

Union Conference Record

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

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The Bethany Home, Napier, N.Z.

(Mrs. Caro.)

I AM glad to be able to report to you in regard to our Bethany Home, for I have only a good report to bring of God's power, of His absolute willingness to help in the work.

For such a work three factors are needed: first, workers; second, those who need our help; and third, means to carry on the work. These elements we have had provided from the beginning. It needs faith, but we have had faith. And we never talk anything but faith. God planted the work, and it will stay. There were those who tried to discourage us, but it has stood now for eighteen months and is stronger than ever before. The Home is presided over by a matron, whose heart is full of love to God and love for fallen humanity, and yet possessing the firmness required for the place which she holds. She has the confidence of all classes, and can go anywhere to obtain the help required, and our work has been signally blessed in the evidences we have had of the poor lost creatures that have been saved.

During the first week, one of the hardest cases that came to us was that of a woman brought down to the depths of sin. She was brought to my Home by a woman who had been an inmate of the Home. Her face was disfigured by the blows she had received, and she was in a most pitiable condition. I said to her, “I love

you.” She said, “No; nobody loves me.” I said, “We love you for Ohrist's sake.” She still denied the possibility. I then stooped and kissed her, and then she burst into tears. She now says that kiss saved her. She was our second subject. Just at that time I received a letter from a friend, the wife of a wealthy squatter, asking if I could assist her in obtaining some help in her home. This did not happen so; it was directed by God. The poor woman I wished to help was being persecuted, so I immediately sent her to my friend, with the request that she would be kind to her, for my sake, till I could see her.

She did so, and afterwards she was kind to her for her own sake, for she proved that when away from temptation she was a valuable help. When she had been with them seven months, the master and mistress left home for a month, leaving everything in her charge, and she did not disappoint them. Now she is married, and they have sent to me for another to take her place.

A gentleman came to me about his mother. She was old and would drink and smoke, and he asked us if we would not take her into our home. We felt that we could not take in any who smoke; but, after consulting with the committee, we decided to take her, and she has not smoked since. We felt that we had taken upon ourselves a responsibility in taking this aged woman, and so wrote to my son asking his advice; but only a few days after

posting my letter I received from him a communication suggesting that we add this feature to the work we were already doing. This is proof of God's leading.

In the town many people are interested, and I am sure of its financial success. We are now, at this early date, reaping. God sought us first in the person of one of the victims of Satan. This woman came to me and asked my care. She had been twenty-one years in the service of sin. About the same time we undertook to help a man who was a released prisoner, as was also the last-mentioned woman. They married, and are now living respectable lives; and the man has performed all the duties about our home, and is perfectly trustworthy. The cases mentioned here are but samples of the work we are enabled by the grace of God to do. Many others might be given, but these suffice for illustration, and this is why we refer to them.

DURING the past few days the weather has taken a turn very much for the better. The rain has passed away, and the beautiful moonlit evenings are much more favorable to the interests of the meeting than dark nights, and roads that are impassable for mud and wet.

ALL through the week keep the Sabbath in view, for that day is to be holy to the Lord.

Sermon

(By Pastor A. G. Daniells.)

Thursday Evening, July 13, 1899.

SINCE our blessed meeting last night, I have felt that we, like Moses, were on holy ground, and that we should walk very carefully and softly here, and I do hope that nothing will occur now, or during the remainder of our stay here, to grieve away the Spirit of God which has revealed Himself to us. We cannot afford to grieve Him away from our hearts, and we cannot afford to grieve Him away from this Conference. He has shown us that He wants to come and do great things for us. I have thought of the words of Jesus, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God."—John 11: 40. I feel, since our meeting last night, as the apostle did, "Now, Lord, stretch forth Thy hand to heal. . . ." I believe that if we would receive the Holy Spirit we would see the unconverted brought to God, and I believe that we would see more than the healing of the sin-sick soul. I believe we would see the healing of the poor sick bodies that are about here. That is the faith that God has put in my heart.

Now, I do sincerely pray that the meeting shall be blessed of God to-night, and that nothing shall be said and nothing even thought that will discourage the good work that has begun. How careful we need to be. I feel I cannot impress that too deeply upon you. What is it that will grieve away the Spirit of God? One thing is—lack of union. What is one thing specified that came when the Holy Ghost came on the day of Pentecost?—"Of one accord." There were no opposing elements, there were no doubters; no one half-way hitching against the movement, opposed to what they were seeking for. There was no dragging down of the hands lifted up for the heavenly blessing. Every man had his hands extended, and when their hearts were in perfect unison, and they were praying earnestly with supplication, then the Holy Spirit came as a rushing, mighty wind and filled all the house where they were sitting, and there appeared cloven tongues as of fire, and they sat upon them. It was a glorious time! A wonderful time! Those disciples had never seen such a wonderful manifestation, and the people around them had not either, and that day, before

they got through, three thousand souls were enrolled beneath the sceptre of King Jesus.

Now, brethren, we want to see this repeated; but let us seek for it, let us not always be talking about it, but let us earnestly seek for it. I do not believe we have been as careful to-day as we ought to have been. I do not want to complain, but let us be careful. That was only the beginning. I know that the Lord worked upon poor, unconverted hearts last night. I know, as some said, that it was the crisis of their lives, and they were rescued at the right time. I thank God for that, but that is only the beginning. The Lord Jesus said "Peace be unto you: as my Father has sent Me even so send I you. And when He had said this He breathed on them and said, Receive ye the Holy Spirit." "As my Father hath sent Me even so send I you." That means me and all my brethren in the ministry, and all these Gospel workers here to-night. When He said this He breathed on them and said, "Receive ye the Holy Ghost." He gave them that gift, and that was the richest gift He could give them. When the Father gave Jesus Christ, His Son, He gave the choicest gift of Heaven; when Jesus gave the Holy Spirit, He gave the choicest gift He could give.

I want to read that statement: "If men will receive the ministration of the Holy Spirit,—the richest gift God can bestow—they will impart blessing to all who are connected with them." Now what did Jesus come to this earth for? To impart blessings to humanity. The Father sent the Son into the world and even so He has sent you the Holy Spirit, and this gift, the richest that God can bestow, He will give to all who will receive it. Then you see why Jesus gave that gift. It was that they might impart those blessings to others. Now this gift is our greatest need. There is nothing in the world that we need so much as this gift. Do you believe it? Is that so? Do you need it more than you need silver or gold? Do you need it more than you need book knowledge? Do you need it more than you need food and raiment? Do you need it more than you do position and influence? What is there in this world that we need as much as we need the Holy Spirit?—Nothing. Very well, Jesus has breathed upon us and said, "Receive it." "Receive the richest gift I can bestow, and the one you need more than anything else." What a blessed provision that is. Jesus said,

I am sending you into the world to preach the gospel; go and do it; but tarry in Jerusalem until you receive—a course at the University? No!—until you be endued with power from on High.

Now that was the one necessary thing for them to receive before going. Suppose one of them had not realised his need of that gift? How soon would he have received it? If he did not feel his need would he have received it at all? How long would he have remained in Jerusalem before going out?—As long as he lived. Is it necessary for all of us to tarry until we are endowed with power from on High? I felt glad last night to hear some of our brethren say that they felt as though they could not leave this place and go back to their work without the baptism of the Holy Spirit. It is our privilege to take that position, everyone of us. That will be obedience to the voice of Jesus. But we will not stay here forever, if we make up our minds to it; we will not stay here with unsatisfied longings. "Not many days hence" was the promise. My dear friends, every preacher, every teacher, every Bible-worker, every conference employee, every canvasser, everyone who is connected with the work in this field, needs this blessing.

What will this blessing, this gift, do for us? "This promised blessing, if claimed by faith, would bring all other blessings in its train." We have heard that a number of times, but we cannot get it too firmly fixed in our minds. Then it is a primary one, one of the first importance, of the greatest value. Let us get that in its fullness and all other blessings will be brought in its train. "This gift will reveal to us our sins, and will cleanse us from our sins." It will lead us to our cleansing. I will read a statement or two on this. We are all familiar with the statement in the Bible, "Nevertheless, I tell you the truth; it is expedient for you that I go away, for if I go not away the Comforter will not come to you, but if I depart I will send Him unto you, and when He is come He will reprove the world of sin, of righteousness, and of judgment." The Spirit will reveal to us our sins, and lead to our cleansing from our sins. Have we not experienced that, to some degree?

Note the following statement:—"The Holy Spirit must be the living agency to convince of sin." The point is, then, that the Holy Spirit will reveal to us our sins, and will lead

us to put them away, to sanctification, to renunciation of self. What is it that keeps an individual right every hour of the day?—The indwelling of the Spirit of God. It is that Spirit, then, that keeps; it is the Spirit that leads us to see sin and to hate it, and put it away; and it is that Spirit that holds us when we have done that. It helps our infirmities. Here is another good work that the Holy Spirit will do:—"He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable." We need largeness of heart and intellect: we need strength of will and purpose that is unconquerable. We have to meet many difficulties, many perplexities, we have to meet what humanity never can successfully meet, and it is only by the presence of the Spirit of God that we can possess that will and that purpose that are unconquerable, that tramples under foot all difficulties and all obstacles that the enemy throws in our way.

We need that right here in this Conference, that very strength of will and purpose. Now the tendency, the temptation will be to let go. I tell you, we need the spirit that Jacob had. He who is endowed with a spirit of that sort of will, will not be overcome. Another thing: "The Holy Spirit is the agency that makes our work efficient, productive of good." Let me read a statement: "For it is not you that works the Holy Spirit, but the Holy Spirit must work you." We have heard that statement many times, but I doubt whether we really comprehend it. In Romans 6: 13, it says:—"Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Here are our bodies and all their members, and He says—yield not those members as instruments of unrighteousness unto sin, but yield yourselves unto God as those who are alive from the dead.

