

# Union Conference Record.

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

VOL. III.

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No. 2

## Faith.

Faith is a grasping of almighty power,  
The hand of man laid on the arm of God—

The grand and blessed hour  
In which the things impossible to me  
Become the possible, O Lord, through Thee!

—Anna E. Hamilton

## The Holy Spirit.

"The operations of the Holy Spirit will burn away the dross of selfishness, and reveal a love which is tried in the fire, a love that maketh rich." *Special Testimonies*, No. 1, page 12, par. 1.

"Christ is represented by His Holy Spirit to-day in every part of His great moral vineyard. He will give the inspiration of His Holy Spirit to all those who are of a contrite spirit." *Ib.* No. 3, page 48, par. 3.

"We need to be sanctified by the Holy Spirit every hour of the day, lest we be ensnared by the enemy, and our souls be imperilled."—*Ib.* No. 3, page 56, par. 1.

"If you exalt self and do not walk in humility before Him, He cannot entrust you with the endowment of His Holy Spirit; for it would exalt you to your ruin."—*Ib.* No. 7, page 17, par. 2.

"The Holy Spirit should be welcomed, and its presence encouraged. When you sanctify yourself through obedience to the word, the Holy Spirit will give you glimpses of heavenly things."—*Ib.* No. 7, page 33, par. 3.

"It is a serious thing to grieve the Holy Spirit; and it is grieved when the human agent seeks to work himself, and refuses to enter

the service of the Lord because the cross is too heavy, or the self-denial too great."—*Ib.* No. 7, page 38, par. 2.

"Realize every moment that you must have the presence of the Holy Spirit; for it can do a work that you cannot do of yourself." *Ib.* No. 7, page 44, par. 1.

"THE Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."—*Desire of Ages*, page 352, par. 3.

"By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshippers He is seeking."—*Ib.* page 672, par. 3.

"No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the Gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one Gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, 'Ye have filled Jerusalem with your doctrine.'"—*Ib.* page 672, par. 1.

"A revival of true godliness among us is the greatest and most urgent of all our needs. We must have the holy unction from God, the baptism of His Spirit; for this is the only efficient agent in the promulgation of

sacred truth. It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth."—*Gospel Workers*, page 370.

"We need to pray as we have never prayed before for the baptism of the Holy Spirit; for if ever there was a time when we needed this baptism it is now. There is nothing the Lord has more frequently told us He would bestow upon us, and nothing He would be more glorified in bestowing than the Holy Spirit. When we partake of this Spirit the Sun of Righteousness will be in our midst, with healing in his wings.—MRS. E. G. WHITE, IN *Signs of the Times*, OCTOBER 11, 1899.

## The Seal.

It is said that in olden times a man was appointed to examine all offerings presented at the temple for sacrifice, to see whether they were "without blemish." As soon as the inspector had satisfied himself that the offering had no blemish, the temple seal was brought, and the offering was sealed. The mark or impression left upon it indicated that the offering was fit and ready for service. It was devoted, consecrated, and holy to the Lord.

When Jesus stood on the banks of Jordan ready for service, "John seeth Jesus coming unto him and saith, Behold the lamb of God which taketh away the sin of the world." *John* 1:29. Then John baptized Him. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him,

the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." John 1 : 32-34.

Another bears testimony as follows: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased." Luke 3 : 21, 22. Here the great Searcher of hearts accepts the offering, and the seal of acceptance, the Holy Spirit, was placed upon Him. "This is my beloved Son in whom I am well pleased." He is accepted of the Father for service, and as a preparation for this service the Holy Ghost was sent, and it abode upon Him. Now He is ready for His work of service, "For Him hath God the Father sealed." John 6 : 27.

Having received this seal of God, —the Holy Spirit,—we read of him and his work as follows: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." Luke 4 : 1. Thus we see that when He was sealed He was filled with, and led by, the Spirit. "And Jesus returned in the power of the Spirit into Galilee ; and there went out a fame of Him through all the region round about. And He taught in their synagogues being glorified of all." He returned, not in His own power, but in the "power of the Spirit." This is the result of sealing. It imparts the power of the Holy Spirit.

Again applying the words of the prophet to Himself He said: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4 : 18, 19. How important these statements are! He could not preach the gospel to the poor till He had received this fitting for the work. He must be sealed. He could not heal the broken-hearted, nor preach deliverance to the captives, or the recovering of sight to the blind, or set at liberty them that were bruised, till He had received this endowment, or seal of God, the Holy Spirit.

When thus equipped the following testimony is borne of His labour: "And they were astonished at His doctrine: for His word was with power." Luke 4 : 32. It was the power of the Holy Spirit with which He was clothed. At the same time He rebuked one possessed of a devil, and the unclean spirit departed at once. "And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits and they come out." By the power of the Spirit the devils were obliged to obey. That power is above all the power of the devil. "Now when the sun was setting all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and He healed them." Luke 4 : 40. This is the simple yet wondrous narrative of the labours of One sealed with the seal of God. This was the secret, the key, to all that followed in His wonderful life. What marvellous results were seen! What exhibitions of power!

And yet this life was not an isolated one, in the sense that others could not exhibit the same power. It was not unapproachable in the sense that no others can be sealed and thus receive the same endowment. On the contrary, the life of Christ is our *example*. He came not to teach by precept alone, but by example more, how we are to live, and how to serve. "Look unto me, all ye ends of the earth," is the request of Him who lived this wonderful life.

It will be seen that the early labourers for God passed through much the same experience as did their Master. He commanded them not to depart from Jerusalem till they were endued with power from on high. And so after waiting and praying ten days, the endowment came and they were sealed. Filled with the Holy Ghost they spake the word with power.

In writing of the experience of the early church the apostle uses much the same language that is used in describing the experience of Christ. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His; and let everyone that nameth the name of Christ depart from iniquity." 2 Tim. : 2-19. Two things are made prominent by this allusion to God's seal upon men: first, *ownership*, "the Lord knoweth them that are

His," and second, *purity*; "Let everyone that nameth the name of Christ depart from iniquity." This is but another way of saying, "This is my beloved Son in whom I am well pleased." There is great comfort to the child of God in this. When God puts His seal or mark upon him, that is the sign or mark of God's ownership, and of the cleansing power of the Holy Spirit upon him.

Another Scripture emphasises the fact that the Holy Ghost is the seal that makes the divine impression. "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. 4 : 30.

There can be no mistake as to the sealing agent here, and this seal is the sign of God's special ownership amid all earth's corruptions and wickedness.

Among the innumerable multitudes of those who bear the mark and image of Satan and the beast, there are those who will carry the mark and seal of God unto the day of redemption.

Further light is given on this point in another Scripture. "That we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye had heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. : 1 12-14. Several steps are noticeable: First, They trusted in Christ. Second, They believed. Third, They were sealed. Fourth, The seal becomes the earnest or part payment of the whole "of our inheritance until the redemption of the purchased possession." God purchases a possession and then invites persons to come and share it. Those who accept the invitation He seals by His Holy Spirit, and that becomes not only the cleansing agent, but the token of God's ownership in them.

The same truth is stated in 2 Cor. 1 : 22, 23. "Now He which stablisheth us with you in Christ, and hath anointed us in God; who hath also sealed us, and given the earnest of the Spirit in our hearts." It will be seen that those to whom Paul addressed this epistle were sealed, and of them he said, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6 : 11. This shows that the sealed ones are washed, sanctified, and justified by the Spirit of God.

E. W. FARNSWORTH.

## Medical Missionary

"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 Plea for China.

Who to China's millions will carry the tidings glad  
Of a Saviour's love and a Father's care?—  
for many there are sad;  
And her opium dens are calling  
In tones that are appalling,  
Help! oh, help! we pray.

Our brother's blood is crying in our Father's  
ears to-day,  
We are our brother's keeper, then what have  
we to say,  
For her opium dens are calling  
In tones that are appalling,  
Help! oh, help! we pray.

Who will tell them of Jesus' love? who will  
help to heal  
The wounds and scars that sin has made?—  
listen to their appeal,  
For their opium dens are calling  
In tones that are appalling,  
Help! oh, help! we pray.

So strong the fetters that bind them, they  
cannot break their chain,  
Then tell them of Him who alone can give  
victory again and again;  
For their opium dens are calling  
In tones that are appalling,  
Help! oh, help! we pray.

### China.

WHEN we consider that, as one writer puts it, "A million a month in China are dying without God," what a vast field for missionary work is presented by that great empire. Notwithstanding the fact that so much has been done the last few years to carry the gospel to that country, yet, compared to the work that needs to be done, it is, as it were, but a drop in the ocean.

Now that all parts of China are practically open to the missionary, there is probably no greater obstacle to the spread of the gospel than the terrible body and soul destroying habit of opium-smoking.

This crying evil, forced upon them by the Government and traders of a "Christian" nation for the sake of gain, against their will, has now obtained such a foothold in the country that, instead of trying to lessen the evil, the poppy is now being cultivated in China, and opium-smoking is steadily on the increase.

While this terrible "habit" does not inflame the passions and cause the crimes against others that drink is responsible for, yet it destroys the victims as surely and effectually. Opium-smoking has many victims both among the official and labouring classes, yet by far the larger number is found among the merchants, more than half of them, according to recent calculations, being addicted to the habit.

The mind of the opium-smoker becomes dulled, his moral nature warped, and at length utterly destroyed, his highest aim being the gratification of the habit to which he has become a slave, and nothing but the power of God can break his chains.

What, then, are *we*, to whom God has entrusted the last warning message, doing toward sending the gospel, which is "the power of God" (Rom. 1:16) to the poor Chinaman? Practically nothing, with the exception of sending a few of our publications; but what are they among so many? So far as we have been able to ascertain, there is but one Seventh Day Adventist missionary in all that vast country.

The Third Angel's Message is to go to every nation, kindred, tongue, and people, then certainly to China. God has providentially opened up that hitherto almost inaccessible country, and set before us an open door. Now we are responsible if we do not make the best use of our opportunities.

Let us each, then, ask ourselves individually the question, What can I do? Shall we not each do our utmost to send the light to those who now sit in darkness, and in so doing show our gratitude for the light that has been brought to us.

