

# Union Conference Record

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

VOLUME IV.

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NUMBER III.

## Gifts Differing.

SEE how the flowers of the wood and field  
Look upward to the sun,  
And take the wondrous largeness he doth yield  
To each and everyone.

The daisy needeth whiteness like the snow,  
And store of sunny gold;  
The stately lilies crave the power to glow  
In colours manifold.

The honeysuckle asketh perfume sweet  
To glad both great and small;  
Still other suppliants, other gifts entreat—  
The great sun giveth all.

O brothers, sisters,—ye who strive to be  
All ye can be for God,—  
The Sun of Righteousness doth shine, and ye,  
With feet on common sod,

May look above for aid. What do ye need—  
Patience for ills that grieve?  
Strength? gentleness? faith? hope? Ask ye with  
speed.

Freely shall ye receive.

Thou with the need so sore thou scarce canst pray  
Thou with the need so small  
That thou dost blush to voice it, ask—ye may!  
The great Sun giveth all.

—Minnie L. Upton.

## Work in San Francisco.

It would be difficult to describe my feelings as I stood before the San Francisco Church, Sabbath November 10, and looked over the large congregation. My mind went back to the time, twenty-four years ago, when my husband and I were planning for the building of a house of worship in San Francisco. Some, when they saw the plan, said, "It is too large. The house will never be filled." At the same time we were erecting the first building of the Pacific Press and the meeting-house in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that He would open the way for the advancement of these enterprises!

At that time I dreamed that I saw two bee hives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more

promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work.

When I related this dream, it was interpreted to mean that in San Francisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for work.

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great centre. The Lord would inspire men by His Holy Spirit to carry forward the work with faith and courage and perseverance.

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand. When we entered the San Francisco church Sabbath morning we found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much

encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled His word. After I had finished speaking, all who wished to give themselves to the Lord in solemn consecration were invited to come forward. To this invitation two hundred persons responded. This was a time of precious refreshing. We knew the angels of God were with us. The room was pervaded with the atmosphere of heaven.

Among those who came forward were some who were entering the Lord's service for the first time, and some who had been attending our meetings and had become interested in the Advent message. May they decide to place themselves wholly on the Lord's side. May they have the courage to receive and live the truth. I felt from my heart that we could say to them, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. . . . It shall be if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

We were much pleased by the spirit shown by those assembled. They freely acknowledged the goodness and mercy of God, offering Him praise and thanksgiving. The Lord is glorified when His people praise Him.

At the close of the meeting many pressed forward to take my hand and welcome me back to America. I was very glad to meet them. From Elder J. O. Corliss, who is pastor of the San Francisco Church, we learn that there are many lines of Christian effort being carried forward by our brethren and sisters in San Francisco. These include visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the love of Christ from house to

house; the distribution of literature, and the conducting of classes for healthful living and the care of the sick. A school for the children is conducted in the basement of the meeting-house. In another part of the city a workingmen's home and medical mission is maintained. On Market Street, near the City Hall, there is a bath establishment, operated as a branch of the St. Helena Sanitarium. In the same locality is a depot of the Health Food Company, where health foods are not only sold, but instruction is given as to reforms in diet.

Nearer the centre of the city, our people conduct a Vegetarian Cafe, which is open six days in the week, and is entirely closed on the Sabbath. Here about five hundred meals are served daily, and no flesh-meats are used.

Dr. and Mrs. Dr. Lamb are doing much medical work for the poor in connection with their regular practice; and Dr. Buchanan is doing much free work at the Workingmen's Home. At the Medical and Dental schools in the city, there are about twenty of our young people in attendance.

We earnestly hope that the steps taken in the future in the work in San Francisco will still be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord's work there is to broaden and deepen. Souls are to be sought for. The word of the Lord is to be declared, line upon line, precept upon precept, that His name may be glorified.

God will use consecrated ability in His service. As His servants impart to others that which they receive, He will intrust them with more to impart. And as they are enabled through His grace to accomplish good, they will ascribe all the glory to Him who is the Alpha and the Omega, the first and the last. Thus divinity and humanity work together. Men become labourers together with God, working out their own salvation with fear and trembling, realising always that it is God who works in them to will and to do of His good pleasure.

There is a great work to be done in San Francisco and Oakland. The Lord will use humble men in these great cities. He can work with those who will labour in His fear. He will give evidence of His power to sincere workers and to sincere

inquirers after truth, those who desire not only to know but to do His will.

There are men and women whom the Lord, through peculiar circumstances, will bring to the front in His work. These will be men and women who have consecrated themselves to Him. As they walk before Him in faith and trust, He will lead them to places of usefulness and honour. To those who rely upon Him He is a present help in every time of need. Those who honour His name He will qualify for important and perilous service. They may not have time to obtain all the education they desire, but the great Teacher understands. What He calls for is the willing devotion of heart and mind. When this is given Him, He will fit the givers for His service, in spite of apparent difficulties and obstacles. In His name and in His strength they will go forth to conquer.

God is testing the motives and principles of men and women. Strong faith and much prayer will bring heavenly angels to our side. By patient continuance in well-doing, we become channels of light.

Those who are willing to be emptied of self will be fitted for the Lord's work. There is work for all who will deny self and lift the cross. Through the help of the Holy Spirit they will gain the victories which God desires them to gain. Wisdom and strength will reward energy and perseverance. These are God's gifts to the diligent, humble worker.

MRS. E. G. WHITE.

### The Gospel Ministry.—No. 2.

"HOW SHALL they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10 : 14-16.

No work ever committed to man is more sacred and important than that of dispensing to men the Word of God. No other work is so susceptible to degradation and abuse. To prevent the abuse of worldly professions stringent laws are enacted

to hedge them about so that no pretenders or adventurers may enter their precincts. How much more carefully should the sacred calling of the ministry of God's Word be guarded, for in its abuse is involved the eternal loss of those who follow false or misguided leadership. It is true that parliaments have nothing to do with determining who shall hear the gospel message. The commission to preach the gospel is not limited to collegiate training or university degrees. There are no worldly limitations or restrictions by which we may decide who is to go and preach Christ. But because no man may say no, do not let us conclude that there are no restrictions or conditions imposed upon those who would enter thoughtlessly this most sacred office.

"Now then we are ambassadors for Christ," writes the apostle, "as though God did beseech you by us." An ambassador bears in his person the dignity of the power he represents. No office under that of the absolute ruler of an earthly government carries with it the weight of honour, respect, and dignity as does its ambassadors. No earthly state would promiscuously select its ambassadors from a motley crowd, nor would it accredit everyone who might wish to take upon himself this high office. Is Christ less careful in regard to His representatives? No, verily; He is more careful than men can be.

The apostle Paul had exalted and true ideas of the sacred calling of the ministry. He did not believe that everyone who conceived the notion of preaching was called of God to that work. "How shall they preach except they be sent?" he forcibly inquires. Sent by whom? By the Lord and Master. Of the ancient ministry he wrote, "No man taketh this honour to himself, but he that is called of God, as was Aaron." Heb. 5 : 4. Of himself he writes: "I thank Christ Jesus our Lord, who hath enabled, for that He counted me faithful, putting me into the ministry, who was before a blasphemer," etc. "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father."

The call to the ministry is an exclusive call. Paul enjoins upon Timothy to "Meditate upon these things; give thyself wholly to them." Again, he says, "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." When Christ called

two men, one of them wanted first to go and bury his father; and the other wished to say farewell to his friends. But the urgency of the call admitted of neither. Paul spoke in warning of some who were "desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." But the gospel workers are by him exhorted to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The character of the gospel work is so sacred and important that those who enter upon it should make it the first and only business of their lives, and then matters may, for a time, be joined to it collaterally or adjunctively. But it demands and deserves all there is of him who undertakes it. The Saviour's startling words that "no man putting his hand to the plough and looking back is fit for the kingdom of God," should ever admonish us of the danger of mixing up worldly pursuits with the spiritual calling, lest the sacred become common and unclean.

The sacredness of the pulpit and the work of God should ever be scrupulously maintained. "Be ye clean that bear the vessels of the Lord."

I do not contend that ministers or preachers as men are made of any better or different material than others. Paul adopted and recommended for "all acceptation" the saying, "I am the chief of sinners."

G. C. TENNEY.

### By Faith v. By Contract.

"FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard." Matt. 20: 1, 2.

Christ here represents the great harvest-field of earth as a vineyard, and Himself the husbandman seeking to find men and women who are willing to become co-workers with Him in dressing and caring for His moral vineyard. The individual vines must be carefully trained, and great pains must be taken to keep out the "little foxes that spoil the vines." And so, going out early in the morning, He calls certain who are idle to work in His vineyard, but those who are called are unwilling to work for

the Master until the question of their wages is definitely settled. They reason like this: "It is all right to work for the cause of God; but we want our salary settled. We don't like this uncertainty—this not knowing how much pay we are going to get, and whether we are going to get it or not."

Reader, have you ever heard people talk like that? Is it possible that you have entertained such thoughts when planning to enlist in the work of God?

When He had agreed with them for a penny a day, He sent them to work. The Master does not offer a penny a day for those who may work in His vineyard. His invitation is: "Go, work in my vineyard, and whatsoever is right, I will give you." We must have faith in the Master who has called us to the work, to provide for us all things that are right. We must believe the promise that He will supply all our needs according to His riches in glory. Phil. 4: 19. Notice that the labourers whom He first called did not agree with Him for a penny a day, but that He agreed with them. That is, He did not offer them a penny a day as definite salary, but He condescended to accept these workers, notwithstanding their unwillingness to *work by faith* and trust Him fully to pay them "whatsoever is right." A penny a day was not too much, for even those who worked but one hour received a penny; from which we judge that a penny a day represented just what the labourers actually needed.

It was not wrong for them to receive a penny a day. Their mistake was in desiring to have it specified, and thus destroying their opportunity to work by faith.

At the close of the day, at the time of the distribution of the rewards, those with whom He had agreed for a penny a day, having accepted their own terms and conditions, were the very ones, who murmured and complained of the wages paid them, and the treatment accorded them.

The Master first pays those who last went to work, for those who went to work at the eleventh hour had to exercise the greatest faith, knowing that the shortness of their labour could not of itself earn their right to the promised reward. While those who had worked the longest had done so not as a matter of faith, so much as from a sense of duty in carrying out the contract they had made with the Master when He

called them to work. All the labourers, at whatever hour they went to work, were well pleased and perfectly satisfied with the wages they received, save those who refused to work until their salaries were settled. They, and only they, criticised the Master's arrangements, and found fault with His justice.

