

Union Conference Record.

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

VOL II.

SEPTEMBER 1, 1899.

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No. 7.

Our Prayer.

O FOR that flame of living fire
Which shone so bright on saints of old;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold.

Remember, Lord, the ancient days;
Renew Thy work, Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.—SEL.

The Holy Spirit.

"Have ye received the Holy Ghost since ye believed?"—Acts 19 : 2.

Promised.—"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs as much to us as to the first disciples. But like every other promise, it is given on conditions."—*Desire of Ages*, page 672, par. 2.

"The Lord has provided for the descent of the Holy Spirit upon His workers, and everyone who sincerely seeks God will find Him."—*Special Testimonies*, No. 3, page 51.

Highest of all Gifts.—The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people."—*Desire of Ages*, page 671, par. 2.

"Before offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace."—*Ib.*, page 668, par. 5.

Christ's Representative and Successor.—"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the

Father, and send the Spirit to be His successor on earth."—*Ib.*, page 669, par. 3.

Brings all other Blessings.—"This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches and the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*Ib.*, page 672, par. 2.

Makes Will and Purpose Unconquerable.—"He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable."—*Special Testimonies*, No. 2, page 25.

Enables men to do Deeds of Omnipotence.—"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do deeds of Omnipotence."—*Desire of Ages*, page 827, par. 4.

Provides Ways and Means.—"Usurpers have taken possession 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."—*Special Testimonies*, No. 3, page 51.

Awaits our Demand and Reception.—"Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception."—*Desire of Ages*, page 672, par. 2.

Why It is not Received.—"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people, 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift."—*Ib.*, page 672, par. 2.

Should Pray for It as did the Early Disciples.—"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day."—*Special Testimonies*, No. 2, page 3, par. 4.

"For the baptism of the Holy Spirit every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose His agents, and baptize His missionaries with the Holy Spirit."—*Ib.*, No. 2, page 19, par. 2.

God's Vicegerent on Earth.

A VICEGERENT is "one who stands in the place of another; one clothed with the authority and power of another; one who represents another." We frequently read in the papers of a "vice-regal party," always, of course, including the one who is sent to the country to represent the throne of England.

We read: "The kingdom is the Lord's, and He is the governor among the nations" (Psalms 22: 28); and again, "For God my king is of old, working salvation in the midst of the earth." Psalms 74: 12. "Let us come boldly unto the throne of grace." Heb. 4: 16. The working of this kingdom then is "salvation." It dispenses "grace;" it is spiritual, not political. "It cometh not with outward observation . . . for behold the kingdom of God is within you." Luke 17: 20, 21.

While Jesus was on earth He was the one who represented this kingdom. The wise men asked: "Where is he that is born King of the Jews?" Matt. 2: 2. And when Jesus was questioned by Pilate if He was a king, He answered: "Thou sayest that I am a King. To this end was I born; and for this I came into the world." John 18: 37.

But Jesus never pretended to represent Himself. He always stood as the representative of another; and thus we read: "My meat is to do the will of Him that sent me, and to finish His work." John 4: 34. "I can of mine own self do nothing. As I hear I judge, and my judgment is just; because I seek not mine own will, but the will of Him that sent me." John 5: 30.

Finally, Jesus returned to Him who had sent Him; but before His return He promised to send *another* to fill His place. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." "But the Comforter, which is the Holy Ghost, whom the Father will send in *My name*, He shall teach you all things." John 14: 16, 26. "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. He shall not speak of Himself, but whatsoever He shall hear, that shall He speak. . . . He shall *glorify Me*; for He shall receive of Mine, and shall show it unto you." John 16: 7, 13, 14.

The Holy Ghost then is God's Vicegerent on earth. He is the one God has appointed to represent Him and His kingdom on the earth. He is God's representative, not only to the church as a body, but also to each individual. "He shall show you things to come."

How important then that all recognize this representative from the court of heaven! With what respect do the people of the colonies receive their representative from the home government! Any disrespect shown them is regarded as a great mistake, one to be deplored. If this be so in earthly things, how much more is it true in heavenly things!

E. W. FARNSWORTH.

Condition of Receiving the Holy Spirit.*

"WHETHER, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." I. Cor. 10: 31. This exhortation presents to us the one true object of life, namely, to glorify God.

Now, the medium given by which man is to accomplish the object of his existence is the Holy Spirit of God. That Spirit has been given to us freely, and it is our privilege to receive Him with open hearts, and have His assistance, His wisdom and His mighty power, that we may glorify our God. To receive Him means to place ourselves where the real purpose for which God has created us can be accomplished, and *will* be accomplished, and there will be no failure about it whatever.

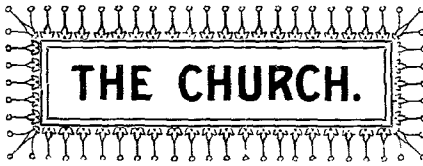
The one condition on our part, the one thing that God must see in us is a love for righteousness, and that means a hatred for sin. Now, to love righteousness and to hate iniquity means that we shall flee from sin, and that we shall lay hold of the righteousness of God. And when God sees that demonstrated in the heart, when He sees us responding to the Holy Spirit so that we choose to turn from sin in all its subtle phases, and lay hold of His righteousness in all its varied manifestations, He will commission His Spirit to take full possession of us, that every act of our lives may glorify Him who gave us being.

What is required on our part to enable us to secure that righteousness?

—Submission to God; unqualified submission; full surrender. Naturally we are sinful, all our tendencies are downward, our whole life is itself sin. To be righteous means to be entirely transformed; but God cannot work that transformation in any heart that is not submitted to Him. He never forces the will. He never makes a man righteous against his choice. Then the one great requirement that God makes of us, in order that He may transform us as He wants to, is that we shall surrender unqualified to Him and to His working.

Now another thought. That surrender is not a mere passive state with no desire, no will. It is a submission with a mighty will in it. Think of the men who have been most fully surrendered to God. Think of the Apostle Paul, that man with an iron will, a strong, courageous heart, an active temperament. That man was surrendered to God, but he was full of holy activity. Yet his will was God's will, or rather God's will became his will, and he said that God worked in him mightily. So that when I talk about submission to God, I do not mean that we are to sit down, fold our arms, and say "Now I have given up everything, I have surrendered, I have no heart, nothing to say. I will just let the tide carry me." That is not the idea at all. I understand that true submission to God is to lay ourselves on the altar and say, "Lord, I am here for service. Send me where Thou wilt. Do with me as You please. Use me just as You see fit. All that I have is dedicated to Your service, reprove the wrong, burn out the dross, tear my plans to pieces, and change my whole purpose in life. It will be all right." Full surrender to God that He may have His way, that is the idea. The Apostle Paul says "the things that were gain to me I counted loss for Christ." What did he want to become? A non-entity? No, he said "That I may know Him and the power of His resurrection, and the fellowship of His sufferings" He says "the things that are behind I forget, and stretch myself to reach the things that are before, and I press toward the mark of my high calling." There was a strong will in it, but it was the will of God. That is true submission. And when we make His will ours, His righteousness becomes ours, and the Holy Spirit so directs and leads, that all our thoughts, all our lives glorify our God, and thus we meet the object of life.

* Synopsis of a sermon preached in the Stanmore church during the New South Wales Conference.



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

The Church of Christ.

"THE Lord has a people, a chosen people, *His Church* to be His own, *His own fortress*, which He holds in a sin-stricken, revolted world."

"The Church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—Mrs. E. G. White in *General Conference Bulletin*, 1893, p. 408.

The close and sacred relationship between God and the "church" is shown by the following expressions: "The holy people, the redeemed of the Lord" (Isa. 62 : 12); "The people of Thy holiness" (Isa. 63 : 18); "My people" (Rev. 18 : 4); "The children of thy God" (Matt. 5 : 9; Gal. 3 : 26, Rom. 8 : 16); "My sons and daughters" (2 Cor. 6 : 17, 18; Rom. 8 : 14); The family or household of God (Eph. 3 : 15; 1 : 10; 2 : 19); "My brother and my sister." Mark 3 : 33, 35.

By what process is it possible for wayward, sinful men and women to become "children," "sons and daughters," of the living God? It is by birth and *by birth only*. Said Jesus, "Except a man be born anew (from, above, margin), he cannot see the kingdom of God." John 3 : 3, R.V.

Peter tells us that this new birth is wrought "by the word of God, which liveth and abideth for ever." 1 Pet. 1 : 23. Christ, the living Word, says, "The words that I speak unto you, *they are spirit and they are life*." John 6 : 63. The writings of the prophets and apostles are the words of Christ, which are spirit and life; they are the word of God that liveth and abideth forever, and by which the new birth is wrought.

This new birth transforms the nature; and it is this change of nature, and this *alone*, that makes one a child of God—a member of the true church. This is an important consideration; for we have reached an age when multitudes base their hope of a future life more on their connection with a church organization, and their performance of religious ceremonies than on a change of nature. But, except ye be converted, said Christ, ye cannot enter the kingdom of heaven. "Ye must be born again."

But the words of Christ are life to those only who *believe* them. Paul says, "Ye are all the children of God *by faith*." Gal. 3 : 26. Faith opens the heart to the reception of Christ, His spirit, and His word. We "receive the promise of the Spirit *through faith*." Gal. 3 : 14. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8 : 14. And the "Spirit beareth witness with our spirit that we are the children of God." Verse 16. "At that day, (when ye receive the Spirit) ye shall know that I am in my Father, and ye in Me, and I in you." John 14 : 20. "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." 2 Cor. 5 : 17.

From the foregoing it is certain that to be a member of "the church of the living God," one must be born from above; he must be a new creature; he must be a member of Christ's body; he must have the living presence of Christ abiding with him. Then he is a child of God, a member of the household of God, whether he is connected with any visible, local organization on earth or not. Without this union with Christ, and this heavenly birth, he is not a member of the true church, though he may be formally connected with all the church organizations on earth.

"By their fruits ye shall know them."

A. G. D.

Unfermented Bread and Wine.

WHY THESE ONLY ARE SUITABLE TO BE USED IN CELEBRATING THE LORD'S SUPPER.

