

Union Conference Record

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

VOLUME III.

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NUMBER X.

Contentment.

O LORD, how full of sweet content
Our years of pilgrimage are spent!
Where'er we dwell, we dwell with Thee,
At home, abroad, on land or sea.

To us remains nor place nor clime:
Our country is in every clime:
We can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But with our God to guide our way,
'Tis equal joy to go or stay.

William Cowper.

Farewell.

SUNDAY afternoon, August 26, at Cooranbong, the friends attending the Union Conference Council, together with the brethren and sisters living there, met in the church for a farewell service in anticipation of the early departure for America of Mrs. E. G. White, Pastor W. C. White, and their families.

"Sweet Hour of Prayer," was sung, as an opening hymn, by the School quartette. The first part of the exercises was devoted to short speeches by brethren representing different branches of the work which has united us. Brother W. D. Salisbury, of the *Echo* Publishing Company, Melbourne, said that in the Council meetings just closing the publishing work, the educational work, and the medical work all seemed blended in one great whole. The work will not cease because these friends go away. The Lord, who has established the different enterprises, will still carry them forward. Doctor E. R. Caro in behalf of the medical department said these friends now leaving us had laid the foundation of a great work. It remains for us to "Arise and build."

A beautiful duet, "As the heart panteth after the water brooks," etc., was sung by Sister A. S. Hickox and Brother John Paap. Pastor A. T. Robinson then spoke in behalf of

the church at Cooranbong, saying that in no place would those leaving us be missed more than in this house of worship. Brother C. B. Hughes, speaking in behalf of the School, said the Saviour had promised to be with us always, even till the end of the world. If, then, He is with those who go and with those who stay, we are still together in Him. Brother M. Hare, referring to the earlier experiences at Avondale, said he asked Sister White one day if she was not tired of pioneering. She replied that if she followed her inclinations she would seek a quiet, retired home; but she always heeded the call of Duty.

The Committee on Resolutions who had acted for the Union Conference Council, then presented the following resolution which was carried unanimously, all present having the privilege of voting:—

That in view of Brother and Sister White departing soon for America, after a stay of nine years in Australasia, we hereby express our appreciation of their active and earnest efforts to establish the work in this country, our thankfulness for the success which has attended their labours, and wish them the rich blessing of God, and a safe and pleasant voyage homeward.

Two autograph albums had been prepared, one for Brother White and one for Sister White. Both were illustrated with original drawings and photographs, and filled with expressions of friendship and love from individuals and churches in Australasia, and both were artistically and substantially bound by the *Echo* Publishing Company. These were presented to those for whom they were intended by Pastor E. W. Farnsworth, who said that during their long journey they might find in these gifts a similiarity to the ones taken to Egypt by the sons of Jacob, in that they were made up, figuratively speaking, of "a little balm, and a little honey, spices and myrrh, nuts

and almonds." He further said to Sister White:—

"When you get to America, Sister White, tell them that we send kindly greetings to all the brethren. Tell them we are of good courage. Tell them we believe the Third Angel's Message. Tell them when the conflict is over and they enter in by the east gate of the Golden City, they will see us coming in at the west gate. Tell them we have just closed a council, lasting ten days, and though a large amount of business has been done, there has not been a dissenting vote, and in all my experience in this work for thirty-nine years, I have never attended a meeting where such union and brotherly love were manifested among brethren. Our prayers and sympathies go with you all the way."

Pastor W. C. White then responded as follows:—"I do not know what to say. First I want to thank you for this kind reminder of many ties of friendship and love.

"I remember about two years after we came to this country, as we looked at the magnitude of the work and the scarcity of workers, the question rose, Which would count most, for us to return and say to the brethren, Go, or to stay here and say to them, Come? We decided to stay and tell them to come. I am glad that when orders come for us to go and fight the battle in another clime, we can leave you well organised with good leaders, advancing to victory.

"In my mind this work seems like the study of a very interesting lesson book. My work here has been an education. During the past nine years we have been studying one lesson after another, and now this Australasian book is completed, and we have to pick up another lesson book. I pray God to help us to remember what we have learned here, and that it may be a help to us to-master the next book.

"We sometimes talk of returning to America as 'going home'. We feel as though *we were going away from home*. We feel that *this* is our home, and if we were to choose, from human considerations, we should not go. But we go because we believe we are called to go. We go because our Leader directs. We ask you to pray for us that we may stand true to our post wherever it may be.

"If God wills that we return to work with you we shall be glad to do so. Some, no doubt, will be sleeping. Some we may meet carrying forward this great work. Many of us, no doubt, will be scattered in mission fields. It may be we shall meet some of you in South America, in India or China, in Japan, or the Strait's Settlement. We may meet some in England or on the Continent. We may meet you in America. Perhaps we shall not see you again till we meet in the Golden City. I pray that we may all be faithful, and when that day comes we may all be there."

Sister White then spoke words of hope and good cheer which will not soon be forgotten by those who heard them. She said:—

"Yesterday when I spoke to the congregation, all the time I felt my heart welling up with gratitude to God. Now we have but little time, and I want to say that I do not go to America because I feel driven to go on account of the burdens I have been carrying here. I feel that God has assisted me in the work here. I leave all the churches and the brethren and sisters with the most pleasant feelings. It means very much to me to know that our hearts are united, that we are one in the body of Jesus Christ, one in faith, one in hope.