When the Master calls us to work in His vineyard, let us go, making no stipulations, asking for no contracts, fully trusting His love to give us those things which He knows we have need of, being careful all the way along, not to get our needs confused with our notions. We would not convey the idea that it is wrong for the missionary to receive a stated allowance for his expenses and necessities, for we find that the labourers who eagerly responded to the call, "Go, work in My vineyard to-day," each received a penny for their services. In this instance they all received a definite salary for their work, but it was a salary which came to them by way of faith and trust, instead of by works and contract. If the Lord calls us to-day to go and work in His vineyard, let us go with the assurance that His angel shall go before us. Or if we are called, and Providence seems to have provided a certain sum per month for our support, let us agree with Him and go in faith, not because of the salary promised, but for the sake of the souls who are perishing in darkness. There is a difference between agreeing with Him to go with a salary or without a salary, and compelling Him to agree with us for a penny a day, ere we are willing to labour in the whitened harvest-fields in this the closing of salvation's day on earth.

W. S. SADLER,  
*In Missionary Magazine.*

### Better Come Down.

A MAN stood up in an experience meeting, and said, "I have been for five years on the Mount of Transfiguration."

"How many souls have you led to Christ in that time?" inquired the pastor.

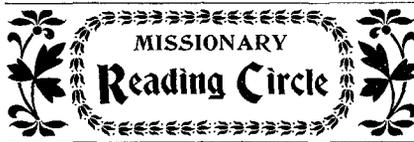
"Well, I don't know," he replied.

"Have you brought a single one?"

"I don't know that I have."

"Well, then, you had better come down."

When a man gets too high for service, there is something wrong.—*Selected.*



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

## The Missionary Reading Circle.

THIS number of the RECORD contains the last of the series of lessons which we have been studying from the book of Daniel. At the recent Council held in Sydney the Missionary Reading Circle was considered, and it was thought best to discontinue the studies till after the next session of the Union Conference when we have longer evenings, which will give more time for study and better opportunities for meetings. A Committee was appointed to formulate plans for future study, and to make suggestions for future work. This Committee would be glad to receive counsel from those who are interested in this work, from those who have met difficulties in carrying out the present plan, or from anyone who can suggest better methods. Letters relating to the Missionary Reading Circle may be addressed to Editor, UNION CONFERENCE RECORD, Cooranbong, N.S.W.

## Bible Studies.

### Lesson 37—March 9-16.

(Dan. 11 : 44, 45 ; "Thoughts on Daniel,"  
pages 281-292.)

1. What significant remark on verse 44 made by Dr. Adam Clarke in 1825, has since been fulfilled?
2. What does verse 45, yet unfulfilled, declare shall come to pass?
3. What possessions has Turkey in Asia?
4. By what aid has Turkey maintained possessions in Europe since 1798?
5. What are the evident intentions of Russia toward Turkey?
6. Summarise the evidences that show we are approaching the fulfillment of Dan. 11 : 45.
7. In the light of prophecy, what may we expect as to the future of Turkey?

### Lesson 38—March 16-23.

(Dan. 12 : 1-3 ; "Thoughts on Daniel,"  
pages 293-305.)

Do NOT lose sight of the connection between this lesson and the previous chapter. Chapter 12 is the climax of the prophecy. The description of the "Time of Trouble," chapter 39 of *Great Controversy*,

should be read in connection with the study of verse 1. Fearing that all may not have access to that book, we quote the following thrilling statement: "The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial every soul must stand for himself before God." Another statement from the same author is this: "When the time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people." Can it be that we stand upon the threshold of such events as are here portrayed, and are yet "too indolent" to gain the experience that will enable us to pass through them successfully? What is "indolent"? May the dear Lord forgive us this sin, and may this study of His Word arouse us out of it before it is too late.

1. To what event does "that time" refer?
2. Who is Michael? Give texts.
3. What is meant by the standing up of Michael?
4. What is the nature of the time of trouble mentioned?
5. Give reasons why verse 2 cannot refer either to the general resurrection of the righteous or the wicked.
6. Connect with this verse the other scriptures referred to in our text-book, to show the time and extent of this special resurrection.
7. How much brightness and majesty and length of days is involved in the promise to those who are teachers of the truth?
8. Estimate as well as words can the profit gained and the loss sustained in obeying God.
9. Sifted of side issues, what is the Eastern Question, and what the prophetic solution?
10. What reasons may be given why this question is of solemn import to every person?

### Lesson 39—March 23-30.

(Dan. 12 : 4-13 ; "Thoughts on Daniel,"  
pages 305-317.)

THAT part of the prophecy of Daniel which related to the last days Daniel was bidden to close up and seal "to the time of the end." In these Bible studies even, we have the evidence that we are living in the time of the end; for have we not been able to take this entire book, verse by verse, and gain an intelligent idea of its application and meaning, as well as to see the beautiful thread of harmony running through the whole? Never could we have done this with a "sealed" book. Let us praise the Lord for revealing to us His truth, and show that we believe it by carrying the blessed message to the world.

1. What instruction was given Daniel concerning that which had been revealed?
2. Cite the evidence of the increase of knowledge, both Biblical and general, which characterises the present age.

3. Repeat the conversation which Daniel then heard. What definite and indefinite periods of time are mentioned?

4. What events and dates mark the beginning of the 1290 prophetic days?

5. When do the 1335 prophetic days begin and end? What was the particular blessing received at the end of that period?

6. What is meant by Daniel standing in his lot at the end of the days?

7. Of what particular benefit has the study of this book been to you?

## About Samoa.

### Sad Termination of a Promising Life.

SAMUELU, the subject of this article, was a native of the Solomon Islands, but with many of his dusky companions he had found a home in the same island of the Samoan group upon which our Sanitarium is situated. Quite a number of these men have been imported into the island in the past and employed in one capacity or another, but they are engaged mainly by a corporation known as the German Firm to work upon its extensive plantations near Apia.

It is not to the taste of the native easy-going Samoan, any more than it would be to that of the white man, to work early and late, year in and year out, for little more than a bare subsistence for anybody, and so these workers are left with a look of pity from their stalwart brothers of the tropics in almost undisputed possession of the field. Generally speaking the wants of the Samoan community are provided for by Nature most generously with but little effort on their part, and when there is an occasional failure at one point of any article of food to which they are accustomed the emergency is promptly met, if at all possible, by their friends living elsewhere.

Samuelu combined with his employment of day labour the office of pastor to his native brethren. It was the one constant desire of his heart, his highest ambition in life, to be an acceptable worker for God in this capacity; and his consistent life, his sincerity of purpose and unaffected concern for the spiritual welfare of his brethren, won for himself the deep affection and confidence of many of those humble labourers. But his fond hopes were doomed to bitter disappointment by what at first was thought to be a matter of but

very trifling importance—a simple boil upon his wrist!

Poor Samuelu! What a sad spectacle was presented to us when he first came under our notice at the Sanitarium at Apia. His companions had brought him upon their shoulders on a litter of young saplings, quickly made for the occasion, and had laid their burden on the verandah. The patient appeared worn and in much pain, and on close examination the cause of his trouble was explained by a large gaping, suppurating wound on his left wrist, extending upwards three inches or more. Above this were two other smaller wounds in a bad-looking condition.

The following information was elicited from Charles Wilson, his employer and friend, a Samoan half-caste, in regard to the patient: Samuelu had had a boil upon his wrist some time before and had gone to a German physician for treatment. He was supplied with a liniment to apply to the effected part at home, on doing which he said he felt as if he had placed a burning coal upon his wrist. The second and third applications ate deeply into the flesh. He assured us that he had followed the doctor's instruction faithfully, but we think he had misunderstood the physician; the medicament that should undoubtedly have been well diluted was probably applied to the flesh in full strength. He then consulted a native doctor who made two deep incisions above the wound and jammed them full of green leaves chewed to a pulp. This latter treatment had been continued for three weeks before he was brought to us. At a glance the case appeared most serious, and we were obliged to tell them it would be necessary to amputate the arm to save his life. Blood-poisoning would soon set in, if it had not done so already. But one and all begged hard to save the arm. They said Samuelu was a native pastor; if he stood up to preach with one arm missing, his congregation would laugh at him, and his ministerial work would be a failure. I was urged to do my best until his companions called a *fono* (council) to consider the matter, as their unanimous consent must be secured before the suggestion of an amputation could be entertained.

The wound was immediately cleaned up and the patient made as comfortable as possible. The next day our decision was firmly repeated to the patient as the only alternative

to save his life; but he replied he was in the Lord's hands and was ready to die if need be; his only object in life was to preach the gospel, and this purpose would be thwarted if he were maimed, as physical deformity calls out the derision rather than the sympathy of the islanders. Special treatment was now devised to keep the wound cleansed to be followed daily, and provision was also made for exercise in the fresh air. A trough was made and filled with an antiseptic solution which was changed half-hourly, and into this the patient's arm was submerged as he lay upon his mats. Then we waited patiently for the result of the *fono* only to be disappointed; for when we received it some time later, it was to the effect that we must endeavour to save the arm at all hazards, and they would not complain if the hand or fingers could not be used afterwards.

The condition of the wound daily became more serious until it presented a most sickening sight. The patient's appetite and strength were perceptibly failing and immediate action was again urged. At the next *fono* there was a division, but nothing could be done until all were agreed. When a unanimous decision was finally reached, nearly three weeks had elapsed; by this time the patient's strength was greatly reduced, and his system was impregnated with poisonous material from the wound, so that little could be hoped for from an operation under such circumstances. But all were now anxious to take even the meagre chance remaining to prevent the flickering spark of life from going out. The amputation was performed without delay, and the entire night was spent by his friends and those who had been benefited by his humble ministry in earnest prayer to God in behalf of Samuelu. A returning lustre to the eye, with other favourable indications followed the operation, giving promise of more than could reasonably be expected in his case. But these symptoms were only of short duration, and in less than a week Samuelu passed away.

His employer, on behalf of himself and the others, expressed his gratitude for what had been done for the unfortunate boy, but regretted most deeply the unwise decision of Samuelu at the first, and the prolonged delay afterwards by his friends until they eventually saw eye to eye, which resulted so disastrously.

His faithful companions, some of whom had been in constant attendance upon him day and night during his illness, with loving hands took the body tenderly to its last resting place, and left evidence behind them of their appreciation of our efforts in his behalf by observing the most scrupulous order and cleanliness in rearranging things before finally leaving the native hospital which had been the sick ward of poor Samuelu.

The case throughout was most touching. At times it was impossible to restrain tears of sympathy for the patient sufferer. In the loss of Samuelu a light went out unexpectedly that might have shed its radiance far and wide among his comrades and others in the island winning away subjects for Christ's kingdom and many more gems for Samuelu's crown.

A. STUTTFORD, M. D.

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## The Symbol of Rome.