The apostle Paul says:—"What things were gain to me, those I counted loss for Christ, that I might know Him and the power of His resurrection." What did he mean by that? Why, I understand that he gave up every earthly thing in order to lay hold fully of that power that raised Jesus Christ from the dead. And that power, when he got hold of it, raised him from the dead, while

he was still living in the flesh. He had been dead in trespasses and sin. He was dead while he lived, but he gave up every earthly thing that he might get that resurrection power that would raise him, even while he was living in the flesh, and that he might live that life of power in the Holy Ghost. I have seen beginners, young ministers, start out, and I have seen them do more the first year of their ministry than some men, who had been in the ministry for ten or fifteen years, did in one year of their work. And I have seen some do more in the first year of their ministry than they have done in their tenth year. It just seems as though all their deficiencies were filled up by the Spirit of God. And years afterwards, when they knew the arguments a great deal better and were accustomed to public speaking, and could run up and down the lines of prophecy, and really do splendid work in public speaking, they would not have as much success as they did the first two or three years. Why is that? Because when they started out they knew that they must have the Spirit of God, or they would make a wretched failure: and so they would go alone and spend much time in praying for the Holy Spirit to help them, and when they would come to speak they had the Holy Spirit abiding in their hearts, and He spoke through them and made the truth impressive. And then, years after, when they had become more accustomed to it they would study the arguments, and neglect to pray so much, and then there would be little power in what they said, and the work they did. It is the Spirit of God alone that makes the Word impressive. There is no eloquence that man can use, there is no argument that he can produce, there is no power in a human being that can take God's Word, and lay hold of the hearts of men.

Here is a statement which shows us that the Holy Spirit helps us to provide means for the advancement of the cause of God: "The fields nigh and afar off belong to God; for the world is His. Usurpers have taken hold of God's earthly property, but He will make a way so that the truth may be presented in the dark corners of the earth. If men will only follow the leadings of the Holy Spirit, they will find ways and means by which the message may go forth, and gain a glorious victory." I cannot believe that it is the mind of God that these usurpers of God's means should hold their grip on it so that His cause can-

not get it. Somehow, I believe it is God's desire to break the grip of these usurpers from this property and bring it into His cause as far as He needs it. There are thousands of people in the back blocks that would be glad to hear the message of God. We have men that want to go to them, but we have not the means to send them. I have looked forward to this Conference with greater anxiety and desire on this point than words can express, that we might here, by some means, in some way, get light from God on this financial question, that the Lord may lead us to the place where His earthly means would come into our hands to extend His work with, and I do desire that we shall have much more of the Holy Spirit that this great question may be solved with us. It is not a difficult one with God. I do believe that the Holy Spirit, if He were received in His fulness, would solve this question for us. I do believe it would place us where great earthly means would come into the treasury. And if it took all that we have the Lord would bring it from other places and there would be no lack.

Now, there is another thing that the Holy Spirit will do for us. "Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, my Father, give us Thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace." This will be the experience of the people under the Third Angel's Message, after the end of the 2300 days; that is the company that is brought to view. Brethren, what gave us love, light, joy, and peace last night? Were we not sensible of it? It came by asking, "My Father, give us Thy Spirit." That was the request. "Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace." That was written many years ago.

The order that is given in the Testimonies is this: First pray for the Holy Spirit; renounce self as we pray, then claim as we do that, the promise, and welcome Him as we claim the promise.

I do want God to be the leader here in Australasia. Why cannot we have it so? I believe we can. I was so glad that the Lord led the meeting last night; that there was no engineering, no managing by men. We simply gave it over to the Lord, and He led. I wish the Lord to lead this way all through this field. Then re-

sults will attend the work, and we will go to the right places. So we will go on our way rejoicing, just as Philip did when he went from place to place under the direction of the Holy Spirit. I believe that the directions that the Holy Spirit has given us in print, He will give to us in blessed experience, and may the Lord grant it for His own glory.

Bible Study.

THE THIRD ANGEL'S MESSAGE.

(S. N. Haskell.)

Friday morning, July 14.

It has been said that God is governed by principles of righteousness; now, I do not believe that, but what God does is right because He does it, and what He says is right because He says it. How are your sins forgiven?—Because you believe it. You confess your sins, and when God says they are forgiven, they are forgiven. This is exemplified in the case of Joshua. The Lord told him that he must conquer those five kings, but Joshua saw that the day would not be long enough, and so he said, "Sun, stand still;" and, because that God had said he should conquer, the sun stood still. I cannot explain it, nor do I need to. Whatsoever God does is right. God's government is not an arbitrary government. He is love itself. It is a moral government, because He is moral. There cannot be an expression come from Diety but what is love. I have an extract from "Desire of Ages" which I want to read.

"The Lord leads His children in the very way they would choose to be led if they could see the end from the beginning, and could realise the purpose they are fulfilling as co-workers with Him." God is love and cannot do anything but love, and when we growl and grumble it is because we have no confidence in that love. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you." Repent and be converted. Why?—That your sins may be blotted out. When will they be blotted out?—When the times of refreshing shall come. When is that?—At the time of the outpouring of God's Spirit. What else is there after that?—The next thing is "He shall send Jesus." The blotting

out of the sins is the grand climax. Now I want to read some texts of Scripture to show what the four living creatures (called beasts) are. "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with a golden girdle. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever." Revelation 15: 6-7. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many." Matthew 27: 52-53. "Wherefore He saith, when He ascended up on high, He led captivity and gave gifts unto men." Ephesians 4: 8. "And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb having everyone of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book and open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Revelations 5: 8-10.

Notice what the four living creatures are doing. They fell down before God, having golden vials full of odours, which are the prayers of the saints. Then the four living creatures had the prayers of the saints; so the Lord has someone up in heaven who has had trials just as we will have them. I bless God that we have such a Saviour as that. He not only took humanity itself, but He took up with Him representatives out of the different peoples of the earth, and let them officiate with Him in the heavenly sanctuary. He has some of the saints with Him who know how to sympathise with us, and He promised that they should take our prayers and offer them to God. I do not know that you get this out of it, but if you do not, read it again and see if it is not there.

Now read Revelation 15: 7. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever." Who were these living creatures?—Some of the saints which ascended with Christ. Then

they were the saints which gave the seven angels the seven vials full of the wrath of God, which is to be poured out on everyone who worships the beast and his image. I think you can see in this connection that those saints are allowed to co-operate with Christ and offer the prayers of the saints to God; and when the last one is offered, that will be offered, then Christ permits them to take seven vials of wrath and give them to the angels to pour on the earth.

Suppose one has been praying for his friends, and for some reason his prayers have not been answered. By and bye he comes to a time such as we are in now, the time of the loud cry, and he then sustains a little different relation to God than he did before. He has received the righteousness of Christ by faith, as it comes to us in the Third Angel's Message. Then that prayer is offered by someone who has passed through trials similar to his. Christ takes it and offers it to God, and what will happen?—His friends for whom he has prayed will be converted. That illustrates a thought which comes to my mind on this subject, that there are thousands of prayers that have been offered for souls that are not saved. There are reasons why God has not answered these prayers. The reason may be that we do not sustain the right relation to God, but when we confess our sins and receive the righteousness of God by faith, then the prayers come up before God.

There is a great blessing for every soul of us that gets hold of the truth in this time, if we seek to put away our sins and get right before God. The work of these saints is to offer these prayers, and to pass the censor into the hands of the angel. Christ takes that censor, and then, when the last prayer is offered, He throws it to the earth, and a voice from the throne says "It is done." Then come the plagues, but not until then. When Jesus, as He hung upon the cross, cried out, "It is finished," the rocks rent, the earth shook, and some of the graves were opened. When He arose a victor over death and the grave, while the earth was reeling, and the glory of God shone around the sacred spot, many of the righteous dead, obedient to His call, came forth as witnesses that He had risen. These favoured, resurrected saints, came forth glorified. They were chosen and holy ones of every age, from creation down even to the days of Christ.

Thus they went back to the days of Adam. "Those resurrected ones differed in stature and form, some being more noble in appearance than others."

Now I want to read something about the end of probation. "I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate. Then I saw that Jesus would not leave the most Holy Place until every case was decided, either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most Holy Place, laid off His priestly attire, and clothed Himself with the garments of vengeance." "I saw that four angels would hold the four winds until Jesus' work was done in the Sanctuary, and then will come the seven last plagues." *Ex. & Views*, p.p. 29. "Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censor. He raised His hands, and with a loud voice said, 'It is done.' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' Every case had been decided for life or death. While Jesus had been ministering in the Sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins." "As Jesus moved out of the Holy Place I heard the tinkling of the bells on His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God.

While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed, and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the Sanctuary: but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner who has slighted salvation and hated reproof." *Spiritual Gifts*, p.p. 141.

Now let us read the rest of Rev. 15.7.: "And one of the four beasts

gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." That is virtually saying that when this occurs we have offered the last prayer. "Then the temple was filled with smoke. . . . Until the seven last plagues of the seven angels were fulfilled." Now do you think there will be any probation during the plagues? You cannot, according to the Bible and the Testimonies.

The History and Progress of the Echo Publishing Company, Limited.

