

# Union Conference Record.

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

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No. 5

## Our Week of Prayer.

WE need to leave the world sometimes and seek the Lord in prayer,  
"Prayer is the Christian's vital breath, the Christian's native air."  
The very greatest privilege our Father could bestow  
To see His face, obtain His grace while dwelling here below.

Not to a throne of judgment that fills our souls with fear,  
A throne of grace, a mercy seat, invites us to draw near,  
There all our sins we may confess, and pardon, too, obtain,  
And grace to help in time of need, while waiting there we gain.

We need to seek the Lord oft times in earnest, secret prayer,  
And by the Holy Spirit's aid to cast on Him our care;  
And then to search our hearts and see if any secret sin,  
Like leprosy, is eating out the spiritual life within.

We need to leave our homes sometimes and meet together where,  
With one accord, we all may seek the Lord in social prayer,  
As churches in one bundle bound by ties of sympathy,  
To seek for grace that we may dwell in love and unity.

Oh, let us make an effort, then, during our "Week of Prayer"  
Unitedly to seek the Lord, and all the blessings share  
That He has promised to bestow on those who seek His face,  
Then in the "time of trouble" we'll dwell in "His secret place."

"Abiding in the shadow" of our Almighty Friend,  
From plague and pestilence we know His own He will defend,  
Then, when in all His glory, from heaven He shall appear,  
As our Saviour we shall greet Him, and meet Him without fear.

H. R. PEARCE.

## The Week of Prayer.

THE week of prayer for the year 1900, which has been appointed to begin on Sabbath, June 2nd, ought to be the best season of its kind ever enjoyed by the church of Christ. Whether we realize it or not, it is a fact that we have arrived at that period in the history of the third angel's message, which is the parallel of the last few hours of Christ's ministry, just before his betrayal and death. When Christ was about to institute the Lord's supper, which "was given to commemorate the great deliverance wrought out as the result of the death of Christ," He found His own disciples wholly unprepared to take part in that holy ordinance. He had been educating and instructing them for three and a half years, but they had now come to a crisis, when decisions had to be made at once.

In the ordinance of feet washing, which "is Christ's appointed preparation for the sacramental service," the eleven disciples had so fully yielded their hearts to the Saviour that when He had washed their feet He could say of them, "ye are clean." In that service, which "was the type of a higher cleansing," He had washed their hearts from strife and jealousy. If this heart surrender had not been made on that occasion, every one of the disciples would have been left to turn away from the Saviour. "The constraining power of that love (which broke up the fallow ground of the hearts of the eleven) was felt by Judas. When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin." That was the crisis in Judas' life. It was equally the crisis in the life of each of the twelve. The decisions that Christ, in infinite love, had been seeking for three and a half years to lead them to make, must be made without further delay.

For many years the Lord has been sending His people the most precious light that has ever been permitted to shine upon the human race. All that infinite love and mercy could do has been done to lead His people to make a full surrender of soul to Him, so that he can accomplish through them the mightiest work that has ever been witnessed in this world since it was first darkened by sin. That work, by which the whole earth is to be lightened with His glory, is just now to be "cut short in righteousness." "A short work will the Lord make upon the earth." He now says to His people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee; and His glory shall be seen upon thee. And the Gentiles (unbelievers) shall come to thy light, and kings to the brightness of thy rising."

"He who washed the feet of Judas longs to wash every heart from the stain of sin." As Judas, in that decisive hour was wavering between eternal loss and gain, the heart of Christ "was crying 'How can I give thee up?'"

That same infinite love is yearning over the people of His choice, and as he sees many clinging to defects of character which will shut them out of heaven, He repeats those words of disappointment, "How can I give thee up?" To His twelve apostles who had been with Him during His earthly ministry, He gave a final opportunity to yield their hearts fully to Him. Everlasting joy and gladness awaits every soul who now makes that unconditional surrender, while darkness and eternal night await those who refuse the last lingering pleadings of the Saviour's love.

None should wait till the week of prayer, but begin at once to "seek the Lord, till He come and rain righteousness upon us." Thus the way will be prepared for the Lord to come and

work through us during the week of prayer, for the conversion of many souls.

"God calling yet! shall I not hear?  
Earth's pleasures shall I still hold dear?  
Shall life's swift passing years all fly,  
And still my soul in slumber lie?"

God calling yet! and shall He knock,  
And I my heart the closer lock?  
He still is waiting to receive,  
And shall I dare His Spirit grieve?"

God calling yet! I cannot stay;  
My heart I yield without delay;  
Vain world, farewell! from thee I part;  
The voice of God hath reached my heart."

A. T. ROBINSON.

Avondale School,  
April 8th, 1900.

## Family Readings for the Week of Prayer.

By those who have arranged the matter for our week of prayer it has been thought that some readings to be followed in families, at the hour of family devotion, might be helpful. In preparing these readings, the design has been to make them short, and bring in such texts of Scripture and quotations from other sources, as would direct the minds of all to the importance of the season set apart for specially seeking the outpouring of the Holy Spirit. All are heartily invited to follow these readings during the week. If this is done the minds of the members of every family of our people throughout Australasia will be dwelling upon the same theme, and the united prayers of all will be ascending to the throne of grace in behalf of this best of all gifts. May heaven's richest blessing rest down upon the families of our people all over the land.

A.T.R.

## The Holy Spirit.

### Reading for Friday Morning, June 1.

What promise is made to those who pray in faith? Mark 7 : 7-12.

Whose prayer will be united with those who are asking in faith, and what gift will be asked for on their behalf? John 14 : 13-18.

"In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministrations. As the inner veil of the sanctuary did not extend to the top of the building, the glory of

God, which was manifested above the mercy seat, was partially visible from the first apartment. As in that typical service the priest looked by faith to the mercy seat which he could not see, so the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.

"The incense, ascending with the prayers of Israel, represents the merit and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which alone can make the worship of sinful beings acceptable to God. Before the veil of the Most Holy place was an altar of perpetual intercession, before the Holy, an altar of continual atonement. By blood and by incense, God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul."

What makes the prayer of faith effectual before God, even though it may be offered in the most broken utterances? Rom. 8 : 26, 27.

What other things will the Holy Spirit do for us? John 16 : 7-15.

"If the eye is kept fixed on Christ the work of the Spirit ceases not until the soul is conformed to His image."—*Desire of Ages*, chap. 31, par. 16.

"Through the agency of the Holy Spirit God designs that His image shall be restored in humanity, that a new and living principle of life shall be introduced into the minds that have become defiled by sin. The love of God is fully able to restore, re-build, encourage, and strengthen every believing soul who will accept the truth as it is in Jesus. The cross of Christ must be studied. It must rivet the attention and hold the affections. The blood which there was shed for sins will cleanse and purify mind and heart from every species of selfishness."—*Special Testimonies*.

"Standing in the shadow of the shameful cross, the symbol of the guilt which made the sacrifice of Christ necessary, He looked forward to the time when the Holy Spirit, as His representative, should come to do a wonderful work in and through His merits; and He felt privileged to communicate His relief to His disciples. Before He offered Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon the world, which would act in His place, and bring the boundless resources of grace within the reach of His followers. 'I will pray the Father,' He said, 'and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you.' God moves upon human forces, causing His Spirit to touch invisible chords, and the vibration rings to the extremity of the universe. The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit."—*Special Testimonies*.

"Greater is He that is in you, than he that is in the world." 1 John 4 : 4.

## The Great Crisis.

### Reading for Sabbath Morning, June 2.

"EVERYTHING in our world is in agitation. Coming events cast their shadows before. The signs of the times are ominous indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels: a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow-men who are perishing in their ignorance. The warning is to go forth to all the world. There must be no delay.

"Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. Men are taking sides according to their choice. Those who are feeding on the word of God will show this by their practice; they are on the Lord's side, seeking by precept and example to reform the world. The people of God, who understand our position in this world's history, are, with ears open and hearts softened and subdued, pressing together in unity—one with Jesus Christ. Those who will not practise the lessons of Christ, but keep themselves in hand to mould themselves, find in anti-christ the center of their union. While the two parties stand in collision, the Lord will appear, and shine before His ancients gloriously.

"Something great and decisive is to take place, and that right early. If any delay, the character of God and His throne will be compromised. The armoury of heaven is open; all the universe of God and its equipments are ready. Every movement in the universe of heaven is to prepare the world for the great crisis. Intensity is taking possession of every earthly element: and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins, with their lamps but with no oil in their vessels; cold, senseless, with a feeble, waning piety. While a new life is being diffused, and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people, who are not dead, as many now are, in trespasses and sins.

"O, how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose His agents, and baptise His missionaries with the Holy Spirit. For ten days the disciples prayed before the pentecostal blessing came. It took all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into His image. When the blessing did come, it filled all the place where they were assembled, and, endowed with power, they went forth to do effectual work for the Master.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of Satan the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The church has long been contented with little of the blessing of God. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth."—*Special Testimonies*.

Where must the holy seeds of truth first be sown, in order to produce a rich harvest of joy? Hosea 10 : 12.

What is the trouble with the heart which bears only the fruit of selfishness? Hosea 10 : 1, 2.

What is the result of seed sown among thorns? Matt. 13 : 7, 22.

In what field will we not sow among thorns? Jer. 4 : 3.

What must be done to such a heart? Jer. 4 : 4.

*Note.*—The word *circumcision* comes from, *circum*, around, and *cision*, to cut. The natural heart must be cut around, until those evil roots which bear thorns perish for want of nourishment.

## Consecration.

### Reading for Sunday Morning, June 3.

"And who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29 : 5.

The 28th and 29th chapters of Exodus, and the 8th chapter of Leviticus, in the ceremony of setting apart Aaron and his sons to the priesthood, present forcible object-lessons of what consecration means.

Ex. 28 : 1. Read the command given to Moses.

Heb. 8 : 1 Of whom was Aaron a type?

1 Pet. 2 : 5, 9. Of whom were Aaron's sons a type?

Aaron and his sons were a type of Christ and His church on earth.

Ex. 28 : 2. For what purpose were holy garments made for Aaron and his sons?

These garments were made to represent the glory of God, which is His character, and the beauty of holiness.

Zech. 6 : 12, 13. Our great High Priest, seated upon His Father's throne, bears in reality what was shadowed forth in the gorgeous robes of the earthly high priest. When "The word was made flesh, and dwelt among us," He was the revelation of the Father's glory, but that glory was veiled in humanity.

Ex. 28 : 3-5. The Lord endowed those who were to make these garments with heavenly wisdom, thus shadowing forth that seamless robe, which is woven in the loom of heaven—the robe of Christ's righteousness.

Ex. 28 : 6. Note the materials of which the ephod was made; also, in chapter 39 : 3, how the gold was prepared. This thread of gold, the most precious of all metals, running through the fabric, the other parts of which were made of perishable material, fitly represents the union of divinity with humanity. Son of God, Son of man. That which is represented by the golden thread running through the material of which the holy garments of the priests were made, shines out through the whole Bible. Isa. 9 : 6. "Unto us a child is born." Son of man. "Unto us a Son is given." Son of God. "God so loved the world that He gave His only begotten Son." John 4 : 6, Son of man; verses 10, 14, Son of God. Mark 11 : 12, Son of man; verses 14-17, Son of God. John 1 : 14, Son of man; verse 1, Son of God. John 11 : 35, the man; verse 43, the Mighty God. Mark 4 : 38, humanity; verse 39, Divinity. Very many such contrasts in the life of our blessed Saviour might be given, but these are sufficient to illustrate the great truth shadowed forth in the robes of the priests. How blessed it is to think of that "one Mediator between God and men, the *man* Christ Jesus."

Ex. 28 : 7-12. On the two shoulder pieces of the ephod were to be placed two onyx stones, upon which were to be engraved, "like the engravings of a signet," the names of the twelve tribes of the children of Israel, and these were to be borne by the high priest upon his shoulders continually. The shoulder is the place of strength, and to see the beautiful truth shadowed forth in this object lesson, read the following passages of Scripture: Deut.

33 : 12; Isa. 63 : 9; Isa. 46 : 4; Ps. 55 : 22. In Ex. 28 : 29, we learn that the names of the children of Israel were also worn by Aaron, "in the breastplate of judgment upon his heart, for a memorial before the Lord continually." The breastplate and the ephod were the most costly, beautiful, and glorious of all the garments worn by the high priest. As the shoulder is the place of strength, so the heart is the place of affection. As Aaron, the typical high priest, bore the names of Israel upon his heart continually, thus representing them as his special treasure, so our great High Priest has placed "the riches of the glory of His inheritance in the saints," making His people in this world "the dearest object to His heart" in all the universe.

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. God gave His only begotten Son to become one of the human family, forever to retain His human nature. God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. The 'I AM' is the Daysman between God and humanity, laying His hand upon both. Christ glorified is our Brother. . . . The exaltation of the redeemed will be an eternal testimony to God's mercy. By His life and death, Christ has achieved even more than recovery from the ruin wrought through sin. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin, the one dark blot in His glorious creation, will be honoured above all other worlds in the universe of God"—*Desire of Ages*. Read Eph. 1 : 18; Ps. 135 : 4; Malachi 3 : 17, margin; Ps. 16 : 2, 3.

"Through channels which we cannot discern, He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only begotten Son to save, that His interest, and the interest of all heaven, is centered"—*Desire of Ages*.

## Consecration.—(Continued.)

### Reading for Monday Morning, June 4.

Ex. 28 : 8. The curious girdle of the priests, which was also made of "gold, of blue, and purple, and scarlet, and fine twined linen," was an emblem of service, and was a shadow of that life of service which was spent in "going about doing good." Read John 13 : 3-5, as an illustration of His fulfilling the part of a servant.

Ex. 28 : 30. The Urim and Thummim were placed in the breast-

plate. These were always connected with the communication of the will of God. By causing a divine light to shine upon one of these, the divine approval was manifested. As every ray of light that fell upon Aaron must fall upon the people whom he bore upon his heart in the breastplate, so every smile of love and recognition which the Father bestows upon His Son, falls upon His children; for Christ and His followers are one, and the Father never looks upon His Son without seeing every one of His children, for they are all in Him—loved as He is loved. The Holy Spirit, abiding in the heart, is the true Urim and Thummim. Read John 16 : 13 ; Acts 8 : 29.

Ex. 28 : 31-35. Upon the bottom of the robe of the ephod, were placed alternately a bell and a pomegranate. This would represent sound and fruit. By the sound of the bells the people were to know when the High Priest went into the Most Holy, and when he came out. We have heard the sound of the bells, and know that our Great High Priest has entered the Most Holy, and we are now in the time when we are to listen to the sound of the bells which will indicate His coming out again.

Ex. 28 : 36-38. Upon the mitre was written "HOLINESS TO THE LORD." In this was represented the character of the true Church. Read Isa. 62 : 10-12 ; Eph. 5 : 27 ; Rev. 14 : 1-5.

Ex. 29 : 1-3. In the consecration of Aaron and his sons to the priesthood, the same offerings were to be made which were required in the case of the leper, and as the leper represented the very worst type of the sinner, those who were to minister in the sinner's behalf, were to take the steps which every sinner must take. Christ, in order to become our High Priest, was "made to be sin"—was "made in the likeness of sinful flesh." Read Heb. 7 : 27 ; Rom. 6 : 10 ; Matt. 3 : 15, 16.

"He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do."—*Desire of Ages*. Read also Eph. 2 : 16, 18.

Lev. 25 : 47-49. When one of the Israelites waxed poor and sold himself into bondage, the law of Moses provided that he might be redeemed by one of his brethren, or one nigh of kin unto him, one of his family. This was an object lesson of redemp-

tion through Christ, who, in order to save the sinner, became Brother to humanity in sin, thus taking the first step in making "both one." To make this point clear, read Heb. 2 : 10, 11.

### Consecration.—(Continued.)

#### Reading for Tuesday Morning, June 5.

Ex. 29 : 4. When Aaron and his sons were brought to the door of the tabernacle, Moses was commanded to wash them with water. Moses was a priest (Ps 99 : 6), and his position being a higher one than that of Aaron, he would also represent Christ, and even in a capacity in which Aaron could not represent Him. Moses, as the type of Christ, in washing Aaron and his sons, and putting their robes of office upon them, also in anointing them (Ex. 30 : 22, 33), represents the work of Christ in qualifying and ordaining those whom he chooses to be priests. Read Isa. 52 : 11 ; John 17 : 19 ; Eph. 5 : 25-27.

Ex. 30 : 22-38. After Moses had washed the bodies of Aaron and his sons, and had put upon them their beautiful robes of priestly attire, he poured over them the holy anointing oil. This anointing oil was a very costly mixture, made according to the Lord's special direction. It was holy, and no one was allowed to compound a mixture like it, under penalty of being cut off from his people. Ps. 133 : 2 speaks of "the precious ointment upon the head, that ran down upon the beard, even Aaron's beard : that went down to the skirts of his garments." The outpouring of this holy anointing oil upon Aaron and his sons, after they had been washed with water and clothed with holy garments, represented the outpouring of the Holy Spirit upon those who have been cleansed by the precious blood of Christ, and clothed with the heavenly garments of His spotless righteousness. Read 1 John 2 : 27.

All that was shadowed forth in the ceremony of consecrating the priests, Jesus, our Blessed Saviour, is longing to bestow upon His followers. The disciples of Christ who were with Him passed along month after month and year after year, with a common experience, but during the last hours of Christ's life there came the crisis,

when they could no longer go on in that way. They must be wholly for Christ, putting away all self, as did the eleven when the Saviour washed their feet, or else like poor Judas, whose heart was touched by the Saviour's love, but who could not bring himself to the point of full surrender, they must turn back from the Saviour and become apostates.

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years, and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet winning voice entreats the sinner no longer, and reproofs and warnings cease. That day had come to Jerusalem when Jesus wept over the doomed city. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered. The Jewish nation was a symbol of the people of all ages who scorn the pleadings of infinite love. In this generation there are many who are treading on the same ground as were the unbelieving Jews. Christ overlooked the world and all ages from the height of Olivet; and His words are applicable to every soul who slight the pleadings of divine mercy. In the destruction of the impenitent city He saw a symbol of the final destruction to come upon the world."—*Desire of Ages*.

Read the second chapter of Joel, noting especially verses 12-32. Note the blessed promise of the outpouring of the Holy Spirit in verse 23, called, in the margin, "a teacher of righteousness." Compare John 16 : 13.

### Time of the Latter Rain.

#### Reading for Wednesday Morning, June 6.

Deut. 11 : 13-15. The promise to Israel, on condition of obedience, of the early and latter rain, was typical of the outpouring of the Holy Spirit in the early and latter rain. In the land where the people lived to whom this promise was made, vegetation was wholly dependent upon the early rain to cause the seed to spring up and take root, and upon the latter rain to ripen off the harvest. The early rain in connection with the Gospel, which caused the seeds of truth to spring up and take deep root, was given when the Holy Spirit was poured out, on the day of Pentecost. Read the second and third chapters of Acts.

Zech. 10 : 1. This text recognises that there is a "time of the latter rain," and that when that time comes, even though there are no clouds or lightning (margin)—indications of rain—God's people are to ask for rain, and the promise is that in answer to those prayers there shall be showers of rain.

Eze. 34 : 26. What will constitute these showers which the Lord has promised to send in answer to the prayers of His people?

Amos 4 : 7. As showers are of a local character, coming down in certain places, while other places have no rain, so the mighty showers of God's grace, in the latter rain, are to fall only in those places where the "fallow ground of the heart" has been broken up and made ready for it.

James 4 : 4. Having renounced the world and "the hidden things of dishonesty" (2 Cor. 4 : 2); having been espoused to "one husband" (2 Cor. 11 : 2); having been "married to another, even to Him who is raised from the dead" (Rom. 7 : 4); to again clasp hands and enter into friendship with the world is spiritual adultery.

Jer. 3 : 1, 2. God's great love and mercy, in taking us back after committing the heinous crime of spiritual adultery, is forcibly illustrated. Unlike the man who has put away his wife for this cause, the Lord says to those who have broken their marriage vows to Him, "return again to me."

Jer. 3 : 3. This spiritual infidelity is the cause of the showers having been withheld. As nothing promised can be withheld until it is due, this Scripture shows that right in the time of the latter rain that blessed experience will be withheld, because of the unreadiness of God's people.

"By giving the Gospel to the world it is in our power to hasten our Lord's return. We are not only to look for, but to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world ere this would have been warned, and the Lord Jesus would have come to our earth in power and great glory.—*Desire of Ages*."

Jer. 5 : 24, 25. Even those who are living in the time of the latter rain, those to whom are reserved the appointed weeks of the harvest, those who may be talking about the outpouring of the Holy Spirit, lack the heart work necessary; they are not saying "in their heart, Let us now

fear the Lord our God that giveth rain." Of this people the Lord says, "your iniquities," not the sins of the openly ungodly, but the iniquities of God's own people have "turned away these things, and your sins have withholden good things from you." Read Isa. 1 : 16-20. Read the chapter entitled "The Loud Cry," on page 137, last part of "Early Writings."

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### God's Promises.

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#### Reading for Thursday Morning, June 7.

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2 Peter 1 : 3, 4. The Lord has given to His children, in promise, everything which pertains to *life* (this life) and godliness. We are to make use of these exceeding great and precious promises, and make them the stepping stones to a higher Christian life.

1. Tim. 4 : 8. The Lord does not want us to wait till we go to heaven or get over into the new earth before we begin to appropriate His promises. The one who has Christ has everything good that pertains to this life, and eternal life added to it.

Prov. 10 : 22. What does the man have who has the blessing of the Lord?

Ps. 112 : 3, 6. What will be in his house? In whose memory will he be continually cherished? Verse 6.

1 Tim. 6 : 6-8. What is the best kind of worldly riches?

Ps. 84 : 11. What only will be withheld from the righteous? Read also Ps. 145 : 19.

Mat. 6 : 25-33. How much anxiety and care does the Lord want us to bestow upon what we are to eat and drink?

Deut. 8 : 2, 3. What was the forty years wandering of Israel in the wilderness designed to teach them?

1 Cor. 10 : 6-11. Whom, beside ancient Israel, did the Lord have in mind in giving that forty years' lesson?

Luke 14 : 33. Christ possessed all the wealth and glory of heaven, and gave it all and Himself with it, at the risk of eternal loss, for our sake. To be His disciple is to be His follower,

and to be His follower is to go the same road that He went. Hence no person can be a true disciple of Christ who would cling to one thing which he would not joyfully give up for His sake.

Deut. 29 : 5, 6. The wilderness provided neither bread, water, nor clothing, and yet for forty years the Lord made Israel's experience an object-lesson of how He can provide for His children. And He has given that lesson to us, upon whom the ends of the world are come. Read Deut. 26 : 17-19, chapter 28 : 1-13, and learn just what the Lord intended that people to be, and just what they would have been if they had believed and appropriated the promises of God. The Lord has been waiting nearly four thousand years for His people to comply with the conditions of those promises. He will continue to wait until He finds a people simple enough to believe just what He says, and then He is going to magnify the wonders of His grace in that people and make them the glad recipients of all that He promised to ancient Israel. If Seventh Day Adventists had faith enough to occupy that position they would never have to advertise their work. The mighty acts of the Holy Spirit, manifested through them, would be all the advertisement needed. "Behold," says James, "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Jas. 5 : 7, 8. How much longer must the Lord wait? God grant that during this week of prayer the Husbandman, who has waited so long, may be rejoiced to see some of that precious fruit coming to perfection.

"Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood. He longs with inexpressible desire that they should come to Him and have life. As the mother watches for the smile of recognition from her little child, which tells of the dawning of intelligence, so does Christ watch for the expression of grateful love which shows that spiritual life has begun in the soul."—*Desire of Ages*.

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### God's Claim Upon Us.

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#### Reading for Friday Morning, June 8.

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MATT. 22 : 15-21. In His reply to the question of the Pharisees, which was designed to entangle the Saviour

in His talk, He set forth the whole duty of man—the two great principles of the law of God—our duty to our fellow-men, and our duty to God. He who obeys the injunction, "Render therefore to Cæsar the things which are Cæsar's," will be a true and loyal citizen of the state, rendering thereto everything which the state can rightfully claim. He who renders "unto God the things that are God's," has become a true citizen of the heavenly country, and can say, in the language of the apostle, "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

1 Cor. 6 : 19, 20. Man belongs to God by double ownership. (1) We are His by creation. (2) We are His by redemption. No man therefore has a right to use his own body, except to the honour and glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10 : 31.

Ps. 24 : 1. The earth, as well as man, belongs to the Lord both by creation and by redemption.

Ps. 50 : 10-12. All the beasts, the cattle, the fowls, and the food in the world belongs to the Lord.

Haggai 2 : 8. He also claims all the silver and the gold, as belonging to Him.

Matt. 25 : 14, 19. Since the earth, the beasts, the cattle, the fowls, the food, the silver and the gold, all belong to the Lord, what is our relation to these things? Ans. Man is a steward.

1 Peter 4 : 10. What will the good steward be doing with his Lord's goods that have been committed to his stewardship?

1 Cor. 4 : 1, 2. How are we to be accounted? What is required of a steward?

Ex. 20 : 8-11. All of our time belongs to God. He has given us six-sevenths of all the time, to use for ourselves, to His glory, and has reserved one-seventh to Himself. This one-seventh of the time, the seventh day in each week, He has sanctified and made holy, and commands us to keep it holy. He who uses any part of the six working days for his own selfish purpose, fails to "render to God the things that are

God's." He thus robs God of that which is His, and which He has only placed in man's charge, as His steward. He who uses any part of the Sabbath for his own selfish purpose, is robbing God of that which He has made holy and sacred. Therefore, using every moment of the six days to the glory of God, and keeping the Sabbath holy unto the Lord, is simply "rendering to God the things that are God's," with reference to the time which He has placed in our hands, as His stewards.

Lev. 27 : 30. The Lord has given to man, to be used for worldly purposes, to His glory, nine-tenths of all that comes into His possession, reserving to Himself the one-tenth. This one-tenth He has pronounced "holy unto the Lord." He who uses any of the nine-tenths for his own selfish gratification, is misusing that which has been committed to him, as a steward. He who withholds or misuses any of the Lord's one-tenth, is robbing God of that which He has made holy and sacred.

Malachi 3 : 8 : The Lord invites His people to return to His ordinances, from which they have turned away. The people raise the question, "Wherein shall we return?" The Lord answers this question by asking us another, "Will a man rob God?" He then defines robbery, as withholding tithes and offerings. The greatest and most precious of all temporal and spiritual blessings promised in all the Bible, are based upon the conditions of keeping the Sabbath holy, which the Lord has made holy; and faithfulness in rendering to the Lord the tithe, which He has also made holy, also the making of offerings to the Lord.

Num. 18 : 20, 21. In Aaron, as high priest, representing Christ our High Priest; Aaron's sons, representing the church (1 Pet. 2 : 5, 9); and the Levites, representing the Gospel ministers; we have a perfect type of the church of Christ on earth, united to Him who is the great head of the church, "the Apostle and High Priest of our profession, Christ Jesus." The Levites were to have no inheritance in the land. The Lord was to be their portion. This made them ministers of the Lord, doing the Lord's work, guided and supported wholly by the Lord. He apportioned for their support, that which He has reserved as His own, the tithe.

1 Cor. 9 : 13, 14. The Lord has ordained that this same plan shall be carried out, in the support of the Gospel, till the work of the Gospel is completed.

Read the chapter entitled "TO THE LITTLE FLOCK," "Early Writings," page 40, first part of the book; also the chapter entitled "DUTY IN VIEW OF THE TIME OF TROUBLE," page 47.

## Sabbath Rest.

### Reading for Sabbath Morning, June 9.

Ps. 55 : 6. This is the longing for rest, of the soul who has not learned where rest is to be found.

Matt. 11 : 28-30. When we come to the only true source of rest, we receive it as a blessed gift. The yoke is a symbol of labour, so the rest here offered is not rest *from* labour, but rest *in* labour. Let us not forget that rest is a free gift.

Ps. 37 : 7. Our resting place.

Isa. 32 : 17, 18. Sure dwellings. Quiet resting places. Peace, quietness and assurance forever.

Ps. 90 : 1; 91 : 1. Resting in the secret place of the Most High. Those who are taken into the secrets of another, are the dearest friends. Read John 15 : 15, 16.

Jer. 50 : 6. When we do not have rest it is because we have forgotten our resting place.

Isa. 30 : 15. The divine recipe for obtaining rest. Ver. 7.

Heb. 3 : 18, 19. We might have ever so comfortable a resting place, but it would afford us no rest unless we had faith and confidence that it would support us, when we cast our whole weight and burden upon it. Unbelief will always keep the soul from enjoying the rest which has been provided, and offered as a gift to all who will accept it.

Heb. 4 : 1-10. The works were finished and the rest provided from the foundation of the world. Just as the Lord ceased from His work and then entered into the true Sabbath rest; so we, the moment we cease from our own works, enter into that rest. Then, when the Sabbath day comes to us and we keep it, that is the outward



sign of the true rest which we have entered into. This, and this only, is true Sabbath keeping.

Ex. 16 : 29. We found in Matt. 11 that rest is a gift ; in this we learn that the Sabbath is a gift. "Abide ye every man in his place." It is only when we are abiding in Christ, our true resting place, that we can keep the Sabbath.

Num. 15 : 32-36. Here is an object lesson of how a little of our own works keeps us from enjoying Sabbath rest, and will result in death unless repented of.

Jer. 17 : 21, 22. No man can keep the Sabbath while he is bearing any burden. If we are bearing burdens we must get rid of them, and get into our resting place, and then we will truly be Sabbath keepers, and when the Sabbath day comes around each week, we can enter into the keeping of that day with Christ, who has blessed the day by putting His own presence in it.

Ps. 55 : 22. Here we learn what we are to do with our burdens. Read Isa. 46 : 4 ; 63 : 9. The Lord carries us and our burdens. We often treat the Lord, as it is related of a man who was carrying a heavy pack upon his back, and was asked by a friend to ride in his carriage. He continued to keep his pack upon his back, and on being asked by his friend why he did not put it down, said, "O, it is hard enough for you to carry me, without carrying my pack." Sin is the heaviest burden we have to carry, in fact it is the only one. Christ has purchased our sins in order that He might carry the load for us, and all we have to do is to roll the burden upon Him, and then He will carry the load and us too.

Isa. 58 : 13. The Sabbath is a delight to those who keep it, by resting in the Lord.

Lev. 23 : 1-3. Sabbath keeping is not only a delight to us, but it is a feast to the Lord.

"At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.

"In the beginning the Father and the Son had rested upon the Sabbath after their work of creation. When 'the heavens and the earth were finished, and all the host of them,' the Creator and all heavenly beings rejoiced, in contemplation of the glorious scene. 'The morning stars sang together, and all the sons

of God shouted for joy.' With this scene the day upon which Jesus rested from the work of redemption is forever linked. When there shall be a 'restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began,' the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as 'from one Sabbath to another,' the nations of the saved shall bow in joyful worship to God and the Lamb.

"The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day.

"The Sabbath points to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace in Eden, it tells of peace restored through the Saviour."—*Desire of Ages*.

### Our Mission in the Friendly or Tongan Islands.

THE Friendly Islands are a large group of islands, composed of several divisions, in the South Pacific Ocean. The population is about 22,000. This is about the only group in the South Pacific in which the death rate does not exceed the births. There has been a steady, although small increase in the population of this group for several decades.

The climate will compare favourably with any other part of the world, and the soil is generally fertile. The people are of a light brown complexion, with European features. There are some, however, very dark, with coarser features and woolly hair.

Christianity was introduced into these islands nearly one hundred years ago. It was widely diffused and thoroughly taught. The labours of the missionaries were so well rewarded that nearly all of the Friendly Island natives are now reputed to be Christians.

The group is composed of three divisions of islands, viz., Tongan, Vavau, and Haapai. The two prevailing sects are the Protestants and Catholics. The Protestant element is paramount throughout the entire group. The natives of these islands are religiously inclined, and are very respectful in their religious assemblies. No matter how ludicrous or amusing a circumstance may appear during the hour of worship, they seldom if ever indulge a smile.

Our mission is located on the island of Tongatabu, in the beautiful little village of Nukualofa, the seat of the Friendly Islands' Government.

There are sixty-five villages on this island, containing from twenty to five hundred natives each. But very few, if any, live on their cultivated fields or farms, but huddle together in villages made of reed houses.

The Tongan or Friendly Island people are quite liberal in their contributions for missionary purposes. There is always a rivalry between the natives of these villages as to which shall give the most. Especially is this so on the annual collection day. On one of these days the natives of one village contributed over £200, and those of other villages gave from £10 to £50 each.

Some of these natives seem to be humble, self-sacrificing people. But it is sad to say that many, although professedly Christian, have followed the deceitful ways of the carnal heart. They need to learn the great truths contained in the third angel's message. We have great reason to believe that when the message is given to them in their own language many of them will accept it. From present circumstances it looks as though it will not be long before this can be done.

Two Europeans have accepted our faith, one of whom has a good understanding of the Tongan language. He is now engaged in translating some of our literature. Brother E. S. Butz, who has charge of the mission, and to whom the writer is indebted for the foregoing statement, has also stated in a recent letter that this newly-converted brother has given up tea, coffee, and tobacco, and that the other, a European trader, has just paid a tithe of over eight pounds. This is encouraging.

And now what we need is liberal donations from our colonial Sabbath schools during the present quarter, so that books, tracts, etc., may be published in the Tongan language. Let every one who reads this feel a personal interest in our Friendly Islands Mission. One young man from these islands is attending the Coorabong School. He has been baptized, and we hope and pray that he may become a faithful missionary to his people.

E. HILLIARD.

ACTIVITY is only beautiful when it is holy ; that is to say, when it is spent in the service of that which passeth not away.

—*Amiel's Journal*.

## MISSION STUDIES.

CONDUCTED BY E. H. GATES.

### Polynesia.

THE term Polynesia was formerly employed to designate the many islands and groups of islands between South-eastern Asia and the Western shores of America. The word is derived from two Greek words, *Polus*, "many," and *Nesos*, "island." The same portion of the earth's surface is comprehended in the term "Oceanica." In later years geographers have, for convenience, separated Oceanica into five great divisions; viz., Polynesia, Australasia, Micronesia, Melanesia, and Malaysia. The principal island groups now comprehended in the word Polynesia are, the Hawaiian (also called Sandwich), Marquesas, Society, Austral, Tongan or Friendly, Hervey or Cook, Fiji, Samoan or Navigators, and Tuamotu or the Low Archipelago.

Such lone islands as Pitcairn, Savage, Easter, and Norfolk are reckoned as a part of this grand division.

Australasia includes Australia, New Zealand, Tasmania, Papua or New Guinea, New Britain, New Ireland, Admiralty, Solomon, Timor Laut, and according to some authors, New Caledonia and the New Hebrides, though these more properly belong to Melanesia.

Micronesia (meaning "small islands"), is a general name for the small islands in the Western Pacific, east of the Philippines, and north of the Equator. The principal islands of this division are the Carolines, Marshall, Gilbert, Pelew, and the Ladrões.

Melanesia (a word meaning "black islands"), is located north-east of Australia, and includes the New Hebrides Islands, New Caledonia, Loyalty, Santa Cruz, etc. The line separating the Melanesian Groups from Australasia is not very clearly defined, some writers placing the islands north-east of Australia in the Melanesian division, and others in Australasia.

Malaysia, also called the Eastern Archipelago, and the Malay Archipelago, comprises the islands which lie in the north-eastern part of the Indian Ocean, between South-eastern

Asia and Australia. The principal islands of this division of the Great Pacific Island World are Borneo, Celebes, Sumatra, Java, Singapore, the Philippines, the Moluccas, Sunda Islands, and Timor. The position of these islands makes them the connecting link between Asia and Australia.

The total population of Polynesia, taking the word in its broadest sense, is about 45,250,000, which includes the 39,500,000 of Malaysia, and about 4,880,000 in Australasia.

### Physical Appearance of the Islands of Polynesia.

The majority of the Polynesian Islands are high and mountainous, but some are low and flat. The former vary in altitude from a few hundred feet to many thousands. Many of the low islands are raised but a few feet above the surface of the ocean. The high islands present a beautiful appearance, covered as they generally are with tropical vegetation to the very peaks. A belt of level land of varying width generally extends entirely round these islands. This is usually the only part of the island capable of being cultivated. Many of these islands are of volcanic origin. The Society Islands and Samoa, Hawaii, Fiji, Marquesas, Galapagos, and Pitcairn are of this class. The low islands are generally coralline, and in some instances are mere circular reefs covered with a thin layer of soil, having a shallow lagoon within. In some groups this coral ring is found to be broken up by numerous channels into a circle of little islands, called *atolls*. These are usually covered with cocoanut trees. The Tuamotu Islands, or Low Archipelago, north and east of the Society Islands, contain many *atolls*, also the Caroline and Marshall Groups in Micronesia. The high islands are usually surrounded by coral reefs. Pitcairn, however, has none.

### Polynesian Races.

The people inhabiting Polynesia are considered by those who have given the matter careful study to be of Malay origin. As far as colour is concerned they may be divided into black and brown races. The natives of those islands, which we will call Polynesia proper, are brown, and the same may be said of the Maoris of New Zealand; but the Melanesians and the people of the islands north and east of Australia are black. The

Australians are quite similar in appearance to the Melanesians. The Fijians, living between Melanesia and Polynesia, in some respects resemble the Melanesians; but in the eastern part of the group, because of inter-marriages with the Samoans and Tongans, they somewhat resemble the latter. The brown natives are of medium stature, well and strongly built, with quite regular features, and curly or wavy hair. The blacks are of smaller size, more slim, with black, bushy hair.

### Native Customs and Habits.

The people of Polynesia live in very primitive style. The dress is very simple, consisting in many islands of nothing but a strip of cloth around the waist, reaching half way to the knees, or lower. Some, who have been for a shorter time in contact with white people, make this garment of grass, leaves, or *tapa*, a native cloth made of bark. In many groups, where there are communities of Europeans or Americans, especially in towns, the natives dress the upper part of the body. The laws of some of the more progressive Island Governments require that this be done. For men this covering is an ordinary shirt or undershirt, and for the women a sort of pinafore. Generally nothing is worn on the head or feet. In the Society Islands, which have been for more than a hundred years in contact with whites, the females have adopted the custom of wearing a long trailing dress, called a *Huleku*, and by the whites a "Mother Hubbard."

In the days before the introduction of Christianity the natives wore nothing; and this is true to-day of some who are in a state of savagery.

The principal food of the natives is breadfruit, taro, yams, bananas, *fei* (a species of banana), cocoanuts, fish, and, to some extent, pork. The latter is generally used in connection with their feasts. Those who live near towns inhabited by foreigners adopt some of the dietetic habits of the whites. The food is usually cooked in underground ovens. No one can equal a native in the cooking of island foods.

Houses are very simple in construction, consisting of frames of bamboo or some other light material, thatched with the pandanus palm leaf, the leaves of the sugar cane, or some similar material. In some islands the sides of the houses are made of split bamboo, cocoanut fronds woven



together like basket-work, or reeds, which give a free circulation of the air; but in Fiji they are made quite tight, with small doors which are tightly closed at night. This is probably to keep out the mosquitoes, which are very numerous and venomous.

The floor is simply the earth levelled off a few inches above the general level of the ground, covered with cocoanut or other leaves, and this again covered with mats. These mats are sometimes very neat and tasty. The houses of chiefs are much finer than those of the common people, and the floors are sometimes raised several feet above the general level. Usually there is but one room in the house. When the natives wish to retire they simply lie down on the mats, but the beds in chiefs' houses are raised a few inches above the floor.

In most of the islands the natives drink an intoxicating liquor made by expressing the juice of a peppery root called *Kava*. In some of the groups this is called *Ava*, and in Fiji *Yangona*. Nearly everyone uses tobacco, and altogether too many use distilled liquors. In consequence of their wrong habits of eating and drinking (many of the worst ones being adopted from the white people), and their generally licentious ways, the natives suffer much from skin diseases, elephantiasis, and in some islands from leprosy. Consumption is becoming the scourge of all the islands. Contagious diseases are very fatal. In 1875 the measles carried off one-third of the inhabitants of Fiji. The Polynesians are a dying race, and in time will become extinct unless there is among them a change for the better.

#### Language.

The language of the Polynesians is akin to that of the Malays. At some time in the remote past they probably all spoke the same language. Many words are almost identically the same in the different island languages from the Hawaiian Islands to New Zealand, and from Fiji to the Society Group. In Tahiti (Society Islands) the word for land is *fenua*, in Honolulu, *honua*, in Fiji *vanua*, in the Cook Islands, *enua*, in Tonga, *fonua*, and in New Zealand, *whinua*. The word *wai*, meaning water, is found in many of the island languages, though in Samoa it is pronounced *vai*. In Fiji the word *wailevu* (the name of a place) means "big water." The word *Waialua* is the name of a town in the Hawaiian Islands, and means "two waters." *Vailema*, "five

waters," was the name of the place occupied by the poet, Robert Louis Stevenson, in Samoa.

The common Polynesian word *tabu* (in English spelled taboo), is pronounced *tapu* in some islands, while in Fiji it is pronounced as though spelled *tambu*, and in the Hawaiian Islands is spelled *kapu*.

Different dialects are spoken in the separated parts of the same group. There is scarcely a point of resemblance between these languages and the European tongues.

#### Island Products.

The principal exports from these islands are sugar, copra (dried cocoanut), coffee, and pineapples. Many of the islands produce most excellent oranges, while mandarins, lemons, and limes are abundant. Taro, yams, kumeras (sweet potatoes), breadfruit, and bananas constitute the staple article of diet of the islanders. Indian corn, Irish potatoes, beans, pumpkins, figs, and watermelons grow well in many of the groups, while, to add variety, there are guavas, mangoes, alligator pears, grenadillas, rose apples, mummy apples, mountain apples, etc.

#### Religion.

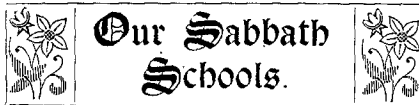
The first Christian Mission in Polynesia proper was begun a little more than a century ago by the London Missionary Society. At that time the missionary ship, *Duff*, with a load of missionaries, landed at Tahiti, Tongatabu, and the Marquesas Islands. (Of course, Malaysia has for centuries known a form of political Christianity). Previous to that time the natives were in a state of most debasing idolatry, superstition, and savagery. Cannibalism was prevalent in many islands. War was the order of the day among the different tribes. At the close of the battles the slain were usually cooked and eaten.

Within a few weeks I have conversed with old men in Fiji who formerly ate human flesh. But, notwithstanding their sinful ways, they have always been noted for their kindness and hospitality. Probably comparatively few white men would have been killed if they had treated the natives with common decency. Instead of this, traders and others, who went to the islands to get riches and pleasure, treated the confiding islanders in an inhuman manner. They were more savage than the savages themselves. Even some missionaries, through ignorance of the principles of Bible Christianity, laid the foundation for serious evils.

The missionaries who went on the *Duff* in 1797 laboured many years before seeing any tangible results; but finally large numbers turned to Christ. In later years the London Missionary Society has given up the Society Group to the Paris Missionary Society. Catholicism has gained a large foothold in these islands, and, to some extent, Mormonism. The missionaries who landed at the Friendly Islands in 1797, abandoned the work a few years later. About 1826 the Wesleyans took up the work there, and evangelized the whole group. Two missionaries were left at Marquesas from the *Duff*, but they soon left it without seeing anything accomplished. Catholics now largely control that group. About 1816 John Williams began to work in the Society Islands, but a few years later went to the Cook Islands. The natives of this group accepted Christianity, and are now under the control of the L. M. Society. Later Mr. Williams went to Samoa and did a good work, and from there to Erromanga in the New Hebrides, where he was murdered by the natives in 1839. The Samoans are nearly all professed Christians, under the direction of the L.M.S. This Society has missions in New Guinea and other islands in that vicinity.

Two Wesleyan missionaries, Cargill and Cross, went from Tonga to Fiji in 1835, and after many sufferings and hardships saw many turn to Christ. Wesleyanism is the dominant religion of Fiji, though Catholicism is steadily gaining ground. The Gospel was first preached in the Hawaiian Islands by ministers from the American Board of Missions, in 1820. Nearly all here are professed Christians, but the Catholics have more adherents than the Protestants. Missionaries from the American Board have also many missions in Micronesia. The Church of England has missions in Melanesia, with headquarters at Norfolk, where they also have a large school.

In 1858 the Scotch Presbyterians opened a mission in Melanesia, under the direction of John G. Paton, who still lives to carry on the work he began so long ago. His son, Rev. Frank Paton, of Melbourne, with other ministers, are conducting mission work on Tanna, one of the most savage of all the New Hebrides Islands. Our next article will tell of the work of Seventh Day Adventists in Polynesia.



"All thy children shall be taught of the Lord"

CONDUCTED BY MRS. V. J. FARNSWORTH.

### Are All the Children In?

ARE all the children in? The night is falling,  
And storm-clouds gather in the threatening  
west;

The lowing cattle seek a friendly shelter  
The bird hies to her nest;  
The thunder crashes; wilder grows the  
tempest,

And darkness settles o'er the fearful din:  
Come, shut the door, and gather round the  
hearthstone,

*Are all the children in?*

Are all the children in? The night is falling:  
When gilded sin doth walk about the streets.  
O, "at the last it biteth like a serpent!"

Poisoned are stolen sweets,  
O, mothers, guard the feet of inexperience,  
Too prone to wander in the paths of sin!

O, shut the door of love against temptation!  
*Are all the children in?*

Are all the children in? The night is falling;  
The night of death is hastening on apace;  
The Lord is calling, "Enter thou thy chamber,  
And tarry there a space."

And when He comes, the King in all His  
glory,

Who died the shameful death our hearts to  
win,

O, may the gates of heaven shut about us,  
*With all the children in.*

—E Rosser.

### Definite Results.

THE object of all Sabbath school work should be the conversion of its members to Christ, and instructing them how to grow up into Him. Any officer or teacher who aims at a lower standard than this loses sight of his high calling.

Much of our work in the Sabbath school or in children's meetings may be pleasing and entertaining. Ezekiel describes it in these words:—"And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Such work might be compared to certain remedies prescribed by well meaning persons for their friends when ill. They say "If it does you no good it certainly will do you no harm." But in sacred things the teaching that accomplishes no good does positive injury. "He that is not with me is against me: and He that gathereth not with me scattereth." There must be a *gathering*, a definite object ever kept in view, and to this every energy must tend.

We would not suggest for a moment that Sabbath school officers and teachers make a failure of their work if all their scholars are not converted. This could not be so, for prophets, apostles, and even the Lord Himself, failed in turning many from their evil way.

At the same time should there not be in every worker's mind the undying desire to see those placed in their care give evidence that the labour bestowed upon them is not in vain? Their anxiety that this may be so will not be manifested in long exhortations, in finding fault, or by indifference and neglect. It *will* be manifested in agonizing prayer that lays hold of the promise of God exclaiming, "I will not let thee go unless thou bless me." There will be a faith that will not be denied. There will be untiring effort to reach and win the soul. There will be earnestness in BEING as well as in teaching, that the life may draw heavenward where words have no power.

Two illustrations of this kind of labour have recently come under observation. The first is that of a young lady who teaches in a Sunday school. She said: "I want to tell you about my class, for I have had such a precious experience. I have ten girls, and O, I cannot tell you how I longed for months that they might be truly converted. Every day I prayed for them. Last September I felt that my request must be granted. One day a gentleman addressed the school who, I knew, was an earnest Christian. I did not know *how* my prayer was to be answered, and I certainly should not have expected him to be the instrument, but now I know God sent him, for on that day *every member* of my class gave their hearts to the Lord, and they have kept growing since, though some of them meet with great difficulties and much opposition."

At the recent camp meeting held in Geelong those who had charge of the children's meetings felt that something definite must be accomplished before the meeting closed. Parents had brought their unconverted children expecting to have a great work done for them. One mother said, "My children are not what would be called *bad*. They are kind and obedient, but I know they are not Christians. If my girl twelve years old should die to-night I fear she would be lost."

As the workers met for prayer and counsel earnest petitions went up from hearts filled with mother love that God would, at that time, grant their request. The next afternoon in the children's

meeting the answer came. An invitation was given to the children to give their hearts to the Lord. There was no excitement, no urging; but one after another they rose and bore testimony of their love for Jesus and their desire to serve Him. We could only say, "This is the Lord's doings, and it is marvellous in our eyes." The Lord heard prayer, and His name shall have the glory.

A form of Sabbath school without the power is no better than any other form of godliness without power. Are there not many superintendents and teachers and parents who, like the husbandmen, have waited long for precious fruit, even till the time of the latter rain, and has not the time come when we may expect fruit of our labour? Is this not a subject for petition during the week of prayer? Surely if we do not ask we shall not receive. If our faith is too weak to claim this blessing it will not come.

To find the average attendance of your Sabbath school, annex two ciphers to the figures representing the attendance, and divide by the total number of members. This will give the average attendance.

In our Sabbath school record books the teacher's name should be entered with those of the class, and a record kept of attendance just the same as though a member of the class. If this is not done the membership of the school is not fairly represented.

"ONE shilling, five six-pences, four three-penny pieces, and eight pennies were found in our collection, making a total of 5s. 2d. contributed by our school last Sabbath" This was the way one Secretary reported the Sabbath school contribution.

SECRETARIES should give out the record books and contribution envelopes to primary teachers as early as possible, and then let the teacher have the envelope at hand so every little boy and girl may place their pennies in it as soon as they come to the class. This will prevent them from being dropped on the floor, perhaps in time of prayer, and the child can give undivided attention to other things. Please try this plan.

THE Sabbath-school contributions for the last Sabbath in July are to be devoted to the charity work of the Sydney Sanitarium.

## Women's Work

"She hath done what she could."

CONDUCTED BY MRS. V. J. FARNSWORTH.

### Encouraging.

WE herewith give a letter which brought so much courage and hope to us that we want our readers to have the benefit of it. No doubt other sisters have had much the same experience, but have failed to write it out. We want to hear from others also, and so set in motion a wave of enthusiasm that will go from church to church and from one member to another till all are filled with the joy of the Lord. Here is the letter :

"I must just sit down and tell you how much I have enjoyed the RECORD this month. How refreshing, reassuring, comforting, and yet solemn is the truth brought out in the article entitled 'The Seal.' O, how often do I grieve the Spirit of God which is waiting to seal me unto the day of redemption!

"Then the article, 'An Experience,' brought such fresh courage to my heart that I just got down on my knees and prayed again for two dear ones that I am longing to see walking in the narrow way. I also prayed for faith to believe that my prayers will be answered, though just now that seems impossible that it should take place for a long time unless something unforeseen happens. But I am thankful that 'With God all things are possible.' I must have that faith that will make it possible for God to answer prayer for these dear ones.

"Then the article, 'A Cheering Letter,' suggested another thought. It was this: You can never give anything of a testimony when you stand up in church, but you might *write* some little experience that might cheer and help someone to speak a word for Jesus. Well, I was busy ironing when this thought came to me, but I thought again: Now baby is asleep, and there is no time like the present, so I got pen and paper and began before the good thought went.

"I long to be doing something in the harvest field for the Master I love. When I read of the need of workers in China, and the need for canvassers and Bible workers and other workers, I wish I could divide myself into just what is wanted.

But God tells me clearly that whatever other work I can do I must have my children's needs first at heart. So I must be content to work in a small sphere, but the Lord has encouraged me by using a few words spoken in weakness as a means in His hands of bringing two to a knowledge of the truth who are now doing far better work than I could do. One was a canvasser for some time. He now fills another responsible position. The other was a canvasser for a short time, but is now studying to be a Bible worker. May the Lord bless her work greatly is my prayer."

One thing we would like our sisters to notice in this letter is this: When this sister thought of writing she stopped her ironing and did the writing *at once*. Has her letter not done you more good than if the ironing had been finished in just such a time? Don't you suppose you might stop some work which could be left for a while, and give a bit of your own experience which might do others as much good as this has done you? Perhaps you think not; but you cannot tell "whether shall prosper either this or that, or whether they both shall be alike good."

Please note another thing: There is a longing in the heart to work for God. We fear this is the great lack with many, or at least the longing is so indefinite that it never is borne up to God in prayer, or it does not take shape in doing the things which are counted small, as unto the Lord. This sister makes a mistake in writing of her home and neighbours as a "small sphere." In the *Review and Herald* of December 5, 1899, we find these words in an article from Sister White: "The Lord is served as much, yes, more, by the faithful home worker than by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children.

When this work is carried on judiciously and with faithfulness and prayer, angels of God guard the family, and the most commonplace life will be made sacred." Just think of it, sisters! *You*, in your home life, may serve the Lord more than the minister who preaches the Word. Then let us look at our home duties in the light that God views them, and how much of joy and brightness it will bring into the everyday life!

There is one other thought! This sister would like to go out to do work for the Lord, but by speaking a

few words in weakness, God used them to send *two* workers into the field. These she can follow with her prayers which will be as sharp sickles to gather a harvest of souls. What an encouragement this should be to her and to us to keep right on speaking words in our weakness which God may make mighty by His power to snatch souls from error and darkness!

Perhaps in a future letter this sister will tell us how she laboured to bring these two souls to the Lord, and others will be encouraged to give their experience also. Let the letters come in.

### Our Week of Prayer.

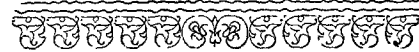
LET us make our home work as light as possible during this special season. Martha lost a blessing by busying herself with dinner when the Lord wanted to talk to her. We may lose it in the same way.

Let our food be as simple as possible during this week. This will give us more time, and will also give a clearer mind to contemplate spiritual things. The washing and ironing may be put off till some future time, or if this cannot be done make it as light as possible. Do all the extra work that can be done before the week begins. Plan so the family can come together without being hurried, for special Bible study and prayer. But above all plan to be much alone with God in prayer. Urge your special requests at this time. This you can do if you are alone in the family, or if you have no meetings to attend. "Be anxious for nothing; but *in everything*, by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus." This blessing is for every one of us. Will we take it?

"What should we eat each day?" a Sabbath school teacher asked one of a class of boys. "Bread and Bible," was the ready response. Yet many have not yet learned the Scripture truth that "Man shall not live by bread alone," and they do not feel the necessity of adding "Bible," to their daily bill of fare.



## Our Canvassers.



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

### Monthly Summary of Australasian Canvassing Work.

#### New South Wales.

MARCH, 1900.

	Orders	Value
Patriarchs and Prophets—		
H. J. Cooper, Lismore ...	63	£47 14 0
E. Appleton, Casino ...	50	39 18 6
G. A. Wood, Clarence Town ...	25	18 19 0
Daniel and Revelation—		
R. Salton, Muswellbrook ...	59	41 18 0
Bible Readings—		
N. Harker, Moss Vale ...	58	33 7 6
Mrs. C. Chapman, Balmain ...	3	2 15 6
Coming King—		
Mrs. A. E. Edwards, Bathurst ...	20	6 6 0
R. Salton, Muswellbrook ...	2	0 10 0
Christ Our Saviour—		
Mrs. A. E. Edwards, Bathurst ...	2	0 9 0
Home Hand Book—		
M. A. Connell, Macleay ...	58	85 19 6
W. Smith, Macleay River ...	37	55 13 6
J. Lord, Bald Hills ...	18	27 7 6
J. Rodd, Bald Hills ...	16	25 0 0
S. M. Fletcher, Dubbo ...	9	13 17 6
R. Bell, Manning River ...	2	3 2 6
E. Appleton, Casino ...	1	1 7 6
Ladies' Guide—		
Mrs. M. A. Gregg, Dubbo ...	71	72 16 0
R. S. Bell, Manning River ...	41	38 5 6
T. W. Palmer, Manning River ...	22	22 15 0
Mrs. C. Paap, Maitland ...	18	20 4 6
J. F. Hay, Quirindi ...	10	14 6 0
Man the Masterpiece—		
J. F. Hay, Quirindi ...	3	3 16 0
Other Books ...		10 13 6
	588	£587 2 0

#### New Zealand.

MARCH, 1900.

	Orders	Value
Home Hand Book—		
A. G. Mackenzie, New Ply- mouth ...	45	£68 15 10
R. L. Irving, Invercargill ...	26	36 17 6
I. Johnson, Danevirke ...	28	40 17 6
J. Knox, Hawera ...	16	26 17 6
W. T. Dawson, Christchurch ...	15	21 0 0
Mrs. M. Hamilton, Greytown ...	45	65 5 0
J. B. Anderson, Christchurch ...	8	11 0 0
Ladies' Guide		
Mrs. A. D. Anderson, Grey- mouth ...	79	69 2 6
Mrs. Masters, Dunedin ...	16	14 14 0
Patriarchs and Prophets—		
E. Rickards, Balclutha ...	41	27 10 6
W. W. Ward, Inglewood ...	11	7 17 6
Sunshine at Home—		
Mrs. Irving, Invercargill ...	8	2 12 6
Man the Masterpiece—		
G. Masters, Dunedin ...	9	8 11 6
	347	£401 1 10

#### Victoria and Tasmania.

MARCH, 1900.

	Orders	Value
Home Hand Book—		
D. Deering, Bendigo, V. ...	7	£12 6 6
W. H. Pascoe, Burnie, Tas. ...	5	6 0 0
W. Rednead, Burnie, Tas. ...	49	72 5 0
G. Burgess, Bendigo, V. ...	14	23 8 0
Ladies' Guide		
Mrs. E. Deering, Swan Hill, V. ...	4	4 2 6
Miscellaneous ...	4	4 11 0
	83	£122 13 0

#### West Australia.

MARCH, 1900.

	Orders	Value
Bible Readings—		
Mrs. Cleal, Bunbury ...	14	£12 0 0
E. R. Bailey, Beverley ...	19	16 16 6
A. Shapcott, Geraldton ...	53	40 15 0
Ladies' Guide—		
Mrs. Cleal, Bunbury ...	45	48 19 0
Man the Masterpiece—		
H. Ross Lewin, Goldfields ...	11	11 17 0
F. Masters, Kalgoorlie ...	24	23 16 0
— ...	15	5 12 6
Patriarchs and Prophets—		
F. Masters, Kalgoorlie ...	9	5 2 6
Miscellaneous—		
C. J. Anderson, Fremantle ...	14	9 17 6
F. Masters, Kalgoorlie ...	14	12 14 6
	227	£187 10 6

#### South Australia.

MARCH, 1900.

	Orders	Value
Bible Readings—		
J. E. Steed, Mt. Pleasant ...	73	£50 10 0
L. A. Apollon, Greenock ...	68	49 0 6
Coming King—		
M. Janeczek, Port Wakefield ...	38	12 18 0
Ladies' Guide—		
Mrs. C. Gooding, Mt. Lofty ...	21	22 18 0
Home Hand Book—		
F. Redward, Millicent ...	17	28 0 0
A. W. Waight, Kadina ...	21	33 14 0
	238	£197 0 6

#### Queensland.

MARCH, 1900.

	Orders	Value
Bible Readings—		
Mr. Ford, Western Line ...	13	£13 7 0
Coming King—		
C. Prebble, Maryborough ...	57	16 7 6
Christ Our Saviour—		
Mr. Ford, Western Line ...	5	1 10 6
W. Godling, Lowood ...	12	1 10 0
A. Ferguson, S. Brisbane ...	25	6 3 6
Great Controversy—		
C. Bonney, Ipswich Road ...	27	18 16 0
Home Hand Book—		
T. Whittle, Leyburn ...	4	7 10 0
J. H. Hewitt, Warwick ...	5	6 17 6
Ladies' Guide—		
A. J. Hewitt, Warwick ...	28	28 14 0
J. H. Hewitt, Warwick ...	11	12 13 6
Patriarchs and Prophets—		
C. Hughes, Ipswich ...	4	5 7 0
G. W. Tadich, Bundaberg ...	18	13 2 0
W. Godling, Lowood ...	7	8 16 0
Other Books—		
T. Whittle, Leyburn ...	4	4 10 0
	220	£145 4 6

#### Totals for March, 1900.

	Orders	Value
New South Wales ...	588	£587 2 0
New Zealand ...	347	401 1 10
South Australia ...	238	197 0 6
West Australia ...	227	187 10 6
Queensland ...	220	145 4 6
Victoria and Tasmania ...	83	122 13 0
Total ...	1703	£1640 12 4

### Theory and Practice.

PRACTICE is the true complement of theory, as work is of plans. One is imperfect without the other. Plans have their place, but they cannot be depended upon to do the work. Much valuable time is wasted in theorizing. Committees meet together to plan and contrive expedients. A beautiful method of procedure is proposed, but, alas, the one necessary complement to its success—earnest, personal work—is oftentimes lacking. We have naught to say against system and order and definite plans. There should be all these in the work of God. Concerted and harmonious action on the part of the church is most desirable, and absolutely necessary to a full measure of success. None should move independently, but all should counsel with their brethren.

But there is danger in trusting too much to machinery to do the work which can only be done by downright, hard, personal, persevering effort. While an organized army has its officers, its departments, and its numerous corps, these alone will not win without united, personal work. They serve only as helps. Thus must it be with our plans and our missionary organization. They must be looked upon only as auxiliaries—as helps to accomplish work which must be done by earnest, personal labour.

It is *work* that counts. It requires little planning to carry food to the hungry, to visit the sick, to minister to the needy and suffering. The most that is required is a willing heart and a determination to do something for the Master.

We should not stop planning, but we should realise that no plan can succeed without power in carrying it forward. If this motive power cannot be exercised in connection with the plan, better by far let it be exercised without any method, and thus do more working and less resolving. Plans without work, and theory without practice, or plans with work, and theory with practice; which do we need in our missionary cause to-day?—*Home Missionary*.



## EDUCATIONAL.

*"Study to show thyself approved unto God."*

CONDUCTED BY E. R. PALMER.

### Students from the Islands.

ARRANGEMENTS have recently been made between the Avondale School Board and Elder E. H. Gates, the Superintendent of the Polynesian Mission Field, for the education of native students on the following plan: Very few of these students can do anything toward paying their way; therefore provision must be made for them by the School, assisted by generous friends. The School has agreed with Brother Gates to furnish enough work for all such students to enable them to pay one-half of their expenses, if he will secure from persons, who are interested in the island work, gifts amounting to the other half of the expenses. Brother Gates at once acted upon this proposition, and sent a statement to the *Review and Herald*. In the RECORD last month notice was given of the first gift sent from America for this purpose, and below we give an interesting letter received a few days ago. This letter will fully explain itself:—

"Washington, D.C., U.S.A.,

"February 16, 1900.

"To the Business Manager of the  
Avondale School, Cooranbong, N.S.W.

"Dear Brother, —

"In the *Review and Herald* of February 13, which I received to-day, I carefully read the "Appeal to the Friends of the Polynesian Mission," by E. H. Gates. I am deeply interested in the Foreign work, and it is with joy that I send the enclosed seventy-five dollars to educate an island native to carry the Gospel to the neglected people of his own tongue, who do not know the Saviour. Elder Gates said it would cost 67 dollars 50 cents a year, they working half their way; but I send seventy-five dollars in order that the balance, above the cost of the year's schooling, may help to pay his transportation from his home to the School. Please see that special pains is taken to select a good, promising, intelligent man, who will make a true missionary indeed, and lead many who know nothing about the Saviour out of darkness into light, to the Lamb of God which taketh away the sins of the world. Pray earnestly for the Lord to guide you in the selection. It means much to me. He is to be my substitute in the field where I cannot go, where I could not endure the climate, and where I cannot speak the language, and could not understand the people so well as he.

"The selection means much; for the time is short, and thousands of souls are daily

dying without hope, and without God,—souls for whom Jesus died to save, and who have never heard of Him.

"When the selection, by the help of God, has been made, please write me all about it, giving the particulars; and please keep me posted concerning his work and progress in school, etc.

"Oh, I am so glad for the privilege, and I am so happy in *doing*.

"Perhaps you would like to know who I am. I am your sister in the blessed faith of the third angel's message, it being scarcely three years since I first knew anything about it, and a little more than two and one-half years since I began to keep the blessed Sabbath day. It will be two years next month since I united with our church, having previously been a Cumberland Presbyterian for eleven years.

"Two years ago in May the Lord healed me in answer to prayer at a camp-meeting in Walla Walla, Washington, my home; and there the Lord gave me a special call into the work. I am alone in the truth, but Jesus is with me. I attended the Chicago Medical Missionary Training School last winter and spring, and then took the summer school at the Battle Creek Sanitarium, from which place I came here, where I am labouring principally for the coloured people. I enjoy my work very much indeed. I live with Brother Ballinger and wife, who are special friends. I would like so much to know more about the work there at Cooranbong, and how the work of the School is carried on. Is it near Sister White's? I would like so much to see her and hear her speak. I am acquainted with her son Edson. I suppose this letter will arrive there about the time Miss Hattie Andre arrives. I met her at Battle Creek.

"The Sabbath is drawing on, and I must close. May the Lord's richest blessings be with you all, and the work there. Please write me soon.

"Sincerely your sister in the Master's service,

"MISS MINNIE A. CORNWELL,

"431-4 $\frac{1}{2}$  Street, S.W.,

"Washington, D.C., U.S.A.

"P.S.—Feb. 18: The time is too short to wait until another year before assisting another to an education for the same work as the above, so I have decided to prepare two missionaries instead of one. Please be just as particular in the selection of the second as the first; and what I have said before in reference to the one, I apply to each alike. The education of these two is to be strictly for *Gospel Missionary Work*, in leading native souls to Christ in their own countries, where the true God and Christ are not known. I prefer that they should not be from the same Island, but from different Islands, and from different tongues. However, I do not wish for a moment to lay plans so closely that the dear Lord will not have a chance to work; I want *Him* to guide you. The will of the Lord, not mine, be done; but I can say, *His* will is *my* will.

"So enclosed you will find, instead of seventy-five dollars, one hundred and fifty dollars. One hundred and thirty-five dollars are for the education of the two men for one year each, they to work half their way; and if that is sufficient, the remaining fifteen dollars may be used for their transportation.

"May the Lord guide the institution in regard to this matter; time is short; souls are dying, and Jesus soon will come. Think on these things.

M.A.C.

### As a Child.

In the days of Christ the town or city that did not provide for the religious instruction of the young was regarded as under the curse of God. Yet the teaching had become formal. Tradition had in a great degree supplanted the Scriptures. True education would lead the youth to "seek the Lord, if haply they might feel after Him, and find Him." Acts 17:27. But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal acceptance of God's word had no place in the educational system. Absorbed in the rounds of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge they turned away from the source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education was the greatest hindrance to real development.

The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets He learned of heavenly things. The very words which He himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources, for God was His instructor.

Every child may gain knowledge as Jesus did. As we try to become acquainted with our Heavenly Father through His word angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour. And as we behold the beautiful and grand in nature our affections go out after God. While the spirit is awed, the soul is invigorated by coming in contact with the Infinite through His works. Communion with God through prayer develops the mental and moral faculties, and the spiritual powers strengthen as we cultivate thoughts upon spiritual things.

—*Desire of Ages.*

## THE FIELD.

"They rehearsed all that God had done with them"

### Geelong, Victoria.

OUR meetings in the Y.M.C.A. Hall were not so successful, apparently, as we could have desired. The weather was very unfavourable. The equinoctial changes brought steady rains, much needed by the farmers, and a blessing to man generally, but not particularly conducive to a large attendance at meetings. As the congregations became smaller we found that the acoustic properties of the hall were very unfavourable to small audiences. We also found that very many residing near the camp, who had been regular attendants there, were not attending the meetings in the centre of the city.

This led us to secure the Kindergarten Hall, on the corner of the very block on which the camp was held. The hall itself is very nice inside, about the size of the Hamilton Church, N.S.W. We rented some extra chairs and opened meetings here, holding three meetings in this hall and three in the Y.M.C.A. Hall each week. The audiences at the smaller hall near the camp steadily increased until they doubled the number at the other meeting. For this we felt very thankful, and so decided to move permanently to this hall.

We have felt very thankful all the time that we were not in a tent during this wet, cold weather. We have also been very grateful that Brother and Sister Farnsworth could be with us during these experiences, and thus we could know that it was not owing to a change in labourers that the audiences dropped off, but that we were passing through the usual experiences, increased somewhat by the inclement weather.

At the first Sabbath service in the large hall, two or three new ones were in the audience; at the second, not one. But we pressed right on, visiting and preaching, and last Sabbath nine new adults were with us, and a number of bright, precious children. Our Sabbath School, before its close, increased from twenty-four of the previous Sabbath to fifty. We have received £7 in donations

which just about covers the hall rent. We have fallen behind about the amount of our advertising, £1 10s.

Bible readings are being held among the people. We have with us Brother Michaels and Brother Ballingall, Mary Schowe, Lily Williams, and also Miss Murray and Brother Abramovitch who are studying the truth and learning our methods of work.

Brother and Sister Farnsworth left us a week ago to attend the Tasmanian general meeting. We hope to have them with us again for a short time on their return on the way to N.S.W.

G. B. STARR.

### Transfer of the Medical Missionary Work to the Union Conference.

FOR a number of months in the past there has been a growing conviction on the part of a goodly number of our people that the work of the A.M.M. and B. Association could be done by the Union Conference quite as well as by a separate organization. The question of transferring the work of the Medical Association to the Union Conference has been discussed considerably on the Executive Board, and finally resulted in a decision to call a special session of the Association to submit the question to a vote of the members. Another important transfer that has also been under advisement for some time was that of the Health Food Co., its property and business, to the Summer Hill Sanitarium. It was decided to submit this question also to a vote of the members. The special meeting was duly called, and the following record of the transactions will give the reader a very complete idea of the situation:—

#### Australasian Medical Missionary and Benevolent Association.

Minutes of special meeting held at Geelong, Vic., March 16th, 1900, at ten o'clock a.m.

The meeting was called to order by the Secretary, who read the resolution of the Executive Board, authorizing the calling of this special meeting. The notice for the meeting as published in the Sydney *Daily Telegraph* of the issues Feb. 28th and March 1st, 1900, was also read.

The President being absent, A. G. Daniells was elected Chairman, *pro. tem.*

The hymn "Leaning on the everlasting Arms" was sung, and prayer was offered by N. D. Faulkhead.

The Secretary presented the following item of business; viz:—

At a meeting of the Executive Board held at Cooranbong, N.S.W., Feb. 25th, 1900, the following action was taken:—

"WHEREAS the Health Food business seems to be naturally connected with Sanitarium enterprises; therefore—

"Resolved, That the following propositions be presented at the earliest opportunity to the Chairman of the International Medical Missionary and Benevolent Association and the Members of the Australasian Medical Missionary and Benevolent Association, for approval, viz:—

"1. That the Health Food business in Australasia be considered a legitimate branch of the general Sanitarium and Medical Missionary work.

"2. That it be managed by the Sanitariums as separate departments, and its profits be used in Medical Missionary work.

"3. That in harmony with the foregoing, the Food Factory at Cooranbong, and its business in N.S. Wales, be operated as a branch enterprise of the Summer Hill Sanitarium, the latter to take over the property and liabilities of the Sanitarium Health Food Company."

The propositions were discussed by W. C. White, J. H. Woods, W. D. Salisbury, and others. The Chairman stated that because of the special interest of the friends of the Cause in Victoria, in the Food business, he would invite all to participate in voting upon the question.

The motion to adopt the propositions was then put, and received a unanimous affirmative vote.

The Secretary presented the following memorial, and moved its adoption:—

A MEMORIAL TO THE UNION CONFERENCE OF SEVENTH DAY ADVENTISTS OF AUSTRALASIA.

Dear Brethren,—

The Australasian Medical Missionary and Benevolent Association is an organization, the purposes of which are set forth in the accompanying articles of Association.

As the name of the Association suggests, its work is especially pertaining to health, medical missionary, and benevolent features. These lines of work were made prominent in the labours of our Saviour here upon earth, and were included in the commission given to His disciples. They are, therefore, appropriate features for Gospel work and effort. They are recognized as such and cheerfully and liberally supported, by S.D. Adventists generally in Australasia; and this position for them is maintained by our ministers, by the workers now engaged in those lines, and by the managers of institutions and enterprises under the supervision of this Association.

The experience of this Association since its organization has conclusively demonstrated that it is unwise and unnecessary to maintain an organization especially devoted to the particular features of Gospel work under consideration. There seems to be no good reason for their separation from the general cause over which the Union Conference has supervision. This is the settled conviction of the present Officers of this Association, and has been so expressed by vote of the Executive Board.

We, therefore, respectfully submit the following propositions to your organization:—

(1) That you incorporate in your plan of operations the lines of work set forth in our articles of Association, and adopt such measures as will best promote those interests in the territory under your supervision. To this end, we suggest that you make the Medical work a department of your Conference, to be placed in charge of a Superintendent, and one or more Secretaries, for both field and office requirements.



(2) That all property interests, plants, institutions, missions, and enterprises, together with all sources of revenue, real and prospective, now vested in this Association, or controlled by it, be transferred intact to the Union Conference, without consideration, other than as hereinafter specified.

(3) That the financial liabilities of this Association be assumed by the Union Conference, and the details of such transfer be adjusted in harmony with the action of an auditing committee composed of the officers of the two organizations.

(4) That the relations of this Association to the managing Boards, or Committees, of the several institutions, enterprises, missions, etc., under its supervision, pass intact to the Conference, and made subject to your supervision for the future.

(5) We recognise the tithing system as being applicable to medical institutions and other commercial enterprises, the same as to individuals, and recommend that the tithes that may be paid by such institutions and enterprises as may be operated under your supervision, go into the treasury of the Union Conference.

(6) In the event of your acceptance of the foregoing propositions and the adjustment of the several matters under consideration as suggested, this Association will terminate its organization, and the members thereof cooperate with you for the successful prosecution of the entire work under your supervision.

The motion to adopt the memorial was seconded.

The Chairman gave a comprehensive statement regarding the history of the rise and development of the Medical Missionary work in Australasia, and of the present situation pertaining to those interests. Remarks were also made by W. C. White, R. Hare, and others. The motion to adopt was unanimously carried.

The meeting then adjourned to the call of the Chairman.

A. G. DANIELLS,                      G. W. MORSE,  
Chairman, pro. tem.                      Secretary.

Minutes of meeting held on the Seventh Day Adventist Camp Ground, Geelong, Vic., March 18th, 1900, at 5.30 o'clock p.m.

The meeting was called to order by the Chairman, pro. tem., A. G. Daniells. Prayer was offered by C. P. Michaels.

Minutes of the last meeting were read and approved.

The Secretary presented the following communication from the Union Conference Committee:—

“Geelong, Victoria, March 18, 1900.

TO THE AUSTRALASIAN MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

“Dear Brethren, At a meeting of the Executive Committee of the Union Conference of Seventh Day Adventists of Australasia, held this day, the Memorial from your Association, passed by you on the 16th inst., wherein you propose that the Union Conference take over the lines of work and financial interests of your Association, was duly presented and considered.

“A vote was unanimously passed, accepting of your Memorial and the several propositions and conditions therein contained.

“The Conference Committee is ready to proceed without delay to the administration of the worthy and very responsible trust that you have thus placed with it.

A. G. DANIELLS,                      G. W. MORSE,  
Chairman.                      Secretary, pro. tem.”

W. D. Salisbury moved the adoption of the following resolutions:—WHEREAS, We have received from the Executive Committee of the Union Conference of Seventh Day Adventists of Australasia formal notice of their acceptance of the Memorial adopted by a meeting of this Association on the 16th inst., and duly forwarded to the said Committee; therefore,—

*Resolved*, That the organization known as the Australasian Medical Missionary and Benevolent Association is hereby dissolved, and its work and interests, institutional, financial or otherwise, transferred and merged into the said Union Conference of Seventh Day Adventists, in harmony with the conditions and stipulations of the said Memorial.

*Resolved*, That we, as individuals, hereby pledge our sympathy and co-operation with the Union Conference in its administration of the work and interests thus transferred to it.

The motion to adopt the resolutions was seconded, and the question duly considered and unanimously adopted.

The meeting then adjourned *sine die*.  
A. G. DANIELLS,                      G. W. MORSE,  
Chairman, pro. tem.                      Secretary.

The Union Conference Committee proceeded at once to the proper organisation of the Medical Missionary Department. The following is the form of organization adopted:—

FORM OF ORGANIZATION OF THE MEDICAL MISSIONARY DEPARTMENT OF THE AUSTRALASIAN UNION CONFERENCE OF SEVENTH DAY ADVENTISTS.

#### 1.—NAME.

This department shall be called the Medical Missionary Department of the Australasian Union Conference of Seventh Day Adventists.

#### 2.—OBJECT.

The object of this department shall be to supervise, under the direction of the Union Conference Committee, all lines of Medical Missionary work of the Union Conference in its territory.

#### 3. MANAGEMENT.

The work of this department shall be under the supervision of a superintendent, a secretary, and a reference committee of three, of which the superintendent and secretary shall be members.

These officers shall be appointed annually by the Union Conference Committee. They shall hold office until the termination of the fiscal year of the Conference, or until such time thereafter as their successors are duly appointed.

#### 4.—DUTIES OF OFFICERS

The superintendent shall be chairman of the reference committee, and shall labour for the promotion of the interests of the several lines of work and enterprises of the department.

The secretary shall keep the records of the proceedings of the reference committee; keep in touch, by correspondence, with all the enterprises and institutions under the supervision of the department; shall secure from them regular statistical reports, and properly file or record the same; shall keep an accurate record of all articles of property belonging to the department, and of all receipts and expenditures incident to the operation of the department. The records and correspondence of the secretary shall always be at the service and command of the reference committee, and of the Union Conference Committee.

It shall be the duty of the reference committee to meet monthly, or oftener, for consultation regarding the prosecution of the work of the department, for the laying of plans, and the consideration of any interests pertinent to the work of the department.

#### 5.—FINANCES.

The finances for the use of this department shall be secured—

(a) From appropriations made by the Union Conference Committee.

(b) From gifts, donations, and legacies.

W. C. White, E. R. Caro, and Miss E. M. Graham were appointed to constitute the Reference Committee, with Dr. Caro as Superintendent of the department, and Miss Graham as Secretary.

In harmony with the recommendations regarding the transfer of the food business, the Sanitarium Board met at Summer Hill, April 1, and proceeded to arrange for the transfer. The following is the record of proceedings:—

#### SANITARIUM HEALTH FOOD COMPANY.

Minutes of meeting held at 25 Sloane Street, Summer Hill, N.S.W., April 1, 1900, at 11.30 o'clock a.m.

*Members present*—A. T. Robinson, acting chairman; P. B. Rudge, J. H. Camp, F. L. Sharp, G. W. Morse, and by invitation, W. C. White and Miss E. M. Graham.

G. W. Morse was elected Secretary *pro. tem.*

The Secretary presented the following report of a meeting held by the Sanitarium Board:—

“Whereas, The Australasian Medical Missionary and Benevolent Association did, on the 16th day of March, 1900, adopt the following resolutions, viz.:—

‘1. That the Health Food business in Australasia be considered a legitimate branch of the general Sanitarium and Medical Missionary work.

‘2 That it be managed by the Sanitariums as separate departments, and its profits used in Medical Missionary work.

‘3. That in harmony with the foregoing, the Food Factory at Cooranbong, and its business in New South Wales, be operated as a branch enterprise of the Summer Hill Sanitarium, the latter to take over the liabilities of the Sanitarium Health Food Co.’

Therefore,  
*Resolved*, That we hereby accept of the business in question, together with the assets and liabilities pertaining thereto, upon the terms proposed, and that it be operated as a department of the Sanitarium substantially according to the following outline, viz.:—

1. The department shall be known as the Sanitarium Health Food Company.

2. It shall be under the general supervision and management of the Sanitarium Managing Board.

3 The net profits arising from the operation of this department, other than what is needful for the liquidation of its indebtedness and the legitimate extension of its business, shall be expended in Medical Missionary work in Australasia.

4. The rights to manufacture, in all the Australasian Colonies outside of New South Wales, the foods controlled by this department shall be held by the Sanitarium Board, subject to the order of the Union Conference of Seventh Day Adventists.”

It was thereupon  
*Voted*, That we express our approval of the recommendation of the Australasian Medical Missionary and Benevolent Association relative to the transfer of the business of this company, also of the action taken by the Sanitarium Board relative thereto, as stated in the above report from the Sanitarium Board.

Adjourned *sine die*.

A. T. ROBINSON, G. W. MORSE,  
*Acting Chairman. Secretary, pro. tem.*

The address of the Factory Manager of the Sanitarium Health Foods Co. is P. B. Rudge, Cooranbong. The office and headquarters is now care of Medical and Surgical Sanitarium, Gower Street, Summer Hill, N.S.W.  
 G. W. MORSE.

### Trouble Ahead.

WE know there is trouble ahead for all Sabbath-keepers the world over. It may come to us in Fiji before it does to larger places. It looks now as if it were coming soon.

A few months ago a letter was received by the *Buli*, a native official, giving him notice that he was to pay no attention to those people who keep the seventh day for the Sabbath, nor to allow the government work to be in any way interfered with by giving way to those who observe that day. This letter came from the government.

There is a great deal of communal work performed by the natives for the government. The first test came to our brethren last week. On Thursday and Friday they were working on a boat-house for the government, and early on Friday they were told that they were expected to do a certain piece of work the next day. They told the *Buli* that they would observe that day as the Sabbath and could not come. He told them they must come or he would inform on them; they replied that they could not disobey the law of God. He told them that it might mean imprisonment, upon which they replied that they were ready to go rather than profane the Sabbath.

He then decided to assign them the work of getting some timber from the bush, which he said must be brought to the place of building that same day—Friday. They left for the bush and got out the timber, but sundown overtook them a mile from the place of building, so they anchored their raft of timbers, expecting that trouble would arise from their disobedience. So far nothing has been said, but we know that the way native matters are, the government can make it very hard for our brethren.

There is a strong prejudice arising from the Wesleyans against our work. They are warning the natives against us. They feel strong and safe with the government on their side, but we rejoice that we have the power of God to sustain us. We have the safer and stronger side. Lessons about the three Hebrews and Daniel in the lion's den seem to be very helpful and encouraging to our brethren:

Pray for the work in Fiji. Now that Bro. and Sister Parker are leaving on account of failing health, we must have more help. We are sorry to see these faithful servants of the Lord leave us. J. E. FULTON.

### Lightening the Earth with God's Glory.

IN the 18th Chapter of Revelation, first verse, the inspired writer says:—  
 "And after these things I saw another angel coming down from heaven having great power, and the earth was lightened with his glory."