A DREADFUL beast, the like of which was never seen, is taken to represent the fourth kingdom. Fully to comprehend how completely Rome answers to the inspired description, would require a study of many pages of history. A few sentences taken from an extended description of the Roman people, reveal something of their spirit: "The Roman was a *man of war*. It was a famous band of robbers gathered there on the Capitol Hill. They built and fought. They spoiled their neighbors. They took what they could, and then destroyed the remainder. Compunction there was none. To feel remorse was to be a woman. To kill was necessary. The reeking battle field, with its thousands of dead, but whetted the appetite for more. War was a business. Peace was tame." —*Youth's Instructor*.

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THERE IS NO work in our world so great and so glorious, no work which God honours so much, as the gospel work. The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and yet refuse to heed the warning, are throwing away their last hope of salvation. There will be no second probation.

# 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 December 31, 1900.

### New Zealand.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Aratapu ...	14	£0 9 8	£0 1 0	£0 8 8
Auckland ...	42	£1 17 11	0 3 9	0 8 0
Blenheim ...	...	...	...	...
Cambridge ...	3	1 0 7	0 3 2	0 17 5
Christchurch ...	66	4 0 10	0 8 0	2 16 0
Coromandel ...	...	...	...	...
Dunedin ...	3	0 15 0	0 1 6	0 13 6
Epsom ...	20	1 5 6	0 2 7	0 11 6
Gisborne ...	12	1 13 0	0 3 0	...
Greymouth ...	5	0 6 6	...	0 6 6
Hastings ...	21	0 19 3	0 2 0	0 2 6
Irwell-Linc'ln ...	18	1 12 2	0 4 2	1 8 0
Kaero ...	29	2 6 1	0 4 7	...
Kaikoura ...	18	...	...	...
Makaretu ...	...	...	...	...
Napier ...	71	2 8 2	0 4 9	0 10 0
Nelson ...	7	0 7 0	0 0 9	0 5 0
Ormondville ...	24	1 2 3	0 3 0	0 19 8
Palmerston N ...	24	1 8 8	0 2 10	0 15 0
Papakura ...	7	0 7 6	...	0 7 6
Papanui ...	6	0 11 2	0 1 2	0 10 0
Paremata ...	8	0 3 6	0 0 6	0 3 0
Parkhurst ...	21	0 11 8	0 1 9	0 9 10
Petone ...	12	0 13 10	0 1 7	0 10 0
Pungare ...	25	1 0 1	0 2 0	...
Raglan ...	0	0 7 0	0 0 8	0 6 4
Springburn ...	0	0 2 0	...	0 2 0
Tahoraite ...	0	0 4 0	0 0 8	0 3 4
Tokonui ...	12	0 2 6	...	0 2 6
Tologa Bay ...	22	0 9 6	0 1 0	0 8 6
Waitakerei ...	3	0 3 0	...	0 3 0
Waitekauri ...	23	0 4 6	0 0 6	0 4 0
Wanganui ...	23	2 15 5	0 6 9	2 4 8
Wellington ...	23	1 17 10	0 3 7	0 10 3
Westport ...	18	0 13 5	0 1 8	0 8 9
Whangarata ...	10	0 2 0	...	0 1 0
Colonial Class ...	43	...	0 1 9	11 3 8
<b>Total ...</b>	<b>638</b>	<b>£32 1 6</b>	<b>£3 8 8</b>	<b>£28 0 1</b>

Special donation to—  
 Queensland Medical Work ... £ 0 2 1  
 Tahiti Mission..... 0 5 6  
 Adelaide Medical Work ..... 12 0 0  
 £12 7 7  
 MRS. J. BAKER, Secretary.

### Queensland.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Rockhampt'n ...	44	£2 1 0	£0 4 7	...
N. Brisbane ...	38	1 17 4	3 9	£0 12 7
Toowoomba ...	25	1 5 11	2 4	0 6 2
S. Brisbane ...	109	4 10 2	9 0	2 6 0
Bundaberg ...	34	3 4 3	5 4	0 12 4
Douglas ...	7	0 6 8	0 8	0 6 0
Grantham ...	14	1 9 0	3 0	1 3 6
Miscellaneous ...	...	0 3 3	...	0 3 3
<b>Total ...</b>	<b>271</b>	<b>£14 17 7</b>	<b>£1 8 8</b>	<b>£5 9 10</b>

Donations for Medical Work in South Australia... £1 4 8  
 MRS. G. W. TADICH, Secretary.

### Victoria.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Brighton ...	10	£1 13 5	£0 3 4	£1 2 4
Ballarat ...	80	2 7 6	0 4 9	1 3 3
Beechworth... ..	8	0 10 5	0 1 1	0 9 0
Bendigo ...	32	1 18 10	0 4 0	0 6 4
Geelong ...	40	2 9 3	0 5 0	...
Hawthorn ...	52	3 5 4	0 6 6	0 15 2
Lara ...	25	1 13 0	0 3 3	...
Kangaroo Flat ...	15	1 0 0	0 2 0	0 17 0
North Fitzroy ...	218	13 14 10	1 5 0	6 2 9
Windsor ...	90	4 16 9	0 8 10	2 9 11
Williamstown ...	47	3 6 10	0 8 0	1 11 4
Colonial Class ...	...	...	0 0 8	0 12 10
<b>Totals ...</b>	<b>617</b>	<b>£36 16 2</b>	<b>£3 12 5</b>	<b>£15 9 11</b>

Donations to Medical Work in South Australia ... £4 4 7  
 MRS. N. D. FAULKHEAD, Secretary.

### Tasmania.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Launceston ...	38	£1 7 5	£0 3 0	£0 7 0
Hobart ...	62	4 15 2	0 9 7	2 7 1
Bismarck ...	50	3 0 9	0 6 1	0 7 0
Trial Bay ...	...	...	...	...
St. Marys ...	23	0 15 1	0 1 6	0 11 0
Latrobe ...	13	0 10 8	0 1 1	...
Irish Town ...	6	0 3 6	0 0 4	0 3 2
Upper Huon ...	43	2 16 0	0 5 6	...
Colonial Class ...	3	0 6 9	0 0 8	0 6 1
<b>Total ...</b>	<b>238</b>	<b>£13 15 4</b>	<b>£1 7 9</b>	<b>£4 1 4</b>

Special donations to Medical Work in South Australia... £1 12 3½  
 T. HOUSE, Secretary.

### South Australia.

(The following report, ending September 30, 1900, was omitted owing to non-arrival up to time of going to press.)

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Adelaide ...	91	£5 3 6	£0 10 4	£2 0 0
Aldgate ...	14	0 6 5	0 0 8	0 1 0
Kadina ...	11	1 2 10	0 2 4	0 12 9
Kangarilla ...	22	1 3 7	0 1 11	0 17 3
Clea'd's G'ly ...	26	0 7 4	0 0 9	0 2 1
Prospect ...	36	1 3 7	0 2 4	0 7 0
Gawler ...	13	1 10 0	0 2 6	0 18 6
Queen's Own Town ...	17	0 7 10	0 0 9	0 4 11
Broken Hill... ..	41	3 14 5	0 7 6	2 19 6
Moonta ...	...	...	...	0 7 4
Terowie ...	...	...	0 1 4	0 12 4
<b>Total ...</b>	<b>271</b>	<b>£14 19 6</b>	<b>£1 10 5</b>	<b>£9 2 8</b>

Special donation for Medical Work in Queensland..... £1 3 3½  
 MRS. A. W. SEMMENS, Secretary.

### West Australia.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Perth ...	43	£3 10 4	£0 7 0	£1 0 0
Fremantle ...	13	0 17 7	0 1 3	0 10 0
Bunbury ...	32	...	0 8 0	2 10 0
Bokara ...	25	2 6 0	0 4 8	0 9 1
U. Preston ...	13	3 2 0	0 6 0	1 13 8
Capel ...	23	0 6 3	...	...
<b>Total ...</b>	<b>149</b>	<b>£7 2 2</b>	<b>£1 6 11</b>	<b>£6 2 9</b>

Special donation to Medical Work in South Australia .. £3 17 0½  
 T. A. CHAPMAN, Secretary.

### New South Wales.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Avondale ...	93	£2 17 11	£0 5 10	£0 13 6
Awaba ...	...	...	...	...
Arcadia ...	12	2 14 1	0 5 4	1 16 0
Ashfield ...	64	3 18 1	0 5 1	0 17 11
Auburn ...	32	2 3 0	0 3 10	0 6 7
Carlingford ...	9	...	...	0 2 6
Dora Creek... ..	35	...	...	...
Hamilton ...	80	3 16 2	0 6 6	2 18 5
Kellyville ...	23	1 2 6	0 2 3	0 2 10
Lismore ...	34	1 8 4	0 2 6	1 4 11
Lambton ...	12	1 4 9	0 2 5	0 5 8
W. Maitland... ..	45	2 17 3	0 5 6	0 19 0
Martinsville... ..	15	0 12 9	0 2 8	0 4 0
Nullawa ...	5	1 0 0	0 10 0	0 10 0
Orchard Hill ...	29	1 5 3	0 1 10	1 1 4
Petersham ...	136	4 16 0	0 9 8	0 8 5
Parramatta ...	35	1 16 10	0 3 8	0 10 0
Prospect ...	15	0 14 11	0 1 6	0 5 2
Walsend ...	9	1 0 11	0 1 9	0 4 9
Woolahra ...	10	2 3 7	0 3 10	0 19 0
Colonial Class ...	21	...	...	1 2 0
Camp-meeti'g ...	...	...	...	...
donations to Missions ...	...	...	...	2 11 2
Norfolk Island ...	30	...	...	0 1 1
<b>Total ...</b>	<b>744</b>	<b>£35 12 4</b>	<b>£3 14 2</b>	<b>£17 4 3</b>

Special donation to Medical Work in South Australia... £3 9 10½  
 MRS. A. L. COLCORD, Secretary.

### Total Summary.

Name of Colony.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
N. S. Wales.	744	£35 12 4	£3 14 2	£17 4 3
N. Zealand..	638	32 1 6	3 8 8	28 0 1
Victoria ...	617	36 16 2	3 12 5	15 9 11
Queensland ...	271	14 17 7	1 8 8	5 9 10
S. Australia ...	271	14 19 6	1 10 5	9 2 8
Tasmania ...	238	13 15 4	1 7 9	4 1 4
W. Australia ...	149	7 2 2	1 6 11	6 2 9
<b>Grand Total</b>	<b>2928</b>	<b>£155 4 7</b>	<b>£16 9 0</b>	<b>£85 10 10</b>

Total donation for Medical Work in South Australia..... £26 8 5

## New Zealand Sabbath School Association.

### Report for Year Ending June 30, 1900.

As we look over the past year we have much to praise God for in our Sabbath School work. There has been a steady increase in attendance during the four quarters. The number of schools remain the same, viz., thirty-six.