As we partake of the Lord's Supper, as we eat the broken bread, and drink the juice of the grape, we declare that we feed upon Christ who gave His life for us. We also acknowledge that to preserve our life eternally, we must eat the flesh, and drink the blood, of the Son of God. Thus by partaking of the bread and wine, we show forth the Lord's death, we proclaim that He died to take away our sins, to take away the cause of death. Sin is pollution, it is corruption. Christ knew no sin, and His flesh did not see corruption; it did not undergo putrefaction or decomposition.

Leavened, or fermented bread, contains the elements of corruption. In the fermentation of bread and wine the process of putrefaction, or decomposition and decay, is set in operation, and, unless this process is checked, it

will be carried on until the life-giving property of the bread and wine is destroyed. For this reason, neither bread nor wine containing the elements of leaven, or ferment, can properly represent the life-giving flesh and blood of the Son of God.

The Passover, in place of which we have the Lord's Supper, was not only a memorial, but it was also a type. The innocent and perfect paschal lamb was a type of Christ. The eating of the Passover feast was typical of the feasting on Christ by those who believe in Him.

To properly typify the sinless character and incorruptible nature of Christ's whole being, God commanded that the Passover bread should be made without leaven. For the same reason Christ used unfermented bread and wine when He instituted the Supper, and we should follow His example in celebrating it.

DR. M. G. KELLOGG.

Recipes for Making Unfermented Wine and Unleavened Bread.

UNFERMENTED WINE.—Secure good grapes. The small wine grape is preferable. Strip the grapes from the stem, and stew in an enamelled kettle till it comes to boiling heat. Strain through a coarse cloth. Then boil the juice for fifteen minutes. Just before it boils skim off all the skum that rises. When at boiling heat, pour into strong bottles, which have been thoroughly cleansed, and are kept warm that they may receive the hot wine without breaking. Fill to within half an inch of the cork, and cork immediately with good solid corks. Cut off the corks close to the bottle, and seal with sealing wax. Then set away in a dark place, and do not move it about unnecessarily.

UNLEAVENED BREAD.—Ingredients, three cups of white flour, half a cup of thick cream, a pinch of salt, and a little water.

Put the flour into a dish, add the salt, and rub into the cream thoroughly; then wet with water as cold as possible, till it is the consistency of stiff pie-crust. Knead and roll well with the hand for fifteen minutes. Roll into cakes about four inches square, and a quarter of an inch in thickness. Mark out each cake into half-inch squares with a knife, so that it will be easily broken, and prick each square to prevent from blistering. Lay on baking tins previously floured, and bake in a quick oven, taking care not to scorch or burn.

Our Sabbath Schools.

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

Conducted by Mrs. V. J. FARNSWORTH.

The Union Conference and Sabbath School Work.

At the late Union Conference careful thought and study were given to the Sabbath school department. Four meetings were held, in which carefully prepared papers were read and addresses given. These have already been published in the RECORD.

Four resolutions were presented by W. C. White, which were unanimously adopted. The first asks that the Union Conference recognise the Sabbath school department as an important branch of its work. This the Union Conference is doing. The second makes provision for the annual election of a General Superintendent and a Corresponding Secretary for Australasia. At a meeting of the Executive Committee held after the close of the Conference, E. W. Farnsworth was chosen General Superintendent, and Mrs. V. J. Farnsworth, Secretary. The fourth resolution asks that a Sabbath school department be maintained in the RECORD, as a medium of communication between all workers in the colonies. This page is the answer to that request. We hope it may prove to be a help and inspiration to everyone.

Awake.—The time has fully come to shake off the sloth and indifference which has come into our Sabbath schools. While we have slept, the enemy has sowed tares. His work has not ceased because we were idle. He knows that lukewarmness is harder to meet than open opposition. It is time for every officer, teacher, and scholar to "be zealous and repent." Where our work has been done carelessly let us confess it, and in future labor diligently. If Bible study has been neglected, reform on this point and seek forgiveness. There must be immediate, earnest effort to seek after the straying, especially the children. Let us begin the work of reformation on these three points,—zeal in labor, Bible study, and personal work.

Our Field.—We have three colonial Sabbath School Associations: Central Australia, New South Wales, and New Zealand; and the mission fields of

Queensland and West Australia. We have in all eighty-three schools, with a total membership of 2,085. The following table gives the statistics of each association and mission field for eighteen months, ending March 31, 1899:

Associations.	Schools.	Membership.	Donations to Missions.
Central Australia ..	24	657	£ s. d. 120 16 2
New South Wales ..	14	644	33 0 0
New Zealand ..	40	583	120 18 3
Queensland ..	3	146	11 18 5
West Australia ..	2	55	11 15 4
Total ..	83	2 085	£298 6 10

According to this table, our schools have given to missions on an average 2s. 11d. per member for eighteen months. That is not so bad; and yet we know none feel poorer for what they have given, and each one can do a little more if they try. Shall we not double the amount from this onward? What do you say?

Donations to Missions.—At the last General Conference in U.S.A., it was decided that the missionary offerings of our Sabbath schools in Australasia be left in this field to be administered as thought best, instead of sending them to the International Association as before. In harmony with this action, the Union Conference voted that the offerings of our Sabbath schools for the third quarter in 1899 be given for missionary work in Fiji. The last quarter of this year, we will give to support a mission among the Maoris of New Zealand. The first and second quarters of 1900 the contributions will be used to get out literature in the Tongan and Raratongan languages. Our schools will all feel a deep interest in these worthy objects, and as we study the needs of these fields, our contributions should greatly increase. It is to be regretted that we have not more time to study the manners and customs and the needs of the Fijians; but let the amount we give during the month of September bear witness to the interest we feel in the work and the missionaries there. No doubt each colonial secretary will send out a letter to every school concerning it.

At the N.S.W. Conference held in Stanmore the first part of August, two meetings were held to consider the interests of our Sabbath schools. There was a strong sentiment felt that more must be done in this branch of work in

future. No doubt some good Sabbath school conventions will soon be arranged for. Mrs. M. S. Boyd, 25 Sloane Street, Summer Hill, was chosen Secretary of this Association. All schools in this Conference should note the name and address.

A PART of our space each month will be devoted to questions and answers if desired. Who has a question? Please send it in time for the next number of this paper.

EVERY Sabbath school scholar should study the lesson as though expected to teach.

GIVE study and attention to classifying each pupil who comes to the Sabbath school. His religious experience depends upon it.

As the high priest bore the names of the twelve tribes on the breastplate he wore, so each superintendent and each teacher should bear on his heart the names of his teachers and pupils in prayer to God.

Entire Consecration.

It is important that every worker should understand that conviction and conversion of souls follow the co-operation of the human effort with the divine power. Entire consecration of soul must be maintained as much by the teachers and superintendents of Sabbath schools as by ministers in our pulpits, for all alike are engaged in the work of bringing souls to Christ. Each in his place is to work as did Christ, in the spirit of love for the erring and impenitent. This is what Christ would see in the Sabbath school work.

MRS. E. G. WHITE.

Outpouring or Inletting?

We sometimes pray for an outpouring of the Spirit when what is needed is an inletting. To ask for an outpouring may imply that the Spirit has withdrawn, and place the responsibility for his return upon God, when in reality He is present, and His influence is behind our very prayer, and all that is needful for its answer is to let the waiting Spirit of God into our lives. In the midst of showers of blessing upon others, we need not pray for showers, but uncover the withered plants and let them drink their fill. What has been poured out must be let in.—S. S. Times.

Women's Work.

"She hath done what she could."

Conducted by MRS. V. J. FARNSWORTH.

Someone Needs You.

SOMEONE—but who, or where, I do not know.
Knowest thou not? Then seek, make no delay,
And thou shalt find, in land of sun or snow,
Who waits thee, little child, or pilgrim gray;
For since God keeps thee in his world below,
Someone has need of thee somewhere,
to-day.

—CAROLINE E. RICHARDSON.

"The Lord Hath Called Thee."

THE Lord has a work for every Christian woman. The time to do that work is *now*. To each of our sisters we bring the message, "The Master calleth for thee." It is not for anyone to say what any other one must do; but each for herself, on her knees, should earnestly ask, "Lord, what wilt Thou have me to do?"

New Testament Women.—In His earthly ministry the Saviour connected women with all His work. A woman received the announcement from Gabriel of His birth. A woman "spake of Him to all them that looked for redemption in Israel." "A certain woman named Martha received Him into her house." Her sister Mary "also sat at Jesus' feet, and heard His word." As "He went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God," besides the twelve "there went with Him certain women who had been healed of evil spirits and infirmities . . . and *many others*, which ministered unto Him of their substance." A woman bathed His feet with her tears, wiped them with her hair, and anointed them with the most precious ointment. A woman's touch of faith brought healing power. Many women accompanied Him to Jerusalem at the time of His crucifixion. A great number of them followed Him to the cross, "which also bewailed and lamented Him," and followed Him to the tomb. Women prepared spices and ointments for His burial. They were first at His grave,

the last to leave it; first to hear, "He is risen," and first to see Him after His resurrection. The petitions of women ascended with those of the disciples at Pentecost. The early church was blessed with a woman "full of good works and almsdeeds which she did," and Paul writes of "those women which laboured with Him in the Gospel."

The Voice.—In the time of the latter rain we may expect that women will bear a part in preparing the way of the Lord. Satan has done all he could to cultivate the sentiment that women are to keep silent, except in worldly things, and that to be active in good works is unwomanly. A woman's voice may be used in his service to scold or gossip, but in the prayer or testimony meeting it is pitched at such a low key that her exhortation or petition can be heard only by those close by her side. The time has come for Christian women to cultivate the voice, that precious gift from God, that it may be used to His glory. Her clear, musical, melting, persuasive tones should be used as the Master directs, bringing comfort to the sorrowful, and speaking words of faith and good cheer to all within her circle of influence. "Many women love to talk. Why can't they talk the words of Christ to perishing souls?" This is a pertinent question.

Practical Service.—The reason we talk so little of Christ and Spiritual things is that we have so little to talk. If this is true, let us begin now to seek a broader, deeper experience. To your Bible and to your knees, O my sisters, till there comes into your own soul such an infilling and uplifting that it will overflow in rivers of blessing, first to your own family, and then to all around you. Begin right where you are this very day. Connect some Gospel truth with the dinner you are getting. Bind some promise into the dress pattern you are loaning to a neighbour. At your washing let a prayer rise from a full heart, "Wash me, and I shall be whiter than snow." Bring God into everything you do till you wonder at the sweetness coming into your life, and you exclaim: "Come and hear what the Lord hath done for my soul."

