

# Union Conference Record

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

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## "Cry Aloud, Spare Not."

LIFT the voice and sound the trumpet,  
Watcher on the mountain height,  
Roll the clarion notes around thee,  
Shout, as fleets the passing night.  
Lift the voice in words of warning,  
Wake the slumbering hosts below,  
Cry aloud, "Behold the dawning!"  
Rouse, and gird to meet the foe.

Lift the voice like music blended  
With heart-healing minstrelsy;  
Cry, thy warfare now is ended;  
Lo, thy Saviour comes to thee!  
Soon beyond time's night of sadness  
Watchmen, ye shall joyful sing;  
Eye to eye shall see with gladness,  
When the Lord doth Zion bring.

—Anon.

## The General Conference.

THE thirty-fourth session of the General Conference of Seventh-day Adventists was held in Battle Creek, Michigan, U. S. A., April 2-23, 1901. As many of the readers of the RECORD do not have the *Bulletin* in which a report of this Conference was printed, we give a brief summary of some of the proceedings of this large and important meeting. There were 216 delegates present from all parts of the world, and over 1,500 visitors. On the Sabbath, in the large tabernacle 3,500 people gathered for worship, and large audiences assembled in the Review and Herald Chapel, in the Sanitarium Chapel, and in the College. The four audiences aggregated about 5,000.

Twenty-nine meetings of the Conference were held.

No real business was done for the first few days, but every sitting was one of meditation and devotion. Earnest prayer was offered for divine guidance, and soon light dawned. As the Lord revealed His will, the united demand was for a complete reorganisation of the work on a more equitable basis. Defects were discovered in the old plan, which separated between the medical and evangelical branches of the message of truth. There seemed no other way but to reconstruct the organic powers of the body, so that the two great branches of the same work might naturally intertwine, and become one, to all intents and purposes.

In reorganising, the plan which has been adopted in Australasia was followed. Six Union Conferences were formed in the United States. The General Conference Committee was increased to twenty-five members, and such organisations as the Religious Liberty Association, the International Sabbath School Association, and the missionary organisations, became departments of the General Conference, instead of existing as separate organisations. Pastor A. G. Daniells was elected President of the General Conference.

Four new Conferences were admitted, — Queensland, South Australia, Cumberland, and Ontario. The membership of the denomination has increased 12,504 during the past two years. The present membership throughout the whole world is 75,763. Sixty-three ordained ministers and sixty-seven licentiates have been added to the ministerial force. The tithe paid in the two years throughout the entire field amounts to £210,192. Sixty-eight missionaries have gone out from the United States in the two years to various parts of the world. The Foreign Mission Board has received £31,712 in donations and offerings to carry forward its work in the regions beyond.

The canvassing work received considerable attention during the Conference, and it is to be hoped that this meeting will give it an impetus it has never received before. The new book, *Christ's Object Lessons*, received special consideration. About 70,000 of these books have left the publishing houses, and the following recommendation was adopted:—

We recommend that our ministers, licentiates, and Bible workers, one and all, with as little exception as possible, engage in an organised and vigorous effort, under the supervision of the various local Conference committees, to sell *Christ's Object Lessons* themselves; and to train, organise, and

assist our brethren and sisters all over the field to do the same. That this effort begin not later than October 1, 1901, and continue until February 28, 1902. That if the whole 300,000 copies of *Christ's Object Lessons* comprising the original gift of Mrs. E. G. White and the Review and Herald Publishing Companies be not sold at that time, that similar plans, and a similar programme be followed out each year until this grand work is gloriously completed. That if the dates set for this work should, for any good and substantial reason, not be the most advantageous in certain Conferences, that another period of equal length be chosen in which to do the work.

The Religious Liberty Association, in the report of its Secretary, gives a copy of resolutions passed by the Lord's Day Alliance at their meeting in Toronto, Canada, November 9, 1900. They read as follows:—

*Whereas*, There is a sect of people coming over from the United States into this Dominion known as Seventh-day Adventists, whose sole object seems to be to unsettle the minds of people in regard to the Lord's day; therefore, we

*Recommend*, All ministers to warn the people in advance of their coming, so that they may be ready to meet their sophistry and not be misled by it. We also

*Recommend*, Ministers everywhere to become better posted in regard to the Scriptural and historical proofs of first-day observance. We also

*Recommend*, That a law be secured that will prevent persons who are convicted in the Justice courts of violating the Sunday law from having the right to appeal to the Superior Court.

The spirit of these resolutions should appeal to us with a force hitherto unknown. It shows the desperate determination of the supporters of the Sunday Sabbath to realise their object at all hazards.

The morning meetings held during the Conference were seasons of great refreshing. It was an inspiring sight to see two or three thousand people seeking God at this early hour: Sister White was present, and bore her testimony in different meetings with more than her usual degree of freedom and power. The Lord sus-

tained His tried servant, and her presence and counsel brought hope and encouragement to many hearts.

From the first a strong missionary sentiment prevailed throughout the Conference. It was seen that as a people we have not been faithful stewards of the grace and truth of God; that the churches have received the labors of ministers, when both ministers and people should have bestowed their efforts in new territory. In an earnest appeal, Pastor I. H. Evans said this:—

Look at the great centre of the world,—the islands of Great Britain where civilization has attained its height, and where the world is looking for advancement and progress and actual development, and what have they over there? A Sanitarium?—No. A school?—No. They have not a good start, my friends, in one line of work,—hardly a beginning. If ever there was a country that needed to be built up and strengthened, it is Great Britain. We ought to think of these fields as they are, and present them with faith to God, and then *do* something, that every one of us may have the spirit of sacrifice and devotion. Brethren, when we begin to do something in foreign lands, *the difficulties at home will disappear*. There is nothing in the world that is so dangerous as sitting inactive when we should be doing the work of God. . . . Let every man set aside his fears. God lives, and He has put His hand to this work to set it in operation, to give new life, new spirit, new courage. He wants us to use good judgment and sound sense. Instead of criticising, let us pray. Instead of fault-finding, let us as brethren consecrate our hearts anew to God for service.

This is just as good gospel for Australia as for the brethren in America. As the Conference progressed over one hundred recommendations were presented inviting different individuals to labor in distant fields.

The *Bulletin* has this to say of the close of the Conference:—

Take it altogether, this has been one of the most peculiar, yet the very best, General Conference ever convened by Seventh-day Adventists. There has been no particular outward demonstration of joy, but a quiet, deep-seated calm has apparently attended everyone, producing an expression of sweetest peace. All differences of sentiment, which had been the cause of more or less alienation, were buried under the influence of the Holy Spirit, accompanying the words of instruction from the servants of the Lord. From the first of the business meetings, not one unkind word was spoken on the floor, not a single rebutting argument was used. All seemed to vie with one another in maintaining the rules of courtesy and Christian deportment.

The immense gatherings in the early morning meetings were seasons of spiritual feasting. Those who were privileged to attend them, will not soon forget their holy calm. There solemn vows were recorded, which, we hope, may prove the salvation of many precious souls. Every sentiment

uttered breathed the missionary spirit, and many there dedicated themselves to do or die for the Lord. In the morning meeting of the last day, two hundred and twenty-five testimonies of this sort were given in forty-five minutes.

The afternoon of the last day presented a sight long to be remembered. The centre body of the Tabernacle was reserved for those who were expecting to go abroad to distant fields of labor. One hundred or more devoted men and women there presented themselves ready for service. As their calm faces were upturned to the speakers on the stand, a heavenly light shone out of many faces as they listened to the voice of God's servant in exhortation regarding their privileges in His work.

The meeting at night, the last of the session, was, in some measure, a continuation of the afternoon service. A multitude testified to new impulses, and the quiet joy received from the privileges of the Conference. Near the close of the meeting Brother N. Z. Town, who goes as a missionary to South America, was set apart to the work of the gospel ministry. Thus closed the meeting, which marks a new era in the history of Seventh-day Adventists and the work God has given them to do.

#### Extracts from Sister White's Addresses at the General Conference.

My heart is greatly encouraged in God. I have rolled off the burden that was upon my soul. I feel, brethren and sisters, that we are going to take hold together in the name of the Lord, and seek with all our power to restore, to heal the wounds that have been inflicted on the cause, by a deficient knowledge of what God is to us, and of our relation to Him.

New Conferences must be formed. It was in the order of God that the Union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new conferences is not to separate us. It is to bind us together. The conferences that are to be formed are to cling mightily to the Lord, so that through them He can reveal His power, making them excellent representations of fruit-bearing. "By their fruits ye shall know them."

It is best for us to put our trust in the God of Israel. We are to feel that it is time for us to possess new territory, time for us to break the bonds that have kept us from going forward. Young men, young women, there is a work for you to do. Just as surely as you do this work will you see the salvation of God. Close the windows of the soul earthward,

and open them heavenward, and you will receive the rich blessings of heaven, and will at last gain a crown of immortality.

Now I wish to say, We want the people to take hold of the work with interest. In every church where there is a minister, he is to be a shepherd, not hovering over those in the church, but taking workers with him, he is to go into the places around. If our ministers, instead of hovering over the churches to keep the breath of life in them, would go forth to work for those outside the fold, those in the churches would receive the vital current from heaven as they hear that souls were drawn to the Lamb of God. They would pray that God would give power to the workers, and that their prayers would be as sharp sickles in the harvest fields.

I want to keep your minds stirred up by way of remembrance. Everything is being decided for life or death. We are working for eternity. The Lord is coming. I mean to bear a clean-cut testimony, and to bear it to all who have lost their bearings. I want them to know just where I stand. Everything I have goes into the cause. All is God's, and if I can see souls saved, that is all I ask.

I thank the Lord that He is working in our midst. When we come to the Lord in humility of mind, and seek to unify as far and as fast as we can, the God of heaven puts His endorsement upon our work. But when we draw apart, each seeking to bring in something different, so that the work is prolonged and nothing accomplished, we cannot receive the blessing of God. There seems to be in this meeting an endeavor to press together. This is the word which for the past fifty years I have heard from the angelic hosts,—Press together, press together.

God lives, and I am so glad of it. Our Saviour is not in Joseph's tomb. He has risen, and has proclaimed over the rent sepulchre, "I am the resurrection and the life." Let us show by our actions that we are living by faith in Him. We can call upon Him for assistance. He is at our right hand to help us. Each one of you may know for yourself that you have a living Saviour, that He is your helper and your God. You need

not stand where you say, "I do not know whether I am saved." Do you believe in Christ as your personal Saviour? If you do, then rejoice. We do not rejoice half as much as we should. God's power has been seen, and His salvation is still to be revealed to His people. I see in Jesus a wonderful power and strength, and I want you to see this. Then your hearts will be as humble as the heart of a little child. Then you will not quarrel over who shall have the highest place or the highest wages. Your question will be, How can I best serve my Lord?

### Experiences in Russia.

THE following is taken from a report of the work in Russia by Pastor L. R. Conradi, given at the General Conference, and reported in the *General Conference Bulletin* :—

There was a brother in the Catholic Church, a Russian, who heard of the gospel. He took hold of the truth, and began preaching it. As he received the light, he preached it to those around him. The next thing, he was exiled from the western part of Russia to the Caucasus. He had no work, had a large family which he had left behind, and tried to find some work to support them. He would go from door to door, trying to find employment. The people all knew he was an exile, and they would ask him, "Why are you here as an exile? Have you killed somebody?"—"No." "Have you stolen?"—"No." "Well, why are you here?"—"O," he said, "on account of my belief." They were Catholics. "O," they said, "you are a heretic. We do not want any heretics." So he went from door to door, trying to get work and something to eat.