The membership of the schools was 612 the first quarter; at the second quarter it dropped to 580, and the third quarter it rose again to 603, and the last quarter it has gained 50, thus bringing up the total membership the fourth quarter to 653.

We have had some good, faithful local secretaries during the past year, who have done their part well in filling up their reports and sending them back to date. A rule has now been made that when the missionary circular letters are sent out to the

schools at the end of each quarter a date is fixed for the return of the Sabbath School blanks. Any late ones are to be reported in the RECORD as "tardy secretaries." No one has been reported in N.Z. so far, for which we are very thankful.

Our members have willingly responded to the letters sent out calling for donations to missions and special collections. The following list shows what has been done each quarter:—

Date.	Total Contributions.	Tithes.
	£ s. d.	£ s. d.
Sept., 1899.....	41 12 9	3 17 4
Dec., 1899.....	30 19 0	3 13 11
Mar., 1900.....	47 7 2	4 3 9
June, 1900.....	40 11 5	4 8 1
Total.....	£160 10 4	£16 3 1

Date.	Missions.	Special Collections.
	£ s. d.	£ s. d.
Sept., 1899.....	24 14 9 (Fiji)	13 16 11 (Helping Hand Mission)
Dec., 1899.....	17 12 6 (Cook Is.)	10 10 0 (Avondale H. Retreat)
Mar., 1900.....	31 17 6 (Maoris)	27 16 9 (Christchurch San.)
June, 1900.....	22 19 8 (Tonga)	14 4 11 (Sydney Sanitarium)
Total.....	£97 4 5	£66 8 7

Now, by adding the amount given to missions, £97 4s 5d, to the amount given to tithes, £16 3s 1d, we get the sum of £113 7s 6d, whilst the total collections have been £160 10s 4d. This leaves the difference of £47 2s 10d spent for school expenses.

The special offerings, £66 8s 7d, are not reckoned in the total contributions: if they were, then the schools have contributed the handsome sum of £226 18s 11d.

We receive very encouraging letters from some of our secretaries. The letters we send out quarterly require much care and preparation, but we are amply repaid when we hear good reports of how the members and children are interested in the mission fields. The special collections have done much good in bringing us all into close contact with the needs of the people. God has gone before us and opened the hearts of our people. We feel that we are like one large family, and one needs as much as another, and none should be neglected. God's cause has been helped much, and no one can say they are any the worse off for the help given.

The Family Schools are included with the organised schools at present.

It is our great desire to understand the wants and needs of each school more fully, and this can only be done by the local secretaries corresponding with us.

We have received 225 letters during the past year and 611 have been

written. This number written means the number of envelopes stamped and sent out as an ordinary letter, but in a greater part of these there have been two or three letters go under the same stamp: one for the quarterly mission, one for the needs of the special collection, and one with instructions to the secretary herself.

We look forward with renewed aims and determinations to the coming year, trusting that many more may be brought into the light of present truth through the influence of the Sabbath School work.

EMMA STEED, *Secretary.*

### Bible Study and Prayer.

WE need to study the Bible and to think and pray as we study. One reason we have so little spiritual life is because we take so little spiritual food. One verse well studied with its connection is of more value than to read a whole chapter without understanding what we are reading.

The question Philip asked the eunuch, "Understandest thou what thou readest?" we should frequently ask ourselves as we read the Bible. If we do not understand, we must pray and ask God for understanding. Daniel says, "Whiles I was speaking, and praying, and confessing my sin, . . . Gabriel, . . . being caused to fly swiftly, touched me, . . . and said, 'I am now come forth to give thee skill and understanding.'" We have access to the God of Daniel, who is no respecter of persons. "If any man lack wisdom let him ask (not the minister or his neighbour but) of God, who giveth to all men liberally and upbraideth not, and it shall be given him." The angel said to Daniel, "Thou art greatly beloved: therefore understand the matter."

He comes with the same message of love to every praying soul. The divine touch is felt, although the messenger is unseen by our natural eyes. Often we do not stay upon our knees long enough for the angel, although he "flies swiftly" to reach us in time; so we arise disappointed. Heaven is disappointed too. A short, hurried prayer as a mere form has no blessing in it. Prayer is the opening of the heart to God so that He can satisfy our desires and needs. Says Christ, "Behold, I stand at the door and knock. If any man

open the door (of his heart) I will come in and sup with him and he with me." If we open the door and keep it open, God can and will fulfill every promise. "Blessed are they that do *hunger* and *thirst* after righteousness (right doing), for they shall be filled," or satisfied.

D. H. KRESS, M. D.

### "I Don't See Any Harm in It."

THIS is the way cold professors and compromising preachers talk. You never hear an honest soul speak thus. With them the question is not whether there is any harm in a certain thing, but is there any good in it? If not, then there must be something harmful in it. There is no neutral ground as to right and wrong. It is one or the other.

"Innocent amusements" (?) and every other questionable thing, can easily be settled by prayerfully applying the following question, Are you willing to see any harm in it?—*The Good Way.*

"THERE was a general superintendent of Sabbath Schools who, while addressing a Sabbath School upon one occasion, was very dry, lengthy, and uninteresting. A mother asked her daughter of ten years if she enjoyed the exercise, and also, 'What did the minister say?' Said the little girl, 'He said, and he said, and he said, and he didn't say anything.' Now we do not want any such account of our labour as that. We want the very best of training for the work that we can possibly have ourselves, so that we can make a success in teaching others the things we have learned."

—Mrs. E. G. White.

"It is a mistake to think that all children are alike, and therefore may be treated alike; for there is among them a great diversity in temperament, taste, and disposition. It is with children much as it is with soils. Soil is not everywhere the same, although generally it has elements in common; nor will it in all localities produce the same crops with the same cultivation. So with children, though intelligent they are dissimilar in many respects. And hence parents should study to learn the peculiarities of their children, and govern and educate them accordingly."



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

### And We ?

He paid in blood the price of sin ;  
And we ?—what have our love-gifts been,  
To prove we even try to win  
A single heart for Him ?

He marked a pathway, fair and sweet,  
Where we may tread with earnest feet,  
The legends of His love repeat,  
Step daily nearer Him.

Have we, permitted so to tread,  
Following His footsteps on ahead  
Clasped yet some feeble hand and led  
Another heart toward Him ?  
—George Kingle, in *Christian Work*.

### Victorian Work and Workers.

WE were glad to meet all the Victorian canvassers at the Bendigo camp-meeting. Although the "summary" suffered somewhat, yet we believe the good which they received through attending the meetings will amply repay. They have returned to their fields with more courage and zeal and a greater realisation that they are actually engaged in giving the last message of mercy to the world, as they present our books and pamphlets to the people.

We are glad to welcome on our list this month, Brother J. Allen, from West Australia, who has recently been united in marriage to Sister Emily Appeldorff. His first month's work amounting to over £60, bespeaks for him a successful time in the field. He has our best wishes for a bright future in the Master's service.

Brother and Sister Durham, of Ballarat, have started work with the New Year's number of the *Bible Echo* and engravings. The following extracts speak for themselves :—

"JANUARY 3.—We received the two dozen *Echoes* this morning, and sold them all this afternoon. We would like twelve dozen more at once."

"JANUARY 10.—We are still meeting with success and cannot but praise the Lord for His goodness and mercy. We need some tracts badly as we have disposed of all we had on hand. We sold eight books also in one half day this week."

Five days later he writes :—

"Please send another twelve dozen *Echoes* at once and another parcel of assorted tracts. We sold 2,000 pages in two days, and 830 pages to-day. We are still meeting with success in our work, and feel much im-

pressed as we know the end is approaching fast."

"JANUARY 29.—We are sending two orders for the *Herald of Health*, and want at once another hundred *Echoes* and engravings. The tract, *Alarm of War*, seems to interest the people. I have sold four dozen of them in two days. *Anarchy* is also a good selling tract. I am quite out of them and would like more. We have sold 3,000 pages the last four days."

When we realise that this brother and sister are both "deaf and dumb," we, too, cannot help but "praise the Lord for His goodness." It proves that all can have a part in giving the Message for these times.

Are there not others who could engage in this good work, and thus help to "scatter our literature as the leaves of autumn"? Let us remember what we fail to do in times of peace and prosperity we shall have to do under most trying circumstances. We are glad that several of our sisters are pushing the *Echo* in the suburbs of Melbourne, but there is room for others. *Now* is the time to do this work. Do not hesitate. "Delays are dangerous." Jesus is coming and the "harvest." How many sheaves have you to present to the Master ?  
L. GREGG.

### Tract and Missionary Department of the Union Conference.

THIS department was organised to have a part in fulfilling the great commission, "Go ye into all the world, and preach the gospel to every creature." It will send literature not only in the Australian States, but to the islands of the sea, China, India, and elsewhere. The Spirit of God has told us that,

"It is the Lord's will that men to whom He has entrusted many talents shall hear the truth in a manner different from the way in which they have heard it in the past. Men in business, in positions of trust, men with large inventive faculties and scientific insight, men of genius, are to be among the first to hear the gospel call."

"There are conscientious men who have not yet seen the light of truth who need to be taught. Those who have laboured in the temperance cause, and who in their work have had the Lord behind them, should have far more labour put forth in their behalf. We need to feel our responsibility in this work."

"The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and earnestly; for if one teacher is won to the truth, he will be able to communicate to many others the light received. *More work should have been done for those in high places.* Those who give

the last message of mercy to a fallen world are not to pass by the ministers."

Our workers in the various fields have felt the need of earnest, judicious efforts being made to bring the present truth before the missionaries in other lands. It has been thought that one of the best ways of accomplishing this would be to send them literature on the second coming of Christ, on health and temperance topics, and on such subjects as are found in *Steps to Christ* and *Thoughts from the Mount of Blessing*.

Another plan is to place books and papers in the hands of trades people and business men.

"There are men of the world who have God-given powers of organisation which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of the institutions where industrial work is being carried on, men who in our conferences can act as leaders and educators. God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand solid as a rock to principle in the present crisis and in the future perils that may arise."

Most encouraging reports have just been received, showing good results of efforts put forth in behalf of the traders in one of the Polynesian islands.

To carry on this work the department needs consecrated workers and money. It is the privilege of our Sabbath Schools to help in supplying both of these.

As the donations the last Sabbath this quarter are to be given to this department, we bespeak for it a liberal collection. Postal rates are high, and in addition to this there is the expense of providing literature to be posted. The Superintendent of the Polynesian field, Pastor E. H. Gates, will be glad to co-operate with the Tract and Missionary Department by furnishing secretaries with names and addresses of suitable persons whom he has met while travelling through the islands. He has already sent us quite a list which is waiting to be used until money and workers can be obtained. We trust our Sabbath Schools will prevent a longer delay by coming to the rescue.

HATTIE ANDRE.

"HE endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us."



## EDUCATIONAL.

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

CONDUCTED BY C. B. HUGHES.