Our Department.—This page is intended to help you obtain that experience. It will be used as a means of communication between our sisters. It can be caught up and read while you rock the baby to sleep, or in the quiet evening hour, and so you will be

brought into touch with hundreds of tired, hungry Christian women, who are longing just as you are for:

"A closer walk with God,
A calm and heavenly frame."

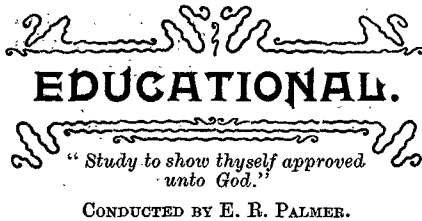
In America, Sister S. M. I. Henry has started a work for women in which all can engage. Next month we will lay her plan before you, and we hope a similar movement will be started in these colonies. Now, dear sisters, let us get ready for work. Jesus wants to come into our hearts and homes. He will help you, burdened mother, with your little ones, and you, my overworked sister, that you may become a blessing.

A Letter.—Here is an extract from a letter from Sister White to Sister Henry concerning this work:—

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected; but when this work has been laid out in clear lines, simple and definite, we may expect that the essential duties of the home, instead of being neglected, will be done much more intelligently. The Lord would ever have us urge upon those who do not understand the worth of the human soul. If we can arrange, as you are now working, to have regularly organized companies intelligently instructed in regard to the part they should act as servants of the Master, our churches will have life and vitality such as have been so long needed. Christ our Saviour appreciated the excellency of the soul. Our sisters have generally a very hard time with their increasing families and their unappreciated trials. I have so longed for women who could be educators to help them arise from their discouragement, and to feel that they could do a work for the Lord. And this effort is bringing rays of sunshine into their lives, and is being reflected upon the hearts of others. God will bless you, and all who shall unite with you in this grand work.

Work for This Month.—1. Let all our sisters unite in prayer at 12 M. each day that God will teach us and prepare our hearts to work for Him. 2. We want the name and address of every Seventh Day Adventist woman in Australasia. These may be handed to the Church Clerk, or, if you are far from any church, send direct to address given below. 3. Send in any special request for prayer you may wish to present. 4. Give a brief account of your personal experience in labouring for the Lord, or tell of your desires in this direction. 5. Address all correspondence to Mrs. V. J. FARNSWORTH, 37 Taranaki Street, Wellington, N.Z.

"Can a boy forget his mother's prayer,
Though he has wandered, God knows where?
'Tis down the path of sin and shame,
But mother's prayers are heard the same."



True Education.

"Let the youth take the Bible as their guide, and stand like a rock for principle, and they can aspire to any height of attainment."—*Signs of the Times*, No. 9, 1899.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success." Joshua 1: 8.

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments; His praise endureth for ever." Ps. 111: 10.

"Great men are not always wise: neither do the aged understand judgment." "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job 32: 9, 8.

"My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: He is a buckler to them that walk uprightly. He Keepeth the paths of judgment, and preserveth the way of His saints." Prov. 2: 1-8.

"For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even

the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep His commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their hearts aright, and whose spirit was not steadfast with God." Ps. 78: 5-8.

"Teachers and students are constantly at work weaving the net of their eternal destiny. Every time the shuttle passes, it draws after it a thread which is fastened to right principles and holy actions, or the opposite. Students may have fastened to their threads that which is not profitable for their future life."—*Unpublished Testimony*.

Teach the Children.

CHRIST, the Archangel, was at the head of the angels in Heaven. Why was He the head? Because in Him are hid all the treasures of wisdom and knowledge. Col. 2: 3. Jesus devised the plan of salvation, and came here to teach it, and these things even the angel's desire to look into. 1 Peter, 1: 11. When Jesus began to preach He taught that the kingdom of heaven is at hand. At the beginning of His ministry He brought the kingdom of heaven with Him, did He not? Because it is harmony of mind that makes Heaven. Christ had the mind of God, and came to impart it to us. "As a man thinketh so is He," and Jesus thought only of Heavenly things. The kingdom of God within us is simply principles of truth taken into the mind and heart. Then, is it not therefore the greatest work in the world to teach truth? And is it not a sacred trust which mothers hand over so lightly to others? By studying the word and the works of God as Christ studied them, can we not be changed like Him from glory to glory, and have the kingdom of heaven ever with us? "The kingdom of heaven is within you." Let us consider for a moment how Christ obtained His wisdom, and see if we could not obtain it in the same way. The question asked during the Saviour's ministry, "How knoweth this man letters having never learned?" does not indicate that Jesus

was unable to read; but merely that He had not received a rabbinical education. "SINCE HE GAINED KNOWLEDGE AS WE MAY DO, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word."—*Desire of Ages*, page 70.

We read in the last chapter of Malachi that one sign of the end is the "turning of the hearts of the fathers to the children, and the hearts of the children to their fathers." If we would begin to look after our children in the way that God has instructed us, would not this promise be fulfilled? "Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time."—*Special Testimonies on Education*, page 262.

It would be interesting to trace the history of education before Christ and since the Christian era to the present day, but it scarcely belongs to this subject. You will recognise the fact, though, that the strength of the Catholic Church lies in educating their own children. They raise little Catholics. Pagan literature and infidel teachers will bring your children up Pagans and infidels. If we want our children brought up Christians we must teach them Christ. The early Christians had a beautiful system of education, but they mingled with the heathen (Ps. 106), and the result was the development of the Papacy. After the dark ages, the revival was largely Greek learning; and as Greece had her education from Rome, and Rome from Egypt, we can readily see how the people became paganized. Thus we might trace it until we find that the education of the children formed the Beasts. And is there not danger of the education of the present day forming the Image?

RAY ELLIS.

To be willing to begin at the bottom is the open secret of coming out on top.

"Never ye mind the crowd, my boy,
 Or think that life won't tell,
 The work is the work for aye that,
 To him that doeth it well.
 Fancy the world a hill, my boy,
 Look where the millions stop;
 You'll find the crowd at the base, my boy,
 There's always room at the top."

Notes from the Avondale School.

Attendance.—Twenty-eight weeks of the present school year have passed, only eight remain, and yet new students are dropping into our school family. Since the beginning of the present term, four weeks ago, eight students have arrived, which makes a total enrolment of 150 during this school year—an increase of 46 over any preceding year. Of these 101 have entered the home as regular boarding students, and the remainder are day students from the neighbourhood. Such an increase is, indeed, gratifying. Our new buildings are completely filled, and if more were erected doubtless the Lord would send us students to fill them.

Many students have entered school this year at such a late date that some of the classes which they desired to enter were well advanced in their work, and they were, therefore, classified at a disadvantage. We are glad, however, that they have come, and have done the best we could to give them a good course of studies. Time and money would, however, be saved if all students could come at the beginning of the school year. Therefore, parents and children, conferences, Tract Societies, and churches should, even at this early date, begin to plan for next year's attendance. Parents, who have children here this year, are you planning to send them again on the first of next February? And have you one or two more to send along with them? Who among our canvassers, Bible workers, and young ministers are laying plans, and also saving money to pay school expenses for next year? Our school would be greatly blessed by the attendance of some of our workers, and the workers would be blessed by coming to the school, and spending a few months in study. How many Tract Societies will select some young person to connect with our business department to qualify for efficient work as a Secretary? How many of our Conference labourers are searching for promising young people who can, by a short training, be prepared for church school teachers, Bible workers, and ministers? Now is the time to work along these lines, in order that careful selections may be made, and all arrangements perfected before the next term begins.

The Avondale School Board desires to co-operate with our Conferences and Mission fields in securing

and rapidly training suitable persons as teachers in church schools. "Wherever a company of believers has been raised up and organised, if there are only six children to attend, there a church school should be established." This need is keenly felt by the churches throughout Australasia. But the first step necessary is to select faithful young men and women, who can be trained, without a long course of studies, to organise and conduct these schools. At least twenty young people ought to be selected throughout Australasia to come to this school next year, to be organised into a teachers' training class; and, if this is done, the school is prepared to do all in its power to give them a thorough training for this work.

Special Notice.—The summer vacation of sixteen weeks is not far distant, and the best plans possible should be laid for all students during that time. We desire that Conference officers, and also parents of students communicate with us freely concerning any plans they may have affecting the students' vacation. If those parties who are interested in the work of students during vacation will write to us at an early date, it will assist us very much in planning for them.

The Union Conference.—There is no feature of the present school year upon which the teachers and students look with more pleasure than the meeting of the Union Conference, which has recently closed. Some considered it as a dangerous experiment to invite one hundred visitors to our school homes, and let the regular school work, for a little more than two weeks, be absorbed by the meetings of the Union Conference. The School Board and Faculty, however, felt that all the young people would receive great blessings from such a privilege, that the Union Conference meetings, as a matter of education, would be of more value to them than the regular routine school work; and would also afford a rest and change in the midst of the long, steady work of thirty-six weeks. In these respects we are confident that our hopes were more than realised, and we wish to report, for the encouragement of parents and others, that during the entire Conference there was not a disorderly action from any student which required any serious reproof, and the few weeks since the meetings closed

have been the most pleasant and satisfactory of any during the school year.

Self-sacrifice and thoughtfulness for others are among the best lessons that our students can learn. This they manifested to a most striking degree during the Conference meetings. In the boys' hall the young men sandwiched themselves together on the second floor in a most surprising fashion, thus leaving their more pleasant rooms, with all fixtures and arrangements, for the use of the visitors. The young ladies were equally successful in crowding together in the rooms over the dining hall, thus leaving their own building almost entirely for the delegates. They greatly enjoyed this little sacrifice, and were happy in thus having a part in welcoming the laborers with whom they were so pleased to associate during the few days of the Conference.

While the Union Conference was in session, the delegates took their afternoon physical exercise in a most useful way, which has made a lasting impression upon the appearance of our surroundings. With spades, grub-hoes, axes, and the "forest devil" (an arrangement for uprooting large trees), they took down the larger part of the great trees which stood in front of the school buildings. Since the delegates have gone away, all the smaller trees and branches less than one foot in diameter have been cut into lengths for fuel, and we are about to begin cutting the large logs into eighteen-inch firewood. We hope all the delegates will visit us again, so as to see what an improvement, begun by them during those afternoon work hours, has been made.

