

Union Conference Record.

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

VOL II.

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No. 10.

Abide in Him.

Be not too busy with thy work and care
To look to God, to clasp thy hand in His:
Thou need'st not all alone thy burden bear.
Listen and wait, obey and learn His will,
His love and service all thy life shall fill.

The Holy Spirit.

"Be filled with the Spirit." Eph. 5: 18.

"It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*Desire of Ages*, page 388, par. 2.

"The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth."—*Ib.*, page 671, par. 4.

"In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church."—*Ib.*, page 671, par. 2.

"The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness."—*Ib.*, page 251, par. 2.

"Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the

Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Ib.*, page 671, par. 2.

The Spirit,—The Teacher.

WHEN Christ was on earth He was the world's great Teacher. Not infrequently was He addressed by that familiar title, Rabbi. In that memorable visit of Nicodemus, he said to Christ, "Rabbi, we know that thou art a teacher come from God." John 3: 2.

Nicodemus saw clearly the character of Christ as a teacher or instructor. Others recognised the same characteristic. When John and Andrew followed Christ they asked Him, "Rabbi, (which is to say, being interpreted, Master) where dwellest thou?" John 1: 38.

How frequently we are reminded of this feature of Christ's work by such statements as these: "Now about the midst of the feast Jesus went up into the temple and taught." John 7: 14. "And He opened his mouth and taught them saying." Matt. 5: 2. "And Jesus went about all Galilee teaching in their synagogues." Matt. 4: 23.

He was heaven's great Teacher, sent to reveal God to the world. But at last He went away. He said before He went, "I will not leave you orphans; I will come to you." John 14: 18 (margin). Again He said, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you, and when he is come, he will reprove the world of sin, and of

righteousness, and of judgment. . . Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine and shall show it unto you." John 17: 7-14.

Thus we see that Christ has appointed the Holy Ghost as His teacher. "He shall receive of mine, and shall show it unto you." So we have one who is appointed to communicate between us and heaven. He is to teach us of the things of heaven. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain (margin, a Teacher of righteousness) moderately. And He will cause to come down for you the rain, the former rain and the latter rain in the first month." Joel 2: 23.

Here the Holy Spirit and his coming is compared to the coming of a great shower of rain, and he is called a teacher of righteousness, just as the Saviour said, "When He is come He shall convince the world of sin and of righteousness." Nehemiah adds his testimony as follows:—"Thou gavest also thy good Spirit to instruct them." Neh. 9: 20. This is God's teacher for man. He holds his certificate from heaven, and it is endorsed by the Saviour himself. It holds good for the ages. "For he shall receive of mine, and shall show it unto you."

Again we read in 1 John 2: 20, "But ye have an unction from the Holy One, and ye know all things." This unction from the Holy One is the Holy Ghost, and as a result of his presence and in-dwelling he says, "Ye know all things." What a wonderful provision is this! The Holy Ghost connects the individual mind with the throne of God,

the source of all light and wisdom and knowledge.

The same writer further states the result of the abiding of this anointing in a person: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is the truth, and is no lie, and even as it hath taught you, ye shall abide in Him." Who is able to fully comprehend the fullness of all this! So great a teacher is the Holy Ghost in all things, that He says: "Ye need not that any man teach you." Could anything be more wonderful? Here is a reservoir like the "great deep" filled with wisdom,—the pure wisdom of God. The medium through which this wisdom reaches the human soul is the Holy Ghost. This is the source of all true wisdom.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James 1: 5. The promise is sure. It SHALL be given him. There is no failure here. Let all who wish to be wise ponder it well. Hear the testimony of one who had an experience in this: "But I certify you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ." Gal. 1: 11, 12. Here is an experience that harmonizes with the promise: "He shall take of mine and show it unto you." "Ye need not that any man teach you." "And all thy children shall be taught of the Lord." What wonderful possibilities and provisions are opened to every child of God through the agency of the Holy Ghost!

It is no wonder that the apostle exhorts us to covet earnestly the best gifts. Certainly the gift of the Holy Ghost is the best gift following the gift of His Son. It brings all other gifts with it. It is more to be desired than gold, yea than much fine gold. Jesus said that when the Comforter should come he will show you things to come. Reader, has he shown YOU things to come? Does he take the things of God and reveal them unto YOU? Are YOU taught by this in-dwelling Spirit of revelation? Can Christ speak to YOU because you have this Spirit abiding in you? This must be so if we succeed in the great lessons of life. May God hasten the time when "all thy children shall be taught of the Lord."

E. W. FARNSWORTH.

Busy Here and There.

EVERYONE to whom God gives life and opportunities should realise the importance of spending his time, energies, and means in the way that will glorify God. When the great records shall be opened before the redeemed for examination, one of the saddest features of those records will be the misdirected and wasted energies and talents of men created to glorify the Creator.

God would not have it thus. He wants His people to accomplish infinite results in their service for Him. He has a definite work for each one of us. He wants us to do *that* work and nothing else. It is not enough for us to be busy doing something. We must do the *right* thing. To fail to do just what God has appointed for us is to prove untrue to the sacred trusts committed to us.

This thought is forcibly presented in the first Book of Kings, chapter 20. Ben-hadad, king of Syria, gathered all his host against Ahab, king of Israel. Through His prophet the Lord said to Ahab, "Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord."

That promise was fulfilled. The Syrians were slain with a great slaughter. Ben-hadad barely escaped with his life.

When the battle was over the prophet of God warned Ahab to strengthen himself for another engagement; "for," said he, "at the return of the year the king of Syria will come up against thee." "And it came to pass at the end of the year, that Ben-hadad went up to Aphek to fight against Israel."

Again the Lord promised Ahab that he would deliver the Syrian multitude into his hand. And again Israel was victorious. The Syrians were destroyed, and Ben-hadad surrendered himself to Ahab. But instead of destroying Ben-hadad with all his Syrian host, Ahab formed an alliance with him, and let him go.

This was contrary to the Lord's purpose and instructions. So the prophet of God disguised himself, and waited by the roadside for king Ahab. "And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this

man: if by any means he be missing, then shall thy life be for his life. And as thy servant was busy here and there he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it."

Then the prophet said to the king, "Thus saith the Lord, because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."

The lesson for us is this: God has given to every man his work, and the work for everyone to do is that which God has given him. It is not enough to be busy. "While I was busy here and there, he (the man placed in my care for safe-keeping) was gone."

There are many people who are exceedingly busy from morning till night, but, somehow, the real opportunities God gives them for good service escape unimproved, and are lost forever. They give their attention to trifles. They spend their time, and energies, and means on that which does not profit, that which does not honour God nor bless their fellowmen. They are building with wood, hay, and stubble. The fire that is to try every man's work will destroy their life-work. All will be lost. And there is just as much danger that Seventh Day Adventists, who have so much light, will spend their time in the same useless manner.

There has never been a time in the history of the world so full of meaning as the present time. Our Saviour's words, "The harvest truly is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He will send forth labourers," were never more full of meaning than they are to-day. The Spirit of the Lord says: "The great crisis is just before us. God is now restraining the forces of evil that the last warning may be given to the world. Now is the time to work. Many more workers ought to be in the field. There ought to be one hundred where now there is only one."

Then we ought to have one hundred times more ministers, canvassers, Bible workers, teachers, medical missionaries, etc., in the great harvest field than we have at the present time. And if all did earnest service, what an influence they would have! What a mighty revolution would be wrought in this country!

A.G.D.



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

The Minister and Physical Work.

USEFUL physical labour is a part of the Gospel. The great Teacher, when enshrouded in the pillar of cloud, gave direction that every youth should learn a trade. Thus, the people would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their means foolishly.

Paul, the great apostle to the Gentiles, learned the trade of a tent-maker. There were higher and lower branches of tent-making. Paul had learned the higher branches, and he could also work at the common branches when circumstances demanded. Tent-making did not bring returns as quickly as some other lines of business, and at times it was only by the strictest economy that Paul could supply his necessities.

Why did Paul connect mechanical labour with the preaching of the Gospel? Was not the labourer worthy of his hire? Why did he not spend all his time in preaching? Why waste time and strength in making tents? But Paul did not regard the time spent in making tents lost by any means. While working at his trade he gave an example in diligence and thoroughness. He was "diligent in business, fervent in spirit, serving the Lord."

Paul was an educator. He preached the Gospel with his voice, and by intelligent labour, he preached it with his hands. He taught others in the same way that he had been educated by one who was regarded as the wisest of human teachers. As Paul worked skillfully and rapidly with his hands, he related to his fellow-workers the specifications which Christ had given to Moses in regard to the building of the tabernacle, as recorded in Exodus, chapters 24-27. For his own encouragement, and for their benefit, he repeated to them many portions of the Holy Scriptures. He taught that supreme honour is to be given to God. He told them that the skill, genius, and wisdom brought into the

work of building the tabernacle, were given by God, to be used for His glory. He repeated the communications from God to Moses found in Ex. 35: 20-35, and chap. 36: 1-7. He taught that in this the Most High was instructing men as to the manner in which the necessary work in our world should be done.

After leaving Phillipi, Paul went to Thessalonica, on the sea coast. The history of his work there is recorded in the first and second chapters of 1st Thessalonians. He laboured in the Gospel and worked also with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." He declares that if a man will not work, neither shall he eat, and by his own example he illustrates his teaching. He says: "Neither did we eat any man's bread for nought; but wrought with labour and travail day and night, that we might not be chargeable to any of you."

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here he remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Here, also, he toiled at his craft. He writes to the Corinthians, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands, being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4: 9-15.

Lifting up his toil-worn hands, Paul makes his appeal, "Ye yourselves know how that these hands have ministered unto my necessity, and to them that were with me." Those hands speak to us with remarkable impressiveness.

Why did Paul, an apostle of the highest rank, spend on mechanical labour time which to all appearances might have been put to better account? Why did he not devote his time and

strength to preaching the Word? By labouring with his hands Paul was preaching the word. Thus he set an example which spoke against the sentiment then gaining influence, that the preaching of the Gospel excused the minister from mechanical and physical labour. Paul knew that there were many who loved ease and indulgence much better than useful labour. He knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers that by working with their hands, they would become sturdy; their muscles and sinews would be strengthened.

