later than the 15th of each month. We hope all our contributors will bear this in mind. We are sorry that our space will not admit all the good matter that has been sent in for this number. That which has been crowded out will appear next month. Of that which appears we would like to make special mention, but have only room to say, *read it all*. We predict that before this year is out we shall need to enlarge our borders. Already our space seems limited for the many important lines we represent. May God help us to make our church paper a blessing to the Australasian field during the coming year.

The Avondale Health Retreat.

DURING the last few weeks, carpenters and painters have made good progress, and the Retreat will be ready for occupancy in a few days.

The dedication has been appointed Wednesday afternoon, December 27. A general invitation to attend has been extended to all the friends of the institution, and a large turn-out is expected.

A shady spot near the Retreat will be seated and fitted up for the occasion. Good music and several addresses setting forth the work for which the Retreat is established, will be the chief features of the programme.

Immediately after the dedication the work of the institution will begin, and we take this opportunity to say to those who have been waiting for its

opening, that the institution will be ready for boarders from Dec. 28, and to give hydropathic and electrical treatments, massage, etc., from Jan. 1, 1900.

Accommodations.

The Retreat as it now stands will accommodate about twenty guests, besides having the superintendent and matron, the nurses and helpers. Its dining room and parlour are large, airy, and comfortable. Its rooms for guests and patients are high, light and pleasant. The bath rooms are conveniently and fully equipped.

Management.

Mr. and Mrs. H. A. Hellier have been engaged as superintendent and matron, and they will be assisted by competent helpers in the several departments of the work in the institution.

Dr. Silas Rand, of Newcastle, will have medical supervision of the Retreat, and will make regular visits at stated times, when he can be consulted.

Prices.

All prices will be moderate. For full information, address Superintendent, Avondale Health Retreat, Cooranbong, N.S.W.

“**Desire of Ages**”—We would remind our readers of the opportunity of obtaining the “Desire of Ages” at the low price of 6s. 6d. (postage 8d. extra). The edition issued at this price is prepared with the object of placing it within the reach of all. It contains exactly the same matter as the large subscription edition; but to reduce the cost and make the book a more convenient size, the illustrations, with the exception of the frontispiece, have been omitted. All our brethren and sisters who have not already done so should obtain a copy, for it is one of the most helpful of all our books. It is indispensable to our workers. Write to your Tract Society for a copy.

Special Notice for South Australia.

All orders for publications in South Australia and Broken Hill should be addressed to the South Australian Tract Society, Hughes Street, North Unley, S.A.

Please make all drafts and money orders payable to the South Australian Tract Society, and money orders payable at the Unley Post Office.

H. M. HIGGINS, *Secretary*.

On December 3rd, a distressing accident occurred, that resulted in the drowning of Sister Elsie M. Gates, at Avondale, near Cooranbong, N.S.W. Sister Gates, who is a sister of Pastor E. H. Gates, arrived in Sydney from America in company with her brother's family, only eight days before the accident. On the evening of December 3, accompanied by Miss Sarah Peck and Miss Ella Boyd, she was out driving on the Avondale Estate in a carriage owned by Mrs. E. G. White, when the horse became unmanageable, and backed the carriage into the stream near the school. The shock of being overturned evidently stunned her, for she made no struggle in the water, and probably never knew what had happened. Brethren Hare, Reekie and Ryan came to the rescue within a few minutes after the accident; but though skilled nurses worked for hours to resuscitate her, she never showed any signs of life.

Miss Peck was thrown under the horse, and narrowly escaped being trampled to death, but received only a few bruises; Miss Boyd, although thrown into the stream, almost miraculously escaped with her life. The horse was drowned in ten or twelve feet of water.

Sister Gates was born in the State of Ohio, U.S.A., November 25, 1852, and celebrated her 47th birthday on the day of her arrival in Sydney. In her younger days she was connected with the Congregational Church. In the year 1874 she went to California, where she became connected with the Seventh Day Adventist Church. Returning to Ohio the next year, she engaged for a few years in self-supporting colporteur work, being the first one among Seventh Day Adventists to do that kind of work. From 1878 she spent most of her time with an invalid mother till the death of the latter in 1886. From the latter date till 1890 she laboured in city missions in the States of Ohio and Colorado. After spending a year or two in the St. Helena Sanitarium, she engaged in Bible work in the capital of that State, until failing health compelled her to leave the work she loved, since which she has spent most of her time with her brother in California and Tennessee, and in Honolulu, H.I.

While we will not pretend to explain the mysterious providence that so suddenly permitted her life to end, we will still trust the hand that upholds all things.