WHEN shall we reach ideal education?—"To-day, if you will hear his voice." "Now is the accepted time."

"In the name of God advancing,
Plough and sow and labour now;
Let there be when evening cometh
Honest sweat upon thy brow;
And then will come the Master,
When work stops at set of sun,
Saying, as He pays his wages,
Good and faithful one well done."

"Jesus lived the one perfect life and so is the fit leader of men."

"God is displeased with those who are too careless or indolent to become efficient, well-informed workers."



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

The Past and the Future.

THE Australasian Medical Missionary and Benevolent Association has entered upon a new year of missionary work for the Master. The twelve months now in the past have been remarkable in the rapid development of the medical work throughout the colonies. The important branch of the Message now occupies the position appointed by the Lord Himself. Henceforward, in Australasia, as the body of the Message advances, it is to be accompanied by the right arm, as represented by the labours of the Medical Missionary. The work is one, it is the Lord's, and the Lord will prosper it just as far as we labour harmoniously to maintain its oneness.

Entering upon the past missionary year with only one medical institution, the Sanitarium at Sydney, thirteen establishments are now under the supervision of the Australasian Association. These are:—

1. Medical and Surgical Sanitarium Sydney, N.S.W.
2. Home for Orphans "
3. Home for Women "
4. Health Retreat Coorabong, N.S.W.
5. Health Food Factory "
6. Medical Branch Office .. Newcastle, N.S.W.
7. Medical Mission Melbourne, Victoria.
8. Home for the Aged "
9. Health Home Christchurch, N.Z.
10. Bethany Home for Prisoners .. Napier, N.Z.
11. Medical and Hydropathic Institute, Adelaide, S.A.
12. Helping Hand Mission "
13. Helping Hand Laundry Perth, W.A.

Surely the Lord has worked mightily in behalf of His people.

The reports from the missionaries working in connection with these institutions are of intense interest. The hungry, the naked, the sick, and the hopeless have been blessed, while those who have had a part in carrying forward this work have been drawn near to the Son of God. We wish that all our brethren and sisters might experience this blessing. The present year will probably not see the establishment of so many institutions; we wish to make the foundations sure of those already established. *Can there not be a large amount of*

individual work done? If at the next Association meeting we might hear reports from Christian Help Bands organized in every Seventh-Day Adventists Church in Australasia, then we should feel that the Lord had prospered our efforts even more than in the establishment of institutions. Do you wish to begin? Write to the corresponding secretary of the Association, Miss Harriet Pearce, 25 Sloane Street, Summer Hill, N.S.W., and suggestions will be forwarded to you.

At the last meeting, held at Coorabong, nearly everyone present joined the Association. We wish that all our people could have been there. This was not possible, but we are glad that *all* can become members. The Medical Missionary work belongs to the people as much as does any other branch of the Message, and the Medical Board is anxious to have their hearty co-operation throughout the colonies, for spiritual as well as for financial reasons.

With this in view the annual membership fee has been placed at ten shillings, so that none need be debarred from connecting with the Association, and helping in its body and soul saving efforts. Already something has been done, but that little only opens before the workers a great harvest field, the grain of which must be garnered. As our people rise up and help—every man his neighbour—as the Lord has commanded, great power—the power of the Spirit of God—will descend from on high, and much will be accomplished in a little time. Let those who can help, send gifts to enable the Medical Board to carry on its work; let those who cannot make gifts of money, give their sympathy and their prayers. Let both alike unite with faith and courage to carry forward this work, and the Lord will give success.

EDGAR R. CARO,
President.

The Sanitarium.

ITS WORK AND RELATION TO THE CAUSE OF PRESENT TRUTH.

THE work that is being carried on at the Sanitarium at Summer Hill, N.S.W., is important more because of the principles that lie at its foundation than for any other reason. The building that is occupied is a very unpre-

tentious structure to be given the name "Sanitarium." On the inside there is practically nothing in arrangement, furnishing, or equipment, to awaken interest or challenge admiration. On the contrary, in nearly every particular the conveniences and equipment are far from being such as is required for the work. The success that is secured, both in patronage and actual results from the treatment, is because of the principles of righteousness that lie at the foundation, and are adhered to by the physicians, nurses, and helpers.

Co-Operation with Christ.

The Saviour once said: "My Father worketh hitherto, and I work." The idea was that the work He was doing was of the same character as that of His Father, carried forward in the same manner, and for the same purposes. He took up the work just where His Father left off, and continued in harmony with the methods pursued by Him. This is just the way the Lord would have us work in the care and treatment of the sick and suffering. He is doing a work for them, and He would have us employ such means, and do what we can to secure such conditions, as will permit the more successful operation of His laws in their behalf. When we do this faithfully and well, and from the correct motives, then it is that His laws operate with beneficent and unvarying results. "The law of the Lord is perfect," and "With Him there is no variableness, neither shadow of turning." When it is the case that we can truthfully say, "*My Father worketh hitherto, and I work,*" then it is that true success follows.

The Cause of Christ.

The entire system of medication that is practised in our Sanitarium is based upon the principle involved in the above quotation from our Saviour. Just to the extent that the principle is understood and adhered to by the physicians and nurses, to that extent does success follow. And as we thus unite with the Divine, the power of God is exercised in behalf of the patients, and His salvation is witnessed by them, and many times acknowledged. This is true Gospel work. The Gospel is the "power of God unto salvation," and God exercises His power in and through and by His law. "The Word of the Lord is quick and powerful." The system of treatments that is adhered to in our Sanitarium is to prepare the way for the voice of the Lord to speak.

It is true that not all who come here give proper recognition to the system that is followed; but the larger proportion do, and they are very frequently heard to speak in a manner that shows conclusively that they believe in the Divine co-operation that exists in our Sanitarium. It is a matter for the deepest gratitude on the part of those connected with the institution to hear the spontaneous and sincere expressions of faith and confidence made by our patients; and as they behold and acknowledge this divine co-operation, they are gladly and almost irresistibly impelled to come into harmony with the institution and the principles that prevail there. When people come into this position, their minds are in a receptive state, and they are prepared to see and accept still more of truth, and get a firmer hold upon God and the plan of salvation.

An Important Evangelical Agency.

It is only by looking at the Sanitarium and its mission from the standpoint above referred to that one can form a correct estimate of its importance. It thus becomes evident that it is one of the most powerful and effective of evangelical agencies. No more powerful sermons are preached or more effectual Gospel labour bestowed than by such an institution when properly operated. No more potent agency exists for drawing the hearts of men and women to the Saviour.

In the operation of this great evangelical agency, the conditions are materially different from those that exist in any other line of Gospel work. Instead of going to the people, and at great expense, and under many serious difficulties, carrying forward the work, the people come to us. They come into our home, and voluntarily conform to existing regulations. They come into very close relation to us; relations that are vital to them; relations that pertain to their health, their happiness, and their lives. They join with us in our study of God's word, in our hymns of praise, and in our prayers to one common Father in Heaven.

It is not possible to estimate the good that is accomplished by this work. It is very far-reaching in its results. The people who come here are from many different localities. As they return to their homes they carry with them a great deal that they received while with us. They tell their families, their friends, and their neighbours, of the salvation they found here. They may not call it salvation, they may not recognize the truths as constituting a

part of the Third Angel's Message, but that does not alter the facts in the case.

True Character of the Work.

Our work is, in a most emphatic sense, that of preparing the way of the Lord and making His paths straight. A very important preparatory work is done in behalf of those to whom we minister, and they, in turn, do an important preparatory work for their families, their friends, and their neighbourhoods. And this preparatory work is an important fore-runner for those who labour in those neighbourhoods in other lines of evangelical work. The minister, the Bible-worker, and the canvasser always find the success of their labours greatly increased by the good words and favourable influence of those who have spent a time at the Sanitarium.

It is greatly to be desired that our people everywhere have proper conceptions of the character and value of the Sanitarium and its work, so that they can intelligently co-operate for the furtherance of the interests involved.

The interests of the Seventh day Adventists and their work are most intimately connected with the Sanitarium and its work.

There is very much more that might be said along the same lines as the foregoing. We trust that what has been said will be given careful thought and study, and lead to even more convincing conclusions than have been stated.

All should see that the Sanitarium is one of the most important, needful, worthy, and desirable enterprises in which believers in the Third Angel's Message can invest. In no other way can they more successfully help to forward the message that we all hold so dear.

G. W. MORSE.

The Health Food Business.

THE work of completing the food factory at Avondale, and equipping it with the necessary machinery and fixtures, required much more time than was anticipated. This was the result of failure to secure sufficient means to push the work forward as rapidly as was desired. There seemed to be so many other enterprises that must have means that was contributed, that the food factory was allowed to wait. This was very discouraging to those who were responsible for the enterprise, especially as the demands for foods were many and very urgent. Agencies

that had been established in different colonies were perplexed by the failure to get supplies, and their business was necessarily greatly diminished.

In order to secure accommodations that would be sufficient for the manufacture of a full line of health foods, it was decided to build a brick addition, 28 x 40 feet in size, to the wooden structure that was purchased of Avondale School. Bricks for this addition had to be made at the brick plant of the school. Three kilns were burned, making 65,000 bricks. Nearly five months time was required for this work, and this was one prominent cause of the long delay in completing the building. A reel oven was purchased, which was placed in a position with suitable brick work, at the time of the erection of the addition. The ground floor of the entire structure, main building and addition, was made of concrete and cement. The walls of the main building, both stories, have been lined with P. and B. ruberoid and building paper, which has been given a good coating of white alabastine. The ceiling of the second storey is also formed of the same material. A double floor of matched boards was laid in the second storey. A comfortable and commodious office has been partitioned off in one corner of the main building.

The equipment at present consists of a boiler and engine, a reel oven, dough mixer, two nut shellers, granose mill, granose press, cracker machine, nut blanchers, several nut butter mills, dough break, granola mill, and numerous miscellaneous fixtures. These, together with the necessary shafting, etc., has required an expenditure of nearly £400.

P. B. Rudge has had the superintendency of the building operations, and has been ably assisted by J. S. Higgins, of Adelaide, S.A., Mr. Wainman, of Cooranbong, and others. W. J. Booth, of Ballarat, Victoria, has been secured as engineer. E. C. Halsey, who was connected with the business at Melbourne, is head baker.

