

Union Conference Record.

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

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No. 4

Betake Thyself to Prayer.

When bitter winds of trouble blow,
And thou art tossing to and fro,
When waves are rolling mountain high,
And clouds obscure the steadfast sky,
Fear not, my soul, thy Lord is there;
Betake thyself, my soul, to prayer

If standing where two path-ways meet,
Each beckoning thy pilgrim feet,
Thou art in doubt which road to take,
Look up, and say, "For thy dear sake—
O Master; show thy footprints fair—
I'd follow thee." Christ answers prayer.

The tempter oft, with wily toil,
Seeks thee, my soul, as precious spoil;
His weapons never lose their edge,
But thou art heaven's peculiar pledge.
Though Satan rage, thy Lord is there—
Dear soul, betake thyself to prayer!

—Margaret E. Sangster.

Prayer.

THE pivot of piety is prayer. A pivot is of double use: it acts as a fastener and as a center; it holds in place, and it is the axis of revolution. Prayer is the double secret; it keeps us steadfast in faith, and it helps to all holy activity. Hence, as surely as God is lifting His people in these latter times to a higher level of life, and moving them to a more unselfish and self-denying service, there will be a new emphasis laid upon supplication, and especially upon intercession.

This revival of the praying spirit, if not first in order of development, is first in order of importance in every really onward advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the church is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all really *spiritual* advance should be written

and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, like Paul and James, like Jonathan Edwards, William Carey, George Müller, and Hudson Taylor, have been led to shut themselves in the secret place with God, and have laboured fervently in prayers. And, as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray, if there is not to be a rapid reaction and disastrous relapse from the better conditions secured.

These convictions have so been inwrought into the mind of the writer by patient and long-continued study of the religious history of the race, that there seems to be no seal of permanence upon any movement, however spiritual in appearance and tendency, which does not sooner or later show a decided revival of the praying spirit.

There is a divine philosophy behind this fact. Our greatest need is to keep in *close touch with God*. Our greatest risk is the loss of the sense of the divine. We are in a world where every appeal is to the physical senses and through them. Reality is in direct proportion to the power of contact. What we see, hear, taste, touch, or smell—what is material and sensible—we can not doubt. The present and material absorbs attention and appears to us solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has no reality and no influence upon the vast majority of mankind. Even the unseen God is less a verity to them than the commonest object of vision; to many, He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

Secret Prayer.

God's great corrective for this most awful inversion and perversion of the true relation of things is prayer. "Enter into thy closet." Why?—There all is silence, secrecy, solitude, seclusion. Within that shut door, we are left alone. All others are shut out, that the suppliant may be shut in—with God. The silence is in order that we may hear the still, small voice that is drowned in worldly clamour, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress us with His presence only when there is no other presence to divert our thought.

The place of seclusion with God is the one school where we learn that He is, and that He is a rewarder of them that diligently seek Him. As Dr. Plummer used to say, the closet is "not only the oratory, it is the *observatory*," not for prayer only, but for prospect—the wide-reaching, clear-seeing outlook upon the eternal. The decline of prayer is the decay of piety; when prayer ceases altogether, there is spiritual death; for prayer is the breath of life to every child of God.

To keep in close touch with God in the secret chamber of His presence is the great underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of having and hearing Him speak with us? We can tell Him nothing He does not know; but He can tell us what no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself.

Even His holy Word needs to be read in the light of the closet, if it is understood. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubins; and He spake unto Him." Num. 7:89.

And, where there is this close touch with God, and this clear insight into His name, which is His nature, and into His Word, which is His will made known, there will be a new power to walk with Him in holiness and work with Him in service. "He made known His ways unto Moses, His acts unto the children of Israel." The mass of the people stood afar off and saw His deeds, like the overthrowing of Pharaoh's hosts in the Red sea; but Moses drew near into the thick darkness where God was; and in that thick darkness he found a light such as never shone elsewhere; and in that light he read God's secret plans and purposes, and interpreted His wondrous ways of working. All practical power over sin and over men depends on closest communion.

Those who abide in the secret place with God show themselves mighty to conquer evil, and strong to work and to war for God. They are the seers who read His secrets; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others, and even forecast things to come. They watch the signs of the time and discern His tokens and read His signals. We sometimes count as mystics those who claim to have communications from God; to have revelations of a definite plan of God for His church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol orphanages, or the leader of the China Inland Mission. But may it not be that we stumble at these experiences because we do not have them ourselves? Have not many of these men and women proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?

Prayer Impart God's Power.

But there is another reason for close contact with the living God in prayer—a reason that rises perhaps to a still higher level. Prayer not only puts us in touch with God, and

gives knowledge of Him and His ways, but it imparts to us His power. It is a touch which brings virtue out of Him. It is a hand upon the pole of a celestial battery, and it makes us charged with His secret life, energy, efficiency. Things which are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place.

Absolute weakness follows the neglect of secret communion with God—and the weakness is more deplorable, because it is often unsuspected, especially when it has never yet been known by us what true power is. We see men of prayer quietly achieving results of the most surprising character. They have the calm of God—no hurry, or worry, or flurry; no anxiety or care; no excitement or bustle—they do great things for God, yet they are little in their own eyes; they carry great loads, and yet are not weary nor faint; they face great crises, and yet are not troubled.

And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion, wonder how it is—they try to account for all this by something in the man, or his talent, or tact, or favouring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organization, or fleshly energy—or what men call "determination to succeed"—they bustle about, labour incessantly, appeal for money and co-operation, and work out an apparent success, but there is none of that power of God in it which can not be imitated.

They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is wood, hay, stubble; they make a great noise, but God is not in the clamor. Like a certain preacher who confessed that, when he felt no kindling of inspired thought and feeling, he walked up and down the pulpit, and shouted with all his might—they make up for the lack of divine unction and action by carnal confidence and vehemence. There is a show of energy, resolution, endeavour, and often of results, but behind all this a lamentable and nameless deficiency.

Nothing is at once so undisputable and so overawing as the way in which a few men of God live in Him and

He in them. The fact is that in the disciple's life, the fundamental law is "not I, but Christ in me." In a grandly true sense there is but one *Worker*, one Agent, and He divine; and all other so-called "workers" are instruments only in His hands. The first quality of a true instrument is *passivity*. An independently *active* instrument would defeat its own purpose; all its activity must be dependent upon the man who uses it.

Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it works damage and disaster. What would a man do with a plane, a knife, an axe, a bow, that had any will of its own and moved of itself? Does it mean nothing when, in the Word of God, we meet so frequent symbols of passive service—the rod, the staff, the saw, the hammer, the sword, the spear, the threshing instrument, the flail, and, in the New Testament, the vessel? Does it not mean that a *wilful* man God can not use; that the first condition of service is that my will is to be so lost in God's as that it presents no *resistance* to His, and no *persistence* beyond or apart from His, no *assistance* to His.

George Müller well says that we are to wait to know whether a certain work is *God's*, then whether it is *ours*, as being committed to us; but even then we need to wait for God's *way* and God's *time* to do His own work, otherwise we rush precipitately into that which He means us to do, but only at His signal, or we go on doing when He calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his Master's time was past.

(To be Continued.)

—Arthur T. Pierson, D.D.

In the apostles of our Lord there was nothing to bring glory to themselves. It was evident that the success of their labours was due only to God. The lives of these men, the characters they developed, and the mighty work that God wrought through them, are a testimony to what He will do for all who are teachable and obedient.

—The Desire of Ages.

KIND looks, kind words, kind acts and warm hand-shakes—these are the secondary means of grace when men are in trouble, and are fighting their unseen battles.—Dr. John Hall,



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

Not As I Will.

"Not as I will":—the sound grows sweet
Each time my lips the words repeat.
"Not as I will":—the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless,
All unrest and all loneliness.
"Not as I will";—because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil,—
"Not as we will."

—Selected.

Calling Things by the Right Name.

THERE is an importance in this which is often overlooked. I beg to speak a few words of admonition to check what seems to be a wrong tendency. A name stamps its object with a character. A child that is familiarly called by an undignified epithet has an obstacle placed in his way above which he finds it difficult to rise. Four times out of five he never will be anything more than that, for his miserable cognomen destroys his self-respect and undermines the respect of others.

But as to sacred things, there are three errors more or less prevalent which we will notice: First, the Sabbath. Isaiah 58:13 teaches that we should "call the Sabbath a delight, *holy of the Lord, and honorable.*" There is only one day in the week which God has named: "The seventh day is the Sabbath." But the world has attached to it a heathen name, "Saturday" (Saturn's day). Now, do we call the Sabbath "holy of the Lord and honourable" when we call it by the heathen name?—No; we dishonour the day and its Lord. Then it would be safe to say that no Sabbath-keeper should call the day "Saturday." How can we expect other people to honour the day while we dishonour it?

Second, we should call fellow-Christians brother or sister. Why?—Because they are such. "Mr." and "Mrs." are titles of cold respect, but indicate no special regard. But Jesus extended even to Judas when he be-

trayed Him his forfeited name, "friend." He was and *is* not ashamed to call his people brethren. Heb. 2:11. Why?—Because He is a brother.

If I were to speak of and address my brother in the flesh as "Mr." it would certainly engender coldness between us. It would clearly indicate that I was not on brotherly terms with him. It might be pride or enmity or indifference that would cause me to do so, but brotherly love would not. But the Bible tells us to "let brotherly love continue." It will not continue if we smother it. It strikes a chill to my marrow to have a fellow-worker call me "Mr. Tenney." Brotherly love may be there, but it is smothered and will not live long.

God save us as a people from that cold state of indifference and pride where we cannot regard one another as fellow-members of Christ's body, and speak of each other as such. To be sure, we should use good sense in this matter. The husband does not always call his wife by her familiar name, because it is too precious to be made light of as it would be if it were used promiscuously; but wisdom is profitable to direct

Third, we should not designate people by titles to which they have no right. The same feeling that would lead us to call our brethren and sisters by a worldly name would lead us to call a minister "reverend." This practice has become so very common that but few pause to think of its real character. God's name is "holy and reverend." The Bible says so. Ps. 111:9. But if we call our name holy and reverend, we follow Satan's example when he said: "I will be like the Most High." Isa. 14:14. Our Saviour strikes a direct blow at this ambitious tendency by saying: "Be not ye called Rabbi (Master): for One is your Master, even Christ; and *all* ye are brethren. And call no man your father upon the earth: for One is your Father, which is in heaven. Neither be ye called Masters: for One is your Master, even Christ." Matt. 23:8-10.