"Do you talk of the work now flagging or being bound up? I expect you will press the battle to the gate. I expect you will each act your part and close up the ranks, that you may realise that the power of God has come upon you. You can pray for us, and we will pray for you.

"I expect angels of God will go with us on our journey. I never like the sea. I never want to be on the sea; but when the Lord seems to make it my duty, I can go on the sea and trust Him every moment, and that is how I go at this time. I have not a tear to shed. I am only changing my work under the same General, and I go to another part of

the field where they are calling earnestly for our help.

"I did not want to come here when I came, but they were determined that we should come, and they sent us to stay two years. It will be nine years when we return to them. We praise God as we see the work that has been accomplished. O, I thank the Lord with heart and soul and voice, and we want to keep all the tokens of His love and hang them in memory's hall. We want to see advancement step by step, and how God has helped us out of our difficulties, and how He has given us His power and His spirit.

"Do you say that you will be weakened by our separation? Close up the ranks, brethren, and every one look to Jesus Christ. He is your wisdom, your life, your strength, the Bread of Life. To eat of that bread is eternal life to you. You must disappoint all who say, 'Now when Mr. and Mrs. White leave it will be a closure.' Closure of what? It will be a closure of the ranks. Every one must stand shoulder to shoulder, and you will advance from strength to greater strength. By beholding Jesus you will be changed from glory to glory, and from character to character, advancing all the time.

"I thank you for this token of your kind regard and remembrance. I shall esteem it highly. I shall bear in mind those I have met here, and our prayers will ascend that the blessing of the Holy Spirit shall be upon these believers who live in my heart that they may advance from character to character, till in the heavenly courts it shall be said of them, 'Ye are complete in Him.'

"I have not strength to take you all by the hand to say, Farewell, but my heart is with you and I will say Farewell in the name of the Lord."

"CHRIST was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness in which we had no share. He suffered the death which was ours, that we might receive the life which was His."

"CHRIST glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."

My Visit in Europe.

FROM private letters we are permitted to give the following from Pastor A. G. Daniells concerning his visit in Europe:—

We arrived in Southampton on July 4. As our boat was a transport the civilians were not permitted to disembark until all the soldiers had got safely ashore. The same evening I reached London, and was met at Waterloo Station by Brother Prescott. He gave me a hearty welcome, and I was glad to reach England, I can assure you. The next morning Brother Prescott and I left to attend the German camp-meeting. This meeting was held at Friedensau, the name of the small estate they have secured for their school. They have eighty acres of fair land. Of course it has been cultivated for centuries, and needs continual feeding to secure good crops. This place is about twenty-five miles, I think, from Magdeburg, and is quite as much in the country as Avondale. The name means "Place of Peace." It is very quiet, and, in many respects, it is very favourable for the purpose for which they have secured it.

This is the first camp-meeting our people have held in Germany. There were about 500 present from the various churches, and I think all the ministers of the Conference were in attendance. Brother Ertzenberger was there from Switzerland. I was very pleased indeed with the appearance of both ministers and people. I was pleased to meet Brother Conradi again, and to find him so active in the work. I think the Germans can endure more meetings than any other people I ever met. It was almost a continuous meeting from six o'clock in the morning till nine o'clock at night, and everyone was as loyal as could be in attending. It was very encouraging for those taking the meetings to have the entire camp present. Brethren Olsen, Prescott, Loughborough, and Waggoner were present. I spoke three times, though there were scarcely a dozen people on the ground who understood a word I said. Brother Conradi translated for me. One of my addresses was on the Avondale School.

I do not know that I can give you a very intelligent statement in reference to affairs in the German Conference. It is a very extensive Conference, taking in Germany, Holland, Hungary, and the Balkan States. Its area is 600,000 square miles, and the population 116,000,000. In this

mmense field they have 1986 Sabbath keepers, twenty ministers, fourteen gospel workers, and eighty canvassers, which makes a total of 114 workers. The book sales of their canvassers amounted to £5000 for 1899. They are printing five papers in Germany. The tithes for 1899 amounted to £3000, general offerings £3000, and special offerings £3000.

Brother Conradi is very active, and is doing his best to carry the work into new territory. He is not at all delicate about placing before his people the responsibilities that rest upon them. He makes the people understand that they have something to do to carry forward the work and to support it with their means. They are now very enthusiastic about the enterprises being started at Friedensau. Already they have a food factory in operation, from which they are turning out a large number of the health foods made in Battle Creek. They have put in a large amount of expensive machinery, but I understand it is all paid for. It has cost them about £1200, and has been paid for by donations from the people.