### The Avondale Health Retreat.

THE AVONDALE Health Retreat, a large and handsome building, just erected on the Avondale School Estate at Cooranbong, was formally opened on December 28, 1899. The large number of persons who assembled on the occasion, carefully inspected the premises and expressed themselves as delighted with all that they saw.

The Hon. J. L. Fegan, Minister for Mines and Agriculture, who presided, said that he felt he was among friends. He further said that at the "Retreat," far from the worry and confinement of the cities, and under the loving care of attendants and physicians, who were noted for their kindness and Christian

charity, a patient had every chance to recover. He hoped that we should soon have the satisfaction of knowing that the Retreat had earned a reputation for itself all over the Colony. He concluded by wishing the institution every success.

Dr. Caro, the Medical Superintendent of the Summer Hill Sanitarium, then gave a very interesting lecture on Health. He said that the wonderful growth of Sanitariums all over the world was owing to the recognition and appreciation of the fact that Nature, not the physician, cured disease. The system of universal drugging for the cure of disease was irrational in the extreme, and was falling into disuse among the leading members of the medical profession. He stated that in Germany all physicians were now instructed in massage and hydrotherapy.

Sister E. G. White gave a stirring address on the subject of our being Labourers together with God.

The proceedings were interspersed with music; the singing of Mrs. Hickox being much appreciated. The programme included a visit to the School and the Food Factory, but the heavy rain which fell prevented this being carried out.

The Retreat has now been open a little over a fortnight, and quite an amount of work has been done, in spite of the lack of proper appliances. Donations are earnestly solicited for the procuring, *at once*, of such things as are absolutely essential to the proper working of the Retreat. The recent Sabbath School collection for this purpose will be very acceptable. A few days ago Brother Hellier successfully removed a bullet from the hand of a man who had been accidentally shot. A very serious operation for the removal of a tumour has just been successfully performed by Drs. Rand and Caro.

Our friends will be glad to learn that Brother F. Lyndon, who has been a patient since the opening of the Retreat, is rapidly regaining his strength.

H. E. MINCHIN.

### A CHANCE FOR WORKERS.

WANTED.—Real live Agents, such as Storekeepers and others, to handle the new Foods now being produced by the Health Food Company; also Canvassers to introduce the Foods from house to house. Liberal terms will be offered to both the above. Write direct to the

SANITARIUM HEALTH FOOD CO.,  
COORANBONG, N.S.W.



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

CONDUCTED BY MRS. A. L. HENDSON.

### Misdirected Effort.

There was once a little brown hen,  
A dear little, queer little hen;  
Her work was to lay  
Just one egg every day,  
And she did it, this good little hen.

She'd fly up in a tree, and right then,  
Seated high on a branch, this queer hen,  
Her egg she would lay,  
Her one egg every day,  
This good little, queer little hen.

'Twas a strange thing to do, I must say,  
Lay an egg from a tree every day,  
And what good was the egg—  
Just tell that, I beg—  
That fell from a tree in that way?

But some people do things just as queer—  
I know it; I've seen it, my dear.  
They have a good thought,  
But it just comes to naught;  
From the wrong place they drop it my dear.

There's a lesson for you and for me  
From the hen that laid eggs in a tree.  
If we do a right thing,  
If a good thought we bring,  
Let's not choose a wrong place, you and me.  
—Independent.

### The Weekly Missionary Meeting. No. II.

In the December RECORD we promised to give something further in reference to the missionary meeting. In that issue we dwelt more particularly upon the object and general features of the meeting, while in this we were to present some thoughts with reference to the subject matter.

In preparing programmes for missionary meetings, two extremes should be avoided. The first, is having no clearly defined aimed or object in the meeting, so that time is wasted and little or nothing really accomplished; and the second is making the exercises "so stiff and stereotyped that the spirit of Christian freedom is crushed out."

The order of exercises in the meeting should be left largely to the leader of each society. With his co-labourers he should plan for the meeting in the way best suited to the particular needs and conditions of his members.

We quote the following from *The Home Missionary* of November, 1895:

"A season of prayer might follow the opening hymn. But let the prayers

be short. Long, cold prayers (and long prayers are usually cold) seem to drive the spirit of God from the meeting. If we have no burden for souls or for God's work, let us seek the Lord at home until we have; then when we come together our hearts will be united in behalf of others.

"The secretary's report should be read, and then the time be given for reading letters which have been received, reports of other work done, considering plans for future work, and other necessary business. It might seem that this would take a long time, but where it is done every week, and with the necessary 'live chairman,' it seldom needs to occupy much time. Do not slight this part of the meeting, for here is where we keep our hold upon the local work.

"After another song, either select or by the congregation, half an hour may be given to the lesson study and select exercises. This part of the programme must be thoroughly considered. It may be varied to suit almost any time or circumstances. The lesson study should be well prepared, and presented in an attractive way; always use the map and blackboard as much as possible. Avoid continuous reading. Many a missionary meeting has been read to death. It may be best sometimes to read, but there are often more effective ways of presenting an article than by reading it.

"Under the head of Select Exercises we might include many little helpful accessories. In one meeting I attended, after the study of foreign missions, the leader gave out twelve slips of paper to those who had taken no special part in the meeting. On each slip was written a missionary quotation, a short, earnest utterance of some missionary, with the name of the author. These were read, and followed by the stirring hymn, 'Send the Light.' At another meeting, when the subject was Home Missions, a teacher and class of little ones gave a beautiful Scripture recitation on the subject of Christian work; then the study was given, after which a young lady read a little poem, 'A Voice in the Twilight.'" At another time, when there was no regular lesson, ten incidents connected with our missionary work were written on slips and passed to as many persons, each being requested to read what was on his slip, and use it as a text for a three minute talk. Many helpful thoughts were brought out, and the spirit of God came into the meeting in a

marked manner. We need to stir people up to think and to work, as well as to pray. The main thought in using such exercises is, that they should be really *helps*, and be used in such a way as to bring out and impress the leading thought, not to turn the mind away from it. Here is opportunity for young people and children to take part in the meetings. Let us be sure to interest them, not only in the meeting, but in the work. Why should there be so much need of separate meetings and organizations for the children and youth? Let us rather keep them close to us, and see to it that our meetings are their meetings, and our work their work.

"Avoid long tedious exercises of any kind. Let the meeting be bright, helpful, and always 'too short.' Let every exercise be thoroughly prepared. It cannot be pleasing to the Lord for anyone to get up and stumble through a half-prepared exercise. With the right preparation, much can be done in an hour, and even the children will not be tired."

The following are the words of an earnest and successful Christian worker:—

"The supreme object of every missionary meeting should be to advance the cause of missions. This should be the definite aim in selecting every item of a missionary programme. If the leader himself thinks there is so little interest in missions that he must resort to other things to keep his meeting from being stupid, others are likely to agree with him. There is wonderful drawing power in Christ; there is wonderful fascination in Christian work, and in winning others we may safely depend upon prayer, the power of the Holy Spirit, and the presence of Him who said, 'Lo, I am with you alway.' Prayer, Scripture-reading, spirited singing of grand old missionary hymns, and inspiring new ones, missionary readings and recitations, missionary information presented in an endless variety of ways,—this may form a safe skeleton outline for all missionary programmes."

THE Victorian Tract Society has removed its offices from 214 Chapel St., Prahran, to Oxford Chambers, Bourke St., Melbourne. They are now very centrally located in pleasant offices, which they have obtained at a very reasonable rental.

## Circulation of the Australasian Periodicals.

JANUARY 1, 1900.

Colony.	Member-ship.	Record.	Herald.	Echo.	Av. per Member.
W. Australia	48	23	167	420	12½
N.S. Wales	462	141	2557	236	8½
New Zealand	432	109	368	697	5
Queensland	174	53	149	490	4
South Australia	190	45	50	557	3½
Victoria	453	111	98	936	2½
Tasmania	180	20	53	270	2
Foreign	..	47	41	5	..
	1939	549	3483	5707	5½

WE here give the circulation of our three Australasian papers, and show how they are distributed among the seven colonies. It will be interesting to study this table carefully, and see the relative number taken of each in the different fields, and the average number per member. It will be seen that this differs very widely in the various colonies, ranging from 12½ copies, in West Australia, to an average of two per member in Tasmania; while the average number taken per member in Australasia as a whole is 5½ of every number issued. If every member actually took this many, and all who are taking more, continued their present clubs, what an excellent circulation our papers would have. Let us each ask ourselves the question, What am I doing toward supporting our home papers and giving them the circulation they ought to have? The large number of *Heralds* taken in New South Wales is due to the fact that one thousand copies of each issue are regularly taken by the Summer Hill Sanitarium, and one thousand by the Health Food Agency. They consider this journal an excellent medium through which to advertise their work. Aside from the two thousand copies thus taken, New South Wales takes about two hundred copies more than any other colony. This Tract Society has been making special efforts to work up the journal, with encouraging results. We have just received an order for 250 copies of future numbers for the Adelaide Institute, so that this will materially increase the circulation in South Australia. We hope soon to receive a similar order from the Christchurch Health Home.

We have been pleased to see the orders coming in for the UNION CONFERENCE RECORD. At the present time there is an average taken of one to every four members in Australasia.

Still we know that there are some who do not have this—our church paper. Will not all who read this make an effort to get the RECORD into the hands of some of our people who are not taking it. This would be excellent missionary work. We want to speak to all our people in Australasia through this medium.

The circulation of the *Echo* does not show the extra edition of the New Year's number—but the regular weekly list as it stood at the first of the year. It will be noticed that in this paper also, the number taken in the different colonies differs very materially, New Zealand taking the largest number, and West Australia the largest average per members. Of all the colonies New South Wales takes the largest number of RECORDS and *Heralds*, and New Zealand of the *Bible Echo*.

We design giving a similar summary at the beginning of each quarter. We believe that it will be of the greatest interest to our people to note the increasing circulation of our papers, and to see what the different colonies are doing in this respect.

### The Bible Echo to Other Lands.

IN response to the appeal we made to our people, many hundreds of Christian missionaries will receive a copy of the New Year *Echo*. The glorious message of the second coming of Christ will thus be carried to the dark continents and to the islands of the sea. Some of the Tract Societies are continuing to furnish *Echos* throughout the year, for circulation among the missionaries in foreign fields. The results of this effort cannot be estimated until the records reveal those things which are hidden to us just now. Our prayers should continue to ascend to heaven that God will water the seed that is being sown.