But what happened? A German baptist took him into his store, and talked with him. One of our ministers went there, and talked with this German brother about this last message, and as he read from the Bible this Russian said, "Why, you must have some good things; I would like to know them, too; tell me." And so he was told about the Sabbath, and about the truth that the Saviour is coming. Then the German said to the other,—his partner now,—"Why, we will keep next Sabbath." "But," the other said, "how about our business? I can not do it so quickly." "Why," the other said, "after I have left my home and everything, and now the Lord brings the truth to me, I must not stop short; I can not." He kept the next Sabbath. He then began to preach, and in a little while twenty-five Sabbath-keepers were gathered together.

Then the Russian Church said, "We will stop that thing." They banished all these men to the other side of the Caucasus Mountains, near the Persian border. We were there just at that time, and had a general meeting. The brethren told us their experience. One brother said there were the brethren in chains, ready to be taken away across the mountains. On the one side of the soldiers were the men and on the other

their wives and children. The soldiers would go up and down between them, and they could not say farewell to each other. It was a hard thing. In the midst of the winter they were to cross the mountains.

The priests said, "This thing will stop. There are only women left, and a few children. They can not do anything." I asked the daughter of one of these exiled men, "Are you not discouraged? Your elders have gone, your preachers have gone, and everybody else." "No," said she; "God still lives." [Voices: Amen!] "And," she said, "if we ever go to work, we want to go to work now, and all they can do is to send us where our fathers have gone." So they went to work, and in a little while they had twice as many as they had before. [Voices: Amen!] More than that. As the exiled brethren went down to the Caucasus and to the Persian border, do you think they kept quiet? Why, they began preaching, and in a little while quite a number accepted the truth.

### Brothers, Help.

THERE'S a cry in the wind to-night  
From the lands where the Lord is unknown;  
While the Shepherd above, in His pitiful love,  
Intercedes at His Father's throne.

There's a call from the dark, to-night,  
That haunts the lighted room,  
From His "other sheep" on the broken steep  
At the edge of eternal doom.

There's a pain at my heart, to-night,—  
From the heart of God it came,—  
For I cannot forget that He loves them yet  
And they've never heard of His name.

There's a sob in my prayer, to-night,  
When I think of the million homes  
Where never a word of the Lord is heard,  
Not a message from Jesus comes.

—Selected.

### The Work in Brazil.

BROTHER W. H. THURSTON gave a very interesting talk at the General Conference concerning the progress made in Brazil, South America, from which the following extract is taken :—

Now I want to tell you a little incident that took place. Brother Stauffer began work up in this section that I had been through originally. Three of them went out there, and held meetings about two or three weeks, and raised up a company, and organized a church, and got everything in good condition, and started away; and when they were taking their departure, they were overtaken by a mob, who surrounded them with clubs and sticks, and wanted them to give an account of themselves for coming in there with a doctrine contrary to their religion, and teaching a false doctrine, etc. They had not spoken very many words before one of the men stepped up behind Brother Stauffer, and struck him with a club right over the ear, and he fell to the ground, apparently as dead as a man could be. The brethren had a blanket along; and they rolled him in it, and carried him to the house of a friend. After they got him into the house, he rallied, and they treated him the best they could. He recovered somewhat, but he could not get up, could not walk, and did not have his right mind,

really; so they went on, and left him in the care of the friends.

About three weeks later, the officers came there, and wanted him to go and appear before the courts to answer for what he had been doing there. He said he could not walk. They dragged him out of bed; but when they found that he could not walk, but fell to the floor, they put him back to bed, but with the promise that he would appear before the court as soon as he was able. As soon as he could go about, he took his small satchel and Bible, and went down and presented himself before the court. They began questioning him; and he answered every question right from the Bible, reading to them the word of God. The man that struck Brother Stauffer confessed, and was converted; but during this examination, another man arose, and bore a false testimony to what Brother Stauffer was saying, and right there and then, *that man's tongue was paralysed, and he has never spoken from that day to this.* That is another experience that shows us that God will stand by His people, and will vindicate His truth.

A brother and two helpers went up into the northern part of a small state where there was a little interest, and a few came out and accepted the truth, and some of the people became vexed over the matter. A mob went down, and seized the three of them, and gave them a thrashing, and struck him several times with a knife, so that the blood ran from his body; then dragged him off, and put him in gaol. Afterward they were sent away with the understanding that if they ever returned to that district again, they would be killed. The brother soon got well, and that very thing spread the truth more than he could have done if he had stayed there all the time he was home getting well.

Brother Spies, in one of his trips, was called to a halt, and surrounded by a lot of fellows with clubs, and asked to give an account of himself. Well, he talked with them a little while, and laughed with them his sociable, good-natured laugh; and they finally made up their minds that they had nothing against him, and let him go. He went on his way rejoicing, and kept right on preaching the truth.

And so the work is onward, though we are called to a halt every now and then. The constitution of Brazil grants religious liberty, but it is not always respected by the people.

### A Backslider.

A MINISTER'S little girl and her playmate were talking: "Do you know what a backslider is?" the former questioned. "Yes, it's a person that used to be a Christian and isn't," said the playmate promptly. "But what do you s'pose makes them call them backsliders?"

"Oh, you see, when people are good, they go to church and sit up in front; when they get a little tired of being good, they slide back a seat, and keep on sliding till they get clear back to the door. After a while they slide clear out, and never come to church at all."—Selected.

## Medical Missionary.

### Ministry and Health.

"If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ our Lord."

There is a most wonderful and intimate relation between God and men, between the visible and the invisible. God works through human instrumentalities. Human tongues, tamed and trained by the Spirit of God, speak forth His praises, and are used by Him in proclaiming the good news of redemption and making known God's love. Human hands are employed by heavenly agencies in healing the sick, in supplying the needs of the fatherless and widow.

Human agents stand as visible instruments to confer God's blessings upon men. Human tongues bring comfort to those who are cast down. Hands that can be seen and felt are laid upon the sick, and are stretched forth by God to heal, and are otherwise employed in the work of ministry.

To the impotent man who was laid daily at the gate of the temple to ask alms, Peter said, "Silver and gold have I none; but such as I have, give I unto thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength." A human tongue was needed to speak the life-giving words, and human hands were employed in lifting the impotent man to his feet.

Dorcas, a woman full of good works and alms-deeds which she did, had died. She was prepared for burial. Peter was notified of the sad event. When he arrived, he entered the room, and after putting them all forth, kneeled down and prayed; then turning to the body he said, "Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive."

"Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." "For we are laborers together with God."

"Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The tongue that God employs to beseech people to be reconciled to Him, is my tongue. The hand He stretches forth in blessing, is my hand. The man who recognises and acknowledges this in his daily life, has a true and saving faith. There is a faith which has been quite popular. It acts as an opiate to those who possess it. It does not lead them to stretch forth the hand to the needs of humanity. The one who possesses it does not acknowledge that the silver and gold are God's, nor does he consider himself God's steward, nor that his hands are God's hands. He believes there is a God, and actually believes this is sufficient to save him. The devils believe this, but they tremble, knowing there is no salvation in it.

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" God supplies the needs of the poor. Abundant provision has been made for all, so that suffering need not exist. But He says to those who have food, "Give ye them to eat." "Deal thy bread to the hungry." To those who have homes He says, "Bring the poor that are cast out to thy house." "Let mine outcasts dwell with thee. . . . Be thou a covert to them from the face of the spoiler." "A father of the fatherless and a judge of the widows is God in His holy habitation." "God setteth the solitary in families." Ps. 68 : 5, 6. "When thou seest the naked, cover him, hide not thyself from thine own flesh." A blessing is in it. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

In order to receive the benefit of electricity in the treatment of disease, it is necessary to form a circuit. It is necessary to be in touch with both electrodes. With the positive electrode in one hand and the negative in the other, the current flows through the body. In order to receive God's blessing, simply taking hold with one hand on the throne of grace, or delighting to approach unto God in prayer, this alone will not bring it. Let the other hand take hold of some poor, suffering one, and

at once the circuit is formed. God's blessing flows through you to the needy one. Thus, in stretching forth the hand to bless, you yourself are blessed. God's vital, life-giving current flows through your diseased body and mind, restoring them to health, while you are unconsciously engaged in restoring others.

D. H. KRESS, M. D.

### That Third Meal

Is responsible for more mischief than many imagine. Innumerable disagreeable symptoms, headaches, feeling of dullness in the head, bad taste in mouth, coated tongue, irritability, impatience, depression, horrid dreams, night-mare, etc., are frequently entirely due to eating the third meal, and disappear as soon as the evening meal is dropped.

It must be clear to any unprejudiced mind that nature never designed the stomach to be at work while other members of the body are at rest. In fact, the stomach does *not* work when the brain and other members of the body are at rest. *It also rests*, even if filled with food. Here is the cause of the mischief that results. The food is not digested, but undergoes decay (which is shown by the coated tongue), filling the system with poisons, producing headache, dreams, etc.

Local pain in the region of the stomach, or vomiting, may sometimes keep the transgressor awake,—wise Nature, to save her child, compels him to keep awake; to sit up and *digest* the meal as he ought, or else expells it.

The hours most suitable, allowing a sufficient time between meals, are,—

Breakfast, 8 A.M.; Dinner, 3.30 P.M.

Breakfast, 7 A.M.; Dinner, 2.30 P.M.

Breakfast, 6.30 A.M.; Dinner, 1 or 1.30 P.M.

When dinner is taken at or before 1 P.M., it may be well to take a light, simple meal in the evening, composed principally of fruits, but this should be taken at least three hours before retiring. When the dinner is taken after 2 P.M., a glass of cold water will usually pacify the sensation of hunger that may be experienced, or a drink of caramel-cereal may be taken.

The writer would be pleased to receive the experiences of those who have made the change, and will be glad to answer questions to those desiring further information.

D. H. KRESS, M.D.,

*Avondale Health Retreat, Cooranbong,*



### Among the Maoris.

OUR first trip into the Maori country was reported by Dr. Caldwell in the May RECORD.

On our second trip we were joined by Brother Moses Shepherd, who acted as interpreter.

This trip, which covered several hundred miles, extending from a point a short distance from the Bay of Plenty, on the East Coast, to Raglan, on the West Coast, was taken on horseback. We also penetrated into the interior, far up into the mountains, at least one hundred miles south of Rotorua. The last-named place was the starting point for this trip. While our visit to Maoriland was undertaken specifically for the benefit of the natives, we found many opportunities to minister to the white people. Wherever we went among the natives, we found an interest to listen to our message. Specially was this the case with those who are called the Ringatus (See Dr. Caldwell's article in the May RECORD), who observe the Sabbath of the Lord. The Sabbath now, as in the past, serves as a bond of union between those who observe it. Very little has ever been done for these natives by other religious bodies; nor do they seem to welcome missionaries among them.

Though these natives recognise the seventh day as the Sabbath, we did not see in them any excellency above other natives as far as morals are concerned. Intellectually they are probably inferior to the natives of other localities. When they learned that one of us was a doctor, they came in troops to ask medical advice. Almost every one seemed to have some ailment; but when we saw their wrong habits, we ceased to wonder at their sufferings. All, young and old, use tobacco, and as a result a large majority of those past middle age suffer from throat and lung diseases; wrong dietetic habits have produced serious stomach diseases with many of them; while insufficient clothing, and sleeping in poorly-ventilated, smoky rooms (with many a fire is built on the floor, with no outlet for smoke except a

very small door, which is generally closed at night), aggravates the other evils.

These natives seem to have little ambition to do hard work. In many localities little is raised except potatoes. Wild pigs, which are numerous in the bush, furnish about their only meat. Tea is used by every one.

Generally the only thing set before us at meal time was boiled potatoes, though they would have furnished us with meat had we so desired.