IN June, 1885, a party of eleven arrived in Australia for the purpose of spreading a knowledge of the Third Angel's Message in this country. Among the number was a printer, who came with the object of starting a paper for heralding the message more wildly. After looking about Melbourne for a short time, they finally took a house in Highett-street, Richmond, a suburb of Melbourne. They had but very little money to start their work with, and after going to one or two printers' furnishers and explaining the nature of the work, one of them offered to furnish them the necessary material to start in the work, and accept their bills for the amount. He also made a donation to the work of £25. And in a bedroom of one of the workers the first type was set of the paper which was then called *The Bible Echo and Signs of the Times*.

After the type was set and the forme made up, it was taken in a hand-cart to a neighboring printer, when a small edition was run off. The work continued under this arrangement for a short time. It was not only found a very inconvenient way to publish a paper, but the work was beginning to assume such a shape that they felt encouraged to arrange for a more convenient place to carry on their work, and also for a press to do their own printing.

Toward the end of the year 1885, the building was taken at the corner of Rae and Scotchmer Streets, North Fitzroy. This building had previously been used as a shop. At the rear of the building was a stable and coach-house. The press that had been purchased, and a small gas engine, were set up in this place. A few more persons who had become interested were connected with the work. A

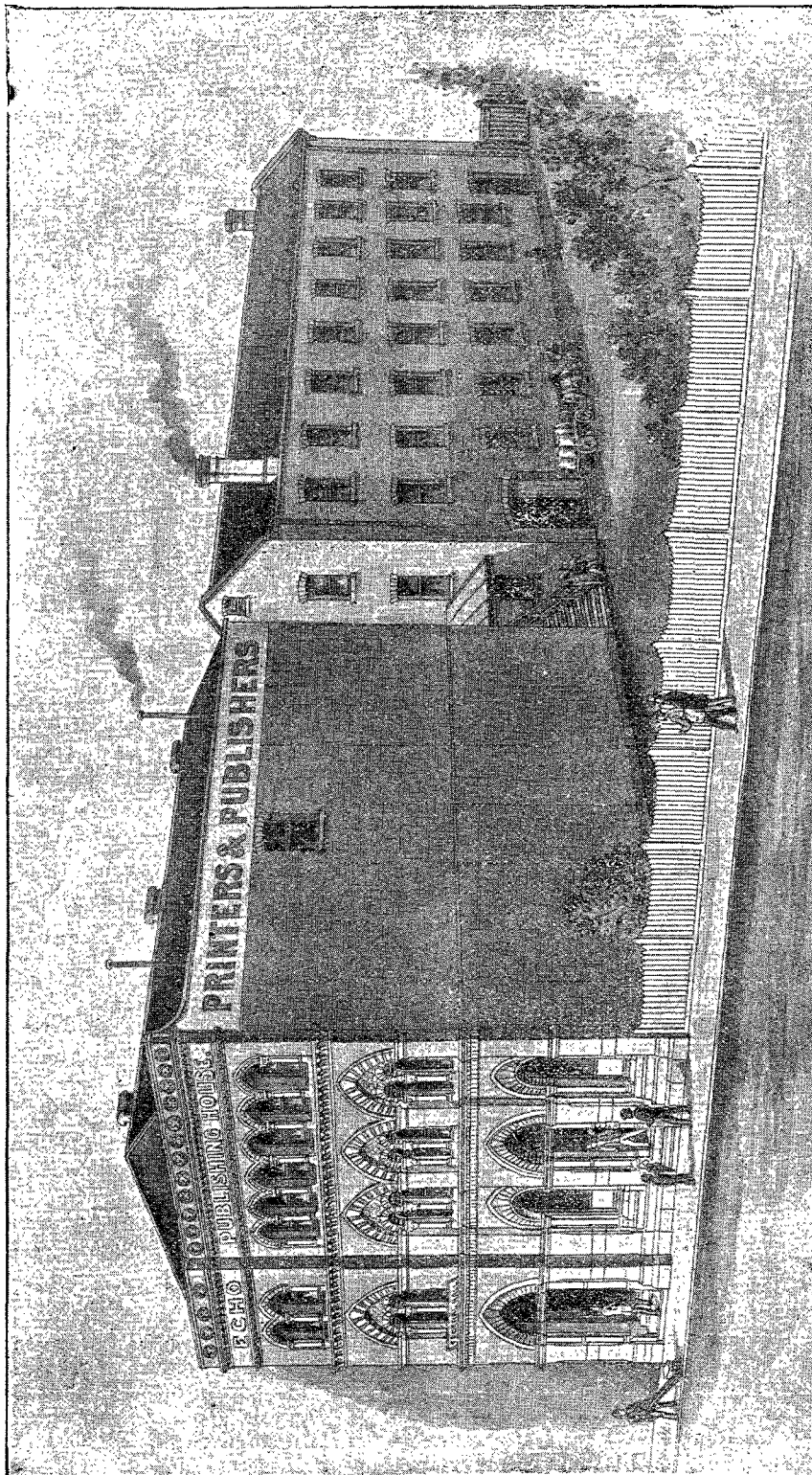
small amount of job work was done, and a paper started called the *Advertiser*, the advertisements of which went a long way toward paying the wages of the persons employed.

This place was also the headquarters of the Australian Branch of the International Tract Society, and a small stock of publications which had been imported from America were kept on sale. The work continued in this building until 1889, when it had outgrown the premises then occupied, and the workers thought it ought to be placed on a more permanent basis. In January, 1889, a meeting was called, and the matter placed before the friends of the cause, when £700 was subscribed. Arrangements were made with two or three others for loans of money.

In April of that year a company was incorporated under the laws of Victoria, known as the Echo Publishing Company, Limited. Land was purchased in Best Street, and the erection of a building begun immediately. While this building was in process of erection, an iron building at the rear was occupied in carrying on the work. The building erected was thirty-three feet wide by sixty feet in depth, and had the appearance of being three stories high, but only the ground and first floors were put in at that time. The upper part of the building was used by the Church for their meetings. The front portion of the building on the ground floor was used as a business office and editorial room, while the back portion of the building was used as the folding and composing rooms; there being no bindery at that time. The iron building at the back was continued to be used as a pressroom.

A little later than this time arrangements were made for a stereotype plant, and another small iron building was erected for this purpose. The workers felt very grateful that they could have such a comfortable and convenient place for working. The Church also was glad for a permanent place of meeting.

The work continued to gradually increase until 1892, when it was found necessary to ask the Church to find another place of meeting, and the company put in the second floor to the building, thus giving three floors. The type room, which had occupied the ground floor, was removed to the top floor, and a small binding plant was put in on the first floor. The front portion of that floor was reserved as a chapel for the



employees, who had at that time increased to about twenty or thirty. Rapid changes took place in our work, and from time to time it was found necessary to make changes in the building.

During the time of bank failures it was necessary for us to economise very carefully in order to carry on our work and not make a loss, but as the country began to rally from these financial failures, our work began to grow in volume and strength rapidly, until in the year 1897 we found it impossible to cope with the work with the building and plant we then had. The directors gave a great deal of time to the study of the question, and often sought the Lord for wisdom and guidance to know how to meet the work which was being pressed upon them. It was finally decided to begin the erection of a building on the back portion of our premises, covering nearly the whole of the lot. At first we thought we would be able to get along with two stories, and later we would add the third storey. It was finally decided, however, to build three stories, as the expense would be considerably less than to have to add a third storey and raise the roof a year or two later. We thought when we occupied the whole of that building that we would have so much spare room that we would not know what to do with it. We found, however, in a few months' time, that instead of having spare room, we were being cramped for room to do the work which came to us. Arrangements were made, and the building begun the first of February, 1898. In two months' time this building was completed and occupied. The new building was built entirely over the iron one, which had been occupied up to that time as a pressroom. During the month of April we received from America one of Cottrell and Son's presses, and a month or two later we received from the Basel House the backing machine, blocking press, self-clamp cutting machine, and dynamo, which they had had in use up to the time of their turning their publishing house into a sanitarium. We were also fortunate in obtaining very cheap a portion of an electrotype plant which had been idle for some years in Melbourne. This enabled us to start the work of electrotyping in addition to our stereotyping.

We removed the stereotyping plant to the top floor of the new building, giving them one third of the floor, and the folding room the other two-

thirds. The middle and top floors are placed on a level with the corresponding floors in the front building. Enclosed passage ways are made from one building to another.

The presses were placed on the ground, which gave a solid foundation. Six months ago we found it necessary to add another Cottrell press to our plant, giving us five cylinder presses and three platen presses at the present time.

With the addition of new machinery within the past two years, we found it necessary at the beginning of 1899 to replace the seven horse power gas engine for a fourteen horse power nominal, which gives an actual thirty-six horse power.

The ground floor of the main building is occupied at the present time as a business office, accountant's and treasurer's office, manager's room, the book and periodical circulation department, and the store room for our subscription, trade books, pamphlets, and tracts. The front portion of the first floor is occupied by the chapel and editorial room. The back portion is a paper stock room, while the whole of the top floor is used for the bindery. The pressroom is situated in the new building on the ground floor; the type-room and readers' room on the first floor; electrotype and stereotype foundry, and folding room on the top floor. The addition of the new building gives us twelve thousand feet of floor space.

In July of 1896 we were gratified to receive an envelope enclosing manuscript for pamphlet, and a letter accompanying the same addressed by Lord Brassey, the Governor of Victoria, with a request that we publish a pamphlet for him in the style of one we had previously published for a foreign consul. A little later than this we received a card of patronage from his Excellency Lord Brassey, which read—"Echo Publishing Company, Limited.—You are hereby appointed publishers to his Excellency Lord Brassey, K.C.B.," and signed by his *aide-de-camp*, Captain F. Freeman Thomas. Since that time no less than ten pamphlets have been published by us for him, at a value of over £400.