A call has been made by our brethren in India for English literature, for missionary work among the thousands of British residents in that country.

Are there one hundred persons in Australia who will contribute towards the expense of sending one hundred copies of the *Bible Echo* each week for distribution in India? The subscription price for foreign countries is 8s. 6d. for one year; 4s. 6d. for six months. Donations for this worthy object should be forwarded to the Echo Publishing Company, who will

undertake to mail just as many copies as the friends of missionary work will subscribe for.

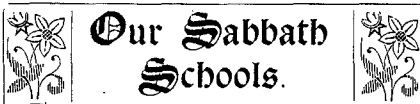
This is a good work, and one which should appeal to our sympathies, knowing that "God is not unrighteous to forget our labour of love." "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end."

A. W. ANDERSON.

### Honolulu, H. I.

BROTHER HOWE, who is referred to on our last page, writes in reference to the work in Honolulu: "We are doing what we can for the cause of truth in this field. It seems to go slow, but we certainly have seen the leadings of God's Spirit, and we are sure that we shall see fruit. Last Sabbath, at our church service, we had a study on the close of probation and the preparation necessary for the coming of the Lord. The Spirit of the Lord came in and moved especially on the hearts of the old members. It was entirely the work of the Spirit, and we were so glad that we could recognize it and respond to it. At our meeting Sunday afternoon there were three present not of our faith. We read an article in the *Review* of March 2, 1897,—'Pray for the latter rain.' All were much affected. As we bowed in prayer we asked the Lord to moisten and subdue our hearts, and He answered. A number of earnest testimonies were given. We are so glad for this special refreshing. One of the strangers present said; 'I have belonged to the church for a long time, but here this afternoon is the first time the Saviour has come into my heart.' It is so good to get these rays of light from the throne of God. We hear some interesting reports from the meetings held by Brethren Haskell and Irwin, in America. We wish we might have had the privilege of the message that they brought from the Lord. We had such a good visit with them as they passed through. I was much interested in Brother Haskell's talk about the School."

"The great need of the church to-day is to learn how to pray. A church on her knees is a conquering church. It is then that victories are won, and the power of the Spirit given to convict men of sin."



## Our Sabbath Schools.

"All thy children shall be taught of the Lord"

CONDUCTED BY MRS. V. J. FARNSWORTH.

### "We Shall Reap if We Faint Not."

"Thou canst not toil in vain,  
Cold, heat, or moist, or dry,  
Will nurture and mature the grain  
For garners in the sky."

### New Zealand Sabbath School Convention.

IN connection with the camp meeting at Auckland two meetings were held in the interests of Sabbath school work. Persons had been before appointed to give a talk or read a paper on such topics as, The Object of the Sabbath School, Who Should Attend Sabbath School, Punctuality, The Superintendent and His Work, The Secretary and His Work, How and When to Study the Lesson, Helps, How to Conduct Reviews, Our Contributions, Teachers Meetings, How to Improve our Singing, What to Do with the Scholar who Wishes to Choose His Own Class, etc.

Ten minutes were allowed for reading each paper and its discussion. Many excellent thoughts were given on the different subjects, and important principles developed. The question-box was well patronised, and quite a number improved the opportunity to gain information on some points which had caused them perplexity. There was a good attendance and interest at both meetings.

### Sabbath School Reviews.

If we glance at any object but once it is soon forgotten. To take in its details we look at it carefully again and again. We view it as many times as possible, especially if the object is a pleasing one, and we wish to preserve it in memory.

We view the Sabbath School lesson during the week as we study it. We review it in school to fasten its facts more firmly in memory; but remember that the view must always go before the review, and there is little use of trying to fasten something in the mind which we have never studied and in which we feel no particular interest.

The Apostle Peter writes: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful (or that the mind might be full) of the words spoken before by the holy prophets." The mind is like a body of water in which objects are dropped. In the natural order of events they sink to the bottom and are forgotten and kept out of sight; but Peter says he would stir them up by going over the words spoken by the prophets again and again.

**Why Review.**—One object of the Sabbath school review is to test the knowledge of facts stored in the mind. By going over the truth repeatedly it becomes more firmly fixed, and is not so easily forgotten.

Another object of the review is to connect knowledge already gained with the present study. It also tends to bring out new points of truth and beauty which were not noticed the first time the lesson was studied.

**When Review.**—Some prefer to have the review precede the regular recitation, and so prepare the mind for this exercise by bringing up the events or truths studied the previous week, and so make no break in the narrative. Others review the lessons studied the same day, and so enlarge upon the teaching in the class and make it more forcible.

**Who Review.**—The Superintendent, or some person he may select, usually conducts the review exercise. A person should never be expected to do this work without time for preparation. It is as impossible to review without careful study as it is to teach without study.

**How Review.**—The children should not be forgotten, overlooked, or otherwise neglected in the general review. I have in mind a small school where the exercises continue two hours, and little children are expected to be quiet and attentive while their elders study the deep meaning of the lesson. Under such management the children will sometime weary of Sabbath school. We must make special efforts to interest the children in the review as well as in other exercises of the school. If the membership is so small that all must be reviewed together adapt the exercise to the children. Have them sit nearest the one reviewing, and let at least part of the questions and illustrations be specially suited to them.

A reviewer should never confine himself to the printed questions in the lesson. Neither should he attempt to give a sermon. Sermons however good are decidedly out of place in the Sabbath school. Neither should other subjects be introduced than those contained in the lesson to be reviewed. Stick to the text and let every effort be made to enlarge upon it and fasten its lessons upon the heart.

One of the best methods of creating an interest in the review is by means of well-selected questions. Do not let one or two bright students in the school answer them all. Encourage the timid, backward, ignorant ones to answer, and wake up their mental faculties. The one conducting a review should never tell anything he can get a scholar to tell. He should have a definite object, and that should be to bring out the main points of the lesson, and fix them indelibly on the minds of those who are reviewed.

We should seek to have a variety in reviews. While studying our present lessons it might be well to spend a Sabbath letting the different members of the school tell what lessons the great Teacher has been teaching them as they have studied His life. Another time let there be a written review of one or two previous lessons. Announce before when this will take place and invite all to come prepared with pencil and paper. Five or ten questions may be written on the blackboard, to which answers may be given in writing. The last question might be an invitation to write what benefit the lessons under review have been in individual experience. Another review might be made up of a rehearsal of the places mentioned in the lessons for a given time. At another time take up the persons; at another the promises. In a small school where all must be reviewed in one room the senior members might be reviewed one Sabbath, and the children the following Sabbath.

The use of the blackboard, or objects and illustrations in any lesson will be a great help. A map is also a necessity. If you do not have one in the school one can be drawn on paper or on the blackboard which will answer every purpose.

The greatest need on the part of a reviewer, and also for the whole school, is careful study, and preparation for the work. Old and young delight to tell what they know, and now as of old, "My people are destroyed for lack of knowledge." As we study the Bible more there will be no lack of interest in the review exercises of the Sabbath school.

## Women's Work

*"She hath done what she could."*  
CONDUCTED BY MRS. V. J. FARNSWORTH.

### "Arise, Shine."

LET the clear beams  
From every Bible page  
Bathe all your life, and, glinting outward,  
shine  
Into the heart of youth, of bowing age,  
Like steady star-rays lit by hands divine.  
Dear sisters, shine.

Your lowly light  
May be but dim and small;  
Yet shine, though but a candle's gleam you  
give,  
Shine for *one soul*, no pure beams useless  
fall—  
Shine, and a robe of light the King will give.  
Yield loving light.

—T. R. Williamson.

### An Experience.

ONE dear sister's experience illustrates the simple, effectual way a godly woman can work for Christ in her own home. She says:—

"I don't know why God saw fit to let me see this precious truth when so many good people, better than I am, cannot see it. From the first I have felt that my married daughter, and my sister, who is a Catholic, must experience the blessings which have come to me. I have other relatives and friends in whom I feel as much interest, especially for my husband and my eldest son, who have not a Christian experience; but for some reason I have been led to pray more earnestly for my daughter Mary and for sister Jennie than for the others.

I have formed the habit, though it may seem a foolish one, of talking to God when I am about my daily work. One morning I was washing, and must have been making considerable noise, and I was saying to the Lord, 'O, joy, joy! what joy we shall have when we are all saved! Mary will be there, bringing her sheaves. Jennie will come bringing her sheaves, and I can say, Lord, here am I, and the children thou hast given me.' I forgot everything else in my happiness while thinking of the reward of the righteous, and Mary came in without my seeing her and heard all I was saying. She asked me who I was talking to, and so I told her all about it. She said very little, and after a time we went out to take a walk. On the street I told her how

often I prayed for her and also for Fred, her husband. She simply answered, 'yes, yes,' to it all, but finally she said, 'Mother, I have a confession to make to you now. Fred and I have talked much lately of our duty to obey God, and not long ago he said we would do so sometime. I asked him why not *now*, and, mother, I want you to keep on praying for us *with all your might*.'

I know God will bring my children to Him in His own time, and I shall see His salvation."

### A Cheering Letter.

THE following letter was recently received from a Christian gentleman who had sent for cards, and is earnestly engaged in helping all he can in this department of work. He writes:—

Your kind letter with cards enclosed I received, for which accept my best thanks. I have already used one of the cards, and am assisting a Christian sister in a village twelve miles distant to begin Christian Help work and mothers' meetings.

You will be pleased to know that I am a student (by correspondence) in the Battle Creek Medical Missionary Training School, and that I subscribe to *Good Health* and *Gospel of Health*, and some kind friend unknown supplies me with the *Union Conference Record*, which I value.

I am anxious to do all I can for the blessed Master. To establish mothers' meetings and maintain them in Christian love and helpfulness is certainly a very important work for God.

I notice you have a few supplements of *Review and Herald* (which paper I have never had the pleasure of seeing), containing an article, "A Special Call to Our Women." If you can send me any of these I shall make a judicious use of the same.