Wherever liquor can be bought, the Maoris are immoderately addicted to its use. Fortunately its sale is prohibited in some parts of the country.

As we wished to learn the true condition of the natives the furthest removed from civilisation, we extended our trip some distance beyond where roads had been built. At Mataatua, in the Ruatahuna Valley, we met with the natives on the Sabbath. Their service was held in a large house, which had no light or ventilation, except a very low door in the end, and one little window beside it. Into this were crowded seventy or eighty men, women, and children, nearly every one of them smoking. On the floor was a smoky fire. To their credit, I will say that they ceased smoking during our service. Dr. Caldwell preached to them, Brother Shepherd interpreting.

All received us with the greatest kindness, and gave great attention to the truths spoken.

From here we returned to Rotorua, holding some interesting meetings by the way. At Cambridge we spent one Sabbath with a few sisters, who are holding up the light. At Whatawhata a native service was held on Sunday night, by invitation of the pastor. Raglan was reached May 6, where we spent a few days in the hospitable home of Mr. Hill. This was a time of rest and refreshment after our month's experience in suffering from cold while sleeping on hard native floors, in tents, and, in one case, on the ground.

From Raglan we went to Kawhia, on the West Coast, in the King Country. For reasons that cannot be given in this article, we decided that this is the most favorable location for our Maori mission.

A tract on "The Second Advent" has been translated into Maori, and we hope will soon be printed. *Christ*

*Our Saviour* is being translated, and the type has already been set up for the first part of it.

Pray that God will do a great work for the Maori race.

E. H. GATES.

### Rarotonga.

WERE it not for the fact that the Lord has told us in His Word that He can save to the uttermost, and that a people are to be gathered from every nation, kindred, tongue, and people, we would, at times, think it not possible that anyone of some of the peoples that are to be found in this world could possibly be saved, so deeply have they sunk in sin and degradation. Such a people as we have described are the Maoris of Rarotonga.

It is true that the gospel was brought to the Island about eighty years ago, and has been preached ever since, but many of their old heathen practices still remain with the people. All, young and old, pray to God. No matter what undertaking they are about to commence, they pray for help. The other day, I met a young native on the road, and, according to the custom of the people, asked him where he was going. He replied, "We are going to play a cricket match." "Are you going to win?" "O yes," he replied, "if God will help us." Just before they begin the game, both sides kneel down in sight of each other and ask for success in their game. Before they begin their native dances, which have a soul-destroying effect upon performers and onlookers alike, they pray to God. But as the Saviour said of the people in His day, so might it be said of the Rarotongans, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me."

The great need of these people ought to be to us what the Macedonian cry was to Paul. Their lost condition is a perpetual cry for help, and a few who are to be found among them, realising to some extent their helplessness, do literally call for aid. God has a people among them. Some have already stepped out to keep the commandments of God, and have kept the Sabbath commandment in spite of

persecution, the loss of their meeting-house, and their lands. When the Sabbath change was made here eighteen months ago, an aged native missionary in the employ of the London Missionary Society lost his position as a pastor after forty years of faithful service, because he refused to keep the first day of the week as the Sabbath. This man, when young, was one of the first men to carry the gospel to the New Hebrides. He was bound hand and foot by the French while there, carried off as a prisoner for preaching the gospel, and sent back to his native island. Ever since he has been a teacher to his own people, and now teaches them present truth. He called on us the other morning, and we showed him a copy of *Christ Our Saviour* translated into Maori which we had just received from the Echo Company. He was very pleased with it, and after reading a few paragraphs, said, "I must teach my people from this good book."

For the past six months, we have been trying to get a piece of land upon which to erect a meeting-house, but owing to the opposition to the truth on the part of the Arikis, (chiefs) who own all the land, we have not succeeded. Yet in His own good time, the Lord will give us a house of worship, for we are praying every day for one. At the present time, we meet in the native deacon's house, which, although not large, is always clean and tidy. The brethren and sisters sit upon native mats on the floor.

May it please the Lord to raise up many consecrated workers for the islands of the sea, for they "shall wait for His law." The servant of the Lord has recently told us that we, as a people, "ought to feel that the rebuke of God rests upon us because we are not working for Him in places which know not the truth. . . . He wants us to put on every piece of the armor, and go forth to let the light of heaven shine into the hearts of those who are in darkness." Brethren and sisters, "It is high time to awake out of sleep. . . . The night is far spent, the day is at hand: . . . let us put on the armor of light."

A. H. PIPER.

"You don't get any joy out of your religion, eh? Well, perhaps no one else is getting any joy out of it either."

## General Conference Canvas- sing Notes.

BRETHREN, the secret of selling large books, or any other book, is in having the Lord sell it for you.—*R. H. Thompson.*

Our London publishing house reports no material advancement in the book business, its energies having been devoted more largely of late to the publication and sale of the paper *Present Truth*. The interest in this paper is steadily increasing, the average weekly circulation for the past year being over 15,000.—*G. A. Irwin.*

While one hundred and twenty millions of the earth's inhabitants understand the English, yet over fourteen hundred and fifty millions more are to be supplied by what we term, from the English standpoint, "foreign literature." To every twelve who read foreign literature one reads English, yet our table in the *Bulletin* shows that it takes all the "foreign literature" in thirty-nine languages combined to equal our English literature in one volume. While one hundred and twenty millions may be reached with one language, the rest of the world has hundreds of languages. Thus far we have publications in forty languages; but in quite a number of these, the publications are simply a few little tracts.—*L. R. Cowardi.*

Every canvasser should have an interest in the book he sells. I remember the case of one worker who had been selling *Great Controversy*. He read *Desire of Ages*, and said he earnestly desired that the thoughts expressed in that book might be revealed in his life. He thought that was the best book in the world, and concluded that he would take that along with *Great Controversy*, but all his orders were for *Desire of Ages*. I am sure, from my experience and from observation, that the man who has a special burden for a certain book because of the sanctifying influence of that book on his life, is the man who is going to have the best success.—*I. A. Ford.*

I have noted the failure of some of our best agents, and it has nearly always been because of discouragement. It reminds me of a time when I was walking along the street with a little girl, on a rainy, muddy, disagreeable day, and remarked to her

what a miserable day it was. Said she, "Yes, but *it is just the weather to make strawberries grow.*" I took that little remark to heart, and am going to remember it all my life. If all would remember that some of these gloomy days "make strawberries grow," it would be a great help.—*H. H. Hall.*

I was a canvasser once, before I worked in the Review Office. I cannot describe to you how I felt when it came to knocking at the first door. Everything in me went down below zero. I was in hopes that no one would come. When the woman did open the door, I was so scared that I didn't know what to say, and I stood there till she said, "What do you want?"

I said, "I want to sell you a book."

"Oh, are you a book agent?"

"Yes."

"Well," she said, "they are not of much account."

"I know it," said I, "as a rule, but I am an exception."

Then she smiled, and I got into the house. That little experience did me more good than I can tell.—*S. H. Lane.*

We often hear it said, "This can't be done, and that can't be done." Every work that God will have performed can be done and will be done. So, then, let us all start out with the idea that *we can*. You know by experience that when you have that principle firmly fixed in your mind more than half the battle is fought. The person who says he can't is defeated before he begins. That is the kind of soldiers who were released from Gideon's army. They were so fearful that 22,000 went back home. You can see they would have been only a discouragement to all the rest. Finally the army of 32,080 dwindled down to 300, but the 300 said, "*We can!*" and the battle was theirs. They were laborers together with God, and He gave them the victory. So you see if we stand with God, there is no such thing as failure.—*O. A. Olsen.*

THE Hamburg house reports a gain the last two years of £3,360. They publish books and literature in fourteen different languages. Five papers are issued from their own presses, the principal one having a weekly circulation of over 17,000. Three papers, all in the French language, are published at Basel, Switzerland.—*G. A. Irwin.*



# 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 March 31, 1901.

### New Zealand.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Aratapu ...	14	£0 18 4	£0 1 6	£0 16 4
Auckland ...	43	£1 19 6	0 4 0	1 0 0
Cambridge ...	1	0 6 0	0 2 0	0 18 6
Christchurch ...	61	3 5 0	0 8 6	2 15 7
Coromandel ...	...	...	...	...
Dunedin ...	2	0 12 6	0 1 3	0 11 3
Epsom ...	23	1 4 7	0 2 5	1 6 2
Gisborne ...	20	1 10 6	0 4 0	0 8 6
Greymouth ...	...	...	...	...
Hastings ...	18	0 16 4	0 2 5	0 13 5
Invercargill ...	10	0 6 3	0 0 8	0 5 4
Irwell-Linc'n ...	16	1 17 4	0 3 9	1 13 7
Kaseo ...	34	3 13 6	0 7 4	1 14 6
Kaikoura ...	13	0 12 6	0 1 3	0 2 0
Makaretu ...	...	...	...	...
Napier ...	65	2 0 6	0 4 0	1 15 6
Nelson ...	5	0 6 0	0 1 0	0 5 0
Norswood ...	4	0 15 0	0 1 0	0 10 0
Ormondville ...	13	0 15 5	0 1 6	0 13 11
Palmerston N ...	25	1 14 8	0 3 6	0 19 0
Papakura ...	7	0 7 7	0 0 10	0 6 8
Paremata ...	7	0 5 7	0 0 7	0 5 0
Parkhurst ...	22	1 1 4	0 2 2	0 7 0
Petone ...	14	1 0 6	0 2 0	0 18 6
Pungare ...	24	0 17 9	0 2 1	0 15 0
Raglan ...	3	0 7 0	0 0 8	0 6 4
Springburn ...	3	0 1 9	0 0 3	0 1 6
Tahoraiti ...	1	0 5 0	0 0 6	0 5 0
Tokonui ...	9	0 2 6	0 1 0	0 1 6
Tologa Bay ...	27	0 8 2	0 1 1	0 7 1
Waitakeri ...	7	0 4 0	0 0 6	0 3 6
Waitekauri ...	5	0 7 6	0 1 0	0 6 6
Wanganui ...	25	1 12 1	0 4 6	1 7 7
Wellington ...	24	2 1 8	0 4 2	1 18 6
Westport ...	...	...	...	...
Whangarata ...	8	0 1 6	0 0 6	0 1 0
Colonial Class ...	46	4 13 7	0 5 7	4 8 0
<b>Total</b> ...	<b>666</b>	<b>£37 9 11</b>	<b>£3 18 0</b>	<b>£28 18 9</b>

Avondale Press { Christchurch Camp-meeting ... £ 7 14 1  
 { Sabbath Schools ... 28 18 9  
 Missionary Department Union Conference ... 10 1 0  
 Tithe to Union Conference ... 0 8 0  
 £47 2 8  
 MRS. J. BAKER, Secretary.