I greatly enjoyed my trip to Germany, and wished that I might remain there a few months. It would have been profitable to me, if not to the brethren there. Brother Olsen urged me strongly to go with him to Scandinavia; but as I could only spend a fortnight there, and most of the time would have been occupied in travelling, I declined to go. I felt that I could be of more use to the brethren in England in preparing for the Birmingham camp-meeting, to be held from August 3-13, so I returned with Brother Prescott and Dr. Waggoner. Since my return I have visited all the companies of Sabbath keepers in London, and have now been in Birmingham a week helping the brethren make the necessary preparations for their meeting. We have met with many difficulties, but we believe the Lord will give success. The meeting begins to-morrow night, and the people are coming already from all parts of the kingdom. Brother Prescott is very anxious to have the meetings conducted as nearly as possible on the lines we adopt in Australia. He wants the meeting to be a great blessing to the people, and spares no pains or trouble to make it so.

While in London I took a little time to visit important places in the

city. I shall never forget my visit to the Tower. I took a guide with me and carefully studied every important point I could get at in the place. The first Sunday I was there I went to hear Dr. Parker at the City Temple. He gave an excellent sermon, and I felt quite repaid for going. I spent one day at the Christian Endeavour Convention. I heard Dr. Parker, Hugh Price Hughes, the Bishop of London, C. M. Sheldon, the author of "In His Steps," and a number of other noted Christian workers. I do not think the Convention was a very great success. There were not more than 2000 delegates from America, perhaps not more than 1000. Several thousand had planned to come, but that terrible fire on the German Lloyd wharves made it impossible for them to get here in time for the meeting. Mr. Sankey failed to arrive in time. The best address I heard was given by the Bishop of London. His talk far excelled that of any of the non-conformists who spoke.

I am enjoying my work very much, and wish I might spend some months in this part of the field.

A. G. DANIELLS.

Not What You Say.

NOT what you say, or wish, or hope,
While through the darkness here you grope,
But what you *do*, and what you are,
In heart and thought and character,—
This only makes you great, and this,
If clothed in Jesus' righteousness,
Will open heaven's gate.

—Selected.

A Parrot in a Deacons' Meeting.

ONCE upon a time, it does not matter when nor where, the deacons of a certain church met together to consider the state of affairs in their little Zion.

Things were going wrong. There were few conversions, many empty pews, and grumblers enough to stock a dozen churches. Even the collection plate was getting black in the face, and when that is the case it is time to pass an Ecclesiastical Reform Bill.

Great was the talk, and, alas! they fell upon the poor minister as the root of all the evil. One said he preached too long and frightened the people away. Another, that his doctrine was different from that of his sainted

predecessors. Another, that he did not visit enough. And another still, that he lacked unction, fire, and force. Well, sinners must have a scape-goat, and who so fit for one as the minister?

They resolved, therefore, to approach him and tell him their minds.

Now, in the corner of the room there hung a parrot cage, and on the perch within stood a fine green parrot. Lately arrived in this country, it knew no other language than that which it had heard at sea.

It was evidently puzzled by the talk of the brethren, and held its head on one side as if to master the subject under consideration. One thing was certain, it meant to have its say in the matter as soon as opportunity offered.

The chance came. A lugubrious brother, in a long and mournful speech, was still bewailing their unfortunate circumstances and in coming to the close said "Well, my brethren, I am sorry things are as they are; our minister may be a good man, yet, think of it as I will, I see no remedy but—" "Work, you lubbers, *work*. *Work*, you lubbers, **WORK.**"

So said the parrot, and abruptly finished the brother's speech and started the entire diaconate into a state of abnormal activity.

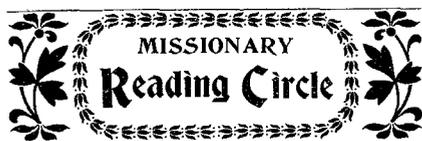
Horrified at the untimely timeliness of the parrot's remark, the good brother who owned the parrot sprang up in anger—he was but a man—and made a dash at the cage with the fell intent of teaching the poor creature the dumb alphabet by twisting its neck.

"Stop, brother, stop," cried one of the brethren; "you may wring the parrot's neck, but you cannot wring the neck of truth. The bird is right, we are wrong. *Work* is the remedy after all.

They tried the remedy, and the result was all that could be desired.—*London Freeman.*

"THERE is nothing, save the selfish heart of man, that lives unto itself."

"JESUS might have remained at the Father's side; . . . but He chose to give back the sceptre into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing."



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

Bible Studies.

IN this week's study we have the symbol of the papal power as set forth in the prophecy, and a distinct outline of the work that power should do. We have, likewise, a clear, concise history of the development of the papacy, and of the marvellous fulfillment, in every detail, of the prophecy concerning it. Study the prophecy of the papacy; study the history of the papacy; and study current events in the light of both prophecy and history. Help the young people and children to understand it all; for we have had no more important lesson than this.

Lesson 14—Sept. 29 to Oct. 6.

(Dan. 7: 19-28; "Thoughts on Daniel," pages 124-144.)

1. Describe the unusual characteristics of the fourth beast.
2. What additional information was given to Daniel in reply to his question concerning this symbol?
3. Describe the condition that made possible the supremacy of the bishop of the church at Rome.
4. Fix in mind a few extracts from historians, that indicate which powers were "plucked up by the roots," because of their opposition to the establishment of the papacy. