

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. 3.

Prayer.

Prayer makes the darkest cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Have you no words? Ah! think again;
Words flow apace when you complain,
And fill your fellow creatures' ears
With the sad tale of all your cares.

Were half the breath thus vainly spent,
To Heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me!"

William Cowper.

Week of Prayer.

IN this number of the RECORD is given the time for holding the next week of prayer services in Australasia.

It is designed that during that week our brethren and sisters shall, as far as possible, rest from their regular employment, and spend the time in the study of the Bible, and in prayer. Public services will be held in the churches, and if possible all the members should meet together, at least once each day, for spiritual help.

In olden times the Lord gathered His people together for mutual help and spiritual up-lifting "three times in the year." He tells us that we "should not forsake the assembling of ourselves together, and so much the more as ye see the day approaching."

The day of God is fast approaching. The hour of temptation which is to try all that dwell on the earth is upon us. Only the true gold will stand the test. Whatever our experience has been in the past, we need new, fresh experiences daily, that we may triumph at last.

Spiritual growth is an experience of the greatest consequence to professed Christians. It is sometimes

said that "all is well that ends well." The Lord says, "Better is the end of a thing than the beginning thereof." It is not the budding of the rose, but its full bloom, that reveals its beauty and scatters its fragrance. It is not the first appearance of the blade or the blossom that is of value, but the full harvest, the golden fruitage.

Spiritual Growth.

Likewise, it is not the beginning of the Christian life that is of the greatest consequence, but the continuance and end of the same. It is well to start, but it is better to grow and triumph at last. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." The prize is given not at the beginning, but at the end of the race.

It is impossible to remain inactive, to stand still. Action, growth, and development are natural to every living thing. The worlds do not stand still. Seeds sprout, grow, and multiply. Tiny sprigs grow into mighty forests. The living creature grows from infancy to maturity, and increases its kind. Activity, growth, and development are characteristic of the mind also. From infancy the mind grows and expands. New thoughts are developed, and knowledge increases day by day. The thoughts developed and the knowledge obtained may not be good and useful; on the contrary, they may be harmful, but they are nevertheless continually increasing.

And so it is in the spiritual domain. It is impossible to stand still. We are either gaining or losing in experience. This we know both from experience and from the Scriptures. The Lord warns us against back-sliding, and entreats us to grow in grace. Here are some of the Lord's warnings and admonitions:—

"Ye therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter, 3:17, 18.

"Look to yourselves, that we lose not those things which we have wrought (gained, margin), but that we receive a full reward." 2 John, 8.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Margin: "Run out as leaking vessels.") Heb. 2:1.

Thus we see that, although one may have made an excellent start in the service of God, there is great danger lest he fail to continue in the good way, and so lose all that he had gained. There is danger of gradually and imperceptibly losing the grace of God, as water runs out of a leaking vessel. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

On the other hand, our gracious and merciful God invites us to approach nearer to Him day by day. He says "grow in grace," and "go on unto perfection." He says, "Add to your faith virtue, and to virtue knowledge," etc. This is spiritual growth, and it is the only way to keep from falling, and to make our final victory sure.

Conditions.

The conditions necessary to produce true spiritual growth are simple. They are food and exercise. In this respect the spiritual is very similar to the physical nature. The Lord has provided the food for growth, and the labour to make strong.

Spiritual food is obtained by Bible study and prayer. Spiritual exercise is found in service for the Master. How simple and accessible are these means of grace. All may appropriate

them, and yet they lie at the very foundation of true Christian experience.

The Word of God is a great storehouse of spiritual food. We little realise the power there is in the Scriptures to draw the heart heavenward. It is living, and full of power. See Heb. 4 : 12. But this word will work in those only who come in contact with it. It must be read and applied. Its warnings must be heeded, its admonitions followed, and its promises believed. Then it will produce that spiritual growth that will prepare us for our duties here, and for heaven hereafter.

Need of Prayer.

Prayer is another means of spiritual growth. Pierson says that "the pivot of piety is prayer." Secret or private prayer connects the soul with God. It unlocks heaven, and brings its choicest blessings down to earth. How strange that a duty so full of pleasure and blessing should be so lightly appreciated, and so sadly neglected!

Prayer clears away doubt and fear, and gives faith and courage. It makes the weak strong, and prepares them for life's duties. It is impossible to live a Christian life without prayer. He who neglects to pray fails to grow in grace. The result will be that he will lose his love for God, and his faith in God's work.

From the above considerations, how appropriate that we, who are living in the most solemn time the world has ever seen, should set apart a period each year for Bible study and earnest prayer. Brethren, we should make this coming week of prayer the most profitable of any yet held in this country.

A. G. D.

Separation from the World.

THAT the Lord appointed His people as missionaries, through whom He might reach and teach others, and draw them to Himself, is very clear from many passages of Scripture. "Go ye, therefore, into all the world and preach the gospel," "Ye are the light of the world," "Ye are the salt of the earth." Other texts of like meaning are not rare. But no less clear are the commands of God to His people to separate themselves from sinners. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Especially urgent is the invitation, or command,

to His people of this last generation to separate themselves from inconsistent connection with the apostate and world-loving church, called Babylon; found in the eighteenth chapter of Revelation. "Come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues."

Though the separation here referred to is, doubtless, separation from organic connection with a church of which God cannot approve, the ultimate cause of separation is a difference in character already achieved. In Hebrews 7 : 26 it is said of Jesus, our High Priest, that He "is holy, harmless, undefiled, *separate from sinners.*" Yet all know that during His entire life He was in daily contact with men of sin, and during His ministry He was surrounded daily with throngs of sinners, some of whom were of the worst type, seeking his life, among whom He went voluntarily, not from pleasure in their society, but that He might do them good.

In the prayer of Moses, Exodus 33 : 16, he said to the Lord, pleading for His presence, "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? *So shall we be separated, I and Thy people, from all the people that are upon the face of the earth.*" In the chapter following provision is made to perpetuate that separation by forbidding the children of Israel to make a covenant of equality and reciprocity with any of the strangers that they were about to meet.

Here seems to be the real separation commanded by God. His presence would serve to separate them from the heathen through whose countries they were to pass, some of whom were to be driven out before them. Moses said, "If Thy presence go not with me, carry us not up hence." The Lord replied, "*My presence shall go with thee, and I will give thee rest.*"

The in-dwelling of Christ with His people to-day is that which will serve to distinguish them from others, and to maintain their separation. Nothing short of that will answer. But He has promised it as definitely as He did to Moses. "If a man love me, he will keep my words: and my Father will love him, and We will come unto him, and make our abode with him," "that Christ may dwell in your hearts by faith," and "I will dwell in them and walk in them," are a few of the many like promises made to us for to-day. But, unless we regard ourselves as

different from the throng by which we are surrounded, the difference cannot be maintained.

Princes of the Royal Family do not mingle promiscuously with the common people. It is not expected of them. They may go among the people for some definite purpose, but not to seek companionship. That they may find among their peers. No more should members of the great "family in heaven and earth" seek companionship among those who are content with worldly prospects. Nor will they do so. Here is seen the inconsistency of allowing our children to associate familiarly with children of worldly people. God gives us His Holy Spirit that we may be separate from others, and includes our children in the promise. But, if we drive away the separating agent by a failure to recognise the conditions upon which His presence is promised, how can the difference be maintained? Hence time spent in playing cricket, or cycling, or any form of amusement which requires association with the world, however innocent in itself, without some definite purpose, must be put down in the books of heaven as wasted, or spent in a manner to separate us from the Holy Spirit, and destroy the distinction between God's children and the people of the world. The judgment is set. Already the perils of the last days are thickening about us. Let us at once seek to cultivate purer tastes and holier desires than those that can be gratified by companionship with those who care only for worldly pleasures.

Jesus said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

J. E. CALDWELL.

Whenever the church is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all *spiritual* advance should be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, like Paul and James, like Jonathan Edwards, William Carey, George Müller, and Judson Taylor, have been led to shut themselves in the secret place with God, and have laboured fervently in prayers. And, as the starting point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray, if there is not to be a rapid reaction and disastrous relapse from the better conditions secured.

—Arthur T. Pierson.

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.

SPECIAL MEETING OF THE

Australasian Medical, Missionary, and Benevolent Association.

NOTICE is hereby given that a special meeting of the Australasian Medical Missionary and Benevolent Association will be held on the camp ground, Geelong, Victoria, FRIDAY, March 16, 1900, at 10 a.m. The special business to be transacted is to deal with a recommendation of the Board to discontinue the Association, and make the medical work a department of the Union Conference.

E. R. CARO, *President.*

Hydropathic Institute, Adelaide.

THERE may be many who know but little of this Institute, opened July, 1899, for the treatment of the sick by rational measures.

It is with a view of placing before our readers its objects and aims that I am writing this.

Like all initiative work, there are always difficulties and perplexities to surmount; but with true foundation principles, a firm determination, and unswerving faith, difficulties melt like snow before the shining sun.

At first some difficulty was experienced in securing a suitable place to commence operations. After some weeks' search Providence led us, we believe, to the right spot.

It was a large building used as an auction mart, simply four bare walls and asphalt floor 85 x 28 feet, at a yearly rental of £143—a large amount for brick walls only.

There was one thing in its favour. Its position is the best in the city of Adelaide. Fronting Victoria Square, it has a pleasant view, and is one minute's walk from the Post Office. Trams pass the door from North Adelaide every fifteen minutes. It is also close to the Unley tram terminus. Taking it altogether, the position is excellent.

The fitting up and raising the money meant work. However, the people of Adelaide responded nobly to the call for means, and sufficient was raised to commence the work in real earnest.

While the fitting up was going on we did all we could to create an interest in the work. We found prejudice somewhat strong, especially by the medical profession, through a lack of understanding the principles, and it is not to be wondered at when we see the enormous amount of quackery practised in the large cities of Australia. The medical men need to be on their guard, so that they shall not be deceived by charlatans.

However, we determined to uphold the principles, knowing they alone would succeed. In the meantime we visited the medical profession, and also sent them circulars laying before them the nature of the work. When it was fully explained they were ready to acquiesce, and lend all the assistance they possibly could, and they have been true to their word. They have kept the Institute fairly well supplied with patients, also taken treatment themselves.

One medical gentleman with whom we became acquainted, has proved a real personal friend, and done all in his power to assist in bringing the work before the profession. That difficulty over, we were ready to treat patients about the end of July, '99.

The treatment rooms consist of consulting room, waiting room, 12 dressing rooms, 8 massage rooms, 2 bath rooms, 2 shampoo rooms, 4 hot and cold spray and shower rooms, 1 electric room, 1 Swedish manual movement room, and 1 sleeping room. These rooms are equally divided for ladies and gentlemen, and are entirely separate and private.

We are now able to give first-class treatment in all lines. One thing we do lack, and that is a "Home" for patients. To see patients for a short time, then leave them until the next day is, to my mind, very unsatisfactory.

The treatment to be the most effectual must be thorough in all lines. In most cases it is absolutely essential that the diet should be carefully regulated. You can give a patient written directions in reference to his diet, but ten chances to one it cannot be properly prepared, and the result is the patient does not make so rapid or permanent recovery. However, even with this difficulty to cope with, we have had very satisfactory results.

We are hoping and trusting that the time is not far distant when South Australia will have its Sanitarium.

We can treat almost all classes of disease, with the exception of infectious and surgical cases.

Surgical work we pass on to the parent Institution, Gower Street, Summer Hill, N.S.W., E. R. Caro, M.D., Medical Superintendent, if it is possible to do so.

Dyspeptics, rheumatics, also others suffering from sciatica, nervous exhaustion, or nervous debility will find in these rational means a splendid aid to recovery.

Baths of all descriptions, electric, vapour, hot air, salt glow, packs, etc., also massage, manual movements, etc., and Health Foods, such as Granola, Granose, Nuttose, Bromose, Caramel-Cereal, Nut Butter, and Antiseptic Tablets for constipation can be had.

We would ask that our people generally make this institution known, and recommend sick and suffering to come. There are hundreds living who ought to be at these institutions imbibing these glorious principles of health. What are we doing for our fellow beings, to place these things before them. We have but a short time to work, and this is one of the branches, that is to form the opening wedge for the higher spiritual truths.

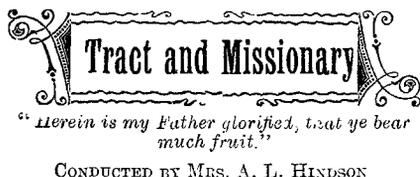
Not every case you may send will be cured, but they will no doubt receive great benefit, and you can rest assured they will have the best of attention, and no effort will be spared to do them good.

God has wonderfully blessed the Institution since its commencement; but we know He expects more to be done, and with your co-operation we are sure it will meet with divine approval. So please do not forget the infant in South Australia.

A. W. SEMMENS.

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 Street, Summer Hill, N.S.W., who will send acknowledgements for the same.



How to Keep Tract Society Accounts.

It is the duty of the Tract Society librarian to keep the accounts of the Society, and much of the financial prosperity of the Society depends upon the way in which this is done. If no careful record is kept of the amounts owing by the members for *Echoes* and other periodicals and books ordered by them, they are likely to be forgotten, and the burden of paying for them left upon the Society. No Society will run into debt if its librarian is faithful to his duty. If a member leaves the church with an account unpaid, the librarian should bring the matter before the church, and steps should be taken to provide for the debt, that the Society may not be burdened, and the Colonial Society suffer loss. Such cases will be rare, if the accounts are promptly collected. Members should be given clearly to understand that they will be expected to pay for their supplies when received. Most people prefer to do this, and a librarian who is prompt and cheerful will rarely have much trouble in this matter.

A book has been prepared specially for the purpose of keeping these accounts. It is called a "Librarian's Record Book."

The first division in this book is the

List of Members.

No.	Names.	Date of Joining.	Dismissed.	
			When	How

The name of every church member should be recorded here, with the date of joining, when it can be obtained. If any are dismissed, by letter or otherwise, it should be noted in this record.

The next division is the

Account with the Colonial Society.

The librarian is the agent of the Tract Society for transacting all business with the Colonial Society. All orders are sent by him, and goods and bills are received by him. When

goods are received they should be checked to see if they agree with the bill which accompanies them, and the bill should be checked to see if it is correctly made out. After this has been done the bill should be pasted into a book. An exercise book, or a cheap scrap book, or any book the width of the bills will do for this. Then each bill should be numbered.

SPECIMEN BILL.

No. 1.

September 18th, 1899.

Sydney Tract Society, Dr.,
To N.S. Wales Tract Society.

Paste here.	156		3d doz	£ s. d.
	3	<i>Echoes</i>		0 9 9
		<i>Reviews</i> — Mr. Jones, Mrs. Brown, Miss Thomas		1 4 0
		Tracts, 12/6, less 50 per cent.		0 6 3
		13		2 0 0

By pasting along the left hand edge, the bills can be easily referred to. The second bill can go partly over the first, about an inch lower. This will save space.

The next thing is to enter this bill in the Colonial Society's Account. It should be placed on the right hand side, to the credit of the Society. The number of the page upon which the Colonial Society Account is should be put upon the bill, as shown in the example.

COLONIAL SOCIETY. 13

1899.	Dr.	1899.	Cr.
Sept 20	To Cash	£ s. d.	Sept 18 By Bill No 12 0 0
	Balance	3 5 0	25 " " " 21 5 0
		0 5 0	30 " " " 3 0 0
		3 10 0	
			Oct. 1 By Balance 0 5 0

By this example it will be seen how to enter bills and cash when paid to the Colonial Society. Every month the account should be balanced in the manner shown in the example, and the balance should agree with the statement that will be received from the Colonial Society. If it does not the statement should be compared with the account in the librarian's book and the difference noted, and the Colonial Secretary written to about it. The balance shows what is owing to the Colonial Society. The account with the Colonial Society should be settled in full about a week after the close of each quarter. This will give time to collect the amounts for the last week's *Echoes*, etc. Of course, where there is an old debt resting upon the Society,

this cannot be done, but the quarter's bills can be settled and something paid off the old account, and if this course is persevered in, the heavy burden will soon disappear.

Individual Accounts.

If a member obtains from the Society books or papers for which he does not immediately pay, an account should be opened for them, according to the following example. When cash is received for them, it should be entered on the right hand side.

MR. JONES.

1899.	Dr.	1899.	Cr.
Sep. 18	To <i>Review</i>	£ s. d.	Sep. 20 By Cash
		0 8 0	0 8 0

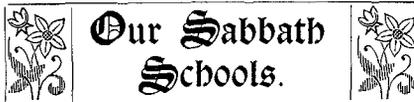
Cash Account.

In the Cash Account should be carefully entered all items of cash received and cash paid out under the proper headings. The date of each item, the name of the individual from whom it is received, or to whom paid, the purpose for which it is received or paid out, and the amount, should all be recorded. Whenever all the money is paid out, the account should balance. The difference in the additions of the two sides of this account should show at any time how much money belonging to the Society is in the librarian's hands. Cash received on individual accounts should be entered on the right hand side of the account it is to pay, as well as in the Cash Account. Cash paid to the Colonial Society should be entered on the left hand side of the Colonial Account, as well as in the Cash Account.

CASH ACCOUNT.

Date.	Name of Person	For what Purpose.	Cash received	Cash paid out
Sep. 20	Mr. Jones	<i>Review</i> a/c	£ s. d.	£ s. d.
" 20	Mr. Smith	<i>Echoes</i>	0 8 0	
" 21	Collection	Tracts for Loaning	0 4 0	
" 21	Miss Thomas	<i>Echoes</i>	0 3 9	
" 22	Mrs. Brown	<i>Review</i>	0 8 0	
" 22	Various Persons (see <i>Echo</i> Book)			
" 30	Colonial Society Balance	<i>Echoes</i>	1 16 0	3 5 0
				0 0 9
			£3 5 9	£3 5 9
Oct. 1	Cash in hand		0 0 9	

A clear record should be kept of the *Echo* Club, showing the number of copies taken weekly by subscribers and the amounts paid. We give an example of a plan that has worked well.



"All thy children shall be taught of the Lord."
 CONDUCTED BY MRS. V. J. FARNSWORTH.

A Little Brown Penny.

A LITTLE brown penny, worn and old,
 Dropped in the box by a dimpled hand ;
 A little brown penny, a childish prayer,
 Sent far away to a heathen land.
 The penny flew off with the prayer's swift
 wings ;
 It carried the message by Jesus sent,
 And the gloom was pierced by a radiant light
 Wherever the prayer and the message went.
 And who can tell of the blessings that came
 To the little child when Christ looked
 down ?
 Or how the penny, worn and old,
 In heaven will change to a golden crown.
 —Our Young Folks.

Be Patient.