The Gospel of Christ is an educator. It teaches us not to pamper and indulge self and waste the means that should be employed to extend the triumphs of the cross of Christ. There are ministers now dead, whose lives would have been prolonged had they followed the example of Paul in uniting physical labour with the ministry of the Word. Many have yielded to the temptation to indulge appetite. When they should have eaten abstemiously, they were tempted to eat largely of rich foods, though they knew that what they were eating could not be assimilated by the system, but would only be an extra burden to their digestive organs. The unnecessary food taken into the system poisoned the blood, and produced evils that resulted in disease.

The apostle states plainly that if a man does not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercises of all the powers of the being is required to keep the living machinery in the best condition. He who would have a system that is vigorous and not enfeebled by disease, must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human structure is to bear its burden.

Paul recognised physical work as composing a part of the education he was to give. He realized that his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labour to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the Gospel.

E. G. WHITE.



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

CONDUCTED BY MRS. A. L. HINDSON.

Have you lifted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

F. R. HAVERGAL.

The Weekly Missionary Meeting. No. 1.

As we come to the consideration of this important subject, we can introduce it in no better way than to give a few thoughts presented in the *Home Missionary*, of Oct., 1895, by an experienced Tract and Missionary worker:—

"The weekly missionary meeting carries with it a great influence, and I believe we have not realized its full importance as related to the success of our work. A *live* meeting, full of the blessing and presence of God, warm with heart experiences, and helpful in plans considered and information given, is a constant inspiration to greater effort, and nobler and better work. But what can be said of that saddest of all things, a dead missionary meeting? Dragged through in form, but paralyzing in its blighting coldness, lifting no soul heavenward, stirring no heart with divine impulses.

Realizing its importance, we might fall into the serious mistake of thinking that an interesting meeting is the end to be sought, when it is in truth, only a very important means of helping to accomplish the real object in view; namely, the active and devoted service of every member of the society. We meet,

1. To seek the blessing and guidance of God in our work, and upon the workers and the field at large.

2. To attend to any business that may be necessary in carrying on the work, and to perfect arrangements by which every member of the society may be given something to do, not only in the meeting, but every day in the week.

3. To encourage each other by speaking of our experiences, and telling of the help we have received from God.

4. To study concerning mission fields, methods of work, means to be used in its advancement, needful preparation, and in fact, any and all

things that will help us to become intelligent workers for Christ.

Such are some of the objects, at least, to be attained in the weekly meeting. It will readily be seen that where no active work is carried on, there is little to give life and soul to the missionary meeting, and it soon degenerates into a mere form or a sickly attempt at entertainment. But where its true relation to the work is recognised, it becomes a strong and steady support which no society can afford to lose.

These objects can not always be gained in the same way. Circumstances differ so widely that a plan which would work well in one society would be a failure in another; and even in the same society, what would bring about good results at one time would be powerless at another. So that the study of each librarian should be, "How can these objects best be obtained in our society just now?" It will be seen by this, that constant, personal thought is necessary. There should always be something definite in mind to work to, and while in its general features, our plan may be much the same from week to week, in detail it should be like our conceptions of the truth,—always changing, always advancing; continually evolved by the circumstances and conditions of the work, and so always suited to them. And when we have done our best, how sweet the privilege to lay our plans at the Master's feet, claiming the life-giving spirit by which alone they may become living ways to reach hearts.

The librarian is usually secretary of the meeting, and has the oversight of all arrangements for it. Much depends upon the selection of a chairman. This officer must be alive and alert, or there is small hope for the success of the meeting. It is usually supposed that a brother must fill this office, and I know that most of our sisters do dislike to preside at a meeting; but a live woman is better than a dead man any where, and especially in the chair."

It is our design next month to speak more particularly in reference to the subject matter of the missionary meeting, giving some suggestions as to what may profitably be considered, and how presented.

Good Words for the Record.

WE are receiving many expressions of appreciation of the RECORD. The following is a letter received from one of the librarians in the Central Con-

ference, that is of special interest to this department:—

I have been impressed by the Spirit of the Lord, and by learning the duties of the librarian in the RECORD, to get the dear ones to yoke up with Him, as labourers in His vineyard, and for this purpose I am sending the accompanying order for supplies. I hope later on to send you some good reports, and ask an interest in your prayers that the work may be blessed by God. I am so glad for the RECORD. I feel that it is the right paper, and that it should be in the home of every one of our church members. It brings us in touch with every branch of the work and all the workers, and thus enables us to remember them at the throne of God. I pray that God will make the RECORD a rich blessing in every home, as He has to me.

We plan next month to give the number of RECORDS taken in each Conference and Mission field, showing the total circulation. We trust that the subscriptions will continue to come in until every S.D.A. family in Australasia is supplied.

A Great Preacher.

In this intensely practical age most things are judged by results. When we enquire into the work of the preacher we ask: What is the effect of his preaching? Are his discourses laden with rich spiritual food? Is he truly an ambassador for Christ?

We have a preacher in these colonies that is faithfully bearing the good news of salvation to many hearts, and we are glad to say is gaining access to, and exerting an influence in many more homes every week. While this is indeed gratifying to us, yet we think we should not be content to partake of the feast ourselves and make little or no effort to invite the starving multitudes to share the good things with us. This faithful preacher, the *Bible Echo*, is silently telling its message, and we believe that you would be interested to know how much the good paper is appreciated and loved by many not of our faith.

From recent letters we quote the following extracts which will tell their own story:—

"The *Echo* is a grand paper; apart from the Bible it is the best reading I have."

"I enjoy the *Bible Echo* very much, and try to get my friends to read it too."

"The *Echo* is quite a comfort to me."

These words have a ring about them that shows the paper is winning its way into the hearts of the people. One *Echo* worker reports that among her numerous customers three have commenced to keep the Sabbath, although

they have never yet seen a Seventh Day Adventist minister. Many others report similar experiences. Who can tell how many people have received light on the truths for the last days through reading the *Bible Echo*?

Surely a paper that preaches so faithfully and has such an important mission is deserving of the strongest support. Now is a splendid opportunity! The New Year number, which will consist of twenty-four pages, including an illustrated cover, will be ready for delivery before the holidays. Who will take up the work and systematically canvass for subscriptions? Think of the value of one soul! You may be the means in God's hand of saving a soul from death by placing this paper in the hands of some neighbour. The time will soon come when we shall be required to give an account of our stewardship. Shall the decision be "Thou wicked and slothful servant," or "Well done good and faithful servant." "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6. "Blessed are ye that sow beside all waters." Isa. 32: 20.

A. W. ANDERSON.

He Appointed Other Seventy.

It was near the close of our Saviour's ministry, when, looking over the vast field that lay around Him, and seeing the magnitude of the work to be done, He realized that the agencies for doing it must be vastly increased.

Hitherto the twelve apostles, who had been constantly with Him, and to whom He had given special instruction, had been His only helpers. But now the time is drawing near when His earthly work must cease, and it is imperative that much be done, in but a short time. Many towns and villages are yet waiting for the tidings of salvation; many souls must yet see Him who would soon give His life for them, and many ears must hear His gracious words.

So we read that Jesus called seventy of his most faithful disciples to Him, and sent them out two by two "into every city and place whither He Himself would come." He earnestly desired that they, too, might realize the awful importance of their mission, and the shortness of the time in which the work was to be done. "Therefore said He unto them, the harvest truly is great, but the labourers are few; pray ye therefore the Lord of

the harvest, that He would send forth labourers into the harvest." The seventy were sent forth to prepare the way for Jesus "whither He Himself would come." The Saviour knew that should they pray for labourers to be sent into the harvest, they themselves would feel the burden of souls, and would thus be fitted for the work to a greater degree. And so it was, for we find "the seventy returned again with joy." Their mission was a grand success.

The three-fold message is now reaching its close. Once more the Saviour is looking over the harvest field; and again He sees the vastness of the work to be done, and the scarcity of labourers. The faithful canvassers who have been toiling with the Master for years, now need to have the aid of the "other seventy." The Master is still saying, "Pray ye therefore the Lord of the harvest that He would send forth labourers." Are we doing it? And suppose He would call you or me, are we ready to answer, "Here am I; Lord, send me?"

Brethren and Sisters, let us start to pray for reapers, and the Lord will give us a burden ourselves. Let us stand ready to fill a place in the ranks of the "other seventy," and go forth to prepare the way of those who shall follow with the Word of Life.

Let us take hold of our small books and publications if we cannot handle the larger ones, and carry the message "into every city and place" whither the message must go. The time is at hand when "He will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth." Let us, then, go forth to the reaping, and we, like the seventy, shall return again with joy.

CECIL H. PRETYMAN.

What a Tract Can Do.

THERE are many means by which men may be called to repentance, and brought to a saving knowledge of the truth, such as a visit, a prayer, a sermon, sickness, loss of friends, a godly life, etc. But one of the most ready, potent, and easily employed means is that of circulating good literature. This is especially true in these days when, by means of the printing press, literature can be multiplied to an almost unlimited extent at comparatively small cost.

We should never forget the fact that the art of printing has been discovered and brought to such a high state of perfection in these last days, not merely

that men might for a pittance obtain a daily newspaper to learn the news of the day, but that through it they might learn the truth as revealed in the word of God, be warned of coming judgment, led to flee from the wrath to come, and to lay hold on eternal life.

The influence of a single book, pamphlet, paper, or tract containing the words of eternal life, cannot be estimated. The following instances, collated by another, of what a tract has done illustrates this fact better than anything else we might say:—

A tract distributor, passing through a sparsely settled country district in Canada, gave away many tracts. One of them, entitled "Repent or Perish," was found floating on the Frazer River. A man saw it, took it out, dried it, read it, and by it was converted to God.

A preacher invited a man to attend a meeting. The man refused, but he consented to take a tract. A few weeks afterwards that same man stood up in the meeting, and confessed that that tract had led him to Jesus.

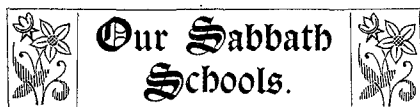
During the secession war of America a chaplain was passing through a hospital, and he left in an empty bed a tract which was a copy of the hymn, "Will You Go?" The soldier came to his bed, picked the tract up and read the title, and dropped it. A second time he picked it up and read,—

"We are travelling home to Heaven above,
Will you go?"

And then he threw it down again. Soon afterwards he picked it up again, and read it through. Then, after deliberating over the matter in his quiet hours, he finally wrote on it, "By the grace of God I will go," and signed his name. Some months later he was killed in battle in Virginia, but he was saved by the tract.

It is often the case that a man, who will not enter a church or listen to the preaching of the Gospel, will read, when alone, a tract or a paper which may be more effectual for his salvation than a sermon. These little printed missives have been known to prevent crimes, save lives, heal the broken-hearted, and bring discouraged, disheartened, despairing ones to Jesus. We never know, nor can we realize, the good we are doing in distributing tracts or other literature containing messages of life and truth to the people. Therefore let us never stop scattering these powerful love-messages while time lasts and mercy lingers.

W. A. COLCORD.



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

CONDUCTED BY MRS. V. J. FARNSWORTH.

"OURS the seed-time, God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest time is hid with Him."

—Whittier.

Reverence in Sabbath School.

Not long since while kneeling in prayer during the opening exercises of Sabbath school, a little girl in the next seat whispered, "Mrs. F., here are some flowers for you."

The same words were repeated several times, but, finding that no notice was taken of her kindly gift, she became silent till we had risen from our knees. Then her gift was gladly and gratefully received.

No doubt many officers and teachers have been pained by knowing that the children in their school were gazing about the room, perhaps playing, laughing, and whispering during prayer time. They have often wondered what could be done to remedy the evil.

To anyone who has any reverence for God and His worship, such exhibitions of irreverence are almost unbearable. Nor is it a wrong to be lightly overlooked. Not only do disorderly and irreverent children do harm to themselves, but little ones, who are accustomed to bow in silence and with closed eyes during the time of prayer, are influenced by their mates who have not been so carefully taught, and they soon lose a sense of the presence of God, and the sacredness of His worship. Prayer to such children, becomes simply a form, in which there is no pleasure or benefit. We do the children a wrong to let such a state of things exist, and every parent, officer, and teacher should, by precept and example, do all they can to correct the evil. But how can we bring about a reformation?

1. *Be reverent ourselves.* What must God think of us when we kneel before Him as worshippers, while at the same time our thoughts are on our neighbour's dress, or some plan of work, or some other worldly object? Our attitude and demeanour should be such that the children will know that,

any part of the service of God is sacred, and their hearts will be impressed to imitate our example.

2. *If members of the class or school fail on this point, talk to them when alone, and plead with them not to act a lie to God by pretending to worship Him when their hearts are far from Him.* Do not, when they are disorderly or irreverent, say "Sh, sh," and thus add to the confusion.

Make the opening prayer in Sabbath school short. The one who prays should bear in mind the weakness of children, and in the simplest language, from a full heart, should present the needs of the hour to our heavenly Father. Sometimes the exercise may be varied by the whole school joining audibly in the Lord's prayer.

4. *Decide that there must be reformation.* Ask the Lord to teach you just how to deal with the precious children He has committed to your care. Let every exercise of His worship be conducted "In spirit and in truth."

A Suggestion.

REMEMBER our donations the present quarter are to be used for missionary work in the Cook Islands. The Secretary of the New Zealand Sabbath schools suggests that occasionally during the quarter five minutes be used during the opening exercises immediately after the opening prayer, in studying the history and needs of this field as follows:—

1. The discovery, position, and size of the Cook Islands.
2. The condition of the people when first visited by missionaries.
3. Their heathen customs.
4. History of the early missionaries.
5. Condition of the people now.
6. Our duty to send them the message.

Remember that only *five minutes* are to be used in this study, and, therefore, the one who conducts it should be prepared to give, in the clearest possible manner, the best information at hand, and only those facts which are of most importance. If you have not done so already, please try some such plan, and see if your interest will not deepen in these islands and their people. Much information can be obtained from the address of Dr. Caldwell given at the Union Conference, and printed in the UNION CONFERENCE RECORD.

Please Notice.

It has been thought best that our special donation be made by the Sabbath schools the last Sabbath in each quarter. This will enable the school secretaries to send the money to the Colonial Secretary with their quarterly report without delay.

Please remember then, that the *last Sabbath* in December is the time when all the Sabbath schools in Australasia will give their offerings to aid the Avondale Health Retreat.

At the time of the Union Conference the building was well under way, but funds were lacking to complete and furnish it. This Retreat is intended as a place where students attending school may obtain a practical experience in nursing, and where those who have laboured for the Lord till they have become worn and feeble may obtain needed rest, care, and treatment.

Full particulars concerning the enterprise will be sent to each school in Australasia by the secretaries in the different colonies. But let us begin now to plan that the gift shall not be a scanty one. Let the needs of the Retreat come upon your heart, and lead you to give as God has prospered you.

E. W. FARNSWORTH.

No Time.

A LITTLE lad in Christchurch, New Zealand, promised to give twopence each week to the tract fund. His mother told him she saw no way for him to keep his promise only to earn the money himself. To do this he began selling the *Bible Echo*. When he made his second visit to a lady, who had bought the paper of him the first time he visited her, she met him at the door with the daily newspaper in her hand, and said she did not want the *Echo* for she had no time to read it.

When the boy reached home he ran to his mother saying:

"O mother! Mrs. Blank wouldn't buy an *Echo* for she said she had no time to read it, and *she was reading the newspaper.*"

To the child it seemed incomprehensible that anyone could find time to read a daily paper, but could find no time to read the *Bible Echo*.

How many times we hear, "I have not learned my Sabbath school lesson this week. I had no time." *Was there time for the daily paper?*

Women's Work

"She hath done what she could."

CONDUCTED BY MRS. V. J. FARNSWORTH.

God's Love and Care.

LIKE a cradle, rocking, rocking,
 Silent, peaceful, to and fro,
 Like a mother's sweet looks dropping
 On the little face below,—
 Hangs the great earth, swinging, turning,
 Jarless, noiseless, safe and slow;
 Falls the light of God's face bending
 Down, and watching us below.

And as feeble babes that suffer,
 Toss and cry, and will not rest,
 Are the ones the tender mother
 Holds the closest, loves the best,—
 So when we are weak and wretched,
 By our sins weighed down, distressed,
 Then it is that God's great patience
 Holds us closest, loves us best.

—Saxe Holm.

First at Home.

EACH day I am more and more convinced of the need that our women work for others. It is certainly needed in every community. I truly sympathise with those lonely, scattered Sabbath keepers who are endeavoring to let their light shine amid the moral darkness around them. This work does not depend on the meetings that may be held, but it depends upon the personal connection that each individual woman has with the Lord, and the extent to which she allows herself to be governed by the Holy Spirit. It is a work that is to begin with the home life, and as many of the sisters stand alone, their husbands and children not with them in Christian fellowship, they have a grander work to do in their homes than they could do in the outer world under the circumstances.

It is by the faithful performance of the duties of every-day life as they come to us, one by one, small though they may seem, that we can most truly honour Christ. A woman's work for others is always to begin as close to the place where she herself lives as possible.

If you are interested in the women of your own neighbourhood, that fact is very encouraging. Many of our sisters have seemed to feel that they could not be doing anything for the Lord, until they were out somewhere far away from home and neighbourhood life. The light you have is first for

your own home, then for those to whom it can shine through your open doors and windows; and if you can make that light bright enough and large enough, it will not only fill your own home and neighbourhood, but will reach out into the wide world, and you will be made a great blessing to the cause of God.

Teach women to find Christ in their household cares. Never attempt to turn them away from household life. Go to them and help them, and hallow the home life, making it sacred, and pure and sweet, and filled with the gospel. Show them how the gospel, the word of God, is in the very food they are preparing, and in all the common things which go to make up their housekeeping; that they have their homes because Christ came into an earthly home, and lived the life of a child in the home; that motherhood is still perpetuated in the earth in something of its sacred character because Christ condescended to be born of a woman. As you fill yourself with these grand principles, and as you go out with this longing to help your neighbours, you cannot but give light upon the very things that they most need to know. The Spirit of God must be your teacher.

MRS. S. M. I. HENRY.

A Letter.

ONE dear sister writes from Australia:

I see by the UNION CONFERENCE RECORD you would like the name and address of every Seventh Day Adventist woman in Australasia, and an account of their experiences. I cannot say much for myself. I seem to have done very little during the five years and a half I have been here. I have given away and loaned some thousands of pages of reading matter, still I see no results. But the Lord has said, "Cast thy bread upon the waters, for thou shalt find it after many days," so I can only pray and believe.

I love the truth. It becomes more precious to me every day. I ask an interest in your prayers for myself and family,—for myself that I may be kept faithful to the end; for my family that they may be saved. I also ask your prayers in behalf of J— T—, that the Lord will show him what He would have him do, and prepare him for the coming of the Lord.

A MINISTER, not of our people, has written asking for cards, and manifests much interest in this line of work, and says he has read the RECORD. We want to hear from many others whose hearts are stirred up to take hold of the work of the Lord for this time.

Outline of Organization.

To meet a need which appears in some localities, I submit to our women the following suggestive outline of an organization. It is no more than a suggestion in any particular.

MRS. S. M. I. HENRY.

I.

Our work shall be called "Women's Gospel Work."

II.

Its object shall be to help one another better to understand the Gospel; what it means to believe; how to apply the principles of faith to the common duties of life; how to minister to the needy; and how to win souls to the faith of Jesus.

III.

Any woman may become a member of this company who is willing to learn these things.

IV.