### West Australia.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Perth ...	48	£4 0 2	£0 8 0	£2 7 7
Fremantle ...	15	0 18 7	0 1 0	0 9 0
Preston ...	10	2 17 8	0 5 9	2 11 11
Bunbury ...	23	2 5 10	0 4 7	...
Bokara ...	27	3 0 3	0 5 5	1 10 0
Capel ...	24	3 3 4	0 6 0	1 10 6
Isolated Members ...	14	...	...	0 10 0
<b>Total</b> ...	<b>161</b>	<b>£16 5 10</b>	<b>£1 11 7</b>	<b>£8 19 0</b>
Plympton (from last quarter) ...	...	...	0 1 3	0 11 0
Special donations ...	...	...	...	£1 12 0
<b>Total</b> ...	...	...	...	£11 12 0

T. A. CHAPMAN, Secretary.

### New South Wales.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Avondale ...	143	£12 19 5	£1 6 0	£7 18 6
Arcadia ...	12	3 2 10	0 6 4	2 4 10
Ashfield ...	75	3 3 3	0 6 4	2 0 0
Auburn ...	36	2 0 6	0 4 0	0 4 7
Awaba ...	...	...	...	...
Carlingford ...	15	1 1 7	...	1 1 7
Corndale ...	29	1 14 1	0 3 0	1 6 4
Dora Creek ...	34	1 17 8	0 3 9	...
Hamilton ...	80	4 2 9	0 0 9	...
Kellyville ...	26	1 6 7	0 2 8	0 3 3
Lismore ...	15	1 17 4	0 2 6	0 9 5
Lambton ...	6	0 12 5	0 1 5	0 11 1
W. Maitland ...	54	3 6 10	0 5 5	2 8 5
Martinsville ...	22	0 7 2	0 0 9	0 1 6
Nullawa ...	4	...	0 2 0	0 13 0
Norfolk Island ...	30	...	...	...
Orchard Hill ...	29	...	...	1 9 8
Petersham ...	60	3 13 4	0 7 5	...
Parramatta ...	35	2 11 3	0 5 2	0 10 0
Prospect ...	14	0 14 2	0 1 5	0 6 10
Wallsend ...	10	1 7 5	0 3 0	0 1 4
Woolahra ...	10	0 19 1	0 2 0	0 10 0
State Class ...	20	...	...	2 1 0
<b>Total</b> ...	<b>759</b>	<b>£46 17 8</b>	<b>£4 3 11</b>	<b>£24 1 4</b>

Special donations ... £3 10 10½  
 MRS. A. L. COLCORD, Secretary.

### South Australia.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Adelaide ...	91	£6 14 10	£0 13 6	£3 10 0
Broken Hill ...	27	2 8 1	0 5 0	1 8 1
Clela's G'ly ...	15	0 5 5	0 0 8	0 4 0
Kangarilla ...	12	1 5 11	0 2 7	0 11 2
Prospect ...	44	1 15 10	0 3 7	0 10 0
Queen's Own ...	...	...	...	...
Town ...	16	0 9 0	0 0 10	0 7 1
Kadina ...	18	0 15 11	0 1 7	0 12 4
Parneroo ...	24	1 7 2	0 2 8	1 4 6
Gawler ...	13	1 4 0	0 2 4	0 18 0
Terowie ...	...	...	...	...
Aldgate ...	13	0 5 7	0 0 7	0 2 6
Colonial Class ...	4	0 5 6	0 0 7	0 2 5
Wallaroo ...	...	0 6 0	0 0 6	0 3 0
<b>Total</b> ...	<b>277</b>	<b>£17 3 3</b>	<b>£1 14 5</b>	<b>£9 13 1</b>

Special donation ... £2 15 0  
 MRS. A. W. SEMMENS, Secretary.

### Victoria.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Ballarat ...	74	£2 6 6	£0 4 8	£1 5 0
Bendigo ...	58	4 13 6	0 9 6	3 11 4
Brighton ...	17	1 13 4	0 3 0	0 19 6
Beechworth ...	8	0 6 1	0 0 8	0 4 10
Geelong ...	37	1 19 11	0 4 0	0 18 0
Hawthorn ...	55	2 12 5	0 5 3	0 13 1
Lara ...	14	1 5 4	0 2 6	...
North Fitzroy ...	192	10 8 10	0 19 5	...
Williamstown ...	46	2 13 7	0 8 0	1 10 5
Windsor ...	82	4 14 7	0 9 6	1 16 6
Dandenong ...	6	0 2 6	0 0 3	0 2 3
Fam. Schools ...	...	...	0 10 0	0 10 6
<b>Totals</b> ...	<b>589</b>	<b>£32 16 7</b>	<b>£3 7 7</b>	<b>£11 11 5</b>

Special donations ... £2 16 0  
 MRS. N. D. FAULKHEAD, Secretary.

THE object for the special donation in our Sabbath Schools the last Sabbath in June is the Medical Work in Victoria. We hope the schools will give this worthy enterprise a good start.

### Queensland.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
N. Brisbane ...	31	£1 15 10	£0 3 7	£0 7 10
S. Brisbane ...	109	4 6 2	0 8 7	1 12 0
Rockhampt'n ...	47	1 7 3	0 2 9	0 5 11
Toowoomba ...	20	1 6 3	0 2 7	0 9 11
Bundaberg ...	20	1 11 0	0 3 1	0 5 2
Douglas ...	7	0 7 8	0 0 9	0 6 11
Grantham ...	14	0 17 6	0 1 9	0 13 3
Miscellaneous ...	...	2 5 6	0 1 0	0 12 6
<b>Total</b> ...	<b>248</b>	<b>£13 17 2</b>	<b>£1 4 1</b>	<b>£4 13 6</b>

Special donations ... £2 16 1½  
 Secretary.

### Tasmania.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Hobart ...	54	£4 9 2	£0 8 11	£2 0 6
Launceston ...	43	2 12 2	0 5 8	1 0 0
Bismarck ...	53	2 7 9	0 4 9	1 0 11
Latrobe ...	14	1 3 7	0 2 4	0 10 4
St. Marys ...	23	0 13 4	0 1 4	0 6 0
Irish Town ...	6	0 5 0	0 0 6	0 2 3
Upper Huon ...	43	1 8 0	0 2 9	...
Colonial Class ...	1	0 2 10	0 0 5	0 2 5
Launceston Camp ...	...	1 14 9	0 3 6	1 11 3
<b>Total</b> ...	<b>237</b>	<b>£14 16 7</b>	<b>£1 10 2</b>	<b>£6 13 8</b>

Special donations ... £1 9 0  
 T. HOUSE, Secretary.

### Total Summary.

Name of Colony.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
N. S. Wales ...	759	£46 17 8	£4 3 11	£24 1 4
N. Zealand ...	666	37 9 11	3 18 0	36 12 10
Victoria ...	589	32 16 7	3 7 7	11 11 5
Queensland ...	248	13 17 2	1 4 1	4 13 6
S. Australia ...	277	17 3 3	1 14 5	9 13 1
Tasmania ...	237	14 16 7	1 10 2	6 13 8
W. Australia ...	161	16 5 10	1 11 7	8 19 0
<b>Grand Total</b> ...	<b>2877</b>	<b>£179 7 0</b>	<b>£17 9 9</b>	<b>£102 4 10</b>

“THAT balky horse that delayed forty or fifty trams on a city tramway the other day was a great success as a hindrance, and yet at his proper work of pulling he had not strength enough to draw a single tram. What a good illustration of the hindering power of a balky teacher! His power to advance the school by direct effort may be very small, but his ability to hinder the progress of others may be very great. The best thing to do with the balky worker in any department of Christian activity is to put a good substitute in his place,—and the sooner the better.”

THE special contribution the last Sabbath in the quarter for the Missionary Department of the Union Conference amounted to £25 os. 9½d.



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

"Ich Dien."

(I Serve.)

NEVER in a costly palace did I rest on golden bed,  
Never in a hermit's cavern have I eaten idle bread.

Born within a lowly stable, where the cattle round  
me stood,  
Trained a carpenter in Nazareth, I have toiled, and  
found it good.

They who tread the path of labor follow where my  
feet have trod;  
They who work without complaining do the holy will  
of God.

Where the many toil together, there am I among my  
own;  
Where the tired workman sleepeth, there am I with  
him alone.

I, the Peace that passeth knowledge, dwell amid the  
daily strife;  
I, the Bread of heaven, am broken in the sacrament  
of life.

—Henry Van Dyke.

### West Maitland Missionary Society.

LIVE meetings are being held by the West Maitland missionary society. A good interest is taken in the circulation of literature. Some is lent, some given, and some sent out through the post. The hospital and Benevolent Home are being supplied with reading matter. Parcels of food, clothing, hats, etc., have been received for distribution among the poor. These are being utilised by the Christian Help Band. Sisters' meetings are held on Thursday afternoons in alternation with a sewing class. At these meetings various subjects, such as Healthful Cookery, Household Duties, the Training of Children, and Simple Treatments for the Sick, are taken up by the members. One gross of *Echoes* is taken each week by the society, and the different members sell them in nine different districts. Any unsold copies are held for missionary purposes. The proceeds, after paying for the gross, go towards an organ fund. Quite a little sum, we find, can be realised by this means, to say nothing of the good that may result from placing the present truth in so many homes each week.

MRS. A. R. BAKER, *Secretary.*

### A Needy Field.

THE following is from a letter written to Mrs. A. L. Hindson from Georgia Burrus. The letter was written March 15, 1901, from Rue de Paris, Chandernagore, India.

A little over a month ago I came to this place to work. Chandernagore is one of the two French possessions in India. Here we are under French rule. It is a place about twenty-five miles from Calcutta, with a very large Hindu population. There is quite a strong Catholic element here, but no Protestant missionaries. A lady who has recently accepted the truth and myself are here working in the Zenanas. We hope soon to be joined by one of the nurses from Calcutta.

The openings for work in this country are innumerable. The only lack is for workers to enter them. There are 150,000,000 women in India who can only be reached by women going into their homes and teaching them, and there are just two of us whose time is devoted to that work. We each have a field before us as large as the entire population of the United States. O, I hope and pray that at this Conference the hearts of our people may be turned to the foreign work, and a good supply of workers be sent to this and other needy fields. Only think of it! With a population four times that of the entire United States we have one ordained preacher, one licentiate, two Bible workers, one man and wife for the orphanage, and five or six medical workers, all of whom are tied up in the institution in Calcutta. Besides this we have one canvasser who accepted the truth in this country.

Bro. Spicer has gone to Conference with the hope of securing a large number of workers for this field. How I wish you and your husband might come here. India is not so very far from Australia. Cannot you get up a company and come over and help us?

There is one thing that you can do for India, and it is especially for this that I am writing. We are making a great effort at present to get literature on the coming of the Lord and kindred truths into the vernaculars of this country. We hope within the next two years to scatter such literature throughout India like the leaves of autumn. It is the only way the millions of this country will ever be warned, for we can never hope to have individual workers to send to them.

Literature and teaching on the second coming of Christ seems to stir the people of this country as nothing else does. The reason, of course, is that it is the message now due. We have just made a beginning, but results are most encouraging. It costs us £4 for 10,000 eight-page tracts, and we cannot get out very much short of eight pages because the languages are so verbose. Cannot you awaken an interest among the churches in Australia to get up a fund for tract distribution in India? It will be the most effective way of getting the truth before the millions of this country who can read, and through them to millions of others who cannot. Won't you help us in this effort? How easy it would be for several companies to club together and say that they would raise at least £4 for tract distribution in India.

Our Australian brethren sent again and again to the famine relief fund, but the famine for the Word of the Lord here is far

worse than the famine for bread. A man came to me the other day and begged for literature in the Hindu language. This is spoken by 80,000,000 people in India (more than the entire United States), and we have not one word in that language, neither a single worker. I do hope you may feel impressed to make an effort in this direction; for it would be a great help and encouragement to us.

Our corps of workers has been sadly diminished. Dr. and Mrs. Place have had to return on account of poor health. One of the nurses and her husband, a canvasser, have also recently returned for the same reason. Bro. Ellery Robinson and wife expect to return as soon as Bro. Spicer gets back, on account of his health, and of those who are left there is scarcely a sound one among us. So you see we are sadly crippled for workers. We are all looking with intense earnestness to the results of this coming Conference.

### After Many Days.

LAST October the following letter was placed in my hands by Brother Edward Hare, of Auckland, N. Z. In explanation of the letter Brother Hare informed me that ten or twelve years ago the circulation of our literature in New Zealand was in his hands, and that books sent out had his name attached, with the information that any other book in the list could be supplied by him. It seems that one of these books had in some way fallen into the hands of the writer of the letter, and now after many years he has become interested in it, and desires more of the same kind. This shows us the importance of keeping our literature and catalogues of our books constantly before the public.