I am rejoiced to know that notwithstanding the different views we may have of some portions of Scripture, the great truths we hold in common and love. I very rarely think of myself as a Methodist. I glory in being the bond servant (bound by love) of the Lord Jesus Christ, and I recognise all who *love Him* as brothers and sisters in Christ Jesus.

That you may be much blessed and helped in your work, and made a blessing to many, is the prayer of

Yours in Him,

### "I Shall Not Want."

PSALM 23.

"THE Lord is my Shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

"I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

"I shall not want anything in eternity. "And I will dwell in the house of the Lord for ever."

—Mrs. John R. Mott.

### A Suggestion.

IT is a good thing in personal work to carry some reading matter such as *Herald of Health*, the *Bible Echo*, or some small book,—anything that the circumstances may indicate, leaving the paper or book to be looked over for a few days, and this will give you a reason for a second call, when you can take it up and talk it over. A little circulating library can be made of books and papers, which could be distributed, left to be read, gathered up, and changed among a certain number of families. With three or four books, one can in this way keep as many families reading at the same time. Each call gives a fresh opportunity for conversation.

READ your Bible every day,—not simply to grasp the truth and hoard it, as a miser would his gold; but that you may be enriched with treasure to distribute as widely as you can possibly reach. By searching the Scriptures for some word of life to carry to another, you will most quickly find what your own soul needs. Do not study for something with which to meet argument, but to feed a soul.

## EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY E. R. PALMER.

### A Hint of Life.

DON'T look for the flaws as you go through life,

And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtues behind them;  
For the cloudiest night has a hint of light  
Somewhere in the shadows hiding.  
It is better by far to hunt for a star  
Than the spot on the sun abiding.  
The world will never adjust itself  
To suit your whims to the letter;  
Some things must go wrong your whole life long,

And the sooner you know it the better.  
It is folly to fight with the Infinite  
And go under at last in the wrestle;  
The wiser man shapes into God's good plan,  
As the water shapes into a vessel.

—Selected.

### Notes.

THE prospect is good for a large attendance at the Avondale School during the present year. Several have already arrived.

MISS EDITH HILL is the first student to arrive from New Zealand, and many more are coming soon. The prospect of a large attendance from that colony is quite as good as last year.

WE are indeed glad to hear of the arrival in Sydney of Sister Rice and daughter from Raratonga. Sister Rice is bringing her daughter to the school. We extend to them a hearty welcome.

BROTHER and Sister Robinson, who have been appointed as Bible teachers in the Avondale School for the present year, have arrived in Sydney. We are greatly pleased that Brother Robinson and wife are to be with us this year, and we trust that God will make their presence a great blessing to the school, and also make the work both pleasant and profitable to them.

ON Tuesday, January 16th, all the members of the industrial school with their teachers, together with several friends from the neighbourhood, enjoyed a very pleasant holiday. A

small steamer was engaged which afforded accommodation for about seventy. The trip taken was down Dora Creek across Lake Macquarie, and out to the Ocean through Lake Macquarie heads. The day's outing afforded a very pleasant rest and change for the twenty-five students who have worked with such marked industry and faithfulness during the vacation which has now nearly closed.

WHILE I am writing these notes, the young men who have been excavating for the large cistern, are scraping the bottom of it. They have nearly finished what has been a rather difficult, though entirely successful undertaking. The excavation of the last ten feet in the depth of the cistern was through sandstone, which required much blasting and heavy work. Having dug three feet deeper than was at first planned, the cistern will hold 55,000 gallons. Every young man who has had a hand in the excavating, which required the removal of between 200 and 300 tons of earth and stone, is (and has a right to be) proud of the undertaking.

### Health Foods.

THE Health Food Factory is so intimately connected with the work of Avondale School that we ought to give its interests a little space in the educational department. For several months the work of fitting up the factory has been going on slowly. The lack of means for the enterprise has made it difficult to get the premises in good working order, but now some of these difficulties are in the past. What was the old school saw-mill is now a clean, nicely arranged factory, quite conveniently, though very economically, equipped.

Now that this preparatory work is completed, we find ourselves in mid-summer when the foods are in least demand. The long delay in putting the factory into working order has also somewhat cooled the earnestness of many in both using and selling the foods.

During these months I have seen, day by day, the difficulties under which the managers have laboured, and the almost insurmountable barriers which they have met, and I am sure there is no institution in Australasia which needs the earnest support of all the Lord's people more than this food factory. The Lord particularly directed in establishing the food

factory in Cooranbong, and we believe that in His Providence it is to fill a most important place. The chief reason for its location here is that students who are unable to furnish money for their tuitions, may be engaged to do the work, and thus pay their way in school. We find that the plan works successfully. Young men who work in the Food Factory have the advantage of a good Christian home in the school, the privileges of the evening classes, and a little money beside to pay incidental expenses and future tuition.

This enables the food factory to pay employees largely in products, which, of course, is an advantage, while the school receives these products from the food factory for their tables. At the present time all our bread, biscuits, buns, caramel cereal, granola, granose, nut butter, etc., are supplied by the food factory, and we pay for them by furnishing the boys to do the work. We wish more institutions of this kind were located here, so as to enable all our young people, who so earnestly desire an education, but have no money, to work their way through.

Now, brethren, what can you do in this matter to give the enterprise a lift. Permit me to suggest some plans for working in this line.

First. Every Tract Society should be an agency from which all our people in the various colonies might obtain the foods.

Second. Every *minister* and *worker* should eat the foods, and advise others to do the same.

Third. Every Seventh Day Adventist ought to eat the foods, and tell his neighbours and friends how good they are.

Fourth. Some member in every church ought to apply for the agency for the Health Foods, and open a little inexpensive shop, from which members of the church may be furnished, and also others in the locality who may be interested. A little shop was recently opened in Maitland, and the business is paying its way and constantly increasing. A real good business could doubtless be worked up with a little patient perseverance in any town or suburb of our large cities.

Fifth. Every canvassing agent in Australasia, particularly those who are selling the health books, ought to take orders for the health foods where there is opportunity. If rightly managed, it would be a help to the business rather than a hin-



drance. Write to your general agent, and see what he says about it. If he is a consumer of the health foods he will probably favour the proposition.

Sixth. There are two thousand Seventh Day Adventists in Australasia. If every one would *eat* the health foods, *talk* the health foods, and *sell* the health foods wherever possible, the health food factory would have to be enlarged within three months. Why not do it, brethren? Every little lift will be a blessing just now.

For circulars, samples, packages, or information, write to your Tract Society or to the Sanitarium Health Food Company, Cooranbong, New South Wales.

### Extracts from Students' Letters.

DURING the past vacation, we have been cheered many times by good letters from our old students, who are labouring in various parts of the colonies. We have watched with special interest the very good reports from those who are canvassing.

When nearing the close of the last school year, the Spirit of the Lord particularly impressed a few of our young men with their duty to enter the canvassing field. They had virtually decided to remain at the school during the vacation, but finally, of their own accord, volunteered to canvass for our books. The following is selected from letters written to us by Brother Harold Hughes, who has been canvassing in Tasmania:—

"I have been greatly helped and blessed in my work in the field. When I started fear and trembling were the uppermost qualities in my make up, but trust in God has brought victory over that, and continued trust will give me further success and power over prejudice and opposition, both of which I have met. I have taken altogether 68 orders, value £54 4s. 6d., and sold 128 helps, in the seven weeks I have been working. Praise the Lord for it. I hope they will all deliver and be the means of giving light and truth to everyone who takes them. I see one thing since coming out into the work; that people are starving while they think the husks they are being fed upon are good food. That God will continue to instruct me, and all the canvassers, that we may give 'meat in due season' is my prayer."

Later he writes again:—

"According to my last word to you, I wish to inform you that unless something totally unforeseen takes place to stop me I shall be in my place on February 1.

"God has been good to me, and I am glad to have been sent out to this work instead of staying at Avondale. Much as I wanted

money, I feel the benefits I have derived in other ways will be of greater value to me.

"Still I am looking forward to my return to school with feelings of great pleasure, mixed with a feeling of the great responsibility that rests upon every adult student, to be a faithful steward of time and talent, and with regard to the latter we have the promise of an increase in the talent, and a consequent increase in responsibility. But 'Cast thy burden on the Lord and He shall sustain thee,' and 'My grace is sufficient for thee,' stand sure."

Brother Lou Currow, who is canvassing in Mount Gambier, South Australia, writes in his usual cheering style as follows:—

"How I would love to get back once more to the school which was verily the Gate of Heaven to my soul. We are pushing hard at our work here, and with more prayer and a fuller baptism of the Spirit of Christ, no doubt much more can be done. I am labouring to do faithful canvassing from door to door, and trust in the end to be numbered with those 'which follow the Lamb whithersoever He goeth,' and pray the same blessing upon you and yours."

A cheering letter has also come to hand from Brother John Redward, who, for the first time, has been canvassing in Mount Gambier during the vacation. We are glad to hear that he has been called to assist Brother Semmens in Adelaide. He writes as follows:—

"Here we are, well started in another good year. How rapidly time passes to those who are working for the Master! Though my experience has been varied somewhat during the past twelve months, difficulties have presented themselves, and mountains have been before me, I can truthfully say that the Lord has helped me to surmount them all, and benefit by the victories. In short, I can look back over the past year with pleasure.

"My canvassing term is almost at an end, and I have been looking forward with throbbing heart to my return to dear old home, 'Avondale,' or the Gate of Heaven to the souls of those who wish; but that pleasure has to be forfeited, as, no doubt you are aware, Brother Semmens wishes to have me with him in Adelaide as soon as possible. However, I hope to be a student in Avondale again some day; till then I must do my best where my work is.

"Evidently you will have a record number of students this year. In my absence you have my prayers for success and a happy and prosperous New Year."

Brother George Simpson is also doing his first work at canvassing, and he has been blessed with particularly good success. In a recent letter he says:—

"Now a little information regarding my experiences since I left the school! I reached Tasmania all right, and went straight to work the day after landing. My knees shook as I went up to the first house, and after working hard all day I got an order. After that it came easier to me. I gained confidence in the Lord day by day, and also in my book. I knew that I was telling them the truth, and so I had no fear.

"My sojourn in Tasmania has been one of great blessing to me; and though I have had to work long hours (thirteen hours a day sometimes), I know that the Lord was with me. I have a great many more friends now than I had three months ago. I have never wanted for a place to lie down at night. Once I was obliged to camp in a haystack, but the rest was as refreshing as if I had had a bed under me.