The Scribes and Pharisees loved high-sounding titles, but the disciples of Christ were forbidden to gratify or imitate them. Why should *we* do it? Why should we or our papers speak of "Reverend" So-and-So?—Ah, it is to gratify a wicked demand. We fear to displease someone, and therefore choose to displease our Master.

God forbid! Rather let us, who stand strongly for Bible principles, be

careful how we cater to a proud world. Whatever influence we have should be cast on the right side. Let us learn to call things as God calls them.

G. C. TENNEY.

All Can Work.

As we read the messages dictated by the Spirit of God, presenting to "every one" of us the duty of becoming "living missionaries," our hearts are awakened, and we feel that we must obey the call for workers. And yet we shrink from it because of our inability, feeling that we must have some special preparation for the work. To any who may hesitate in this way, the following words from the Testimonies should be encouraging: "Let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for *you* to do." "There is need that . . . every ability shall be brought to the work of saving souls." "It is by doing with your might what your hands find to do that you will develop talents and aptitude for the work." "When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost." We are all weak; but if we make the most of the Lord's entrusted talent, His divine power will make us efficient.

Are we making "the most" every day of all our powers of body and mind, improving all our time and opportunities? And what is it that will make us truly efficient workers? It is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

—Review and Herald.

"I WILL bless the Lord at all times. His praise shall *continually* be in my mouth."

"His Spirit will develop in man all that will ennoble the character and dignify the nature. It will build man up for the glory of God in body and soul and spirit."—*Desire of Ages*, page 341.

"THE cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labour in extensive fields that are now white to the harvest."



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

CONDUCTED BY MRS. A. L. HINDSON.

Is it Chance?

Call you this chance? A tiny seed
Is blown by wandering winds that speed
O'er land and sea. On Ocean's breast
'Tis swept and whirled, then flung to rest
Upon a lonely isle, 'mid reed
And sedge, and many a straggling weed.
Lo! Soon the isle a flowery mead
Becomes, with brilliant blossoms drest.
Call you this chance?

Oftimes a word or kindly deed
Bestowed upon some soul in need—
Some soul where love is never guest—
Transforms the heart by hate opprest,
Till flowers the noisome weeds succeed.
Call you this chance?

—Selected.

Missionary Reading Circle.

A SHORT time ago what is called "The Missionary Reading Circle" was started in America. Its object was to encourage our people to study the third angel's message and the work it has to do, and to fit them to become workers together with God. Two lines of study were instituted; one based on "Thoughts on Daniel and the Revelation," and the other on the *Missionary Magazine*; one representing the message, and the other the field to which it is to go.

The interest which this Reading Circle has aroused in our people in the States, and the blessing they are receiving from the studies, have led us to consider the question of introducing it in this field. At the Geelong camp-meeting a committee was appointed to formulate plans to adjust it to our needs. We have not yet received their report, but will give an outline of the plan which we propose to follow here. This is subject to change before being adopted.

Plan.

It is proposed that two lines of study shall be taken up. That on the message to be based on "Thoughts on Daniel and the Revelation," and that on the field on the UNION CONFERENCE RECORD.

That the questions on the study of the message shall be printed in the *Bible Echo* each week.

That the questions on the field shall be printed in the RECORD each month.

In order to combine the study of foreign fields with that of the home fields, it is purposed to devote two pages of the RECORD each month to a foreign country. We propose to take up first the islands of the Pacific Ocean, as our nearest neighbours, and it is our desire to so thoroughly study their climate, productions, characteristics, and customs of people, laws, literature, openings for self-supporting, medical, and educational work done by other missionaries, etc., that we may not feel them to be strange lands. Then, if the Lord should call some of us to go to these islands, we will understand something of what we may be called upon to meet, and can make the necessary preparations. We will have the help of Elder E. H. Gates in preparing these studies. He has visited many of these islands, and will be able to give us the benefit of his interesting experiences. The first foreign study will appear in the May number of the RECORD.

The purpose of the Reading Circle is to encourage home study. It is desired that the lessons shall be studied during the week in the home by the parents and children together, and at the close of the week the answers to the questions should be written from memory and sent to the person appointed to receive them.

Where it is possible, a social meeting should be held by the church weekly or monthly, to review the studies, to talk over the work, and to pray for it. Plans for these meetings will be laid before the church officers.

These studies will afford a choice opportunity for doing practical missionary work. Neighbours and friends may be invited to join in the home study. Many of them will enter most heartily, and without prejudice, into the study of foreign fields, and thus an interest to hear the truth may be created. But whether the larger work seems possible to you or not, let it have a beginning in your home circle, and as opportunity offers extend the work.

We would urge all our people, whether in families or isolated, to enter into these studies, that they may make themselves ready for the time when all will be liable to be called upon to witness for God individually, and to give a reason for that which they profess to believe.

E. M. GRAHAM.

Study the Message.

A PROMINENT Seventh Day Adventist minister once said: "I find it necessary now and then to study carefully for myself, point by point, the foundation principles of our faith. If I neglect this too long, I find myself losing interest in the distinct features of the message, and seeking out reasonings and philosophies which are unprofitable. A thorough study of all the links in the great chain of present truth always revives my lagging energies, and puts new life and power into my work."

The careful study of the message will do for each one of us just what it did for that minister—revive our lagging energies, and put new life and power into our work. Do you think we need such a stimulus? With our present "energy," "life," and "power," how long will it take for us to preach the gospel to every creature?—We never can do it; for the race is multiplying more rapidly than the people are hearing this Gospel of the kingdom. The Spirit of God tells us that our "lack of faith, of spirituality, is hindering the coming of the kingdom of God." The next sentence is: "Were every one of you living missionaries, the Gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues." The trouble is, then, we are not living missionaries."

Many of our people have not for years studied the Bible proofs for the foundation of their professed belief; and some have in a great measure lost their first love for it. Others of us never understood it well enough to "be ready always to give an answer to every man that asketh a reason of the hope" we have cherished. The sons and daughters of Sabbath-keepers are not rooted and grounded in the faith that their parents have professed. Not long ago I heard of a young woman, a daughter of Sabbath-keepers, who was unable to give any reason why she kept the Sabbath instead of Sunday, when asked by a companion. Is it not evident that there is great need of some plan of study by which each member of our families may become thoroughly intelligent upon all points of present truth?

We have been told that "Thoughts on Daniel and the Revelation" is a book that is of the greatest importance at the present time, and all who have given it even a casual reading will remember that almost every phase of present truth is contained in its pages.

Will not the whole denomination unite in a thorough study of this book? In thus refreshing our own minds in all the details of the truth we profess, our love for it will be rekindled, and this most urgent message will be given in the power of the Spirit of the Lord, by the brethren and sisters in every place.

—Mrs. L. Flora Plummer.

Why We Ought to Study the Message?

At first thought it would seem unnecessary for a whole denomination to be called upon to unite in a study of the principles of the faith its members profess. Especially would it seem so when the faith professed is so unpopular as is that held by Seventh Day Adventists; for why would any one profess it who did not understand and believe it? Nevertheless, the people who are proclaiming the Gospel in all the completeness of the third angel's message have the most urgent need for a constant study of the principles of their faith.

On page 213, "Testimony for the Church," No. 32, these statements are made:

"The people who claim to obey the truth are asleep. They could not be at ease as they are if they were awake. *The love of the truth is dying out of their hearts.*"

With the double hope of reviving the love of the truth in the hearts that have lost it, and keeping other hearts from losing it, this study is urged upon all.

More than this: We have a direct statement in "Testimony for the Church," No. 33, page 235, concerning such study:

"The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. . . . This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. . . . As a people, we are called individually to be students of prophecy."

And still more than this: It is not sufficient that we store our minds with a general knowledge of the points of our faith, but we must study the details so carefully and faithfully that we can put what we know into words, and thus bring it to the knowledge of other people. Just this instruction is given in "Gospel Workers," page 170:

"The minds of all should be stored with a knowledge of the truths of God's word, *that they may be prepared, at any moment when required, to present from the storehouse*

things new and old. Minds have been crippled and dwarfed for want of zeal, and of earnest, severe taxation. The time has come when God says, 'Go forward, and cultivate the abilities I have given you.'"

But especially applicable to our present study is the following, from one of the Special Testimonies:

"The books 'Daniel and the Revelation' and 'Great Controversy' are the books which above all others should be in circulation now."

Another word from the same source is:

"God has a special message of warning for this last generation, and he gave wisdom to His servants who studied the prophecies, and especially to Elder Smith, to write 'Thoughts on Daniel and the Revelation.'"

It was the message for the time. Another extract, referring to the books mentioned above, says:

"Of all the books that have come forth from the press, those mentioned are of the greatest consequence. . . at the present time."

Then, too, we have a suggestion for the present plan of the Reading Circle work, in the following from "Gospel Workers," page 242:

"During the long evenings the lessons of the Scriptures should be carefully studied. Precious opportunities may be improved in conversing and praying together, in relating experiences, in making diligent search of the Bible; by such Christian association we may build up one another in the most holy faith."

Surely no one who reads these extracts will now ask, "Why are we studying the message?"

—Review and Herald.

An Appeal.

BRETHREN, sisters, the pillar of cloud that is leading the people of God in these days is moving forward. It is moving slowly as yet; but it is surely moving. The work that God has said must be done will be done, and by this people. It is now the eleventh hour. Christ is saying to the idlers, "Go work *to-day* in my vineyard."

By faith we have accepted the message, "Receive ye the Holy Ghost;" and the Spirit of God has told us that "when we have the whole-heart consecration to the service of Christ, God will recognize the fact by the outpouring of the Spirit." We are told that "this will not be while the largest portion of the churches are not labourers together with God. Put that with this sentence, "The work of imparting to others that which he has received will constitute every member of the church a labourer together with God," and it is easy to see just how the fulfilment of the promise of the Spirit is to be made.