In February of 1897, after much consulting, and prayer for guidance, it was decided that we open up an office in the city of Melbourne for the purpose of doing more commercial printing than had been done, and also to have a centre where the light could shine

before many of the business people with whom we were to come in contact.

From that time until the present our work had gone on more rapidly than at any time before, as will be seen by comparison of the number of employees we have had at various times. In 1885 there was one person employed; in 1890, twenty; 1897, twenty-eight; at the beginning of 1899, eighty-three. From the best information we have been able to get, we find that as far as the number of employees is concerned, we stand third among our own publishing houses. The number employed in each is as follows:—The *Review* and *Herald*, two hundred and seventy-five; *Pacific Press*, one hundred and fifty; *Echo Publishing Company*, eighty-three; *Christiania* house, fifty-six; *Hamburg*, twenty-five.

At the present time we have a good connection with the large business houses in the city of Melbourne, and we are receiving our share of the commercial work.

A larger number of signed contracts have been entered into during the past year than during any previous year. Ninety-four and a half tons of paper has been purchased and paid for during the year, at a value of over £2000.

The past year in some respects has been one of the most encouraging in the history of the Company. We are not able to say what it has been from a financial standpoint, but as a publishing house, we have done more of our denominational printing than during any preceding year. While we have presented some encouraging figures, showing the development of our commercial work, yet you will be more interested in the development of our publishing work.

The following is a summary of some of the main features:—

BOOK DEPARTMENT.—At the opening of our financial year (July, 1898), we had ready to place on the market a cook book, called "A Friend in the Kitchen." This book met a want in our work, and its rapid sale justified its production. Over a thousand orders were sent in before the book was ready. The first edition was soon exhausted, when a second edition was printed. Nearly twenty thousand copies of the book have been sold during the past year, and a third edition of ten thousand has been printed. We believe there is a large field of usefulness before this book yet.

About the time the cook book was ready for sale, we were working on the revision of the "Coming King" for this field, and in a few months after putting the cook book on the market, an edition of three thousand of this book was ready for sale. This was the first subscription book we had undertaken, and our friends looked with considerable interest on this new venture, as it was not known whether we could turn out a creditable subscription book or not. Although we have printed two editions of the book, so far no books have been returned to us on account of bad work. This has been an encouragement to us.

Several new tracts and pamphlets have been placed on the market. The following is a summary of new publications issued and printed during the year:—

Name.	Pages.	Printed.
The Coming King	290	5,800
A Friend in the Kitchen	128	30,000
Scripture References	44	5,000
The Alarm of War	32	10,000
The Wonders of the Nineteenth Century	32	6,600
The Perpetuity of the Law of God	24	5,000
The Coming of Our Lord	8	9,000
The King's Royal Insurance Company	6	5,000
True Temperance	4	3,000
Without Excuse	4	3,000

For some time we have been negotiating for a set of plates to enable us to print the "Desire of Ages." A great deal of thought and time has been put into this question, because it is a large book for a young publishing house to handle. The decision has been made, however, and the plates ordered. We hope to have them here early in October, as we have ordered the material to arrive at that time. The printing of this book requires a large investment at the outset. While we have made favorable arrangements for the purchase of the plates, it is necessary for us to invest a large sum of money in paper, also in material for the binding of the book. We believe the Lord will add His blessing to the publishing of this book. If we receive the plates when expected, we hope to have books ready for delivery at the end of 1899 or early in 1900.

We will call your attention to another book, which we hope soon to place on the market. "Christ Our Saviour," has had a large sale in America. This book was adapted from the writings of Mrs. E. G. White, to meet a special work in the United States. It has recently been revised, and new chapters added. It has also been re-illustrated by our own

artist We believe this will be one of the best illustrated books ever produced in the Australian colonies, and we speak for it a large sale. We hope soon to give a definite announcement when it will be ready to place in the field.

The sale of our subscription books during the year has been the largest of any preceding year. This large amount is due to the faithfulness of canvassers, tract societies, and general agents.

We have not had a general agent in the field for the past six months. E. R. Palmer, who had been connected with the Company for six months, was called to the school at the end of 1898. This left the work of our book department in inexperienced hands. Where we have lacked in experience in the office, the Lord has added His blessing in the field. We believe there is a good future before us yet in the book work in these colonies.

The work of this Company is now extending beyond the Austral an field. Thirteen chapters of "Steps to Christ" has been translated into the Rarotongan language, and printed as tracts. One thousand copies of each have been printed, thus making a total of one hundred and ninety-eight pages, including a tract, or petition, of twelve pages, to the Cook Island Parliament, entitled "A Voice to All."

Before leaving this department we will present a few figures which will show the number of books, and the retail value of the sales for the year.

Subscription books, retail value	...	...	£8627
Trade Books and Tracts	...	...	650
Helps	...	...	1436
Miscellaneous	...	...	25

PERIODICAL DEPARTMENT.—In 1894 the *Bible Echo* was made an eight-page weekly, and the price reduced to 1d. The circulation more than doubled that year, and it has gradually increased from less than one hundred thousand per year before 1894, to nearly three hundred thousand copies for the past year. There have been nearly one and one-half million papers printed during the five years it has been a penny paper.

Two special numbers have been issued this year; one in January, which showed something of the development of the publishing work; the second one in April, which gave a description of our School. Thirty-five thousand copies of these two numbers were circulated. We hope to bring out more special numbers.

During this year *Bible Echoes* and other papers to the value of £1388 have been circulated. We can tell you the number and value of the papers that have been circulated, but who can tell the amount of good that has been accomplished by these silent messengers?

Beginning with January, 1898, a new journal called the *Herald of Health* made its appearance. We believe this journal has come to stay, and is deserving of a large circulation. During the eighteen months of its existence over forty thousand copies have been circulated. The publishers design to make the journal all its name indicates; but we must have the hearty co-operation of ministers, workers, and people throughout the field, to give both the *Bible Echo* and *Herald of Health* the circulation they deserve.

The Echo Publishing Company is a legally incorporated institution, and is considered by its depositors to be a safe institution in which to deposit their money, as well as giving them an opportunity to help in a noble work. We wish to call your attention to the fact that we take large and small amounts of money on deposit. We issue legal deposit receipts for one or more years, bearing a reasonable rate of interest. The interest is payable half-yearly in Melbourne. If depositors do not wish to place their money with us for a fixed time, we take it on open account. The credit of the institution in business circles was never better, and we are rated as "undoubted" at the bank.

In closing this report, we desire to express our gratitude to God for the degree of prosperity that has attended the work during the past year, and for the union and harmony that has prevailed among the employees. Our co-laborers have responded promptly to every call for extra work, and have been faithful in every emergency. It gives us pleasure to bear testimony to their faithfulness.

W. D. SALISBURY,
President and Manager.

PARENTS should train their children with eternity in view. Many who are now bemoaning the wrong-doing of their children have only themselves to blame.

WHEN the foundation of the earth was laid, God also laid the foundation of the Sabbath.

Education for Medical Missionary Work.

(E. R. Caro, M.D.)

IN my relation to the medical work in regard to education I have tried to work on one principle which, I think, you will see is a correct one. God has a place to work, in His vineyard, for every individual that He has called. That is true, is it not? God never called a single person but there was some work for him to do. The question has often arisen in my mind, when large companies in churches or communities are doing but little work, only a tithe of what might be done, why are they not as individuals fulfilling what Christ has for them to do? My first thought is, Are they not consecrated? Yes, many of them are; yet the work is hindered, and they are not doing all they might do; and then I conclude it is not lack of consecration, but lack of education. I believe when hearts are warm, when people are first converted, they should be educated for the work we are to do. I remember the first thing I did when I was converted was to go to a tract society and get a number of tracts, leaving one at every house. More than this, I had written at head of each tract, "Dear Sir or Dear Madam: This is your last chance; it may condemn or save you." I did this from lack of judgment. I would not have done it had I been educated to the work. The next thing I did was to get a number of the *Echo* that had a strong Sabbath reading in it, and send it to all my college friends, lawyers, doctors, etc. My zeal was all right, but simply needed educating.

Christian help work is a strong factor in this educational system, for more reasons than one. In the first place, it is conducted with such simplicity. If an individual desires to work for God, he can put in as much time as possible and grow as strong as he wishes. Eld. Starr read the other day an article from Sister White saying that the Christian help work in churches is a factor to bring life among the Churches now dying. I believe that is so, but that it may be carried out successfully there must be renewed effort throughout the Church. Many have said, "Why not introduce this work into the tract and missionary societies?" This unfortunately does not work. I do not know why, but every time this work has been introduced into the Church as a part of the missionary society, it has

gradually dropped out. I do not know why this has been. I simply know that it is a fact, that wherever this work has been taken into a Church and certain ones have felt a burden to step out as leaders, then it has become a strong factor in the Church, opening up before the Church members, who had been doing nothing, a life work, a work which brings satisfaction and reward, and comfort, and which leads them to do more and more.

If a tree does not grow well in one soil, we plant it in another, do we not? I believe the medical missionary work is invaluable in that way. It seems to stand more or less apart from any other line of work; that is, when one has had but comparative success in a certain line of work, if transplanted into the medical missionary work, where he can use other capabilities, we often find him successful where he would otherwise fail. We have proven the correctness of this principle in our experiences at the Sanitarium.

