

Union Conference Record

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

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WHEN THE WORK IS DONE.

Let us take to ourselves a lesson,
No lesson can braver be.
Of the work of the tapestry weavers
On the other side of the sea.

Above their head the pattern hangs;
They study it with care;
The while their fingers deftly weave,
Their eyes are fastened there.

They tell this curious thing besides,
Of the patient, plodding weaver—
He works on the wrong side evermore,
But works for the right side ever.

It is only when his work is done
And the web is loosed and turned,
That he sees the real handiwork
His marvellous skill has learned.

Ah! the sight of its delicate beauty!
How it pays him for all its cost!
No rarer, daintier work than his
Was ever done by the frost.

The years of man are nature's looms,
Let down from the place of the sun,
Wherein we are weaving always
Till the mystic web is done.

Sometimes blindly, but weaving surely,
Each for himself his fate;
We may not see how the right side
looks,
We must often weave—and wait.
—Anon.

THE exodus movement was organised of God. It came in fulfilment of the promise and prophecy uttered four hundred years before to Abraham.

"When the time of the promise drew nigh," a divine providence began to shape events for the movement. Then the nations beheld a people called out from the world, led of God by His chosen prophet through many years of wanderings, and brought into the promised land at last. The exodus movement was a fulfilment of prophecy, and a sign to all peoples that God was carrying out His purposes in spite of the world's apostasy.

The story of the exodus movement was recorded as a lesson for all time after, but especially for "our admo-

dition, upon whom the ends of the world are come."

In this day, another great movement is on in the development of God's plan. Again the time of the prophecy and promise is come, and here is the great advent movement fulfilling the prophetic word. The Lord has called out a people from the world, and is leading them to the eternal land of promise. It is an organised movement. The Lord has spoken through all its history by the voice of the Spirit of Prophecy. In this also the exodus movement was an "ensample," for of that former time we read: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

As there was murmuring and apostasy in the exodus movement, so there has been in the advent movement. But God has never turned from His purpose. As surely as He led the organised exodus movement out of Egypt and into the land of Canaan at last, just so surely, according to the sure word of prophecy, He has called out the Advent people from the world, to lead that same organised advent movement into the eternal Canaan.

The only hope of any man in Israel, in the days of the exodus, was to hold to the exodus movement. Not even a Caleb or a Joshua could go in alone, or separate from the movement, without losing his inheritance.

The only hope of any instructed Seventh-day Adventist to-day is in holding to the advent movement. John, in the Revelation, saw the very movement called out by the threefold message of Revelation 14, sweeping victoriously into the kingdom after the trials and tribulations of the wilderness wanderings had been overcome.

The Lord is leading the remnant church into the land of promise.

Every form of rebellion and apostasy that the subtle philosophy of Satan can devise, will spring up to sift the ranks. But the advent movement, as organised under the Lord's own leadership, is to keep straight on to the finished work and the city of God.

W. A. SPICER.

An Unwarranted Distinction Respecting the Spirit of Prophecy.

It is a question with many whether all that Sister White writes by way of warnings and reproofs, is given by inspiration, or is simply her opinion. Some claim that she is influenced at times by others, who are deeply interested in matters in certain localities, to warn, rebuke, and, if possible, check the course that some are pursuing. Such ones, unless they know that the reproof has come through special vision for each individual case, reject it, claiming that it should have no more weight than reproof and warning from other sources.

This opens the door for the one who is reproved to set aside the rebuke and admonition, and to continue his sinful course, to the detriment of the cause of God and the destruction of his own soul. It is natural for the one smarting under reproof from heaven to excuse himself, to deny the sin, and reject the warning. The Spirit of Prophecy points out defects that the individual does not see. Naturally we are inclined to deny these defects, claiming that it was the mere opinion of the reprover, or that the instrument had been misinformed, or influenced to write as she did. Because of this manner of reasoning, many are puzzled to know what constitutes the Spirit of Prophecy and what does not.

Those who believe the third angel's message in its fulness have no difficulty in accepting as inspiration such books as "Early Writings," "Patriarchs

and Prophets." "Great Controversy," "Christ's Object Lessons," "Desire of Ages," and the volumes of "Testimonies for the Church." But articles for our periodicals and private letters, containing reproof, are regarded the same as correspondence from other sources.

This is a vital question, and should be carefully considered. We can think of no better way of arriving at the right decision than by reverting to the "Testimonies" themselves. In Vol. 5, No. 33, p. 683, is the following paragraph:—

Some have taken the position that the warnings, cautions, and reproofs, given by the Lord through His servant, unless they come through special vision for each individual case, should have no more weight than counsels and warnings from other sources. In some cases it has been represented that in giving a testimony for churches or individuals, I have been influenced to write as I did by letters received from members of the church. There have been those who claimed that the testimonies purporting to be given by the Spirit of God were merely the expression of my judgment, based upon information gathered from human sources. This statement is utterly false. If, however, in response to some question, statement, or appeal from churches or individuals, a testimony is written presenting the light which God has given concerning them, the fact that it has been called forth in this manner in no wise detracts from its validity or importance.

It was exactly the same with Paul's writings, yet we believe that they are inspired, though his first epistle to the Corinthians was written through information received through the household of Chloe. 1 Cor. 1:10, 11. He had received private letters stating facts as they existed, and under the influence of the Spirit of God he laid down principles, which, if heeded would have corrected the existing evils. This epistle is not set aside as a common letter. The true believer knows that God had previously given him light as to what would arise in the churches, and when he learned the condition of things among the brethren at Corinth, he knew what to write as the remedy. But some of the Corinthian church regarded Paul's epistle exactly as many regard the testimonies for the church to-day. When reproved by Paul, they claimed that he was simply giving them his own opinion as a man. We read in regard to this from Vol. 5, No. 33, p. 684, the following statement:—

The reproof he sent them was written just as much under the inspiration of the Spirit of God as were any of his epistles. But when some of these reproofs came, some would not be corrected. They took the position that God had not spoken to

them through Paul, that he had merely given them his opinion as a man, and they regarded their own judgment as good as that of Paul. So it is with many among our people who have drifted away from the old landmarks, and who have followed their own understanding. . . . The Lord does not give a vision to meet each emergency which may arise in the different attitudes of His people in the development of His work.

It seems that this is sufficiently clear to satisfy any who are humble enough to believe the Spirit of Prophecy, and to receive its reproofs and warnings. But lest some should still be perplexed, we quote in conclusion from Vol. 5, p. 687:—

In a recent dream I was brought before an assembly of our people, some of whom were making efforts to remove the impression of a most solemn testimony of warning that I had given them. They said, "We believe Sister White's testimonies; but when she tells us things that she has not directly seen in vision in the particular case under consideration, her words are of no more account to us than the words of any other person." The Spirit of the Lord came upon me, and I arose and rebuked them in the name of the Lord.

When we take the position that the articles in our periodicals, and private letters to individuals, correcting existing evils and warning us, are not the word of the Spirit of Prophecy, but merely the opinion of the humble instrument that God in His kindness has chosen to correct us, this gift can have but little, if any, influence in working a reformation in our lives. May God help us to be humble, faithful, consistent believers.

E. HILLIARD.

The World-wide Field.

Nippon Yusen Kaisha, Japan.

THE great country of "Nippon," in some respects resembles Great Britain. As these two countries have about the same area and population, the comparison becomes somewhat interesting. The metropolis, Tokyo, formerly called "Yeddo," is the centre of activity and learning. The latest census gives the population at a little less than two million. Within its schools and university, about 90,000 students are gathered, including 10,000 Chinese. It is from this city that our work is directed. The *Messenger*, in the vernacular, is gotten up here. It is now in its tenth volume. At present, a tent-effort is being conducted a few miles distant, and thus far a good interest is reported.

About two weeks ago, it was my privilege to be present at a baptism, one of the candidates being a Chinese student who has been attending Pastor Field's English Bible class almost every evening, for the past two years. The other was a local boy. As the words of the hymn, "There is a Gate That Stands Ajar," ascended, it was thought to be very appropriate, especially the words "for every tribe and nation." Even so it is in verity the world over. Though the entrance is narrow, and the way straight, still some will find the way, and reach the goal through the "everlasting gospel."

As the voice of prayer, in Chinese, Japanese, and in the English tongue, ascends from sincere hearts in that little room in Tokio, from Sabbath to Sabbath, it must truly cause joy to the angels of God. Our hearts were encouraged recently by receiving good reports from Korea. The membership is given at ninety-six, while the number of Sabbath-keepers not yet baptised, is reported at 197.