By persevering energy the workmen got the factory in operation in time to make bread, granola, caramel cereal, biscuits, and nut butter for the needs of the Union Conference held in July. Foods to the value of about £80 (retail prices) were made and sold locally during the time of the Conference.

The work of manufacture will now be pushed forward as expeditiously as possible, and the variety of foods enlarged as rapidly as circumstance will permit.

G. W. MORSE.



Our Canvassers.



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

Monthly Summary of Australasian Canvassing Work.

Central Australia.

MAY, 1899			
	Orders	Value	
Coming King -			
G. Burgess, Bendigo	82	£24 8 0	
G. James, Ballarat	19	4 19 0	
A. J. Maucum, Bendigo	40	10 13 0	
Wm. Ryder, Ballarat	15	4 4 0	
A. Waight, Kadina, S.A.	7	1 15 0	
L. Wright, Kadina, S.A.	8	2 17 10	
Patriarchs and Prophets—			
J. B. Downs, Gordons, V.	19	13 9 0	
Ladies' Guide—			
Mrs. M. E. Jessop, Castleaine	23	21 19 6	
Mrs. Gooding, Adelaide, S.A.	3	3 9 6	
R. J. Stoate, Castlemaine	35	33 7 6	
	251	£121 2 4	

JUNE, 1899.			
	Orders	Value	
Coming King—			
Wm. Ryder, Beaufort, V.	54	£17 17 6	
Geo. Burgess, Bendigo	63	19 15 0	
L. A. Apollon, Adelaide	65	18 19 3	
J. Steed, Junr., Adelaide	6	1 17 6	
Miss Mosedale, Adelaide	19	4 15 0	
Patriarchs and Prophets—			
J. B. Downs, Lock, V.	20	12 15 6	
Ladies' Guide—			
R. J. Stoate, Castlemaine	26	27 5 6	
Mrs. Gooding, Adelaide	6	6 9 3	
Mrs. Mosedale, Adelaide	5	5 2 0	
A. S. Jessop, Castlemaine	7	7 1 0	
Home Hand Book -			
A. T. Jessop, Castlemaine	1	1 7 6	
J. E. Steed, Adelaide	6	9 9 1	
Sunshine—			
R. J. Stoate, Castlemaine	2	11 0 0	
	280	£ 33 5 1	

New South Wales.

MAY, 1899.			
	Orders	Value	
Coming King—			
W. H. Wallace, N. Sydney	14	£3 18 0	
J. S. Lord, Maitland	9	2 14 0	
Patriarchs and Prophets—			
H. Ross Lewin, Grafton	64	46 15 0	
E. Appleton, Grafton	30	24 12 0	
Ladies' Guide—			
E. Hay, Mudgee	7	7 11 6	
L. Neale, Hornsby Junction	2	2 15 0	
Home Hand Book—			
J. L. Dean, Lismore	19	27 5 0	
R. Dean, "	12	18 7 6	
J. Nichol, Tenterfield	39	78 6 0	
J. Lord, Bathurst	14	21 7 6	
W. Smith, Raymond Terrace	21	32 15 6	
J. Rodd, Adamstown	2	3 11 0	
A. Currow, Tenterfield	16	27 5 6	
Daniel and Revelation—			
A. B. Cook, Wellington	34	30 12 0	
Bible Readings—			
Mrs. C. Chapman, Balmain	22	17 3 8	
	305	£344 19 2	

JUNE, 1899.

	Orders	Value	
Coming King—			
W. H. Wallace, N. Sydney	2	£0 11 0	
J. S. Lord, East Maitland	3	1 1 0	
Patriarchs and Prophets—			
H. Ross Lewin, Grafton	20	16 6 6	
E. Appleton, Kempsey	13	10 18 6	
Home Hand Book—			
J. L. Dean, Lismore	24	34 17 6	
R. Dean, Lismore	3	7 2 6	
J. Nichol, Tenterfield	70	125 2 6	
J. Lord, Bathurst	16	22 7 6	
W. Smith, Raymond Terrace	4	6 14 0	
A. Currow, Tenterfield	13	22 15 6	
Daniel and Revelation—			
A. B. Cook, Wellington	23	23 4 6	
Bible Readings—			
Mrs. C. Chapman, Balmain	3	2 2 0	
Other Books -			
W. R. Carswell, Newcastle	—	3 17 0	
	194	£277 0 0	

New Zealand.

MAY, 1899.			
	Orders	Value	
Coming King—			
C. E. Reynolds, Christchurch	23	£5 15 0	
Miss M. Brown, Wellington	18	4 10 0	
Mrs. A. Kinnear, Auckland	18	4 10 0	
Miss A. Husband, Wellington	4	1 0 0	
Patriarchs and Prophets—			
W. W. Ward, New Plymouth	7	4 2 6	
Ladies' Guide—			
C. J. Cullum, Westport	8	7 0 0	
Mrs. M. Masters, Wellington	23	22 15 0	
Home Hand Book—			
C. J. Cullum, Westport	2	2 15 0	
R. L. Irving, Foxton	53	81 17 6	
P. L. Hill, Fielding	18	23 15 0	
A. G. Mackenzie, Wanganui	37	51 12 6	
J. B. Anderson, Wanganui	22	31 0 0	
A. Mountain, Foxton	16	22 15 0	
Man the Masterpiece—			
G. Masters, Wellington	4	3 13 6	
W. H. Covell, Fielding	34	31 17 0	
	287	£298 18 0	

JUNE, 1899.

	Order	Value	
Coming King—			
C. E. Reynolds, Christchurch	27	£6 15 0	
Mrs. S. Barrow, Lake Takapuna	11	3 2 6	
Mrs. A. Kinnear, Auckland	17	4 5 0	
Miss M. Brown, Wellington	2	0 10 0	
Patriarchs and Prophets—			
W. W. Ward, New Plymouth	3	1 17 6	
Ladies' Guide—			
Mrs. M. Masters, Wellington	24	23 12 6	
C. J. Cullum, Westport	3	2 16 0	
Home Hand Book -			
C. J. Cullum, Westport	2	2 15 0	
R. L. Irving, Sanson	35	53 15 0	
P. L. Hill, Fielding	21	29 17 6	
A. G. Mackenzie, Wanganui	34	50 10 0	
J. B. Anderson, Wanganui	30	44 2 6	
A. Mountain, Sanson	28	42 5 0	
Man the Masterpiece—			
G. Masters, Wellington	5	5 8 0	
W. H. Covell, Fielding	33	29 11 6	
Great Controversy—			
S. Smith, Gisborne	8	5 0 0	
	283	£306 3 0	

Queensland.

MAY, 1899.			
	Orders	Value	
Coming King—			
C. Prebble, Ipswich	65	£19 5 0	
E. J. Snape	12	3 5 0	
Ladies' Guide—			
A. J. and J. H. Hewitt, Pittsworth and Helidon	67	65 15 6	
Home Hand Book -			
A. Costello, Charters Towers	33	60 13 9	
A. W. Horwood, Bundaberg	10	17 8 6	
Other Books—			
A. Costello, Charters Towers	2	2 8 6	
A. J. and J. Hewitt	7	10 0 0	
	196	£178 16 3	

JUNE, 1899.

	Orders	Value	
Coming King—			
Mrs. Snape, Toowoomba	3	£0 19 0	
C. Prebble, Bundaberg	67	20 15 0	
Ladies' Guide -			
A. J. Hewitt, Helidon	12	14 0 6	
Home Hand Book -			
A. Costello, Charters Towers	7	14 2 0	
A. W. Horwood, Bundaberg	6	10 18 6	
Other Books—			
Mrs. Snape, Toowoomba	1	1 7 6	
	96	£62 2 6	

West Australia.

MAY, 1899.			
	Orders	Value	
Great Controversy—			
F. Masters, Bunbury	24	£27 12 6	
Sunshine at Home—			
F. Masters, Bunbury	17	6 1 6	
	41	£33 14 0	

JUNE, 1899.			
	Orders	Value	
Coming King—			
Miss Chandler, Perth	2	£0 10 0	
Mrs. Larwood, Perth	8	2 0 0	
Great Controversy—			
F. Masters, Bunbury Line	26	23 16 6	
Sunshine at Home—			
F. Masters, Bunbury Line	65	22 11 6	
	101	£48 18 0	

From Avondale to Queensland.

It affords me pleasure to write a few words concerning our trip from Avondale School to Brisbane, our impressions of this colony so far, our work in hand, and the prospects before us.

We left the school about 10 a.m., July 30, for Brisbane, but finding that we should have to remain over about nine hours in Newcastle, we decided to visit our brethren in Hamilton till about nine in the evening. We were made welcome, and enjoyed a good rest. In the evening we were privileged to hear Bro. Farnsworth speak in the tent. 9.45 found us on our way North, and after a ride of about 25 hours we reached the city of Brisbane, and were met by Bro. Tenney and other workers.

The trip was not at all an unpleasant one, especially because we were fortunate in having a carriage all to ourselves; this gave us an opportunity to lie down and rest whenever we felt inclined.

Mrs. Paap and myself are very favourably impressed with the field so far as we have become acquainted with it. Just now we are having delightful weather.

The work of preparing souls for the coming of Jesus has only just begun. This is a large field, but a promising one. "The harvest truly is great, but the labourers are few."

We welcome to our field two canvassing agents from Avondale School. They have come since our arrival. I trust this is only a beginning.

We especially need agents for the back country. So far as I can learn, our literature has not been circulated to any extent in the interior. This, I believe, will prove a good field in many ways. At present we have only a very few agents who are giving all their time to the circulation of our literature. We shall aim to materially change this. The Testimonies say, "that if there is one work more important than another it is that of getting our publications before the people."

We want, immediately, about fifteen good strong consecrated young men to enter the inland portion of Queensland with our subscription books, and there, by the grace of God, scatter them like the leaves of autumn.

By this means the field will be opened up, and souls warned of the great coming event. Queensland is now in a fairly prosperous condition, and this certainly is in our favour.

We hope to have some good reports by next month. Remember the work and workers in Queensland at the throne of grace, and "come over and help us."

Yours in the Master's work,

F. W. PAAP.

The Secret of Success.