This company, like every other of the same order, shall be both independent of, and dependent upon, all others, related as are the several leaves on the same tree. As each leaf is dependent on the tree, so is each company necessarily dependent on the church; and as each leaf is independent, so is each company independent of every other in plans and methods of work.

V.

The officers of this company shall be a secretary and a treasurer, who shall be elected at a meeting called for that purpose; and a chairman, who shall be appointed at each meeting to arrange for, and to preside over the next one. The secretary shall have a general supervision of the work, keep the records, make reports to headquarters, and see that each member of the company is notified of all meetings, as well as of any item of interest concerning the work, and that suitable public announcements and reports are made. The treasurer shall take charge of all contributions, and expend the same upon orders given by vote of the company.

VI.

All meetings shall begin with prayer, followed by any necessary business, after which shall always be a study of the word of God of such principles and methods of Christian faith and practice as shall best aid the work in hand.

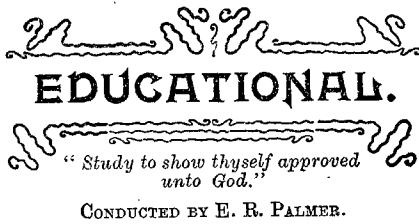
VII.

All meetings shall be open to all men and women who choose to attend.

VIII.

The expenses of the work shall be met by voluntary contributions.

WE have on hand quite a number of copies of the *Review and Herald* Supplement containing the article, "A Special Call to Our Women," written by Mrs. S. M. I. Henry. In this the plan is more fully given, and many explanations appear, for which we have not room in the RECORD. We will send out these supplements as long as the supply lasts, to any who may wish for them. Please write the address plainly to which they should be sent, and send postage for reply.



School Items.

THE larger part of our school family enjoyed at least a portion of the West Maitland camp-meeting. As all could not leave at one time, the family was divided, one part attending the first few days, and then returning home for others to go. We very much appreciated having the camp so near, as students were enabled to attend without heavy expense.

Miss Wittenberg and Miss Maggie Hawkins have recently gone to Hobart (Tasmania) for a few weeks' recreation and rest. After the many months of close confinement in the school kitchen and dining-room, they will greatly enjoy this short vacation. We wish them a good time and safe return.

Mr. and Mrs. C. B. Hughes are expecting to attend the Auckland camp-meeting, which begins December 22. If time permits, they will also visit several of the New Zealand churches in the interests of the school.

The Avondale Printing Press has at last begun operations. The first production is a little leaflet in the Raratongan language. This school missionary press, doubtless, has a great work before it in furnishing literature in the various dialects spoken by the Pacific islanders; and, although the work has begun in the most humble way, occupying only a small corner of the carpenter's shop, yet, in the providence of God, it may, and doubtless will, grow to be an active agent in the work of the foreign missionary.

The good work being done by the young men in the school's industrial department during the present vacation is rapidly developing some very pleasant features about the school. The large stables are covered, and partially weather-boarded; the road from the church to the school is now being formed; considerable fencing is being done, and forty acres of crops are being planted and cultivated. These are heavy undertakings, but they mean a substantial return in the

near future, if the Lord blesses the planting and watering with a substantial increase.

The Avondale Health Retreat is nearly completed, and the Managers report that it will be ready to occupy in two or three weeks.

The Health Food Factory.

AFTER a long but most determined and persevering effort the Sanitarium Health Food Factory is well fitted up, and able to turn out many of our health foods rapidly. This has required a much longer time than was expected by any one, but the work has been well done and executed as rapidly as possible with the small amount of means that could be secured for the purpose.

The entire arrangements of the factory are clean, roomy, and pleasant. If our brethren and sisters throughout the colonies could visit the factory, and see the nice arrangements, and the great amount of work that has been done under such difficulties, surely they would feel like eating health foods, if only from the standpoint of loyalty.

They are now manufacturing granose biscuits, granose flakes, bromose, nuttose, antiseptic tablets, granola, caramel cereal, nut butter, wheatmeal biscuits, gluten biscuits, gluten meal, and still other foods are in the experimental stage. White and brown bread, for the school and the immediate neighbourhood, are also made at the factory. We are thankful to see this enterprise at last on its feet, and we believe it will be appreciated in proportion to the effort it has cost.

Our Industrial Department.

THROUGH various means our friends have been made acquainted with the Industrial Department, which was opened up about six months ago at the school. In response to a call for young men, about twenty have been engaged, who are working to pay their way through school. As previously stated, this is something of an experiment, and we are not yet able to state what the result will be financially.

We are anxious, as far as it lies within our power, to give work to young men and women which will enable them to learn various trades, and also become proficient in all lines of plain, hard work. A double benefit may be secured by those who are

engaged in this department. They can come to the school without money, obtain an education by working for it with their own hands, and also learn how to work from practice as well as theory.

We are endeavouring to place all lines of work on the estate in the hands of such students, so as to enable as many as possible to secure an education in this way. There is no doubt in the minds of the present school managers that the work done by these students will ultimately prove profitable, but at present the experiment is a difficult one. It gives us a large expensive family during the vacation, which is bringing in no immediate cash returns. When the crops have grown, the benefit will be reaped later on in the year, but our difficulty is just at present.

We are saving every pound possible, and are doing our very best, and we wish to appeal to our friends to help us as much as possible over this hard place. Some who have so generously made pledges in behalf of the school have not yet been able to pay them, others have not fully paid tuitions. We would esteem it a great favour on the part of all such if they would put forth a strong effort to meet these obligations under which they have so liberally placed themselves.

If all who are indebted to the school could in some way secure the amount, and send to us within the next month, we would be enabled to meet our liabilities as soon as due. If any who expect to attend school next year, and have the money on hand, could forward it in advance, this would also assist us very materially.

And, further than this, we will be able to put to a good use any contributions which our friends are able to make to help on this industrial department. We know that from the beginning the Lord has blessed this institution, and we trust that He will also greatly bless His people, who have ever stood so nobly by it, and brought it to its present prosperity.

Notice.

THE Fourth Annual Announcement of Avondale School for 1900 is now issued, and quantities are placed in each of the Colonial Tract Societies. Those who wish to secure copies for themselves or their friends, should write at once to their Colonial Tract Society or to the Avondale School, and they will be supplied freely.

Financial Statement of Avondale School.

September 30, 1899.

RESOURCES.	
Land, with improvements ..	£2777 17 1½
School Buildings and Cottages	3538 9 11
Furniture	740 9 5
Boarding Department ..	87 17 1½
Bookstand	85 12 11
Library	36 13 11
Sewing Department ..	13 9 2
Carpenter's Shop	71 15 6½
Timber Yard	40 4 6
Saw-mill Plant	112 0 0
Brickmaking Plant ..	35 10 0
Stables	92 9 1
Dairy	47 10 0
Apiary	73 16 3
Farm, Garden, and Orchard	500 0 0
Implements	159 13 3
Current Accounts	409 17 10½
Students' Accounts	432 11 2½
Cash	50 5 3
TOTAL	£9316 2 6½

LIABILITIES.	
Loans and Deposits	£3398 19 6
Current Accounts	283 13 9
Teachers' Accounts	199 11 4
Students' Accounts	141 0 0½
Bills Payable	35 11 1
Australasian Union Conference	115 7 6
Medical Missionary Association	25 10 0
Sanitarium Building Fund ..	66 11 0
E. G. White's Educational Fund	119 17 9
New South Wales Conference	52 2 2
New South Wales Tract Society	34 4 2
W. O'Neill (for land purchased)	154 8 3
Doubtful Debts	40 0 0
Capital (Donations from all sources)	4428 14 5
Balance (Net gain to date) ..	220 11 6½
TOTAL	£9316 2 6½

PROFIT AND LOSS STATEMENT FOR FIFTEEN MONTHS TO SEPT. 30, 1899.

GAIN.	
Tuitions	£632 6 4
Boarding Department	469 14 10½
Dairy	28 15 10
Apiary	67 12 7
Carpenter Shop	0 4 7
Brick Yard	8 15 7
Library	1 2 3
Treatment of Sick	1 13 11½
Rent	11 14 3
Real Estate	251 17 1
Doubtful Debts Collected ..	11 7 6
	£1485 4 10
Loss.	
Interest	£113 18 2
Salaries	380 9 0½
Expenses	280 1 6½
Depreciation of Saw-mill ..	87 10 2
Furniture and Implements ..	166 9 7
Bookstand	23 2 11
Sewing Department	1 9 10½
Stables	2 18 10
Farm, Garden, and Orchard	38 2 9
Bad and Doubtful Debts ..	50 15 9
Loss to June 30, 1898 ..	110 14 8
Balance (gain to date) ..	220 11 6½
	£1485 4 10

CAPITAL ACCOUNT.

Donations from all sources to June 30, 1898	£3338 4 5
Loss in working to June 30, 1898 ..	110 14 8
Net Worth, 1898	3227 9 9
Donations from all sources, Sept. 30, 1899, less gifts to Church & Retreat ..	4428 14 5
Net Gain to Sept 30, 1899	220 11 6½
Net Worth, Sept. 30, 1899	4649 5 11½

Our School Financial Statement.

IN presenting the financial statement showing the present standing of the school, as the result of its workings during the fifteen months closing September 30, 1899, we desire to call special attention to some of its most interesting features.

Our Capital, which is the amount that has been given to the school by its friends, less that which it has given to others, such as the gifts of land to the Avondale Church, and the Health Retreat has, during the fifteen months, been increased by £590 10s.

The entire working of the school in all its departments, has resulted in a gain of £331 6s. 2½d. This covers the previous loss, of £110 14s. 8d., and gives a net gain of £220 11s. 6½d. to be added to the capital, making the present worth £4649 5s. 11½d.

That there should be any gain in the operation of a school where the tuitions are low, where the provisions for the comfort and welfare of students are ample, where the teaching force is large, and where we are pioneering new industrial enterprises, is remarkable. It is a very pleasant surprise to those who have been labouring very hard to make every feature of the work a real success.