The closing experiences of my work in Japan, were among the nobility. Among my subscribers was the Marquis Nabeshima, who was very cordial. "I will drink no more liquor," said he, when he saw the illustration showing its effects upon the stomach. I also called upon Admiral Togo, but could not see him as I had no letter of introduction. "I thank you for coming so far with such a big book," was his message through his attendant, after seeing the book. The Minister of Foreign Affairs could not be seen, so the book had to be sent in by his secretary, which of course, did not result satisfactorily. This completed three months' pleasant work in the beautiful country of Japan.

R. A. CALDWELL.

On Shipboard, October, 1906.

Our Mission Field.

Huahine.

THREE weeks after our good meeting on Raiatea, we returned to Huahine, our former field of labor. We found the little company of believers here still faithful, and holding their meetings and Sabbath-school every Sabbath. Some of the other church-members said that when we went away they would not meet on the Sabbath; but they did, and had their services just the same as when we were here. The Lord has blessed us

in many ways since coming back, and we thank Him daily for His goodness to us. I found my pupils all ready and anxious to begin lessons again. One of my most interesting pupils is a Chinaman. He is a baker. He bakes at night, and looks after his brother's store in the day time, so he can only come for lessons the night after the Sabbath and Sunday afternoon for an hour or two; but it is wonderful what progress he has made in this time. He could speak but very little English when he first began, and that was so broken one could scarcely understand it at all, but now he speaks quite plainly, and can converse well on any ordinary topic. He has completed "Bible Reader" No. 1, and has mastered the first three chapters of Genesis. He is now working on chapter six. He also reads many verses here and there on different subjects. He is learning the books of the Bible.

I never saw a more diligent student anywhere. After his baking is finished, which is twelve o'clock sometimes, he studies an hour or more, and sometimes until four in the morning. He says he cannot sleep for thinking, and feels afraid of the Bible and of God. He is beginning to comprehend something of God and His Son, Jesus. One day he came with this sentence in his tablet, "Jesus, God, and angels love me because been to been heaven." When I questioned him as to what he meant by "been to been heaven," I found he wanted to say, "God, Jesus, and the angels love me because I want to go to heaven." He is trying to give up smoking and now smokes only twice a week, but the last time he was here, he wanted me to ask God to help him quit altogether.

He wants to go to our training school in Raiatea, but it seems the Chinese law is that the oldest brother has control of the younger ones for a number of years, and his brother will not let him go as he is such a good worker. But we know the Lord can remove the difficulties if it is His will that this man should go. I believe in time he will be a true Christian, for he himself illustrated it to me by drawing two lines,—a very straight line and a very crooked one.

He said the straight one was all good people's way, and the crooked one, all bad people's way. We pray that this man may be truly converted, and we are doing what we can to get the truth before him.

Our work is progressing nicely here, and I believe every one that can read on the island has had some of our reading matter. We are selling our new

book, "Christ our Saviour." Every one that sees it thinks it a nice book, but many have no money now, as this has been a very hard year on account of the terrible storm last February, which destroyed nearly all their crops, and so injured the cocoanut trees that they have not borne much since then. But now things are beginning to grow again, and soon there will be more money among the natives. Then we hope to sell more books. We are of good courage in the Lord, and want to labor for Him till the work is finished up in the earth, and the "well done" is spoken to God's servants.

MARY B. BECKNER.

Huahine, November 4, 1906.



Bencoolen, Sumatra.

BENCOLEN, situated on the west coast of Sumatra, is one of the prettiest places one can desire to see. The trees are tall and beautiful, shading the roads. Prettily plumed birds flit about in the trees, singing their sweet songs. Squirrels and monkeys also, jump about among the branches, and the clear, blue sky above adds to the peaceful beauty of the place. All this made me long for the true peace and rest of our paradise home, where not only nature is decked in her very best, but where the inhabitants also are all righteous.

While I observed the loveliness of Bencoolen's suburbs during my short stay of two hours, I had much to do as I had landed for the express purpose of getting one of Brother Munson's Chinese orphans to accompany the others to Singapore, whom I had brought with me from Padaug, and who were already on board. Expecting the one here to be all ready and waiting, as I had previously telegraphed, I went to his relative's home to get him. But I found no boy. Suspecting he was concealed by them, I at once sought help from the magistrate, and with the aid of several others, we made a search for the lost boy, and found him concealed in a relative's house. We carried him off in triumph to the ship, where he met his brothers and sisters en route for Singapore. My two hours' visit was by no means a pleasant one, yet the glimpse I had of Bencoolen's natural beauty cannot be forgotten.