ONE very successful business man when asked for the secret of his success in life answered briefly, "*Hard Work.*"

No man or woman ever attained real success in any business without learning this secret, and no one ever will. We regard the life of Jesus as the perfect pattern, and we know

that he worked, for he said; "My Father worketh hitherto, and I work." John 5: 17. He worked hard, for he was weary (John 4: 6), and from early youth he was about his Father's business (Luke 2: 49), so we have his example for *persevering hard work*. He attained to true success, and no matter to what work one is called by Jesus, true success will be gained only by working as he worked, for he says: "It is enough for the disciple that he be as his Master, and the servant as his Lord." Matt. 10: 25.

This applies most emphatically to the canvassing work. The crying need of this branch of God's work is for men who will consecrate themselves to him, and *work hard*, studying every detail so that they may become efficient workmen.

The canvassing work has been *tried* by many, but *mastered* by few. We do not need to search long for the reason. The larger proportion of those engaging in this work have done so temporarily, making it but the gateway to easier or more lucrative employment. Many have tried it to *see* if they could canvass, and invariably found out that they could not, so stopped. All who have entered the work knowing that God had called them to it, and persevered, enduring hardship as good soldiers of Christ, have succeeded.

Having consecrated himself to God and entered the field, the Christian canvasser should, like the minister, study to show himself approved unto God. He should daily seek the wisdom that is from above, so that by the blessing of God each day's experience will fit him for the next. By so doing, he will grow in grace and in the knowledge of the truth. "Not slothful in business; fervent in spirit; serving the Lord," should be his motto.— *Review and Herald.*

A Call for Labourers.

"With God go over the ocean,
Without Him, not over the threshold."

"THE great crisis is just before us. God is now restraining the forces of evil that the last warning may be given to the world. Now is the time to work. Many workers ought to be in the field. There should be one hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighbourhood and in the regions about them."

"We need as workers men and women who are embued with the

Spirit of Christ, who realise that they are united in church capacity, that they may use their influence and moral powers to save those who are without God and without hope in the world. We call upon every church member in the name of Christ to deny self, take up the cross, and follow Jesus. . . Christ supplies the efficiency, and man becomes a power for good. In Christ's name and strength we may do what we will."—*Extracts from a recent testimony, "An Appeal for Missions," by Mrs. E. G. White.*

Results.

WE take the liberty to publish the following paragraph from a circular letter written by Sister Steed of the New Zealand Tract Society, to the canvassers in that field. The letter is dated July 25:—

All will be glad to notice that Brother Mountain has met with unusually good success. Brother Sydney Smith, too, from Irwell, Canterbury, is now out in the field with "Great Controversy," and is doing well, considering the inclement weather. The "Great Controversy" is one of our oldest subscription books, but the truths in it are to-day as fresh and bright as ever. We pray that Brother Smith may be the means in God's hands of putting this book into many homes where there are honest ones searching for light.

We know that the books we are putting into the hands of the people are worthy of all their attention. We are not offering them anything paltry, but we are giving them that which will be helpful to them in this life, and which will secure for them eternal life. Who can preach such sermons as our books contain?

"Four years ago two boys canvassed a territory for one of our large publications. One day in passing by a house they saw an old man chopping wood, and they stopped and showed him the book. After some little conversation he bought a copy of the work, and in turning the leaves his eye caught the Sabbath question. After asking several inquiries in regard to it, he and his wife were convinced that the seventh day was the Sabbath of Jehovah, and decided then and there to observe it. As the result of the sale of this book a Sabbath school of twenty-two members has been organized in that neighbourhood. No one can tell what the result of this labour will be. We are told in the Word, 'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'"

THE FIELD.

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

Central Australian Conference.

THE Twelfth Annual Session of the Central Australian Conference was held in the North Fitzroy S.D.A. Church, beginning Sabbath, August 12th, and closing Sunday evening, August 20th. It was a precious occasion, and one that will long be remembered by all who have been in attendance. The Holy Spirit, like gentle showers of rain, came upon us, subduing and softening the hearts of the people. The ministers, Bible workers, and others, to the number of about forty, met each day at 9.30 a.m., and spent the time till 12.30 in prayer, study of the Scriptures and of the Testimonies, and of our relation to God as co-workers with Him. Our study began by reading together the first chapters of the book of Acts; and the Holy Spirit came in day by day, and opened our hearts to understand His blessed mission. He came as a reprover of sins, and as these were confessed hearts were filled to overflowing with praise and glory to God. Some time was given in the afternoons to visiting families, especially those in which there was sickness and suffering; and the blessing of physical and spiritual healing was experienced by some.

The business meetings of the Conference were held in the evenings, and the church was well filled each evening. The good Spirit of the Lord was present at these meetings also, and while full and free discussion was given to the questions dealt with, not one jarring or discordant note was heard during the whole session. At one meeting, during the consideration of a resolution recognising the goodness and forbearance of God, many feeling testimonies were borne, after which nearly the entire congregation arose to their feet, thus expressing a determination to walk more closely with God.

Three evenings were given to the work of Sabbath School Convention. Several papers on Sabbath school work were presented, and a deep and heartfelt interest was manifest in this phase of the work, and plans have been entered into to awaken new enthusiasm in the Sabbath schools throughout the Conference.

The labours of Elder Gates, who was with us all through the Conference, and of Elder Daniells, who was present during the latter part, was greatly appreciated.

We praise and magnify the name of our God for fresh tokens of His loving kindness, and we are coming to that point where we can ask God with a holy boldness to "grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal, and that signs and wonders may be done in the name of Thy holy child, Jesus."

A. T. ROBINSON.

Annual Report of the Central Australian Conference.

THE twelfth annual session of the Central Australian Conference was held in the North Fitzroy Church from August 13 to 20, 1899. There were five meetings in all. There was quite a large and representative gathering from the surrounding churches.

After calling the roll of delegates at the first meeting, to which thirty-two responded, representing nine churches, the following recommendation was read by the President, A. T. Robinson, and upon motion of N. D. Faulkhead, its adoption was unanimously agreed upon by the delegates present.

WHEREAS, Owing to the distance from Melbourne of many of our churches the representation by delegates to this Conference is largely from churches in and around Melbourne, and

WHEREAS, We hope to arrive at perfect unanimity upon all questions dealt with in the Conference therefore,

Resolved—That we suspend the rules laid down in our Conference Constitution; requiring that delegates only shall vote, and that we hereby invite all members of any Seventh Day Adventist Church in this Conference to freely take part in our deliberations; simply reserving the right to each duly accredited delegate, that in the event of a question arising upon which there may be wide difference of opinion, he may call for the vote on such question to be confined to the delegates.

It was also voted that Elder E. H. Gates be invited to take part in the deliberations of the Conference.

The following Committees were appointed by the President:—

On Resolutions:—J. H. Woods, J. Johanson, W. D. Salisbury.

On Nominations:—A. Ballingall, W. Knight S. McCullagh.

On Credentials and Licenses:—J. H. Woods, G. Hubbard, N. D. Faulkhead, R. Hare, J. A. Bown.

Some time was devoted to the consideration of Sabbath school work. An excellent paper on "Sabbath School Conventions" was read by L. Romero. J. H. Woods read one entitled "Christ, the Model Teacher," and W. R. Bowes one on "Sabbath School Officers and Their Duties." Many excellent and instructive points were brought out in each paper.

The missionary phase of the work received some attention. A paper entitled "The Old Time Missionary Spirit" was read by A. W. Anderson. He referred back to the beginning of this movement, reading extracts from "Rise and Progress," showing the many disadvantages under which the early workers laboured, yet the Message went forward with power. He showed that if the same spirit of devotion and consecration characterized our people to-day, with their present facilities, the work would assume such proportions that the world would be lightened with the Message in a short time.

The need and object of church schools were discussed, and the following motion was carried unanimously:—

"That this Conference invite the North Fitzroy Church to take immediate steps to establish a church school in that place."

The Committee on Nominations presented the following report, which was adopted:—

For President: A. T. Robinson.

For Vice-President: N. D. Faulkhead.

Executive Committee: A. T. Robinson, N. D. Faulkhead, J. H. Woods, A. W. Anderson, G. Hubbard, W. D. Salisbury, J. Johanson.

The following report was submitted by the Committee on Credentials and Licenses, and adopted:—

For Credentials: A. T. Robinson, S. McCullagh, J. H. Woods.

For Ministerial Licenses: A. Ballingall, A. W. Anderson, W. Knight, C. P. Michaels, G. Hubbard, A. W. Semmens, N. D. Faulkhead, J. Johanson.

For Missionary Licenses: J. Wallace, A. Chelberg, J. A. Bown, H. Mitchell, N. A. Davis, J. E. Steed, A. H. Rogers, W. D. Salisbury, Mrs. A. T. Robinson, Miss M. Schowe, Miss L. Gregg.

The Committee on Resolutions presented the following report, which was adopted:—

1. *Resolved*:—"That we hereby express our deep gratitude and praise to our Heavenly Father for His gentle forbearance and tender love exercised toward us during the past year, as individuals, as families, as churches and as a Conference; that we recognize with joy and reverence the sacred presence of the Holy Spirit in this Conference, and that we here and now make a full consecration of ourselves to God, for His service."

2. *Resolved*:—"That this Conference heartily approve of the holding of efficient camp-meetings, such methods to be followed that receipts will meet expenses." And, further,

"That provision be made for a corps of Bible workers to follow the interest effectively."

3. *Resolved*,—"That this Conference do all in its power to hasten the establishment of church schools in various centres, by selecting such persons as are likely to prove efficient teachers, and assisting them in such education."

4. *Resolved*,—"That we approve of the publication of the *Central Australasian Chronicle*, and that we recommend every family of Sabbath-keepers in the Conference to subscribe to its support."

5. *Resolved*,—"That we instruct the Executive Committee to make an earnest effort to have a physician sent to Melbourne to enable us to start a bath institution on a proper basis."

6. *Resolved*,—"That we recognize the work of the Adelaide Helping Hand Mission for Women, and the Melbourne Helping Hand Mission for Men, to be important factors in bringing the Gospel to many of our fellow beings who might otherwise not be reached," and, further,

7. *Resolved*,—"That we urge upon our people the necessity of keeping the work and needs of the institutions before the public in every way possible, both by personal and public appeal," and, further.

8. *Resolved*,—"That we recommend the Executive Committee of this Conference to plan to make the work of these institutions widely known."