### School Opening.

SCHOOL has now been in session almost three weeks.

Our present enrollment is 111. Of these, seventy-one are boarding students. Forty-one boarders are ladies, and thirty are gentlemen. The addition of teachers and others gives us a school family of about eighty.

We have an excellent company of young people, and they are here for earnest work, so we expect much of God's blessing throughout the year.

Brother and Sister Walston, from South Africa, arrived at the school two or three days before it opened. They have charge of the young men's home. Brother Walston also directs the out-door work. Sister Walston teaches physiology and nursing.

Brother and Sister Robinson live in the young ladies' home. Sister Robinson is preceptress. Brother and Sister Robinson have charge of the Bible classes, and Brother Robinson teaches the history class. The rest of the teaching is done by the Principal and Brother John Paap, with the exception of the elocution classes which are taught by Mrs. C. B. Hughes. Miss Andre is assisted in the primary department by Miss Ella Boyd, Miss Edith Ward, and Miss Lizzie White. The enrollment of this department is 43, leaving an enrollment of 68 for the advanced department.

### A Word to Our Churches.

SOMETIME ago one of our American brethren was informed by a representative of one of the churches that in those churches where they maintained no church schools fifty per cent. of their young people were lost to the church and to its work, while in those churches in which schools were maintained the percentage of loss was very small. There is a lesson in this for Seventh-day Adventists. Unless we are very careful to surround our young people with

proper influences they find it very hard to maintain their connection with our churches and work. On account of our views the separation between us and the world is wider than in other churches, and the temptation to our young people correspondingly greater. A well-organised system of church schools would, doubtless, save many of our young people to the work of God who now drift into the world.

We are glad that our Australasian churches are awakening to this fact, and we hope the interest in this matter will not be allowed to lag.

We have several young people in training for church schools. We wish there were more. We hope that while these young people are being trained our churches are training themselves to support these young people when they come to teach their children. By this I mean not only financial support, which is a very important matter indeed, but also that they shall have the Christian sympathy and co-operation of our brethren and sisters.

We shall have more to say about this matter in the future.

### Our Bible Classes.

WE have three Bible classes in the advanced department of the school.

Sister Robinson is teaching the class which is studying the books of Daniel and the Revelation. They are making a careful verse by verse study of these important prophetic books which contain the great lines of prophecy of such intense interest to those who are living in our time. She also has a class which is studying the making and giving of Bible readings. There is a deep interest in the work in this class, and it has forty members. It is very important to be able to give Bible readings; for a large number of people can be reached by this method who could not be reached in any other way.

It is important that not only our Bible workers should give Bible readings, but every minister should be a Bible reader also; for much can be done in the family as well as in the pulpit.

Brother Robinson has a class that is making a study of the book of Acts. This necessarily leads to all points of the Christian doctrine, for the book of the Acts is simply a

history of what the apostles did and taught. This class is of special value to those who expect to enter the ministry. No better preparation for the ministry could be obtained than to study what the apostles taught in the early days of the Christian age.

Brother Robinson will also give a series of sermons to the whole school at the chapel period. These talks will embrace all points of Present Truth, and will be one of the most important features of the school year.

Brother Robinson also teaches the History class. They are taking up the study of the history of the Reformation. The study of the book of Acts and the history of the Reformation are very closely connected; for in the book of Acts we find the first warning of the great apostacy.

Later in the year the class will study the history of our own work, for it is but a continuation of the work of the Reformation.

The above classes offer a splendid opportunity for the study of the Bible and the work of God for this time. We hope many others will yet come to the school to get the benefit of these classes.

### A Pleasant Gathering.

ON the evening of the 10th the students and teachers gathered in the school chapel to say farewell to Brother and Sister Palmer, who left by the early train next morning for Melbourne. Remarks were made by some of the teachers, then Brother Palmer gave the students an earnest exhortation to prepare for faithful service in the work of God. He spoke of the deep interest he had in our school work in all its branches. Having been both business manager and principal he is intimately acquainted with all parts of the school work.

Some of the students then furnished a pleasant musical programme, and we all bade good-bye to Brother and Sister Palmer. They will be much missed at the school and in the church; for Brother Palmer was superintendent of the Sabbath school most of the time during his stay.

We bid them a hearty Godspeed in the new work to which they are called.

"THE best remedy for doubt and the best recipe for faith is obedience."



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

**Don't Fret.**

ARE your enemies at work?  
Don't fret.  
They can't injure you a whit;  
If you heed them not a bit  
They will soon be glad to quit.  
Don't fret.

Has a horrid lie been told?  
Don't fret.  
It will run itself to death  
As the ancient adage saith,  
And will die for want of breath.  
Don't fret.

Is adversity your lot?  
Don't fret.  
Fortune's wheel keeps turning round—  
Every spoke shall touch the ground,  
All in time shall upward bound.  
Don't fret.

—Captain Mason.

**Monthly Summary of Austral-  
ian Canvassing Work.**

**New South Wales.**

JANUARY, 1901.

<i>Home Hand Book</i> —	Orders.	Value.
A. Currow, Parkes.....	37	£57 15 0
J. Paap, Singleton.....	8	13 10 0
<i>Ladies' Guide</i> —		
Mrs. E. Appleton, Lismore.....	63	63 8 0
Mrs. J. H. Willey, Armidale.....	7	6 12 6
Mrs. J. Paap, Singleton.....	3	3 5 6
A. Currow, Parkes.....	1	1 1 0
<i>Masterpiece</i> —		
A. Currow, Parkes.....	2	2 2 0
<i>The House We Live In</i> —		
Miss Emma Hill, Newcastle.....	45	10 8 6
Miss S. Read, Wallsend.....	35	7 19 6
Miss Edith Hill, Newcastle.....	21	4 16 6
<i>Coming King</i> —		
G. A. Wood, Tamworth.....	67	17 12 6
G. Ryder, Goulburn.....	48	12 12 6
A. E. Hodgkinson, Tamworth.....	1	0 5 0
<i>Bible Readings</i> —		
G. Ryder, Goulburn.....	15	8 14 0
<i>Daniel and Revelation</i> —		
H. J. Cooper, Lismore.....	38	29 6 6
A. E. Hodgkinson, Tamworth.....	23	18 1 0
G. A. Wood, Tamworth.....	5	3 10 0
<i>Patriarchs and Prophets</i> —		
H. J. Cooper, Lismore.....	20	16 5 0
<i>Other Books</i> .....	...	2 13 3
	439	£279 18 3

**New Zealand.**

JANUARY, 1901.

<i>Home Hand Book</i> —	Orders.	Value.
R. L. Irving, Invercargill.....	40	£67 12 6
I. Johnson, Paeroa, Auckland.....	31	47 0 0
J. S. Reekie, Timaru.....	22	36 12 6
A. E. Rickards, Fortrose.....	8	12 10 0
H. C. Harker, Nelson.....	14	19 2 6
<i>Ladies' Guide</i> —		
Mrs. A. D. Anderson, Halcombe, Wellington.....	110	96 5 0
<i>Patriarchs</i> —		
W. W. Ward, Waitara.....	25	17 0 0
	250	£296 2 6
<i>Herald of Health</i> subscriptions.....	161	

**Queensland.**

JANUARY, 1901.

<i>Bible Readings</i> —	Orders.	Value.
F. Brett, Ipswich District.....	58	£37 8 3
Miss H. Cozens, Kelvin Grove.....	3	1 12 6
<i>Home Hand Book</i> —		
A. W. Horwood, Bundaberg... ..	18	26 4 0
J. H. Hewitt, Stanthorpe... ..	9	17 14 0
<i>Desire of Ages</i> —		
W. Codling, Eagle Junction... ..	2	3 1 0
<i>Ladies' Guide</i> —		
J. H. Hewitt, Stanthorpe.....	16	12 15 0
<i>Patriarchs</i> —		
W. E. Prees, Beaudesert.....	19	14 14 6
<i>Miscellaneous</i> .....	—	3 4 2
	125	£116 13 5

**Victoria and Tasmania.**

DECEMBER, 1900, AND JANUARY, 1901.

<i>Home Hand Book</i> —	Orders.	Value.
T. Southon, Chiltern, Vic.....	1	£ 1 10 6
G. Burgess, Goulburn Val., Vic.....	26	40 13 6
G. Masters, Ballarat, Vic.....	17	25 5 0
" (Other book).....	1	1 1 0
D. Deering, Inglewood, Vic.....	9	12 15 0
B. Judge, Taruagulla and Dunolly, Vic.....	8	12 19 6
" (Other book).....	1	0 15 0
G. Parkin, Dunolly, Vic.....	3	4 8 6
<i>Ladies' Guide</i> —		
Mrs. Masters, Ballarat, Vic.....	12	11 18 0
Mrs. Deering, Inglewood, Vic.....	15	15 6 0
Miss Adcock, Launceston, Tas.....	18	20 6 6
H. Appeldorff, Huon, Tas.....	7	6 3 6
" (Other books).....	2	0 11 0
Mrs. Larsen, Hobart, Tas.....	7	7 13 0
Mrs. J. Allen, Hobart, Tas.....	28	27 0 0
<i>Desire of Ages</i> —		
Miss Rule, Bendigo, Vic.....	8	10 14 6
Mrs. Lear, Bendigo, Vic.....	1	2 8 7
Miss Ryall, Bendigo and Castle- maine, Vic.....	14	15 12 0
R. Caldwell, Woodstock and Maldon, Vic.....	18	30 3 6
W. Ryder, Woodstock and Maldon, Vic.....	18	24 1 6
<i>Daniel and Revelation</i> —		
J. Allen, Moonah, Vic.....	70	61 8 6
<i>Coming King</i> —		
Miss Rule, Warnambool, Vic.....	6	2 5 0
Mrs. Lear, " Vic.....	6	4 5 8
Miss A. Murray, Sunbury, Vic.....	16	5 12 6
<i>Miscellaneous</i> .....	—	1 12 6
	312	£346 10 3

**South Australia.**

JANUARY, 1901.