—Mrs. Flora L. Plummer.

Children's Missionary Society at Dora Creek.

THE annual picnic of the Dora Creek Sabbath School and Missionary Society was held on Wednesday, the 7th of March. A very nice spot was selected near the creek, a short distance below the railway bridge. The day was all that could be desired, and the attendance of the children and their friends was much larger than was expected, about 70 being present. All took a lively interest in the proceedings, which were under the personal supervision of Sisters Minnie Hawkins and Ella Boyd, and Brethren R. H. Constandt, Leonard Paap, Harold Harker, and the writer.

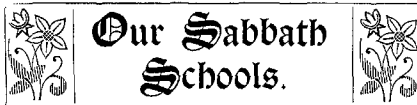
From 2.30 till 4 the children enjoyed themselves with races, scrambles, and rounders. Then the regular missionary meeting began. Brother Constandt led in the singing, and Sister Ella White presided at the organ. After the reading of the minutes of the previous missionary meeting, those who had earned anything during the week were requested to go forward and place their earnings on the table. The sum thus handed in totalled 7s. 4d. To this must be added 5s., the amount obtained by selling a silk handkerchief and a curio from Pitcairn Island, which had been donated to the Society, thus making a grand total of 12s. 4d.

Next came some very appropriate recitations by the children, after which a hymn was sung, and the divisions separated for work. The articles made by the children find a ready sale in the neighbourhood. The little folk have decided to send their earnings, which now amount to about £2, to our Orphanage, "Comus," Prospect Road, Summer Hill, N.S. Wales.

Could children engage in a more noble and Christ-like work than in helping their fellow-children who have no homes, and no fathers or mothers? God bless these dear children, and all other children who engage in such work!

At 4 p.m. the missionary meeting closed, and the children amused themselves with tug-of-war whilst supper was being set out on the grass. Everyone brought something, and when it was all laid on the tablecloths it presented a very pleasing and appetising appearance. As may be expected, the children enjoyed this part of the programme immensely, and it was beginning to get quite dusk before we finally separated for our homes.

H. E. MINCHIN.



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

"Casting All Your Care Upon Him."

WHEN obstacles and trials seem
 Like prison walls to be,
 I do the little I can do,
 And leave the rest to Thee.

—Faber.

Sabbath School Secretaries.*

THE weekly report of a Sabbath School Secretary is usually read during the opening exercises of the school, and if carefully written and properly read serves an important purpose in the exercises of the school. The report should not be a statement of facts and figures only; but in representing the work of the school it should carry with it the spiritual influence which the Sabbath school exerts. A report by one who has no appreciation of divine truth can be but a form of words with no power to impress hearts. The Secretary will feel the need of careful study of the lessons, not to stand before a class as teacher, but to be better able to fill the office of Secretary.

There is danger of the report becoming monotonous unless particular attention is given to make it interesting and to avoid sameness. Aim to have a few fresh points every Sabbath. With care this can be done, and the attention of all present can be gained. It is well for the Superintendent to question the school on different items mentioned in the report.

The Secretary should take notes during the school. If this is not done the reports will contain no more than can be remembered by all present. There are some things which attract our attention at the moment that would add interest to the report, but if the memory is depended on, many of these will be lost. As the Secretary passes through the different divisions of the school visiting the classes, he may gather up fragments which will greatly assist in writing the minutes.

Our Secretaries' books are arranged for certain items to be filled in before the body of the report, but it is not

necessary that these should always be read in the same order. These blanks should always be filled out and care taken to have these absolutely correct. The membership, attendance, and amount of donations should always be given, but sometimes let them appear in the middle of the report, and vary the form of expression. If there is a membership of twenty-five and twenty-four were present, say, "Our school now numbers twenty-five, twenty-four of whom were present," or "The school has a membership of thirty. Five were absent, three being detained on account of sickness." If the donations were good mention the fact, and draw attention to the mission field which is the recipient of our liberality.

It is customary to state how the school was opened, but it is not necessary to mention each song, or give the usual form of exercises. Such phrases as "School opened on time," "Teachers took charge of classes," etc., should be avoided. The number of the hymn sung need not be given. Nobody remembers it or cares for it. If the name is suggestive that may sometimes be given.

It is a good plan to give a brief outline of the lesson recited sometimes, but in doing this do not make the report long. Sometimes refer only to the subject of the lesson when there is sufficient matter to make an interesting report. Study to make the report short but interesting. It should be written in plain, simple language. Short sentences are best. Care should be taken in reading the report, for it may be rendered almost unintelligible by being poorly read. Speak loud enough for all to hear, and with so much enthusiasm that everyone present cannot help listening. The Secretary should stand in front facing the school, and read slowly, without hesitation, and plainly. It is not necessary that there should be a formal acceptance of the report. It should record all resolutions and votes of the school, for it will often save time, confusion, and even trouble.

There are many ways in which the Secretary can assist the Superintendent. With the Superintendent he can welcome visitors and new scholars as they come to the school. Singing books, record books, and papers can be passed quietly and attention given to see that everything is in place. There are numerous things a watchful, willing Secretary will find to do.

Accuracy in the accounts, as in keeping the records, is important and will be appreciated at the close of the quarter. There should be promptness

in filling and returning the report blank each quarter to the Colonial Secretary, and in forwarding the mission and tithe money.

Faithfulness is an important requisite in the character of the one selected to be Secretary of the Sabbath school. It is a work that demands thought, and vigorous, earnest effort, and the success of the Secretary will depend on his individual communion with God, and his love and interest in the Word of the Lord and His work on earth.

MRS. JOSIE BAKER.

LET all our Sabbath schools give to the same object when a special collection is taken the closing Sabbath of each quarter. One school should not choose to give to the Helping Hand Mission when others are giving to the Avondale Retreat. In this as in other things let us have "a long pull, a strong pull, and a pull *all together*."

ALL Sabbath school secretaries should send their quarterly report to the Colonial Secretary the first week in each quarter. Remember that you have to send money for three objects: first, *the tithe of all your contributions*; second, *the money for missions*; third, *the special offering* made the last Sabbath in the quarter. The money given the last Sabbath in March for the quarter just closed is for charity work in the Chrischurch Health Home. Whenever a special offering is taken of this kind the *whole* amount given by the school should be sent to the Colonial Secretary. Be very careful in sending your report to state just how the money is to be appropriated.

A very interesting Sabbath school meeting was held in connection with the camp meeting at Geelong. Interesting talks were given on the duties of the Sabbath school superintendent and secretary. The Bible qualifications for a secretary are found in Romans 12: 11, 12. "*Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.*" Sister Faulkhead appealed to the secretaries to be prompt and faithful in sending in their quarterly reports, and showed just how these should be made out. If any are in doubt as to whether an interest can be aroused in a meeting for the consideration of Sabbath school work, they should have been present at this meeting.

* Extract from paper read at the Auckland S.S. Convention.

Women's Work

"She hath done what she could."

CONDUCTED BY MRS. V. J. FARNSWORTH.

A Place for Me.

Use me, God, in Thy great harvest-field,
Which stretcheth far and wide like a wide
sea.
The gatherers are so few, I fear the precious
yield
Will suffer loss. Oh, find a place for me.

A place where best the strength I have will
tell!

It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina Rossetti.

Death of Sister Henry.

No doubt all our readers were pained and surprised to read in the previous number of the RECORD that Sister S. M. I. Henry was dead. She had come to fill so large a place in our hearts "for her work's sake," and to her we had learned to look to lead out in gospel work for women, so it could not well be otherwise. To be so suddenly and unexpectedly deprived of her counsel and labours is a loss we cannot even yet comprehend.

But though He permits His workmen to be buried from our sight, *God is not dead.* He may take away those upon whom we have leaned heavily that we may learn to cast our burdens more fully on Him. As the workers go to their rest it leaves more work to be done by those who remain, and we should gird ourselves for the conflict, and consecrate ourselves more fully for service. There is no cause for discouragement or failure. God gives us a share in the work, and He will raise up others to carry it forward till the end comes. We should so labour that if you or I are called away as suddenly we may be well prepared to enter upon our reward.

The same mail which brought the news of Sister Henry's death brought us a letter from her, written about two weeks before she died. Under the circumstances her last words addressed to us have a peculiar interest. Her counsel in reference to letting the Spirit of God take away all jealousy and carnality should be graven on every heart. She also gives some suggestions in reference to our work in Australasia which we will try to carry out in future. We quote the following from her letter:—

"I have just begun to receive the UNION CONFERENCE RECORD. Have at present three copies, and have enjoyed looking them over very much. I am interested in the page it contains for women's work. I think our page in the *Review* will contain many things which you can incorporate in the RECORD for the interest and profit of the women. You are at liberty to use anything I write in your paper, of course. I shall be glad to know that it goes out in that way to your women, and I will try before long to write a letter which you can multicopy and send out.

There are difficulties in the way of our work everywhere. The carnal heart is enmity toward God, and it is full of jealousy and strife. The only remedy for this is that work of the Holy Spirit by which our brethren shall be made to see that it will shut them out of the kingdom. If it is possible for them to be jealous of one another, they would be jealous of the angels of God, and of Christ himself, and the act of Satan would be wrought over again if they should get into the new earth. There must be earnest prayer, faith, and instruction, to the end that this spirit may not be cultivated.

I expect to go to the World's W.C.T.U. Convention in Edinburgh, Scotland, next June, but must return not later than October for the National Convention in Washington, D.C. At that time a discussion which began at the last Convention in Seattle, Washington, a report of which appeared in the *Review and Herald* of November 14, will be taken up again, and carried on as far probably as it will ever go. I hope you have read this report in the *Review*, and that from this you will get an idea of what is involved in my work for the W.C.T.U., and that I shall be remembered in your prayers during this year, and at the time of the next Convention especially. If anyone ever needed to be supported by the prayers and faith of the brethren and sisters, I do at this present time."