WITH the restless, unruly boys under your care, whether in church-school, Sabbath-school, or the home,—patient with their seeming lack of interest and their certain love of mischief. There is many a gentle, tender impulse hidden deep beneath the rough exterior that sometimes annoys and discourages you ; and it may be that under your patient, loving effort the impulse will become a fact, and the whole life be lifted up, and set in the narrow way leading straight to the heavenly city. Firm discipline, if administered with fairness and courtesy, always wins its way to a boy's admiration, and therefore to his heart. A London paper cites a case in point :—

"One of the most troublesome boys attending a day industrial school was so constantly reported to the governor for misconduct that he sometimes felt that the boy's feeling toward him must be one almost of hatred. It was, therefore, a complete surprise to him, on Christmas eve, when the little fellow, whose time expired during the holidays, came to him, and with some hesitation in his manner and speech, asked him to accept a little parting gift of remembrance. 'But I don't think I can take it,' said the governor ; you have been too bad a boy. You have seemed to do everything you could to annoy and displease the officers."

"'Oh, please do take it, sir!' replied the boy, in entreating tones. 'I have worked after school every night this week, to get the money to buy it for you. Do take it, sir.'—*Youths' Instructor.*

How and when to Study the Lesson.*

BEGIN Sabbath afternoon. Find from the lesson pamphlet the portion of Scripture to be studied, then read it carefully and thoughtfully through. Read the parallel passages in any of the other Gospels, carefully noticing any additional information that may be given. Then take the lesson pamphlet and go through the lesson, reading a question and reading the answer from the Bible. As you go through the lesson, study the side texts, consider how they are connected with the subject under consideration, and what light they give upon it. If there is a note connected with a question, read it in its proper place. If there is a place mentioned that has not been referred to before, look it up on a map, and if you have access to a Bible dictionary or other book of reference, try and find out something about the place. Study the customs and surroundings of the people of those days that you may the more readily understand the allusions and lessons drawn from them. Next read the portion in the *Desire of Ages* that refers to the lesson.

This will give you a good foundation for your week's work. You will have a fair general knowledge of the lesson, and can meditate upon it whenever you have an opportunity, when doing work that does not tax the mind, or when walking or travelling.

The study should be continued through the week by careful, prayerful, and frequent reading of the appointed portion. As soon as you have the facts of the lesson clearly in mind, begin to study the spiritual lessons to be drawn from it. Take it verse by verse and see where it can help you in your daily life, where it can show you your failings and your source of strength. A lesson is useless to us unless it becomes a spiritual help and strength in our daily lives.

On Friday evening take the lesson pamphlet and test your knowledge by answering the questions from memory, as nearly in the words of the text as possible. If you are a teacher the lesson should be studied until you can stand before your class and teach without either lesson-book or Bible. Learn to frame your own questions, suiting them to your individual scholars, and have clearly in mind the special truths you desire to impress upon them. If you are a scholar, you should be able

to answer any questions on the text without your Bible.

These suggestions are for individual study. When there are young children in the family the Sabbath afternoon belongs to them. The father and mother should read the lesson with them, letting all who are old enough to read at all do so, even though they may need help with the long words. Then talk with them about it, explain the customs of the people, look up the places on the map with them, and tell them something about them. Portions of the lesson should be read each morning at worship and questions asked. The children should be encouraged to think about it, and the incidents made as real as possible to them. Then the spiritual lessons can be taught them one by one. It is better to impress one spiritual lesson clearly than to leave half a dozen hazy impressions, which will quickly fade. On Friday evening go through the entire lesson, questioning the children, and if faithful work has been done during the week, there will be no lack of interest manifested. Children enjoy study when it is made interesting to them, and they need the power of the Word of God in their daily lives just as much as the older persons. May the Lord bless the efforts that are made to instruct them in the Sabbath school lessons, and make them the means of converting them to Him in their youth.

EDITH M. GRAHAM.

The Memory Verses.

A GOOD way to review the memory verses is to write some prominent word in the verse in large letters on a card. Hold this up before the class and ask them to repeat the verse this calls to mind. In this way all the verses for the quarter may be reviewed in a few moments. If there is any hesitation, the reviewer may call on some one to recite the verse alone first, then have it given in concert. Sometimes have the members of one class stand and recite one verse together, then the next class the next verse, and so on.

The children may not understand the full meaning of these texts now, but some day the Holy Spirit will bring both words and meaning to their minds when they need it most. Our part is to teach them faithfully. But, dear teacher, be sure that you yourself memorize everything that you ask your scholars to memorize.

ALBERTA L. LITTLE.

* Read at Stanmore S. S. Convention.

Women's Work

"She hath done what she could."

CONDUCTED BY MRS. V. J. FARNSWORTH.

"Arise, Shine."

Hold up thy light with steady hand,
Though it be faint! Who does not know,
Where darkness reigns, how far and clear,
Even a *little* light will show?

Hold up thy light! 'Tis God's command,
And till with thee time cease to roll,
His voice thou can'st not disobey
But at the peril of thy soul.

—Selected.

"I have chosen you."

LET us have a little "heart to heart" talk together this month. When it was announced that there was a work in which we as women could engage, without going away from home, without money and without price, and that we as individuals could yoke up with Jesus and become labourers together with Him, one would have thought that surely every Seventh Day Adventist woman in Australasia would be ready instantly to respond, "Here am I. What can I do?"

Now really, do you not think it *ought* to be that way? Do you not think *you* ought to feel that way, and should you not try to help your sisters to feel the same? Is there any good reason why it should not be so?

Do we believe the Lord is coming soon, and that in a very short time every case will be decided for eternal life or death? Do we have any evidence that "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time?" Have we any knowledge of the fact that "The nations are angry, and thy wrath is come, and the time of the dead, that they should be judged," and this investigative judgment will soon be past? Can we see that "owing to the increase of wickedness, *most* men's love is growing cold?" and can we in *such* a time have the mind filled with trivial things and our time wholly occupied with eating, drinking, and dressing, while we do not even whisper a word of warning to our loved ones or neighbours? Can we, while doing this, be called "labourers together with God?"

THE reason God has given us great light is that we may let it shine out to others and light their pathway to heaven.

"The light that shines the farthest
Shines the brightest nearest home."

And God has graciously given us work to do right where we are, and tells us He has chosen us for the very purpose that we "should bear much fruit, so (or in this way) shall ye be my disciples." Jesus says, "I am the true Vine and my Father is the Vine-grower. He removes any of my branches that do not bear fruit, and cleans every one that does, that it may bear still more." "It is by your bearing fruit plentifully, and so showing yourselves my disciples, that my Father is honoured." John 15: 1, 2, 8. 'Twentieth Century New Testament.'

O, MY sisters! What can be said to waken us from this slumber of death, and help us to work the little time that is left? In my very heart I feel that a great work must be done for ourselves *first*. A new and blessed experience must come into our lives, and we must be anointed with the oil of gladness, so that the blessed Saviour and His truth will become the one object for which we live. This is not written to condemn or discourage a single soul. Every word is intended to strengthen and help you. Our Father tells us that "The joy of the Lord is your strength." What is the joy of the Lord? "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "The Lord thy God in the midst of thee is mighty; He will save. He will rejoice over *thee* with joy. He will rest in His love (or be silent because no words can express his joy). He will *joy over thee with singing*." The joy of our Lord will be to see those for whom He lived and died saved for evermore. We may enter into the joy of our Lord by labouring as he laboured, and it will be our strength and a means of salvation to our souls to do service for Him. The fruitless branches will be burned. The servant who comes with sheaves is counted a disciple, a friend.

No doubt many have already begun work in a quiet way and have felt that their efforts were not worthy of mention, much less being written down. It is true "all our righteousnesses are as filthy rags," and we have nothing of which to boast. This page is not intended for that purpose; but if we can "consider one another to provoke unto love and to good works," and by any

experience of our own, help others in theirs, this object we shall be glad to attain.

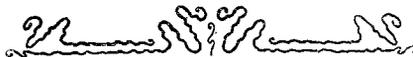
It is not our purpose to tell any sister what she should do in her family or for the Lord. We should not know any better than she does if placed in the same circumstances. We do not wish to be "Mother Confessor" to any soul. What we do want is to help every sister to cry from the depth of her heart, "Lord, what wilt *Thou* have me to do?" and "By prayer and supplication with thanksgiving let their requests be made known unto God," and then we shall see new life and power in the individual, the home, and in the church.

DEAR sister, will you not consider this as a personal letter to yourself? Have you not some counsel, some word of exhortation, or an experience which you will write for the encouragement of others? May this not be one way in which you can let your light shine? First of all, have you consecrated yourself to God for service to be used as He wills and where He wills? What has your experience been in connecting Christ with your common work, such as washing, baking, and mending? Have you not some helpful thoughts as to how to work for God in your own home and for your own family? Have you begun any work for your neighbours, and what has your experience been in this line? *Please*, sisters, let us hear from you on these topics or any other that may occur to your mind.

ALL letters for Mrs V. J. Farnsworth should be addressed to 25 Sloane St., Summer Hill, N.S.W. They will be forwarded from there.

"IF Christ is at the helm, why should we be running about the deck in distress lest the vessel should sink? Duty belongs to us, result to God. Then let us work, and wait, and trust, casting our burdens on Him."

COMPEL your neighbour to say: "That is a Seventh Day Adventist woman; but she knows more about Jesus and the Holy Spirit, knows better how to comfort people, and how to help a sin-sick soul, than any woman I have ever met before. She is more ready than anybody I ever knew to do whatever a poor soul needs to have done. I wonder if it is her peculiar faith that makes her so different from ordinary professors of religion?"



EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY E. R. PALMER.

Avondale School.

OPENING OF THE FOURTH YEAR.

ACCORDING to previous arrangement, the fourth year of Avondale School was opened with appropriate exercises in College Hall chapel, on the morning of February 1, 1900. The number of students present at the opening of the school was larger than that of any previous year.

After the usual devotional exercises, Sister E. G. White delivered an address, which was replete with words of wise counsel to all present, and specially adapted to the occasion. Her remarks were based upon the character of Daniel, a man who had a well-defined purpose in his heart that he would not dishonour God by even the slightest deviation from the principles of righteousness. The earnest, thoughtful attention to this timely talk bore silent, though forcible testimony that the students present had come to this school for a definite purpose. Sister White's address was followed by remarks from Brother W. C. White, Chairman of the Board; C. B. Hughes, Principal of the School, and others; after which the remainder of the session was spent in organising and classifying the school for the regular work of the term.

At the time of writing this report, we are at the close of the second week. Students have been dropping in during this time, until the enrollment at present is 100, and several others are on the way, while still others are coming a few days later. The work of the school is now nicely organised, and well under way in all of its various and varied departments, and all seem to be in the best of health and spirits.

The European plan of boarding, which is under the supervision of Mrs. Boyd, is giving the best of satisfaction. The testimony of many, at the Friday evening prayer meetings, is to the effect that good experiences have been gained on the part of former students, who have returned after having spent the vacation in the canvassing field, or some other branch of the Master's

work. The students who have remained at Avondale during the vacation also bear a good testimony of Christian experience gained in connection with good hard work done on the estate. The many improvements noticeable since the close of last year also witness to the fact that there has been no "abundance of idleness," during the absence of a portion of the school family. Quite a goodly number of new students are in attendance. One of the most pleasing features of our school life is the zeal with which all departments of the manual training exercises are entered upon for two and a half hours each afternoon.

In the Bible classes, taught by the writer, are a good number of earnest, devoted young people, who give promise of fitting themselves for active work in the Master's vineyard. The Bible lessons for these classes are being printed on the Avondale Press. We are printing a limited supply of these sheets in excess of what are being used in the classes. These lesson sheets are printed two or three times each week. It would be a little difficult to fix a price for them, but if any of the friends of the school who may be glad to get them will enclose a small donation to the Avondale School (it need not be very small), and will mention this matter, we will be pleased to forward these lesson sheets. The Lord is blessing us in our Bible studies, and the Scriptures are opening to us in ever-increasing light. These printed outlines will be helpful to any who may desire to use them.

Brethren and Sisters, do not forget to pray daily, that the Lord will especially bless and prosper the Avondale School this year.

A. T. ROBINSON,
Cooranbong, February 15, 1900.

Names of Students Enrolled.

New South Wales.

L. G. Paap	C. Coffill
R. C. Sherwin	Miss E. Hawkins
T. A. Sherwin	Miss M. Hawkins
W. Prees	Miss E. Edwards
L. Sinclair	Miss M. Paap
W. A. Chapman	Miss A. Radley
T. Packham	Miss M. Packham
H. Holland	Miss N. Carswell

Victoria.

J. J. Todd	Mrs. A. J. Trehwella
G. Simpson	Miss A. A. Trehwella
A. Rowe	Miss E. Nicholas
F. Parkin	Miss L. White
G. Ryder	Miss J. M. Lowrie
F. Williams	Miss G. Robinson
Mrs. J. J. Todd	

New Zealand.

F. Smart	Miss B. Ford
R. Walker	Miss E. Ward
H. Harker	Miss M. Hall
H. Magnusson	Miss E. Hill
A. Smart	Miss J. G. Hare
H. Channings	Miss M. Guilliard
E. Ward	Miss M. Hamilton
H. Guilliard	Miss A. Faulkner
Miss G. Hamilton	

Queensland.

H. E. Hughes	E. C. Harlow
J. Mills	Miss A. Patava
W. A. Jull	Miss M. Webber
E. Bernoth	

South Australia.

D. G. Laurie	Miss E. Gooding
Miss Ethel Manners	

Tasmania.

P. Jenson	Miss M. Voss
A. T. Jessop	Miss L. Ulrick

West Australia.

E. Chandler	E. Chapman
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Sweden.

J. P. Peterson

Raratonga.

Miss M. Rice

Tonga.

D. Holland

Pitcairn Island.

Miss Nessie Young

Come.

To all who have been halting between two opinions concerning attending our school during the present year, and to those who have faltered, thinking that the undertaking or investment might prove too great, we extend most heartily our invitation, COME. The universal testimony on the part of both students and teachers is that the organization of our school has never been so perfect as at the present time. Several of the teachers are workers of long experience and will give students just what they need for practical service. We still have a little room for others. The feast is bountifully spread, and the Lord is perceptibly with us. Our school should overflow with a good class of students, during this year in particular, which promises to be one of special advantages.

If you are a little late, we will do our best to give you a good classification. COME.

Notes.

SCHOOL opened February 1, with one hundred students.

IN our school family, the percentage of well advanced, mature students is much larger than last year. This is encouraging; for we are likely to develop more active workers from them for the near future.

WE have just received 8s. 3d. from the Secretary of the Children's Meeting in the Avondale Church. They request that this shall be applied in behalf of some student from one of the Pacific Islands. Therefore, we have opened a Pacific Island Educational Fund, of which this 8s. 3d. is the nucleus. Perhaps other children would like to add their mites to this amount. May the Lord bless these children whose hearts thus turn toward the needy children of the sea.

WE are thankful to the dear Lord who has moved upon the hearts of so many to donate liberally toward the needs of the school. In another column is shown the good start made towards securing the implements for which we have requested donations. We have felt that we must have these conveniences, and we knew they must come as gifts, and the Lord who has known all our needs, is rapidly supplying them. During the next month, shall we not hear from more who are far away? One donation has come from Professor Haughey, of Battle Creek, Michigan, U.S.A. His gift is a great help to us; yet it is appreciated most because of the evidence which it furnishes that some who are far away think of us, and lend a helping hand.

In our Boarding Hall, the European plan is working with universal satisfaction. Under this arrangement, our students live more economically and healthfully, and all seem to enjoy the system thoroughly. All meals are ordered one day before they are served. This is a great assistance to students in selecting good combinations; for every man, no matter how foolishly he may live to-day, intends to live correctly to-morrow. He, who will select foolishly from that which is set before him, submitting wholly to present impulse, will exercise good judgment in providing for to-morrow's needs. It seems evident that every student will make his boarding expenses less than the amount estimated in the school prospectus. This will, of

course, be gratifying to those who are bearing the expenses.

AMONG our young men, various trades are represented. There are two plumbers, one carriage builder, one pattern maker, one cabinet maker, one blacksmith, two printers, and two carpenters, beside several others who are quite handy with tools at rough carpentering. This diversity of talent is enabling us to do a good line of useful work in our shops.

THE Industrial Department is arranged as follows:—Pastor A. T. Robinson, the Bible Teacher, has charge of seven young men in the shops; the Principal is foreman of a number on the farm; Mr. John Paap, with a company of seven, is working on the barn and stables, erecting fences, and doing some clearing about the buildings. Several young men are also under the direction of the Steward, engaged in general farm work, care of the cows, horses, etc. All this work makes Avondale Estate a busy place during two and a half hours of each afternoon.

Students from the Islands.

FOR some time our missionaries who are located on the islands of the sea, have been putting forth earnest endeavours to make arrangements for some of the best of the young people to be sent to our school, and educated for island missionaries. It is with deep regret that we have learned that much of this effort has been frustrated by the Island Governments. Our readers have doubtless noticed in the previous issue of this paper that Sister Rice and daughter, from Raratonga, have arrived at Cooranbong. Brother and Sister Rice, who for some time have been missionaries in that island, had fully intended to send two native young people with their daughter. When they were nearly ready to sail, however, the following letters were received from the local authorities by Brother Rice:—

Raratonga,
November 3, 1899.

Sir,—I am directed by the Chief of the Federal Government to inform you that she will not consent to any juvenile of this Federation being taken to any country outside of its limits, without her consent, and that any attempt to do so will be promptly stopped.

I have the honour to be, Sir, etc.
Following is the other letter:—

Raratonga,
September 29, 1899.

Dear Sir,—It is complained that you are about to take away a boy of this Island

against the will of his near relatives. If such is the case, I can only say that it will be prevented, because it is not in accordance with any law known to me that a minor should be taken out of the jurisdiction of his natural guardians. Please consider this matter, as it is not advisable that there should be any trouble on such a point.
Your obedient servant.

We are sorry that these difficulties are arising, yet hope that some Providence will yet appear in it all. Sister Rice returns home to Raratonga during the present week, while her daughter remains here at the school.

Improvements Needed at Avondale School.

A good 2-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	£17 10 0
A 24-inch saw, with steel saw spindle, pulleys, plumber blocks, collars, and saw clamp	6 0 0
Latest improved ensilage cutter	10 10 0
Miscellaneous fixtures, pulleys, counter shafting, etc.	6 14 0
One 30 ft. galvanized steel fixed tower	8 8 0
Suction and delivery pipes, with miscellaneous fixtures to connect with air-motor	2 19 6
One galvanized steel air-motor	12 10 0
One improved brass-lined syphon pump	5 5 0
Total	£63 16 6

DONATIONS RECEIVED.

Mrs. E. G. White	£12 10 0
Avondale School Faculty	22 13 8
Avondale School Students	0 15 3
William Knight, S.A.	1 0 0
Professor Haughey, Battle Creek, Michigan, U.S.A.	4 2 0
Total	£41 0 11

"WE want teachers who can *teach*, not merely those who can hear recitations; teachers who will consider and study each child individually, not treat him as a part of a bothersome whole."