This happy result, may be traced, through the blessing of God, chiefly to the following circumstances:—1. The increase of patronage brought up the receipts for tuition and board for fifteen months, to £1102 1s. 2½d., as compared with £557 17s. 8d. for the preceding year. 2. The sale and improvement in lands resulted in a gain of £251 17s. 1d. and, 3. Some gifts of farming implements and furniture have been made by teachers, which do not appear in the capital account.

Those who will compare this statement with that published in the UNION CONFERENCE RECORD of July

28, will observe that our investment in buildings has increased by £1481 18s. 3d., and that the interest account has increased correspondingly, to £113 18s. 2d.

The Board of Managers are of good courage regarding the future of the School. Its various departments are proving so helpful in fitting young men and women for useful and profitable employments, that we feel assured of a liberal patronage, and this, with careful management, should enable the school to pay all running expenses, and aid a little in reducing the interest bearing indebtedness.

W. C. WHITE.

Expenses.

THE charges at the Avondale School for board, residence, tuition, etc., for the School year beginning February 1, 1900, will be as follows:—

BOARDING STUDENTS.	
Tuition, per month	£1 0 0
Residence, including plain washing, per month	1 0 0
Board, European plan, estimate per month	1 0 0
Total expense per month ..	£3 0 0
Expense, per term of three months	9 0 0
Expense per term of nine months	27 0 0
Discount, if paid quarterly in advance, 5 per cent.	1 7 0

Total expense per year .. £25 13 0
Regular board for those who do not prefer the European plan will be furnished for 30s. per month, making total expense per month £3 10s. On the European plan, dishes ordered are supplied at 1d. each.

Students will not be admitted to their class work until they have presented a receipt, or its equivalent, for the first month's tuition, board, and residence. Those who board on the European plan will be required to pay for £1 worth of tickets in advance. On the first Monday of each month students will be required to hand in to the Principal a receipt showing that they have paid all the expenses of the month in advance, or made other satisfactory arrangements.

Private lessons, pianoforte, organ, or harmony, £1 1s. per quarter of twelve lessons. Instruments free to those who take lessons.

DAY STUDENTS.	
Tuition, third and fourth grades, per week	1 6
Tuition, fifth and sixth grades, per week	2 0
Tuition, seventh and eighth grades, per week	2 6
Tuition, advanced department, per week	3 0
One Study	1 6
Two Studies	2 3
Tuition, first and second grades, per week	1 0

A discount of ten per cent. will be made when three, or more, day students attend from the same family.

All Tuitions paid quarterly in advance will be subject to a discount of five per cent.



Our Canvassers.



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

Monthly Summary of Australasian Canvassing Work.

Central Australia.

OCTOBER, 1899.

Bible Readings—	Orders	Value
J. Steed, S. Australia ... 26	£19	9 4
Wm. Ryder, Tasmania ... 52	39	2 6
L. A. Apollon, S. Australia ... 26	18	15 0
Wm. Knight, Melbourne ... 8	7	7 0
H. E. Hughes, Tasmania ... 8	8	19 0
W. H. Pascoe, Tasmania ... 22	13	18 11
Frank Pallant, Tasmania ... 9	7	12 6
Coming King—		
R. J. Stoate, Geelong N. ... 9	2	17 6
A. T. Jessop, Geelong N. ... 10	2	18 0
G. Burgess, Bendigo ... 21	6	12 6
C. P. Michaels, Launceston ... 70	19	12 6
A. Ballingall, Launceston ... 73	24	6 6
J. H. Fry, Bendigo ... 77	24	1 6
Daniel and Revelation—		
C. P. Michaels, Launceston ... 8	5	3 6
A. Ballingall, Launceston ... 3	1	17 6
Home Hand Book—		
T. W. Rowe, Melbourne ... 22	30	6 0
C. P. Michaels, Launceston ... 39	59	6 7
L. Currow, S. Australia ... 5	9	0 6
G. Simpson, S. Australia ... 9	13	17 0
John Redward, S. Australia ... 5	8	8 3
Ladies' Guide—		
M. E. Jessop, Geelong ... 4	3	14 6
Mrs. Gooding, S. Australia ... 33	37	2 6
Mrs. Robb, Bendigo ... 9	9	16 0
Christ Our Saviour—		
Mrs. Robb, Victoria ... 2	0	9 0
Miscellaneous, Victoria ... 20	8	12 0
	568	£383 3 7

New Zealand.

OCTOBER, 1899.

Coming King—	Orders	Value
Mrs. A. Kinnear, Auckland ... 16	£4	0 0
C. Reynolds, Christchurch ... 79	19	15 0
Home Hand Book—		
J. B. Anderson, Kaiapoi ... 23	33	17 6
A. Mountain, Eketahuna ... 50	76	6 0
I. Johnson, Pahiatua ... 45	68	15 0
Mrs. M. Hamilton, Masterton ... 35	49	17 6
P. L. Hill, Kaikoura ... 9	11	17 6
W. T. Dawson, Christchurch ... 18	26	12 6
R. L. Irving, Waikanae ... 26	38	5 0
Ladies' Guide		
Mrs. M. Masters, Dunedin ... 23	22	4 0
Mrs. A. D. Anderson, Waverly ... 70	61	5 0
C. J. Cullum, West Coast ... 2	1	15 0
Man the Masterpiece—		
C. Masters, Dunedin ... 23	22	7 6
W. H. Covell, Christchurch ... 211	201	2 6
Patriarchs and Prophets—		
S. Smith, Mosgiel ... 13	7	15 0
A. E. Rickard, Milton ... 10	7	15 0
W. W. Ward, New Plymouth ... 9	6	5 0
A. Carrick, Mosgiel ... 9	5	15 0
	671	£665 10 0

New South Wales.

OCTOBER, 1899.

Bible Readings—	Orders	Value
C. Chapman, Balmain ... 8	£6	16 3
S. Guest, Leichhardt ... 1	0	10 0
Coming King—		
E. A. D. Goodhart, Singleton ... 12	3	14 6
G. G. James, Singleton ... 22	6	15 9
C. Paap, W. Maitland ... 14	4	11 0
J. Paap, W. Maitland ... 9	4	15 0
C. E. Dingle, Paddington ... 4	1	3 0
S. Guest, Leichhardt ... 8	3	3 0
Home Hand Book—		
J. S. Reekie, Dubbo ... 77	126	17 6
J. Nichol, Inverell ... 7	12	0 0
J. C. Jensen, Camden ... 14	23	5 0
A. B. Cook, Parkes ... 13	20	8 6
J. Lord, Stewart Town ... 1	1	7 6
A. Currow, Hillgrove ... 6	9	13 6
R. A. Nattrass, Newcastle ... 2	2	15 0
Ladies' Guide—		
E. Adcock, Carlingford and Ryde ... 3	3	15 0
M. A. Gregg, Teralba ... 10	10	18 0
Patriarchs and Prophets—		
E. Appleton, Manning River ... 43	32	11 6
Other Books—		
A. B. Cook, Molong ... 4	2	17 6
Miss T. Taylor, Maitland ... 1	0	4 6
W. R. Carswell, Wallsend ... 5	15	6
Office Sales ... 11	10	7
	259	£295 8 1

Queensland.

OCTOBER, 1899.

Home Hand Book—	Orders	Value
A. Costello, Hughenden ... 1 ^a	£4	12 0
L. Paap, Nundah ... 39	58	15 0
A. Currow, Gatton ... 12	20	17 6
other books ... 5	5	4 6
R. S. Hodgson, Ipswich and Rosewood ... 25	36	1 6
other books ... 49	11	18 6
Patriarchs and Prophets—		
W. Codling, Toowong ... 7	6	6 6
Coming King—		
C. Prebble, Bundaberg ... 45	12	10 0
	183	£156 5 6

West Australia.

OCTOBER, 1899.

Bible Readings—	Orders	Value
Mrs. Cleal, Claremont ... 12	9	6 0
C. J. Anderson, Northam ... 10	8	16 0
Man the Masterpiece—		
F. Masters, Kalgoorlie ... 4	3	12 6
Patriarchs and Prophets—		
H. Ross Lewin, Kalgoorlie ... 6	5	5 9
F. Masters, Kalgoorlie ... 8	7	9 3
Other Books—		
Mrs. Cleal, Claremont ... 5	3	15 6
H. Ross Lewin, Kalgoorlie ... 3	3	2 6
F. Masters, Kalgoorlie ... 6	2	0 0
	47	£43 7 6

Totals for October.

	Orders	Value
New Zealand ...	671	£665 10 0
Central Australia ...	568	383 3 7
New South Wales ...	259	295 8 1
Queensland ...	183	156 5 6
West Australia ...	47	43 7 6
Totals ...	1728	£1543 14 8

New Zealand.

WE are indeed thankful for our report this month, which is the largest we have ever had in New Zealand, and trust it will yet be larger. Our workers are all of good courage, and with hardly an exception are meeting with good success, and write very hopefully of their work.

Bro. Mountain, who is canvassing for the "Home Hand Book," writes:—"One thing has impressed me strongly, and that is, how much the people need this kind of literature: one would expect to find everyone well and hearty here in the country, but I have never seen so much sickness and suffering. It seems to me that we are years behind in putting these books before the people, for the enemy has been in and sown tares in the form of books that recommended people to take poisonous drugs, which only destroy the vitality of the body. I feel very thankful to the Lord for giving me a position in carrying these principles to the people."

Bro. Ward, who is canvassing for "Patriarchs and Prophets" in New Plymouth, says, "I have met with much encouragement and very little discouragement here, which is considered an extremely hard field by canvassers. I have received many encouraging words from those who have purchased my book. A schoolmaster said, 'I consider that the best 15s I have laid out for a long time,' and then went into the school-house and wrote me a testimonial, and ordered a 'Great Controversy.' Another said, 'You may have thought me rather hard when you first called, but I had been so taken in before I had made up my mind to take no more books in that way: but something told me I ought to have that one, and I find it the best book I ever bought of an agent.'"