Two Ways.

IN these days, when so many sincere people are trying to help their weaker brothers, this incident, true in every detail, may have its significance and use:—

Three years ago, the pastor of a city church appealed to the members of his congregation to take a more active part in helping the poor and the criminal classes. The next day two young married women, wealthy and gently bred went to him in response to his appeal. He sent them to the women's ward of the city prison. They went together, separated after being taken to the ward by an attendant, and in an hour or two met again at the gate.

"Tell me how you were received and what you did," said Mrs. C. anxiously. She was a timid, diffident woman.

"The work is, of course, new to me," said Mrs. V., "and I know nothing of the habits and minds of these women, nor what would appeal to them. The gulf between us seems so wide that I concluded the more direct and plain I

made my condemnation of their evil habits of conduct the better.

"At the window of each cell I spoke kindly but firmly to the occupant, and told her I had come to talk about her life and its sinfulness. One of them was stolid and dumb. Two were really abusive. I do not feel sure that one of the four or five with whom I talked was impressed with the truths I told her.

"I shall come again," she continued, "but I believe it to be useless. Between us and them there certainly is a great gulf, and I do not see how it is to be covered."

The two women walked in silence for a while, and then Mrs. V. said, "What did you do?"

"Oh, so little!" exclaimed the other. "I only went to one cell. I saw a poor woman who had been convicted of larceny. Her defence was that her child was starving, and so her sentence was light. When I saw her, I thought I might be where she is if God had given me poverty and a hungry child—"

"Ridiculous!" said Mrs. V. indignantly. "You could never have been a thief!"

"God only knows. At any rate, I could not preach to her. So I only talked of her child, and told her about my little Jack, and said how sorry I was she could not be with her baby. I am going to see it, and I shall go to-morrow to tell her about it."

Mrs. V. visited the prison twice after this first interview, and lectured the women, but, finding that she was received coldly, she abandoned them, and ever after spoke of the criminal classes as "hopeless."

Mrs. C. looked after the poor baby while its mother was in prison. When the woman was released, she took her into her house, contrary to Mrs. V.'s advice, and gave her work and a home.

"I cannot think she will steal from me," she said smiling. She taught and watched over her as tenderly as a sister.

The poor thief is now a member of the church, earnest and hopeful in her struggle to do right, and to make a good man of her boy.

We cannot stand upon a height and order our brother out of vice.

Christ, let us remember, when He blessed the weak and helped the wicked, first laid His loving hands upon them.—*Selected.*

—

"WHEN you hear an ill report about any one, halve it and quarter it and then say nothing about the rest."

EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY E. R. PALMER.

Notes.

THE attendance at the school is constantly increasing. Some who were not able to come at the beginning of the year are now dropping in, and working hard to catch up with their fellows, and still there is room.

PEACE, contentment, and good hard work prevail at the school. The sentiment is unanimous that this is the best school year we have had. This is as it ought to be. As we near the end, and our work becomes of greater interest, we should expect more perfect results from every effort.

THE Bible and History studies form the most striking features of the school this year. The long, well-tryed experience, and the hearty energy and spirit which Brother and Sister Robinson have brought direct from the field into the school, are much appreciated by all the students.

WE invite the attention of the Bible workers, canvassers, and all others who may desire a short special course in the Avondale School, to the outlines of the special courses to begin April 25. Those who plan to take a short course at the school some time will do well to think seriously of improving this opportunity.

Now is the time for church officers to lay plans for church schools. We are anxious to co-operate with all who desire such a school.

MANY of our students this year are sufficiently skilled in various trades to enable us to carry on all lines of improvements, such as building, erecting fences, plumbing, cabinet-making, etc., without employing any help from outside. While we believe that clearing land is a good healthful exercise for students, yet it is more profitable to the school, and is a better item in the education of students, when nearly all can be engaged in such work as that mentioned above.

ON Sabbath afternoon, March 3, the first baptismal service of the present school year was conducted at the usual place, known as "The Dry Log," on the bank of Dora Creek. The conversions were not the result of a special effort, but seemed to spring up spontaneously from the Friday evening prayer meetings. Following are the names of the candidates:—

Mr. Heyneman, Adelaide, South Australia.

Miss Nicholas, Ballarat, Victoria.

Mr. Caldwell, Portarlington, Victoria.

David Holland, Raratonga.

Mr. Smith, Cooranbong.

IN this month's issue we have omitted the list of the machines wanted, and the donations received to pay for them. However, the list is still open, and all donations will be thankfully received, credit for which will appear later.

WE have recently received from a friend in America £13, the payment of one year's tuition for a student from one of the Pacific Islands. We have promised work to all students from these islands sufficient to enable them to pay one-half their expenses; therefore, about £13 will cover the amount of cash required. No doubt, there are many who would like to assist some of our young people from the islands, who very much need the training of our school before becoming workers. All donations of this kind will be placed to the credit of the Pacific Island Educational Fund, and be applied as stated above.

Special Bible Course

THROUGHOUT Australasia there is a great number of canvassers, Bible workers, and lay members who are too busily engaged in their work to attend school nine months in the year. This is particularly true of the canvassers who are trying to work their way. They find the vacation too short a time in which to earn money for the long school year. Therefore we propose to open a special department for all such at the beginning of the second term, April 25th.

In securing the services of Brother and Sister A. T. Robinson during the present school year, our Bible, history, and missionary departments have been particularly strengthened. Therefore we can offer special inducements to our many young workers throughout the

colonies who desire short and valuable training in these particular lines. When the Saviour was in our world, He divided His time between the mountains and the multitude, and our workers in their endeavour to follow out His example would do well, we believe, in planning as far as possible to spend a portion of their time in active service, and the remainder of their time in the school which God has established for their training. Such classes will be organized as are necessary for those who attend.

The entire expenses will not exceed the regular rate of £9 per quarter, or £18 for the two quarters, with a discount of five per cent if each quarter is paid in advance.

Special Training Course for Teachers.

THE importance of organizing a church school wherever there is a company of Sabbath keepers in Australasia, has been impressed upon our attention frequently during the past two years. Our people everywhere have realized the need, and have called loudly for teachers.

For a long time the Avondale School has been planning to make provision for the training of teachers for this special work. In various ways our plans have been frustrated, but as the present school year approached, we were so confident that we would secure the necessary help for this department that we announced a teachers' training course in our prospectus for 1900. As the term approached, however, our plans seemed to be frustrated, on receiving the information that Miss Hattie Andre, whom we had selected as instructor for this department, would not be able to take a position upon our faculty this year. However, the Lord has been good to us in opening up the way for her to come thus early in the year, and she is now with us and ready for work.

Since the Lord has so providentially removed the barriers, and given us the needed help, we are confident that it will please Him for us to begin the work of the Teachers' Training Course without delay. Therefore we have decided to open this department April 25, the beginning of the second term. Already a few students are here with the distinct object of preparing for church school teaching. Only two or three of these will be qualified to enter upon the work at the close of the present year, and others who are here

may be prepared in two or three years.

As we think of our ability to organize only two church schools at the close of the present year, we feel that it is of great importance that we as managers of the school bestir ourselves, and that conference and church officers co-operate with us most earnestly in behalf of this important work. When this department opens on the 25th of April, there should be in attendance a good number of students of two classes.

1. Each church which is in real earnest about opening a church school should select a promising person, and in some way make arrangements for that person to attend the special course. The person selected should be not less than 20 years of age, of undoubted Christian character, and a genuine Seventh Day Adventist. A thorough education in all the common school branches, and previous experience in teaching will greatly hasten the work of preparation.

2. Another class should be formed at this time. Many of our young people who are not old enough to organize and conduct church schools, or who have not thoroughly qualified themselves in the common branches, should connect with the school at this time with the purpose of taking at least one year in regular school work before entering the teachers' training course. Only a limited number of our churches will be able to secure thoroughly qualified teachers for work in six months, but there is no reason why every church in Australasia should not be furnished with a good church school teacher in eighteen months, if the proper effort is put forth.

The work of the Teachers' Course will be as follows:—Bible Study; Nature Study, which will comprise the elements of several natural Sciences; and review of the grade studies and drills, with respect to the best methods of teaching them, together with practice teaching in the grades as far as considered advisable by the director of the department. Instruction will also be given in healthful cookery, sewing, music, Sabbath-school work, missionary work, and simple treatments. Much is expected of the church school teacher, and she must be prepared to assist in the various lines of church work.

Those attending this department should bring Bibles, whatever writings they may have by Mrs. E. G. White, and such other books as may be helpful in the study of the lessons taught. Books on the natural sciences and

methods of teaching will be useful for reference.

The entire expenses will not exceed the regular rate of £9 per quarter, or £18 for two quarters, with a discount of five per cent., if each quarter is paid in advance.

We earnestly solicit correspondence from conference workers and church officers who have plans to suggest, or who desire suggestions or help from us. We particularly desire to hear from *all* who would like to prepare for this work.

Avondale School Fund.

THE following statement of the Avondale School Fund will doubtless be of much interest to all our readers. It is, indeed, an eloquent statement of the liberal response of all the churches in Australasia to the needs of this institution. It will be of use to church librarians, or other persons who collect pledges, for each can see at a glance just how much of that which has been pledged by his church, has not been collected.

Of the full amount (£2,478 6s. 6d.) pledged, £1,881 3s. 6d. have been paid, leaving £597 3s. still due.

Dear reader, as you look over the following figures, and perchance recall that your pledge to the School is unpaid, please remember that the work is great, and would be blessed in the fulfilment of your vow.

AVONDALE SCHOOL FUND.

DECEMBER 31, 1889.