"A LARGE portion of our education consists in learning how to let the sun shine into our lives. People who are sour, and look upon the smiling happy person as foolish, wonder what there is in this life that one can find to enjoy. They want to tear the flowers, to stop the birds singing, trample upon the joy of the child, and hush the laugh of mirth. The best way to get sunshine into your own heart is to scatter it abroad. Do not throw a shadow into the human heart. Do not try to stop the sun from shining."



Our Canvassers.



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

My Lord and I.

I have a friend so precious,
So very dear to me,
He loves me with such tender love
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek.
He leads me in the paths of light,
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well,
But with what love, He loveth me,
My tongue can never tell.
It is an everlasting love,
In ever rich supply;
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys.
He tells me what I ought to do,
He tells me what to try;
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so He bids me go and speak
The loving word for Him.
He bids me tell His wondrous love,
And why He came to die;
And so we work together,
My Lord and I.

—Selected.

**Monthly Summary of Australasian
Canvassing Work.**

South Australia.

JANUARY, 1900.

Bible Readings—	Orders	Value
J. E. Steed ...	79	£57 7 0
L. A. Apollon ...	61	48 15 6
Ladies' Guide—		
Mrs. C. Gooding ..	15	17 2 6
Home Hand Book—		
F. Redward ...	21	35 17 0
L. Currow ...	2	3 7 6
Man the Masterpiece—		
J. Redward ..	3	3 7 6
Coming King—		
Miss A. Bowhey ...	2	0 10 0
Miscellaneous...	4	3 4 0
	187	£169 11 0

New South Wales.

JANUARY, 1900.

Patriarchs and Prophets—	Orders	Value
E. Appleton, Lismore ...	57	£44 4 6
H. Heaton, Awaba ...	3	5 7 6
G. A. Wood, Awaba ...	6	7 4 0
J. F. Hay, Haydonton ...	1	0 12 6
Daniel and Revelation—		
W. H. Wallace, Singleton ...	7	4 11 6
Bible Readings—		
Mrs. C. Chapman, Balmain...	3	3 0 0
Coming King—		
Mrs. A. E. Edwards, Walls-		
end... 19	6	0 0
N. Harker, Hornsby ...	14	3 13 0
A. Goodman, Leichhardt ...	10	2 10 0
Home Hand Book—		
M. A. Connell, Mackay River	52	80 17 6
W. Smith, Kempsey ...	14	23 6 6
S. M. Fletcher, Dubbo ...	43	59 1 0
Ladies' Guide—		
Mrs. C. Paap, Maitland ...	20	21 16 0
J. F. Hay, Haydonton ...	11	12 3 0
M. A. Connell, Mackay River	5	5 7 6
W. H. Wallace, Singleton ...	1	1 7 6
Man the Masterpiece—		
J. Paap, W. Maitland ...	1	1 7 6
J. F. Hay, Haydonton ...	6	6 12 6
M. A. Connell, Mackay River	13	12 8 0
W. Smith, Kempsey ...	4	3 13 6
Miscellaneous...		18 15 0
	290	£324 5 0

New Zealand.

JANUARY, 1900.

Home Hand Book—	Orders	Value
A. C. Mackenzie, Hawera ...	69	£105 10 0
A. Mountain, Woodville ...	45	64 5 0
H. Harker, Nelson ...	42	60 12 6
R. L. Irving, Invercargill ...	29	42 15 0
I. Johnson, Woodville ...	17	23 15 0
W. Richardson, Auckland ...	12	16 10 0
J. T. Nash, Kaipara ...	7	9 12 6
J. E. Anderson, Canterbury	5	7 12 6
J. Knox, Patea ...	4	5 17 6
Patriarchs and Prophets—		
W. Ward, Inglewood ...	23	17 17 6
Ladies' Guide—		
Mrs. A. D. Anderson, Grey-		
mouth 101	88	7 6
Mrs. M. Masters, Dunedin...	40	43 8 0
Man the Masterpiece—		
G. Masters, Dunedin ...	21	19 19 0
Coming King—		
Mrs. Kinnear, Auckland ...	29	7 5 0
	444	£513 7 0

West Australia.

JANUARY, 1900.

Patriarchs and Prophets—	Orders	Value
F. Masters, Kalgoorlie ...	37	£24 16 6
H. Ross Lewin, Coolgardie...	10	13 15 0
Home Hand Book—		
E. Bailey, Midland...	18	31 6 3
Man the Masterpiece—		
F. Masters, Kalgoorlie ...	42	41 17 0
A. Shapcott, Perth ...	17	16 12 6
Bible Readings—		
Mrs. Cleal, Bunbury ...	34	29 1 0
W. G. Brittain, York ...	22	19 8 0
Other Books—		
F. Masters, Kalgoorlie ...	9	4 14 6
C. J. Anderson ...	10	5 16 0
Miscellaneous ...	1	1 7 6
	200	£188 14 9

Victoria and Tasmania.

JANUARY, 1900.

Home Hand Book—	Orders	Value
D. Deering, Kerang, V. ...	11	£15 15 0
G. Burgess, Bendigo, V. ...	27	46 17 0
T. W. Rowe, Weiribee, V. ...	10	18 8 0
W. Beatty, Scarsdale, V. ...	10	14 10 6
W. Redhead, Devonport, Tas.	16	23 2 6
W. Pascoe, Latrobe, Tas. ...	10	15 4 0
Ladies' Guide—		
R. J. Stoate, Geelong ...	6	6 2 0
Mrs. Jessop, Geelong ...	2	2 6 6
W. H. J. Willson, Bendigo...	7	6 2 6
Mrs. Deering, Kerang ...	22	26 1 0
Bible Readings—		
Wm. Ryder, Rokely, Tas. ...	21	15 14 6
H. E. Hughes, Springfield,		
Tas. ... 12	10	6 6
F. Pallant, Derwent Valley,		
Tas.... 11	8	19 0
Coming King—		
Miss A. Murray, Melbourne	12	4 7 6
A. Ballingall, Geelong ...	11	3 15 6
Other Books—		
A. Ballingall, Geelong ...	1	12 6
Christ Our Saviour—		
Mrs. Robb ...	6	2 5 3
	195	£220 9 9

Queensland.

JANUARY, 1900.

Bible Readings—	Orders	Value
T. Whittle, Milton, etc. ...	50	£34 6 0
Coming King—		
C. Prebble, Maryborough ...	57	17 0 0
A. Ferguson, S. Brisbane ...	1	0 5 0
Patriarchs and Prophets—		
W. Codling, North Pine ...	27	24 0 0
Home Hand Book—		
A. W. Horwood, Bundaberg	17	28 14 6
R. S. Hodgson, Laidley, etc.	43	62 17 6
Christ Our Saviour—		
A. Ferguson, S. Brisbane ...	107	24 4 6
W. Codling, North Pine ...	13	2 18 6
Other Books—		
R. S. Hodgson, Laidley, etc. —		6 18 6
A. Ferguson, S. Brisbane...		0 6 0
	314	£201 10 6

Totals for January, 1900.

	Orders	Value
New Zealand ...	444	£513 7 0
New South Wales ...	290	324 5 0
Victoria and Tasmania ...	195	220 9 9
Queensland ...	314	201 10 6
West Australia ...	200	188 14 9
South Australia ...	187	169 11 0
Total ...	1630	£1617 18 0

**The Canvassing Work in West
Australia.**

It is with gratitude that we glance over the canvassing summary for this Colony for the month of January. Although not quite so high as November, yet we think it shows this line of work to be in a more healthy condition than formerly.

During November Bro. Ross Lewin sold over £60 worth of books, while in January his sales only amount to

between £7 and £8. Various reasons account for this marked decrease.

You will notice that we have two new agents in the field this month. Mr. E. R. Bailey accepted the truth a short time ago, through Bible readings held in the home where he was boarding, and was baptised just before Christmas. About the middle of January he entered the canvassing field, and his sales for the remainder of the month amount to about £28. We rejoice with him over the success he has had thus far, and have high hopes for his future usefulness. He desires to earn enough to go to school next year.

Mr. W. G. Brittain made a start about the same time in York. In eleven days he sold £18 worth of books. We are glad to hear that he is of good courage and enjoying his work much. It is also Bro. Brittain's desire to attend the school, and this is one reason why we find him to-day in the canvassing field. These new workers have our prayers. We hope soon to see them at Coorabong being trained for some branch of the Lord's work.

Mr. A. Shapcott, whose name appeared in our summary for the first time in November, has also been much blessed in his work right from the beginning. His two weeks' work this month amounts to £14, and the rest of the time has been put in delivering. The result has been a source of much encouragement to us. With but one exception every book went in, and this he sold for cash, bringing his delivery up to 100 per cent.

He is now preparing to canvass Geraldton with Bible Readings. As he goes to his new field of labour it is with the earnest desire that God will make him a successful "fisher of men." That he may day by day realize and witness the answer to this prayer is our desire.

Mrs. Cleal is meeting with success in Bunbury. The first week she found it a little difficult, but when the people found that she was connected with the tent mission they readily gave her their orders. It is good to find that our work and workers have the confidence of the residents, and we trust that this will continue to be the case as the truths of God's Word are presented night after night.

We have every assurance that God is blessing us in the distribution of the printed page in Western Australia. Already He has raised up

new workers for us, and we believe that before long others will join the ranks of those who are engaged in giving the last message of mercy to a perishing world. That we may have wisdom to direct their work as they come to us is our prayer.

ANNIE S. HIGGINS.

Sowing and Reaping.