Bro. P. L. Hill says that the canvassing work seems to be altogether different now from what it used to be, and that he has received a better reception while canvassing for the 'Home Hand Book' than with any book it has been his lot to canvass.

One encouraging feature here is the remarkable success which has attended our new agents. Some, with no previous experience, have gone out and taken from £15 to £20 worth of orders each week.

Bro. Covell, who is canvassing the City of Christchurch for "Man, the Masterpiece," or rather, making a re-

canvass, reports from 30 to 50 orders each week. But, while our agents are all doing well, there is room for much more, and God calls upon us to put forth every effort. The time will come when we shall not have so many open doors. The enemy even now is endeavouring to close up the avenues. I wish my fellow-workers in Australia every success.

J. H. CAMP.

District Canvassing.

WE have a grand work to do for the Master in opening the word of God to those who are in the darkness of error, and as "the canvassing work is God's means of reaching many that would not otherwise be impressed with the truth," our chief aim should be, to so plan our work, that our literature may find its way into every home, and it is good to notice that in various parts of the great harvest field experience is teaching our workers to adopt new and better methods in order to attain this desirable result.

Brother E. Shaw, in writing to the *Review and Herald*, says:—

"It is now three years since I first engaged in this work. During that time I have canvassed three parishes, with a population of over 30,000 each. One-third of the people did not buy books from me for this reason. After giving a single canvass for ten or twelve months, I thought it best to go to a new field, but I am convinced it was a mistake.

"In reconvaning some of the districts where I sold books to a few who were able to buy at that time, I found most of those who did not buy on my first visit anxious to get copies of their own. I find more success, by far, in reconvaning than at first. In doing this we come in contact with people who have read the books, and see the truth in them, and who would be glad to see the canvasser and have a talk with him.

"My greatest anxiety now is to get a book into every home in the field I am now canvassing. This can be done in the name and strength of my dear Saviour, who has been and is now helping me."

District canvassing has many advantages, and it may be of interest to our workers to know that it has been successfully tried in these colonies.

Some years ago circumstances made it necessary for me to work a small district thoroughly three times during a period of two years.

The first canvass was by far the hardest, but on going back I found it much easier to reach the people, and many whom I could not reach the first time ordered my book. Nearly everyone of my old subscribers ordered from me a second time, and when I had made my third canvass, it was more like making a friendly call. I had become acquainted with the people and had gained their confidence. The fact that I had placed three books in many homes in a short period gave me influence with many who would not otherwise have anything to do with subscription books. They recognised the value of our books, and ordered freely.

This is a far less expensive, and more effective method of working, as it involves less travelling and opens the way for effectual labour for souls. We need consecrated men and women who will take up this work. "Jesus and the holy angels will give success to intelligent God-fearing men who do all in their power to save souls. Let the self-denying and the self-sacrificing, the lovers of God and of humanity, join the army of workers," and appropriate the blessings that can only be obtained in active service for the Master.

J. JOHANSON.

Canvassing in Central Australia.

WHEN the Lord had given the children of Israel the victory, He told Moses to write it in a book and rehearse it in order that it might be a source of strength to Joshua and the people to know how wonderfully the Lord had wrought for them. We realise that it is a privilege to rehearse from month to month how the Lord is working for us.

As we look over the work of the past few months we certainly have great cause to feel encouraged. Not simply because our sales are increasing, but especially because the letters we receive from our workers continually speak of the good experience and blessing they are enjoying in this work. This is particularly so as regards the letters we have received from those of our students who are spending their vacation canvassing in this field. The Lord has indeed blessed them with a good experience, and we have received some very good reports of work from them. From our other agents also do we receive encouraging words. Sister L. M. Williams, who has recently engaged in this work, writes:—

"Canvassing is much more pleasant work than I thought it to be. The short time I have been engaged in it I have been very successful in having real good talks with the people. I often meet with sorrowful hearts, and feel it a privilege to comfort them with the comfort wherewith God has comforted me."

In a recent testimony the Lord says, "The time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning bell to awake the sleepers to a sense of their danger. The work to be done is great. The world is asleep, and the churches know not the time of their visitation. How can they best learn the truth? Through the efforts of the canvasser."

Reader, do you believe this? The Lord is giving you an opportunity to work in His vineyard, and we trust that the blessing experienced by others will encourage you to join the ranks of active, aggressive workers, lest others press in and take the place and the blessing that might be yours.—J.J.

As God has prepared the entire oak in the making of the acorn, so, when God has a work for men and women to do, He begins years beforehand to prepare them for it. "I girded thee though thou has not known me. (Read Isa. 45:1-5.)

Have you thoughts that you have scarcely dared to express, that perhaps some day God may use you to fill some important place? Do not smother these thoughts for they may be of divine prompting. God is giving you a glimpse of the possibilities that are before you, and do not think for a moment that your humble environment and cramped position are keeping them from your grasp. This is but the school in which you are to learn the lessons which will fit you for a greater work. Instead of bewailing the limitations of your circumstances, see that, instead of souring and discouraging you, they develop in you strength and patience and sweetness of character, and the steadfast faith that you will need in more difficult places.

Joseph, in the prison, was in training for the exalted positions in which God afterwards placed him. His experience is a lesson for us.

So learn wherever you are the sweet lesson of supreme trust in God, that in the darkest hour, or at the moment when the most will be required at your hand you will not fail.

DAVID PAULSON.

THE FIELD.

"They rehearsed all that God had done with them"

Isn't It Strange?

Isn't it strange that men will go
For miles, through mud and sleet and snow,
To cast a vote for a man of state;
To attend a lodge or hear a debate;
But when the words of eternal life
Are to be discussed, in this world of strife,
There are so few who will come together
To hear God's word in stormy weather?
Isn't it strange?

Isn't it strange that Christians (?) will spend
Their money for things which will only lend
A deeper tinge to their selfish pleasures?
For these they lavish their richest treasures;
But ask them for money to help to win
Perishing souls from the paths of sin,
And they, with a solemn look, will say
"I haven't the money to spare to-day."
Isn't it strange?

The cause of this isn't hard to guess,
For all aren't Christians who so profess.
In the gospel they say they have a share,
For they go to church and offer a prayer;
But listen, my friends, to a simple test
That is given by One who knoweth best;
The heart is set where the treasure is,
And the works will tell if the heart is His.
—WILLIAM SIMPSON.

Organization of the Queensland Conference.

First Meeting held October 18, 1899.

A MEETING of the brethren and sisters attending the Toowoomba camp-meeting was called to consider the matter of organizing the Queensland field into a Conference. The President of the Australasian Union Conference, A. G. Daniells, occupied the chair.

The Chairman presented the situation of the field, its income, and the advantages to be derived from organization.

After free discussion it was,—

Voted, That this meeting approves of the proposal to organize the Queensland mission field into a Conference at this time.

Moved, by G. C. Tenney and seconded by J. H. Hewitt, that the Chairman be authorized to appoint a committee of five to formulate and present to the church members of Queensland plans for organising this field into a Conference, and to nominate officers for its management. Carried unanimously.

Committee appointed, W. D. Salisbury, G. W. Morse, E. R. Palmer, T. Whittle, J. H. Hewitt.

Second Meeting, October 20, 1899, 9.30 a.m.

The President of the Union Conference occupied the chair.

The Secretary of the Committee on Organization presented their report. E. R. Palmer moved, and Brother Wiltshire seconded, that the report be adopted by considering and voting upon each item separately. Carried.

After a full and free discussion the report was adopted as follows:—

REPORT OF COMMITTEE ON ORGANIZATION.

To the Seventh Day Adventists assembled at the Toowoomba camp-meeting, Queensland, also others of like faith in the colony:

The undersigned having been appointed a committee to make recommendations regarding conference organization in this colony respectfully report as follows:—

1. We have given prayerful thought and study to the matter committed to our hands, and have consulted with those who are in a position to give wise counsel. We are fully satisfied that the time has come when it will be for the best good of the interests concerned that an organization be effected in this colony.

2. Among others, the following important facts are presented as indicating the wisdom, expediency, and necessity for organization:—

(1) Up to the present time Queensland has been a mission field under the supervision of the Australasian Union Conference. While it is true that very encouraging prosperity has attended the work under this arrangement, it is also true that very many difficulties are experienced on account of the great distance between the field and those having the oversight.

(2) *Membership*. The number of Seventh Day Adventist church members and believers in the colony is as follows:—

Rockhampton ...	48
South Brisbane ...	48
North Brisbane ...	49
Toowoomba ...	36
Scattered believers ...	30
Total ...	211

We deem this a sufficient membership to warrant, under the circumstances, organizing a Conference.

(3) *Revenues*. The tithes for the year ending June 30, 1899, were £363 14s. 3½d; donations, £8 10s. 2d.; Sabbath school and foreign mission contributions, £27 9s. 6d.; total revenues, £399 13s. 11½d.

With suitable organization, persevering efforts, and mutual co-operation, there is good reason to believe that the revenues will be sufficiently increased to support the work very satisfactorily in the future.

(4) *Labourers*. The force of labourers now in the field and who can be relied upon to go forward with the work is as follows:—

Ordained ministers, G. C. Tenney, H. C. Lacey.

Licensed preachers, Thomas Whittle, F. W. Paap, G. W. Tadich.

Missionary Labourers, Mrs. F. W. Paap, Mrs. G. C. Tenney, Mrs. H. C. Lacey, Mrs. G. W. Tadich, Miss P. Prismatic, Miss Nellie Cooper.

Canvassers, J. H. Hewitt, Mrs. J. H. Hewitt, A. W. Horwood, A. Costello, Leonard Paap, Richard Hodgson, Charles Hughes, Walter Codling, Miss C. Prebble, Miss Amelia Mills, Miss Ruth Cozens, Miss E. Salm, Mrs. Snape; total, 24.

We recommend that the persons above named be regarded as labourers in this Conference in the capacities indicated.

Your committee has endeavoured to formulate a constitution that will be best adapted to the needs of this field, and beg to submit the following:—

ARTICLE I.—NAME.