"Brother Johanson would like me to return and spend a short time longer in Tasmania now that I have a good start. One week I had the pleasure of taking sixteen orders, value £23.

"I know that the Lord has been with me, and I could not have got on so well had I not acknowledged Him, and realised his presence with me as I went from house to house.

"I have had the privilege of bringing the truth before a large number of people. A young man assured me that the *Bible Echo* is the only paper he likes to read. He receives it every week.

"May God bless the work in which I have been engaged."

### Our Needs.

LAST month we gave in this department a list of machines and fixtures greatly needed at the school right away. Two friends have come forward, and given us a good start. Therefore we feel encouraged to keep the list before our readers. Please look the items over again, and see if there is not one which either yourself or the church with which you are connected will be able to donate to us.

#### Items Not Donated.

A good two-horse Gear, with rods, poles, and other fixtures, for running a circular wood saw, an ensilage cutter, a vegetable slicer and shredder, and a corn sheller. Cost, £17 10s.

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

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

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

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

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

#### Items Donated.

One galvanized steel airmotor, cost £12 10s., donated by Mrs. E. G. White.

One improved brass-lined sphyon pump, cost £5 5s., donated by a friend of the school.

#### Wanted.

Six special friends, each of whom will furnish one of the above items which have not been presented to us; or six good, energetic friends, each of whom will raise the money in the church with which he is connected, for one of the above articles.



## Our Canvassers.



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

### And We?

He paid in blood the price of sin;  
And we?—what have our love-gifts been  
To prove we even try to win  
A single heart for Him?

He marked a pathway, fair and sweet  
Where we may tread with earnest feet  
The legends of His love repeat,  
Step daily nearer Him.

Have we, permitted so to tread,  
Following His footsteps on ahead,  
Clasped yet some feeble hand and led  
Another heart toward Him?  
—George Klinge in Christian Work.

### Monthly Summary of Australasian Canvassing Work.

#### New Zealand.

DECEMBER, 1899.

Coming King—	Orders	Value
Mrs. Baron, Christchurch	3	£0 15 0
Miss Hill, Raglan	17	4 5 0
Home Hand Book—		
A. L. Irving, Invercargill	21	31 17 6
W. T. Dawson, Christchurch	12	20 12 6
J. Knox, Waverly	12	16 10 0
J. B. Anderson, Kaiapoi	9	13 17 6
I. Johnson, Pahiatua	8	11 15 0
Mrs. Hamilton, Masterton	10	15 12 6
A. Mountain, Eketabuna	5	7 12 6
P. L. Hill, Kaikoura	1	1 7 6
J. C. Cullum, Westport	1	1 15 0
Ladies' Guide		
Mrs. A. D. Anderson, Westport	29	25 7 6
Mrs. M. Masters, Dunedin	25	25 2 0
Man the Masterpiece—		
G. Masters, Dunedin	12	12 4 6
Patriarchs and Prophets—		
S. Smith, Milton	9	6 2 6
A. E. Rickard, Milton	14	9 5 0
A. Carriek, Milton	10	5 10 0
W. W. Ward, Inglewood	27	18 15 0
	228	£228 6 6

#### South Australia.

DECEMBER, 1899.

Bible Readings—	Orders	Value
J. E. Steed	48	£30 10 0
L. A. Apollon	11	7 0 0
Home Hand Book—		
F. Redward	13	21 12 6
J. Redward	12	20 18 0
L. Currow	25	40 3 6
Ladies' Guide—		
Mrs. C. Gooding	29	31 18 0
Man the Masterpiece—		
L. Currow	13	13 8 6
	151	£165 10 6

### Victoria and Tasmania.

DECEMBER, 1899.

Home Hand Book—	Orders	Value
D. Deering, Kyabram, V.	5	£9 8 0
G. Burgess, Kyabram, V.	13	23 0 6
Thos. Rowe, Werrebrie, V.	7	10 11 0
W. Beatty, Scarsdale, V.	26	40 13 6
G. Simpson, Tasmania	19	32 4 6
Coming King—		
R. J. Stoate, Geelong	17	5 1 0
A. T. Jessop, Geelong	8	2 0 0
Miscellaneous	22	6 0 0
Bible Readings—		
Miscellaneous, Elsternwick	10	9 5 0
H. E. Hughes, Tasmania	36	32 13 6
W. Pascoe, Tasmania	48	27 8 0
Frank Pallant, Tasmania	24	18 5 6
Wm. Ryder, Tasmania	36	25 12 6
Christ Our Saviour—		
Mrs. E. Deering, Bendigo	17	4 5 0
Mrs. Robb, Bendigo	8	2 4 0
Ladies' Guide		
Mrs. Robb, Bendigo	5	4 14 0
Miscellaneous	9	10 1 0
	310	£263 8 0

### New South Wales.

DECEMBER, 1899.

Coming King—	Orders	Value
Mrs. A. E. Edwards, Wallsend	11.	£3 10 0
Daniel and Revelation—		
G. James, West Maitland	4	2 10 0
Home Hand Book—		
M. A. Connell, W. Kempsey	22	32 3 0
A. R. Sherwin, Wagga Wagga	5	9 14 0
J. S. Reekie, Dubbo	5	6 5 0
J. C. Jensen, Luddenham		0 17 0
Miscellaneous		13 11 6
	47	£68 10 6

### West Australia.

NOVEMBER 1899.

Bible Readings—	Orders	Value
C. J. Anderson, Northam	18	£14 0 0
Mrs. Cleal, Cottsloe	7	5 12 6
Patriarchs and Prophets—		
H. Ross Lewin, Kalgoorlie	35	27 0 9
F. Masters, Kalgoorlie	32	25 18 9
Man the Masterpiece—		
F. Masters, Kalgoorlie	70	73 8 6
A. Shapcott, Perth	16	16 4 0
Sunshine at Home—		
F. Masters, Kalgoorlie	30	10 7 0
Other Books—		
C. J. Anderson, Northam	27	12 8 6
Mrs. Cleal, Cottsloe	8	10 2 6
H. Ross Lewin, Kalgoorlie	42	36 19 0
F. Masters, Kalgoorlie	1	1 7 6
	286	£233 9 0

DECEMBER, 1899.

Man the Masterpiece—	Orders	Value
A. Shapcott, Perth	13	14 8 0
F. Masters, Kalgoorlie	30	31 3 9
Patriarchs and Prophets—		
F. Masters, Kalgoorlie	15	9 2 6
H. Ross Lewin	4	4 16 0
Sunshine at Home—		
F. Masters, Kalgoorlie	4	1 6 0
Other Books	13	10 2 6
	79	£70 18 9

### Queensland.

DECEMBER, 1899.

Coming King—	Orders	Value
C. Prebble, Maryborough	16	£4 14 0
Home Hand Book—		
L. Paap, Southport	8	11 0 0
A. Currow, Southport	1	2 2 6
Ladies' Guide		
J. H. Hewitt, Gowrie Flat	9	11 5 0
Patriarchs and Prophets—		
W. Codling, Caboolture and Strathpine	8	8 19 0
Other Books—		
W. Codling, Caboolture and Strathpine	4	0 18 0
L. Paap, Southport	1	1 1 0
A. Currow, Southport	2	1 8 6
J. H. Hewitt, Gowrie Flat	5	6 17 6
	54	£48 5 6

### Totals for December, 1899.

	Orders	Value
West Australia (two months)	365	£304 7 9
Victoria and Tasmania	310	263 8 0
New Zealand	228	228 6 6
South Australia	151	165 10 6
New South Wales	47	68 10 6
Queensland	54	48 5 6
Total	1155	£1078 8 9

### Victorian Canvassing Field.

SINCE last writing, Brother Beatty of Ballarat, has joined our work here, and his letter and report tell of the blessing he is experiencing. Right through our field we have much evidence of advancement in this important branch of our work.

Years ago many talked as though canvassing work in this field would soon be a thing of the past, and that ere long our canvassers would have to turn their energy to account in some other direction. But how is it to-day? Right through the field we have evidence that this work is on the up grade, and as we look back over the year during which our literature has been circulated throughout the colonies, we have much cause to feel grateful for the great and good work accomplished, but still the word comes to us that "Much more efficient work can be done in the canvassing field than has yet been done." *Test.* 32:161. And this message also clearly points out that the increase of efficiency depends upon the way in which the individual canvasser relates himself to the work, for on the same page we read that, "Canvassers need self-culture. . . and should seek to honour God by making of themselves all that it is possible for them to become."

If we then would have real success in our work we need to follow the excellent advice of Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." And we have the precious assurance that "Jesus and holy angels will give success to intelligent and God-fearing men who do all in their power to save souls."

This, then, is what we should carefully study, How our work may be all that God would have it be—a real soul-saving work. Notice the Testimony does not say, "who do all in their power to sell books," but "who do all in their power to save souls," and God in this Testimony speaks direct to the canvasser, and the worker who goes out, realising the importance and preciousness of the message he carries, as well as the need of the soul that he meets, has a power in his work that enables him to speak to the hearts of the people. A power that enables him to "take a cheerful, hopeful view of every perplexity, and thus he may be a well-spring to refresh others if he will, but in order to do this he must himself draw from the fountain of living truth."

And in so doing the words of the Psalmist, "Great peace have they that love Thy law, and they shall have no stumbling block," will be a living experience, for, although there are more difficulties in this work than in other branches of business, there is a power in the righteousness and peace of Jesus, that will cause the difficulties and trials, instead of being stumbling blocks, to become stepping stones, bringing us nearer to the Master, and giving us a richer and deeper experience in His love. This, and only this, will enable us to do more efficient work than has hitherto been done.

J. JOHANSON.

## The Dignity of the Canvassing Work.

THE Lord is urging the youth to take up the "precious ministry" of disseminating the sacred literature of the third angel's message. The command is not an arbitrary one; it is founded upon eternal principles. The Master desires that this work be laid hold of for other reasons than simply to enlighten those who purchase our books and papers. If this labour is performed in the spirit of Christ, a rich benefit accrues to the

one who sells, as well as to the one who buys. Here is an important feature of the canvassing work, and one which is generally lost sight of.

