

Union Conference Record

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

VOLUME III.

September 1, 1900.

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper

NUMBER IX.

Crust in Him.

WHEN thy heart is burdened, sad,—
When scarce dear things make thee glad,—
Then has come thy time to say,
"New, Thy mercies every day,
While I count them o'er and o'er,
Grows the precious, heavenly store."

When thy trials thicken fast,
Press thee down to earth at last,—
Then is thy own time to sing,
"Neath the shadow of Thy wing,
Lord, to Thee, in loving praise,
Gratefully my song I'll raise."

When thy way is hedged about,
And no path leads on and out,—
Then 's thy time to rise and fly
Trustingly to God and cry,
"Jesus, Shepherd, go before;
Open Thou the closed door."

—Selected.

An Expectant Faith.

WE need, just now, a revival of faith. We work, we pray, we weep; but we do not believe. We know God gives fruit for labour put forth by others. We know He answers the prayers of others; but too often we do not expect fruit from our own efforts, and feel no keen disappointment when it does not appear, or when our prayers remain unanswered. We attend meetings of various kinds. Sabbaths come and go with their privileges, and we are conscious of no gain, and yet we are not surprised. We listen to sermons, but no wonder or anxiety is felt because the power of God does not attend the word spoken.

The want of this faith leads to deplorable results. The real reason why so many sermons and prayers and labours are fruitless, is because the Saviour's presence and blessing are *not expected*. He does not many mighty works because of our unbelief. We do not expect great things from God, and therefore we do not have them. The word spoken long ago is present truth to-day, "According to your faith be it unto you." "All

things, whatsoever ye shall ask in prayer, *believing*, ye shall receive." To him that "shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; *he shall have whatsoever he saith.*" Mark 11: 23.

In the work of God in Australasia we meet difficulties. We need labourers. We need means to carry forward different enterprises. But when perplexities arise, shall our knees begin to tremble, and shall we question whether God is with His people or not? Now, just now, our faith must claim men and women to labour, and money to meet the necessities of the work in every conference and mission field. Let the word pass from each to every other one, "In God we are able." The time has come to give the Lord "no rest, till He establish, and till He make Jerusalem a praise in the earth." Our united prayers must ascend for the gift of the Holy Spirit, which brings all other blessings in its train; but even the promise of the Spirit we receive *through faith*. Gal. 3: 14.

We may gird up the loins of our mind by recalling the promises of God. Their testimony will cause our faith to take firmer root, and to grow to fuller measure while we think upon them. To every doubt we may answer, "Has He not said, '*All things can to the believing*'?"

"When the Saviour said, 'Go teach all nations,' He also said, 'These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.' The promise is as far reaching as the commission. Not that all the gifts are imparted to each believer. The Spirit divides to every man severally as *He* will. But the gifts of the Spirit are promised to

every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the Apostles. 'These signs shall follow them that *believe*.' This is the privilege of God's children, and faith should lay hold on all that it is possible to have as an endorsement of faith.

"The power of love was in all Christ's healing, and only by partaking of that love, through faith, can we be instruments for His work. If we neglect to link ourselves in divine connection with Christ, the current of life-giving energy cannot flow in rich streams from us to the people. There were places where the Saviour Himself could not do many mighty works because of their unbelief. So *now* unbelief separates the church from her divine Helper. Her hold upon eternal realities is weak. By her lack of faith, God is disappointed, and robbed of His glory."—*Desire of Ages*.

Let us cultivate faith.

Two Ways of Counting Money.

(Selected for the RECORD by Mrs. E. G. White.)

THE Sabbath service was over. Mr. Willis had preached his annual foreign missionary sermon, over which he had worked so hard for a month. The collection had been taken up and brought home in his clean handkerchief, and now they were to count the money. It was a pleasant day, and most of the rich men were there; and O, how the pastor hoped that the collection would prove larger than last year!

So Mrs. Willis came to help him count the money, as interested as if it were all for herself instead of her Master. The currency was committed to her, while Mr. Willis looked over the notes. "Ah, yes;

Mr. M'Prindle has done well." Five bright, crispy twenty-dollar greenbacks folded together. "One hundred dollars: he never gave more than thirty before. O, how pleasant it must be to be rich!" thought poor Mrs. Willis: "especially to be able to give so liberally." And then her eye fell on her own contribution, a five-dollar note, which she had saved so long that even the creases in it seemed familiar to her.

It had been kept toward the purchase of a water-proof cloak; but when the year came round, and the collection was to be taken up, she could spare nothing else. This was her own and all she had; and now she felt a little discouraged to think that, of all the collection, three hundred and eighty-nine dollars, hers seemed so small a part. Suppose she had kept it; there would be then three hundred and eighty-four dollars, and that seemed almost as much. Hers was but a seventy-eighth part, and she did need the water-proof. She laid it down by the new greenbacks, but without a murmur, for, thought the resolute little woman, "How miserable I should be to have a collection go off without any of my money! Better wear my old shawl the rest of my days."

Then they recounted the currency and pennies, to make sure that they had reckoned right. There were some bright fifty cents in currency, one or two of doubtful value, and the usual proportion of dingy tens and stingy threes. Among the coppers they found one English shilling, rather pewtery-looking, as if it needed the friction of daily use, but with the genuine ring. Mrs. Willis took it in her hands, for real silver was a rare sight to her, and she said she supposed it would not be worth more than thirty cents, and yet it seemed more valuable than paper currency of any value. Then she wondered if ever again silver would pass from hand to hand in daily use, and if those days should ever come, whether it would be a more golden age for ministers' families.

"Mother, tea is all ready; and I made the toast and burned only one piece, and that I am going to eat myself. May we have treacle this evening, because it is Sabbath day?" And yet another little voice said, "I can't learn my hymn, the words are so hard, and what does *marshaled* and *bestud* mean? Celia says she knows, but she can't tell. And mother, Georgie went out into the snow, and

his feet are so wet, and I am afraid he will have the croup again."

And the mother took up the burden of her hourly cares, varying but never ended, and patiently decided every perplexity, and lessened, if she did not remove, every sorrow. Mr. Willis followed his wife, locking as he went the study door; not to keep out robbers, but lest the little ones might disturb the money consecrated to the Lord of all.

The door was locked, they had both gone, and yet the room was not empty. In the quiet study, growing a little dusky in the gloaming, a presence might be felt, and gradually from the shadows appeared—I cannot say it *came*, but as if, already there, it had hitherto been unseen—a bright form.

Little by little it grew distinct, and yet the room seemed darker; one could hardly say whether the visitant absorbed the light of the room, or whether the study only seemed dark in the presence of such brightness. The form grew clearer and clearer, till it was as distinct as a statue. But so illuminated, so translucent was its whiteness, that, in comparison the clearest transparency seemed dim and muddy. Even the snowy garments were bright with an unearthly lustre, as if light were woven into the very substance of the fabric. There was nothing of the solemn repose, the death-like stillness of sculptured marble; the form was instinct with life, even with radiant buoyancy. There was nothing of the fearful mystery hanging around an imaginary ghost, but the brightness of embodied light. O, why should we fear to see angels?

The bright messenger had come on an errand, for scales were in his hand, unlike any of earthly workmanship, and yet I think he called them "the balances of the sanctuary." Every contribution, even to the pennies, was tried in these balances. And as he weighed, the scales did not drop or tremble; they remained in true equipoise; but the money changed. Two fifty-cent pieces were thrown in, and one grew so dull and dingy, that it seemed of little value, and the other grew bright with a ray of the angel's brightness. Alas, that some money, notes, currency, and copper, seemed of so little worth. "*Grudged money*," was the angel's only comment.

Soon the bright twenty-dollar greenbacks were cast in. One hundred dollars given to the Lord! O,

why did they shrivel till they seemed like sere leaves of autumn? "Ah," said the angel, "only a two-hundredth part of his profits for the year; why, last year he gave a full hundredth: at this rate, if he grows rich fast, he will soon give only a thousandth! And yet he dared to feel pleased to think how much larger than any other was his contribution, and he gained most of his fortune by one contract for shoddy stockings. It will be good enough for helping heat the Missionary House. It will keep fires going awhile, or help pay taxes, but it will never reach the heathen directly."

The five-dollar note, the wife's offering, was now put into the balances, and the dull, worn, ragged-edged note seemed glorified. A brightness concealed or removed all earthly imperfection, till it seemed a leaf from one of the trees on the bank of the infinite river flowing by the throne of God. And the bright one looked at it with delight. "This is for the Lord's own treasury. She hath given her all, and it shall be laid up with the two mites. O, what joy shall overwhelm this woman when she shall find herself remembered with Mary who broke the alabaster box, and the woman who gave her cake to the prophet! She hath done it unto the Master, and in token of His acceptance of it she shall not lose by her self-denial even now. A kind friend shall provide for her garments such as she never dared to hope for. Good measure, pressed down, running over, shall she receive even now."

And many pennies were brightened by that wondrous test. Little children's money, given with faith and prayer, the angel promised should buy Testaments which should be for the healing of the nations. And I saw that all money given with love was of value; that all given with faith was accepted as pure gold; and that the pennies, even, of self-denial, have an everlasting value.

Last of all, the dull, English shilling was thrown in. O, who can describe the glorification of that one piece of silver? Its brightness was more over-powering than any diamond's. The sun in his strength has not such light or heat. And I thought in the glory of its radiance the grudged money shrunk and faded away still more. And the joy of the angel was as wondrous. "It is worth a soul! It will buy a soul, a gem for the Master's crown! It was

earned by a poor lame girl who will never walk till she runs through the streets of the New Jerusalem. She is growing feeble. This is the last money she earned, and she can earn no more. It was paid to her for some needle work a year ago, by an English lady, and ever since she has been saving it for the foreign missionary collection. She will not be on earth for another, she knows, and she has always been praying that her last gift shall save a soul. It will save the soul of a young man in Syria, and he shall become a faithful preacher, with the power of the spirit resting upon him, and he shall win souls who will lead others to Christ, and the power of the money shall last till time is over—yes, while immortality endures. And she shall find it after many days. O, the eternal blessedness of her who is coming into His kingdom out of 'great tribulation!' And a soft response, "Even so, Father, for so it seems good in thy sight," was followed by a chorus, which seemed to come from a cloud of witnesses, "Glory to God in the highest, and on earth peace, good will toward men." O, the joy of the listening angel!

The minister returned to his study. He found the money just as he had left it. Not until eternity shall he know how the angel counted it.

GRACE MIDDLEBROOK.

The Appointment of Officers.

THE question of how best to choose and appoint officers for our various organisations is, and ever has been, a more or less perplexing one. The objects to be sought are, the securing of the proper persons, and the active and equal co-operation of all members in the selection.

In some of the methods usually employed, one or both of these objects is likely to be lost. For instance, here is a Sabbath School to be furnished with officers, and it is decided to vote for them directly, as each one thinks best; slips of paper are passed around, and each member writes the names he prefers. Very often those selected will not be the ones best fitted for the place. Many will vote without careful thought,

guided only by whim or personal preferences. The voting will be scattered, and unanimity will be entirely sacrificed. A minority of the members may elect certain ones, while the minds of most of the company are entirely different. This is a hap-hazard plan, productive of confusion and disappointment.