VICTORIA	Pledged.	Paid.
North Fitzroy...	178 2 4	123 2 4
Ballarat ...	47 17 6	35 7 6
Brighton ...	37 11 0	31 11 0
Windsor ...	66 2 9	39 4 9
Hawthorn ...	49 15 5	47 10 5
Williamstown	86 11 0	79 11 0
Geelong ...	8 3 3	7 13 3
	£474 3 3	£364 0 3
TASMANIA.		
Hobart ...	46 4 2	32 1 2
Bismarck ...	4 19 6	0 12 0
Launceston ...	19 5 2	19 5 2
Latrobe ...	7 0 0	4 0 0
	£77 8 10	55 18 4
SOUTH AUSTRALIA.		
Adelaide ...	96 14 4	66 0 10
Broken Hill ...	4 5 0	4 5 0
	£100 19 4	£70 5 10
NEW SOUTH WALES.		
Stanmore ...	175 11 5½	138 5 8½
Cooranbong ...	462 2 10	391 9 10
Ashfield ...	54 5 1½	31 18 4½
Kellyville ...	27 19 8	26 17 2
Prospect ...	9 9 6	9 9 6
Parramatta ...	28 16 3	16 18 9
	£758 4 10	£614 9 4

QUEENSLAND £140 3 0 £115 15 3
WEST AUSTRALIA £24 6 0 £24 6 0

NEW ZEALAND.
Wellington ... 84 6 3 81 6 3
Kaeo ... 164 10 0 54 0 0
Kaikoura ... 20 0 0 10 0 0
Helensville ... 9 0 0 9 0 0
Auckland ... 29 15 0 22 15 0
Christchurch ... 46 12 6 33 10 0
Napier ... 105 2 6 30 17 3
Waikomiti ... 0 15 0 0 15 0
Hastings ... 6 15 0 6 15 0
Gisborne ... 11 10 0 6 10 0
Palmerston N. ... 8 0 0 6 0 0
Ormondville ... 16 10 0 5 10 0

£502 16 3 £266 18 6

TOTALS.

General List ... 400 5 0 369 0 0
Victoria ... 474 3 3 364 0 3
Tasmania ... 77 8 10 55 18 4
South Australia 100 19 4 70 5 10
New South Wales 758 4 10 614 19 4
Queensland ... 140 3 0 115 15 3
West Australia ... 24 6 0 24 6 0
New Zealand ... 502 16 3 266 18 6

£2478 6 6 £1881 3 6

An Omission.

IN the last number of the RECORD we reported the attendance at Avondale School as 100, while the names of only 66 were given. In copying the list we omitted to state that 34 are in attendance from the neighbourhood, whose names were not given.

Wanted.

A good Smith Premier Typewriter at once, either as a gift or on easy terms.

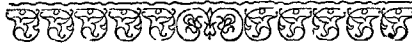
A practical friend who will pay the tuition of a young man during the last two quarters of the present school year. A more deserving or promising case could hardly be mentioned, and any person undertaking the responsibility may rest assured that his help will be well used and appreciated.

A strong young man to enter the industrial department immediately. He must be a good, energetic worker, and skilful in the use of horses, in all kinds of farm work, particularly ploughing, harrowing, and cultivating.

OUR business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip our yesterdays by to-days to bear our trials more beautifully than we ever dreamed we could, to give as we have never given, to do our work with more force and a finer finish than ever,—this is the true idea,—to get ahead of ourselves.—S.S. Times.



Our Canvassers.



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

The Angels' Record.

Is it true that in the courts of heaven,
Before the Father's throne,
A record stands of all our work,
Of every seed that's sown?
Then, what has been my sowing to-day?
What will the angels' record say?

Is it true they understand our thoughts,
And chronicle them with care?
Will that record fix our destiny
For glory or despair?
Have all my thoughts been pure to-day?
What will the angels' record say?

Yes, for each idle word we speak,
And every evil thought,
The Lord hath said that every one
Should be to judgement brought.
Then what have you been sowing to-day?
What would you have the angels' say?

Yes, soon, ah, soon, in the clouds of heaven
The Judge shall be revealed!
The sentence passed by heaven's court
Can never be repealed.
Then, precious soul, make no delay;
Examine the seed you are sowing to-day.
—Mrs. E. R. Lewis.

Monthly Summary of Australasian Canvassing Work.

New South Wales.

FEBRUARY, 1900.

	Orders	Value
Patriarchs and Prophets—		
E. Appleton, Lismore ...	20	£14 12 0
E. A. Wood, Awaba ...	9	7 18 6
Daniel and Revelation—		
R. Salton, Muswellbrook ...	42	28 4 6
W. H. Wallace, Muswellbrook ...	10	7 6 0
Bible Readings—		
Mrs. C. Chapman, Balmain ...	2	2 0 0
Coming King—		
E. Appleton, Lismore ...	14	3 10 0
R. Salton, Singleton ...	6	1 10 0
Mrs. A. E. Edwards, Wallsend ...	1	0 9 0
Home Hand Book—		
M. A. Connell, Bellinger ...	57	86 11 0
W. Smith, Bellinger ...	37	54 18 6
J. Lord, Bemboka ...	23	37 0 0
J. Rodd, Bemboka ...	22	35 16 0
S. M. Fletcher, Dubbo ...	21	32 12 6
J. F. Hay, Haydonton ...	1	1 15 0
Man the Masterpiece—		
T. W. Palmer, Balgowrie ...	3	4 15 6
J. F. Hay, Murrurindi ...	3	3 9 6
M. A. Connell, Bellinger ...	3	2 16 0
W. Smith, Bellinger ...	2	1 15 0
Ladies' Guide—		
J. F. Hay, Haydonton ...	10	18 12 6
Mrs. C. Paap, Maitland ...	13	15 0 6

R. Bell, Coopernook ...	47	43 17 6
W. H. Wallace, Singleton ...	5	4 7 6
Other Books	3 7 0
	351	£412 4 0

New Zealand.

FEBRUARY, 1900.

	Orders	Value
Home Hand Book—		
J. B. Anderson, Christchurch ...	8	£11 0 0
I. Johnson, Danevirke ...	37	53 2 6
R. L. Irving, Invercargill ...	21	30 0 0
Mrs. Hamilton, Greytown ...	14	20 0 0
W. Richardson, Auckland ...	12	16 17 6
W. T. Dawson, Christchurch ...	6	8 12 6
J. Knox, Waverly ...	33	53 17 6
A. G. Mackenzie, New Plymouth ...	24	32 15 0
J. T. Nash, Kaipara ...	1	1 7 6
Patriarchs and Prophets—		
W. W. Ward, Inglewood ...	11	7 7 6
Ladies' Guide—		
Mrs. Masters, Dunedin ...	20	18 18 0
Mrs. A. D. Anderson, Greytown ...	39	33 12 6
Man the Masterpiece—		
G. Masters, Dunedin ...	13	12 15 6
Sunshine at Home—		
Mrs. R. L. Irving, Invercargill ...	5	1 12 6
	244	£301 18 6

Victoria and Tasmania.

FEBRUARY, 1900.

	Orders	Value
Bible Readings—		
Wm. Ryder, Rokely, Tas. ...	3	2 6 6
F. Pallant, Derwent Line, Tas. ...	12	8 10 6
Miscellaneous ...	29	15 3 6
Home Hand Book—		
D. Deering, Swan Hill, V. ...	12	20 0 0
G. Burgess, Bendigo, V. ...	34	55 9 0
T. W. Rowe, Werribee, V. ...	17	24 15 0
W. Beattie, Wanders, V. ...	2	3 9 0
W. Pascoe, Devonport, Tas. ...	27	39 10 0
W. Redhead, Devonport, Tas. ...	55	79 5 0
Ladies' Guide—		
R. J. Stoate, Geelong, V. ...	10	9 10 0
Mrs. E. Deering, Swan Hill, V. ...	19	21 5 0
Coming King—		
Miscellaneous ...	5	1 11 0
Other Books—		
W. Redhead, Devonport, Tas. ...	5	4 7 0
R. J. Stoate, Geelong, V. ...	1	0 5 0
	231	£285 6 6

West Australia.

FEBRUARY, 1900.

	Orders	Value
Bible Readings—		
Mrs. Cleal, Bunbury ...	26	£20 0 0
W. Brittain, York ...	6	5 2 6
A. Shapscott, Geraldton ...	48	31 10 6
Home Hand Book—		
E. Bailey, Gold Fields Line ...	12	23 5 0
Man the Masterpiece—		
A. Shapscott, Perth ...	3	3 9 6
F. Masters, Kalgoorlie ...	33	33 8 6
Patriarchs and Prophets—		
F. Masters, Kalgoorlie ...	9	6 10 0
Other Books—		
Mrs. Cleal, Bunbury ...	9	6 16 6
F. Masters, Kalgoorlie ...	1	6 0 0
C. J. Anderson, Fremantle ...	16	9 15 6
	162	£141 4 0

Queensland.

FEBRUARY, 1900.

	Orders	Value
Bible Readings—		
T. Whittle, Paddington ...	20	£13 12 6
Mr. Ford, Gowrie Junction ...	5	4 19 6
Coming King—		
C. Prebble, Maryborough ...	49	14 3 6
Christ Our Saviour—		
A. Ferguson, S. Brisbane ...	28	6 13 0
W. Godling, Goodna and Ipswich ...	12	2 14 0
Great Controversy—		
C. Bonney, Yerongpilly and Rocklea ...	22	15 9 6
Home Hand Book—		
A. W. Horwood, Bundaberg and Howard ...	14	22 16 9
R. S. Hodgson, Redland Bay ...	12	19 2 6
Ladies' Guide—		
A. J. Hewitt, Warwick ...	82	80 4 0
Patriarchs and Prophets—		
G. W. Tadich, Bundaberg ...	23	19 10 0
W. Godling, Goodna and Ipswich ...	8	10 3 6
Other Books—		
T. Whittle, Paddington ...	8	9 2 6
G. W. Tadich, Bundaberg ...	4	5 10 0
A. J. Hewitt, Warwick	0 5 6
A. Ferguson, S. Brisbane ...	3	1 5 0
	290	£225 11 9

South Australia.

FEBRUARY, 1900.

	Orders	Value
Bible Readings—		
J. E. Steed, Mt. Pleasant ...	72	£49 11 0
L. A. Apollon, Hills ...	38	28 19 0
Ladies' Guide—		
Mrs. C. Gooding, Goolwa ...	8	10 8 0
Home Hand Book—		
F. Redward, Millicent ...	9	14 19 0
	127	£103 17 0

Totals for February, 1900.