By many the canvassing work is regarded as something hard, unpleasant, requiring an inferior, and even an undesirable, order of talent. It is frequently looked upon as being something from which refined and sensitive dispositions should naturally shrink, and to which more delicate individuals should never be asked to adapt themselves. How often is it said, sometimes aloud, still oftener inaudibly, "I'll do anything but canvass."

The natural feelings of the canvasser are that he is alone; that there is no conference to support him, no tithe fund from which he can draw a salary, whether his work bear fruit or not. If he makes a failure, he knows that it will be apparent to all, and that he must shoulder the entire blame, be it little or great. He feels that if he were simply a member of the official staff of some publishing house, a teacher in one of the denominational schools, or a physician in a sanitarium, and if things went wrong, and the institution did not accomplish its God-given work, that the censure and disgrace would be distributed among several, and that his own responsibility would not stand out in such bold relief as where he works alone, endeavouring to sell the denominational books. These are all very *natural* feelings.

Nevertheless these feelings and a host more of their sort which may come into the mind, are well worthy of study; nor is time thrown away in determining the source of their origin.

I know of no course of discipline and development better qualified to fit young men and women for successful business life in connection with our institutions, than the canvassing field. The highest powers of the being, as far as being *independent of men*, and at the same time *dependent on God*, are brought into action. It is a blessing to the canvasser that he has no conference behind him, and no tithe fund from which to draw his support. Humanly speaking, he is alone.

This in itself drives him near to his Saviour. The human heart seeks comfort and support, man turns to man, and when there is no finite arm on which to lean, then it is that the

strength of God is implored. To learn this lesson, to cultivate this habit at the beginning of life's work, is to accomplish something of immense importance. Now dependence upon God is the highest, holiest, truest kind of self-independence. It is the only real self-reliance. No man who does not thoroughly depend upon God can be really self-reliant. He can never know what genuine self-reliance is. In the time of a crisis he will begin to fear whether he is right or not, and his self-reliance will leave him.

The canvasser is to a great extent his own master. He must set himself to work. He must plan his own work, and use his judgment concerning times, people, and places. To learn to do this well and successfully, is to learn to be a good manager of larger business interests and of other men. The man who is not successful at the art of setting himself to work, and of planning his own work, will never be successful at setting others to work, and at planning their tasks for them. He may be able, in the boorish use of the term, to "boss," but a manager in deed and in truth, he is not. The power to set themselves to work judiciously, and economically to plan and conduct their own work, is sadly lacking in the great majority of the youth at the present time. Competent under-managers, as well as qualified chief managers, are difficult to find for our institutions at the present time. The reason is because there is so little genuine Christian independence and religious self-reliance.

A very large part of all business and professional success is dependent upon the canvassing power of the man. This "canvassing principle" is one frequently called into action in business life. The physician must persuade the mind of his patient; the teacher must win or persuade the minds of the students before him; and so on in all lines of life. In the canvassing work there is a varied field in which to develop many phases of latent talent. Minds are to be met and studied, and the power to win acquired to the finest and greatest extent.

It is because God is anxious that men and women in the rough school of experience may acquire these talents, attributes, and qualities, that He urges them to enter the canvassing work.

—Prof. P. T. Magan.

## THE FIELD.

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

### Waiting for the Word.

"Over and over the cry is heard,  
'Come, and bring us the saving word.'  
Over and over the message rings,  
From the loving lips of the King of kings,  
'Go and tell them, 'tis My command,  
Go and tell them in every land.'  
And while one soul of the sons of men  
Waits for the word from the lips or pen,  
We who have heard it must tell it again."

### New Zealand Camp Meeting.

THIS meeting was held in Auckland, December 21, to January 1, 1900. Many of the circumstances attending it were favourable indeed. When looking for a location a doctor was visited who owned a section which promised to be the best site which could be obtained. He told us to use his ground as long as we wished free of cost, and expressed the wish that we might have a good time. When we were looking for seats we found some in a hall which we rented, enough to seat about three hundred people at an expense of only £1 for the first month, and 10/- for each succeeding month. Other necessary things were obtained at reasonable rates so we felt we were greatly favoured in all these things.

From the first we had beautiful weather. There was not a storm or high wind during the entire meeting. Some days there was a gentle shower which laid the dust and made the air cool and invigorating. This was another cause for gratitude to the Giver of all blessings.

The meeting was extensively advertised. We distributed 5,000 copies of the camp-meeting number of *The Advance*, and had a good advertisement in the largest paper in the city. We also had large cards giving notice of the date and location of the meeting which were placed on the trams; yet the attendance was not large either of our own brethren, or of people from the city. The brethren and sisters who attended came almost entirely from the Auckland district. We were glad to meet those who were there, but regretted that more were not present to share the blessings with us.

The subjects presented were calculated to lead to searching of heart and to strengthen and enlarge Christian experience. Pastor Gates gave a lecture on the field and work of our missionaries in the islands, and Pastor Daniells devoted one evening to a talk on the Avondale School, which was illustrated by lime-light views of the buildings and surroundings.

One feature of the meeting brought a new experience and great blessing to our brethren and sisters. Fifteen hundred copies of the New Year number of the *Bible Echo* came on the ground while the meeting was in progress, and two days were spent by our brethren and sisters in selling them in the city. The early morning meetings when the workers related their experience in visiting the people, were the best of all. They found the people ready to purchase, and about eight hundred and fifty copies were sold in two days at three pence each. In taking the blessed truth to others our brethren and sisters themselves were blessed.

On Sunday before the meeting closed, a financial statement was read showing that the expenses attending the meeting had been £33 5s. 6d., and the receipts £15 14s. 10d., leaving a debit balance when all accounts were paid of about £20.

"What shall be done with this deficit?" was the next question.

"Pay it"; was the prompt response from one of the brethren present, and in a few minutes just £20 was raised to pay the debt.

The early morning meetings were seasons of instruction and refreshing. At the closing meeting held the morning of the New Year, nearly every one bore testimony to the blessings they had received, and the joy they felt in being permitted to attend the meeting. Several expressed their gratitude for the peace, harmony, and love which had prevailed. On the whole it was a good meeting, and our brethren and sisters have returned to their homes strengthened for future conflicts.

Soon after the close of the camp meeting the tent was moved, and a strong effort will be made to develop the interest created during the camp-meeting. We ask the prayers of our brethren and sisters that God will greatly bless His work in Auckland, "withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, . . . that we may make it manifest as we ought to speak."

E. W. FARNSWORTH.

### The Work in Victoria.

By the organisation of a Conference in South Australia, which went into effect on November 25th, and the setting off of Tasmania as a mission field under the supervision of the Union Conference, from January 1, 1900, what has formerly been known as the Central Australian Conference has now been reduced to the one Colony of Victoria. Pending the next annual session of the Conference, when its name will doubtless be officially changed to conform to this fact, it has been decided by the Executive Committee, in referring to the field, to call it henceforth the Victorian Conference.

Reference to the accompanying tithe report will show that the tithe for the six months ending December 31 was £1,029 11s. 4d. It was arranged that one-third of the past quarter's tithe in South Australia should be handed back to the newly-organised Conference in that Colony. South Australia's share of its quarter's tithe is £23 12s. 7d. This leaves the Conference tithe receipts for the six months, £1,009 19s. 9d. This is a very encouraging increase over any two previous quarters in the history of the Central Australian Conference: After meeting all the expenses of the work for the half-year, and paying £99 15s. 2d. tithe to the Union Conference, there has been a gain of £220 5s. 11½d., which has been applied in lessening the Conference indebtedness.

It will be noticed that the tithe from South Australia for the last quarter was £70 17s. 9½d., and Tasmania's tithe for the last quarter was £70 5s. Our Victorian brethren and sisters should therefore bear in mind that they will have to pull up their tithes this quarter £141 2s. 9½d., in order to make good the loss of the two Colonies which have recently been separated. This could be done, and everyone in Victoria be richer and happier, and thus the cause could move forward unimpeded, while we all should look with much satisfaction to see our sister Colonies, which have withdrawn from us, growing up into strong organisations.

The policy of the Central Australian Conference has been to entirely wipe out its indebtedness by the end of the century, and if this policy is pursued and our Victorian brethren come up to what is their privilege and duty in the payment of the Lord's tithe, this good result will be easily attained, while a reasonable amount of aggressive work is still being carried forward.

The writer has been called upon to sever his connection with the work in Victoria. The two years and more spent in the work in that field have been much enjoyed by Mrs. Robinson and myself. The association with leading brethren on the Conference Committee and the Echo Board of Trustees, has been especially pleasant and profitable to me. We still greatly desire to see the cause move rapidly forward in the Victorian Conference. While we may be connected with the school at Cooranbong, nothing could give us keener pleasure than to be of some help and blessing to those who may be in attendance from that Colony, seeking a better preparation for the Master's work. Are there not some, even now at the eleventh hour, who will decide to attend this year? Such a decision, dear young friends, would probably be the turning point of success in your whole life.

A. T. ROBINSON.  
Cooranbong, N.S.W.,  
January 17, 1900.

### Central Australian Conference Tithe Report.

FOR HALF YEAR ENDING DECEMBER 31,  
1899.

Church.	Quarter ending September 30.			Quarter ending December 31.		
	£	s.	d.	£	s.	d.
Adelaide ...	92	19	7	51	3	4
Ballarat ...	29	13	2	32	14	8
Bendigo ...	9	4	0	7	14	4
Bismarck...	8	8	0	nil		
Brighton ...	5	19	0	10	11	0½
Broken Hill	20	5	3	13	17	0
S. Broken Hill	nil			3	0	0
Geelong ..	10	19	1	15	6	4
Hawthorn ...	15	9	11½	15	0	0
Hobart ...	42	4	5	60	7	6
Kadina ...	8	8	0	10	17	5½
Latrobe ...	0	2	0	nil		
Launceston	7	3	1½	8	2	3
North Fitzroy	146	6	1	126	8	1½
St. Marys ...	3	0	0	1	15	3
Williamstown	39	4	9	44	5	11
Windsor ...	63	8	2½	64	10	11½
Sabbath Schools	nil			5	5	0½
Miscellaneous	17	2	9	38	4	9
<b>Totals</b> ...	<b>520</b>	<b>7</b>	<b>4½</b>	<b>509</b>	<b>3</b>	<b>11½</b>
Grand Total ...	£1029 11 4					
Less South Australia's Share ...	23 12 7					
	<b>£1009 19 6</b>					

SABBATH morning, Jan. 14th Bro. C. P. Michaels spoke at Windsor from the words "Ask and it shall be given you." Lessons from the life of Daniel and Elijah were given, showing that they "prayed earnestly" and "made their requests known." What is wanted to-day are men and women who "pray."