Bencoolen has people who would welcome a missionary who would go

there to open a school. Ten days before, on my way to Padang, I had called there with only one hour on shore, but had many invitations to come and stay, and open an English school. The richest Chinaman in the place offered to help me. A number of people gathered around me in the street, asking many questions, religious and otherwise. Bencoolen's population is not large. Now is the opportune moment to enter there, and all Malaysia, by those who have the salvation of souls at heart.

G. F. JONES.

Oct., 1906.

"If to heathen lands He calls me,
Let me never answer, No;
Telling out the great salvation,
In His name I'll gladly go.

"If He needs my gold and silver,
Let me never answer, No;
All I am and have I offer,
Gladly helping others go."

Tonga.

OUR Sabbath service for natives is well attended, there being very little available space when the service begins. The attendance, when we first came, seemed to be mostly of Nives, natives of the Savage Islands. At present we have a good attendance of both Nives and Tongans, also of Papuans. These Papuans from New Guinea are really the slaves of the German firm on this island. They are very neatly and respectably attired. Our Brother Hans Walde is making a special effort in working for the souls of these men. We would be very glad to get some of our literature in the New Guinea tongue. We could use it to great advantage here.

Our native singing practices twice a week are quite well attended. It does one good to listen to the melodious voices of the Tongans as they sing the songs of Zion. We are desirous that this may be a means of binding some hearts to the truth.

The Wesleyan missionary here is preaching very loudly against us because we have one of his college graduates in our home. His sermon last Sabbath was not conducive to spirituality, either personally or as far as his hearers were concerned. He cannot do us any harm; indeed, many of the natives can discern the spirit that is manifested. I visited the wife of this missionary the day after his tirade against the truth. She was out

but returned my visit two days later, and manifested much friendliness. Sister Butz was instrumental in saving this lady's life some two years ago.

At present there are three natives studying the truth. One has expressed the wish to be baptised early in the new year. He seems to be an earnest seeker. We can tell you more about these souls at next writing probably. We recognise the goodness and continued blessing of the Lord. Our most earnest desire is to see the message advance in this darkened field.

The people here have no industries to speak of when compared with the Solomon and New Guinea Islanders. Mat and tappa making is dying out. The natives are also ceasing to plant coconut trees almost entirely, which means that the copra industry will also die out. Politically, things are in a state of great unrest and dissatisfaction. Much feeling is manifested by the natives against the present government.

Our plan for work in the coming year is to run a strong day school, probably two, and a night school. Remember the work in Tonga.

LILY M. THORPE.

In Perils by Sea.

WE are experiencing the truthfulness of the testimony that "our going from place to place will be hedged with angels upon the right hand and upon the left." We had a very stormy trip to Lau, and the last night out very nearly ended the career of our new boat and the lives of those upon her.

There were two islands on my circuit in Lau that I could not visit on account of heavy seas and contrary winds. At one island we had to hold off, and send ashore for the one who had charge of the work there. We spent the day on the boat, counselling about the work in that place.

We just reached Lakeba in time to anchor in a safe place, when a hurricane struck us. It lasted only part of a day, but during this time, a number of boats were driven ashore, and several wrecked. On my return trip to Buresala, a new captain, whom we had employed for the trip, followed his own impressions rather than the guiding of the compass, and the next morning we were sailing out of the group. Had we not been able to locate an island, I do not know what the result might have been. I might relate other circumstances, but this will suffice to show that Satan is energetically using

every means to obstruct the advancement of the message.

All the brethren in Lau were of good courage, and I had a number of good meetings at various places. Several are planning to enter the school at Buresala. The work continues to move forward nicely at Buresala. As the clearing goes on, the place begins to make a better showing. Brother and Sister Carr are doing a good work, and are beloved by the students.

I am here at Suva Vou spending a few days with the brethren, in order to strengthen the mission house, so that it may be enabled to stand in the hurricane season, which is now on. I am here also for the purpose of meeting Brother Gordon Smith and my wife and child, on their arrival.

C. H. PARKER.

December 25, 1906.

MEDICAL WORK.

Health Principles from the "Testimonies."

Diet.

1. WHAT does the diet question deserve?

The diet question deserves careful study.—*Healthful Living*, p. 76 par. 330.

2. Why?

The diet affects both physical and moral health.—*Id.* p. 76, par. 332.

3. What should our diet now be?

If ever there was a time when the diet should be of the most simple kind, it is now. . . . Grains and fruits, prepared free from grease, and in as natural a condition as possible, should be the foods for the tables of those who claim to be preparing for translation to Heaven.—*Testimonies Vol. 2, p. 352.*

4. What, then, is our duty?

It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light God has so graciously given. If we close our eyes to the light for fear we shall see our wrongs which we are unwilling to forsake, our sins are not lessened but increased. If light is turned from us in one case it will be disregarded in another.—*Testimonies, Vol. 2, p. 70.*

5. What should we learn?

Learn for yourselves what you should eat; what kind of foods best nourish the bodies, and then follow the dictates of reason and conscience. This is not a matter of trifling importance.—*Healthful Living, p. 76, par. 333.*

6. What do some desire?

Some of you feel as though you would like to have someone tell you how much to eat. This is not the way it should be. We are to act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown, an heavenly treasure, is before us. And now I wish to say to my brethren and sisters, I would have moral courage to take my position and govern myself. I would not want to put that on some one else.—*Testimonies, Vol. 2, p. 374.*

7. Can an exact rule be prescribed for each individual?

Some wish that an exact rule could be prescribed for their diet. They over-eat and then regret it, and so they keep thinking about what they should eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Every one should exercise reason and self-control, and should act from principle.—*Ministry of Healing, p. 310.*

8. What is there in diet reform?

There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticise others because their practice is not, in all points, in harmony with his own. It is impossible to make an unvarying rule to regulate every one's habit, and no one should think himself a criterion for all. Not all can eat the same things.—*Id. p. 319.*

9. What should govern us?

Those who will not eat and drink from principle, will not be governed by principle in other things.—*Healthful Living, p. 76, par. 334.*

10. Why has God permitted the light of health reform to shine upon us?

God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many dangers to which we will be exposed. Satan's temptations are powerful upon the human family to lead them to indulge appetite, gratify inclination, and live a life of heedless folly.—*Testimonies, Vol. 3, p. 561.*

11. Where is the light to be found?

"Thy testimonies are my delight and my counsellors." Ps. 119 : 24. As the word of God is walled in by these books and pamphlets, so has God walled you in with reproofs, counsels, warnings, and encouragements. Here you are crying before God in the anguish of your souls, for more light. I am authorised from God to tell you that not another ray of light through the testimonies will shine upon your pathway, until you make a practical use of the light already given. The Lord has walled you about with light; but you have not appreciated the light; you have trampled upon it. . . . A few have set their hearts to obey the light that God has given.—*Testimonies, Vol. 2, p. 606.*

12. What should we ask the Lord?

I am thy servant, give me understanding, that I may know thy testimonies.—Ps. 119 : 125. A. W. SEMMENS.

opening in every land. Let us enter every open door, and take possession in the name of the Lord.

E. R. PALMER,
Secretary General Conference
Publishing Dept.

* **The Sabbath-school** *
* and Mission Studies. *

The Revival of Learning Among the Chinese.

A RECENT issue of the *Sydney Daily Telegraph* contains the following important statement: "The Chinese community of Singapore has decided to discontinue the practice of ancestral worship and devote the money thereby saved (£20,000 annually) to the promotion of education." I have rarely seen such important news printed in so few words, and it is doubtless true as it agrees with what we know of the movement for education in China and the Dutch Indies. The full significance of this item of news will be fully appreciated by few.

Three years ago, while in Singapore, I was informed that *all* the schools were full, and hundreds of boys and girls were turned away. Even English and Eurasian youth could not gain admittance. The government was erecting a great building large enough to accommodate 800 pupils, but even with this the situation remains unchanged to-day.

In proof of this, see Brother Parkin's letter in the RECORD of December 17, in which he says: "There are many openings for schools, as the parents do not know where to send their children." At Bencoolen recently, Brother Jones was throughed by the Chinese in the street, and when they knew he was an English missionary, they begged him to come and open an English school, and the richest man in the town, a Chinaman, offered to help him in every way. Going from Batavia to Singapore, Brother Jones had a few hours at Biliton, an island of the Dutch Indies, and while the steamer waited, a bright wide-awake Chinaman, learning that he was an English missionary, *plead* with him for an hour or more to come and open an English school there. The island has 30,000 inhabitants, mostly Malays. Two thousand are Chinese. He assured him that 200 boys could be enrolled and that the parents would pay eight shillings a month school fees. This

would amount to £80 monthly income. The same interest is felt by the Chinese everywhere you go in the Indies.

I expect soon to hear from Brother Teasdale a call for help to open a school there in Sourabaya, Java. They realize that the English are a just and liberal people and they long for English rule. They value highly English education.

Shall we neglect this high tide of opportunity? Ought we not rather to inquire what these marked preferential opportunities mean?

R. W. MUNSON.

New Testament Prophets.

- JESUS. Acts 7 : 37.
John the Baptist. Matt. 11 : 9-11.
Paul. 2 Cor. 12 : 1-7
John. Rev. 1 : 10.
Peter. Acts 10 : 9-17.
Agabus and one other. Acts 11 : 27, 28.
Philip's four daughters. Acts 21 : 8, 9.
Judas and Silas. Acts 15 : 32.
Zacharias. Luke 1 : 67.
Simeon. Luke 2 : 25-28.
Anna. Luke 2 : 36.
James. James 5 : 1-5.

* **Notes and Personals.** *

AFTER an absence of a few weeks in Adelaide, Brother Mountain has returned to the Union Conference office in Sydney.

NURSE PRICE-THOMPSON, formerly of the Wahroonga Sanitarium, has opened a small nursing home in Fremantle, West Australia.

BROTHER OLSEN has been enabled to complete his work in New Zealand a week earlier than he anticipated, and expects to reach Sydney on January 18.

WE are glad to be able to report that Pastor Butz is making a good recovery from his severe illness. He was able to attend meeting on Sabbath, January 5.

BROTHER PREESE, a graduate nurse from the Wahroonga Sanitarium has gone to West Australia to take up work in that Conference. He will unite his knowledge of caring for the sick with Bible work. We trust that he may be used of God to help many, not only physically but also spiritually.

DR. JAMES has left the Wahroonga Sanitarium to connect with Brother Semmens in the medical work in Adelaide. Brother Semmens has long felt the need of a physician to associate with him in the

work. A good foundation has been laid in that city and we trust that still greater results will be seen in the future as a result of thus strengthening the work.

PASTOR HASKELL and his wife, with some helpers, have just opened a Bible training-school in San Francisco, making their headquarters at our church in that city. The Lord blessed their efforts in Oakland where they carried on a similar work, and where they helped to lay the foundation for a broad work to be carried forward in that city.

MISS NELLIE SISLEY, who has been chosen by the Union Conference to succeed Sister Ella Boyd, who was called to the Avondale School, as teacher of the school at Tonga, sailed for that field on the *S. S. Atua*, on Tuesday, January 8. Sister Sisley was formerly in charge of the church-school at Wahroonga, where she gave much satisfaction. We wish her a safe voyage and much of the blessing of the Lord in the field to which she has been called.

BROTHER BRANFORD, who recently went to the West from Adelaide, in harmony with the recommendation of the Union Conference to act as general canvassing agent, is of good courage in his new field of labor, and is being prospered in the work. He has purchased land and is making a home for his family at Heidelberg, where they can have the advantage of the new school.

IN reference to the canvassing work in West Australia, Brother Finster writes: "Our canvassers have been having splendid success the past few weeks. Brother Potter's orders for the month amounted to about £90, Brother Clarke's, to nearly £40, and Brother Nock's, to about £25. Brother Parsons has been out two weeks since his delivery, and obtained £32 in the two weeks. Sister Alta Hilliard has put in some time at Bunbury, and has had splendid success with "Christ Our Saviour."

A NARROW PLACE.

O soul that's filled with discontent,
Should'st thou lament
Because thy life in narrow bounds is pent ?
The land was small where Jesus dwelt,
Yet He ne'er felt
That God with Him had thus unwisely dealt.
But rather in His narrow place,
He set His face
To do God's will—and there redeemed
the race !
So, learn this : thou hast a part
Just where thou art
Which, if thou'lt do, will surely bless
some heart.
And not so much where thou dost dwell
As whether well
Thy work thou dost, at last thy fate will
tell.

Wm. P. Finney.

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Visiting the Orient.

OUR people who have been watching the progress of the work we have been carrying forward in China, Japan, and Korea, during the last five or six years, must have been greatly encouraged by the providences of God that have attended our efforts. Six years ago we had barely started the work in Japan; now it is permanently established in different parts of the empire; our workers are getting command of the language, native workers are being developed, and a splendid sanitarium work has been built up. Six years ago we had not entered Korea; now we have a European and native worker in the field, ministering to nearly two hundred believers who have accepted the truth. Six years ago old Father La Rue was our one lone worker in China; now we have upward of thirty young, vigorous, consecrated workers in that country. They are not all associated together, nor are they located in the seacoast cities. They are widely scattered from the coast far inland. They are learning the language, doing evangelistic work, treating the sick, conducting schools, and printing literature.

And now, these workers in the far East are calling for a visit from a member of the General Conference Committee. The work must be more thoroughly organized, and broad, well-defined plans must be laid for the development of all branches of our cause in all parts of this great field with its teeming millions. The General Conference Committee has requested Prof. W. W. Prescott to visit this field, and join the workers in planning and organizing for a strong and well-balanced development of the work. Brother Prescott has consented to go.

After spending the necessary time in Japan, Korea, and China, he will proceed to Europe in time to attend the General Conference Council to be held in Switzerland in May. It is hoped that he will be able to call at Manila,

Singapore, and pass through India on his way to Europe. We are glad that our workers in those distant fields are to have this assistance. Let us all pray that the journey and labors of Brother Prescott may be truly blessed of God.

A. G. DANIELLS.

Signs of the Times for 1907.

IT is some time since we have given a report of the circulation of our pioneer missionary periodical. We are continually receiving encouraging letters from our large family of readers expressing their appreciation of the paper, and we have every reason to believe that the Lord is richly blessing all those who are engaged in its distribution.

We are pleased to be able to inform our workers that commencing with the volume for 1907, the *Signs of the Times* will contain sixteen pages weekly. This will make the paper all the more valuable for missionary work.

We give below the circulation of the *Signs* in the different States for the quarter ending December 31, 1906. Although this shows a decrease in some States, we trust our people everywhere will do their utmost to give the *Signs* a wide circulation, and thus help in spreading the message in this part of the Lord's vineyard.

Circulation of the Signs of the Times

FOR QUARTER ENDING DECEMBER 31, 1906.

State	Circulation per quarter	Average per week
Victoria.....	28313	2178
New Zealand.....	19413	1493
N. S. Wales.....	18230	1402
W. Australia.....	15071	1159
S. Australia.....	10556	812
Queensland.....	7930	610
Tasmania.....	6814	524
Miscellaneous and Missions.....	4334	333
Foreign.....	2773	213
	<u>113434</u>	<u>8724</u>

Opening of the Avondale School, 1907.

AT ten o'clock, January 8, 1907, as per announcement, the Avondale School opened with an enrollment of 170 students, including the primary department. The homes are crowded almost to their fullest capacity. Five young men have been sent to the Health Retreat for quarters. It will be absolutely necessary to finish off the new

rooms in the new building. There is one more table in the dining room than has ever been before in the history of the institution.

The industrial departments are all in a flourishing condition, and bid fair to be as prosperous this year as in the one that has just passed.

The new teachers who take the places of those who were recommended to go elsewhere, are Brother C. Vere Bell, Miss Ella Boyd, and some student teachers who have taken leading places in the regular courses, namely, Miss J. P. Hare and Miss R. Allbon. Miss Hare takes the phonography and book-keeping classes, besides accountant work in the *Good Health* office and the Avondale Press.

Miss Allbon has charge of the primary department, including the first three grades. This department meets in the girls' parlor of the old building.

The spiritual work of the institution is encouraging. Already plans are being laid for an aggressive campaign along missionary lines. The committee to arrange for a missionary programme is already appointed. The Sabbath afternoon services are arranged for, and a goodly number of students are planning on definite missionary lines.

It is in keeping at this juncture to state that aggressive steps are being taken by the church to forward all lines connected with the church work. Pastor R. W. Munson will take a leading part in this aggressive missionary campaign with all who reside outside of the school homes.

Taking all things into consideration, we have great reason for thanking the Lord for the present indications of His fostering care over the Institution, and the renewed confidence He has in the institution by sending so large a number to it to receive a training for His service. The sincere desire of all connected with the institution is voiced when we say, "Brethren, pray for us."

L. A. HOOPES.

What if Christ had left His work, becoming weary in consequence of the ingratitude and abuse that met Him on every side! What if He had never reached that period when He said, "It is finished!" What if He had returned to heaven, discouraged by His rejection! What if he had never passed through that soul-agony in the garden of Gethsemane that forced from His pores great drops of blood!

E. G. W.