The education in the medical work takes in two factors. First of all, the possibilities of the individual who enters it, and second, the training of those outside. The apostle says: "And the very God of Peace sanctify you wholly; and I pray God your whole spirit, soul and body, may be preserved blameless unto the coming of the Lord Jesus Christ." The relation of every Christian to every other individual must be to educate them in spiritual matters and physical matters so that their bodies as well as their souls may be preserved blameless; that is education. I wish I could leave the impression on the mind of every worker here this morning that it is their duty to work for the spiritual and physical growth of every person whom they come in contact with, and for this work we need many trained workers. I wish that every form of missionary work would include the medical work, and I hope it will not be far in the future that, whenever a course of lectures is delivered, a medical lecturer will go hand in hand with the evangelical worker. And I trust that when this Conference is ended, the different delegates will make a special effort along this line, and we will be constantly receiving calls to the effect that a mission is now being started in such and such a place, or an orphanage or a health retreat, and that a nurse is wanted. We would have to train and train and train, but

we would feel so glad while training, and would cheerfully spend our evening hours, or any other hours, to create facilities for turning out a larger crop of medical missionaries. I am glad that God has put it into the hearts of some to have a nurses' training class at Avondale, and I would feel glad if I could throw into your minds a picture I have in mine, of the great need there is now, and will be, for every medical missionary we can train. If we had a proper idea of what the result would be of a good nurses' class here, we would use every effort to send young men and women here to be trained for this work. I speak of this because you are going home to exert an influence among the parents of the young men and women.

But no one should get the idea that a few months' study is sufficient to turn out a trained nurse, for there is frequently need of a considerable amount of preliminary training, before beginning on the course itself. Often in going into the homes of our people we find young people careless, thoughtless, and almost rough in certain ways. Instead of growing up at random, not knowing what they may come to, let them get started in our school. God gave me an opportunity to get started, and if I had not got started, I never would have been here.

One of my happiest thoughts in connection with this School is that it has a nurses' class. But I believe that as we go out among the people, instead of telling them that at the Avondale School they have a nurses' class, and that they should send their daughters right along, and that in a years time they will be drafted into some sanitarium, we had better plan to impress upon them the necessity of preparing their sons and daughters for this work. I believe that those should be chosen from among our people who can be placed in this class, whose previous education is such that they are prepared to take up the work, that they may develop into workers of whom the Lord will not be ashamed.

We must have workers trained for city missions, to work in the Churches and in the slums, to start philanthropic societies. Others must become trained cooks. It is astonishing how certain individuals who have no aptitude for any other line of work, perhaps, can work as trained cooks to the very best advantage. We need many workers, and we have many young men and women here who

ought to be in the work, and facilities should be provided that they may be trained for it, so that two years hence it would not be necessary to send to America for a single individual. One way I see of supplying this need is to have a sanitarium capable of turning out more than we can now; and let our other institutions too begin to train workers. To some extent, I believe they have done so. It certainly seems advisable that wherever we have an institution of health, a mission, or any like institution, that there should be also a training school for local workers.

There is one thought I wish to advance to those who are training for this work. The world's standard is to learn names. Our standard should be to learn principles. I would far rather a young person came to the Sanitarium with a strong spiritual character, a burden to win souls, feeling that health reform is a part of God's message, than that they should know the use of the biceps muscle. They can get along without that knowledge, but they cannot get along without spirituality and a burden for the work. The whole tone of ordinary teaching has a tendency to drive away one's spirituality. The nurse has the same things to meet. She comes in contact with those who speak scepticism, who bring in infidelity; perhaps she is overwrought, has not had much time to study her Bible, and I have often felt thankful to God that I had two years at the Battle Creek College, where I could study my Bible, and when trials and difficulties come on, Scriptures flash into my mind. Many and many times I have stood face to face with temptations, which only medical workers can know, and Scripture after Scripture has flashed into my mind as a safeguard.

I would like to see a greater burden on the part of the medical class here in the school; to see them feel a greater burden for the work; to get the lessons which God has for them here, so that when they come face to face with temptations they will find strength in the rock—Christ.

THE city of God is the destiny of commandment-keepers. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

THE deep engraving of truth in the heart is never wholly obliterated.

Bible Study.

THE THIRD ANGEL'S MESSAGE.

(S. N. Haskell.)

Sunday, July 16, 1899.

WHEN Christ rose from the dead He took with Him many of the saints who had slept in their graves. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many."—Matthew 27: 52, 53. "Wherefore, He saith, when He ascended up on high, He led captivity captive (margin, a multitude of captives), and gave gifts unto men."—Ephesians 4: 8. In Revelation 5: 8, 9, we read as follows:—"And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." By these Scriptures we learn that the four living creatures were redeemed from the earth, that they are now around the throne of God in Heaven, and they officiate in offering up the prayers of the people of God. We read in Revelation 8: 3, 5, that the last work of Christ in Heaven is to receive and offer up the prayers of the people of God; and when the last prayer shall have been offered up, then the censor is taken and thrown upon the earth, and a mighty voice proclaims that it is done, and the work of God in the heavenly sanctuary is finished, and upon earth there are "voices, and thunderings, and lightnings, and an earthquake." In Revelation 15, we learn that one of the four living creatures comes to the seven angels, and gives unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

From these Scriptures we learn that Christ not only raised these saints from their graves, but that He took

them with Him to the heavenly sanctuary, and there they participate in the offerings, and the work of mediation in behalf of their fellow men upon earth. They officiate with Christ in the heavenly sanctuary. In other words, He takes humanity and makes them minister in the heavenly sanctuary in behalf of mankind. Not only so, but they are instrumental under God in the pouring out of the vials of His wrath after the last prayer is offered. The words, "that no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled," shows that during the pouring out of these plagues there was no probation and no mercy.

I have read to you from the Testimonies that the truths of the sanctuary should be dwelt upon. It is the work of Christ in the heavenly sanctuary that binds us to the Third Angel's Message, that gives power and significance to its truth; and the work in the heavenly sanctuary is done before the plagues are poured out. God places a limit of time beyond which an event cannot be extended, but in setting this limit He leaves a wide margin of probationary time. But when that limit is reached, mercy cannot be extended beyond it. This was true in the coming of the children of Israel from Egypt. "In the selfsame day they came out." That was the day set in the mind of God, beyond which their stay in Egypt could not be prolonged.

QUESTION: Is this decree for the close of probation an arbitrary decree, or is it simply an announcement?

ANSWER: I understand that it is an announcement. There is nothing arbitrary about the Gospel. It is mercy that has been sparing the world all these ages. But when this decree comes forth, it is because the world has got outside of mercy, beyond its limits, and the decree is the announcement that the people have exceeded the bounds of infinite mercy, and the seven last plagues are the demonstration to the universe of the incorrigibility of sin. Every one who would repent and receive the Gospel has had an opportunity. And now all unite in justifying God in the carrying out of His wrath.

The principal element of the law of God is mercy.—Matthew 23: 23. But we have descended so low that without the interposition of Christ we could never have risen to the point of keeping the law, and hence, in His mercy, He lifts us up to that point where the law speaks our justification.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."—Romans 3: 21. The law here witnesses to the righteousness of the children of God, and it is because that under the law Christ has in His mercy raised us up to the point of justification. The only reason why any one will be lost is because He will not appropriate the mercy of God.

Fifty days before Pentecost Jesus appeared to His disciples, and, breathing upon them, said unto them: "Receive ye the Holy Ghost."—John 20: 22. Did they receive it? Yes; but not as fully as they did afterwards. But the effect of this imparting of the Holy Ghost was immediately seen. See Luke 24: 45, 46. It opened to their minds an understanding of the Scriptures. Three times previous to this the Saviour had told them of His suffering, death, and resurrection, but the Bible says they could not believe because of the hardness of their hearts. They had something else in their minds, and could not receive the Word of God. They even reproved Him for speaking as He did. Men can read the plainest texts in the Bible, and yet refuse to believe them; but when we receive the Word into our hearts that makes it so. It is so because God says so. And this forms a firm foundation for our feet. I am so glad that we have something that we can stand upon. Brethren, we do not appreciate what a blessing it is to be anchored somewhere. Let us stand upon the Word of God, let us stay by the message; the anchor does not drag.

I want to say that this Avondale School is a part of the loud cry of the Third Angel's Message. The Spirit of God is the instrumentality of true education. Let us consider a few passages of Scripture. "See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship; to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee." Here the Spirit of God gave the people wisdom in all

manner of work. Then again in Exodus 35 : 30, 35, the Lord filled this man with the Spirit of God in wisdom, in knowledge, and in workmanship. "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."—I Kings 7 : 13, 14. "And now I have sent a cunning man, endued with understanding, of Hiram my fathers, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father."—II Chronicles 2 : 13, 14. Here we find the same wisdom was brought to bear upon the building of the temple in the days of Solomon.

"Give ye ear, and hear My voice; hearken, and hear My speech. Doth the ploughman plough all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley, and the rye in their place. For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working."—Isaiah 28 : 23, 29. Here we learn that the Spirit of God would teach a man the art of farming; indeed He will instruct him in every lawful trade and industry, and it is for this purpose that this School has been established. And under the loud cry of the Third Angel's Message the people will be taught by the Spirit of God, and as we obtain the meaning of these Scriptures it demonstrates beyond the possibility of doubt that the Lord's hand is in this work. If

we had been faithful to the truth we should not have needed to have had schools, and the work would have been done before now. The Lord was ready, but His people were not ready. I do not know how long it will be before the Lord will come, but the time is fixed, and the present opportunities are golden. What we need to do is to believe God, believe His message, and we shall soon see His salvation. Of this thought we will speak further.

Cook Islands Medical Mission.

(J. E. Caldwell, M.D.)

THE Cook Islands lie very near a direct line drawn from San Francisco to New Zealand. They comprise six principal Islands, viz.: Rarotonga, Mangaia, Aitutakai, Atiu, Mauke, Miteaio, besides two or three smaller islands. Their population numbers about eight thousand; not more than about fifty of whom are Europeans.