### News Notes from Queensland.

OUR Queensland Conference has started a little mimeograph paper, entitled *The Welcome Visitor*, designed for circulation among the churches and workers within their own colony. We have been favoured with a copy of the first issue of this little sheet, and we find so much of general interest in it that we take the liberty of giving it here almost entire:—

A PLEASANT HOLIDAY.—As the holiday season came on it was found that but little could be done for the people of the city, so the workers to the number of fourteen took their tents and went out by the seaside in camp. Here we rested about eight days amid the scenes of Nature, listening to the music of the sea as it spoke in thunder tones of its great Maker. We enjoyed the opportunity to study and read in quiet, and returned to our work with renewed courage and strength. The weather became stormy at the last, and thus an opportunity was given to see old Ocean in his wrath.

A GOOD DAY IN BRISBANE.—Such was Sabbath, Jan. 6. It was the occasion of our quarterly meeting. Separate meetings were held by the two churches in the forenoon, but in the afternoon the churches came together for the celebration of the ordinances. Nearly seventy adult Sabbath keepers were present, besides many children from 15 years down to infancy. Our first privilege was to engage in an impressive baptism service. There were five candidates, all sisters. They were four of them mothers of families and devout women who have feared God for a long time. They now receive the truth for this time with joy. Sisters Watson, Russel, Robertson, and Templeman joined the North Side church, and Sister Waterton the South Side church. Both in this exercise and in the ordinances which followed, we were deeply sensible of the presence and power of the Holy Spirit. Many voices went up in thanksgiving to God for what He had done for them in the past year, the truth having come to most of those present in the last twelve months. We start out in a new year, feeling deeply the great responsibilities that rest upon us as a people, and especially as workers where so much is to be done and so few to do it. Pray for us.

Pastor H. C. Lacey and Bro. J. H. Hewitt spent a few days in Brisbane

at the beginning of the year, at which time the Conference Committee were all together, with the exception of Bro. Redwood, of Rockhampton. Several matters of interest were up for consideration. Miss Catherine Hughes, who has been connected with the Health Food Agency from the first, is retained in the Tract Society Office, where her experience is of much use at the present time. The committee voted in favour of holding a camp-meeting in or near Brisbane in March or April. This is to be a meeting for the whole colony, and we hope that all will begin now to plan and to pray for the meeting. We are promised good help from abroad. Bro. Lacey brings words of encouragement from the work in Toowoomba, where he and Bro. Tadich have been at work. It has not been possible to raise any general interest in the meetings there. But yet by patient labour individuals of worth are being attracted to the truth. Four have taken a stand for the Sabbath, and others are thoughtfully considering the matter.

At this meeting of the committee the work there was carefully considered, and it was thought that perhaps the time had come when it would be well for one of the labourers to go elsewhere. This will be arranged as seems best upon consultation. Other matters were freely discussed, and we felt that the meeting was altogether a profitable one.

Brethren Whittle and Barber, of Toowoomba, are making preparations to start out on an extended tour in the back country. Bro. Barber has a fine outfit for the purpose, which he is willing to devote to the work. They will load up with a good stock of books and proceed to do missionary work as the way may open. They hope to make their work entirely self-supporting. It will be an experiment full of interest to all who love the truth. Let us remember this enterprise in our prayers.

We are all rejoiced to hear that there is a company of seven Sabbath keepers now at Bundaberg, where Bro. Horwood and Sister Prebble have been at work with our books. Others are interested, and there it a call for help for this field.

The canvassing work is prospering quite satisfactorily so far as we are able to find workers. All of our agents are doing well, some of them very well. Bro. A. Currow and Leonard Paap, who were with us, have been obliged

Statistical Report of Conferences in District No. 7.

to return to their work in N.S.W., but others are filling up the gap. This is a noble work, and brings its results in many ways.

At the present time there are about seven, as follows:—Bro. and Sister Hewitt, Brn. Hodgson and Horwood, Whittle and Codling, and Sister Prebble. The summary for November showed that 369 orders were taken that month at a value of over £283, and over £20 worth of small books or "helps" were sold by the agents at the same time. We do not expect that the Dec. summary will show so large as that, on account of the interference of holidays with our work, and some of our most heavy salesmen have withdrawn. But now that we have a clear field and the times are fairly prosperous, we believe that with the help of God we shall see a good summary rolled up during 1900. Bro. F. W. Paap, the General Agent, is making preparations for a trip north, especially in the interests of the canvassing work. He will probably visit Maryborough, Bundaberg, Rockhampton, and on his return stop at Buderim Mt. The little book, "Christ Our Saviour," is selling rapidly, and we hope very soon to have some good agents at work on that grand new book, "Desire of Ages," which is soon to be issued by the Echo Publishing Co.

The blessing of the Lord is resting upon our canvassing work in a signal manner; and it is a most effectual way of bringing people to a knowledge of true principles, and at the same time it affords a support to the Gospel worker. May the blessing of God rest upon our faithful canvassers.

The following amounts have been paid in tithes during the last quarter of 1899, which is the first quarter of our separate Conference existence:—Rockhampton, £37 17s. 1d.; N. Brisbane, £27 9s. 11d.; Toowoomba, £13 19s. 9d.; S. Brisbane, £10 10s. 3d.; Miscellaneous, £17 5s. 6d. Total, £107 2s. 6d. This is an encouraging report, but we believe it can be bettered if all will faithfully do their duty in returning to God the part that he claims as his own.

The Conference is weak financially, as there are but four churches, but with close economy on the part of the workers, and a faithful readiness on the part of all in paying the tithe, we believe that Queensland will be able to support its own work, and carry the work into places where present truth has not as yet been heard.

Name of Conference or Mission.	FOR QUARTER ENDING SEPTEMBER 30, 1899.														FOR QUARTER ENDING JUNE 30, 1899.													
	Number of Churches.	Membership of Churches.	Number of Sabbath Schools.	Membership of Sabbath Schools.	Average Sabbath School Attendance.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Colporters.	Canvassers.	Tithes Paid.	First Day Offerings to Foreign Missions.	Sabbath School Donations to Missions.	Annual Contribution to Missions.	Miscellaneous Individual Gifts to Missions.	Donations to School.	Sales of Subscription Books. Retail Value.	Sales of Trade Books and Tracts. Retail Value.	Average Number <i>Echoes</i> sold weekly.	Value of Conference Property.	Indebtedness of Conference.							
Central Australia	14	774	29	956	675	3	3	2	1	8	£ 420	£ s. d. 6 1½ 0	£ s. d. 8 3 12	£ s. d. 9 18 10	£ s. d. 54 11 10	£ s. d. 39 0 8	£ s. d. 16 7 6	£ s. d. 725 1 6	£ s. d. 318 17 5	£ s. d. 1887 324 11 10	£ s. d. 324 11 10	£ s. d. 767 8 11						
New South Wales	7	465	15	540	411	2	3	9	3	13	£ 230	£ s. d. 19 11 0	£ s. d. 0 8 3	£ s. d. 8 3 12	£ s. d. 54 11 10	£ s. d. 29 11 3	£ s. d. 8 4 1	£ s. d. 11 12 0	£ s. d. 725 1 6	£ s. d. 1887 324 11 10	£ s. d. 1887 324 11 10	£ s. d. 767 8 11						
New Zealand	12	418	38	536	403	3	1	6	16	485	£ 8 6	£ s. d. 0 16 7	£ s. d. 15 18 3	£ s. d. 29 11 3	£ s. d. 8 4 1	£ s. d. 24 12 0	£ s. d. 944 17 0	£ s. d. 73 7 6	£ s. d. 1371 188 3 8	£ s. d. 188 3 8	£ s. d. 412 15 5							
Queensland	4	191	4	215	156	1	2	2	7	102	£ 19 2½	£ s. d. 0 0 4	£ s. d. 4 10 3½	£ s. d. 13 14 1	£ s. d. 1 10 0	£ s. d. 0 13 0	£ s. d. 334 13 3	£ s. d. 253 19 6½	£ s. d. 299 35 1 4	£ s. d. 35 1 4	£ s. d. 188 3 8							
West Australia	1	38	2	42	163	1	1	2	1	55	£ 16 11½	£ s. d. 0 0 0	£ s. d. 1 0 0	£ s. d. 9 9 6	£ s. d. 0 5 0	£ s. d. 126 8 1	£ s. d. 20 5 6	£ s. d. 549 50 13 9	£ s. d. 50 13 9	£ s. d. 50 13 9	£ s. d. 50 13 9							
Central Australia	12	823	27	967	734	3	8	2	16	£ 520	£ s. d. 7 4½ 4	£ s. d. 23 6 0½	£ s. d. 18 17 6½	£ s. d. 0 19 1	£ s. d. 18 10 0	£ s. d. 420 10 0	£ s. d. 57 1 6	£ s. d. 1739 324 5 5	£ s. d. 324 5 5	£ s. d. 769 18 11	£ s. d. 769 18 11							
New South Wales	7	462	16	670	508	7	4	11	15	£ 325	£ s. d. 0 10 2	£ s. d. 8 24 14	£ s. d. 18 17 6½	£ s. d. 0 6 3	£ s. d. 6 10 0	£ s. d. 994 6 6	£ s. d. 80 2 7	£ s. d. 1458 188 3 8	£ s. d. 188 3 8	£ s. d. 188 3 8	£ s. d. 188 3 8							
New Zealand	13	432	36	612	440	3	3	3	8	£ 85	£ s. d. 18 1 0	£ s. d. 0 17 0	£ s. d. 2 4 4½	£ s. d. 0 6 0	£ s. d. 0 8 0	£ s. d. 349 16 6	£ s. d. 52 4 6	£ s. d. 341 112 1 4	£ s. d. 112 1 4	£ s. d. 55 1 4	£ s. d. 55 1 4							
Queensland	4	174	4	245	145	1	1	2	8	£ 85	£ s. d. 18 1 0	£ s. d. 0 17 0	£ s. d. 2 4 4½	£ s. d. 0 6 0	£ s. d. 0 8 0	£ s. d. 349 16 6	£ s. d. 52 4 6	£ s. d. 341 112 1 4	£ s. d. 112 1 4	£ s. d. 55 1 4	£ s. d. 55 1 4							
West Australia	1	48	2	60	40	1	1	2	4	£ 53	£ s. d. 9 6 6	£ s. d. 1 0 0	£ s. d. 1 0 0	£ s. d. 0 6 0	£ s. d. 0 6 0	£ s. d. 141 3 0	£ s. d. 14 5 0	£ s. d. 256 50 13 9	£ s. d. 50 13 9	£ s. d. 50 13 9	£ s. d. 50 13 9							



## PERSONAL

BRO. STARR'S address until further notice will be 42 Villamanta Street, Geelong West, Vic.