9. *Resolved*,—"That we ask the Executive Committee to take immediate steps to secure the services of a young energetic man to act as secretary, treasurer, and business agent, under the direction of the President of the Conference."

10. *Resolved*,—"That we urge all our ministers and Conference workers as they labour in the churches, or for the general public, in tent effort or otherwise, to make the circulation of our periodicals and publications an important feature of their work; that the Tract department allow such workers the same discount as to canvassing agents," and, further,

11. *Resolved*,—"That this Conference recognizes the importance and high standard of the work of circulating our literature, as set forth in the *Testimonies*, and, therefore, that we urge our ministers and workers to do all in their power to promote it, by keeping it constantly before our people, and by encouraging men and women of tact and ability to engage in this work."

12. *Resolved*,—"That we decide to further the circulation of our literature, and render such work still more efficient by holding a Canvassers' Institute in connection with one of our camp-meetings."

13. *Resolved*,—"That this Conference urge upon our ministers and church officers the necessity of planning systematic work for our church missionary societies as outlined by the Spirit of Prophecy in 'Appeal on Home Missionary Work.'"

14. *Resolved*,—"That we recognize a uniform policy through the Australasian Colonies to be for the best interests of our book, tract, and periodical circulating department," therefore,

15. *Resolved*,—(a) "That we order all publications issued by any S. D. A. Publishing House through the Echo Publishing Co., Ltd." (b) "That we, as

retailers, adopt a system of book-keeping, reporting, and dealing throughout the field, that will be in harmony with other Australasian Tract Societies." (c) "That we adhere to the generally adopted prices and discounts as arranged by the Echo Publishing House."

16. *Resolved*,—"That we encourage our General Agent to spend as much of his time as is consistent with his other work, in introducing our trade books into the book stores of our territory."

17. *Resolved*,—"That we encourage ministers and others in this Conference to write articles for the *Bible Echo* frequently."

18. *Resolved*,—"That we encourage the Executive Committee to keep as many *Bible Echo* sellers in the field as is consistent, and efforts be made to work those towns that have so far not been entered by our workers."

19. *Resolved*,—"That we hereby express our approval of the plan recommended by the Union Conference of appropriating the Sabbath school offerings for foreign missions to the work among the islands, and that we do all in our power to encourage the spirit of liberality among our Sabbath schools."

20. *Resolved*,—"That in harmony with the action of the Union Conference we recommend the appropriation of our Sabbath school offerings for the first Sabbath in October to the work of the Melbourne Helping Hand Mission," and, further,

21. *Resolved*,—"That we recommend the Conference Executive Committee to place before our schools each quarter some local philanthropic work to be the recipient of the Sabbath school offering for the first Sabbath of the ensuing quarter."

22. *Resolved*,—"That we view with satisfaction the progress of the Avondale School in its preparation for the accommodation of a larger number of students, and that we go forward with the work undertaken last year of contributing our proportion of the £2,000 to be raised in Australasia for the erection of the necessary buildings."

In closing the Conference, the President expressed his deep gratitude to God for the excellent meetings of the Conference, for the spirit of unity and harmony which had prevailed, and for the large measure of the Spirit of God which had marked every meeting.

A. T. ROBINSON, *President*.

L. GREGG, *Secretary*.

Queensland.

THERE is not a great deal to report concerning the work in this colony above what has already been said. Our force of workers was so reduced that aggressive work came nearly to a standstill. I say nearly, but not entirely so. Though the workers are few, it is evident that God is at work, and we are continually coming to know people who have taken their stand for the truth in various parts of the field, as the result of reading of books that have been sold them, and studying the Bible.

A lady living in one of the suburbs of Brisbane came to our Tract Depository the other day, and reported that for a year she has been observing the Sabbath all alone, amid opposition on all sides. She had often wished to come and see us, and had repeatedly come to within sight of the house, but had not the courage to come any further. At last courage came to her, and we find her one of the Lord's jewels. A woman, living 125 miles from Rockhampton, writes for help and comfort, saying that she is living out present Truth all alone, though she has not been baptized, and feels that she is very much in need of help and instruction. A letter came from a neighbouring city stating that the writer, a stranger, had a sum of money which he wished to put into the work of the Seventh-day Adventists, and asking for directions how to send it. We have not yet had time to receive his response.

Quite a large number of people in Brisbane are deeply interested in the study of the message, and some are accepting it. But very little time intervenes between the accessions to our numbers. We have just engaged a small hall in a neighbourhood near the one in which we are located, and have held our first meeting. The attendance was not large, but sufficient to encourage us to hope for good results.

In regard to camp-meetings, it is decided to try to hold two this season; one in Toowoomba, probably early in October, and one in North Brisbane at or near the close of the season. The Spirit of Prophecy has encouraged us to hope for large results for our labour in this city, and has exhorted us to pursue the work. We know that there are many people here who want to know and obey the truth, and we need wisdom and power from God to enable successfully to get it before them.

For the use of our camp-meetings and for tent meetings we have ordered of a local firm a new tent, 80 x 50 feet, at a cost of a little over £50.

Brother F. W. Paap is now in charge of the canvassing work, and his wife will engage in Bible work as the way may open. We are also looking for Brother E. A. Hilliard and wife from the Tongan Islands as soon as they can make the change. They will enter our Bible work. Brother Whittle is at present engaged in work in and about Brisbane.

Truly, the work before us is very great, and though the workers are few, yet we believe in God, and with Him is everlasting strength.

G. C. TENNEY.



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

CONDUCTED BY MRS. A. L. HINDSON.

The Old Time Missionary Spirit.

Much was said during the Union Conference about the "Old time missionary spirit," and a recommendation was passed to the effect that we labour for a revival of this spirit in the circulation of our literature. Now the way to bring about a revival is for each one to begin with himself to work the transformation sought. If every one will do this, we shall soon see such an awakening in missionary lines as will be felt throughout the length and breadth of the land. Let us each make this a very personal matter, and begin now to glorify God, as set forth in our text at the head of this department.

Report of the New South Wales Tract Department.

PRESENTED AT THE N.S.W.
CONFERENCE.

In various respects the past year has been one of prosperity in the Tract and Missionary work of the N.S.W. Conference. At the time of the last annual meeting there were six churches with a membership of 409. During the past year the Newcastle church has been organized with a membership of 30, and the entire church membership in the Conference has been increased to 448. It will be understood that the church membership in a Conference represents the Tract Society's membership and working force, and that the work of the Colonial office is to facilitate and encourage individual effort on the part of the members.

In addition to the circulation of literature, the churches have done considerable in the line of Christian Help work. This is particularly true of the Stanmore church as well as of some others. Provisions have been brought in by the members and dispensed to those in need, while a Dorcas Society was held fortnightly in the Stanmore church to make and mend garments for the poor.

Of the various lines of work directed by the Tract Society the canvassing work has met with the greatest success. The average number of agents in the field during the year was sixteen.

The order as reported for the year amounted to £3,079 17s. 5d., which was over twice as much as was done the previous year. In addition to the subscription books, trade books have been sold to the amount of £455 os. 7½d, making the total book sales £3534 18s. 0½d.

As shown by the balance-sheet, the Society has come out with a credit balance of £153 11s. 9½d. Its real gain during the year having been £164 7s. 11½d.

There have been frequent changes in the office during the past year. At the last annual meeting the business of the society was carried on at 82 Douglass Street, Stanmore, with Sister Lizzie Gregg in charge of the office work as secretary and treasurer, and Brother Johanson as canvassing agent.

By October the office work had increased to such an extent that it seemed necessary to employ an assistant for Sister Gregg, and Sister Ella Hawkings was connected with the work. About the first of May last, Sister Gregg was called to act as the Secretary of the Queensland Society, thus creating a vacancy in this office, while in June Bro. Johanson was also called away to act as canvassing agent for the Central Australian Conference. Thus it will be seen, that both the officers who were most closely connected with the work through the year, were removed near its close.

In March of the present year the office was removed to 25 Sloane Street, Summer Hill, where it has more convenient accommodation at a smaller rent.

WE earnestly invite correspondence and questions for our department. Next month we shall be given double the space occupied in this number, and we want it brim full of practical illustrations and personal experiences in the various lines of missionary work. The following are some of the subjects that we would suggest for consideration:—

- How to promote the circulation of the *Echo* in our churches.
- How to enlist the services of the children in missionary work
- How to maintain a healthy interest in the missionary meetings.
- How to give our tracts a wider circulation.
- How to conduct missionary correspondence.

Our Ministers and the Sale of Publications.

At the last session of the Union Conference the following recommendation was presented, and un-animously adopted:—

That we urge all our ministers and Conference workers as they labour in the churches, or for the general public in tent effort, or otherwise, to make the circulation of our periodicals and other publications an important feature of their work; and that the Tract Societies allow to such workers the same discount as to canvassing agents.

We are sure that our various Tract Societies will greatly appreciate the co-operation of our ministers and Conference workers, in extending the circulation of our literature.

In the Supplement of the *Review and Herald* of Jan. 31st, Eld. Wm. Covert, under the heading, "Ministers Formerly Sold Books," relates his own experience, and states his position on this subject very clearly. He says:—

Years ago, before we had canvassing agents in the field, almost all our ministers engaged in the work of selling books. They usually carried with them an extra valise or trunk, and in it would be found a good assortment of our publications. These were placed before the people wherever a course of lectures was being given, and also at most of our general gatherings. In new fields, when people became interested, the one in charge of the meetings would visit throughout the neighbourhood, and make sales wherever he could. In this way, the people were made acquainted with the value of these good publications by the one who was teaching them the truth.

When his subject was presented, the publications treated upon that subject were introduced to the congregation; and many who were influenced by the sermon would purchase a book, and continue the study of the subject; and many were converted because of the books which they bought.

It often came to pass that a person who was just embracing the truth would, under these influences, supply himself with a great many of our most important publications. The writer calls to mind two persons who purchased a copy of every book which was then published by our people; they also supplied themselves with Bibles, and subscribed for our periodicals. He sold in this way fifty dollars' worth of books to each one of these brethren. They were so anxious to have a full supply of our publications that they took a full set of tracts; and in one case, these tracts were bound in three large volumes, to be preserved for study and reference.

For one, I would be glad to see the old-time interest in the book business revived among our ministers.

I would like to hear from others on this subject.