How often we feel somewhat discouraged because we do not see the results from our labour that we desire. This is especially true in the canvassing work. The difficulties and perplexities met with are sometimes more numerous than the encouragements, but we must remember the promise of Christ that "in *due season* we shall reap if we faint not."

The following is a quotation from a letter just received from one of our sisters in Queensland, showing the good work our agents have done in that Colony in the past :—

"I have been working for nearly six months in Bundaberg, staying for some time with Sister Horwood. I then had to move, and am sure the Lord directed where to go, for the first evening after I had arrived, the lady came to my room to enquire about God and His salvation. She is now a Sabbath-keeper in spite of much bitter persecution.

A Danish man bought a copy of 'Bible Readings' from one of our canvassers some time ago. At that time he belonged to the Plymouth Brethren. After having the book for a month he saw and accepted the Sabbath. He prayed that he might see the man who sold him the book, but he never saw him again. His wife is now with him in the truth, and they are firm on all points of our faith. How encouraging it is to see the work the books are doing.

Another lady I met had bought 'Great Controversy.' When I visited her she praised the book so highly that I asked her what special feature she saw in it. I then found she was confounding Sabbath and Sunday. I explained it to her and asked her to read it again. A few weeks after I called on her, and found her a Sabbath-keeper. She is such a bright happy woman, and has such simple faith it does one good to meet her. We now have seven Sabbath-keepers in this place, and there may be more unknown to us. God is working mightily and in such simple ways."

Will not our faithful workers in the field take courage, and remember

God will water the seed sown, and it will bear fruit in His own good time. "In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." "Cast thy bread upon the waters ; for thou shalt find it after many days." L. GREGG.

Queensland Notes.

DURING the month (January) Brother F. W. Paap has visited Bundaberg and Rockhampton. He reports a profitable time at those places. The Church at Rockhampton feel the need of help from an experienced labourer in their midst. We believe they should have this, and we hope the time may soon come when we can have at least one good worker in each of the Northern districts. In order to relieve the treasury of the Conference Brother Whittle has been engaged in self-supporting work. At present he is canvassing in the vicinity of Brisbane, where he is doing well. About the middle of this month he expects to join Brother Barber, of Toowoomba, in an extensive trip to the back-blocks with a van load of our books and a complete outfit for doing general missionary work. We hope they may be blest on this mission. Several of our canvassers have spent considerable time in the past month in delivering books. Without exception those who have taken up the canvassing work in earnest are making a success of it. If any man or woman will enter upon it with a good stock of devotion, in the fear of the Lord, being blessed with patience and good intelligence, and labour as earnestly as he would at a worldly employment, he will almost surely succeed. God is with our canvassers, and His blessing makes success out of what would otherwise be a failure. We should be glad to correspond with any of the class described above who would like to take up work for one of our books.

—The Welcome Visitor.

BROTHER J. H. CAMP and family arrived in Sydney on February 14th from Wellington, N.Z. Brother Camp comes to connect with the Health Foods business in N.S.W. His experience as a canvasser, and later as General Canvassing Agent in the New Zealand Conference, will be of much value in the department of work he now enters. We wish Brother Camp success.

THE FIELD.

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

The Work in West Australia.

On Jan 9, Bro. Pallant left Perth to connect with the work in Bunbury, a nice little town on the sea coast, about 126 miles from Perth. Thus far there has been nothing but encouragement to report.

The first meeting was held on Sunday evening, Jan 14th. About 70 were present. It was a very mixed congregation, consisting chiefly of those who rarely attended any place of worship. During the week that followed a better class of people began to attend, and since then the interest has steadily increased. A week ago last Sunday night there were 135 adults present, the congregations during the week averaging from 60 to 90.

Another encouraging feature of the work is that the homes of the people are thrown wide open to our ministers and Bible workers. They all have their hands full. In a letter dated Jan. 24, Bro. Pallant says: "One of the leading merchants, Mr. Baldrack, of Baldrack and Company, is very much interested in the truth. In harmony with his wish I preach a special sermon on Sunday night on the Three Worlds, bringing in the completed work of the scheme of Redemption.

"We are selling a large number of books. We sold all we had of 'Glorious Appearing' the other night, and could have sold a number more if we had had them."

It was Bro. Pallant's intention to spend two Sabbaths and one Sunday each month with the Perth Church, but the interest in Bunbury is so great that he feels it would be unwise to leave it for so long. He spent last Sabbath with us and we had a good day.

Although we have been short of workers, our work here has not gone back at all. In fact we believe the Lord is blessing us with special success in answer to the many prayers that have been offered. The attendance at our weekly prayer meeting averages from 20 to 23 each week, and it has encouraged us much to see the spirit of earnestness that has come into our little gatherings.

During the past four weeks we have been holding our missionary meetings

on Sunday evenings in the hall. This change was made because we knew that quite a number were interested in the truth and our work, through the tent meetings and Bible work, that had not fully decided to obey, and we wanted to be able to invite them to our Sunday night meetings so that they would not begin attending other denominations. The subjects studied have been Christian Help Work, India, Our Work in India, and The Missionary Characters of the Bible. I do not know which was enjoyed the most, for a good interest was manifested right through. The rent of the hall is 5s. per week. Some thought we could not meet this with all our other calls for funds, but we are glad to report that each week's rent is paid, and that we have a balance in hand of 15s 6d. We begin the new month's meetings with fresh hope and courage, and believing that God will continue to bless us as we endeavour to arouse an interest in our various lines of missionary work.

The first Monday evening after returning from Bunbury the writer started a class for the older children of our flock ranging in age from nine to thirteen. This has been conducted in the form of simple Bible readings on The Heart, Prayer, and Answers to Prayer. Last week we began a series of studies on The Sanctuary. Our desire is to teach them the connection between the Earthly Sanctuary and the work now going on in the Heavenly. We want them to realize that while now they can pray to God for forgiveness of their sins and strength to serve Him there is a time coming when there will be no Mediator standing between us and the Father. Until they understand this question fully they will not be able to comprehend the times in which we are living. They show a deep interest in these studies, and what is best of all they seem anxious to yield themselves to the Saviour. Some of the parents tell us that their children give evidence of this in their home life of late. We need the prayers of all God's people as we endeavour by His help to win these young hearts to the Saviour.

Our Sabbath afternoon meetings with the younger children are still in progress, and while some seem difficult to manage yet we know that God's Spirit is striving with them. Satan is trying very hard to get our children under his control, but by divine guidance we are determined that he shall not succeed.

The work of our Helping Hand Mission is increasing. Just now we are collecting for an invalid chair

which we desire to get for a crippled girl, so that she can enjoy some of the privileges which are ours every day. It will cost £4 15s., and we now have £4 5s. towards it. She is deeply interested in the truths of God's Word, and we trust that temporal blessings will lead her to look to the one who "hath blessed us with all spiritual blessings in heavenly places in Christ." There is much more that would be of interest, but it would take too much space. Remember the work in West Australia in your prayers.

ANNIE S. HIGGINS.

Report from our Missionary in Cook Islands.

It has often been stated that history repeats itself. If any reader of the RECORD is sceptical on the subject, allow me to invite him down to the Cook Islands, where he may see in miniature some of the persecutions of the Middle Ages re-enacted, with little or nothing of the spirit of those times left out. The occasion is the introduction of a new religion, or at least, of new religious customs, among the natives of the group, by Parliamentary enactment.

About seventy-five years ago the Gospel was introduced to these Islands, and many of the natives became religious. For some reason they were taught to observe the seventh day of the week as the Sabbath, an unusual thing at that time in foreign mission work.

In explanation, some advance the fact that the missionaries who brought the Bible to these islands came from the west, and that in crossing the day-line, 180° from Greenwich, they must have failed, either through ignorance or carelessness, to make the necessary allowance by dropping a day. This explanation would account for the supposed error. But some, thinking the skippers and missionaries who first came to these parts were neither ignorant nor careless, discredit that explanation, and prefer to think that those missionaries must have deliberately taught the Bible as it reads, and, since that book knows nothing about a first day rest, the seventh day Sabbath—the true Bible Sabbath—alone was taught.

There are some facts that would seem to give credit to this second explanation. The Monday is known in the native language as "Ruirua"

(second day), and the Tuesday is called "Ruitoru" (third day). The Sabbath is known by its number, also, as "Ra itu" (seventh day). I cannot hear that in heathen times the natives divided time into weeks. The language was fixed by the early missionaries when the Bible was translated, and thereby the language was reduced to written form. The fact that the missionaries numbered the days of the week correctly goes far towards exonerating them from the charge of ignorance of the day-line.

Thus there is some reason to think that they knew what they were doing when they taught the natives to obey the Bible as it reads, in keeping the Seventh day as Sabbath. But which ever explanation is accepted, the fact remains that all who now keep the Sabbath of the Lord, and work the other six days of the week, are liable to prosecution for Sunday breaking. The penalty is ten shillings fine, or three days' work on the public roads.

Two or three years ago a petition praying for this change, signed chiefly by Roman Catholics and their friends, was introduced into Parliament. No one there then favored it. The last Parliament passed the bill, which went into effect at Christmas time. The law was made to be enforced throughout the group.

Natives do not like it. In the Society Islands a similar change was made many years ago by the French, while in Samoa the change came about more recently. Here in Cook Islands a different feature presents itself as an element in the dissatisfaction of the natives. In Tahiti and Samoa the change grew out of new political relations. Here in the Cook group the same society, namely, the London Missionary Society, which for seventy-five years taught through its missionaries that the seventh day of the week is the Sabbath, has for the past six months been urging the natives to accept the first day of the week as the rest day. They began the campaign by announcing in the August *Karere*, the society's organ in the group, that Sabbath-keeping is not a sacred thing, but only a custom of the country, to be decided and enforced by the rulers of the country.