<i>Bible Readings</i> —	Orders.	Value.
C. S. Badger, Smithfield.....	100	£86 17 0
Blanche Newcombe, Adelaide.....	7	4 7 6
J. E. Steed, Forest Range.....	45	33 3 0
<i>Great Controversy</i> —		
M. Janeczek, Freeling.....	27	18 3 0
<i>Home Hand Book</i> —		
J. H. Camp, Adelaide.....	6	9 0 0
L. A. Apollon, Waterloo.....	29	43 16 0
F. Redward, Streaky Bay.....	16	28 2 0
J. E. Collins, Uraidla.....	46	72 8 6
A. W. Waight, Nantawara.....	9	15 5 0
E. J. Clark, Bordertown.....	8	14 11 6
<i>Masterpiece</i> —		
J. Ford, Port Adelaide.....	14	14 11 6
	307	£340 5 0

**Totals for January, 1901.**

	Orders.	Value.
Victoria and Tasmania.....	312	£346 10 3
New South Wales.....	439	279 18 3
South Australia.....	307	340 5 0
Queensland.....	125	116 13 5
New Zealand.....	250	296 2 6
West Australia.....	...	...
Grand totals.....	1433	£1379 9 5

**Answers to Objections to the  
Canvassing Work.**

THE following objections to the canvassing work, with scriptural answers, were arranged by Brother V. O. Cole, and published in the *Tennessee River Watchman*. May the study of them encourage those already in the field, and induce others to enter:—

1. It is the wrong time of the year.

Say not ye, There are yet four months, and then cometh the harvest; behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. John. 4: 35.

2. There is plenty of time yet.

I must work the works of Him that sent Me while it is day: the night cometh when no man can work. John. 9: 4.

3. I can not make a living at it.

Go ye also into the vineyard, and whatsoever is right I will give you. Matt. 20: 4.

4. I have a wife and family.

He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. Matt. 10: 37.

5. I have a farm, stock, etc.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be by your plowmen and your vinedressers. Isa. 61: 4, 5.

6. I must have something to start with.

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. Matt. 10: 9, 10.

7. It is too hard work.

Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and my burden is light. Matt. 11: 28-30.

8. I do not like the work.

And he that taketh not his cross and followeth after Me, is not worthy of Me. Matt. 10: 38.

9. I shall be looked down upon.

I, even I, am He that comforteth you: who art thou, that thou should'st be afraid of a man that shall die, and the son of man which shall be made as grass. Isa. 51: 12.

10. I don't believe I'm called.

And about the eleventh hour He went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? Matt. 20: 6.

11. I am no talker.

And the Lord said unto him, Who hath made man's mouth, or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord? Now therefore go,

and I will be with thy mouth, and teach thee what thou shalt say. Ex. 4: 11, 12.

12. I am too young.

Then said I, Ah, Lord God! behold, I can not speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Jer. 1: 6, 7.

13. I am too old.

Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's? Ps. 103: 5.

## Union Conference Council and "Herald of Health."

At the recent Union Conference Council, which was called for the special purpose of studying the interests of the Medical Missionary work and allied enterprises, and at which nearly all the Conference and Tract Society presidents were in attendance, the interest manifested in the *Herald of Health* was very encouraging to the managers of that journal.

While making a few friendly criticisms and suggestions for improvement, which we were glad to receive, the delegates expressed general satisfaction with the character of the publication, and with our efforts to make it self-supporting, and a determination to do all they can to increase its circulation in their respective fields, and to give the journal the place to which it is entitled by the importance of the truths which it advocates.

Encouraging instances of success were cited as evidence of what our canvassers can do with the *Herald* when it is vigorously pushed under favourable circumstances. One agent in Ashburton, N.Z., secured forty yearly subscriptions in one day, and the same agent in another place took ninety orders in three days. Another agent, in Brisbane, took thirty-nine orders the first week he devoted to the work, and has since sent us good reports. Other agents are also doing well who are only devoting a portion of their time to taking orders. A score of energetic canvassers, by using all their time, could earn good wages working for us, while many more could materially increase their income by soliciting subscriptions and selling the journal during their spare time from house to house.

In the past the Tract Societies have received no remuneration for handling the paper, and therefore,

for want of funds with which to meet their expenses, they have not been able to do as much as they desired. To remedy this difficulty, and also to enable us to improve future volumes, the Council unanimously approved and adopted a proposition, which we had already made to the Tract Societies, to increase the subscription price to three shillings per year, and to divide the sixpence thus added to the price with them. Accordingly, the price will hereafter be three shillings per year instead of two shillings and sixpence.

To secure better facilities for conducting our work we have also removed our business office to the old stand, 25 Sloane Street, Summer Hill, Sydney, to which all future correspondence should be addressed.

We hope these changes will meet with the approval of all our friends, and that they will be conducive to our mutual profit. W. M. CROTHERS.

### Some More, Some Less.

[The following was written by a little girl, aged 10, and was suggested by Ex. 16: 17, read at family worship.]

"The people murmur," said Moses one day,  
For fear that some should fall by the way;  
"To-night from heaven will I rain bread;  
Enough for each," the Lord then said;  
Some more, some less.

They did not measure the manna that fell,  
In order that each might perfectly tell  
If he had as much as his neighbor had;  
O, no! that might have made some feel sad.  
Some more, some less.

That is the way God's mercies fall:  
Some more, some less, but some to all;  
None should wish to have more than his friend,  
Each has enough to last to the end;  
Some more, some less.

—Advance.

## Book Sales in New Zealand.

AMONG the many good things enjoyed at the Christchurch Camp-meeting, the report of the subscription-book sales for the year ending June 30, 1900, as presented by the General Agent, Brother A. Mountain, was of special interest. It was cheering indeed to see the strength and faithfulness with which the New Zealand agents are pushing forward their work. God is blessing them much with the spirit of industry, earnestness, and honesty; and the Lord, who is not unmindful of such labour, has added His blessing to a marked degree.

The policy of the New Zealand Tract Society is to push one subscription book at a time until the

territory has been well worked for it, then drop it entirely and take a new one. Surely there are some strong points of advantage in this policy. Two years ago *Bible Readings* was being sold with great success. Now all the agents, with perhaps one or two exceptions, are selling *Home Hand Book*.

During the year fourteen agents have delivered subscription books to the value of £4,804 15s 6d, or £400 worth of books per month. This does not include "helps."

The General Agent and his fellow-workers are of good courage, and propose to push the battle until the Tract Society is free from debt. Then they will use the profits from their work in missionary enterprises. May the good Lord bless these workers, and hasten the glad day toward which they are looking, is our prayer. E. R. PALMER.

WHEN one fails he does so by deceiving himself or somebody else. The disciples failed to cure the boy with a dumb spirit, because their prayers and fasts had not been genuine. The people of Israel failed to enter Canaan because they deceived themselves into believing that a man's quality is according to his size. The men of Babel deceived themselves and each other by the idea that heaven is accessible by a steeple, and that civic virtue can be built of "brick and slime." And many a man to-day, and many a church, would be full of faith and power, but they say, "What will become of my brick—how can I utilise my slime?"—J. G. Woolley.

BROTHER WILLIAM ARNOLD sailed for Australia May 10, 1885. He was the one who did the first canvassing for Seventh-day Adventist literature in the Colonies. He remained three years, and since leaving has been canvassing in the West Indies and South America. Since 1885 he has sold 10,257 books.

LIFE always shows itself in action. If the heart is living, it will send the life blood to every part of the body. Those whose hearts are filled with spiritual life, will not need to be urged to reveal it. The divine life will flow forth from them in rich currents of grace. As they pray, as they speak, and as they labour, God is glorified.



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

### True Happiness.

WOULDEST thou be happy? Take an easy way:  
Think of those round thee, live for them all day;  
Think of their pain, their loss, their grief, their care,  
All that they have to do, or feel, or bear;  
Think of their pleasure, of their good, their gain:  
Think of those round thee,— it will not be vain.  
—Selected.

### In Other Lands.

SIX church buildings are being erected in the island of Jamaica, West Indies.

IN Sweden the canvassing work has never been so successful as during the past year.

THE Turkish government has published an edict against Seventh-day Adventists, and our brethren in Turkey have been notified to close their meetings.

BROTHER DAVID OSTLUND has gone to labour in Iceland. He finds people interested in the truth, and has baptised two persons. He is translating some literature into the Icelandic language.

BROTHER MUNSON gives an account of an extraordinary Chinese convert, Brother Lee Gooan Joo, who had read the Bible through four times in nine months. What a reproof this is to us!

A CANVASSER in Mexico found that the Catholic priest had commanded that the books he had sold to the people should be brought to the church, and they have been burned. Some would not bring the books and are reading them now.

BROTHER J. M. FREEMAN is labouring for the Basuto tribe in South Africa. He says the natives are adopting Christian ways of dress, and they look clean and happy. Hymn singing is now taking the place of heathen songs. There is a good attendance at Sabbath meetings. One Sabbath twenty expressed a desire to know God and to be His.

THERE are two companies of Sabbath-keepers in Palestine, one in Jerusalem and one in Jaffa (known as Joppa in the Bible). A small Sanitarium has been opened in Jaffa, and three young men are kept busy giving treatment. They could use as many lady nurses if they had them. A Moslem woman has recently been baptised.

BROTHER E. E. ANDROSS and others have been labouring in Birmingham, England, since last May. Birmingham has 500,000 inhabitants. Forty adults have begun the observance of the Sabbath, and others are deeply interested. They hope soon to erect a brick chapel to seat about 250 persons.

SISTER LIZZIE GRAINGER writes from Japan that a Japanese lady physician and six other ladies have accepted the truth. One of these sisters is the daughter of Buddhist parents. Though she is over twenty years of age her parents tried to whip her religion out of her. Other devices were tried, and she was beaten again. She then left home, but her parents sent a police officer for her and she was led through the streets while the people made sport of her by the way. Two other sisters were school teachers, but they were obliged to resign because they would not teach on the Sabbath. The lady physician is rejoicing in the truth, and she is having a wonderful experience. From twenty to thirty receive treatment of her every day. She talks the truth and gives Bible readings wherever she can. The telephone men called to inquire why their employee did not come to teach. The doctor gave them a talk lasting two hours on the message, and they were so interested they said they would come again. Pray for the work in Japan.

### New Zealand Camp-meeting.

THIS meeting was held in Christchurch, January 3-21. The Conference was appointed to convene the third of January. On our arrival in Christchurch we were agreeably surprised to find the camp nearly all pitched and ready to begin the camp-meeting proper. So, although this was a week before the time appointed for the camp-meeting to begin, we thought it best to proceed at once, as our people were nearly all there. I think this is the first time in all my experience that we were ready to begin a camp-meeting a week before the appointed time.

We had feared the meeting would be small this year and that the usual number would not be present, as the distance was so great and the expense so large; but in this we were happily disappointed. The meeting was as largely attended as any that has been held in New Zealand. When we consider that it took from £1 to £6 to pay the travelling expenses alone, and from one to four days travel to get there, the attendance was indeed the more remarkable. But the brethren and sisters *desired* to come; and when this desire prevails great obstacles will be overcome. We could not help thinking of many who could attend their camp-meetings with only a few shillings expense, and could reach the ground in a few hours time, and yet do not go.

During the first week the day time was mostly devoted to meetings

of the Conference, and preaching services were held each evening. We were favoured with good weather, the outside attendance was good, and the interest to hear the truth was remarkable. The camp was located near the centre of the city. The Lord gave freedom in presenting His Word, and His Spirit deeply impressed the hearts of the hearers.