	Orders	Value
New South Wales ...	351	£412 4 0
New Zealand ...	244	301 18 6
Victoria and Tasmania ...	231	285 6 6
Queensland ...	280	225 11 9
West Australia ...	162	141 4 0
South Australia ...	127	103 17 0
Total ...	1395	£1470 1 9

To Our Canvassers.

It is urgently requested that our canvassers and others, who frequently meet with people who are interested in religious topics, just jot down their names and addresses in a book kept for the purpose, and forward these names and addresses to the various Tract Societies.

The many Missionary Societies connected with our churches are working at a great disadvantage in sending out papers, simply through not knowing the names and addresses of people who would appreciate the papers. Every paper thus sent out would make itself felt, and numberless would be the sheaves garnered in for the harvest.

The Canvassing Work in Queensland.

THE work of our canvassers is very gratifying, not alone from the standpoint of large sales, but also along the lines of imparting true light and encouragement to the people to whom they go.

The Lord has signally blessed in all the deliveries made thus far. This last month Bro. Hodgson, Bro. Hewitt, and Bro. Coddling have each made deliveries averaging over 90 per cent. of the orders. There is an experience to be gained in the canvassing work that is of value. Are there not at least a few more who should give themselves to this most important work? We would be very glad indeed to hear from such.

Bro. Bonney and Bro. Ford have just started out. The former reports £12 worth of sales for the first 6 days work. We have not heard from Bro. Ford as yet. Miss Ferguson is doing well in Brisbane with the little book "Christ our Saviour." This is a splendid work for our young sisters and for all beginners. The grand book, "Desire of Ages," is expected from the press about the first of May. Are there not some of our old canvassers who would like to take up this work? It is designed for a large sale and to accomplish a great amount of good.

—F. W. Paap in *Welcome Visitor*.

New South Wales.

WE feel thankful to the Lord for the success which has attended our agents in the canvassing field this month. Although meeting with difficulties and trials, they are almost without an exception of good courage in their work.

Bro. G. A. Wood, one of our new agents, writes that he has met with great kindness and civility thus far. He feels thankful to God for the success He has given, and realizes the need of His Spirit to fit him for the work. Bro. M. A. Connell heads the list this month, his orders amounting to £89 7s.

Bro. W. Smith, who is companion with him on the same territory is also doing commendable work. We are much gratified by the success which is attending Bro. R. Salton, who has only just started in the canvassing work. The Lord is blessing his labours. We are also

pleased to welcome to our ranks again Mrs. M. A. Gregg, who is now in Dubbo canvassing for the Ladies' Guide. We anticipate good results from this place.

Bro. Cooper has also entered the field, joining Bro. Appleton in Lismore. They are both of good courage. May the Lord bless their labours.

Bro. R. Bell has been identified with the canvassing work in New South Wales for a number of years. We are glad to have the benefit of his services again. He is meeting with good success. Other canvassers throughout the field are also doing good work.

Are there not those who would like to have a part in spreading the third angel's message by circulating our literature? Is not this the "precious seed" to which the Psalmist alludes when he says, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." "The fields are white unto the harvest but the labourers are few." The spirit of prophecy has told us that where there is one canvasser in the field there ought to be one hundred.

Everything around us indicates that time is short. Now is the time to labour for souls that all who will may be brought to a saving knowledge of the truth as it is in Jesus, and find shelter in the time of trouble under the shadow of the Almighty. May each of our canvassers so live and so labour that they may have the aid of the Spirit of God in their daily work is my prayer.

J. HINDSON.

The Importance of Canvassing.

To place in the hands of the people books and papers containing the third angel's message is a most important and dignified line of work, and it is impossible to separate canvassing from any department of God's cause without destroying the usefulness and life of the department.

The perfect health of the church now depends upon the circulation of its literature as much as the perfect health of the human body depends upon the perfect circulation of the blood.

Many of us have either forgotten this great principle or never knew it. We are putting forth great efforts to carry on the work; many are converted by the

preaching of the word, but there is little growth. What is the cause? To a very great extent the worker has done little in placing our principal books and periodicals in the homes of the converts. The people are endeavouring to live on the good things sold them by the living worker.

The successful field worker must spend a portion of his time in placing the best reading-matter possible in the homes of the people, that they may have an unlimited supply of spiritual food, the assimilation of which will produce a spiritual growth. A church left without our principal books and periodicals, and without a desire to study, must be a fruitless church. To raise up a church, and to bring people to the truth without creating in them a love for it so strong that they must carry it to others, is not pleasing to God.

Ministers, teachers, doctors, or any other public workers who do not see the need of canvassing, do not love it, and are not willing to do it, who would not and can not canvass, have surely mistaken their calling. The material they are supplying to others with which to build up character is too apt to be composed of hay, wood, stubble.

Workers who can not deal with men individually, who have not the love for a book to persuade men to invest a small sum of money in eternal truth, fail to make men see and understand the value of the truth. The lack of tact and ability, and that burning love for the Gospel, the lack of the power of God to make an individual see and appreciate the truth in a book or periodical, makes it almost impossible to deal successfully with a company, congregation, or class. Inability to deal with the individual mind is very positive proof that we are not prepared to deal with classes or companies. No missionary has completed his work with a company until a love for our literature has been created and a desire has sprung up to carry it to others.

Canvassing is considered so important that our College management is endeavouring to give all students a practical working knowledge of its true principles. Workers who love to deal with men individually, to do personal work, who feel it a pleasure to present the truth to men in the shop and on the farm, who will hunt out the people, and leave the truth with them in the printed page, will never be a drug on the market. Our old and tried ministers are earnestly praying that the day may soon come when thousands of workers will go forth with such a preparation.

—E. A. Sutherland.

THE FIELD.

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

The Geelong Camp Meeting.

IN the providence of God we were led to change the location of the encampment a few hundred yards from the ground first selected, and for this many thanksgivings were offered to God. A tight-rope walker set up his performance just opposite the first grounds, with swings and merry-go-rounds in full blast. This would have been ruinous to the quiet of the camp, but, as it turned out, this performance attracted all the boys and idly curious, and left our camp peacefully quiet. We have not experienced a more blessed quiet in any camp for many years. The people who attend all seem deeply in earnest, and the numbers attending have exceeded our highest expectations. Conservative Geelong, as it is called, has surprised its oldest inhabitants. The Spirit of God has stirred the place. The congregations have ranged from 500 to 1,500.

The attendance of our people has not been large. About 200 were encamped and in rooms. This number was increased at the two week ends by delegations from Melbourne of about 100 persons. This latter number included the Echo Office Brass Band, composed of sixteen of our own brethren, who had been practising for some three months on the sacred music usually used in camp-meetings. They did well, and added much to the effectiveness of the song service. This part of the service was conducted in a dignified manner, and so gave no occasion for any adverse criticism.

The public speakers all had good freedom. Most of the preaching was done by Pastors Daniells and Farnsworth, and Sister E. G. White. Truths new and old were spoken with simplicity and power. Christ as the centre of the plan of the universe, and Christ as the Creator and Redeemer, was held up before the people as they never had seen Him before. Prejudice melted away like the mist before the rising sun; so that before the close of the first week, the way was opened for the presentation of deciding truths on the Law and the Sabbath. Notices that

the Sabbath question would be presented, giving the reason why Seventh Day Adventists observed the seventh day instead of the first, drew the largest congregations

Earnest prayer was offered at the morning meetings that God would work mightily upon the people, and bring them to the point of decision during the camp-meeting, that more immediate results might be seen than have been the rule in past meetings. These prayers were heard, and quite a few have already signified their intention to observe the Sabbath, some having observed the last Sabbath on the camp.

Following up the work. A new plan has been agreed upon for following up the interest aroused by the camp. Instead of continuing in the tent for a long time, with the risk of being interrupted by rain and storm, and thus the interest be allowed to languish, arrangements have been made to secure one of the largest halls in the city, and open a series of meetings there, beginning the very night following the close of the camp-meeting, and thus transfer the interest from the camp-meeting while at its height into a public hall. We shall be pleased to report later how we find this works. The providence of God seemed to open the way for us to secure one of the nicest halls in the city, that formerly occupied by the Y.M.C.A. on Ryrie Street, opposite the main Post Office. Very reasonable terms were made for its use.

Baptism. A public baptism was held on Sunday afternoon, March 18, at one of the baths. Eight persons were baptised. These were not all new Sabbath-keepers, some of them being re-baptisms, and a few new Sabbath-keepers who had come from a distance. Two or three of the candidates had kept their first Sabbath the day before, and desired to immediately follow Christ in baptism.

The Early Morning Meetings. Our people manifested commendable interest and earnestness in attending the early morning meetings at six o'clock. From eighty to two hundred persons assembled at this early hour. The prayer and social meetings were interspersed with earnest Bible studies on the power of the Gospel to save the sinner from his sins at this present time. Emphasis was laid on the fact that the life of Jesus was to be made manifest in "our MORTAL flesh," that the power of the Gospel was to control in this body. "Sin shall not have dominion over you" now, brought

great comfort and light to many minds. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," gradually appeared to be a command possible for all to obey. Where sin had abounded grace was to much more abound, now, and grace was to reign now. Morning by morning these exceeding great and precious promises seemed greater and more precious. The Holy Spirit was present to open to our minds these treasures of the Gospel, and to convince us that the Gospel was truly "the power of God unto salvation" to every one that believeth.

EXPENSES.

The total expenses of the camp were about £88. These were more than covered by donations, collections, and tent rents, so that after all bills were paid we had a surplus balance of over £12. Bro. and Sister Watson, residents of Geelong, made the handsome donation of £25. This was given before the meeting to encourage the Conference Committee to hold a camp-meeting in Geelong, and was considered an indication that God was directing here. God has greatly blessed Bro. and Sister Watson in this step, and they received much comfort and blessing in the camp. Our total receipts were as follows:—

	£	s.	d.
Individual Donation	...	25	0 0
Collections	...	17	1 9½
Cash Donations	...	9	17 6
Camp Aid Collection	...	1	16 6½
Pledges to Camp Funds	...	19	12 0
Tent Rents	...	20	14 9
Food Tickets	...	6	6 5½
		£100	9 0½

G. B. STARR.

Queensland.