Again, it may be decided to have the candidates nominated from the floor; that is, in the open meeting. A rises and nominates B for superintendent. He speaks nobody's mind but his own. It may be patent to nearly all that a mistake has been made; but the only way is to proceed. If B is voted out it becomes very embarrassing, and causes innocent people a lot of pain. If he is voted in it is because many have smothered their convictions by voting against them or by not voting at all.

After a long and varied experience it is seen that the most satisfactory way to choose officers is by means of a nominating committee. This committee should be appointed early enough, so that it can do its work faithfully. Its work does not simply consist in the members putting their heads together, and selecting officers to suit their notions. As the appointees of the body they are bound to work for the body. Let them, therefore, take time thoroughly to canvass those for whom they are doing business, and, after ascertaining their minds, let them seek to meet the minds of as many as they can, and arrange for satisfying each demand as fully as possible. Then when the report is brought in it will represent the choice of the majority, and will surely be acceptable. Thus, by prayerful thought, the best selection can be made, and all can participate in making it. Nominating committees can frustrate the salutary effect of their work by taking upon themselves the responsibility of selecting officers without reference to the wishes of others; but this is a perversion of their functions. In all such work, "Let each esteem others better than themselves."

These suggestions will apply to other organisations as well as to Sabbath Schools. At times it may be proper to dispense with all formality, and simply re-elect the present incumbents. But no such proposition should be made until the one making it is well satisfied that he is bespeaking the minds of all.

G. C. TENNEY.

The Feasts.

Outline of Studies in Bible Class, Avondale School.

Types.

The passover lamb. Ex. 12: 1-12.

The passover feast was to commemorate the deliverance of the Israelites from Egyptian bondage (Ex. 12: 26, 27, 42), and pointed forward to the death of Christ.

The lamb was singled out from the flock on the tenth day of the first month (Ex. 12: 3), about three and a half days before it was slain.

The lamb was slain on the fourteenth day of the first month. Ex. 12: 6.

The lamb was killed "between the two evenings." Ex. 12: 6 (margin). According to Jewish historians this was between three and six in the afternoon.

The blood of the passover lamb was shed to save those who trusted in it. Ex. 12: 13.

In order that the blood might protect them, they had to be inside their houses. Ex. 12: 13, 22, 23.

The lamb was to be prepared whole—not a bone broken. Ex. 12: 9, 46.

The flesh of the passover lamb was eaten. Ex. 12: 8-10.

Families united to eat the lamb. Ex. 12: 4.

The passover lamb was eaten while the Israelites were girded, with shoes on their feet, and staff in hand ready for the journey. Ex. 12: 11.

The lamb was eaten with bitter herbs to be a reminder of the bitterness of Egyptian bondage. Ex. 12: 8. *Pat. and Pro.*, chap. 24, par. 12.

The lamb was eaten with unleavened bread. Ex. 12: 8.

They were to eat unleavened bread seven days. Verse 15.

The day after the passover lamb was slain was to be a Sabbath of rest to the Israelites. Ex. 12: 16.

Anti-Types.

"For even Christ our passover is sacrificed for us." 1 Cor. 5: 7.

The Lord's Supper has taken the place of the passover feast, and commemorates the death of Christ (Luke 22: 19), and points forward "till He come." 1 Cor. 11: 23-26. See *Desire of Ages*, chap. 72, par. 2, 3.

Christ was pointed out as the "Lamb of God" in the autumn of A.D. 27, just three and a half prophetic days before His crucifixion. John 1: 29; Luke 3: 21 (see date in margin).

Christ was crucified on the fourteenth day of the first month. *Desire of Ages*, chap. 71, par. 1.

Christ died on the cross after 3 o'clock in the afternoon. *Desire of Ages*, chap. 78, par. 43-47.

The blood of Christ, our Passover, was shed to save those who trust in it. Rom. 3: 25 (margin).

In order for Christ's blood to protect us, we must be in Him. Ps. 90: 1; Ps. 91: 9, 10.

This was also true of our Passover Lamb. John 19: 33, 36; Ps. 34: 20.

The flesh of our Passover Lamb must be eaten. John 6: 53-58, 63.

As we feed upon Christ to-day, we are united, and become as one family. Acts 4: 42, 44; John 17: 21; Eph. 3: 15.

As we feed upon Christ we are to have our loins girded and our feet shod, etc. Eph. 6; 14-18.

We are to have true contrition of heart as we partake of Christ, sorrow for the sins which made it necessary for Him to give His life. *Pat. and Pro.*, chap. 24, par. 12.

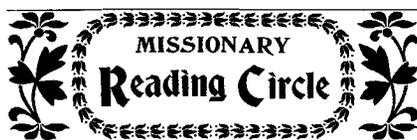
We are also to keep the feast with the unleavened bread of sincerity and truth. 1 Cor. 5: 6-8.

Seven is a perfect number representing all time in which we are to feed upon Christ, the Truth.

Christ rested in the grave on the Sabbath, which was the day after the fourteenth, when He was slain. John 19: 31.

MRS. L. V. ROBINSON.

"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."



"Seek ye out of the book of the Lord,
and read."

Bible Studies.

REMEMBER always that the object of the Reading Circle work cannot be attained without a careful home study of the lessons. Have you invited your neighbours to join with you in these studies? Let the rays of light shining in your home reach out in every direction.

Lesson 9—August 25 to September 1.

(Dan. 4: 1-37; "Thoughts on Daniel," pages 85-93.)

1. Who is the narrator of the events in the fourth chapter of Daniel?
2. Judging from the general tenor of this chapter, what change had taken place in the opinions of Nebuchadnezzar?
3. In what ways was the king "at rest" and "flourishing"?
4. By what means was he "troubled"?
5. Note the points of similarity between this incident and the one in Daniel 2, in the manner of securing an interpretation of the dream.
6. Fix in mind all the details of the dream recorded in Dan. 4: 10-17.
7. How were the various excellences of Nebuchadnezzar's kingdom symbolised?
8. In what way was the mercy of God shown to be mingled with His judgments?
9. What important key to prophetic interpretation is revealed?
10. How are the angels represented as being connected with the events?
11. How was the respect and esteem which Daniel felt for the king revealed in his manner and conversation?
12. Study carefully each point in the interpretation of the dream.
13. How might the threatened judgment have been averted?
14. Describe the circumstances under which the prophecy was fulfilled.
15. Describe the condition of the king during the seven years of his affliction; also his remarkable restoration to his previous power.
16. How effective was the lesson thus learned?

Lesson 10 (Review)—September 1-8.

1. Give a brief summary of Dan. 4: 1-37.
2. Recapitulate the Lord's dealings with the king in the second, third, and fourth chapters of Daniel.
3. What reason is given in this lesson why Nebuchadnezzar was threatened with

so terrible a judgment? What connection had the angels with the matter?

4. Give a Bible example of the judgments of the Lord being turned aside by the course taken by those concerned.

5. In Dan. 4: 37 what does Nebuchadnezzar acknowledge was his great sin? What prevents many people from seeking the Lord? Ps. 10: 4; 73: 6. How does the Lord regard this trait of character? Prov. 8: 13; 11: 2; 16: 18; 29: 23; 6: 16, 17; 16: 5. Find additional texts showing that this sin will be very prevalent in the last days.

Lesson 11—September 8-15.

Two chapters are assigned for this week's study, as the incidents of each are more or less familiar to all. Be not content with a mere study of the story. Consider carefully the practical lessons taught thereby.

(Dan 5: 1-31; 6: 1-28; "Thoughts on Daniel," pages 94-112.)

1. Describe the feast of Belshazzar.
2. While the Babylonians were feasting what was going on outside the city?
3. How did God interfere in their revelries, and what was the effect upon the king?
4. How did Daniel become connected with the events of the evening?
5. Relate the conversation between Belshazzar and Daniel. Why did Daniel refer to the history of Nebuchadnezzar?
6. What did Daniel tell the king was the interpretation of the writing?
7. Review the taking of Babylon by Cyrus. See "Thoughts on Daniel," pages 49, 50.
8. What governmental system was then adopted by Darius, the king?
9. What was the effect of one of the appointments upon the other rulers? and what efforts did they make to overthrow it?
10. How does the course of the rulers indicate their persistence, untruthfulness, and cunning?
11. What course was taken by Daniel?
12. Trace the part the king had in this matter, from the beginning to the end, noting the traits of character revealed.
13. Describe the manner of Daniel's deliverance, and consider the reasons for such an exhibition of the power of God.
14. What two great lines of duty are taught by illustration in the third and sixth chapters of Daniel?
15. Analyze the decree of the king into nine distinct points, setting forth the character of the true God.

Lesson 12—September 15-22.

WE now enter upon the study of the prophetic portion of the book of Daniel. The succeeding lessons will probably require a more careful study than the historical incidents of the preceding lessons. Remember always that prophecy is "a light that shineth in a dark place," "whereunto ye do well that ye take heed." Learn the essential historical points so thoroughly that you can

cite the fulfillment of each specification of the prophecy. Try this many times, for it is only by constant repetition that we are enabled to do this clearly and intelligently.

(Dan. 7: 1-7; "Thoughts on Daniel," pages 113-123.)

1. Review the following topics of a former lesson: Define "prophecy," contrast symbolic with literal prophecy, citing illustrations of each.
2. By what means is prophecy given? 2 Peter 1: 21. To what is it compared? Verse 19. How "sure" is it?
3. When and where was this prophecy given?
4. About how long a time had passed since the events occurred which are recorded in the second chapter of Daniel?
5. Cite other illustrations of the manner in which God anciently communicated with His people.
6. Give Bible definitions of "winds," "sea," and "beasts," as used in symbolic prophecy.
7. Describe the appearance of the first beast. What is signified by its peculiar characteristics? What kingdom was thus symbolized?
8. How was the second kingdom represented? What special features of this kingdom are revealed by the symbols?
9. By what beast was the third kingdom represented? What special characteristics are revealed by the symbols? Cite the historical fulfillment, in the history of Grecia.
10. Describe the appearance of the non-descript beast representing the fourth kingdom. Note the general characteristics of the kingdom thus symbolized.

Lesson 13—September 22-29.

(Dan. 7: 7-18. "Thoughts on Daniel," pages 120-123.)

1. What reasons may be given for representing the history of this world to a heathen monarch by showing him a splendid image, and representing it to the prophet of God by wild beasts?
2. What change did Daniel see take place in the horns of the fourth beast? What was the significance of each change?
3. Compare the second and seventh chapters of Daniel, noting the additional information concerning the four kingdoms given in the seventh chapter.
4. Describe in detail the scene next presented before Daniel.
5. Note the difference in the manner of the ending of the first three kingdoms, and the ending of the fourth.
6. What truth is here taught concerning the end of probation?
7. Describe the giving of the kingdom to the Son of Man.
8. How was Daniel affected by the vision?
9. What encouragement is here given the people of God?

Tongan Islands.

Lesson 9.

THE Tongan Islands, or Friendly Islands, as they were named by Captain Cook, were discovered in 1643 by Tasman. This island system consists of three groups—Vavau in the north, Tonga in the south, and Haabai in the middle. The extent of the group north and south is about 180 miles. The largest island, Tonga, or Tonga Tabu—sacred Tonga—gives its name to the whole group. It is about twelve by eighteen miles in extent, and very flat, the highest hill being but sixty feet in height. The Haabai islands are low and flat. Some of the north islands are much higher, one volcano towering five thousand feet above the sea. Earthquakes and hurricanes are common. The principal export of these islands is copra. The Tongans are a fine looking race, and are intellectually in advance of the other islanders. They have a great passion for music, and are good singers. Generally they keep their premises neat and tasty, and are expert in making mats and *tapa*.

1. When and by whom were the Tongan Islands discovered?
2. How many groups in this system? Name them.
3. How many miles do these islands extend.
4. Name the largest, and give its size.
5. Describe the appearance of these islands.
6. What is said of earthquakes and hurricanes?
7. What of the Tongans, physically and intellectually?
8. Give any information you can concerning them.

Lesson 10.

The first Christian missionaries in Tonga were several young men, who sailed on the missionary ship *Duff*. Tonga was the first place at which this ship touched, after landing its passengers at Tahiti in 1797. Hihifo, ten or fifteen miles from Nukualofa, the capital, was chosen as their home. Through some mistaken ideas held by these missionaries, who tried to civilise the natives before Christianising them, the work was largely a failure. By the close of the century the field was abandoned. Three of the missionaries were killed in one of the tribal wars, one apostatised, and the others returned home, leaving the natives to their idolatry. About 1822, a Mr. Lawry, of New South Wales, hearing of the abandonment of the field, decided to

attempt mission work in the same place; but two years later was obliged to return to Australia on account of his wife's poor health. Thus Tonga was again left without the gospel. A few years later John Thomas, a young blacksmith, of England, having read of the attempt to evangelise the Tongans, asked the Wesleyan Conference to send him to take up the work which had twice been laid down. His request was granted, and in 1826 he and his young wife reached Tonga, and commenced work in the same places where the first missionaries began. He met many difficulties and discouragements, and at one time asked to be returned home; but instead of granting his request, reinforcements were sent to him.

1. Who were the first Christian missionaries in Tonga?
2. Relate their experience there.
3. Why were their efforts a failure?
4. Who next went to Tonga as a missionary?
5. How long did he remain?
6. Who was the third to take up missionary work there?
7. What request did he afterward make?
8. How was it answered?

Lesson 11.

Mr. Thomas remained in Tonga nearly fifty years. The work moved slowly, but God sent tokens of His willingness to give gospel fruits. One day a young chief from Haabai called to enquire about the gospel. Recording in his journal this encouraging experience, Mr. Thomas ventured the hope that this circumstance might result in the conversion of this chief, and open the way for the gospel in Haabai. His expectations were fulfilled; for this chief, who afterwards became King George, ruling the whole Tongan group, became a Christian and a preacher, and used his influence for the spread of the gospel. Between 1830 and 1840 a wonderful work was done for the natives by the Spirit of God. Wherever the missionaries went they found the people powerfully wrought upon by the spirit, praying and confessing their sins. Hundreds and perhaps thousands accepted Christ. Soon after this, two missionaries, "Cargill and Cross," went from Tonga to carry the gospel to the cannibals of Fiji. Except a few Catholics, Wesleyanism was the only religion in the group. Twelve or thirteen years ago, however, there was a division in this church, resulting in the formation of the "Free

Church of Tonga." This church, which is under Royal patronage, has more adherents than the Wesleyan body. A Church of England organisation has been effected recently by the man who led out in the division in the Wesleyan Church. Between these different and conflicting interests, spirituality is at a low ebb. Though more highly civilised than in the other groups, the natives are degraded morally. Unless new power from above takes possession of them, most of them will be lost.

1. Relate the interesting experience of Mr. Thomas, given in this lesson.
2. What took place between 1830 and 1840?
3. Do you think this had any connection with the work of the First Angel's Message?
4. What has been the history of mission work in Tonga since that time?
5. What is the present need and condition of the people?

Lesson 12.

Early in June, 1891, the *Pitcairn* anchored at Vavau, where she remained a few weeks. Here we were kindly received by the people generally, being invited by the Wesleyan minister on different occasions to speak to his congregation. Our work consisted largely of studying the field, and selling our literature to the white people. In the latter we were quite successful, most of the people buying freely. Nearly every white person in the group was visited, and with all was left a good supply of literature. Our health books sold freely. Little could be done at that time for the natives, as we had no Tongan literature. Our second stop was at Haabai. On an average we sold £4 worth of books to each white family in this group. From Haabai we sailed ninety miles south to Tonga Tabu. At Nukualofa, the capital, we formed a number of interesting acquaintances and disposed of a large amount of literature. We visited all the out-lying towns and trading stations, wherever white people resided. At this time we had a pleasant interview with old King George, the same chief who visited Mr. Thomas. He was then nearly one hundred years old.

1. When did the first Seventh Day Adventist missionaries visit Tonga?
2. What places were visited?
3. What methods of labour were employed?
4. How was literature received?
5. What missionaries have since laboured in Tonga, and with what results?

Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

Sabbath School Quarterly Reports,

For the Quarter ending June 30, 1900.

Tasmania.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Hobart ...	63	£5 11 3	£0 11 1	£2 2 0
Bismarck ...	51	1 17 7	3 9	7 0
Launceston ...	26	1 4 3	2 6	18 0
St. Marys ...	23	16 1	1 7	10 6
Lalrope ...	16	8 6	0 9	2 9
Trial Bay ...	2	7 11	0 11	3 6
E. Devonport ...	...	...	...	...
Total ...	181	£10 5 7	£1 0 7	£4 3 11

Special donation for Charity Work in the Sydney Sanitarium ... £1 7 8½
T. HOUSE, Secretary.

South Australia.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Adelaide ...	89	£5 17 10	£0 14 7	£3 0 0
Queen's Own Town ...	17	9 8	10	8 10
Prospect ...	33	19 11	2 2	3 0
Kadina ...	29	18 4	1 10	14 2
Kangarilla ...	12	17 5	1 3	11 8
Broken Hill...	45	2 10 0	5 0	...
Gawler ...	13	2 6 0	4 7	1 7 2
Moonta ...	15	5 10	0 7	5 3
Total ...	253	£14 5 0	£1 10 11	£7 0 2

Special donation for Charity Work in the Sydney Sanitarium ... £0 18 2½
MRS. A. H. PIPER, Secretary.

New South Wales.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Avondale ...	206	£8 10 11	£0 17 1	£3 8 9
Arcadia ...	11	17 6	1 9	8 6
Ashfield ...	46	1 19 10	2 0	14 9
Auburn ...	36	2 3 9	4 6	3 2
Carlingford... 9	...	...	...	2 0
Dora Creek... 38	11 0	...	...	...
Hamilton ... 71	4 12 2	3 8	1 12 11	...
Kellyville ... 27	1 2 8	2 3	3 0	...
W. Maitland... 44	4 2 8	8 8	1 11 8	...
Petersham ... 136	4 1 7	8 0	...	...
Parramatta ... 32	2 3 2	4 4	1 0 0	...
Prospect ... 15	10 10	1 1	...	...
Wallsend ... 22	1 19 6	3 11	4 4	...
*Nullawaw ...	...	...	...	...
Total ...	693	£32 15 9	£2 17 3	£9 9 1

* Failed to report.

Special donation for Charity Work in the Sydney Sanitarium ... £5 6 1
ANNA L. COLCORD, Secretary.

Queensland.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Rockhampt'n.	48	£2 1 0	£0 4 2	...
S. Brisbane ...	106	5 9 10	11 0	£1 0 0
N. Brisbane ...	41	2 5 8	4 7	...
Torwoomba... 24	1 3 7	2 1	10 0	...
Bundaberg ... 18	1 2 10	2 6	...	...
Grantham ... 9	1 0 0	2 0	14 0	...
Douglas ... 8	9 3	1 0	8 3	...
Total ...	249	£13 12 3	£1 7 4	£2 12 3

Special donation for Charity Work in the Sydney Sanitarium ... £1 6 5
G. W. TADICH, Secretary.

New Zealand.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Aratapu ... 14	£0 15 0	£0 1 6	£0 13 0	...
Auckland ... 36	2 3 5	4 9	10 0	...
Blenheim ... 10	10 0	2 0	...	...
Cambridge ... 3	17 0	1 8	15 4	...
Christchurch... 62	4 14 3	10 1	1 16 0	...
Coromandel... 7	1 5 0	0 6	4 6	...
Dunedin ... 29	1 1 11	2 9	19 0	...
Epsom ... 11	1 1 0	...	15 9	...
Gisborne ... 21	1 3 3	2 4	13 2	...
Hastings ... 18	2 0 4	4 7	2 1 9	...
Irwell-Linc'n... 33	2 5 10	5 6	...	...
Kaero ... 18	12 8	1 3	11 5	...
Makaretu ... 2	2 0	...	2 0	...
Napier ... 68	2 0 2	5 0	1 0 0	...
Nelson ... 4	5 0	...	5 0	...
N. Plymouth... 1	1 0 0	2 0	9 0	...
Ormondville... 24	1 14 3	3 5	16 0	...
Otahuhu ... 1	1 0	...	1 0	...
Palmerston N... 31	1 9 8	3 6	1 0 0	...
Papakura ... 7	2 6	...	2 6	...
Paremata ... 8	5 0	...	5 0	...
Parkhurst ... 22	1 1 4	2 2	12 8	...
Petone ... 13	18 9	2 0	13 0	...
Peep-o'-Day... 25	18 6	5 0	10 0	...
Pungare ... 5	16 2	1 1	5 2	...
Raglan ... 5	2 6	...	2 6	...
Springburn... 9	3 0	...	3 0	...
Tokonui ... 28	12 6	1 3	6 3	...
Tologa Bay... 23	1 15 2	6 9	1 2 9	...
Wanganui ... 5	2 0	...	2 0	...
Waitakerei ... 27	2 3 3	5 5	1 3 10	...
Wellington ... 19	1 7 1	3 3	1 2 9	...
Westport ... 14	3 0	...	...	...
Whangarata... 41	4 2 11	8 4	3 14 7	...
ColonialClass	...	...	...	...
Total ...	653	£40 11 5	£4 8 1	£22 19 8

Special donation for Charity Work in the Sydney Sanitarium ... £14 4 11
MRS. E. STEED, Secretary.

Victoria.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Bendigo ... 14	£1 13 2	£0 3 0	£0 16 0	...
Ballarat ... 83	3 6 8	7 6	12 6	...
Brighton ... 18	1 4 1	2 6	13 4	...
Beechworth... 9	10 9	1 1	5 0	...
*Dandenong... 13	8 0	...	7 2	...
Doncaster ... 46	3 13 6	6 10	7 0	...
Geelong ... 45	4 3 7	8 6	1 5 0	...
Hawthorn ... 248	9 11 10	19 2	3 2 4	...
North Fitzroy	3 6	0 4	3 1	...
Wychitella ... 90	4 2 0	8 2	1 10 6	...
Windsor ... 56	3 12 3	8 4	1 10 0	...
Williamstown	...	11	8 0	...
ColonialClass	...	...	...	...
Preston Day School	...	...	1 4	12 0
Totals ...	624	£32 9 4	£3 8 6	£11 5 0

* Family School failed to report.
Special donation for Charity Work in the Sydney Sanitarium ... £2 13 8½
MRS. N. D. FAULKHEAD, Secretary.

Total Summary.

Name of Colony.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
N. S. Wales...	693	£32 15 9	£2 17 3	£14 15 2
N. Zealand... 653	40 11 5	4 8 1	37 4 7	...
Victoria ... 624	32 9 4	3 8 6	13 18 8	...
Queensland... 249	13 12 3	1 7 4	3 18 8	...
S. Australia... 253	14 5 0	1 10 11	8 0 2	...
Tasmania ... 181	10 5 7	1 0 7	5 11 7	...
W. Australia ...	...	...	...	...
Grand Total	2693	£149 5 5	£14 12 8	£78 18 10

A Comparison.

WE invite attention to a few items of interest connected with the Sabbath School reports for the quarter ending June 30, as compared with those of the previous quarter.

There is an increase in membership of 177, which is certainly very gratifying. The schools contributed £12 19s 7d more than they did during the quarter ending March 31. But we are sorry to see that the contributions to missions are £24 17s 8d less. One cause for this may be found in the fact that the Week of Prayer came during this quarter, when our people responded so liberally to the call for help from the Union Conference. It is encouraging, however, to note that New South Wales, Victoria, South Australia, and Tasmania show a large increase in their contributions, and New Zealand and Queensland are the only ones to fall behind.

Let all try to do better next quarter.

Look at yon hardy and sun-burnt man, sitting down in his cottage to a simple meal, and rising from the table to spend the strength it gives him at the plough, the spade, the labours of the field. So Sabbaths with their sermons, week-days with their occasional religious services, are to strengthen us for work, otherwise our religion is no less selfish than the lives of thousands of gourmands and epicures, who eat and drink for no higher purpose than their own pleasure. Our object should be to get strength to do God's work in this world, and to follow the steps of Him who, as our pattern, went about continually doing good.

—Dr. Guthrie.

"God has adopted human nature in the person of His Son, and has carried the same into the highest heaven."



"She hath done what she could."

CONDUCTED BY MRS. V. J. FARNSWORTH.

Out of Touch.

ONLY a smile, yes, only a smile,
That a woman o'erburdened with grief
Expected from you: 'twould have given her relief,
For her heart ached sore the while;
But weary and cheerless, she went away;
Because, as it happened, that very day,
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered, "Speak;"
But the worker passed onward, unblest and weak,
Whom you were meant to have stirred
To courage, devotion, and love anew,
Because, when the message came to you,
You were "out of touch" with your Lord.

Only a day, yes, only a day;
But ah, can you guess, my friend,
Where the influence reaches, and where it will end,
Of the hours you have fritted away?
The Master's command is, "Abide in me;"
And fruitless and vain will your service be
If you're "out of touch" with your Lord.

—Jean H. Watson.

Good Words.

WE are permitted to give our readers the following encouraging words from an unpublished manuscript from Sister White:

We are doing what we can, according to the light given, for Australia. A direct necessity is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken world, who want the truth, but do not know that they want it.

Personal, evangelistic work is to be done. People are to be reached by house to house labour. The women who have taken up this work do everything but preach the gospel from the pulpit. They carry the gospel to the homes of the people in the highways and byways. They read and explain the word to families, praying with them, caring for the sick, relieving their necessities. They present before families and individuals the purifying, transforming influence of the truth. They show them that the way to find peace and happiness and joy is to follow Jesus.

Sympathetic Mothers.

THE unsympathetic mothers are rare, and are so only at those stages, and concerning those occupations of the child's life, that they feel come outside of their own sphere of action. They are those mothers who care most devotedly for their children in infancy, but consider them "off their

hands" when old enough to go to school, having no inclination to follow them there, even in their thoughts; who have no interest in hearing anything about their school life from the children, meeting their wish to tell thereof with indifference, if not outright objection, to "being bothered about such things," as I heard one mother say when intent on preparing a good dinner for her family, and the children came in, eager to talk over their morning's experiences.

"It's their teacher's business to attend to their school affairs. I've all I can do to dress and feed them properly," she added, after silencing them; never thinking to shut off a child's confidence in one thing may be to destroy it altogether, nor foreseeing that her own action was bringing about the time when the children would consider her incapable of sharing their larger interests, and would turn from her to those who would sympathise with them.

Another mother was getting dinner and ironing. Warm and tired, and not very well, it would hardly have been surprising if she had remonstrated at the vehement greetings upon the entrance of the children.

"I got one hundred in spelling, mother," cried Ben, "and Nettie's map was well done, the teacher said."

"I forgot the six in the table of nines, mother," confessed Will, "but thought of it in time from the story you told me about it. I don't believe I'll ever forget old fifty-four again."

The mother smiled her approval, looked her praise, and in a few, but hearty words, spoke her sympathy to each one, and, patting the least child on the head, asked; "Was Fannie a good little girl in school?"

Sympathy begets sympathy. The little thing at once offered to help Nettie, who, as soon as she put her books away, had begun to set the table. Ben declared he'd "just like to iron the towels," while Will was off for a bucket of fresh water.

Yet another mother, considered not a very exemplary housekeeper, was found going over the day's lesson with each child before school time in the morning. "In ten years from now," she said, "it won't matter much whether my work was all done up at the proper time of day, but it will matter if these children have not made the most of their chances in school."

"I can't get this translation," said her son to still another mother, coming to her with his Latin book in hand. She might very reasonably have asked, "Why do you come to me? I don't know a word of Latin."

What she did say, was, "I'd just leave that a while. Do the other sentences and then come back to this. Perhaps you will get fresh ideas by that time." The plan succeeded, and, throwing his arms around his mother, the boy exclaimed: "You can always help a fellow somehow."

—Helen Raymond Wells.

WE have the following interesting report of the Sisters' Meetings, held in North Fitzroy, Victoria:

"Concerning our meetings we feel that they have been quite a success. From a very few members the number has increased to over thirty, and all seem to take a deep interest in the exercises. In order that all might have a part, we have divided our Circle into six classes, each class having a leader. First, we all meet together for opening exercises, then we separate for class meeting (prayer and testimonies, or select reading), at a tap of the bell all reassemble and take up the Bible studies on the Book of Daniel. We find these studies very helpful, and much appreciate the new aspects of the truth that they present. We always have good meetings, and no one stays away unless compelled to do so. We are looking for great things."

THOSE of our sisters who are in comparatively comfortable circumstances, where they have the help of meetings and Christian fellowship, should write to those who are isolated, sending them reports of the services, and a synopsis of sermons or studies. This will be good, both for those who receive the letters and for those who write them. Those who prepare these little reports and send them out will receive even more help than the others, upon the principle that it is more blessed to give than to receive; and the preparation will be a real education.

"AS THE Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey."



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

CONDUCTED BY A. T. ROBINSON.

Thoughts on the Fifteenth Chapter of John.

COMPILED from papers read by the members of the Bible Doctrine Class in the Avondale School.

In this chapter we find the words of deepest meaning that Jesus ever spoke to His followers. He was on His way to the garden of Gethsemane. He knew that He had but a few hours to tell them the many things He had to say to them.

In the first eleven verses, He tells of the close relation that exists between Himself and His followers. To make this plain He uses the vine as an illustration. "I am the true vine, and my Father is the husbandman." "I am the vine, ye are the branches." Christ chose the vine for His illustration because of its need of support, and its tendency to entwine its tendrils around the trellis, thus enabling it to climb upward. Christ in his human form, was wholly dependent upon divine power. The Jews sought to destroy this vine, but the Heavenly Husbandman never forgot it.

In verses nine and ten the Saviour tells us the kind of soil in which the vine grows and flourishes. "Rooted and grounded in love." In verse eleven, He tells us why He had spoken these things, in reference to our bearing the fruits of the Spirit,—"That My joy might remain in you." His chief and everlasting joy is seeing "of the travail of His soul"—seeing those saved whom He came to redeem. He says to His followers, "Enter thou into the joy of thy Lord." The result of bearing fruit, will be to "bring forth fruit." That is, the fruits of the Spirit revealed in our lives will reproduce themselves in the lives of others, and our joy will be full.

Having told us in verse eight that our bearing the fruits of the Spirit glorifies His Father, He tells us in verse sixteen that He has chosen and appointed us to "go and bring forth fruit." It is only by bearing fruit in

our own lives that we are enabled to go and bring forth fruit, which shall be revealed in others. As we look upon an orchard of fruit trees, laden with the precious fruits of the season, we conclude that the owner knows how to care for his orchard. So, as the world looks upon us—"trees of righteousness, the planting of the Lord, that He might be glorified"—if they see in our lives the precious fruits of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance," the Heavenly Husbandman will be glorified in us. "Herein is My Father glorified, that ye bear much fruit."

"That ye should go and bring forth fruit, and that your fruit should remain." If we have borne in our lives the precious fruits of the Spirit, and the fragrance of our lives has been the means of winning other souls for the Master, it may be said of us, even after our life work is ended, "He being dead yet speaketh." Thus our fruit shall remain.

Verses eighteen to twenty-five, speak of the hatred of the world toward Christ and His followers. "They hated Me without a cause." Not only is the hatred of the world without cause, but it is hatred against the greatest manifestation of love that the universe has ever beheld or ever shall behold. It is hatred of love itself. This wonderful chapter closes with the statement that the Holy Spirit is to testify of Christ, and also that His followers are to bear witness of Him. "Ye are My witnesses." "Thou shalt not bear false witness." "Thou shalt not take the name of the Lord thy God in vain." "Hallowed be Thy name."

On the hills of Palestine our Heavenly Father had planted this goodly Vine, and He Himself was the husbandman. Many were attracted by the beauty of this vine, and declared its heavenly origin. But to the leaders of Israel it appeared as a root out of dry ground. They took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly husbandman never lost sight of His plant. After men thought they had killed it, He took it, and replanted it on the other side of the wall. The vine stock was to be no longer visible. It was hidden from the rude assaults of men. But the branches of the vine hung over the wall. They were to represent the vine. Through them grafts might still be united to the vine. From them fruit has been obtained. There has been a harvest which the passers-by have

plucked. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine-stock. The life of the vine becomes the life of the branch. The humanity of Christ has touched our humanity, and our humanity has touched divinity. This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant. The root sends its nourishment through the branch to the outermost twig. So long as the soul is united to Christ, there is no danger that it will wither or decay.—*Desire of Ages.*

West Maitland Missionary Society.

THE West Maitland Missionary Society was organised July 10, at West Maitland, thirty-four persons being present. Pastor W. A. Colcord was elected President, and Sisters J. Wilson and A. Baker, secretaries. A report of the Christian Help work already performed by the members before organising showed the following items:—Given to the poor, 2 blankets, 50 garments, and 1 bag of coal; donations of vegetarian food to 50 needy persons; 30 treatments and 9 bottles of sweet unfermented wine given to the sick; cash used in otherwise assisting the poor, 10s., and a small balance on hand for future use. In connection with the society, a Christian Help Band was formed, for the purpose of making garments, and collecting material for the poor, visiting the sick, etc. Sister A. Kerr was appointed Collector for this band, and Sister Ada Scobie, Secretary. Several donations have already been received. Weekly meetings are held for sewing, and the members find plenty of scope for their labour of love. The general weekly meetings of the society are interesting and attractive. Practical subjects are taken up in turn, such as Missionary Work, Religious Liberty, Health and Temperance, etc.

THE Lord is calling for children to enlist under the blood-stained banner of Prince Emmanuel. He is waiting to receive children. He can fit them to be missionaries for him. "Suffer the little children to come unto me, and forbid them not," Christ said, "for of such is the kingdom of heaven."



"Study to show thyself approved unto God."

CONDUCTED BY E. R. PALMER.

News Items.

(Selected from items written for practice by the members of the Rhetoric Class.)

BUSY as bees!

IMPROVEMENTS on every side.

OUR blessings are without number.

WARM weather continues, and gives promise of an early spring.

OUR water shall be sure. We now have 80,000 gallons in the two cisterns, and the windmill is erected to do the pumping.

THE carpenters and plumbers have completed their work on the barn, and preparations are being made to give it a coat of paint.

Do the friends of the school approve of the present plan for making improvements? We ask for donations to pay for the materials, and the students do the work.

A GOOD attendance is reported at the Morisset Mission Chapel, which was recently erected by the students. They hold children's meetings there on Sunday afternoons and service in the evening.

THE cistern and windmill, which, a few months ago, were only a picture in our minds and pound notes in our friends' pockets, now stand a substantial reality—finished by students and paid for by friends.

THE members of the School Board have donated £2 12s 6d toward the purchase of paint for the barn. This will pay for one half the amount required. The boys will begin the painting next week. We expect the Lord will send us paint as fast as we need it.

THERE is promise of a good corps of workers from the school at the close of the present term. The Lord has sent some earnest young people here, and they have done good work. We expect many of them will enter the canvassing field with the *Desire of Ages*.

IN place of the usual half hour chapel talks at the opening of the daily programme, the teachers and students are studying the *Desire of Ages*. A knowledge of the precious things taught in this book is profitable, especially to those who are planning to canvass for it.

BROTHER HARE, assisted by the student carpenters, erected the large tankstand, which is twenty-three feet high. George Simpson made the two tanks, holding 1000 gallons each, to place on the tankstand, and Brother Arthur Smart, assisted by Brother Simpson, has done the plumbing, which has connected the water supply with the laundry, kitchen, bath-room, and first floor of the Ladies' Hall.

SEVERAL of the students, superintended by Brother C. B. Hughes, are forming flower beds between the Ladies' Hall and College Hall. One hundred and fifty rose trees have been purchased; also choice chrysanthemums, pansies, camellias, bouvardias, carnations, and pinks. The plants, numbering about 700, have been purchased for the garden by donations from the members of the school family. Therefore the word of the Lord, which came to us five years ago, that this place should be made to blossom as the rose, is beginning to be fulfilled.

By the beginning of the next school term we expect the garden to present a pleasing sight. These flowers should help to make our school better, as they reveal the thoughts of the Creator, and give pleasure to His creatures. So we pray that our school family may be a well-cultivated garden, whose flowers shall reveal the character of God, and carry happiness and life into many hearts.

The Avondale Sabbath School.

MUCH study is being given to the Avondale Sabbath School, with the object of affording an opportunity for a training in this department to as many of our young people as possible. The general oversight of the School is placed in the hands of experienced Sabbath School workers, but the details, as far as possible, are assigned to the students.

The Sabbath School, being a large one, composed of 200 members, the

opportunities afforded for training are favourable. At present there is one superintendent and three assistants, one secretary and four assistants, four leaders of divisions, a chorister, organist, librarian, and twenty-nine teachers. There is also a teachers' class, composed of fifteen young people, who are being trained, both in the Sabbath School class and in Teachers' Meeting, in the principles of Sabbath School teaching. Thus a large number of students are taking some active part in this practical work. The superintendent and secretary take no public part in the exercises. They assist the young people by counsel and suggestions, thus endeavouring to help them in making their work efficient, and at the same time depriving them of none of their opportunities for practice. The positions of the various officers are changed about frequently, so as to give the students work in several different lines.

Gems of Thought.

(Selected from the Chapel Study of "Desire of Ages" during the past few days.)

"SIN originated in self-seeking."

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God—God's thought made audible."

"Upon all things in earth, and air, and sky, He wrote the message of the Father's love."

"Looking unto Jesus we see that it is the glory of our God to give. . . . All things Christ received from God, but He took to give."

"It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen, that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God."

"The angels of glory find their joy in giving—giving love and tireless watchcare to souls that are fallen and unholy. . . . By gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ, which is even closer than they themselves can know."



OUR CANVASSERS.

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

Working and Waiting.

"A MIGHTIER hand, more skilled than thine,
Must hang the clusters on the vine,
And make the fields with harvest shine.
Men can but work; God can create;
But they who work, and watch, and wait,
Have their reward, though it come late."

"THE gentle heart that thinks with pain
It scarce can lowliest tasks fulfil,
And, if it dared its life to scan,
Would ask for pathway low and still—
Often such gentle heart is brought
To act with power beyond its thought;
For God, through ways they have not known,
Will lead His own."

—Hannah Coddington.

Monthly Summary of Australian Canvassing Work.

West Australia.

JULY, 1900.

	Orders.	Value.
<i>Bible Readings—</i>		
A. A. Shapscott, Geraldton ...	20	£14 6 6
Mrs. Cleal, Jarahdale.....	16	7 5 0
<i>Great Controversy—</i>		
F. Masters, Coolgardie.....	10	8 4 6
<i>Ladies' Guide—</i>		
Mrs. E. Cleal, Jarahdale	26	27 5 6
<i>Masterpiece—</i>		
F. Masters, Coolgardie.....	6	7 3 6
Other books.....	2	17 6
<i>Miscellaneous—</i>		
C. J. Anderson, Freemantle.....	7	3 5 0
Miss Chandler, Perth.....	6	1 10 0
	87	£69 17 6

South Australia.

JULY, 1900.

	Orders.	Value.
<i>Bible Readings—</i>		
J. E. Steed, Murray Flats	44	£34 16 9
Miscellaneous	2	1 10 0
<i>Desire of Ages—</i>		
L. A. Apollon, Crystal Brook..	7	7 16 0
M. Janeczek, "	23	27 11 0
<i>Coming King—</i>		
Miss A. Davey, Parkside.....	15	4 11 0
Miss E. Underwood, Wallaroo	4	2 6 6
<i>Home Hand Book—</i>		
A. W. Waight, Yorks Peninsula	1	1 10 6
F. Redward, Minlaton, Y. P....	7	13 7 9
	103	£93 9 6

New Zealand.

JULY, 1900.

	Orders.	Value.
<i>Home Hand Book—</i>		
I. Johnson, Hastings.....	21	30 0 0
R. L. Irving, Invercargill	20	29 7 6
J. Knox, Hawera	18	29 7 6
J. T. Nash, Auckland	12	16 10 0
J. B. Anderson, Christchurch ..	9	12 15 0
Mrs. Hamilton, Carterton	4	5 10 0
<i>Coming King—</i>		
Mrs. Barrow, Auckland	11	3 0 0
<i>Patriarchs—</i>		
W. W. Ward, Inglewood.....	5	3 15 0
	100	£130 5 0

Victoria and Tasmania.

JULY, 1900.

	Orders.	Value.
<i>Home Hand Book—</i>		
C. P. Michaels, Geelong, Vic....	57	84 4 0
G. Burgess, Bendigo, Vic.....	20	34 18 0
L. Abramovitch, Melbourne, Vic.	13	21 15 6
D. Deering, Ballarat, Vic.	2	2 15 0
<i>Ladies' Guide—</i>		
D. Deering, Ballarat, Vic.	2	1 15 0
<i>Masterpiece—</i>		
Capt. G. Masters, Melbourne, Vic.	8	7 17 6
<i>Patriarchs—</i>		
B. Judge, Euroa, Vic.	15	11 11 0
T. Southon, "	16	11 12 6
E. Crick, Traralgon, Vic.	5	4 16 0
<i>Bible Readings—</i>		
L. P. V. Larsen, Derwent Valley, Tas.....	11	10 8 6
<i>Daniel and Revelation—</i>		
W. Ryder, Horsham, Vic.	2	1 16 0
A. Appeldorff, "	2	1 14 0
<i>Sunshine—</i>		
R. J. Stoaate, Dandenong, Vic..	40	14 1 6
<i>Coming King—</i>		
A. Appeldorff, Horsham, Vic..	14	5 0 6
W. Ryder, "	21	7 6 6
Miss E. Adcock, Hobart, Tas..	27	10 18 0
Miss L. Southon, "	14	5 2 9
Miss M. Southon, "	12	5 1 6
Miss E. Southon, Launceston, T.	17	6 15 0
Mrs. Roberts, Williamstown, Vic.	37	12 1 6
Mrs. L. J. Lear, Colac, Vic.....	57	23 14 0
Miss C. Rule, Colac, Vic.	42	16 16 6
F. J. Ward, Ketroit, Vic.	25	9 16 0
	459	£311 16 9

New South Wales.

JULY, 1900.

	Orders.	Value.
<i>Patriarchs—</i>		
H. J. Cooper, Tintinbar	47	£31 14 0
E. Appleton, Ballina.....	26	20 2 6
<i>Daniel and Revelation—</i>		
A. E. Hodgkinson, Goulburn River ..	14	11 12 0
R. Salton, Aberdeen.....	12	8 13 9
<i>Great Controversy—</i>		
Mrs. C. Paap, E. Maitland	1	12 6
<i>Bible Readings—</i>		
H. E. Hughes, Goulburn.....	7	6 17 6
<i>Coming King—</i>		
Mrs. A. E. Edwards, Bathurst.	22	6 18 0
E. Appleton, Ballina.....	5	1 5 0
A. E. Hodgkinson, Goulburn River ..	5	1 5 0
<i>Home Hand Book—</i>		
W. Gregg, Cobar	5	7 5 0
J. Lord, Moruya.....	2	3 2 6
<i>Ladies' Guide—</i>		
Mrs. M. A. Gregg, Nyngan.....	35	37 7 6
W. Gregg, Nyngan	12	13 1 0
Mrs. C. Paap, East Maitland...	10	11 4 6
T. W. Palmer, Narrabri	7	8 17 6
<i>Other Books</i>	...	5 19 9
	204	£176 3 0

Totals for July, 1900.

	Orders.	Value.
Victoria and Tasmania	459	£311 16 9
New South Wales.....	204	176 3 0
South Australia	103	93 9 6
Queensland (no report received)...		
New Zealand	100	130 5 0
West Australia	87	69 17 6
Grand totals.....	953	£781 11 9

Our Canvassing Work.

WE are permitted to use the following article, taken from unpublished manuscript recently written :—

I am awakened to the necessities of the canvassing work. In this work

there is need of strong, well-educated, experienced men. It is not a work that every man can do intelligently; and in order to succeed, workers must have proper instruction and training. The Lord desires men to engage in this work who are capable of educating others; and those who have gained an experience in the work have a special duty to do in this line. An interest in the canvassing work should be awakened in promising, consecrated youth, leading them to take up the work, and to conduct it as it should be conducted.

The ministers have their appointed work. The importance of the ministry is to be understood and appreciated. The preaching of the word is one of the means by which the Lord has ordained that his warning message shall be given to the people; but He has other means also. He uses the power of the press in printing papers and books containing the messages of truth. These are essential in the work of carrying forward the gospel. With these he enlightens and confirms men and women, thus strengthening the gospel ministry in every way.

By the work of the canvasser the silent messengers of truth are placed in the homes of the people. The canvassing work, properly conducted, is missionary work of the highest order. We cannot too highly estimate the work of bringing before the people those books which are necessary to their spiritual education and enlightenment.

Those who thus present to the people the claims of God's law will meet with opposition; but while we are not to despise the transgressors of God's law, neither are we to fear them, because they are arrayed against the truth of God. Putting our trust in God, we are to go forward in faith, nothing doubting.

We are not to sit still in indifference. We are to work diligently while the day lasts, for the night cometh wherein no man can work. We are to advance in humble dependence upon God, believing His word, and committing ourselves without reserve to His guidance.

Let canvassing evangelists give themselves, without reserve, to be worked by the Holy Spirit. Let them, by persevering prayer, take hold of the power which comes from God, trusting in Him by living faith. His great and effectual influence will be with every true, faithful worker.

He who takes up the work of canvassing as he should, must be both an educator and a student. While he tries to teach others, he must learn to do the work of an evangelist. If he meets with trials and temptations, let him profit by them, learning to lean more decidedly upon God. He should feel his dependence every moment. No complaint should be cherished in his heart, or uttered by his lips. The angels of God are with him both in the time of encouragement and in the time of discouragement. When he is successful, he should take no glory to himself. He should acknowledge the goodness of the Lord, praising Him with sincerity of heart.

A great and good work may be done by evangelistic canvassing. The Lord has given men tact and capabilities; and those who use these entrusted talents to His glory, weaving Bible principles into the work, will be given success. As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvassers. Angels will prepare the way before them. They are to work and pray, putting their trust in Him who will never fail. MRS. E. G. WHITE.

Canvassers' Notice.

OUR canvassers are again requested to send in the names and addresses from their old prospectuses as soon as possible. Be careful to write them plainly, and address the lists to the Avondale Press, Cooranbong.

We also ask that care be taken by all our agents to send us the addresses of all persons residing in the *country portions* of their territory, whether they are subscribers for books or not.

W. M. CROTHERS.

As the result of mission work in Tonga few have accepted the truth, though much good seed has been sown. Within the past year or so two white men have taken their stand for the Sabbath, and been baptised. Though at present the Tongans observe the true Sabbath, there is a prospect that in a short time the Sunday will be established by law. We are now trying to secure translations into Tongan of some of our health and religious tracts.



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

Victorian Conference.

THE thirteenth annual session of the Victorian Conference, formerly known as the Central Australian Conference, was held in the Windsor Church, August 3 to 12. There were eight meetings. Delegates were present from Ballarat, Bendigo, Brighton, Hawthorn, Geelong, North Fitzroy, Williamstown, and Windsor. E. W. Farnsworth, W. C. White, and E. R. Caro were present on behalf of the Australasian Union Conference.

The following committees were appointed by the President:—

On Finance.—W. D. Salisbury, E. W. Farnsworth, E. Watson, N. D. Faulkhead, J. Johanson, J. Gillespie, A. W. Anderson, G. B. Starr, G. Hubbard, C. Hallam, C. Steele, E. M. Graham.

On Resolutions.—J. Johanson, E. M. Graham, A. W. Anderson.

On Nominations.—G. W. Morse, R. Hare, C. P. Michaels.

On Credentials and Licenses.—E. W. Farnsworth, S. McCullagh, A. Ballingall.

The Treasurer presented the financial reports of the Conference, and Tract and Missionary Department, which were adopted.

Mrs. N. D. Faulkhead, Secretary of the Sabbath School Department, gave a report of the work of that department. The schools numbered 12, with a membership of 632. The total contributions were £165 2s 6d; amount donated to missions, £63 13s 7½d.

Resolutions were submitted and adopted, to the effect that greater care should be exercised in the future in selecting agents for the canvassing work; that all persons not having had experience in the canvassing work who may desire to engage in it, be required to spend three months in connection with a mission before engaging in canvassing; that the canvassers be selected from persons so trained, and that they be given a missionary license; that a

canvassers' school be held each year; that the permanent location of canvassers in territory to be worked indefinitely be secured; that canvassers be encouraged to work sparsely settled districts with a waggon; that church schools be established wherever practicable; that the Helping Hand Mission be continued; that quarterly conventions be held.

The Committee on Credentials and Licenses presented the following report, which was adopted:—

For Credentials:—G. B. Starr, S. McCullagh, R. Hare.

For Licenses:—A. W. Anderson, N. A. Davis, A. Ballingall, J. Johanson, C. P. Michaels, N. D. Faulkhead, G. W. Morse.

For Missionary Licenses:—G. Hubbard, J. Wallace, A. Chelburg, W. D. Salisbury, Miss M. Schowe, Miss L. Gregg.

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

For President:—G. B. Starr.

For Vice President:—J. Johanson.

For Secretary and Treasurer.—J. Gillespie.

Executive Committee:—G. B. Starr, J. Johanson, W. D. Salisbury, C. P. Michaels, E. Watson, C. Hallam, J. Gillespie.

The Executive Committee appointed the following department officers:—

Tract Society.—General Agent:—J. Johanson. Secretary:—L. Gregg. Treasurer:—J. Gillespie.

Sabbath School.—Field Sec'y:—N. D. Faulkhead. Corresponding Sec'y:—Mrs. N. D. Faulkhead.

A plan for the readjustment of financial relations between individuals and organisations of the denomination was presented by W. C. White, and, after free discussion, was adopted. The Conference resolved to raise a sum of money by freewill offerings, sufficient to give the Tract Society a working capital, and to provide for the aggressive work of the Conference.

One evening was given to the consideration of church schools, and Mrs. O. A. Morse gave some interesting illustrations of the manner in which all teaching can be based upon the Bible.

Another evening was devoted to the Helping Hand Mission and to other lines of medical work.

At the close of the meeting, W. C. White spoke of the approaching departure of Sister White and himself, and the Conference gave expression,

by a rising vote, to its appreciation of the services rendered during the nine years these valued labourers had been in this field.

The Spirit of God was present in these meetings, and those who attended realized much of the goodness of the Lord.

G. B. STARR, *President.*

J. GILLESPIE, *Secretary.*

From Members of the Missionary Reading Circle.

An isolated sister writes:—

I will take the RECORD. I am the only Seventh-day Adventist here, so I will be the "Circle" myself.

A brother writes:—

We have started a "Reading Circle" with the lessons given in the RECORD. The attendance has varied from six to twelve persons.

A school teacher writes:—

We duly received the tractlets you sent regarding the "Reading Circle." We shall be delighted to act on the suggestions made therein, and, in accordance with the wish expressed in the tractlet, I now write to let you know that I was made leader of the meeting.

Another isolated member says:—

I think my RECORD subscription is about due. I could not possibly do without the RECORD. I read it over and over again. I have also begun to study the lessons, so that I can belong to the "Reading Circle."

Another isolated sister says:—

I read the little book through about the "Missionary Circle." It is a good little book. It is quite true that children grow into manhood and womanhood and know very little of God's word simply, because they don't take time to study the Bible. You may send me the RECORD.

A member of an isolated family writes:—

Referring to the "Missionary Reading Circle," I am most happy to do what I can. We are the only Sabbath-keeping people that I know of for miles round. I will let you know later on about it, the only thing that makes me backward in starting in anything like this is that I have had such a small amount of schooling.

A librarian writes as follows:—

We have made a start with the "Missionary Reading Circle," and trust that the plan will be a blessing to our church. It seems to supply a real need. The time we have chosen for the Bible study is Sabbath morning, and for the field study a time is allotted near the close of our Tuesday evening meetings. We have had one of each study, which was quite enjoyable.

A minister sends these good words:—

I appreciate the sentiments you express regarding the importance of the move-

ment touching the systematic study of God's word. I, too, am fully persuaded that great things are in store for us, providing we, with earnest diligence and persevering effort, lay hold of the privileges held out to us at this time. Spasmodic effort will avail nothing. Satan will seek to hinder us in a thousand different ways, and will increase his efforts daily, so we need not expect an easy time; yet we have God's sure and eternal promise, that we shall come off more than conquerors through Him that loved us.

I praise the Lord with my whole heart for this awakening. I, for one, am determined with the Lord's help, to deny self and use the will power with which He has endowed me to keep awake during these few remaining days of this world's history.

I have found, from personal experience during the last three or four months, that much can be accomplished by systematic study. My wife and I have, during this time, made it a practice to devote, each morning regularly from five to six o'clock, half an hour to reading our books, and half an hour to memorising scripture. This has been exceedingly helpful to me, and I can scarcely realize that I have been able, during these four months, to read such a number of our good books, books which I have carried around with me for six or seven years, and could never find time to read. This practice has grown to be such a necessity, that I often think at night when I lie down to rest, I wish it were morning, so I could have my hour's reading and study. Invariably I have awakened at four A. M., and sometimes at three A. M., and begun reading. No one, who has not regularly fed upon it, knows what help and strength there is in constantly keeping the mind filled with the Word of Life. This not only helps me individually, but it also helps me in my work for others. You will from this understand, to some extent, how glad at heart I am in seeing the manifestations of the workings of the Holy Spirit among us, leading us as a people to "search the Scriptures" as never before. I pray that all may be impressed with the solemn importance of this revival, so that each may hasten to put on the "whole armour of God," for without it we shall surely fail.

We have organised a "Reading Circle," and arranged to meet twice a week, so that all may join. I am pleased to notice the interest already manifested, and feel sure it will grow rapidly.

The Work in Maitland, N.S.W.

SINCE the camp-meeting last November, meetings and Bible readings have been held quite regularly in Maitland. Sisters Wilson, Robertson, and Hickox have done most of the Bible reading work, and Brother Hickox and myself most of the preaching. Sister White has made numerous visits to the place during the progress of the meetings, giving most excellent help and encouragement to the work. Dr. Caro has given a number of health talks. Brother and Sister G. G. James and Brother E. A. D. Goodhart, who

have been with us, have also rendered valuable assistance, selling papers, visiting, and helping in other ways. Brother and Sister J. Paap, who located in the place a year ago to canvass in the district, have also been a source of help and encouragement to the work, through their presence, influence, and advice.

From the first there has been most determined opposition to our work. Maitland is a city of churches, and the presentation of the present truth in the place, creating a large interest to hear, as it did at first, has been treated by the ministers as an impudent intrusion upon their domains, and an unlawful interference with their people. They have preached sermons, written tracts and pamphlets, distributed literature, visited the people, and put forth almost superhuman efforts to shut out the light from their flocks, and turn the people away from hearing the truth. But in spite of all opposition, the truth has made advancement and gained victories. Twenty-seven persons have been baptised, and others are now waiting baptism. On August 4, a church of thirty-five members, including workers, was organised. There are quite a number of others in and about the place who are keeping the Sabbath, and still others whom we have reason to believe will soon take their stand on the Lord's side, to keep His commandments and the faith of Jesus.

Those who have taken their stand rejoice in the light that has come to them. Many of them had been praying for light, and a religious experience which they had been seeking but could not find in the churches. When the truth came, they recognised it as that for which they had been longing and praying, and they received it with joy.

A live missionary society has been organised, there is a Sabbath School with a membership of about forty-six, and children's meetings, sewing circles, etc., are regularly held besides. We rejoice at what has been accomplished amidst all the determined opposition, and hope to see a good strong church in Maitland before the work is closed there. We need money now to either buy or build a place in which to hold regular services. Those who would like to contribute to this worthy object, can send their donations to Brother E. A. D. Goodhart, "Club House," Bourke Street, West Maitland, New South Wales. W. A. COLCORD.

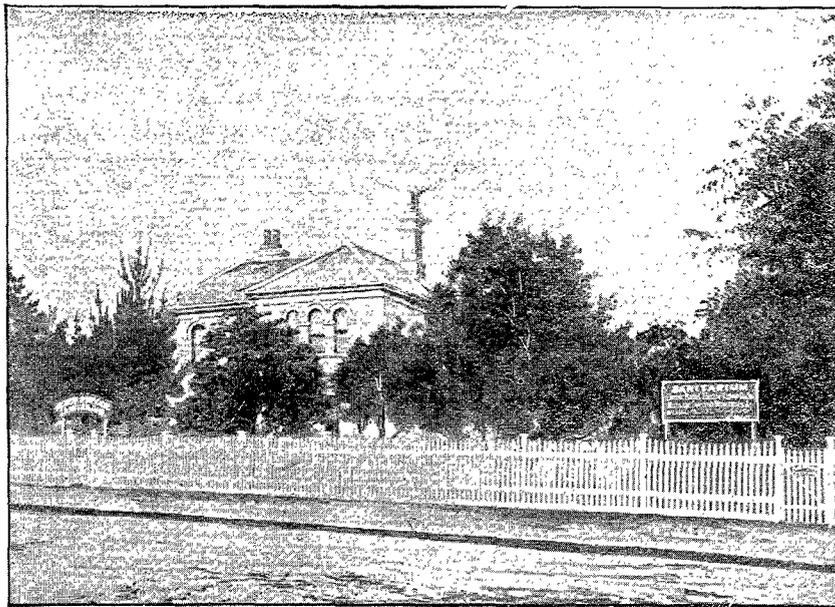
Medical Missionary.

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

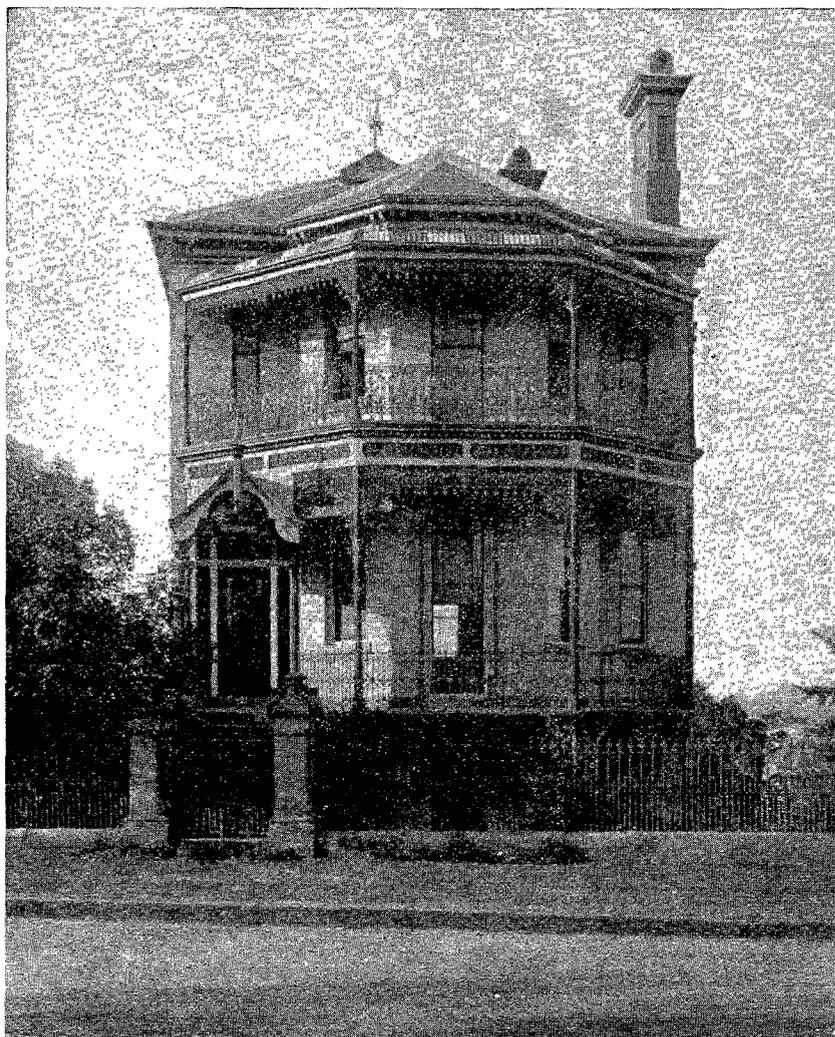
CONDUCTED BY MISS E. M. GRAHAM.

The Growth of the Australasian Central Sanitarium at Sydney.

We cannot but thank God when we consider the rapid development of our first Sanitarium, located at Sydney. Early in its history, the Lord made known that from so small a trunk would spring many branches. Already this statement has been verified in several associate medical institutions established in the various colonies; and the end is not yet.



Sanitarium Main Building.



Sanitarium Third Building (Moyne Hall).

At this present time, the eyes of our people naturally turn towards Sydney, where our large central Sanitarium is to be erected in accordance with the special messages sent by the Lord to His people. The land is being prepared and buildings erected to house the workmen.

In a future number, we hope to be able to show plans of the building.

This article will be devoted to a brief account of the growth of our institution from its inception, to its present size and status.

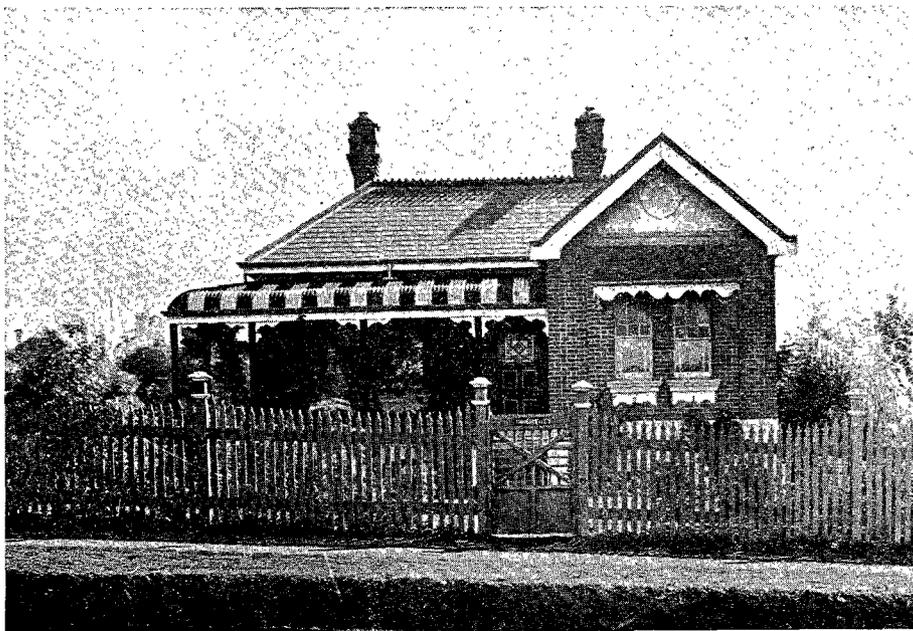
Starting the work in a small seven-roomed cottage in Ashfield, the workers were soon compelled to seek larger quarters. After spending several months searching for a suitable building, one was secured in Summer Hill. Now commenced a struggle for existence, the keenness of which only those who passed through it, can ever realise. However, the Lord honoured the effort, and gradually the Health Home, as it was then called, filled with patients. In the year 1898 a physician connected with the establishment, and its name was changed to the Medical and Surgical Sanitarium. Soon the increasing patronage, and the necessity of adding to the staff of workers, compelled the Medical Board to secure a second two-storied building. Gradually, this too became full, until about six months ago a third building, three-storied, was secured in the same neighbourhood.

There are now twenty-five attendants employed at the Sanitarium,

and four additional workers at the Newcastle Branch Office and Treatment Rooms.

It is impossible to describe to any one who has not worked in the Sanitarium the difficulties under which the work is being carried on in cramped treatment rooms, and with patients and nurses located in three somewhat widely separated buildings. A change must be made or the medical missionary cause must suffer irreparable loss. The time has truly come for us to "build bigger."

Even under circumstances existing in the past, the Lord has given marked success. Many apparently incurable cases have entirely recovered; still a larger number of patients have been restored to a moderate degree of health; and not a few have found, while in the institution, that peace which enables mankind to endure, and praise God while enduring. Especially have the surgical operations been blessed, the



Original Health Home.

physicians connected with the Sanitarium feeling that they could rely upon divine assistance and often rea-

lising the presence of divine agencies during critical moments.

From the illustrations, our readers will learn more than the writer can convey in words. We know that all who love to see the message advancing will unite with us in praising the Lord, and in the efforts being put forth to establish an institution which will truly represent the wonderful physical and spiritual truths committed to us.

EDGAR R. CARO.



Sanitarium Second Building (Lindo).

"Day by day we should feel the greatest anxiety for the constant intercession of Christ, that the institutions which are established may not be in vain. While the work is going forward on the Sanitarium about to be erected, time should be taken by those employed to worship God and seek His counsel in humility and earnestness. The voice of prayer, and the melody of holy song should ascend to God as sweet incense. The mingling of praise and prayer is a constant acknowledgement of Him who is the giver of all our blessings. We should realise our entire dependence upon Him. As the work is being done, the workmen should remember that they are erecting an institution in which is to be carried forward a work for the uplifting and blessing of suffering humanity, and that in doing this work, they are to be labourers together with God. He Himself watches the work done."

Personal

PASTOR HILLIARD came from Tasmania to attend the Union Conference Council.

PASTOR G. C. TENNEY's address is 95 Kent Street, Rockhampton, Queensland.

BRETHREN Woods and Semmens represented the South Australian field at the meeting held at Cooranbong.

BROTHER SALISBURY, manager of the Echo Office, attended the Council Meeting at Cooranbong, August 16-27.

AFTER an ideal voyage, Brother Daniells, in company with Brother and Sister Rogers from South Africa, arrived in England, July 4.

BROTHER R. S. BELL and family are moving from Cooranbong to Melbourne, their old home. Brother Bell expects to continue the canvassing work in that colony.

PASTORS Baker and Steed and Dr. Braucht reached Sydney, August 14, from New Zealand. They came over to attend the Union Conference Council Meeting.

WE know the prayers and best wishes of our brethren and sisters throughout Australasia will follow Sister White, and those who go with her, on the long voyage to America.

DURING the meetings already held of the Union Conference Council, now in session, the blessing of the Lord has been present in a marked manner. The early morning meetings have been especially interesting.

MRS. JOHN WESSELS left Australia for Capetown, South Africa, August 17, where she goes to join her husband. May the Lord accompany Sister Wessels and bring her safely to her destination.

ALEX. MACKENZIE and wife have recently moved from New Zealand to New South Wales. Sister Mackenzie is located at Cooranbong, and Bro. Mackenzie will enter the canvassing work in this colony.

THE following persons attended the Union Conference Meeting from Sydney:—Dr. Caro, Brother Sharp,

Brother and Sister Hindson, Brother and Sister Camp, Dr. Keller and mother, and Misses Harriet and Annie Pearce.

AUGUST 13, the day the Victorian Conference closed, a party consisting of W. C. White, E. W. Farnsworth, G. B. Starr and wife, and Miss E. M. Graham left Melbourne for Cooranbong. Brother J. Johanson left the following day.

A VERY pleasant social evening was spent at the home of Brother E. C. Chapman, Cooranbong, Wednesday evening, August 15. About forty persons were present to meet with the friends who expect to sail on the the *Moana* for America, August 29. Such occasions leave pleasant memories in the minds of all who share in them.

BROTHER J. H. WOODS paid a visit to Terowie, August 3. An interest had sprung up there through the influence of one of our canvassers, Brother Apollon. He remained four days, held three services, and about a dozen Bible studies. As a result, ten are now keeping the Sabbath, and others are deeply interested.

BROTHER T. H. CRADDOCK writes as follows concerning the work in West Australia:—"The work is onward here. Things never looked so prosperous for the message as now. In this part of the colony the Lord has blessed us with sheaves. At present there are sixteen new Sabbath keepers in Bunbury. They are responding to the light sent to them, even in the payment of tithes. The Sunday night meetings are always well attended, and the collection covers local expenses. I have commenced meetings at Capel, a farming district, twenty-five miles from Bunbury. Three families have begun keeping the Sabbath, and a lady in another family. I have held four meetings, and there is good interest."

PASTOR D. STEED has recently visited Westport, N.Z., and writes of the work there as follows:—"I visited the West Coast of New Zealand, during the month of July. About four years ago Brother W. M. Crothers visited Westport, when under his labours several were led to observe the Sabbath of the Lord. For three weeks I held meetings in Westport, during which time a church was organised. These services were

precious seasons of blessing. The testimonies of those present told of victories gained by the power of Jesus. Four souls followed the Lord in baptism. The service took place in the Buller River, on a bright, clear day, and although the hills were snow-clad, yet no one felt the cold, for all hearts were warmed by the love of the Lord. We now have a church at Westport, anxious to become a living witness of God's love and power. The outlook has never been so full of promise as it is now. Rejoicing in the clear evidence from God's word, that He is leading this people, the Westport Church are seeking the Lord for daily victories over sin, and for hearts made soft by the love of God."

Appointments

Camp Meeting, South Australia.

It has been decided to hold a camp-meeting in Adelaide, S. A., November 1-11, 1900. To all our brethren and sisters in the Conference we extend a very hearty invitation to attend. Further announcements later.

J. H. WOODS, *President*.

New South Wales Conference.

THE New South Wales Annual Conference for 1900 is appointed to be held at the Ashfield church, Sydney, Sept. 6-10. The churches in the Conference are requested to appoint their requisite number of delegates at once. Paster E. W. Farnsworth, Vice-president of the Union Conference, is expected to be present. The annual meetings of the New South Wales Tract Society and also of the Sabbath School department will be held in connection with the Conference.

W. A. COLCORD, *President*.

Camp Meeting Appointments.

AT the Union Conference Council, when representatives were present from all the Conferences, the time for holding camp-meetings was considered. The following dates were arranged, and others will be announced later:—

Queensland	Sept. 27 to Oct. 7
New South Wales	October 11 to 21
South Australia	November 1 to 11

We hope our brethren and sisters will note the date of these gatherings, and begin to lay their plans now to attend these important meetings.

E. W. FARNSWORTH,

Vice-president Union Conference.

Union Conference Record

PUBLISHED MONTHLY BY THE

Australasian Union Conference of Seventh Day Adventists,

25 Sloane Street, Summer Hill, Sydney,
New South Wales, Australia.

SUBSCRIPTION RATES.

Single subscription, per year, post-paid,	-	2	6
Clubs of four or more copies to one address,			
per year, post-paid, each,	-	2	0
Foreign Countries, per year, post-paid (75 cts.)	3	0	

Printed for the Conference by the Avondale Press,
Cooranbong, N.S.W.

NOTICE special appointments on preceding page.

AS WE go to press the Union Conference Council is in session. We hope to give a report next month.

Returning to America.

FOR several months, my mother, Mrs. E. G. White, has felt that duty called her to return to America, to bear her testimony in various places, and especially at the General Conference, appointed to be held in Battle Creek, in February, 1901.

It is with great reluctance that she has thought of leaving her humble, but comfortable home, and the genial climate of New South Wales, which is so favourable to her health. It is with anxiety and regret that she has contemplated a separation of two years or more from the work of the Lord in the Australasian Colonies. Every feature of this work is very dear to her. She has had views of its progress, growth, and development in the future, that naturally lead to a desire to still participate in the labours and successes of the educational work, the publishing work, the medical missionary work, and the evangelical work in its many branches.

But the burden of heart for the work in America increased, and with it the conviction that she should go in August. So arrangements were made to go August 29, and places secured on the *Moana* for herself and Sisters Sara McEnterfer, M. A. Davis, S. E. Peck, and Maggie Hare.

I regard it to be my first duty to work with my mother whenever and wherever I can be of service. Therefore I, with my wife and five children, will go as far as Oakland,

California, expecting to find a home near the Pacific Press, where several of mother's new works will soon be published. In connection with the management of the Pacific Press and the Review and Herald, I hope to secure the translation and publication of mother's works into many European and Asiatic languages.

Sailing with us on the *Moana* are Mrs. A. J. Anthony, Miss Norah Lacey, and Mr. Leonard Paap.

Since our decision to sail in August, many favouring providences have been seen. Mother has sold her house and land, with furniture, farming implements, and live stock to a family, wishing to be near the school. I have exchanged places with Brother Metcalfe Hare, and then sold his place to the School. Many kind friends are helping us in numberless ways.

For some years I have carried numerous responsibilities in connection with the cause of present truth in Australasia, and at first thought, it seemed difficult for me to disconnect suddenly from the ranks. But from the day that my brethren on the Union Conference Committee consented to begin to release me from responsibility, we have seen that the Lord had men in waiting, fitted to lift the burdens that I was laying down. Therefore we go with light hearts, feeling assured that the work will progress steadily, with increasing rapidity and power until the work is finished, and the Master says, *Well done.*

W. C. WHITE.

South Australia and Victoria.

I HAVE recently attended the Conferences in these colonies. The meeting in Adelaide was a blessed occasion. I found the work in a prosperous condition, and believe it will prosper as the brethren press together and walk humbly with God. A meeting house is greatly needed in Adelaide. A Committee has been appointed to look for a location, and the building fund has already reached about £50. No doubt the sum would have been much larger, but the brethren expect to hold a camp-meeting in Adelaide next summer, and they must have tents for this purpose. £100 was freely given to purchase tents, and they will make further efforts in behalf of the church building at the camp-meeting.

After the Conference closed, I visited the churches at Broken Hill and

Kadina. At Broken Hill, the brethren had become somewhat discouraged; but Brother Knight went there about three months ago, and God has blessed his labours.

While in Broken Hill, I encouraged a sister to canvass for the *Herald of Health*. She felt sure she would not succeed, but the morning I left she made a trial, and in two hours took eight yearly subscriptions. Besides doing good, she earned eight shillings for herself in that brief time.

The brethren were owing about £13 on their Tract Society account. When asked what should be done with this debt, a good sister responded, "Pay it, of course;" and, in a short time, cash was given and pledges made to cover the whole amount. This brought a feeling of good cheer into the church. Some are interested in the truth in Broken Hill. One afternoon I held a Bible reading at the home of a business man, and there were about thirty of his family connections present. Their interest reminded me of the experience of Cornelius. Sunday evening we had a hall packed with people. I have not seen a finer audience in the Colonies. One gentleman told me that those present were the thinking men of the city.

There are about fifty Sabbath keepers in Kadina and vicinity. They have a neat, stone meeting-house, the first and only meeting-house built by our people in that colony. There is quite a heavy debt upon it, but a plan was instituted by which the members will give a certain amount each week, and in time they will be free from this bondage. Some of the brethren from Kadina have entered the canvassing field, and are doing good service. The church feels the loss of these men, but we trust all will press on with courage.

On my return, I held several meetings in Adelaide, and then went to Melbourne to attend the Victorian Conference. We enjoyed this convention very much. The meetings were held at Windsor, and were well attended, especially the evening meetings. Two Sunday evenings, I spoke in the Prahran Town Hall. We had from one to two thousand people present, and they gave the best of attention. We expect to see the work advance in Victoria. The brethren are of good courage. At the close of the Conference, I returned to Cooranbong to attend the Union Conference Council.

E. W. FARNSWORTH.