Each evening an after-meeting was held when opportunity was given for any to ask questions, to pray, or to bear testimony. Few attended at first, but the numbers increased, and these were among the most profitable meetings held. One evening after a sermon on the Sabbath question, three gentlemen remained, and all bore testimony that, though it was the first time they had ever heard concerning the seventh-day Sabbath, they were persuaded that what they had heard was the truth, and they should walk in the light which had come to them. These after-meetings were also a blessing to our own people, and they entered heartily into the spirit of labour for those who were interested.

The last Sabbath of the meeting eighteen were baptised. Twenty-seven began keeping the Sabbath, and there are still others deeply interested. Brother Baker and others remain to carry on the meetings, and we learn since leaving that the interest continues, and there has been a good attendance since the regular meeting closed. It was with sincere regret that I left New Zealand at this important time; but various interests in Australia made it necessary for me to return before the Tasmanian meeting. Brother E. R. Palmer and Sister E. M. Graham attended the meeting and rendered valuable assistance in various lines.

The Lord has prospered the work in New Zealand the past year. The amount of tithes paid is larger than ever before, and the Conference is free from debt. The Tract Society has paid a large sum on its indebtedness. The medical work has started on a substantial basis, and with the blessing of God, and with consecration on the part of all connected with it, it will continue to grow. They have started the manufacture of health foods on a small scale, and we feel sure this will increase. The outlook for all branches of the work is very encouraging.

Pastor W. L. H. Baker was elected President of the Conference, and

Brother G. A. Wantzlick was ordained to the work of the ministry. Licenses were granted to two brethren who have not been labouring before. May the Lord bless the work and the workers in New Zealand. E. W. FARNSWORTH.

### Victoria.

BENDIGO.—Queen's weather prevailed to a remarkable degree throughout the camp from December 13 to January 3. Considering the time of year extreme heat might have been expected; the weather was, however, exceptionally cool, so much so that it was the constant remark of the citizens that they had not experienced so mild a summer during the recollection of the oldest inhabitants. We did not experience even an ordinary Victorian heat-wave common to all parts. The evenings were fine throughout, without a single exception. We prayed for good weather and we got it.

The attendance at the camp was not so large as at previous gatherings in Melbourne and Geelong, but at the tent meeting following it was larger than at the former places, and a deeper interest was manifested. The 28 x 56 foot tent was pitched on Violet Street in Bendigo, on a fine, enclosed lot. One family tent was pitched near the entrance. In this one of our ministers resided. The first Sunday night about 400 persons filled the tent full. The regular attendance still averages from 150 to 300.

One prominent citizen is praising God that in listening to the presentation of the prophecies at the camp he recovered his faith in the Bible, which, owing to having imbibed false mental and moral philosophy in the university, he had not enjoyed for thirteen years. He is now observing the Sabbath, and is most happy in living a Christian experience.

Eight persons have fully taken their stand to obey all the truth. Preaching is still continued at the tent four nights in the week. The remaining evenings are devoted to cottage gatherings in various parts of the city. Quite a number of persons seem interested.

Another tent is to be pitched at Eagle Hawk, a suburb of Bendigo, and Brethren Davis and Warren will devote their time especially to the interest there.

We have seen the power of God with us, both in the private and public gatherings, for which we feel most thankful.

It is proposed to establish an electric light bath in Bendigo as soon as sufficient funds are in hand to open it free from debt. We have £50. We need £150 more. Donations to this fund may be sent to J. Gillespie, Oxford Chambers, Bourke Street, Melbourne. G. B. STARR.

### Union Conference Medical Council.

THOSE attending this Council were E. W. Farnsworth, W. A. Colcord, J. H. Woods, G. Teasdale, G. B. Starr, E. R. Caro, J. Hindson, D. H. Kress, Mrs. Kress, J. A. Burden, Mrs. Burden, A. Stuttford, G. C. Tenney, E. R. Palmer, F. L. Sharpe, P. B. Rudge, A. T. Robinson, M. Kellogg, P. M. Keller, W. M. Crothers, and E. M. Graham.

The following committees were appointed:—

ON PLANS AND RESOLUTIONS.—W. A. Colcord, E. R. Caro, D. H. Kress, G. B. Starr, G. Teasdale.

ON FINANCE.—E. R. Palmer, F. L. Sharpe, J. A. Burden, P. B. Rudge, E. M. Graham.

SANITARIUM BUILDING.—E. W. Farnsworth, E. R. Palmer, D. H. Kress, E. R. Caro, J. A. Burden, W. M. Crothers.

ON INCORPORATION.—G. C. Tenney, J. A. Burden, F. L. Sharpe.

The following recommendations were presented and adopted:—

1. That the price of the *Herald of Health* be raised from 2s 6d to 3s per annum.

2. We recommend that Dr. P. M. Keller be invited to connect with the Cooranbong Health Retreat and the Avondale School.

3. That the Sanitarium building now being erected shall consist of two stories and attic, and that the attic rooms be finished only as they shall be required for use, or as funds may be supplied for the purpose.

4. That Dr. E. R. Caro, Dr. D. H. Kress, and Mrs. Dr. Kress be appointed as an Editorial Committee on the *Herald of Health*, with Dr. Caro as Editor.

5. That Brother J. A. Burden and Brother F. L. Sharpe be associated in the business management of the Sydney Sanitarium interests, and that J. A. Burden take special over-

sight of the erection of the new building and the Sanitarium farm.

6. That the Constitution of the Union Conference be so amended as to provide that all recognised and accredited physicians, and managers and superintendents of Sanitariums and medical institutions within the territory of the Union Conference, and under the management and control of the Union or the Local Conferences, shall be delegates to the sessions of the Union Conference.

7. That immediate steps be taken to publish and sell the book *Christ's Object Lessons* in harmony with the plans being adopted and carried out in the United States, and that the net profits of the same go to the liquidation of the Avondale School debt.

8. That a complete inventory be taken of all property belonging to the Sanitarium, and kept in a permanent inventory book.

9. That a monthly trial balance be prepared, and copies placed in the hands of each member of the Sanitarium Board for consideration, and that a copy be sent to the Treasurer of the Union Conference to be placed on file.

10. That the Sanitarium reserve fund be increased to £509 to cover the probability of loss in collecting accounts overdue.

11. That the wage list of the Sanitarium employees be placed in the hands of the Auditing Committee of the Union Conference for examination and suggestions.

12. That the Chair appoint a committee of four to act with himself as a Finance Committee to raise funds and define a financial policy for the several enterprises of the Sydney Sanitarium.

13. That the names of J. A. Burden and E. R. Caro be added to the Building Committee of the Sydney Sanitarium.

14. That Pastor G. C. Tenney labour in New South Wales.

W. A. Colcord and W. M. Crothers presented their resignations as members of the Medical Council, and Dr. D. H. Kress and J. A. Burden were appointed to fill the vacancies thus created.

G. C. Tenney presented his resignation on the Sanitarium Board, which was accepted, and J. A. Burden was appointed to fill the vacancy.

A request was presented by the Avondale Health Retreat that Mrs. Dr. Kress labour there for two months.

*Voted*, That the Sanitarium Board be requested to release Mrs. Dr. Kress for from one to two weeks during the next two months, as they may be able to arrange without detriment to their work.

*Voted*, That Dr. D. H. Kress attend the Tasmanian Camp-meeting in harmony with their request.

*Voted*, That the General Conference be informed that W. C. White has faithfully discharged his duties as trustee of the Avondale School, and has deeded the property to duly appointed trustees under the Union Conference, and we therefore request that he be released from his bonds.

*Voted*, That it is the sense of this Council that we encourage our Tract Societies and the Echo Publishing Company in their efforts to adopt a cash system.

*Voted*, That the erection of treatment rooms connected with the new Sanitarium be postponed, and temporary treatment rooms fitted up on the ground floor of the main building.

*Voted*, That the Sanitarium Board be increased to eight, and that Dr. D. H. Kress be appointed on the Board.

J. A. Burden, D. H. Kress, F. L. Sharpe, and P. B. Rudge were appointed as a Finance Committee, to act with the Executive Committee of the Union Conference.

It would be impossible to give a full report of the discussions and of all the business done during the Council; but the above gives an idea of the amount of business transacted. The Committee on Incorporation presented articles of incorporation which were adopted, and steps will be taken to incorporate the Sydney Sanitarium in due legal form.

The following persons were elected as Trustees of the Sydney Sanitarium property: J. A. Burden, F. L. Sharpe, J. W. H. Geiss, J. Radley, and Metcalfe Hare.

Mrs. Kress, Mrs. Burden, and Mrs. Tuxford were appointed as a Committee of Management for the cooking school.

E. W. FARNSWORTH, *Chairman*.

E. M. GRAHAM, *Secretary*.

## Medical Work in New Zealand.

MUCH interest was manifested in this branch of work at the camp-meeting held in Christchurch, January 3-21.

During the past year the Sani-

tarium at Papanui has been established, and there have been many interesting features connected with the working of this institution. The work began small, but it has shown healthful and constant growth. A fine class of young people are in training for medical missionary work; the manufacture of some of the health foods has begun; an able treasurer and business manager has been secured; and the work has the sympathy and confidence of the brethren and sisters throughout the Conference. This was shown in a very substantial way by gifts and pledges being taken to the amount of about £350 at a meeting where there were less than one hundred persons present.

All the following resolutions were unanimously adopted:—

*Whereas*, The Lord has abundantly blessed this Conference during the past year by providing such labourers and facilities as were needed to open up the Medical Missionary work, therefore—

*Resolved*, That we give our earnest support to all departments of this important enterprise by observing and advocating its principles; and by recognising that these institutions belong to the *people* of this Conference, and that their success may be greatly advanced by the loyal, enthusiastic support of *all* who are interested in them.

Pastor Farnsworth remarked that in health reform, as in other parts of the Third Angel's Message, we must have personal experience before we can testify regarding it. He related the chief incidents in commencing the work in Christchurch, and expressed his opinion that the New Zealand Conference had had every evidence that God's blessing had rested on this work during the past year. Health principles are the light of the world. These things afford marvellous light to us. He exhorted all to push this knowledge through the colony as quickly as possible, but to let the knowledge be backed by a living experience.

Dr. Braucht endorsed Brother Farnsworth's remarks. We must show that we believe in these principles ourselves, or we shall have the same experience as the Pharisees of Christ's time. Christ taught the people what he practised. We, too, must act as He acted if we would have influence with the people.

*Resolved*, That the Christchurch Sanitarium Health Foods Company be appointed General Agents in New Zealand for all health foods, and that they be given full authority to appoint agencies, and direct the distribution of these foods in their colony.