Now that the natives have rejected the innovation *en masse*, these missionaries are urging that the law be strictly enforced, and the people be compelled to keep Sunday as the Sabbath. *That very thing is being done.* Word has been received that the males of an entire village (Titikavaka) were tried, found guilty, and fined a few days ago.

When the law at first came into effect the people had all decided, with a very few exceptions, uninfluenced by white men, to refuse to acknowledge Sunday as the Sabbath. Being shut out of their own meeting-houses on Sabbaths, where nearly all of them had been accustomed to meet for services every Sabbath day from infancy, they decided to submit, and to continue their regular weekly services (one service on each of three days of the week, and three services on Sabbath), in their district meeting-houses, where they were before accustomed to hold their weekly prayer-meetings—a service not included in the above enumeration. That they did for a week or two. Then a meeting was called at the house of the Ariki, who is head of the Federal Government, and had signed the bill, and an attempt was made to persuade them to give up the Sabbath. This failing, and the powers that be, being annoyed at the firm attitude of the people, they were commanded to stop holding district meetings on Sabbaths, and threatened with the loss of their lands and their inherited titles if they continued to reject the new religion. They are said to have been told, also, that the houses would be burnt down if they did not stop their meetings and come to the church on Sundays.

One native was desirous of being married. It was reported that consent to this was denied him by the head of the church on the island, until he would agree to keep the first day of the week. I could not believe this until it was confirmed to me by his son.

One of the native missionaries who has been serving under the L. M. S. for many years, now probably between seventy and eighty years of age, has been degraded, and his commission taken away from him. In his defence he is reported to have told the present L. M. S. agent that he received his office from God through the society's missionaries, long before the time of the present agent, and that he is teaching the people only such things as the old missionaries taught, and such things as the present agent taught until a short time ago, and this all in harmony with the Bible.

A few who are intimately connected with the Ariki of Avarua, and who are afraid of losing their houses and lands, which the Ariki really owns, according to the feudal system of land tenure in vogue here, have yielded, and attend the meetings of the new religion regularly. They acknowledge, however, that they yielded from fear.

Among the many who came to me seeking for light, one man said he had searched the Scriptures until his head was sore thinking, and he could find no Sabbath therein taught except the seventh day Sabbath. Were it an honest conviction of duty on the part of the society's agents, simply to try to persuade the natives to adopt another day, one could think of it only as a strange freak of the human mind. But when the law is invoked to compel obedience, and when it is threatened to burn down houses and to evict life-long and hereditary tenants, and to deprive men of hereditary titles—as dear to natives as they are to white men; and when ministers of the Gospel are degraded for teaching what the missionaries have taught for three-quarters of a century; and when the administration of the rite of the marriage ceremony is made conditional upon the promise of the contracting parties to adopt the new religion; all this being done to uphold a religious dogma, which is acknowledged to have no claim to be called a sacred thing, but only a custom of the country, the conviction is forced upon one that behind it all there must be a spirit different from the Spirit of the Saviour. There is but one other spirit abroad, namely, the spirit which prompted the persecutions of the Middle Ages.

The defence, probably, is that there is no religious persecution. It is only the enforcement of a secular law. "We have a law," was always the defence of those who sought to enforce their own religious tenets upon others by fines and imprisonments. Such a defence may suit the persecutors; it will never satisfy the persecuted, nor history. Usually the many unite to persecute the few. But here the entire mass of the people deplore the innovation. I do not think that one per cent. of the population, if not influenced by the hope of gain or favour, have sympathised with those who sought to bind them by Parliamentary enactment. The natives have the sympathy of most of the white residents, though they themselves do not object to the change. They say to correct the calendar by law was well enough, but to try to compel the natives to adopt a new religion was not necessary, and the Sunday fines and penalties might well have been omitted.

Out of darkness the light will shine.

"There's a Divinity that shapes our ends,
Rough hew them how we may."

By faith we can see even in this persecution a source of strength and

salvation to some who were before passing their time in spiritual ease and a feeling of carnal security.

These people were never before so studious as now in searching the Bible for truth. They are being aroused to see that they have a work to do for themselves which no missionary can do for them. Good is to come to them through this persecution. "Many shall be purified and made white, and tried." If this wicked persecution but drives the people to the Strong for strength and to the Wise for wisdom, as it seems to be doing, it may be seen in the end that the men who have inaugurated the persecution have done a better service for the natives than if they had continued to lead them in their formal worship.

The charge is sometimes heard that the natives' objection to the change is only a superstitious fear that the pestilence, or the plague, or a hurricane may be sent upon them in punishment from Jehovah. I must say that among the scores who have talked with me on the subject only one ever mentioned such a fear. I believe that with the many their objection to the innovation is an intelligent perception of Bible truth.

If each of us now in this mission field could do fourfold work, there would still be plenty for all to do.

"Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

J. E. CALDWELL, M.D.

Changes.

FROM the New Zealand *Advance* of February, we copy the following resolutions, passed at the Auckland Camp-meeting, by the representatives of the Union Conference present, and the New Zealand Conference Committee. They will be of interest to all our readers:—

In view of the fact that a change of climate is thought necessary for the family of Dr. J. E. Caldwell, of Raratonga, and that his services are needed in behalf of the Maoris,

Resolved, That we renew our invitation for him to come to New Zealand to take charge of the work for the Maoris.

That we approve the action of the Union Conference Committee in recommending W. L. H. Baker to come to New Zealand, and that he be requested to make New Zealand his field of labour.

That we recommend Brother Baker to unite with E. W. Farnsworth in labour, with the view of taking the Presidency of the Conference when Pastor Farnsworth leaves New Zealand.

That Brother Farnsworth be released from the Presidency of this Conference as soon as he feels free to transfer his responsibilities to a successor.

That the publication of *The Advance* be suspended, and that all who desire to have the balance of their subscription transferred to the RECORD notify the Tract Society as soon as possible.

That the resignation of Mrs. V. J. Farnsworth as Secretary of the Conference be accepted, and that Mrs. Josie Baker be elected to that office.

Tasmanian General Meeting.

DOUBTLESS most of the brethren and sisters in Tasmania are aware that an Advisory Board has been appointed by the Union Conference Committee, to plan and conduct the work in this Island.

Arrangements are being made to hold a Convention at Hobart, April 13-22. It is expected that Pastors A. G. Daniells and E. W. Farnsworth will be with us.

We are rapidly nearing the end, and this will be an important meeting. Time is passing, probation is closing, and we need to give heed to the Scripture, which says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 25.

We especially invite church officers and Sabbath-school officers to this meeting. We desire to pray and counsel together in laying plans to spread the message. We hope that *all* who possibly can will attend. We extend a most urgent invitation to the lonely Sabbath-keepers. Come, you who have not had the privilege of hearing the Word of the Lord from the mouth of his faithful servants for long, weary months.

We give this early notice of the meeting that all may begin to plan at once to attend.

I have had the privilege of meeting recently with the churches at Launceston, Hobart, and Bismark. We have had some excellent meetings. At Bismark I baptised five, one of whom left for the Avondale School shortly after.

The need of educated workers was presented to the Hobart and Bismark churches, and will be set before the Launceston church soon. A small fund was raised toward placing some consecrated sister or brother in the Avondale School, who will prepare to enter some branch of the work. It is called the "Tasmanian School Fund." Some paid one shilling per week, some sixpence, and others less. We shall be glad indeed to receive donations, large or small, from anyone in the Island, but desire that they shall be freely and

gladly given. The blessing is pronounced only on those who give freely. It is said in Holy Writ, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9: 7.

If we gather with one hand and cheerfully scatter with the other, God will abundantly bless and at last reward the faithful steward with eternal riches. "The liberal soul," He says, "shall be made fat." Prov. 11: 25. There is great need of means to educate labourers for this field. All who desire to help in this noble enterprise should send their contributions to Percy H. Pretzman, Sandy Bay, Hobart (Tas.), Treasurer of the Tasmanian Advisory Board. All tithe received since January 1, 1900, should be sent to him also, instead of being sent to Melbourne as formerly.

E. HILLIARD.

Launceston, Tas.

To the Churches of Victoria.

It is requested by the Conference Officers that the individual members of all our Churches adopt the custom of paying their tithe monthly to the Church Treasurer.

It is also suggested that all adopt the plan of keeping a tithe account, making an entry of tithes due from profits when received. The tithe should be sacredly laid aside also at the same time. When paid to the Church Treasurer an entry can be made on the opposite page of tithes paid. This simple account will show at a glance just how your tithe account stands. You will experience the blessing of God if you do his work carefully.

The Church Treasurers are requested to send in their tithes at the beginning of each month to the Conference Treasurer, J. Gillespie, Oxford Chambers, Bourke street, Melbourne. Bank cheques and drafts on any bank can be used. Money orders should be made payable at the G. P. O.

Some have adopted the plan of paying their tithe weekly. This we think still better than monthly. What we desire is, that the tithe shall not be held back by individuals or church treasurers longer than one month's time.

G. B. STARR, *President*.

THE North Brisbane Church is now holding its Sabbath services at Temperance Hall, near Central Station



PERSONAL



THE date of the Geelong Camp-meeting is March 8th to 18th.

THE address of Brother G. W. Morse is 28 Sloane st., Summer Hill, N.S.W.

MISS LILY ROWE, who for some time has been connected with the Avondale School, is now assisting in the Victorian Tract Society Office.

BROTHER AND SISTER DANIELLS, accompanied by several students for Avondale, returned from New Zealand, Sabbath, February 3rd. They had a pleasant voyage.

MISS ADA MURRAY has connected with the Geelong Mission, and we pray the Lord will use her in spreading the truths, which she has so recently accepted, among the people of that place.

BROTHER LOUIS CURROW AND SISTER LIZZIE HUBBARD were united in marriage at her parent's residence in Melbourne, February 14th. They are to be associated with Dr. Rand in the new bath institution about to be opened in Hamilton, N.S.W. We wish them prosperity.

SISTER BAXTER with her three children passed through Sydney early in February on her way from Perth to Grey-mouth, N.Z., where she goes to join her husband, who preceded her some months before. May the Lord be with this dear family, and help them to hold up the light in their new field.

WE have learned of the safe arrival in Perth of Sister Farquhar, who went from Sydney to act as a self-supporting missionary in West Australia. After spending a few days in Perth, she went on to Bunbury to join the tent company there. We have no doubt but that Sister Farquhar's long experience in church work will be appreciated in that field.

MISS LILY WILLIAMS, who has been connected with the Australian Tract Society for several years, has accepted a call from the Victorian Conference, and united with the Geelong Mission, where she will act as stenographer and engage in Bible work. Our prayers follow her in her new duties, and we trust she may be used in carrying the message to many homes.

WE saw Sister Rice off on the *Waihora*, February 21st, to Auckland, N.Z., where she takes the boat for her mission field at Raratonga. We very much appreciated the opportunity afforded by Sister Rice's visit to Australia, to become better acquainted with the work on the Cook Islands. May the Lord give her a safe passage and abundantly bless our missionaries in that field in this important time in the history of their work.

DR. BRAUCHT arrived in Auckland, N.Z., Feb. 1, from his former field of labour in Samoa. After a short stay in Auckland he went to Christchurch, where he will labour in connection with the Health Home. Referring to his coming the N.Z. *Advance* says:—"New Zealand is to be congratulated on account of securing the services of a God-fearing, conscientious physician, one who will treat disease with rational remedies. The Foreign Mission Board, and all acquainted with the work, feel that the doctor can ill be spared from Samoa, where he has established a Sanitarium, and secured a large practice."

The Geelong Camp-Meeting.

ARRANGEMENTS have been completed for the holding of a Camp-meeting at Geelong, Victoria, March 8-18.

Central grounds have been secured, free of cost, in the very heart of the population, with a frontage on Aber-deer, Pakington, and Villamanta Streets.

The time has fully come when new centres of work and influence should be established in the smaller cities and districts throughout the Colonies. Time hastens on, and men unwarned and unenlightened die in their sins. Shall we not awake to action now?

At every turn the Providence of God seems to go before us in preparing for this meeting. I never saw clearer indications that God was in the work. The time and the location seem to suit all from whom we have heard. They say here that this will be the best season of the year.

We find indications of special interest in the truth among the people. Some have lived here since Brother Corliss was here twelve years ago. About nineteen hundred copies of our large books have been sold in this city. Some of this seed ought to be ready to harvest.

There is also a good interest in the adjoining country district. Business men seem interested in our coming, and are helping us by making reasonable, and sometimes very liberal, prices for all our supplies.

We are very glad to inform our people that Brethren Daniells and Farnsworth both expect to be with us at this meeting, and to remain with us some time after the camp is over. This ought to be the best camp-meeting ever held in Australia, because it is the last one, and we are nearer the end. God has said he is willing to pour out His Spirit in large measure upon the people now. Are our people planning to be here to receive a blessing? God has increased light for His people. The truth will shine with a new lustre. Old truths will be presented in a new setting, and new fresh light will be seen. You cannot afford to miss it. Let no ordinary hindrance keep you away.

We hope all will camp who can do so. A few rooms near the ground may be secured for those who are feeble or aged. Be sure to bring extra bedding, more than you think you will need for yourselves; someone may be short that you can accommodate, and you may be glad you brought more for your own comfort. No bed-clothing or dishes can be rented on the ground. Wire stretchers, straw, and chaff will be furnished at lowest rates. Bring a few dishes and basins, etc., to provide for your table. We are planning to furnish porridge and rice cooked for breakfast, in bulk, only by the quart or by the pint, also one or two hot dishes for dinner, such as scups, peas, beans, etc. No vegetables or fruits will be served. Everything will have to be carried by you to your own tent to be eaten, as there will be no dining-room. We think you will like the plan splendidly after you try it. Bakers and milkmen will supply you at the ground. There are groceries and fruit shops in the block adjoining the camp.

There will be no Conference business to take up the time of the meeting. The study of the Word, spiritual interests, a general revival, the outpouring of the Holy Spirit; these will be the themes that will occupy the time. We wish to give ourselves to the Word of God and prayer as never before. Let us pray for much, look for much, believe for much, and we shall have more than we ask or even think.

G. B. STARR.

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Week of Prayer for Australasia.

THE next Week of Prayer for Australasia is appointed to be held June 2 to 10. The announcement is made early with the hope that all our people here will plan for the occasion. Be sure to read what is said in the article in this number on the need of such a season of Bible study and prayer.

BROTHER AND SISTER E. C. CHAPMAN arrived on the *Moana* from San Francisco, Sunday, February 18th. After two days in Sydney, they left for Cooranbong, where Brother Chapman is to take charge of the Avondale printing press. They come full of courage, and are well pleased, thus far, with their new field of labour.

SISTER HATTIE ANDRE arrived on the same boat. Sister Andre comes to take charge of the Preparatory Department of the Avondale School. Her long experience in teaching, and her labours in the South Sea Islands, particularly fit her for usefulness in this field. It will be remembered that Sister Andre sailed on the *Pitcairn* on its first trip to Pitcairn Island, where she remained for three years, doing faithful work as teacher in their School.

Notice for Tasmania.

A GENERAL meeting for the believers in Tasmania is hereby appointed to be held in Hobart, April 13 to 22, 1900. This date has been chosen in order that all who may have to travel by rail may have the advantage of the holiday rates. We sincerely hope that every one who can consistently do so will attend this meeting. Read Brother Hilliard's letter in another column regarding this meeting.

A. G. DANIELLS.

Obituary.

CLOSE following the news regarding the death of Prof. W. C. Grainger, Superintendent of our mission work in Japan, comes word from Calcutta, India, stating that two of the little band of workers in Calcutta have been stricken down by malignant smallpox.

Pastor D. A. Robinson, Superintendent of our mission work in India, died December 28, 1899, and Pastor F. W. Brown, an associate in the work, died a few days earlier.

These brethren had just taken their residence on a small farm a few miles from Calcutta, when they took under their care a destitute family of children. These poor children brought the smallpox into the mission. Several members of the family had it lightly, but with Pastors Robinson and Brown it assumed the malignant form, and, in spite of good nursing, they sank under the disease, and were laid to rest in the field of their labours.

Pastor Robinson is well known to many of our readers, having been prominently connected with our missions in S. Africa and India, and with the work in London.

Born January 5, 1848, he lacked a few days of being 52 years of age, almost the exact age of the third angel's message, which he embraced when about 22 years of age. After spending a few years as a student at Battle Creek, he entered the Gospel ministry in the New England Conference, and for several years was closely connected in labour with Pastor S. N. Haskell.

In 1887 he was chosen by the General Conference to join Pastor C. L. Boyd in pioneering our work in South Africa. Two years later he was called to England, where he was employed as Bible teacher in the workers' training school, editor, preacher, and publisher. During the last five years he has laboured as teacher, preacher, and writer, while occupying the position of Superintendent of our work in India.

Overwork had unfitted him to battle with so dread a disease. He rests from his labours, but the results of his work are lasting, and will appear when the Lord comes.

Who among our young men are preparing to go at the call of God, to fill up the ranks where standard-bearers are falling?

W. C. W.

The last American mail brings the painful news of Sister S. M. I. Henry's death. While in attendance at a general meeting at Graysville, Tennessee in the midst of active labour, she was attacked with influenza, which afterwards developed into pneumonia and pleurisy, and resulted in her death on the fourth day after she was stricken down. Brother and Sister Haskell were in attendance at the Graysville meeting, and lodging in the same house where Sister Henry fell asleep. Brother Haskell writes of it as a triumphant and peaceful death. She expressly requested that the prayers offered for her should not be made unconditional, signifying her willingness to rest, if her work were done.

The news of Sister Henry's death reached California just in time for the insertion of a last page note in the *Signs of the Times* of January 31. It reads as follows:—"Just as we are locking our last forms the sad news comes that Sister S. M. I. Henry is dead. We wish there were room for doubt, but can see none. It is but a short time since Sister Henry was on the Pacific coast, seemingly in excellent health, labouring unremittingly. She returned to Battle Creek from her long Western tour feeling remarkably well and strong. The cause of death we know not. Her ardent zeal must have carried her too far. She was a noble woman—her life was one of faithful, unremitting devotion to duty. As writer and speaker she was well known throughout the United States. Three years ago she accepted the unpopular truth of the Sabbath, and found it exceedingly precious. She was the author of nearly a dozen books, but the greatest work of all was the translation of the Word of God into her own life, the beauty and aroma of which still survive."

Special Notice.

WILL our friends in Victoria and Tasmania kindly note that the office of the Australian Tract Society has been removed from Prahran, and should now be addressed as follows: Victorian Tract Society, Oxford Chambers, 473-481 Bourke Street, Melbourne, Vic. Our telephone number is 1697. All money orders, etc., should be made payable at the General Post Office, Melbourne.

L. GREGG, *Secretary.*