This Conference shall be known as the Queensland Conference of Seventh Day Adventists, and shall consist of the organised churches of that faith within the boundaries of the colony.

ARTICLE II.—OFFICERS AND DUTIES.

Sec. 1.—The officers of this Conference shall be an Executive Committee of seven members, a President, Vice-President, Secretary, Treasurer, Business Agent, Tract Society Secretary, Treasurer, General Canvassing Agent, and Sabbath School Secretary and Treasurer. 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 pertains to the offices 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 authorised 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 to the Conference Secretary each quarter 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 this 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 in connection with 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.—It shall be the duty of the churches belonging to this Conference, to adopt the tithing system of the Bible, and the funds so raised shall be paid quarterly to the Treasurer of the Conference, to be used for the work for which the Conference was formed.

Sec. 2.—In addition to the tithes, the Executive Committee is authorised to call for donations as the wants of the cause, in their judgment, may demand.

Sec. 3.—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 regular 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.—MINISTERS' REPORTS.

Sec. 1.—It shall be the duty of the ministers 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 the ministers 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 ministers.

ARTICLE VII.—DELEGATES.

Sec. 1.—The Delegates of the Conference shall be elected according to the following ratio: each church shall be entitled to one delegate, and one additional delegate for every ten members.

Sec. 2.—The members of the Executive Committee shall be members of the Conference *ex-officio*, and all ministers holding credentials from this Conference shall be considered delegates at large.

Sec. 3.—In case any of the delegates to which a church is entitled do not attend the Conference the delegates attending may make selections to fill such vacancies.

Sec. 4.—Unorganised companies of believers shall be represented in the Conference by the delegates at large.

ARTICLE VIII.—AMENDMENTS.

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

We submit the following list of nominations for officers to fill the positions suggested in the foregoing Constitution:

- President, G. C. Tenney.
- Vice-President, Thos. Whittle.
- Secretary, H. C. Lacey.
- Treasurer, the Tract Society.
- Business Agent, F. W. Paap.

Executive Committee, G. C. Tenney, Thos. Whittle, F. W. Paap, Hugh Redwood, George Sneyd, H. C. Lacey, J. H. Hewitt.

Tract Society Department.—General Canvassing Agent, F. W. Paap; Secretary and Treasurer, Miss Susie Gurner.

Sabbath School Department.—Secretary and Treasurer, G. W. Tadich.

We recommend that various articles of furniture, tent furnishing and tools, in use in the Queensland field, valued at £46 18s. 4d.; the large meeting tent recently purchased for £51 18s.; and the small tents valued at £13 5s.; amounting in all to £112 18s. 4d., be considered the property of the Queensland Conference; also that the Queensland Conference assume the responsibility of repaying the loan of £55 on the purchase of the large tent: thus giving the Queensland Conference £57 18s. 4d. assets above its liabilities.

We recommend that the Conference organization assume all financial re-

sponsibilities pertaining to the work in Queensland from October 1, 1899.

Respectfully submitted,

- W. D. Salisbury
- G. W. Morse
- E. R. Palmer
- T. Whittle
- J. H. Hewitt

Committee

Moved, By G. C. Tenney and carried, That the action taken at this meeting be put in clear form, and laid before the North and South Brisbane and Rockhampton churches, and that the validity of this action depend upon a vote of approval by two of the three churches named.

Adjourned *sine die*.

- A. G. DANIELLS, *Chairman*.
- E. M. GRAHAM, *Secretary*.

Tasmania.

AFTER the Conference at Melbourne I returned to Tasmania, and spent about three weeks with the Hobart and Bismarck churches, before engaging in my new duties in the *Echo* office. During that time several meetings were held, and a good interest was manifested by our own people as well as by many visiting friends.

The number of visitors to the meetings in Hobart is most encouraging. Many of them come in response to personal invitation, and others through an interest being awakened by reading the *Bible Echo*. The *Echo* is well circulated every week in the city and suburbs, and it is pleasing to see how kindly our paper is received by many in Hobart.

Recently the Sabbath was brought prominently under the notice of some of the leading citizens through a young man having embraced the truth in a Government institution. He was a tutor at the Blind Asylum, and the authorities would not grant him the Sabbath. As a result he resigned his situation, and this step made such an impression on the pupils that some of them began to investigate the truth. One of these took his stand for the Sabbath, and he was obliged to leave for conscience sake.

Being a Government institution, this matter was carried to the head of the Government, and was deliberated upon by a committee, and in this way these men have had at least one opportunity of hearing something of present truth.

In the northern city (Launceston), Brethren Ballingall and Michaels are engaged in self-supporting missionary work. They are meeting with much encouragement, and the Lord is greatly blessing their efforts.

A. W. A.



"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

CONDUCTED BY MISS HARRIET PEARCE.

A Helping Hand.

SAD hearts are breaking everywhere,
Crushed down beneath their load of care.

Who is willing their trials to share,
And give them a helping hand?
Who will go, who will go,
And give them a helping hand?

Souls are perishing everywhere,
Who will help the message to bear
Of a kind Father's loving care,
Who'll join our little band,
Quickly go, quickly go,
And hold out a helping hand.

Jesus is coming, He'll soon appear,
You'll surely want His "well done" to hear.
Then will you help some sad heart to cheer,
And reach out a helping hand?
Will you go? Will you go
And reach out a helping hand?

Helping Hand Missions.

OUR hearts have been deeply stirred as we have read from time to time reports of the work of our "Helping Hand Missions;" and, the good work done by those already organised, emphasises the necessity and advisability of forming Helping Hand Missions wherever there is a Seventh Day Adventist church.

This, of course, means *work* and *self sacrifice*, but it brings with it its own reward. We believe wherever this work is carried out faithfully it results in a great spiritual blessing to those engaged in it.

Naturally we are prone to selfishness, we love our own ease, our own comfort; but in visiting the sick and suffering, our sympathies are called forth, and we are led to think less of self. This is in itself a blessing to us.

In the 58th chapter of Isaiah there are some very precious promises for those who will engage in this kind of work, and in the final judgment brought to view in Matt. 25:31-46 the rewards and punishments rest upon "ye did it," or "ye did it not."

In order to find out the most needy, and the most deserving cases, it is necessary to visit them. "I was sick and ye visited me." Many, no doubt, are deterred from doing much in this way because they have but little of this world's goods to give away; but this

need not hinder them, after doing what little they can themselves, if they have found a really genuine case of distress, it will not be a difficult matter to enlist the sympathies of those who are better able to help financially.

Then there are many other ways in which help can be given, often suggested by the very circumstances in which those who need help are placed. How much good too may be done by a few words of genuine loving sympathy for the sick and suffering; a few flowers to brighten the sick room, or, if able to listen, a short time spent in reading something suitable, giving the mind something to feed upon, instead of brooding over its own troubles.

It is probably best to begin in a small way—in most cases—and, as the work increases, plan according to circumstances, as the Spirit of God may direct; but do not fail to make a beginning or you will lose a blessing.

The Health Food Business.

WORK has progressed steadily in the further equipment of the factory at Avondale. Several pieces of machinery have been added, and the equipment is now sufficient to do a wide range of work.

Since the business was last referred to in these columns, the workmen have been busy in manufacturing, and have added several new foods, such as Granose Flakes, Granose Biscuits, Bromose, Nuttose, Gluten Meal, Gluten Biscuits, and Antiseptic Charcoal Tablets. Excellent success has been secured in making these foods. Those who are in positions to judge state that the foods now being made at the Avondale Factory are fully equal, and in some respects even superior, to those made in our factories in America. This is certainly a matter for congratulation and thankfulness. Further additions will be made to the list of foods as rapidly as possible.

From the time we commenced to manufacture these foods they have been used abundantly in Avondale School, and in the Sanitarium at Summer Hill with most gratifying results. Quite a large number of leading families in different localities are also using these foods, and speak very highly of their merits. Wherever they are properly introduced, and their use is understood, they win their way to the head of the list of foods. Not only are these foods admirably adapted to the needs of the

human system in the matter of nourishment, but several of them are of very superior value as food cures for indigestion, dyspepsia, constipation, and similar complaints. From results secured, we are safe in saying that Granose Biscuits have no equal as a food adapted to the needs of persons suffering from the ills mentioned. The Antiseptic Tablets, the Gluten Meal and Biscuits, are also invaluable in securing relief from many complaints.

The Foods at the Maitland Camp-Meeting.

At the Maitland Camp-Meeting two good tents were occupied for the Health Food Business; one for the serving of light lunches and samples, and the other for the sale of foods. Both were well patronised, and the foods solicited much commendation. The introduction of the foods in Maitland and vicinity will be carried forward by competent individuals, until the people learn of their merits, and the sale is well established in the shops.

The Food Reform Bureau.

In order to promote reform in dietetics, secure co-operation among the friends of that reform, and enable the workers to obtain health foods upon the most advantageous terms, the Food Bureau has been established, and is now in successful operation. It is proposed to extend this arrangement to all the colonies as soon as feasible. This plan is designed to give special opportunities to our people to procure the health foods, and there are many important reasons why they should all become members of the Bureau. Full particulars regarding the Bureau and its methods of operation may be had upon request. Address for all information, Food Reform Bureau, Cooranbong, N.S.W.

Where the Foods can be Procured.

It is desired that in each colony there should be a central distributing point, to which all orders for foods within the colony will be sent. According to present arrangements, orders for foods, or any correspondence pertaining to the business, may be addressed to the Sanitarium Health Food Co., Cooranbong, N.S.W., or any of the following:—

123 Queen St., Brisbane, Q'land.

214 Chapel St., Prahran, Vic.

Electro and Hydropathic Institute, Victoria Square, Adelaide, S.A.

263 Newcastle St., W. Perth, W.A.

37 Taranaki St., Wellington, N.Z.

G. W. MORSE,



PERSONAL



SISTER E. M. GRAHAM left Sydney November 22 for Adelaide, where she has gone to assist in opening a Colonial Tract Society in connection with the organization of the South Australian Conference.