E. H. GATES.

*Mr. Hare:*

Sir,—I have before me two volumes of the *Great Controversy* by Mrs. E. G. White, and I see in one of them, that by applying to you, I should be able to get one or two books I want, viz., *The History of Rome*, and *The History of the Sabbath* by Andrews, and *Thoughts on Daniel and the Revelation*, and *The Marvel of Nations*. If you have any, or all of these, would you kindly send me catalogue of prices, and anything else connected therewith.

Yours respectfully,

"THEY that cannot have what they like should learn to like what they have." A tough lesson, but well worth learning.—*Spurgeon.*

"A GRUDGE is like a coal of fire; the longer you hold it the deeper it burns, and it burns nobody but you."





## EDUCATIONAL.

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

CONDUCTED BY C. B. HUGHES.

### The Week of Prayer at Avondale.

MANY sacred memories will be cherished, by both the Avondale School and the Church, of the blessed experiences of our recent week of prayer. During the early part of the season the enemy of all righteousness truly came in like a flood, pressing unusual darkness upon us, but the Spirit of the Lord lifted up a standard against him. The Lord gave special evidence of victory, even before a rift could be seen in the cloud.

An earnest spirit of seeking the Lord came upon the people in both the church and the school. One after another of the unconverted ones in the school surrendered their hearts to the Saviour, and found blessed peace and joy in believing and confessing the forgiveness of their sins. On Sabbath afternoon, June 1, a large concourse of brethren and sisters assembled by the side of Dora Creek, at the spot known as the "dry log,"—a place which has become very sacred on account of many similar gatherings in the past,—when fourteen glad and willing souls followed their Saviour by being buried in a watery grave. On the following Sabbath, a similar gathering took place at the same spot, when eight more were baptised. This makes twenty-two in all, one of whom was a case of re-baptism, all the others being baptised into the faith of the Third Angel's Message. With one exception, this unites every member of our large school family in the faith of the message. On both occasions of baptism the weather was all that could be desired, and it seemed as though the Saviour was present to spread His hands in blessing over the baptismal waters. One Sabbath School teacher was made glad by seeing all the members of her class taken together into the water, while the congregation joined in singing the hymn in *Christ in Song*, entitled, "All My Class."

As we see what the dear Lord has

wrought for us as a school, we can only say, "This is the Lord's doings, and it is marvellous in our eyes." We are sure that many hearts in Australasia will rejoice with us in this blessed victory. To the name of the Lord be all the praise.

#### NAMES OF THOSE BAPTISED.

Mrs. Devereaux, Cooranbong, N.S.W.  
Mrs. J. W. H. Geiss, Lawson, N.S.W.  
Dorothea Paap, New South Wales.  
Ada Winzer, South Australia.  
May Donaldson, New South Wales.  
Robert Barrett, South Australia.  
Charles Whippey, Fiji.  
Philip Hare, New Zealand.  
Annie Nordstrom, Victoria.  
Priscilla Hare, New Zealand.  
Earl Walston, New South Wales.  
Robert Hare, New South Wales.  
Ida Lahey, Queensland.  
Hilda Barrett, South Australia.  
James Macintosh, Victoria.  
Fred. Allen, Tasmania.  
Edmund Rudge, New South Wales.  
Ernest Harlow, Queensland.  
Louisa Templeman, New South Wales.  
Reginald Minchin, New South Wales.  
Nicola Tadich, Victoria.  
Allen Anderson, New South Wales.

We solicit the prayers of all our people that the work of grace begun in the hearts of these young people may be deepened and broadened, that they may become strong and successful Christians. Do not forget to pray for the Avondale School.

A. T. ROBINSON.

Cooranbong, June 12, 1901.

### The Educational Work.

#### Its Relation to the Conference and Ministry.

(Concluded.)

IF each conference would make a special effort in connection with those in charge of the school in their school district, and raise means to equip different departments of manual training and place men of tact and experience at the head of these industries, two great benefits would be gained: the school would be able to offer thorough work along industrial lines, and many students who are now unable to attend school would be able to pay their way by work.

The men selected to head these industrial departments should be men endowed with the Spirit of God as were Bezaleel and his associates, who were able to teach others as well as to do the work.

The conference has a duty in helping our schools get free from debt. They should cooperate heartily with the schools in pushing the sale of

Sister White's new book, the proceeds of which are to liquidate the debts hanging over the schools.

All that has been said concerning the duty of the conference toward the educational work applies to the ministry so far as its influence and authority go.

After the churches are stirred to action in the matter of providing educational facilities for the youth and children, it is the duty of the ministers and others in responsible positions to give wise counsel as to the best way to carry on the work. Many mistakes and discouraging failures may be avoided in this way. It is necessary for the church to be united in brotherly love in order to have a successful school in its midst; and parents must be instructed to cooperate with the teacher.

Ministers laboring in new fields should present the principles of true education as well as those pertaining to healthful living. Where churches are raised up, provision should be made for the church school as well as for the Sabbath School. Let the new converts understand that the call out of Babylon—religious confusion—is accompanied by the call out of Egypt,—worldly education,—and that in these last days both must be heeded by the Israel of God.

It is the duty of the minister to search out suitable young men and women, and urge them to fit themselves for positions of responsibility in the cause of God. Hundreds have been allowed to drift away and help swell the ranks of the enemy because their ambitions and energies have not been wisely directed by those in positions of influence.

While we are to go forward in the educational work carefully and be sure not to run ahead of God's providence, we are to beware of the spirit which leads people to do nothing for fear of making mistakes. Sometimes we learn lessons by mistakes which we could learn in no other way. "Long delays tire the angels. It is even more excusable to make a wrong decision sometimes than to be continually in a wavering position."—*Gospel Workers*, p. 97.

As we step out into the light God has given, Satan will interpose many obstacles, and there will arise apparent impossibilities to be overcome, even as there were walled cities and giants in days of old; but the words of Caleb are as true to-day as when spoken to faithless Israel.

GEO. M. BROWN.



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

**Thankfulness.**

To give God thanks in words—this is not hard;  
But incense of the spirit—to distill  
From hour to hour the cassia and the nard  
Of fragrant life, His power fulfil—  
Alas, inconstant will.  
—Katherine Lee Bates.

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

**South Australia.**

APRIL, 1901.		
Bible Readings—	Orders.	Value.
J. E. Steed, Allendale.....	17	£12 7 0
J. Thomas, Allendale.....	15	12 12 0
<i>Great Controversy—</i>		
M. Janeczek, Angas Park.....	28	20 4 0
F. Bottrill, Mt. Gambier.....	5	4 16 0
S. Gurner, Moonta.....	26	21 6 0
<i>Patriarchs and Prophets—</i>		
M. Gunther, Alberton.....	16	13 4 0
A. M. Roesner, Woodville.....	8	6 18 0
Mrs. Arnold, Kilkenny.....	9	8 15 0
<i>Home Hand Book—</i>		
L. A. Apollon, South East.....	10	15 17 6
E. J. Clark, Malalla.....	5	10 17 6
A. W. Waight, Morgan.....	34	49 7 0
J. E. Collins, Pt. Pirie.....	34	55 3 6
	207	£231 7 6
MAY, 1901.		
Bible Readings—	Orders.	Value.
J. E. Steed, Kangarilla.....	46	£34 5 0
C. Porter, Kangarilla.....	39	30 9 0
<i>Great Controversy—</i>		
M. Janeczek, Nurtoopta.....	27	17 10 0
S. Gurner, Moonta.....	8	6 10 0
<i>Patriarchs and Prophets—</i>		
M. Gunther, Alberton.....	26	20 14 0
A. M. Roesner, Woodville.....	12	10 17 6
Mrs. Arnold, Croyden.....	19	17 8 0
<i>Home Hand Book—</i>		
J. E. Collins, Petersburg.....	33	51 12 6
L. A. Apollon, Goolwa.....	4	6 17 6
E. J. Clark, Kangaroo Island...	5	7 9 6
A. W. Waight, River Murray...	50	71 5 0
	269	£274 18 0

**Tasmania.**

APRIL, 1901.		
Ladies' Guide—	Orders.	Value.
Mrs. J. Allen, Launceston.....	2	£1 15 0
<i>Daniel and Revelation—</i>		
J. Allen, Rose & Campbelltown Districts.....	23	18 10 0
	25	£20 5 0
MAY, 1901.		
Ladies' Guide—	Orders.	Value.
Miss Edith Adcock, Longford and Western Line.....	36	£36 9 6
<i>Daniel and Revelation—</i>		
Mr. J. Allen, St. Marys, Perth and dist., Mathinna, and Beaconsfield.....	49	40 7 6
	85	£76 17 0

**Queensland.**

APRIL, 1901.

Bible Readings—	Orders.	Value.
F. Brett, Ipswich District.....	19	£13 5 0
<i>Home Hand Book—</i>		
J. C. E. Jacobson, Charters Towers.....	20	34 0 0
A. W. Horwood, Mirriamvale, N. C. Line.....	24	38 14 9
F. W. Reekie, Beaudesert Dist.	6	8 5 0
J. H. Hewitt, Stanthorpe etc...	25	39 2 0
<i>Ladies' Guide—</i>		
F. W. Reekie, Beaudesert Dist.	58	57 4 0
J. H. Hewitt, Stanthorpe etc...	11	10 16 6
Mrs. Hewitt, Brisbane suburbs	41	40 9 6
Mrs. Jacobson, Bundaberg.....	1	17 6
<i>Man the Masterpiece—</i>		
F. W. Reekie, Beaudesert Dist.	1	17 6
<i>Christ Our Saviour—</i>		
Miss Ferguson, Nundah.....	29	8 2 6
<i>Family Bible 8P—</i>		
F. W. Reekie, Charters Towers	1	3 10 0
<i>Miscellaneous.....</i>		
	—	5 2 10
	236	£260 7 1

MAY, 1901.

Bible Readings—	Orders.	Value.
F. Brett, Gatton district.....	64	£46 8 6
<i>Home Hand Book—</i>		
Mrs. Hewitt, Brisbane suburbs	6	8 5 0
A. W. Horwood, Bundaberg to Gladstone.....	18	25 19 6
F. W. Reekie, Beaudesert dist.	3	5 0 0
<i>Ladies' Guide—</i>		
F. W. Reekie, Beaudesert dist.	85	77 14 0
Mrs. Teasdale, Nundah.....	20	20 10 0
Mrs. Hewitt, Brisbane suburbs	10	8 15 0
<i>Christ Our Saviour—</i>		
Miss Ferguson, Clayfield.....	16	4 12 0
<i>Miscellaneous.....</i>		
	...	4 7 6
	222	£201 11 6

**New Zealand.**

APRIL, 1901.

Home Hand Book—	Orders.	Value.
Mrs. Hamilton, Gisborne.....	17	£25 5 0
W. J. Redhead, Waimate, Can- terbury.....	81	120 5 0
J. B. Anderson, Oxford.....	27	40 7 6
C. Honnor, Cambridge, Waikato	25	38 15 0
I. Johnson, Tauranga, Auck- land.....	12	18 7 6
J. T. Nash, Auckland.....	11	15 2 6
R. L. Irving, Invercargill.....	8	14 5 0
J. Knox, Midhurst, Taranaki...	7	10 12 6
<i>Ladies' Guide—</i>		
Mrs. Covell, Lawrence, Otago	27	24 15 0
<i>Masterpiece—</i>		
W. J. Redhead, Waimate, Can- terbury.....	8	8 4 6
<i>Patriarchs—</i>		
W. W. Ward, Waitara.....	4	3 2 6
<i>Daniel and Revelation—</i>		
J. C. Hobbs, Palmerston North	2	1 7 6
<i>Prophetic Lights—</i>		
W. W. Ward, Waitara.....	11	2 4 0
	240	£322 13 6
<i>Herald of Health</i> subscriptions.....	90	

MAY, 1901.

Home Hand Book—	Orders.	Value.
C. Honnor, Waikato.....	29	£47 15 0
J. Knox, Inglewood.....	28	47 5 0
A. E. Rickards, Cromwell.....	17	27 5 0
W. J. Redhead, Oamaru.....	16	27 0 0
Mrs. Hamilton, Gisborne.....	13	18 5 0
R. L. Irving, Riverton.....	8	13 15 0
I. Johnson, Tauranga.....	3	4 2 6
<i>Ladies' Guide—</i>		
Mrs. Covell, N. Dunedin.....	32	29 2 6
<i>Man the Masterpiece—</i>		
A. E. Rickards, Cromwell.....	2	1 15 0
<i>Daniel and Revelation—</i>		
J. C. Hobbs, Palmerston North	1	0 15 0
<i>Patriarchs and Prophets—</i>		
W. W. Ward, Waitara.....	12	6 6 0
	161	£223 6 0

**New South Wales.**

APRIL, 1901.

Daniel and Revelation—	Orders.	Value.
H. J. Cooper, Casino.....	28	£22 19 6
R. Salton, Barraba.....	12	10 13 0
A. E. Hodgkinson, Tamworth	8	6 14 0
G. A. Wood, Walcha.....	7	5 11 6
<i>Patriarchs and Prophets—</i>		
W. E. Prees, Oberon.....	12	9 8 0
H. J. Cooper, Casino.....	12	9 7 6
R. G. Walker, Mittagong.....	9	8 9 6
<i>Home Hand Book—</i>		
J. Paap, Singleton.....	22	36 4 0
A. Smart, Braidwood.....	3	6 6 6
Mrs. J. H. Willey, Armidale...	1	1 7 6
<i>Coming King—</i>		
G. Ryder, Braidwood.....	49	12 17 6
W. R. Lamb, Ashfield.....	22	7 4 6
G. A. Wood, Walcha.....	2	10 0
<i>Ladies' Guide—</i>		
Mrs. Appleton, Lismore.....	45	46 7 6
E. Appleton, Myocum.....	11	11 10 0
Mrs. J. H. Willey, Armidale...	8	7 0 0
<i>Desire of Ages—</i>		
C. S. Badger, Barhurst.....	24	26 10 0
<i>Bible Readings—</i>		
G. Ryder, Braidwood.....	13	9 5 0
<i>Sunshine at Home—</i>		
G. Ryder, Braidwood.....	2	0 14 0
<i>Other Books.....</i>		
	...	1 12 0
	290	£240 11 6

MAY, 1901.

Daniel and Revelation—	Orders.	Value.
H. J. Cooper, Casino.....	49	£41 19 6
R. Salton, Barraba.....	24	22 7 6
G. A. Wood, Murrumbundi.....	29	20 19 9
A. E. Hodgkinson, Quirindi....	25	17 3 0
<i>Patriarchs and Prophets—</i>		
H. J. Cooper, Casino.....	15	12 10 0
W. Prees, Lithgow.....	17	13 14 6
R. G. Walker, Mittagong.....	2	2 1 0
<i>Home Hand Book—</i>		
A. Currow, Parkes.....	35	59 11 9
<i>Ladies' Guide—</i>		
Mrs. J. H. Willey, Grafton.....	8	7 0 0
<i>Man the Masterpiece—</i>		
T. Reekie, Narandera.....	4	5 15 0
<i>Bible Readings—</i>		
G. Ryder, Braidwood.....	11	7 12 6
<i>Coming King—</i>		
G. Ryder, Braidwood.....	23	6 0
W. R. Lamb, Ashfield.....	10	2 19 0
<i>Desire of Ages—</i>		
C. S. Badger, Orange.....	35	38 0 0
E. Appleton, Grafton.....	1	1 1 0
<i>Sunshine at Home—</i>		
G. Ryder, Braidwood.....	4	1 9 0
W. E. Prees, Portland.....	1	0 7 6
<i>Bibles—</i>		
W. E. Prees, Portland.....	1	0 7 6
<i>Other books.....</i>		
	...	2 1 3
	294	£262 19 9

**Victoria.**

APRIL, 1901.

Home Hand Book—	Orders.	Value.
G. Burgess, Goulburn Val.....	20	£33 12 0
C. P. Michaels, Geelong.....	10	14 13 0
G. Masters, Bendigo.....	5	7 5 0
" " (Other books)	6	5 5 0
D. Deering, Wedderburn.....	2	3 11 0
<i>Ladies' Guide—</i>		
Mrs. Geo. Masters, Bendigo....	9	7 17 6
Mrs. L. J. Lear, Daylesford....	27	28 6 6
Mrs. Deering, Wedderburn....	1	1 3 6
Mrs. Roberts, Daylesford.....	21	24 7 6
<i>Desire of Ages—</i>		
B. Judge, Portland.....	12	13 11 0
" " (Other books)	1	0 7 6
W. Ryder, Portland.....	16	19 5 0
R. Caldwell, Portland.....	16	18 9 0
<i>Miscellaneous.....</i>		
	...	4 14 6
	146	£182 8 0

MAY, 1901.

<i>Home Hand Book</i> —			
G. Burgess, Goulburn Val.....	26	43	7 0
G. Masters, Bendigo.....	13	19	15 0
(Other books)	6	6	2 0
C. P. Michaels, Geelong.....	17	25	0 0
H. Harker, Terang.....	21	30	5 0
N. Harker, Terang.....	15	21	5 0
<i>Ladies' Guide</i> —			
Mrs. G. Masters, Bendigo.....	15	13	2 6
Mrs. Lear, Trentham.....	11	11	12 0
R. J. Stoate, Essendon.....	9	8	4 6
<i>Desire of Ages</i> —			
R. A. Caldwell, Portland to Koroit, etc.....	20	24	14 0
(Other books)	10	4	13 0
B. Judge, Portland to Koroit, etc.	17	20	15 0
"    "    "    "	5	2	4 6
W. Ryder, "    "    "	19	21	19 0
"    "    "    "	...	7	10 0
<i>Miscellaneous</i> .....			
	204	£260	8 6

West Australia.

APRIL, 1901.

<i>Christ Our Saviour</i> —			
W. H. Maslin, S. W. Railway..	Orders.	Value.	
(Other books)	49	11	0 6
"    "    "    "	16	4	10 0
<i>Home Hand Book</i> —			
C. J. Anderson, Boulder.....	10	16	10 0
<i>Desire of Ages</i> —			
F. Masters, Northam Dist.....	9	10	0 0
(Other books)	7	4	2 0
<i>Ladies' Guide</i> —			
Mrs. Cleal, Fremantle.....	46	53	18 6
(Other books)	9	12	4 6
	146	£112	5 6
MAY, 1901.			
<i>Bible Readings</i> —			
Mrs. Cleal, Fremantle.....	14	10	15 0
Mrs. Chapman, Kalgoorlie.....	15	12	16 6
<i>Ladies' Guide</i> —			
Mrs. Cleal, Fremantle.....	34	43	13 0
C. J. Anderson, Boulder City..	2	1	15 0
Mrs. Anderson, Boulder City..	3	3	15 6
<i>Home Hand Book</i> —			
C. J. Anderson, Boulder City...	10	16	6 9
<i>Coming King</i> —			
W. H. Maslin, Perth.....	27	6	15 0
	105	£95	16 9

Totals for April, 1901.

	Orders.	Value.
Victoria.....	146	£182 8 0
Tasmania.....	25	20 5 0
New South Wales.....	290	240 11 6
South Australia.....	207	231 7 6
Queensland.....	236	260 7 1
New Zealand.....	240	322 13 6
West Australia.....	146	112 5 6
Grand totals.....	1290	£1369 18 1

MAY, 1901.

Victoria.....	204	£260 8 6
Tasmania.....	85	76 17 0
New South Wales.....	294	262 19 9
South Australia.....	269	274 18 0
Queensland.....	222	201 11 6
New Zealand.....	161	223 6 0
West Australia.....	105	95 16 9
Grand totals.....	1340	£1395 17 6

The Work in Victoria.

"AND the Lord said unto Joshua, this day have I rolled away the reproach of Egypt from thee."

Bondage always brings reproach, and the experience of these people must have been especially sad, be-

cause all of their difficulties were of their own making. Their fathers might have crossed the Jordan forty years before, and instead of wilderness wanderings have experienced the fullness of joy and peace that results from faith and obedience to God's commands; and yet, although these things were written for our learning, how slowly we appropriate the lesson.

The Lord has, moreover, told this people that, if they would diligently hearken to His voice, then "thou shalt lend, but thou shalt not borrow." Debt is bondage, for "the borrower is servant of the lender," and it is because God desires His people and cause to be free from every clog and hindrance, that He tells us by His Spirit to "owe no man anything." We are glad that since we have adopted the principle of paying cash for every book we send into the field, God is demonstrating to us that what is good counsel for us as individuals applies as fully and forcibly to our societies and institutions.

The Lord has wonderfully blessed us, and that which a few months ago seemed an almost impossible undertaking has proved the greatest blessing to our work here. The clouds are lifting, and the outlook is better than it has been for years.

Our workers in the field are of good courage, and we are glad to welcome Brethren H. and N. Harker to our territory this month, and feel thankful for the good success they experience in carrying the gospel of health to many homes.

The Lord tells us that "there can be no better preparation for the coming of the Lord, and for the reception of other truths, than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthful living," and Brother Michaels' work in Geelong has proved that our health books will open homes to us that we would not reach in any other way.

We have just made our first delivery of *Desire of Ages*, and are thankful for the good results of the work of Brethren Ryder and Caldwell. The book has been well received, and we feel sure it will have a large sale, and will do more to break down prejudice and open hearts and homes for the reception of the truth than any other book we have handled.

God promised His people of old that "Every place where the soles of your feet shall tread it shall be

yours;" and it is just that way with His promises to us to-day. "He that goeth forth *persistently* carrying the seed basket," will not return empty-handed, but "with rejoicing, bringing his sheaves with him."

God's promises are sure. What this cause needs more than anything else is wholehearted men and women who will go into the field, not for gain, but for the love of souls; for while, as one worker writes, "There may not be much earthly gain in this work, there is something far better,—heavenly riches are in store for those who faithfully use the talents God has given them for use here."

J. JOHANSON.

South Australia.

WE are glad to report a better month than last, though some of our agents have been delivering part of the time, and others have been changing their territory, which usually means a little loss of time.

One brother reported to the office having met a lady who had some copies of books sold by agents, which she had read, and which she showed to him, drawing attention to different points. As they turned over the pages of one of the books, a paragraph on the Sabbath was read, and the lady said, "The *seventh* day is the *Sabbath*." This was on Friday, and our brother was invited to stay over Sabbath, and the lady laid aside her work and kept the Sabbath for the first time.

We have corresponded with her since, and she seems very grateful to the Lord for the light of the truth. She expects to visit Adelaide soon, and is looking forward with gladness to the time when she can worship with those who keep the commandments of God, with loving, grateful hearts, not with any thought of meriting salvation by so doing, but because the Lord has done according to His promise, and has put His Spirit within them and caused them to walk in His statutes and keep His judgments to do them. In her last letter she says, "I am growing stronger in the faith, though slowly."

In this case we see great encouragement for the faithful canvasser. One sows and another reaps. To God be the praise. May He keep the lonely ones and help them to be bright shining lights for Him.

H. M. HIGGINS.



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

## The Week of Prayer.

### Auburn.

REGULAR meetings were held in the hall at Auburn on Sabbaths and Sundays, and in members' houses during the other days of the week of prayer. Special time was devoted to prayer and seeking God, and there was noted the voice of confession of sin, supplication for pardon, and for the outpouring of the Holy Spirit. We trust that strength and encouragement have resulted to this company from the exercises of this season. E. A. D. GOODHART.

### Hamilton.

THE week of special devotion has been a most precious season to us in this church. From the first service there was evidence that God's children were earnestly seeking the Lord. They were preparing their hearts by humbly confessing sin.

We looked for God. We sought His guidance. We asked His Holy Spirit to fit us for service. The Lord hearkened and heard.

Sabbath, June 1, the offerings were taken. There were happy hearts in that service; for the people offered willingly. In all thirty-three gifts were offered, totalling £11 2s 1½d. One sister doubled the pound she gave last year. Another doubled the 10s given last year. I believe their blessing was multiplied in proportion.

God bless this company, and make them a bright light in Newcastle.

The Wallsend company were also greatly blessed during this season. Their offerings were six in number, amounting to £1 14s 1½d. This little company is looking forward to a church building all their own, and to this fund they are faithfully contributing.

A. S. HICROX.

### Lismore.

THE week of prayer and study of God's holy Word has proved a great blessing to the company of Sabbath-keepers in this district.

To accommodate all, the company being somewhat scattered, we found it necessary to arrange meetings in three different localities. Different ones were appointed to prepare and present the various readings.

The weather was a little broken, still the different families and individuals came out quite regularly, and God blessed us in our determination to seek His face together.

This is the first such season for the greater part of our company; but they evidenced their appreciation by the liberal way in which they contributed toward the necessity of God's cause. The donations so far amount to something over £14, but all have

not yet reported. Had it not been that we are just erecting a little church, which we purpose to dedicate free of debt, the amount would have been considerably more.

There was quite a general sentiment of pleasure and appreciation on the arrangement of the readings for each day and the morning studies. We found them very helpful indeed.

We have all re-consecrated ourselves to God, and desire to be channels through whom He can communicate light and blessing. Pray for us and the triumph of the cause which we love. F. W. PAAP.

### Victoria.

BEFORE the week of prayer the Spirit of God awakened in all our hearts the desire that this season should be more to us this year than upon any previous occasion, and so it has proved.

The reports from all the churches are of the most encouraging character. All report a better attendance than upon past occasions, and greater victories and blessing.

Brother C. Prismal writes from Williamstown: "Our week of prayer has been indeed a source of great help and blessing to the church. We have experienced much of the power and blessing of God in our meetings, which were well attended."

The meetings at Williamstown were conducted by Brethren Bowes, Morse, and Prismal, and the readings prepared were closely followed.

At North Fitzroy the meetings were conducted by Brethren Hare, Faulkhead, and Anderson, who report a good attendance and excellent meetings. A vote was taken in which the people expressed a unanimous testimony to the benefit received. The readings were closely followed, the leaders confining themselves to the subject chosen. The attendance at the Sabbath meetings was very large, very few seats in their large church being unoccupied.

The Echo Publishing Company united with the Conference in securing the services of Brother G. W. Morse for the entire week. His time was divided equally between Hawthorn and Williamstown. He reports a good interest at Hawthorn. The people much appreciated the personal visits to their own homes. Services were held in the Auburn Hall and in private houses.

Brother McCullagh writes from Bendigo: "The universal testimony of all is that it is the best week of their lives. The 'Home Studies' helped many to appreciate the evening meetings, awakening the appetite for more. Meetings were held every evening except Friday. Dr. James and Brother Carswell conducted most of the services during the week. Both were blessed, and were a channel of blessing to others. On both Sabbaths the services were unusually large, and God blessed me abundantly with His Spirit, and the people as well."

Brother Carswell writes that, considering how widely the people in Bendigo are scattered, the attendance was good. "Personally, I realised more than ever before the Lord's blessing, and I am sure others were blessed also during the week. One has again begun to pay tithe, and I have read with others on the subject. The people have received special blessings in the readings at their homes."

Miss Gregg spent the week in Ballarat, and reports a good attendance and interest. They have reorganised the tract and

missionary society, and plan to enter upon active work. Brother Johanson and Miss Gregg will meet with them fortnightly for a time. The day school, conducted by Miss Murray in the school room, is doing a good work. It has an attendance of fifteen scholars. The parents are pleased with the school. Miss Murray is calling for more help financially.

The meetings at Windsor were conducted by Brethren Johanson and Gillespie and the writer. They were well attended. The readings were strictly followed. Many arose early during the week to secure time for the morning studies.

At Brighton, Brethren Michaels and Prettyman conducted the services, and they report a good attendance and interest.

At Geelong, Brethren Watson and Brown assisted Pastor W. H. Warren. "We are having times of blessing in Geelong, and the Lord is with us. Dear Brother and Sister Kirk united with the church last Sabbath. Brother K. is much help in our week-night meetings," so writes Brother Warren's son. "Father has visited all the people whose names you gave him, and many more besides. The people receive us kindly, but seem very conservative and hard to move. We are not discouraged."

Brother Davis reports a good attendance and interest at Lara where he spent the week.

Our family say it was a blessed week. We arose from 5 to 5.30 each morning and tested the value of each reading prepared for the home, by carefully considering every item. We think them quite as good and instructive as the evening readings. Then there was time for each member of the family to pray each morning, and this was a blessing to us all. Two neighboring sisters whose families are not in the truth were with us every morning at 6.15 and took part in each season. We received encouragement from their presence. We prayed for their husbands and families, for the church, the Conference, and the General Conference, and Doctor Kress.

G. B. STARR.

### South Australia.

THE week of prayer has come and gone. It has proved a great spiritual refreshing throughout this Conference. Pleasant memories of blessings received linger in the minds of many. God came near to His waiting people. In Adelaide, meetings were conducted by Brother A. W. Semmens and the writer. The brethren responded right loyally. Each meeting was a full one. Afternoon meetings were also held for those unable to attend at night. On the last Sabbath of the special meetings, in response to a request to unite with the people of God, eleven came forward. At the last meeting, the following evening, a sweet spirit prevailed. Confessions were made, while others decided to follow Jesus. Sabbath, June 8, in the Bentham St. Christian Church, eight candidates presented themselves for baptism. The ages varied from twelve years to eighty-seven. Others are still awaiting baptism. The meetings have been the best we have experienced during nearly four years labor in this Conference.

Brother A. H. Rogers reports good attendances and splendid meetings with the church in Prospect. From Kadina district

Sister J. Wilson writes, "We had a good week of prayer. On the last Sabbath we had testimony meetings both in Kadina and Wallaroo, with a good attendance at both places, and everyone present testified. Some said that it had been the best week of their lives." Meetings were held daily in both places. Brother J. H. Camp visited the church in Broken Hill, N. S. W. The visit was much appreciated. The blessing of God rested upon the people. As a result of the special meetings, the work there is now on a better footing than it has been for many years past. For this we praise God. We cull the following from a letter from Brother J. E. Collins who attended at Parnaroo: "Sabbath and Sunday were times of refreshing from the presence of the Lord, and the friends of that dry, dusty country appreciated the heavenly showers very much." Brethren W. Vercoe, of Gawler, J. E. Steed, of Kangarilla, and E. Morris, of Black Swamp, report good meetings from each of the above-named places. Truly God has been good to Israel. Pastor W. Knight continued the mission work in Port Pirie. J. H. Woods.

**Tasmania.**

PASTOR C. H. PARKER and the writer visited Bismarck, Upper Huon, and Hobart during the week of prayer. It was arranged for these churches to meet at Hobart the last Sabbath and Sunday of the appointed week and seek God together.

We spent May 17-20 at Bismarck, where we had some good meetings. While our hearts were cheered to see a goodly attendance and especially the interest on the part of the young people, we felt a degree of sadness to find only a few giving the Lord His tithe. Blessings are pronounced upon the one who brings a tithe to the Lord, while a curse awaits those who withhold. Some confessed their sin in this matter and promised by the help of the Lord to amend.

From Bismarck we went to the Upper Huon to visit that newly organised church. Here we held three public services during our stay of eight days. The remaining evenings were spent in cottage meetings. This little church is growing in grace and the knowledge of the truth. As near as we could learn, nearly all are faithfully giving the Lord His tithe. We were with them during half of the week of prayer. Our hearts were cheered as we listened to their earnest pleadings with God for help to withstand the strong opposition from the powers of darkness, and their testimonies telling of their victories over sin and the world. Three were baptised, two of whom were taken into church fellowship. One had been previously admitted with the understanding that he would be baptised as soon as his health would admit and opportunity granted.

Wednesday, May 29, we left for Hobart. We visited the church school here and found it had grown from five to twenty pupils. It is a most excellent school. A mutual love exists between teacher and pupils. The Bible is made the basis of their daily study, and the children enjoy it.

On the last Sabbath and Sunday of the week of prayer, some of the Bismarck and Upper Huon people met with us in Hobart, according to appointment. The precious season we had here will long be remembered. Sabbath morning the church was well filled.

After the lesson in the RECORD, some things were read from the *General Conference Bulletin*, which made a deep impression on all present. In the afternoon we had a social meeting. Confessions were made by old and young. Brethren arose, crossed the room, and in each other's embrace, asked pardon. Some said they were about to give up the race, but were so thankful that they had been aroused to see their danger. The young people made confessions that were to the point, although humiliating. Let all take courage; for God has abundantly pardoned. Nearly all arose for prayers, including a man from the outside who has been a noted horse jockey. We all bowed down before God, and such pleadings with the Lord I have not heard since I have been in the work. It was indeed a precious time.

Sisters Robertson, Allen, and Hilliard conducted the meetings at Launceston, and while there was not as good an attendance as desired, yet they enjoyed the blessing of God. Brother Edward Murfett and wife, who have not the privilege of meeting with the Launceston company, sent in an annual offering of £5. Reports containing offerings came in from Wynyard and other places, and doubtless others will be sent in from the scattered ones. Latrobe observed the week of prayer, but this little company being so scattered, it was difficult for all to meet together every day, so only a part of their number had this privilege. Some new ones have been added to this company, and are awaiting baptism. The tithe is on the gain, and the donations are increasing.

E. HILLIARD.

**West Australia.**

THAT which has been designed to be a week of prayer, meditation, and spiritual revival, has proved so to many of us in Perth and Fremantle, and I trust to hear, when the reports come in, to all our dear brethren in this State also. All through the week our desire has been that God would prepare us for all that He has for His remnant people; that we should draw from the heavenly resources the out-pouring of the "early and latter rain," that we might have the privilege of participating in the last work for the preparation to meet Christ. Would to God that all His professed people would so consecrate themselves to Him that He could trust His church with this sacred power, that Christ's coming might be hastened, the conflict over, and the saints within the walls of the New Jerusalem. As our donations are not all in, I cannot tell the amount which our brethren are giving to the work of God, suffice it to say that the treasurer says "that we are doing better than last year." J. PALLANT.

**Rockhampton.**

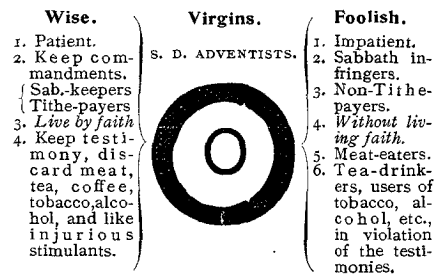
THE week of prayer at Rockhampton was an occasion to which many of us will look back hereafter as the starting point of a new experience in our connection with the Third Angel's Message.