With one exception this is the only remaining group in the South Pacific where Sunday is kept on the Sabbath day. On nearly all the Pacific Islands east of the day line, the natives were taught by the early missionaries to keep the seventh day of the week as Sunday; but it, Sunday, has been restored to its place as the first day of the week by law. The Roman Catholics made an early attempt to induce the Cook Islands parliament to introduce that change by legislative enactment, but without success. It is reported that a bill for that effect will be introduced into the next session of the Island Parliament.

Late in 1894, myself and Mrs. Caldwell and family, Miss Maud Young, then a student nurse, and Mr. and Mrs. D. A. Owen and family went ashore on Rarotonga from the "Pitcairn" to pioneer for the cause of the Third Angel's Message on Cook Islands.

The following year, Mrs. Owen having been laid to rest, Mr. Owen and his two children, with Dr. Braucht and family, settled in Samoa. At the same time, viz., near the middle of 1895, J. D. Rice and family, Geo. D. Wellman and wife, and Miss Lillian White arrived on the "Pitcairn" to take up public school work in the schools which were at that time about to be established. The three last named soon returned to America. In January following their arrival, Mr. and Mrs. Rice connected with the public schools

of the village of Arorangi as teachers, and continued to serve the people in that capacity until the public schools were abolished, near the middle of 1897.

On our arrival at Rarotonga there were no accommodations to be found that were at all suitable for our requirements, either as a residence, or as a house in which to carry on our medical work. Hence, the first thing attempted, after securing temporary quarters for the Mission family, was to build a house to live in. Because the price of timber was very high, coral stones from the reef were selected as building material. The first work was to burn some of these stones for lime. There are no lime kilns in the island. Stones are "cooked" by heaping them on the top of a large pile of wood in the open air, then setting fire to the wood. To get lime enough to build our house not less than fifty or sixty cords of wood were burned. We were able to hire natives to cut the wood, gather the stones together, and do much of the heaviest labor necessary; but for want of money, and also owing to the fact that there are no stonemasons on the island, the work of house building fell to the missionary in charge. The erection of the walls, the carpenter work, the work in tin for roofing and spouting, plastering, painting, plumbing for the bath plant, and every kind of work necessary to give us the conveniences of a comfortable home and facilities for treating the sick, fell upon us. At the same time we were conducting a school with Mrs. Caldwell as teacher, and our class in nursing, and trying to do something for the many sick who came to us for treatment. Thus for two years we worked very hard under the tropical sun, and were wonderfully sustained by the help of the Lord.

We moved into the new house after about nine months living in a native house, but at that time no windows were in place, and the partitions and walls were not finished. Our improvements were not complete until about the end of the second year, during which time our nurse was sick about three months, partly from overwork.

After a time, with fuller experience and a wider observation, we agreed that those pupils who returned to their native homes at the close of each school day received so little lasting benefit that time spent in teaching them was almost entirely wasted. The corrupting influence met among their native associates in most cases out-

weighed the good impression received at school. The same principle holds good in the case of children older grown.

Though nominally Christianised about seventy years ago, many of the natives remained in utter darkness as to the transformation of character that should be expected in those who are won by the Gospel of Christ. It is not difficult to find evidences that during the first few years after the introduction of Christianity among them, the native races gave to the world many examples of piety and Christian fortitude. But with the lapse of time these things have changed. I believe the rapid moral degeneracy of that people should be largely attributed to the intimate relation which, for about seventy years, existed between the former Christianity given to them and the secular government—between the church and state. From one of the islands of the Cook group, in 1891, it was reported on the best authority that fully one-third of the male adults of the population were policemen. Their only remuneration consists of one-half of the fines collected from the prisoners whom they led to the judge. The government of the land had degenerated to a petty mean system of espionage of one neighbour against another for the hope of gain. In that case the missionary was advisor to the government, and it was a standing rule that state officers must be members of the church. A simple form of government truly; but whoever heard of a system of ruling the people better calculated to corrupt the church and ruin the government? Since the British protectorate was declared in 1891, this religio-political form of government has been modified.

The system of land tenure on these islands is one to encourage oppression and to deprive individuals of their rights, both religious and political. The chiefs hold the land by law for the members of their tribes, who occupy and enjoy the improvements they may have made at the pleasure of the chiefs for an uncertain rental, usually paid in service or in pigs. Chiefs are in law considered the real owners, and can evict their tenants at will. This extreme measure is not very often enforced, but probably because the serfs who occupy the land are so careful to give no cause of offence. On Mangaia and Aitutaki a degree of freedom is enjoyed. From the above it may be seen against what dangerous

laws and customs a Cook-islander must struggle if he would reform and adopt Bible Christianity.

Our medical work has given us a very wide acquaintance, and their confidence in our mission, which has been slowly increasing, has placed us where we can do more for them than we ever could do before, both physically and spiritually. I do not mean to say we are popular. We are not. I do not suppose we ever shall be popular. I question if that is particularly desirable. By maintaining among them a position that is at once calm and quiet, but firm; commanding the respect of rivals, and compelling our adverse critics to be either frivolous or false, we believe we shall be in a position to receive and benefit those who are capable of being improved and won by the Spirit of God. Had we sought members merely, or if it had been our purpose to induce men outwardly to subscribe to our faith, I doubt not that a large company could have been gathered together; for we have held off and caused to turn away several who offered to join us without showing true contrition of heart. Only three full-blood natives have been baptised, but there are three or four others whom we consider ready for baptism, when they ask for it. We wish to leave that for the Holy Spirit. Besides Miss Nicholas, who was baptised after coming here to Avondale, two Europeans have accepted the truth, and have been baptised at our Mission. One of these was Brother W. H. Petch, who, after being converted to the truth, married Miss Young, our nurse, and afterward connected with the mission as student nurse. Our mission work is now temporarily in the hands of Brother and Sister Petch.

Though there never has been a time when our mission had no income, it has never been self-supporting. We do not expect that in the Cook Islands. But in the proposed expansion in our work, herein after to be outlined in connection with our plans for the future, we believe our income can be made to increase more rapidly than our proposed expenses. These plans embrace, first, a branch medical station on Aitutaki, which lies about 140 miles north of Rarotonga; and, secondly, the establishment of an industrial and Bible school colony, to serve for the entire group, on Rarotonga.

In Aitutaki the ancient feudal system of land tenure has been broken up, and now each family holds land by

its own right, thus reducing the power and destroying the pernicious influence of the chiefs over individuals. As a consequence the people are less servile and more noble-minded than before, and they have clearer ideas of individual responsibility.

It has been argued that because the people of these islands were given the written Gospel by another missionary society—since all the people know, or may know something of the Gospel,—therefore we ought not to work these missionary fields. To do so, they say, is to fail to recognise the "Christian-comity" of missions. It has been said that we are attempting to "steal another's sheep."

I wish to put myself on record in regard to this matter, because some of our own number have sympathised with this sentiment. And all that can be said against our working in a field already occupied by another society among the islands or elsewhere, can also be said against our efforts to work in Sydney or Newcastle, or any other like place where Protestant churches abound. Perhaps a consideration of the practical phase of this question will be most conclusive. One of our adopted daughters, now a little Christian, once heard us discussing the providence of God in sending us to Rarotonga. My wife said, "I could never see why we were taken from our work among the colored people of America and sent down here." She looked up with the greatest interest and said, "Why, Mama? If you had not come to Rarotonga, I would never have known anything about Jesus." This is not a question of mere theory or human ethics. It concerns the salvation of precious souls whom the Majesty of Heaven thought it worth while to try to ransom with His own life blood. If a society whom God has appointed to a certain work fails to accomplish that work in a manner pleasing to Him, He will send another people to do it. Miss Nicholas, who is among us to-day, had her attention first called to the truth of our mission in Rarotonga. Ask of her the real value of the sentiment popularly known as "Christian comity," which would act like a squatter's claim law and exclude from a given territory all excepting the first comers, as religious teachers.

If the inhabitants of these islands, having lived in the densest darkness through all the centuries, were visited by the instruments of God, and taught to read the Bible, prepared for them

in their own tongue during the present century, in order that they may likewise hear the truth, shall the servants of the Lord who are proclaiming the gospel of His second coming now be refused the privilege of giving them the present truth? God forbid. Soil that was held merely as grazing land has been found to contain valuable ore. We must work it or forfeit our charter and our commission.

The natives of Aitutaki have received a large share of our services from the beginning of our mission. They are very friendly, and during the last two years we have received many urgent invitations to organise a medical mission on their island. We have anxiously desired to do so, and have put them off from time to time, stating that we had asked the Foreign Mission Board for help and we would come to their assistance as soon as possible. In the meantime, sickness and death are painfully prevalent. Several persons from families who had invited us to settle among them have fallen sick and died without a knowledge of present truth, and with no one able to minister to them in their illness. Now, I am ashamed to return until I can go with definite plans to occupy the field. Though anxious to do so, our Home Board has not been able to furnish us with the necessary means to open work in that field.

Owing to social corruption prevalent, it has been stated that time spent in teaching is very nearly wasted unless those taught are separated from their relatives and the surroundings of home life. This is true of both children and adults. We have been able to see but little accomplished as the result of our labor except in cases where sickness has thrown the individual under our influence for a long time. We have adopted four little girls. In these cases children are strictly isolated from their relatives, never being allowed to return to their old homes under any circumstances, excepting when they are accompanied by some white members of our family. The children themselves understand the necessity for this, and after a little time they take to it quite kindly.