We also would be glad to have the workers tell us through the RECORD of past or present experiences in this line.



AFTER a stay of two months in Australia, Brother and Sister Farnsworth returned to New Zealand by the s.s. Mokoia, Tuesday, August 8th. To say that we greatly appreciated the labours of these devoted workers but faintly expresses our feelings. Their earnest, positive testimony for the Master has strengthened our faith and encouraged our hearts. They have our prayers.

MRS. M. CARO, mother of Dr. Caro of the Sydney Sanitarium, spent a few weeks with the Doctor, at the close of the Conference. We hope that this much needed and well-earned holiday will have proved a great benefit to her. She returned to New Zealand by the s.s. Mokoia, August 8th.

AFTER an absence of five years in New Zealand, Pastor David Steed paid his old friends in Sydney, Parramatta, and Kellyville, a visit, in connection with his attendance at the Conference. This was a very pleasant occasion both to Bro. Steed and to the brethren who embraced the truth under his labours here.

DR. BRAUCHT and family, of Samoa, who have spent a couple of months with us in connection with the late Union Conference, left for New Zealand, the 8th of August, in company with Brother and Sister Farnsworth. We were glad to have the Doctor with us, and to learn more regarding his medical work at Samoa. Arrangements are being made for him to locate in New Zealand at an early date. He has our hearty good wishes.

ARRANGEMENTS have been made for Pastor W. A. Colcord to engage in ministerial work in the N. S. Wales Conference. For a time Bro. Colcord will work for the churches in the vicinity of Sydney. He has removed his family from Cooranbong to Stanmore. There is some prospect that Sister Colcord may open a church school in the Stanmore church, where there is an earnest call for such a school.

PASTOR A. G. DANIELLS left Sydney August 14, to attend the Central Australian Conference in Melbourne.

AFTER attending the Union and The New South Wales Conferences, Pastor E. H. Gates, proceeded to Melbourne to be present at the Central Australian Conference.

DURING the latter part of the Union Conference, Miss Tuxen, one of the teachers in the Avondale School, was called by telegram to Ballarat, Vic, to attend the funeral of her mother.

BROTHER JOHN WESSELS, recently from South Africa, has been elected chairman of the Sanitarium Board. With his family he has settled in Strathfield, a suburb of Sydney.

At the New South Wales Conference, Brother A. H. Piper was elected Secretary and Treasurer of the Conference. His address is 25 Sloane St., Summer Hill, N.S.W.

At the close of the New South Wales Conference, Pastor G. B. Starr returned to Newcastle to labour in that vicinity until the church building just started there, is completed.

BROTHER METCALF HARE is at Newcastle superintending the erection of the church at that place.

WORK on the new church building at Newcastle was begun August 21.

THE address of Pastor W. A. Colcord is, Cannon St., Petersham, N.S.W.

DR. CALDWELL and wife left Sydney August 16, on the "Elingamite" for Auckland, N.Z., where they will remain for a short time, and then continue the voyage to their mission station at Raratonga. They have promised to send us reports of their future work. May the Lord guide and bless them in all their ways.

BRO. FRANK LYNDON, who has been connected with the Avondale School since his return to the Colonies, about a year since, has taken up ministerial work in the N. S. Wales Conference. Bro. and Sister Lyndon, have located in Newcastle. We wish them much of God's blessing in their present work.

BRO. JOHN MILLS, of Brisbane, is taking a short course of training in the N. S. Wales Tract Society office, preparatory to connecting with some business department of our work.

BROTHER and SISTER BELDEN returned to Norfolk Island August 1. Some months ago they came to Sydney feeling that their work on the Island was done. But during their stay here they received such constant and pressing appeals from the Islanders to return to Norfolk, that they finally concluded to go back and end their days in that field. Brother Belden improved the opportunity while here to gain some experience in dental work, which he will put to practical use on the Island. May the protecting hand of God be with His aged servants, and richly bless them in their declining years.

THE Misses Pearce, formerly of Ballarat, have recently succeeded in disposing of their business, and now offer themselves for service in the Lord's work. We heartily welcome them to our ranks. We understand that Sister Harriet Pearce has been engaged to act as Corresponding Secretary of the Australasian Medical Missionary and Benevolent Association. Sister Annie Pearce will act as Secretary of the N. S. Wales Tract Society. They are at present taking a short vacation before commencing their duties.

BRO. E. HILLIARD, who has been labouring in Tonga for a few years has been appointed to Queensland. He is now in Tonga closing up his work and preparing to remove his family to his new field, which he plans to reach some time in October.

DURING the late session of the Union Conference, Bro. S. McCullagh was, by his request, rebaptized, and by the recommendation of the Conference, reordained to the work of the Gospel ministry. Both the baptism and the ordination were very solemn and impressive occasions. As he was led into Dora Creek by Bro. Farnsworth, the blessing of God rested upon the company gathered on the bank of the stream, and as he came up out of the water we felt that the Holy Spirit rested upon him. We then repaired to the church for the ordination service. Bro. Haskell offered the prayer, and Bro. Irwin gave the charge. The Lord gave the blessing. Many hearts were made to rejoice that day.

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We Desire

THAT this number of the RECORD shall find its way into the hands of every Seventh Day Adventist in Australasia. We request everyone who receives a copy to read every line from the first page to the last.

The old friends of the RECORD will observe that the page has been enlarged both in width and length, nearly two inches. The number of pages has been increased from four to sixteen, and the columns from two to three.

It will be observed also, that the scope of the RECORD has been very much enlarged. Important departments have been opened, in which the most vital questions pertaining to our work will be dealt with.

The Church.—This department will contain articles setting forth the origin and objects of the church; its relation to civil government; its officers and their duties; its ordinances and their meaning; and its work for God among men. Questions relating to these points are invited from our readers.

Missionary Work.—The assistant editor will conduct this department. Visiting, Bible studies, correspondence, distribution of papers and tracts, in short, all that pertains to successful missionary work, will be dealt with here. Pertinent questions on these lines will be answered in this department.

Sabbath Schools.—We are glad to see that the Sabbath school work is beginning to receive wide-awake attention in this field. Sister Farnsworth will manage this part of the paper. Send in any questions to which careful and thoughtful answers are desired.

Women's Work.—We know that our sisters—mothers and young women alike—will be glad to learn that one page of each number of the RECORD will be devoted to the

questions that interest and perplex them most. Sister Farnsworth will conduct this department also. We are confident this feature of the RECORD will make it of great value to our sisters.

Educational.—The Principal of Avondale School, E. R. Palmer, will conduct this department. In this will be given items of interest regarding Avondale School, and instruction on education in its varied phrases. The question of establishing and managing church schools will receive special attention.

Then there are the departments devoted to the Medical Missionary and Christian Help Work, the Canvassing Work, Progress of the work, and News and Personal.

Our plan is to make the RECORD a valuable church paper for our people in Australasia. It is to be a medium by which we can communicate with each other more closely than we have heretofore. By this means we hope to become better acquainted with each other, and with the needs and triumphs of the cause in every colony.

And now we ask our people to co-operate with the publishers and sustain their efforts. Help, everybody, by subscribing for the RECORD, and studying its contents. None can afford to be without it. The terms will be seen in another column. Send in your orders at once.

The Sanitarium Fund.

DOUBTLESS most of our readers have learned of the deep interest that has been awakened among our people in behalf of the erection and equipment of a Sanitarium in the vicinity of Sydney.

The following are the resolutions that were passed at the recent Union Conference regarding this matter:—

That we earnestly invite a hearty co-operation of our Conferences and Associations, and friends of our cause in general, in the erection and equipment of a Medical and Surgical Sanitarium, to be located in the vicinity of Sydney; and that we suggest that this enterprise be undertaken according to plans for a building capable of accommodating one hundred patients.

That we undertake to raise the sum of £8,000 for the purpose named in the foregoing resolution; and in so doing that we unitedly look to God for guidance and help in this time of great need, praying fervently that He will, out of the abundance of His resources, provide for our necessities, by putting it into the hearts of His people to deny self and practice strict economy, that all may have means to offer for this cause; by moving upon the hearts of men of means to

assist in the work; and by any means He in His wisdom may choose.

That we appeal to our Conferences, Associations, and our people generally, to bear this enterprise on their hearts before God, and to be ready to co-operate with the Divine Will in assisting to carry it forward.

At the time of the adoption of these resolutions, the delegates and friends who were present at once pledged £905 10s. as a beginning towards the raising of the proposed amount. There was also a loan of £100 promised for three years without interest.

The list of names, together with the amounts pledged, has already been given in the RECORD.

At the time of the New South Wales Conference, that was held at Stanmore the following week, the matter was given further consideration, and the fund still further enlarged, so that at present it stands as follows:—

	£	s.	d.
Previously acknowledged ..	905	10	0
Mrs. F. Falconer	4	0	0
H. J. Cooper	4	0	0
Mrs. A. A. J. Mobbs	16	0	0
Mrs. Bardsley	4	0	0
Mrs. Farquhar	4	0	0
Mrs. Patching	2	0	0
Mrs. S. D. Johnson	4	0	0
A. E. Keeler	5	0	0
Total	948	10	0

Several others have indicated their purpose to give to this fund, but have not yet named the amount. To all such, and to all others, we would say that the list is still open for additions. Pledges can be sent directly to the Sanitarium, or to any of the following parties, who are duly authorized agents to receive pledges for this fund, also payments for the same, viz.:—

- Miss A. Pearce, 25 Sloane Street, Summer Hill, N.S.W.
- Miss L. Gregg, 214 Chapel Street, Prahran, Victoria.
- Mrs E. Steed, "Beulah Hall," 37 Taranaki Street, Wellington, N.Z.
- Miss S. Gurner, Lambridge Villa, Petrie Terrace, Brisbane, Queensland.
- Miss A. S. Higgins, 263 Newcastle Street W., Perth, W.A.

The sooner these pledges can be paid the more expeditiously the Building Committee can proceed with its work. It is very desirable that they be paid with as little delay as possible. Some have already paid, and their money has entered upon its blessed mission. G. W. Morse is Treasurer of the Committee. Make remittance by post office orders, drawn on Summer Hill Post Office, or by bank cheques, or drafts, or by postal notes.

In subsequent issues of the RECORD will be given items of interest in connection with this good work, such as additional pledges, payments of pledges, and the progress of the work.