To prepare our minds and hearts for the blessing that this yearly season usually brings, we studied for several weeks previously, in our district prayer meetings, the lessons on prayer taught by the Saviour to His disciples, and on the Sabbaths the baptism of the Holy Spirit promised God's remnant people. Thus some of us were led

to pray for and expect definite spiritual results when the week of prayer should finally come.

With the exception of the first Sunday evening, we were favored with fine weather throughout. The brethren and sisters, who live scattered in three sections of the district, attended faithfully the meetings in each district, and the Lord fulfilled His promise (James 4 : 8) by drawing graciously near, and, at times, manifesting in a special way His presence and blessing.

The last Sabbath of the week of prayer was devoted to a consideration of one point in the reading provided, namely, that the Lord was drawing a sharp line of distinction between the remnant and the world, and that that line would describe an *inner circle in the church* between those who would walk out fully in all the light of the Third Angel's Message, and those who would not. To get the point distinctly and vividly before us, the following diagram was developed from statements in the Bible and Testimonies:—



The Lord breathed life into the words spoken, and when at the close of the discourse the call was made for all who not merely *wanted* but *intended* to take their stand in that inner circle of believers, and live up to the light God has sent us, three-quarters of the church rose in a body to their feet. Before 24 hours had passed I had had tangible evidence that some, at least, fully realised the nature of the pledge they had solemnly made in the presence of God. I believe this will be true of all.

It is time for every Seventh-day Adventist now to lay himself, spirit, soul, and body, on the altar of sacrifice and service. Whole-hearted consecration, and a determination in the divine strength to practice every point of truth we profess, will be the channel through which God can pour upon us the coveted blessing, even the latter rain. H. C. LACEY.

**Queensland.**

TO SAY that it has been a good and profitable time does not by half adequately express the burden of the messages received from different parts of the colony. Rockhampton reports a time of heart-searching, confession, and re-consecration. Sister Prebble writes that the Bundaberg Church was much strengthened and encouraged. The readings in Brisbane were held in four different parts of the city, except on the last Sabbath, when the two churches united and had a good time with the Lord. The churches in Grantham and Toowoomba met as occasion offered and enjoyed special blessings. Neither were the isolated Sabbath-keepers forgotten by the Lord. When two or three persons or families could unite for study, this was done; but quite a number had the studies alone, and from





## Personal

REMEMBER the date of the Union Conference,—July 11-29.

DR. F. E. BRAUCHT is spending some time in Samoa assisting the medical work there.

BROTHER GEORGE JOHNSON reports excellent meetings at Parkhurst, N. Z., during the week of prayer.

SISTER J. WILSON writes of two ladies who have recently begun to keep the Sabbath as the result of Bible work near Kadina, S. A.

NEW ZEALAND reports 2,220 *Bible Echoes* sold during the month of May, and eighty-five subscriptions obtained for the *Herald of Health*.

SISTER M. G. PARKER has recently arrived at the Retreat from Tasmania, where she will take rest and treatment before the Union Conference.

PASTOR WILLIAM KNIGHT is still laboring at Port Pirie, S. A. The papers in the city have given extended notice of our views as a people, and have granted unusual favors in this respect.

BROTHER WILLIAM PASCOE has gone to Dunedin, N. Z., to visit and hold Bible readings with those who have become interested in the truth by reading the *Bible Echo*. This is the first step in protracted work in that city.

NUMBER nineteen of the *General Conference Bulletin* failed to reach this country. We have re-ordered it sent. It will be nearly three months before it comes. We do not know whether the difficulty is with the mail carriers or the publishers. The readers must have patience.

THE Sabbath School donations for the quarter beginning July 1, 1901, will be used to aid the fund given to pay for the material used in printing *Christ's Object Lessons*. The profits obtained by selling this book are to be used for the Avondale School. As this object is one of general interest to all the schools, it is hoped that they will feel that this is a missionary enterprise meriting their liberal support. More will be said concerning this matter next month.

IT will be remembered that Pastor G. A. Irwin, President of the General Conference, was present at the last

session of the Union Conference. Many formed a most pleasant acquaintance with him at that time. At the late General Conference it was arranged that he and Pastor A. G. Daniells should exchange fields of labor, and so Pastor Irwin takes the place made vacant by the removal of Pastor Daniells. It is expected that Brother Irwin and a number of workers are on their way to Australia. They expect to attend the coming Union Conference. All will be glad to welcome Pastor Irwin and his fellow-laborers to the work in Australasia.

THE Secretary of the New Zealand Conference writes,—“I am just getting out my third circular letter to the churches. In this I am drawing their attention to our last tithe report. Only one out of every three of our members pays tithes, and if all paid at the rate reported, our tithe report for the quarter would have shown £880 18s 6d, or £3,523 a year. This would be sufficient to support twenty fully paid laborers in the field, and leave a margin of over £400 for expenses. As it is, the amount paid, divided by the number of members in our churches, is fourteen pence per week. If this is a full tenth of our income, then it means an average income of twelve shillings per week, or £31 a year. This gives room for reflection.” So it does. Perhaps some other Conferences and individuals might reflect in the same line with profit.

THE friends of Pastor A. G. Daniells will be sorry to learn that he is not to return to Australia at present, having been elected President of the General Conference. The best wishes and the prayers of many will follow him to his new field of labor. In a letter recently received he writes,—“It is not necessary to tell you that my interest in Australasia will not drop now that I have been assigned to another field. Really, I believe I shall be able to do more for that country than I could possibly do if I were to return there at once. In fact, it is in behalf of distant, needy fields that I have consented to stay here. Sometime it may be my privilege to visit you; if so, it will be a great delight to me. At times the whole Australasian field appears before my mind like a panorama, and I can see every minister, every institution, and nearly all the dear friends as they are located in that sunny land.”

Brother Camp has had a good delivery of *Bible Readings*, only losing one book in one hundred and nineteen.

BROTHER W. J. SMITH, of Canterbury, N. Z., has been requested to teach the military drill in the school where he is employed as teacher. He objected to doing this because he would be required to learn the drill himself on the Sabbath, and because he did not believe in cultivating the war spirit in children. The School Board then requested him to resign. The matter was taken up in the daily papers, and letters were printed condemning and approving Brother Smith's course. He finally agreed to teach the physical part of the old drill as opposed to that part forming the foundation of a military education. Then the Board asked him again to resign. A member of the Board called on him and told him they had searched the records to see if they could find anything against him, but they could find nothing. His last report made out by the Inspector, received April, 1901, was one of the best he had ever received. In reply to the letter from the Board he wrote that he had no reason for resigning and he did not intend to resign; and that if the Board required his services no longer, let it say so, and dismiss him according to the Educational Act which provides for such dismissal. Brother Smith believes that he will let them “fetch him out” of his position. (Acts 16:37.) He has received many letters of sympathy from ministers and others from many parts of the colony. It is the talk of the district, and so the truth of God is spread abroad, as it is well known that Brother Smith is a Seventh-day Adventist, and that it is for conscientious reasons that he refuses to comply with the request of the School Board.

### “General Conference Bulletin.”

WE have a few odd copies of the *General Conference Bulletin* Extras, from No. 3 to No. 18. We will be glad to supply these to any who have failed to receive their full sets through the mail, for twopence per copy, including postage. Address, Union Conference, 25 Sloane Street, Summer Hill, N. S. W.

THE world is full of religion that did not come from Christ.

## Union Conference Record

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UNION CONFERENCE, Cooranbong,  
N. S. W., July 11-29, 1901.

THE friends of Dr. D. H. Kress will be glad to know that there has been marked improvement in his health the past few weeks, and many are praying that his recovery may be complete.

READ the reports of the week of prayer in this paper. We are sorry to have nothing from New Zealand, but no doubt the long distance prevented a report reaching us. As we have not received complete lists of the donations, we delay publishing them till the next number.

PASTOR G. A. IRWIN and wife, and Brother W. D. Salisbury, arrived in Sydney from San Francisco, on the *Mariposa*, Sunday, June 23. They report a rough voyage, especially from Auckland. Brother Salisbury took the train the same evening for Melbourne, on learning that his wife was seriously ill. Pastor Irwin and wife came to Cooranbong June 25, where they will remain most of the time till the Union Conference.

How to print thirty pages of manuscript on two pages of the RECORD,—this was the problem with which we had to deal this month in printing the reports of the week of prayer. By using smaller type we were able to use *nearly* all the matter sent us. Thank you, brethren, for your promptness, and for your good reports. Now, do not "be weary in well-doing," but keep right on, and let us have this part of the paper filled with interesting reports each month.

### Special Notice.

THOSE who expect to attend the Union Conference should write to Mr. C. B. Hughes, Cooranbong, N.S.W., giving definite information

as to the day and the train on which they will arrive. All should purchase tickets to Morisset, as this will be the station where trains will be met. Please do not neglect to send us word several days before you expect to arrive.

### The Union Conference.

THE fifth session of the Australasian Union Conference will be held in Cooranbong, N. S. W., July 11-29, 1901, for the election of officers, the appointment of Boards, and the transaction of such other business as may appropriately come before such a meeting.

Each Conference President is a delegate to the Conference by virtue of his office. In addition, each Conference is entitled to one delegate for every fifty church members. They may be elected by their Conferences, or appointed by their Executive Committees.

The coming Conference will be a very important one. First, important measures pertaining to the advancement of the work must be considered. Second, a large delegation of laborers from America will be present. These have just come from the General Conference, and we hope will bring with them the spirit and blessing of that meeting. Above all we believe the presence and blessing of the Master will be there, and none should miss His presence.

The School will furnish room for quite a large number of delegates at a charge of five shillings per week each. Board can be obtained at the School at the same rate that the students pay. Meals are served on the European plan, and it usually costs from three to five shillings per week for board.

The brethren and sisters who reside in Cooranbong will do all they can to entertain visitors. One thing should not be forgotten,—everyone who comes should be sure to bring what bedding he will need to keep himself comfortable. We are unable here to furnish this. We will try to procure wire mattresses for all. If those who come will take two sheets, sew them together, thus making a straw tick, we can furnish good straw which will make a very comfortable bed. We will try to entertain all who come.

We desire to see a good attendance of our general laborers, also our

Tract Society Secretaries and General Agents. We think our church elders who are within reasonable distance should come. It will do you good, and your church through you. And let our leading brethren come, and let us all seek the Lord together.

Pastor G. A. Irwin will be with us, and he will have many good things to present. Come, brethren, come.

E. W. FARNSWORTH,  
*Vice-Pres. Aust. Union Conf.*

### The "Record" Extra.

IT has been arranged to publish the reports of the coming Union Conference in the UNION CONFERENCE RECORD. There will be at least six extra numbers. In these will be published a full report of the business proceedings, and also as full reports of the sermons and Bible studies as will be of interest to the reader.

The price of the extras has been placed at 1s 6d for each subscription, postpaid. We hope every Sabbath-keeping family will send for them. Order of your Tract Society.

E. W. FARNSWORTH.

### District Meeting at Parramatta.

A DISTRICT meeting was held at Parramatta from April 26 to 28. This is the second meeting of the kind that has been held in this church. Pastors Farnsworth, Colcord, Tenney, Burden, and Tadich were present. Good meetings were held, though the wet weather prevented some from attending. A Sabbath School Convention was appointed to be held the second Sabbath in June at Stanmore. The season proved very profitable and encouraging to the brethren. Many were uplifted, and some took a fresh hold of the truth. During the week that followed, Pastors Colcord and Tadich, and E. A. D. Goodhart visited among the members of the church. This work proved a blessing. Some members resolved to make a new start in honoring the Lord with their substance, and with the first-fruits of all their increase, thus placing themselves where the Lord could pour out His blessing upon them.

E. A. D. GOODHART,  
*Sec. N. S. W. Conference.*