The general outline of the plan that has been devised is as follows:—

Let a piece of fertile land, remote from the centres of population, be secured. This land should be sufficient in amount and variety of kinds of soil to grow all the native foods needed that are in common use. A home for workers should there be erected, together with buildings suitable for

school purposes. At first let the outlay be small. As time progresses, the needs of the school can be supplied as they arise. To this place can be invited any who may wish to study the truths of God's Word with us, as well as the children whom the Lord may send us, that they might all be taught daily, and at the same time shielded from the corrupting influences of their home surroundings.

By allowing them to plant and grow their own food on the land, it is believed that their maintenance will not be expensive. It is believed that by making it an industrial school, industries may be added that can be made to yield an income. Thus it is hoped that after the initial outlay the expense of the school need not be great. This plan, in short, is to make it a great Abrahamic family. As may be seen, the conditions of society are similar. Abraham was surrounded by heathenism among those who had a theoretical knowledge of God. As he won to the true faith the honest in heart, he received them into his own family, that they might be taught and trained for God. But I will allow the record to speak for itself. "Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the one God found a home in His encampment, and here, as in a school, they received such instruction as would prepare them to be representatives of the true faith. Thus a great responsibility rested upon him. He was training heads of families, and his methods of government would be carried out in the households over which they should preside." . . . "Abraham sought, by every means in his power, to guard the inmates of his encampment against mingling with the heathen and witnessing their idolatrous practices; for he knew that familiarity with evil would insensibly corrupt the principles. The greatest care was exercised to shut out every form of false religion, and to impress the mind with the majesty and glory of the living God, as the true object of worship.

"It was a wise arrangement, which *God Himself had made*, to cut off His people, so far as possible, from all connection with the heathen, making them a people dwelling alone, and not reckoned among the nations." Pat. and Pro., p. 141.

To put these plans in operation will require both means and men. An initial outlay will be required, but money will do no good without men. At the very start a couple of nurses,

preferably a man and his wife, should be sent to Aitutaki. Generally speaking, unmarried people are not adapted to island work. The requirements of these fields among natives are more exacting than almost any other in the world. Popularity among Europeans is small evidence of fitness to labor in the islands. Quiet, patient men, whom neither flattery or blame can move; a firm, cheerful faith in the Word, including the Testimonies, and an ability to "kindle their own spiritual fires, and to lend a match to others," should characterise island workers. The cause calls for an Abraham as principal and superintendent of the proposed school. No higher specification can be named. He should understand agriculture, and be familiar with the common industrial arts.

Educators everywhere now-a-days select their best material for primary teachers. The "pick" among primary teachers is none too good to teach natives. Indifferent teachers may have a degree of success among whites, but they make sad work among natives. For instance, under unskilled teachers, it is not uncommon in the islands to find children who are able to read English quite well after attending school there three or four years, but who are not able to give the meaning of a single paragraph of English that is new to them. But with skilful teachers, other children can read and translate easy lessons into the native at the end of one year. Natives must be trained to think as well as to read, and it requires all the ingenuity an experienced teacher can command to develop this faculty.

WHEN an invitation is given to the "leading brethren" to attend an afternoon meeting or a committee, there is a noticeable falling off among those who are supposed to be working for the good of their muscles on the surrounding trees. We don't know whether it is because there are so many leading brethren, or whether following brethren are always a necessary concomitant of leading brethren. We incline to the latter opinion, for good men always follow their leaders. However, the trees keep coming down, and in their disappearance the Conference delegates are likely to leave a lasting impression of gratitude on the minds of those who would have to dig them out if some kind friend had not done it for them. Let the trees come down.

Samoan Medical Mission.

(F. E. Braucht, M.D.)

WHEN we left the United States early in 1895 it was under an appointment of the General Conference for work in Fiji. We cruised among the Islands of the Pacific several months before reaching our destination, and then found that it was not practicable to remain in Fiji as the laws do not recognise as physicians any except graduates of Australian or British schools.

After much consultation and prayer it was decided that we should go to Samoa, which we reached after a tedious voyage of three weeks, by the "Pitcairn," that would have required but two or three days by steamer. It having been decided to leave our company in Samoa, the next thing was to find a house. The few houses that could be had were all too small for our work. But, finally, an old trading company's building was brought to our attention. This was very old and rotten, and the roof leaked badly in many places. It was the best to be had, and was finally secured, and the worker's goods landed, and as rapidly as possible the place put in shape to commence work.

For three months or more the people came in throngs from all parts of the group, and from islands one hundred miles or more away. Many of these were truly in need of medical advice, but hundreds of them came simply out of curiosity to see the new doctor, and the new and curious instruments he used. But in the course of four or five months the curiosity had begun to subside, and the work settled down to a regular business, and remained so until the war broke out. But these first impressions of us have not died.

From the first the natives' ideas as to the doctor's abilities were far above par, and they circulated the most extravagant tales in regard to them. The white people were also favourably impressed, and the patronage grew from the first, until most of the white practice was in the hands of the Sanitarium.

From the first we had felt the desirability and necessity of procuring a building spot, but the price of land such as we wanted, and within a reasonable distance from Apia, was so high that we were very slow to purchase. We were finally led to lease a small piece of land situated about a quarter of a mile from the beach. The terms of the lease were sixteen shillings a month for twenty years. But

the more we looked this piece of land over the more we became satisfied it was not the place upon which to build our house. We obtained a piece of land just opposite the leased land containing about an acre. This is an elevated knoll, the most beautiful situation to be found in all that country. This land we purchased at £130. Now, as we look back, we can see the leading of the Lord in the whole matter. We could not get along very well without the leased land, and the other was a necessity, and the two could not possibly have been better located for our work. On the leased place stands a small wooden house of three rooms, and a large verandah, which we have since built on and which we use for a hospital for the natives. This keeps the natives away from our dwelling, except when they have business there; a very essential matter, as they have no idea of privacy.

We felt compelled to build, as the old building we were occupying was not fit for a dwelling. Then we had trouble with our landlord. After we had been in this old building about two months he raised the rent to double that for which he had first agreed to let us have the building. And a little later on he wanted to raise it a third more, and from what we could see we did not know where he would stop.

We finally concluded to build a small house with which to begin, and add on more rooms as we were able. By the time we were ready to begin the building Dr. M. G. Kellogg came our way and offered to stay awhile and get the house under way. So we began, and hastened the building as rapidly as possible, and as soon as the roof and sides were on, and floor was laid in the upper story, we moved in and made partitions with mats and canvas for the rooms. We fixed up our kitchen, and by arranging the dining room on the verandah, managed very well.

We had been working under difficulties before, and now they were no better, as we had no treatment rooms at all. The medical office was in one corner of the lower story, with cloth stretched up for walls. The pharmacy and examination room was made in the same way, and we were obliged to shift these rooms about as the building progressed. The bath-rooms were the most interesting of all. One of these was in one corner of what is now our kitchen. The walls of this was made of bundles of doors and windows that were to go in the building. The other bath-room

was in the back yard, made by setting three posts in the ground and using a tree for the fourth, and then putting stringers across from post to post and leaning cocoanut leaves up against the stringers. The ground was the floor. We could do no better, and in spite of all this, our work went right on. Our operating room was on the verandah where we now have our dining-room.

Our hospital was very good, as it was the same then as now, and our patients all did splendidly, in spite of the difficulties under which we laboured. God was with us, and, as with Jacob of old, everything seemed to prosper, no matter what the difficulties. Our apparatus for heating water for treatment was simply a copper boiler put up on a furnace built of stone, and with this we did an immense amount of work.

The results under all these difficulties, for all we can see, were just as good as since we are under more favourable circumstances. Our patients recovered, and we did some of the most critical operations at that time. We did the very best we could, and we believe God did for us what we were not able to do for ourselves.

The present value of the Samoan Sanitarium is something like £1,400. The Foreign Mission Board has never sent us a penny in cash since we have been in Samoa. When the ship "Pitcairn" left the company in Samoa, Dr. Braucht had about five pounds, and that represents the cash basis with which the Board began work in Samoa. We have never wanted for any of the necessities of life, although we have not had all smooth sailing. The Board has helped us in this way:—when we wanted supplies they sent them, and allowed us to use all money taken in at Samoa in our work. They also paid for one order of timber, £240. Aside from this they have never helped us financially. We have built the present building, and made the other improvements, besides sending to other Islands over £180. Had not the late war come on at the beginning of this year, we should have been more than free from debt.

In 1895 we only did six week's work in Samoa, and our receipts were £60.

In 1896	we received in cash	£415.
In 1897	" "	£521.
In 1898	" "	£705.
In 1899	" "	first quarter, £91.

May 16th, 1899, we had cash on hand, £406 3s. 8d. You see from the above figures we had a gradual

increase in the amount taken in each year until this, when the war broke out, and of course retarded the work. You can judge the amount of work done yearly when you consider the moderation of our charges.

As you see, our work has been self-supporting, and we believe all missionary work should be so as far as possible. The labourer is worthy of his hire, and it is just and right that all men should be taught by precept and example to pay for value received. We believe it is our duty to take such a course as will bring them to depend on their own efforts. When they have paid us for their treatment, it makes them feel more manly, and as though they had a right to expect something from us; and so they have. We believe the true missionary will always, in everything, simply strive to help all to help themselves; and the way, and means, by which this is done each one must work out for himself.

It is, or seems to be at least, the studied plan of the Samoan how he may get ahead of the white man; and when he can, he thinks he has accomplished a great feat. There have been very few times in all our dealings with the Samoans, at least where a few pounds were involved, that they did not try to beat us in some way. We believe it is just as much our duty to keep them from dealing dishonestly with us as it is for us to deal honestly with them.