The "angel" here brought to view is simply a dispensation of God's providence going forward in the earth. The message is from heaven, and it is one of very great importance, as shown by the succeeding paragraphs, which the reader is asked to examine. That message is now due to the world and is being given with more or less energy and success by those who have espoused the cause of the third angel's message.

But note that it is to *lighten* the earth, *i.e.*, shed its rays throughout the whole earth. Then some of the rays of light must go into every home, strike upon every individual. In order to accomplish this the facilities must be varied and adequate to the demand. The work cannot all be done by the preachers for they get access to only a small proportion of the people. Canvassers for the larger books that treat upon themes of present truth generally visit all the homes in the territory where they labour, but only a comparatively small proportion of the people purchase the books; hence their work falls far short of lightening all the homes in the regions visited by them.

It is evident that there is great need of a line of work that will result in leaving rays of light in every home and with every person. The tract and periodical work is better calculated to accomplish this than any other that has been developed up to the present time.

In the providence of God there has been provided a large number of small publications called tracts and pamphlets. These treat upon a great variety of most important and intensely interesting subjects. They contain the best thoughts of the best writers upon themes of present truth. Many of them were written under the inspiration of such peculiar conditions as to render them bristling with live, pertinent points, and terse, cogent arguments not to be found elsewhere. They are filled with rays of light from heaven. The very fact that these publications are small in size, made it necessary for the writers to "boil down" and condense their thoughts and present them in the most striking and convincing manner possible. Thus it is that these publications contain the very cream of third angel's message literature.

They have been gotten out in an attractive form, quite a number of them being illustrated. In price they vary from a farthing per copy up to a shilling.

It is evident that these are the publications that must accomplish the work of lightening the majority of the people. These are the publications that are very clearly indicated in that beautiful text, "He that goeth forth and weepeth, bearing precious seed (*margin seed baskets*), shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. 126 : 6.

These publications more fully meet the idea of "seed thoughts" and "seed sowing" than any others that we have, and what more appropriate method of carrying them to the people than in baskets!

The purpose of this article is to call attention to this very work—that of placing our tracts and pamphlets and perhaps the smaller bound books in the homes of the people. These are the leaves that should be scattered far and wide. How can it be done?

(1) By giving them away while engaged in personal labour or one's daily avocation.

(2) By using them in connection with correspondence.

(3) By loaning them from house to house.

(4) By selling them to the people.

Every Seventh-day Adventist should have a plentiful supply of tracts on hand to give away. Opportunities are continually occurring that are especially timely and valuable for the placing of precious rays of light with people whom we meet. In railway

carriages, on boats, on the roads, in the homes of the people, everywhere we go we continually meet people with whom we have more or less conversation, and it is the easiest matter in the world to give such a turn to the conversation as will open the way for handing a tract to the person, which he will be sure to read with deep interest, because of the conversation that we had with him. These will be words "fitly spoken" that will indeed be like "apples of gold in pictures of silver."

In another issue of the RECORD will be given further plans for the successful distribution of the publications under consideration.

G. W. MORSE.

### Youth's Instructor Contributors.

WE wish to call attention to our churches who have been so generously contributing this paper during the past year to the "Homes" and Charitable Institutions in New Zealand.

The time is now up to renew our subscriptions, and we would remind our brethren of this, so that no numbers of the periodical may be missed by those who look forward to them so eagerly from month to month. When we have so much good literature ourselves, we hardly realize what a pleasure it is to the inmates of these "Homes" to receive such a visitor.

Unless all send in their Fourth-Sabbath donations once a quarter, as promised, we shall soon be in debt. It is only a small amount every three months, but it means losing the good reading matter right along if you fail to contribute, so that we can renew the papers this month.

Let the librarians and leaders of church meetings please give this matter attention at once.

E. STEED.

AT Council meetings of the Union Conference Committee held at the time of the Geelong Camp-meeting, a Tract and Missionary Department of the Union Conference was created, with Pastor A. T. Robinson as Superintendent and Bro. A. W. Anderson, Mrs. A. L. Hindson, and Miss Hattie Andre as Secretaries. Plans for aggressive work in the lines of missionary correspondence and the circulation of our smaller publications are being developed, and will shortly be presented in the RECORD.

## PERSONAL

SISTER E. G. WHITE and Brother and Sister A. T. Robinson spent Sabbath, April 14, with the church at West Maitland.

THE Sydney churches were favoured with a visit from Pastor W. A. Colcord at the time of the quarterly meeting, Sabbath, April 7. His presence and labours were much appreciated.

FROM private letters we learn of a fair attendance and good interest at the Tasmanian General Meeting held at Hobart. Brother and Sister Farnsworth are in attendance at this meeting.

BROTHER D. LACEY has gone on a trip to England, to visit some of his friends in the Old Country. He expects to be away about eighteen months. We wish him a pleasant journey and a safe return.

BROTHER F. L. SHARP, business manager of the Sanitarium, is at present in Tasmania, attending the general meeting being held at Hobart. At this meeting he will present the Sanitarium work in all its phases and labour in behalf of that institution.

BROTHER JOHN H. MILLS, accountant for the Health Food Company, has removed, with his wife, from Cooranbong to Summer Hill. He will carry on his work at the Sanitarium, as the work of the Food Company has been transferred to this institution.

MRS. CARRIE DOW, mother of Mrs. Dr. Caro, fell asleep Sabbath morning, April 14. Her death was caused by apoplexy. She was born in Maine, U.S.A., and was sixty-five years of age. Sister Dow was an Adventist for many years, and died in the full assurance of faith.

BROTHER and Sister Parker, who have been labouring in Fiji, have arrived in Sydney. They found the climate of Fiji very trying, and have been obliged to leave their field for a time, in order to obtain rest and treatment. They are now at the Summer Hill Sanitarium. They bring most encouraging reports of the work in Fiji.

WE copy the following from the Queensland *Welcome Visitor*:—"On

the evening of March 28, Brother Richard Hodgson was united in marriage to Miss Winnie Nicholson. The ceremony took place at the residence of Brother F. W. Paap, and was attended by quite a number of the friends of the parties. All join in wishing the couple *bon voyage* over life's sea. The ceremony was performed by Elder Tenney."

IF small, it was an interested company that witnessed the wedding in the Christchurch meeting-house on March 20, 1900, when Brother Arthur Carrick and Sister M. Beatrice Spittal were united in marriage. The same evening the happy couple left for the bride's home at Nelson. We trust that a useful life in the Master's cause is before them.

DURING the early part of April, Dr. Keller, accompanied by his mother, arrived in Sydney, on the s.s. *Aorangi*, from Vancouver. Almost immediately upon his arrival, Dr. Keller took up his duties as house physician at the Sanitarium. This relieves Dr. Caro from some of his many pressing duties, and he will thus be enabled to visit the different colonies, and do more work for the people in general. Mrs. Keller has been connected with the Haskell Home for Orphans, and has a valuable experience in that line of work.

BROTHER and sister Albert Brandstater came out on the same boat with Dr. Keller. They remained in Brisbane, and are at present engaged in work in that colony. Brother Brandstater went from Tasmania to the Battle Creek Sanitarium five years ago, and has been engaged in active work in the States for some time. We congratulate our Queensland brethren on having secured the services of these earnest workers.

ON the 4th of April, at "Beulah" the residence of Brother and Sister D. Lacey, of Cooranbong, Sister M. A. Parkinson was united in marriage with Brother W. A. Wainman. The ceremony was performed by Pastor W. C. White on the spacious verandah, which was very tastefully decorated with palm leaves and ferns. Quite a large number of visitors were assembled to witness the ceremony, and many kindly wishes were expressed. Brother and Sister Wainman were among the first to embrace the truth in Victoria, and they have been earnest and consistent members of the church ever since.

## UNION CONFERENCE RECORD.

PUBLISHED MONTHLY BY THE  
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Mrs. V. J. Farnsworth .. Editor  
Mrs. A. L. Hindson Assistant Editor

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THE concluding portion of Dr. Pierson's article on Prayer has been crowded out of this issue. It will appear later.

ON the departure of Bro. Daniells for South Africa, Mrs. V. J. Farnsworth was appointed editor of the RECORD. Sister Farnsworth is well known to many of our readers, and we feel assured that her connection with the paper will be appreciated by all.

OWING to the large amount of extra matter in connection with the Week of Prayer, it was found necessary to drop out some of the regular departments of this month's RECORD, and to curtail and disarrange others. But we are sure that the valuable matter that appears will fully compensate for anything that may have been omitted.

FROM letters posted by Bro. Daniells at Albany, W.A., we learn that they had a remarkably smooth and pleasant voyage from Melbourne to that port. At no time, he writes, has he felt more the separation from the work and workers in Australia, but it seems very clear to him that he is in the path of duty. He expresses deep gratitude to God for His blessings to them thus far on their way.

OUR readers will be glad to learn that our call for a home for a blind sister in last month's RECORD, met with a ready response, and that this sister is now comfortably settled in the pleasant home of Brother and Sister Philps of Beechworth, Vic. May Heaven's richest blessing rest upon all the members of this household.

BROTHER G. W. Morse, who has for some time been connected with the Health Food business in New South Wales, has connected with the Book Department of the Echo Publishing Co., Ltd. Brother Morse was previously connected with the book work in Canada. We trust he will have the co-operation of all our people throughout the colonies, in his efforts to extend the circulation of our publications.

EARLY in February of this year Brother Marple, Opouriao, Whakataane, Auckland, received by mail a Seventh Day Adventist Church Hymn-book, bound in morocco. Up to the present time he has not been able to find out the donor of this book. He wishes to thank the person through the RECORD who anticipated his wish so correctly, and would like to correspond with the giver.

WE wish to thank our church officers and Sabbath School Secretaries for the promptness with which they have responded to the request that all reports be sent in by April 10. We trust that all will continue to report each quarter by the 10th of the month following. It is a great help to us and we greatly appreciate it. While most have responded promptly, a few defaulters have been reported. They are:—The church clerk at Latrobe, Tas.; The Sabbath School secretaries at Bismarck and Latrobe, Tasmania; Helidon, Queensland; and Freemantle, W.A. We will request them to report promptly next time.

## Reading Circle.

THE matter contained in this issue and the June number of the RECORD will constitute the first month's study in Home and Foreign Missions for our Reading Circle. The two articles from Pastor Gates on Polynesia constitute the lessons on Foreign Missions. The questions will appear in the July number. We hope all who are contemplating joining the circle will bear this in mind and make a careful study of the valuable matter contained in these columns. Full particulars in reference to the correspondence to be conducted in connection with the circle will be given with the questions in the July issue.

## Family Readings for the Week of Prayer.

THE readings published in this issue of the RECORD, to be read at morning worship during the Week of Prayer, are designed to be a blessing to the families of our people. In order that they may be such, we suggest that this paper be carefully preserved, and this series of readings be followed at the hour of morning worship, during that week. Let the thoughts brought out, or suggested, in the readings, be talked about by the different members of the family circle.

Much will be gained, where circumstances do not make it impossible, by giving a little more time than usual to this exercise during that period. What earthly consideration can compare, in importance, with bringing our families where the light and salvation of God shall be shed upon them? The crisis is rapidly closing in upon us, and also upon a world in darkness.

Let this week be given to God. Let the usual duties, as far as possible, be laid aside. If the Lord has given us life and health, enabling us to work fifty-one weeks, is it too much to devote one week to God, especially when He is longing to make revelations of light and truth to His people, which will qualify them for what is just before us? Let these things be the theme of conversation. This will bring into our hearts a realising sense of the time in which we are living.

When I first embraced the truth, nearly thirty years ago, I remember how we used to attend the camp-meetings once a year, which was about all the preaching we heard, and for months the things spoken in the sermons would be the theme of conversation in the family in which I was living. This served to keep the flame of truth burning brightly in our hearts, and the truth of the coming of the Lord in those days was a living reality. "Now is our salvation nearer than when we believed."

God help His people to awake and to arouse to the importance of this time. He waits to be gracious. He longs to magnify His truth in the eyes of the world. Let the week of prayer for 1900 be a season when the stately steppings of our King shall be seen among His people throughout Australasia.

A. T. ROBINSON.