BROTHER A. BALLINGALL is in Geelong doing preparatory work for the proposed Camp-meeting there.

Sisters Annie Higgins and Emily Appledorff enjoyed a season of rest and recreation during the holidays at Bunbury, W.A.

WE are glad to learn that Brother F. Lyndon is improving in health. He has been a patient in the Avondale Retreat since its opening.

BROTHER C. B. HUGHES, Principal of Avondale School, has returned from his visit to Tasmania. He spent a few days in Sydney on his way to Cooranbong.

MISS A. COZENS, who has been for some weeks past a patient in the Summer Hill Sanitarium, has gone to the Health Retreat, before returning to her home in Queensland.

MISS N. WHITTENBERG and Miss M. Hawkins, who have been on a visit to Tasmania, returned a few days ago. They express themselves as much pleased with their stay in that colony.

SISTER E. G. WHITE, accompanied by Sisters McEnterfer and Peck has been enjoying a quiet rest at Turrumurra, on the site purchased for the new Sanitarium. Sister White has returned home much benefited in health.

AFTER spending some time in canvassing in New South Wales, Brother J. S. Reekie has gone to New Zealand. He intends leaving with his wife, for America, in about three months, to complete his medical course.

BROTHER G. SIMPSON is making a short visit to his home before returning to the Avondale School. He reports a successful and encouraging time whilst canvassing in Tasmania.

BROTHER W. D. SALISBURY, manager of the Echo Publishing Co., has lately paid a short visit to Sydney to transact business for that firm. He also spent a little time in counsel with some of the brethren in this colony.

Early in January a series of tent meetings was opened in Bunbury, W.A. The labourers connected with this effort are Pastor J. Pallant, Bro. and Sister Craddock, and Sister Appledorff.

BROTHER J. F. HAY has returned to the canvassing field. After spending a short time in Sydney he has gone to Murrurundi. He expects to stay there some time, and canvass that district thoroughly.

BROTHER J. J. WESSELS returned from New Zealand on January 13,—a little earlier than was at first expected, business in Sydney requiring his attention. He reports having spent a pleasant and profitable time in that colony.

WE have been pleased to receive a short visit from Brother E. R. Palmer, Business Manager of the Avondale School. He tells us that in anticipation of the opening of the School for this year there is great activity on the part of all connected with the institution.

A letter from New Zealand brings the information that Miss Harlow, accompanied by several students for the Avondale School, intended leaving Wellington January 20. We are glad to learn of this, and hope that many more are deciding to attend the School this year.

MISS E. M. GRAHAM, who has recently spent several weeks in Adelaide and Melbourne, returned to Sydney, January 11. She brings an encouraging report of the work in these places. The Tract Society, in Adelaide, which she assisted in establishing, is making good progress.

PASTOR A. T. ROBINSON and wife came from Melbourne on the same date, en route to the Avondale School. They remained over the Sabbath in Sydney, and their visit was much appreciated by the brethren here. Pastor Robinson spoke at the Ashfield church in the morning, and at Stanmore in the afternoon. On the 16th. they proceeded to their destination, and are now busy preparing for the opening of the School.

BROTHER C. P. MICHAELS has returned to Melbourne from Tasmania after making a successful delivery of H. H. Books in Launceston. He is now labouring in and around Windsor, canvassing and conducting Bible Readings with those who are interested in the truths of the Third Angel's Message.

PASTOR A. G. DANIELLS is planning to leave Auckland by the s.s. *Mararoa*, January 29, and will probably arrive in Sydney, February 4. We learn that at the conclusion of the camp-meeting the large tent was removed to a more convenient location, where meetings are now being conducted by a large and well-organized force of workers. We are glad to hear that they are making progress, and trust that many will be added to our numbers in that city.

PASTOR S. McCULLAGH has been labouring in Ballarat most of the time since the camp-meeting held in that city nearly a year ago. The members of what was formerly the Ballarat church have nearly all moved away, but by addition of new members since the camp meeting there is now a membership of about fifty. They have recently purchased a site, and are proceeding with the work of erecting a meeting house. Bro. McCullagh is planning to remain with them until the building is completed.

PASTOR G. B. STARR and family have removed to Victoria to take the place of Pastor and Mrs. Robinson, who have connected with the work of the Avondale School at Cooranbong. Pastor Starr has located in Geelong, where plans are being made to hold a camp-meeting about the beginning of March. A beautiful ground, centrally located, has been offered free of charge, and the way has seemed to providentially open in other directions, indicating that the move is in harmony with the mind of the Lord. Several workers are to be connected with the work in Geelong preceding the camp-meeting.

BROTHER and Sister E. C. Chapman, accompanied by their little girl, are expecting to leave San Francisco on the "*Moana*," January 24, to join us in the work in this field. Brother Chapman comes to take charge of the Avondale printing press. His past experience particularly fits him for a work of this kind, as he has not only had many years training as a practical printer in the Pacific Press of Oakland, California, but for several years he and his wife laboured faithfully as missionaries in the Society Islands; acquiring the language of that group, and doing some translating and printing.

Just as we go to press we receive word that it has been arranged to hold the Geelong camp-meeting from March 8th to the 18th.

## UNION CONFERENCE RECORD.

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PASTOR GATES, who has been visiting the Maori districts of New Zealand, since the Auckland camp-meeting, was planning to leave for Fiji, January 31. It will be remembered that our Sabbath School donations for the third quarter of last year were given to the Fijian Mission. The amount raised for this purpose was £69 os. 7½d. Let us follow our offerings with our prayers that the Lord may especially bless the efforts of Brother Gates in planning for the advancement of the work there. We trust that he will be able to bring back with him some of the Fijian converts to take a course of training in the school.

PASTOR B. L. HOWE, of the Honolulu mission, writes as follows to Brother W. C. White: "Several of us here received copies of the UNION CONFERENCE RECORD, and we were encouraged so much by this kind remembrance on the part of the brethren in Australia, that we felt impressed to show our appreciation in some tangible way. We take a weekly collection for our missionary work, so we planned to give all the members a part in an offering to help in the Sanitarium work in your part of the vineyard. We set apart the offerings of one week for that work and received twenty-five dollars (five pounds). We would like to send more, but we send this with our prayers for God's blessing to increase more and more unto you." We know that our brethren and sisters throughout this field will be touched, and deeply grateful for this offering which has been received from our Honolulu brethren. We can only pray that the Lord will verify to them His promise that "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

# AVONDALE

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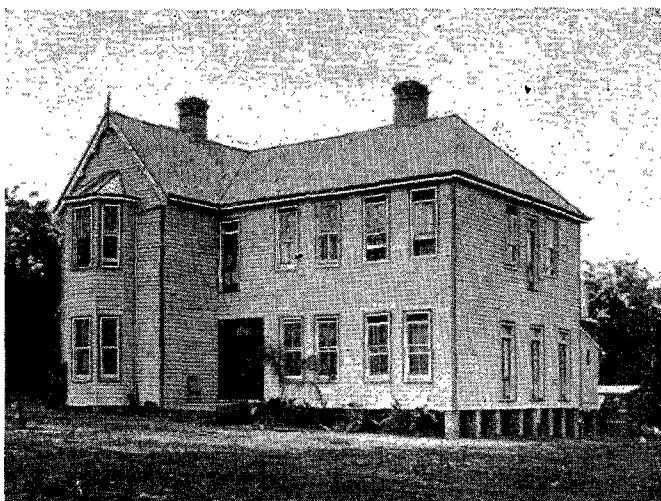
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## Another Worker Fallen.

THE last mail from Japan brings the sad news that our beloved brother, Elder W. C. Grainger, died at 1.27 p.m. on Tuesday, October 31, after three weeks' illness. He was laid to rest in the Aoyoma Cemetery, which is some distance from Tokyo. Words of comfort were spoken by Brother Okahira.

His daughter Gertrude writes of his sickness, that he was calm, bright, trusting in the arms of God all the time. Of a certainty, he sleeps in Jesus. To the brethren in the work he said: "Trust God and press the work. If I live it will be to work for Him; it seems God wills otherwise. He knows best."

Elder Grainger accepted the message in California about twenty years ago.

In 1882 he connected with the college at Healdsburg, where he remained until 1894, when he was ordained to the Gospel ministry. In 1896 he was sent by the Foreign Mission Board as a missionary to open up the work in Japan, and why he is called to lay down the burden at this time, so soon after the organization of the first church in Japan, we know not; but He who has been the hope of our dear brother knows why this labourer has been called to rest. To Sister Grainger and her children we extend sympathy in this time of bereavement.

—California Missionary.

## The Sanitarium Fund.

WE have been requested by the trustees of the new Sanitarium site to state that they will be pleased to receive the various sums of money pledged towards the new Sanitarium. The site having been secured, they are desirous of completing the purchase, and to proceed towards erecting the new building. Are there not others who have not yet given anything to this worthy object who would like to do so? The fund is still open for fresh contributions, as well as for the payment of that which has been pledged. At the present time the fund stands at £956 10s. Kindly forward all remittances to Mr. F. L. Sharp, Sanitarium, Gower St., Summer Hill, N.S.W., who will send acknowledgements for the same.