THE following ministers were present at the Maitland camp-meeting:—G. B. Starr, A. G. Daniells, W. A. Colcord, Mrs. E. G. White, W. C. White, E. H. Gates, E. Hilliard, A. S. Hickox, and F. Lyndon.

SISTER E. G. WHITE, accompanied by Sister McEnterfer, drove in her buggy from Avondale to the Maitland camp-meeting, a distance of about thirty miles. Sister White did considerable public speaking, and never failed to secure a good audience.

BROTHER Palmer's talk at the camp-meeting on the Avondale school was given before a crowded tent. The fact of the school being so near Maitland seemed to give greater interest to the talk, and several announced their intention of paying a visit to the school.

BROTHER SALISBURY was also in attendance at this meeting, and his limelight views of the Echo Office and Helping Hand Mission were very much appreciated. Owing to the illness of his wife he was called home before the camp-meeting closed.

BRO. J. HINDSON was in charge of the Book Tent. A large number of books were damaged in the terrible storm that swept over the camp-ground. This seemed at first to be a great loss, but the damaged books were marked down, and as a result more have been sold than might otherwise have been. Bro. Hindson informs us that £44 9s. 6d. worth of books were sold.

JUST as we go to press we learn of the arrival of the *Moana* from America, bringing Bro. John Paap and wife, who are to be connected with the Avondale School; the family of Elder Gates, consisting of his wife, sister, and two children, also came by the same boat. They report a pleasant voyage. To all these servants of God we extend a hearty welcome,

THE many friends of Brother and Sister W. L. H. Baker will be glad to learn that they have returned to the Australasian field. They left the *Moana* at Auckland, N.Z., where they will remain until after the camp-meeting to be held in that city in December.

PASTOR A. G. DANIELLS and Brother E. R. Palmer left Sydney, November 16, for Melbourne and Adelaide. One object of their visit is to organize a Conference in South Australia. Thus step by step the cause in Australasia is moving forward.

PASTOR A. T. ROBINSON and wife, who have lived and laboured in Victoria since coming to Australia, are to be connected with Avondale School next year. Bro. Robinson will occupy the position of Bible teacher. Sister Robinson will be preceptress of the Boys' Hall, and do some Bible teaching as well.

BRETHREN H. C. LACEY and G. W. Tadich are holding a series of tent meetings at Toowoomba. They have moved the tent from the camp-ground to a central part of the town, and report a fair attendance of the public. They hope, by visiting the people in their homes and selling literature, to work up a good attendance.

ORWIN A. MORSE, only son of Bro. G. W. Morse, and Miss Ray Ellis, who were connected with the Avondale School during the past term, were married on the 14th inst. They have gone to Melbourne to connect with the Echo Office. We wish them every happiness and true success in their new field of labour.

DR. CALDWELL writes from Rarotonga that while there never has been so much opposition to the truth on that island as now, there has also never been a time in the history of the mission when there have been so many investigating and interested in the truth. The Doctor and family are well.

A LETTER from Sister Belden, who, with her husband, recently returned to Norfolk Island, informs us that they reached their destination in safety. She reports twenty adult Sabbath-keepers at the present time on the Island, with others interested. The same spirit of opposition, and disposition to persecute those who observe the Sabbath of the Lord is growing in that field. Let us remember our Island missionaries at the throne of grace.

AN interesting report of the work in Queensland, from Bro. Tenny, reached us too late for publication. From it we learn that the Tract Society Office has been removed from Petrie Terrace to 123 Queen Street, Brisbane. This is also the address of the Health Food Agency. Our brethren would do well to take notice of this change.

"Herald of Health."

How many of our readers have seen the November number of the *Herald of Health*? This is the first number printed in Sydney, and special pains have been taken to make it an exceptionally good one. Over 1,500 of this issue have been sold in connection with the West Maitland camp-meeting alone, and we have received many words of praise and commendation from those who have seen it. The timely article on influenza, by Dr. Kellogg, giving full instructions on home treatment, is worth many times the price of the year's subscription.

One of our canvassers who has been very successful in selling the *Herald* thinks it is the best number that has been printed, and hopes the next will be as good. No pains will be spared by the Editor and contributors to make each issue as good, or *better*, than the preceding one; their aim being to make it a thoroughly scientific, and at the same time practical, interesting, and readable journal.

In addition to the Editorial and general departments, there is the "Mother's Helper," containing much that is interesting to mothers; the "Household," in which, among other articles, are many useful recipes; also the "Home Treatment" department, which is a very practical one, showing how to give baths, fomentations, &c., &c. One page is devoted to our "Benevolent Work," and one to "Answers to Correspondents," any subscriber being free to send in any question on health topics, which will be answered by the doctor. The last page is devoted to News and Notes.

We wish to call the attention of our Tract Society Secretaries to the fact that many of the subscriptions to the *Herald of Health* will expire shortly, and we would urge them to obtain as many renewals and new subscriptions as possible before the New Year, and forward them to us as soon as possible. We have every reason to believe that subscribers will be pleased with future numbers of the journal. Those who subscribe *now* will receive the December number free.

UNION CONFERENCE RECORD.

PUBLISHED MONTHLY BY THE

AUSTRALASIAN UNION CONFERENCE OF SEVENTH DAY ADOVENTISTS,25 Sloane Street, Summe Hill, Sydney,
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Mrs. A. L. Hindson Assistant Editor**SUBSCRIPTION RATES.**Single subscription per year, post paid .. 2 6
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WE would call special attention to the establishment of the Health Food Bureau, as presented in the Medical Missionary Department of this issue, and the excellent opportunity afforded thereby to our people to obtain the foods at a liberal discount.

Good Tidings.—All our readers who have not yet obtained a copy of "Desire of Ages," owing to the book being so expensive, will be glad to hear that a cheap, unillustrated edition has been prepared, and can be had from our Tract Societies at the low figure of 6s. 6d. (postage 8d. extra). The "Desire of Ages" is the most important and helpful book yet published by our people. "It is the power of the Gospel, and every soul that reads it must be lifted higher and higher in the plane of holy living."

The Maitland Camp-Meeting.

THE camp-meeting at West Maitland, N.S.W., opened November 2nd, and was held over three Sabbaths and Sundays, closing November 19th. It was at first planned to hold it only ten days, but circumstances arose which made it desirable to extend it another week.

Situated near the railway station, in a beautiful, large, grassy, public park, surrounded with several rows of shady trees, the location was about all that could be desired.

Including the large 80 x 56 foot pavilion, twenty-seven tents were pitched. Quite a number of our people who came to attend the meeting found rooms to rent at reasonable rates near the camp.

Most of those who came made provision to care for themselves, so there was no general provision stand nor

boarding tent on the ground. The Health Food Co., of Cooranbong, had a tent for the exhibition and sale of its health foods, and one small tent was set apart for refreshments.

The book tent was very nicely and tastily arranged, and there was a good sale of our literature, over £40 worth being sold.

There was a good attendance from the first, the audiences generally ranging from 600 to 1,000 persons. Most of the speaking was done by Pastors Daniells, Starr, and the writer, Mrs. E. G. White, and Dr. E. R. Caro. The leading themes presented were the second coming of Christ, the signs of the times, the prophecies of Daniel and Revelation, and the importance of healthful living. These seemed to take a deep hold upon the people, and to awaken a widespread interest in the meetings. Brief synopses of some of the discourses were gotten out and given to the people. Several stereoptican lectures were given during the meeting by Brethren Caro, Palmer, and Salisbury.

Children's meetings were held daily, and were very much appreciated by both children and parents. More than one father and mother confessed that the meetings at the camp had made a difference in *their* home. After the camp was over, some said their children had learned more at the camp-meeting than they had learned at Sunday school in a year. The meetings were conducted by a faithful corps of young sisters, who did their work cheerfully and well. What a blessing to have around us, and associated with us in the work, faithful young men and women, who are genuinely converted, who know their Bibles and understand the truth, and who have a love for souls, and are ready and willing to do cheerfully and with their might what their hands find to do! May the cause be blessed with many such.

On Tuesday afternoon, November 7th, the camp, in connection with quite a section of country in this part of the colony, was visited with a very severe, sudden, and violent storm, which in a few moments blew down twenty-two of the twenty-seven tents of the encampment, damaged quite a quantity of literature, and thoroughly drenched a large number of the campers and their effects. Although soon over, its fury was terrific while it lasted, breaking large ropes like threads, bending inch iron stakes into semi-circles, and tearing

several of the poorer and older tents into shreds.

But the campers were not disheartened. The good meetings, the deep interest, and the large attendance which we had just had, led them to put the right construction upon this blast from "the prince of the power of the air," and to thank God that no one had been injured, and that no more damage had been done. Almost immediately the doors of the people in the vicinity were opened to us, and everyone who had suffered from the storm made as comfortable as circumstances would permit. The men folk took hold with commendable zeal to repair damages and put the camp in order again. Wet and torn though it was, the large tent, together with others, was soon erected, and services were held in it that evening, with quite a good attendance. The sympathies of the people were aroused because of our apparent misfortune, the damaged literature soon sold, and all in running order within a short time.

On the closing day the weather again became very threatening, and there was every appearance of another cyclone. But earnest prayers were offered to God that if in accordance with His will, He would hold the elements in check, and give us favourable weather for our closing meetings. Almost immediately the boisterous winds began to subside, and soon there was a perfect calm. The three closing services held on Sunday afternoon, conducted by Sister White, Dr. Caro, and the writer, were attended by a large number of interested people.

After the close of the camp-meeting the large tent was removed to a lot near the centre of the town, where meetings are now being held. We hope for good results. There is a nice class of people in and around Maitland.

W. A. COLCORD.

A Home Wanted.

A PERMANENT home is wanted for a homeless little boy, nine years of age. The little fellow is said to be an exceptionally bright, sturdy, good-looking and promising lad. If any among our readers are willing to adopt this little boy, and take the responsibility of training him up for the Master, they will be doing a good work, and if faithfully done, will not fail to reap a reward. Full particulars can be obtained by writing to the "Helping Hand Mission," Latrobe-st., Melbourne.