*Resolved*, That, as soon as practicable, we open bath parlours and health food agencies in all the large cities in this colony, and that arrangements be made, if possible, with the New Zealand Tract Society to open bath parlours and a general health food depot in the vacant shop in Beulah Hall, Wellington.

*Resolved*, That the Executive Committee of this Conference be authorised to arrange with the Christchurch Sanitarium Board for the transfer of the Sanitarium real estate property to the trustees of the New Zealand Conference.

*Resolved*, That, as a Conference, we express our interest and sympathy in every Christian effort to abolish the liquor traffic; and that we co-operate, as far as we consistently can, with all temperance organisations in obtaining laws prohibiting the importation, manufacture, and sale of intoxicating liquors.

*Resolved*, That we do all in our power to encourage abstinence from alcoholic liquors, narcotics, tobacco, tea, coffee, meat, and injurious condiments.

W. J. SMITH,  
*Secretary*.

## Little Sins.

It is said that a man one day was strolling along in the country, and he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration, and as he did so, he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What could be the matter? No human hand had harmed it. No sportman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it drew these near to it for flight the little creature had wormed itself out of them and drank the life-blood from the eagle's breast.

How like this is all sin! It may appear a little thing, but it fastens upon the soul and works death and destruction.—*Gospel News*.

A CHILD, when one day speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is." Was ever a question more truthfully, beautifully, or touchingly answered?

At the Judgment Day it will be impossible to look back and find a single good excuse for not having trusted God fully in all particulars.

## Personal

DR. P. M. KELLER attended the late Council held in Sydney.

DR. D. H. KRESS and Pastor E. W. Farnsworth left Sydney February 13, to attend the camp-meeting in Tasmania.

THE Victorian State Agent, J. Johanson, and the Tract Society Secretary attended the Tasmanian Camp-meeting at Launceston.

DR. E. R. CARO expects soon to spend a few weeks in Napier, N.Z., for rest and change. We wish him a pleasant vacation.

AT the request of the Victorian Conference Committee, N. A. Davis and family have moved from Geelong to Eagle Hawk to assist in tent meetings at the latter place.

BROTHER E. R. PALMER and family, and Miss E. M. Graham left Sydney for Melbourne on the evening express, February 12. Brother Palmer expects to locate in Melbourne, and Miss Graham was on her way to attend the camp-meeting in Tasmania.

PASTOR G. B. STARR reports that the workers are of good courage in Bendigo. The interest has increased since the camp-meeting closed, and all will join in wishing much of the blessing of God upon the work there. All were glad to see Brother Starr in Sydney during the Council.

PASTOR G. TEASDALE, of Queensland, spent a few days in Cooranbong on his way to attend the Medical Council. He reports that the drought is still severely felt in Queensland, but in spite of outward obstacles there are many encouraging features connected with the work in that colony.

AFTER attending the Medical Council in Sydney, Pastor W. A. Colcord and Brother J. Hindson went to Lismore, N.S.W., to visit the church in that place. Brother Fred Paap has been labouring there some time, and no doubt the visit of these brethren will be a great blessing to the friends in that district.

PASTOR J. H. WOODS, of South Australia, was one of the delegates to the Council. He brought a good

report of the work in Adelaide, and of the work generally in that Conference. They were expecting to pitch the tent again in Adelaide, and it is hoped good results will follow this effort.

THE time and place of holding the next General Conference has been changed. It was first appointed to be held in Oakland, California, in February; but it is now expected it will be held in Battle Creek, Michigan, beginning April 2. This will be an occasion of deepest interest to our people all over the world.

OUR Sabbath School donations the second quarter in 1901 are to be used to advance the work in West Australia. Our brethren there have laboured under many difficulties and discouragements. Now, "let brotherly love continue," and let it be manifested in sending such substantial help to our brethren in the West as shall result in greatly helping the work forward in that distant field.

PLEASE note the amount contributed by the Sabbath Schools in West Australia to foreign missions, and also the last Sabbath's donations. The school at Capel was organised December 22, 1900. The only collection taken was on December 29, and this was all given to the medical work in Adelaide. Our brethren in South Australia will, no doubt, be glad to remember the liberal souls in West Australia when they are ready to begin medical work there, though we know they did not give "expecting to receive as much again."

THE last American mail brings the information that Sister E. G. White was in very feeble health. The week of prayer services during the holidays in San Francisco and Oakland were times of great spiritual revival, and Sister White laboured with her accustomed energy in both churches. We are assured that she has not forgotten the work in Australia, for in her feebleness she sends us counsel that we prize more than gold.

BROTHER HAROLD HARKER is now on his way to the Otago district in New Zealand, to deliver *Home Hand Books*. He writes: "I reached Christchurch at 7.30 P.M., and soon found the tent. Brother Baker was speaking to a large audience on the fall of

the Ottoman Empire. I stood by the tent door and watched the faces of the listeners. It was indeed good to see the interest that was manifested. Monday night I left Christchurch for Ashburton, and yesterday (Tuesday) I began taking orders for *Herald of Health* here, and took forty orders the first day. I have given the agency to a large book shop here to take orders from private people. I am only working the business places."

MRS. M. S. BOYD has been appointed secretary of the Victorian Tract Society. Mrs. Boyd and the late Miss Elsie Gates were the first two ladies among Seventh-day Adventists to enter the work of house to house visitation with our tracts and periodicals. Mrs. Boyd, then Maud Sisley, was selected by the General Conference to accompany Pastor J. N. Andrews to Switzerland in 1874 to assist in opening our first Foreign Mission work. Later, she and Pastor Boyd spent three years in South Africa organising the work there. We hope by the blessing of God that Mrs. Boyd's long experience in the work may prove a source of blessing to the work in Victoria.

PASTOR A. G. DANIELLS spent the week of prayer, held in America during the holidays, in Oakland, California. There was a blessed revival in that large church numbering about 500 members. Brother Daniells writes under date of January 21: "I have been held here longer than expected, but I have not dared to leave. The managers of the Pacific Press tell me that a decided change has come over the whole office. This spirit has extended all through the church. I do not recollect having ever seen a greater earnestness in any church to get right. Many humble confessions have been made, and decided steps taken to get into the light. The young people and youth have felt this, and without any excitement and without much personal labour for them, many have given their hearts to the Lord and have been baptised. Last night Brother Gardiner and I buried forty-six dear souls with Christ their Saviour. The scene was deeply affecting. The church was full, the presence of Christ was felt, and the glory of God seemed to surround the candidates as they stepped into the water. Five or six more gave in their names for baptism, and will go forward in a short time."

## Union Conference Record

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You should not fail to read the article on another page "By Faith v. By Contract."

THE Tasmanian Camp-meeting will have closed before this paper reaches our readers. We hope to have a full report for the next number of the RECORD.

### The Week of Prayer.

AT the Council meeting held in Sydney it was decided to hold the week of prayer from May 25 to June 2, 1901. Pastors W. A. Colcord, G. C. Tenney, and A. T. Robinson were appointed to arrange for the readings, their publication, and other necessary preparation for this important season. Anyone who has suggestions or requests to make in connection with the week of prayer should write to one of the members of this Committee.

### The "Joyful Tidings."

THE bright little eight-page paper bearing the above name makes its regular monthly appearance. It is awakening an excellent interest among a class of people who have previously known little or nothing of the important truths which God has given us to proclaim to the world. Encouraging responses from readers in the back blocks of New South Wales lead us to praise God and labour on with courage.

We trust that our brethren will continue to support the *Tidings* with their prayers and means. It will require continuous efforts in these lines to enable the good work to be permanent and effective. We hope never to come to the point, until our work is done, where we must cease to publish the paper for want of cash,

or where its gathering influence will be limited for lack of prayers in its behalf.

Considerable has already been contributed toward the enterprise by the Tract Society and brethren of New South Wales. We find that we can issue the papers at a lower figure than was at first estimated, which will enable every pound and shilling to go that much further. We can supply papers to Tract Societies and individuals outside of New South Wales at the rate of one pound per thousand plus the cost of transportation. It has seemed just that those in other states who have not borne the burden of supporting the work thus far should have the privilege of paying the cost price for all papers which they may desire. Orders should reach us about the 25th of the month so that we can plan the size of each edition accordingly. We shall continue to supply the workers of New South Wales, as God shall prosper us, with as many papers as they can profitably use in the work for which the little journal was started. Any one who contributes a pound will enable us to issue 1,000 copies, while one shilling will carry light to fifty homes in the back blocks. Even a penny will pay for four copies of the *Joyful Tidings* and land them post free in homes that may be crying to heaven for light. The mighty angel of Rev. 18:1 will lighten the pathway of this journal with beams of glory from the throne of God as we put our hearts into the work.

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### The Medical Council.

THE Union Conference Committee, members of the Australasian Medical Council, and the Sydney Sanitarium Board held a joint meeting in Summer Hill, Sydney, beginning February 2, and continuing over one week. There were matters connected with the medical work in the colonies, and with the Sydney Sanitarium and other enterprises which needed consideration, and we know that this was a very important meeting.

From first to last we had the evidence that the mighty Counsellor had met with us to impress our hearts by His Spirit, and to lead us in the right way. A spirit of love and harmony prevailed throughout the entire session. An early morning meeting was

held at six o'clock each day to seek the Lord for wisdom, and to study the instruction sent us through the testimonies of the Spirit. These were precious occasions indeed.

Almost the entire time of each day and evening was spent in counseling together. While there was the greatest freedom of expression, yet there was a harmony of spirit which was very gratifying. We felt more grateful than we can express for the presence and counsel of Dr. and Mrs. Dr. Kress and Brother and Sister J. A. Burden, who have recently come to assist us. We recognise the goodness and mercy of God in sending us such workers. As they connect with those who have been over-burdened with care and responsibility, we expect to see great advancement in all lines of the medical missionary work. The past experience of these labourers will be of untold value to us in these colonies. They are taking hold of the work before them with energy and courage which will surely bring success.

In another column we give some of the plans and recommendations passed by the Council. One of the most perplexing things with which we had to deal was the lack of funds to establish and carry on the medical work. The members of the Council felt that the spirit of real sacrifice must begin in their own hearts before the meeting closed, and that they must rally to the support of the work when it reaches a crisis as though they were individually responsible for its success. At one of the evening meetings eighteen persons present pledged £421 17s, and £200 more was loaned without interest. Some pledged £100 without a penny in hand with which to meet the obligation. But God witnessed by His Holy Spirit to the vows of consecration made that evening, and He will give the means to meet every promise made. Now as we have done what we could we expect our brethren throughout Australasia to rally to our help, and that "God will supply all our need according to His riches in glory by Christ Jesus."

As we look back upon the blessings received at this Council we feel that it marks another "Ebenezer" in our experience, and we press forward with renewed hope and courage.

E. W. FARNSWORTH.

"WHAT seems good in God's sight must seem good in our faith."