WE are coming a little earlier this month than usual so as to say to you all that it has been thought best to abandon the plan of having a camp-meeting in Brisbane this year. In order to have the help we needed it was necessary to put off the meeting until May, and it was then thought by those acquainted with the climate that the weather would probably be too cold and inclement for the comfort and safety of the people. Then, too, having had one meeting this year we found that quite a good many felt unable to go again, and as there are but few of us all together it was concluded to be better to postpone the meeting until another season, when we could reasonably expect more to be in attendance.

There were other reasons of a minor nature, but in view of all it was probably wise not to attempt to hold a meeting with so many chances against its being a success. In this we believe our people will acquiesce.

We have reason to believe that God heard the many prayers that were offered for the camp-meeting at Toowoomba. During the last month there has been a rift in the cloud, and several have embraced the truth in that vicinity. You will all rejoice to hear that now Sabbath meetings are being regularly held at three different points near Toowoomba besides those in the city itself. These are at Douglas, Mt. Darra, and Helidon. This is the Lord's doing, and we feel to praise Him for it. At all these places there are new Sabbath keepers who form the companies or help to do so. There is a good interest at all these points and others in that vicinity. Especially is this true at Mt. Darra, where a brother of influence in the world has embraced the truth, and his step has influenced others mightily. In Toowoomba the church is much encouraged and strengthened, and a lot has been donated upon which to erect a church. At Drayton, and in other communities there is a lively inquiry for the third angel's message. Brother Lacey has his hands more than full. So we see that the Lord has many ways in which He can work and can answer our prayers when it may seem to us that He has not heard us.

In Sherwood (a suburb) Sisters Paap and Cooper have been doing Bible work for some time, and a good interest is developed among some very estimable people. The other workers in Brisbane also have cases of peculiar interest.

We have two weekly cottage meetings of special interest, one on Monday evening at the mission house, at which there were thirty present last time; and one on Red Hill, where the attendance is also very good and the interest even better. Our Sabbath meetings are well attended, and for the most part the members are trying earnestly to press onward. We know that Satan will try to sift us and some will be shaken out. May the Lord help us to stand in the time of His patience.

—Welcome Visitor.

Name of Conference or Mission.	Number of Churches.	Membership of Churches.	Number of Sabbath Schools.	Membership of Sabbath Schools.	Average Sabbath School Attendance.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Colporters.	Canvassers.	Tithes Paid.	First Day Offerings to Foreign Missions.	Sabbath School Donations to Missions.	Annual Contribution to Missions.	Miscellaneous Individual Gifts to Missions.	Donations to School.	Sales of Subscription Books. Retail Value.	Sales of Trade Books and Tracts. Retail Value.	Average Number <i>Echoes</i> sold weekly.	Value of Conference Property.	Indebtedness of Conference.
Central Australia ...	13	823	27	924	614	5	7	2		23	£. s. d. 503 17 0	£ s. d. 0 2 0	£ s. d. 19 0 5½	£ s. d. 0 14 3	£ s. d. 3 16 11	£ s. d. 6 9 9	£ s. d. 1414 14 10	£ s. d. 27 16 8	2337	£ s. d. 292 2 9	£ s. d. 559 2 11½
New South Wales ...	7	482	13	589	336	3	4	10	6	19	£. s. d. 273 9 9	£ s. d. 0 2 0	£ s. d. 7 4 4	£ s. d. 0 14 3	£ s. d. 3 16 11	£ s. d. 1 15 0	£ s. d. 904 5 8	£ s. d. 124 4 11½	1353	£ s. d. 205 2 10	£ s. d. 612 14 4
New Zealand ...	14	445	35	580	468	3	3			15	£. s. d. 309 2 1	£ s. d. 1 3 5	£ s. d. 18 11 8	£ s. d. 3 16 11	£ s. d. 3 6 0	£ s. d. 1687 0 6	£ s. d. 95 9 9	1629	£ s. d. 188 3 8	£ s. d. 188 3 8	
Queensland ...	4	192	6	238	191	2	3	6		13	£. s. d. 110 15 11	£ s. d. 0 5 0	£ s. d. 5 16 7½	£ s. d. 0 10 0	£ s. d. 451 1 0	£ s. d. 73 0 4	£ s. d. 668 90 9 9	668	£ s. d. 90 9 9	£ s. d. 90 9 9	
West Australia ...	1	52	1	54	39	1	1	2		5	£. s. d. 54 2 6	£ s. d. 0 6 0	£ s. d. 1 0 0	£ s. d. 0 14 3	£ s. d. 3 16 11	£ s. d. 12 0 9	£ s. d. 4791 9 3	£ s. d. 341 19 11	288	£ s. d. 50 13 9	£ s. d. 1171 17 8½
Totals ...	39	1994	82	2385	1648	14	18	20	6	75	£. s. d. 1251 7 3	£ s. d. 1 16 5	£ s. d. 55 16 1	£ s. d. 0 14 3	£ s. d. 3 16 11	£ s. d. 12 0 9	£ s. d. 4791 9 3	£ s. d. 341 19 11	6375	£ s. d. 826 12 9	£ s. d. 1171 17 8½

Statistical Report of Conferences in District No. 7.
 FOR QUARTER ENDING DECEMBER 31, 1899.

Medical Missionary

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

CONDUCTED BY MISS HARRIET PEARCE.

On the Lord's Side.

Who is on the Lord's side?
 Who will serve the King?
 Who will be His helpers,
 Other lives to bring?
 Who will leave the world's side?
 Who will face the foe?
 Who is on the Lord's side?
 Who for Him will go?

Response—By Thy call of mercy,
 By Thy grace divine,
 We are on the Lord's side;
 Saviour, we are Thine.

Not for weight of glory,
 Not for crown and palm,
 Enter we the army,
 Raise the warrior-psalm;
 But for Love that claimeth
 Lives for whom He died:
 He whom Jesus nameth
 Must be on His side.

Response—By Thy love constraining,
 By Thy grace divine,
 We are on the Lord's side;
 Saviour, we are Thine.

Jesus, Thou hast bought us,
 Not with gold or gem,
 But with Thine own life-blood,
 For Thy diadem.
 With Thy blessing filling
 Each who comes to Thee,
 Thou hast made us willing,
 Thou hast made us free.

Response—By Thy grand redemption,
 By thy grace divine,
 We are on the Lord's side;
 Saviour, we are Thine.

Fierce may be the conflict,
 Strong may be the foe,
 But the King's own army
 None can overthrow.
 Round His standard ranging,
 Victory is secure,
 For His truth unchanging
 Makes the triumph sure.

Response—Joyfully enlisting
 By Thy grace divine,
 We are on the Lord's side;
 Saviour, we are Thine.

Chosen to be soldiers
 In an alien land;
 “Chosen, called, and faithful”
 For our Captain's band;
 In the service royal
 Let us not grow cold;
 Let us be right loyal,
 Noble, true, and bold.

Response—Master, Thou wilt keep us,
 By thy grace divine,
 Always on the Lord's side,
 Saviour, always Thine!
 —Frances Ridley Havergal.

A Plea for Our Missionaries.

As we see how rapidly this world's history is closing up, and realise that the “end of all things is at hand,” we are impressed with the thought that the time is indeed short in which to work, and we need to pray as never before, that the “Lord of the harvest would send forth labourers into His harvest.” But how can we consistently offer this prayer, when we are doing so little for the support of those already in the field?

Some of our missionaries have to labour with their hands to support themselves and their families, when they need the time to study the language, so as to be able to preach and converse with the people. Is not this a waste of precious time? Some of the people come to them, and are anxious to have them talk with them, but they are unable to do so on account of their imperfect knowledge of the language. We can readily understand how difficult it must be to converse with an anxious enquirer through an interpreter. One of our missionaries asks, “Suppose you had to talk through an interpreter all the time, would you enjoy that confidence and feel that freedom that you would were you talking alone to one individual?”

If all our people could read “A Brief Sketch of the Matabele Mission,” by W. H. Anderson, in the *Missionary Magazine* for December, and “Matabeleland,” by F. L. Mead, in the February number, they would be able to form a little idea of the trials some of our missionaries have had to endure, and the difficulties with which they have to contend.

In the same issue there is an article entitled, “What Shall be Done?” One of our missionaries, writing to the Foreign Mission Board, asks: “Shall we watch for opportunities for some of our workers to work their passage back home?” “Shall we cease publishing our paper?” “Please send us some money, or else call a lot of these workers back.” “We are conscious of the fact that the calls on our Board are numerous; but it is madness to go on here another year, or attempt to do so, unless there can be a change.” “If it had not been for a little money we had amongst us, we should have been in absolute want ere this.” “What we shall do for money with which to pay rent and buy food, when you will be reading these lines, is what we have yet to find out.” These are a

few extracts from a letter written, we are told, by *one of our most earnest and successful foreign workers.*

We are thankful that the Board were able to send a little help before this letter reached them, but sorry indeed to find that they did not have funds enough to supply *one-fifth of their needs.* “These things ought not to be.” If we cannot be foreign missionaries ourselves, the least we can do is to contribute towards the support of these consecrated workers who have taken their lives in their hands, and left home and kindred, and most of the comforts of civilised life, to labour in these foreign fields. If they cannot be supplied with luxuries, they should never be left so short of funds as to be in danger of *absolute want.* We do not blame the Foreign Mission Board in any way. They can only distribute the funds entrusted to them, and we have every confidence that they do this wisely and judiciously. Neither do we think that our people would like our missionaries to suffer for the lack of necessaries, or the work to languish for lack of means if they were fully aware of the facts in the case, but “evil is wrought from want of thought as well as want of heart.” Shall we not, then, endeavour to become acquainted with these facts, and contribute to the very utmost of our ability in order not only to keep these workers in the field, but many more also. Then, indeed, we can pray that the Lord will send more labourers, and the Lord will hear. The time is short, let us not delay.