We ever try to keep the injunction of our Lord before us to do good to all men, and love our neighbours as ourselves. Yet we do not feel that it would be just to the people, or to ourselves, to allow them to take advantage of us. Neither do we think it is the right thing to give them everything in order to avoid the difficulties that are sure to arise because of their trying to take advantage of us, but to make these things matters of education for them. In spite of all we can do, advantage will at times be taken of every philanthropic work, and though this is done ninety-nine times out of a hundred, this is no reason why we should stop work.

Our dealings with the people in Samoa are on a cash basis as far as it is possible to make medical work of such a nature. There are times, of course, when one must do the thing that needs to be done for a sufferer regardless of pecuniary returns. But there is a large class of cases of chronic troubles that a few weeks or months will make but little difference as to the time of commencing the

treatment. In these cases we always have the patients bring the money or security first. Some may be wondering if they can always do this. Yes; there are but very few who cannot do this. There are no poor in Samoa, and yet they are all poor. Samoans never keep money very long at a time unless they have something special in mind. They are Communists, and when a relative is sick all the relatives must help raise the money to pay the bill, and all are brothers and sisters, even to the forty-second cousin. They have no cousins in Samoa, but all are brothers and sisters, and the chiefs are the fathers, and own all the land. So you see if it is a very high chief he can pay more than a man of the common people, as he has a much larger number to draw from. If a chief of a district, he can pay more than a chief of a village, as he has the whole district to help him pay his bills. But, unless you received the money first, or some security, none of them would pay, or but very few. They can raise large sums of money if they have a little time, and wish to do so. They are not poor as a whole, but are poor as individuals.

At the present time there are six medical labourers in the Samoan field, and two educational. In the medical work there is one physician, four nurses, and one mechanic. In the educational work we have Prof. Lake and wife. Professor Lake is also an ordained minister.

We need more workers. We should have connected with our work a man who could give the most of his time to the spiritual needs of the people who visit us. One man could find all he could attend to right in connection with the Sanitarium and the vicinity. When a high chief comes for an operation, he brings from forty to a hundred or more people with him, who stay until the operation is over, and until they know that all is well, and that he is not going to die. When there are three or four such men in the hospital, an evangelist would not have far to go to teach the people. This is a part of the work we are anxious to see attended to in the way for which it should be cared. Hundreds of golden opportunities pass us in this way yearly. The doctor and nurses have not the time to devote to this line of work that it needs.

There are good openings in Samoa for a self-supporting missionary, providing he had a little means to start and keep them going for two or three

years. At the present time there is an opening for a shoe and harness maker, and if he were a tailor too it would be all the better. If the right kind of a family, the head of which had the above-mentioned trades, should go to Samoa, they might be a great help to the work. But only those who are consecrated to the Lord, and willing to sacrifice, should think of going to these fields.

Helping-Hand Mission.

(N. D. Faulkhead).

About one year ago the church at North Fitzroy, Melbourne, was impressed by the Spirit of God to enter upon some line of work, whereby assistance could be rendered to the poor and the outcasts of the slums of Melbourne. Committees were appointed to make investigations, and look up suitable premises; and after a considerable amount of work had been done, suitable premises were secured at 224 and 226 Latrobe-street, Melbourne. Here a large, four-storey, commodious warehouse has been secured at a reasonable rental, and has been fitted up for mission purposes. The object of fitting up this institution, is that we may come into close touch with those who need our assistance and sympathy.

Some of our brethren visited many of the leading houses in the city of Melbourne, to see what support could be obtained to warrant starting this line of work; as, when we conceived the idea of starting the enterprise, we did not have a penny in hand; but the Lord so impressed us with it that we felt compelled to go forward and do something. Those who solicited in the city met with good results, and about £50 was promised in a little over half a day. This gave us great encouragement, and we went forward and made all the necessary arrangements for fitting up the institution.

Just as soon as we had taken the building, we received communications from the Board of Health, stating that we would have to comply with their regulations and rules regarding the fitting up of this place as a lodging-house. This put us to considerable expense. We were called upon to put in extra flights of stairs from each floor for fire escapes, and to have the water laid on to each room. But through all this perplexity we realized that God was in the work, and that He would help us to carry it forward.

Solicitors were sent out, and donations in timber and materials for fitting up the building were received

in good quantities, and the place was put in readiness for the opening. This took place on September 12, 1898. The opening ceremonies were conducted by the Hon. R. W. Best, Minister of Customs and Lands. We also secured the assistance of Doctor Howard, of Collins-street, as honorary physician.

The following report will show the work that has been done since the mission opened. Report of work done from September 13, 1898, to June 30, 1899:—

	Full meals provided ..	14,894
	Penny courses provided ..	10,430
	Beds provided ..	7,757
	Treatments given ..	706
	Garments given ..	127
From	Gospel meetings ..	138
Feb. 1 to	Attendance ..	5,409
June 30,	Bible-class Studies ..	149
1899.	Attendance ..	1,995
	Professed conversions ..	48
	Men supplied with tools ..	2
	Employment obtained for	
	men ..	29
	Total Earnings ..	£354 3 8½
	Total Expenditure ..	500 19 11½

It will be noticed by the above report that fitting up the institution and paying our running expenses up to June 30, has cost over £500, and the total earnings of the institution were £354 3s 8½d, leaving an overdraft of £146 16s 3d. This overdraft the committee are very anxious to see wiped out, as there are many other things that we need to fully equip the institution, in order that we may do the work we have undertaken in a proper manner.

The institution is patronised by people who have met with misfortune through drink and other causes; and we find that much good is being done by the work, and the assistance that the mission offers to those who are homeless. The following is one of the many touching incidents with which we have met in our work:—

“Early one Sabbath morning, a few weeks ago, the following note was placed in my hands:—

‘To the Preacher at the
Helping Hand Mission.

‘I want him to come and see me, and call on the name of his God. I am in great trouble. I do not want money. “C—D—.”

“As quickly as possible I went to the address given, and asked for the writer of the note. The boy who came to the door showed me up a dingy flight of stairs, and into a small back room with bare floors, a boot trunk, a broken chair, and a mattress on the floor in the corner covered with a coarse sheet. The man seized me by the arm, led me to the side of the mattress, and, amid sobs of grief,

said to me, ‘Look, sir!’ and as he turned back the sheet I saw the dead face of a woman of about seventy years of age.

“Then he told me the sad story (alas, so common in great cities!), of great poverty and suffering through hard times and lack of employment, ending in loss of health and then possessions, until all that could be pawned was gone, and then starvation and sorrow did their cruel work. For some days he and his aged mother, whom he had supported for the past twenty years, had subsisted on dry crusts, until at last the poor old body died.

“Never while I live shall I be able to erase from my memory the sight of that cold, dead, yet peaceful face. We knelt by the bedside of the dead, and as I prayed for the living, the strong, rough man bowed down on the floor and wept like a child.

“Two days later we conducted a burial service at the grave in the Melbourne General Cemetery, and pointed the little company that gathered around the grave to the Life Giver, in whose care those who sleep in the dust of the earth are safely kept until the resurrection morning, when some shall come forth to everlasting life, and some to everlasting shame and contempt. Reader, how will it be with you?”

On starting this work we were informed by some that there was no need of an institution of this kind, as there were already plenty of charitable institutions that were doing the work which we proposed to do; but we tried to show the people that our institution would be of greater benefit than any then in existence, as we proposed to give to those who came along medical treatment free of charge. And this department of the work has been very much appreciated, and has been the means of bringing relief and assistance to many a poor soul.

We are also pleased to note the way the papers are assisting us in making the institution known. We would especially call your attention to the beautiful illustrations that have appeared in the *Weekly Times*, the largest weekly paper issued in the city of Melbourne. It is our wish that all those who have an interest in this work will do what they can to assist us in reducing our liabilities, and thus letting the institution stand free of debt. We feel sure that within the next twelve months it will become self-supporting.

Oftentimes we have to turn men away on account of our accommodation being taxed to its utmost capa-

city. At the present time we have about fifty-six beds, and there is room to put in another twenty-five or thirty.

Who will be the first to come to our assistance? We would call your attention to the following texts:—Matthew 7:12, Luke 14:23, Matt. 7:24, Isaiah 58:6-8. Our earnest prayer is that the Lord will give each one of us a greater desire to labor for these poor souls, and put in practice the golden rule.

A visit to the Helping Hand Mission will show you how it is conducted. On entering the front door, you face a little office where the tickets for beds and meals are issued. Immediately above the window there is a notice which reads as follows:—“Any person not sleeping here the previous night will be compelled to take a warm bath before retiring.” The person is conducted to a commodious bathroom, where hot and cold baths may be obtained, and given a good bath. He is also provided with a clean suit of pyjamas, and conducted to a nice clean bed. The night porter then takes possession of his clothes, and puts them in the fumigator for the night. On rising in the morning he is presented with his clothes and conducted to the dining-room, where, for the sum of three pence, he can obtain a good breakfast.

On going to the back premises we find that they have been fitted up as an industrial department, where wood is chopped, and furniture repaired; also articles of furniture made. This department is where we provide work for those who come to the institution without any means. We are pleased to say that this department has almost paid its own way during the last three months.

The following is a list of our present needs:—We need money, old clothing, rags, paper, timber, tools, food-stuffs (especially dried beans, peas, and fruit, rice, sago, sugar, butter, and oatmeal), a horse and cart, an American organ, chairs (a number of these are most urgently needed), blankets, bedding, pillows, pyjamas, or good strong cotton twill to make them of. These also are urgently required—books, papers, Sankey’s hymn-books, an American stove for our drying room, two or three small tables, plates, knives, and spoons.

When you have read this list, decide as to what you will give, and then send it to the superintendent; or, if cash donations, send them to the honorary secretary.

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