“IN her infancy the church gave all her apostles, except James, to the foreign work, leaving the home work to be carried on by other labourers.”

“EVERY follower of Christ is to do something in the work, and not to do what you can, is to manifest indifference to the claims of Christ.”

“WHOEVER goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armour bright.”

“NEVER was the great commission more imperatively binding upon a generation than upon our own. Never had the attending promise—‘Lo, I am with you always’—more constraining and impelling power than it should have in our day.”



PERSONAL

THE time set for the Week of Prayer is June 2-10.

PASTOR DANIELLS, Bro. G. W. Morse, and Sisters E. G. White and Sara McEnterfer left Sydney, March 7th, for Geelong, Victoria, to attend the camp-meeting at that place. Bro. W. C. White followed, March 12th.

SISTER DANIELLS left on the *Moana*, March 14th, for America, where she has gone to visit relatives and friends, after a separation from them of about fourteen years. We wish Sister Daniells and little Grosvenor a safe voyage and a pleasant and profitable visit.

SISTER LEILA HARKER recently passed through Wellington on her way to visit her two sisters in Wanganui after an absence of four years in America and Christchurch. We wish her a pleasant visit and renewed strength to carry on her work in the nursing department at Health Home, Christchurch.

BROTHER and Sister Farnsworth arrived in Sydney from New Zealand, March 8th, leaving the same evening by the Melbourne express for the Geelong Camp-meeting. We know we express the sentiments of all our Australian brethren in extending to them a hearty welcome to this, their future field of labour.

BROTHER J. J. Wessels left Sydney on the Melbourne express, Sunday evening, March 25. He has been called to South Africa on important business, and will be away from Australia for several months. He will join the s.s. *Persic*, which is to leave Melbourne for South Africa, March 28. We wish him a pleasant journey.

THE Ashfield church was greatly privileged last Sabbath in having Pastor Gates with them, who occupied the time in telling of his trip to Fiji, from which field he had only just returned the preceding day. Our hearts were made glad to learn of the progress of the work in that group, and of the recent additions to the faith. Pastor Gates brought with him a young man (nephew to Bro. Hathaway, who attended Avondale School in 1898), who has come with the intention of remaining at the School for several years.

THE Queensland *Welcome Visitor* contains the following personal:—“Miss Hughes, who from the first has been connected with the Food Agency in this city, has accepted a call to come to Sydney to take charge of the subscription lists of the HERALD OF HEALTH. She and her mother will soon be leaving Brisbane for the South. Their many friends both in the church and out of it will be sorry to have them go, and miss their help and companionship. But the work to be taken up is an important one, and in it we wish for Miss Hughes the most complete success.”

SISTER WARD, of the Auckland church, died on Monday, February 12. She has been a member, with her husband, who survives her, for many years. During the past three years she has been a constant sufferer, but now she is “at rest.” A short service was held at the house, and then she was carried to Waikomiti Cemetery, where many friends congregated. Brethren Baker, Steed, and Teasdale were all able to be present, and spoke fitting words for the occasion. To her aged companion, who has nursed her so incessantly and faithfully, we tender our warmest sympathies.

WE copy the following paragraph from the *Welcome Visitor* of Queensland:—“Brother and Sister Tadich have met a warm reception in Bundaberg (from the weather). Sister Tadich, unable to endure the heat, has retreated to the inviting shade of her father’s house in Sydney, or is about to do so. But the heated term is now soon to be over, and we shall all feel renewed vigour in the work. The weather in Brisbane has been some of the time for the last month quite oppressive and enervating, and we have all felt the necessity of moderating our pace a little. But we are thankful that sickness has been kept away from us.”

BROTHER MORRIS, of Palmerston N., fell asleep February 18. For many years he has been the leader of the little company at that place, and his words of counsel, both to them and his growing family of sons and daughters, will be much missed. Brother Mountain, the present elder of the Wellington church, travelled from that city to bury him. There were present an attentive audience of sympathising friends. To his faithful

companion in the home and in the church we send our united sympathies, trusting, with her, soon to be re-united to him, where the “inhabitants shall not say I am sick.” Brother Morris was 62 years of age: he lived up to the light of the third angel’s message. His last words were, “The blessed Lord is coming.”

As will be seen by the “Personal” from Bro. Daniells on our last page, he is leaving us, March 28, in the s.s. *Persic* for South Africa. It was at first thought that he would return to Australia after a few months, and remain here until near the close of the year before leaving for America to attend the General Conference; but since going to the Geelong camp-meeting, where important counsels have been held, it seems quite probable that he will go on to America *via* England, and that we shall not have him with us again inside of a year. We know that Bro. Daniells will be greatly missed during this period, but we trust that, while deprived of his personal presence and labours, that the Australasian field will benefit in many ways by this visit of our President to other lands. We wish him God-speed and a sure and safe return.

All communications for the Secretary of the Victorian Conference should be addressed to Mr. J. Gillespie, Oxford Chambers, Bourke Street, Melbourne, Vic.

WE have thirty-one copies of “Steps to Christ,” bound in cloth, to dispose of. As they are slightly damaged by silver fish, we will sell them for 9d. per copy. If required to be sent by post, 3d. should be added to this. Order from the Union Conference, 25 Sloane Street, Summer Hill, N.S.W.

Do you know of some poor sister who would appreciate the visits of the *Review and Herald*, but who is unable to subscribe for it? If you know of such cases,—those who have but few religious privileges, and need encouragement and help, will you please send their full address, with a statement of the case, to Mrs. V. J. Farnsworth, 25 Sloane Street, Summer Hill, Sydney, N.S.W.

UNION CONFERENCE RECORD.

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Mrs. A. L. Hindson Assistant Editor

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WE would call special attention to the article beginning on the first page of this issue on "Prayer," by Arthur T. Pierson, editor of the *Missionary Review of the World*. It is worthy a most careful reading, and in view of our coming week of prayer it seems particularly appropriate at this time.

In the Tract and Missionary Department of this number the Missionary Reading Circle is introduced. Ever since its organization in America last December, we have been deeply interested in the good work it is doing there, and feel very glad that steps are being taken to adapt it to the needs of our own field. At the time of the Geelong Camp-meeting the following committee was appointed to formulate plans for conducting a Reading Circle in Australasia:—A. G. Daniells, E. W. Farnsworth, Mrs. V. J. Farnsworth, R. Hare, and W. D. Salisbury.

The London *Daily Mail* of January 17 contains the following. The *Daily Mail* has a larger circulation than any other paper in England:—

Lord Roberts has visited the huge sanitarium at Claremont of the Seventh Day Adventists, which is a branch of the famous institution at Battle Creek, Michigan, U.S.A. He expressed himself delighted with the appointments and accommodation.

A wing of the Claremont Sanitarium is being occupied by the British Army as a hospital for wounded officers.

THE following letter was received by the Treasurer of the Union Conference. It is in response to an appeal, sent out by Pastor Gates, in behalf of the Island work. May the Lord bless both gift and giver.

"Enclosed you will find a money order for £13 17s. 3d. I read that this amount would pay for one student

at Avondale School for one year, with the work he could do. I wish the student to come from some Island, to be educated at the Avondale School, and then to be sent back to his Island home to teach the blessed truth of the third angel's message, and the soon coming of Jesus. My prayer is that this money may be the means of saving souls.

MRS. M. S. CARLE,
Metropolitan Building, Room 6,
Sacramento, California, U.S.A."

To our Sabbath Schools.

IT has been arranged that the collections taken on the last Sabbath in this quarter, March 31, should be devoted to the charity work of the Christchurch Health Home. We understand that notice of this has been sent to each Sabbath School Secretary, but if there are any schools which have not been notified and who do not receive this paper before Sabbath, we would suggest that they devote the collection of the first Sabbath in the next quarter to this worthy purpose. If this be done, it would be well to forward the money at once to the Colonial Sabbath School Secretary, so that it may be included in the general report.

Wanted.

A HOME for a blind sister. She has been a Seventh Day Adventist for about seven years, and has lived a consistent, faithful, Christian life alone in her family. She is a good Bible student, and loves the truth. She is able to do many things about the house, and would be an intelligent and pleasant inmate for any home. She has no father, and her mother, who is not of our faith, is desirous of being relieved of her.

We feel that the Lord has committed this afflicted sister to the care of His people, and we ask if there is not some family who will take her into their home in Christ's stead, ministering unto her as unto Him, that they may hear from His lips, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto Me."

Will anyone who is willing to accept this trust from the Lord address the Union Conference, 25 Sloane Street, Summer Hill, N.S.W.?

Personal.

HAVING been advised by the members of the Union Conference Committee and other leading workers in this field to visit South Africa, I take this means of explaining the matter to my brethren.

Soon after the opening of the terrible war now proceeding in South Africa, our brethren in that country sent a very urgent petition to Sister White and her son, Bro. W. C. White, to attend their coming Conference and counsel with them regarding the work in that country. Sister White did not feel clear to undertake such a journey, nor did it seem best for Bro. White to leave his work at this time. After further communication with the South African brethren, and further counsel among ourselves, the conviction became general that I ought to go without delay.

In harmony with this I have taken passage with Bro. John Wessels by the s.s. *Persic*, advertised to sail from Melbourne, March 28.

The responsibilities I have been bearing, as President of the Union Conference, will pass to Bro. Farnsworth, the Vice-President. He will bear the same relation to every feature of the work in this field that I have borne. I am very grateful that the providence of God has brought Bro. Farnsworth to Australia in time to step into this position as I leave. The Lord is with him, and I fully believe that his administration will prove a great blessing to the cause in all parts of Australasia.

At this writing I cannot speak definitely regarding my future movements. My brethren have advised me to attend the next session of the General Conference, and to be guided by the providence of God in deciding whether to return to Australia before the Conference or to proceed to the Conference by way of England.

Sister E. M. Graham has been asked to carry the correspondence that belongs to the corresponding secretary of the Conference. Bro. Farnsworth will attend to the general correspondence that naturally falls to the President. Their address is 25 Sloane Street, Summer Hill, N.S.W.

I greatly desire the prayers of my brethren and sisters during my absence.

A. G. DANIELLS.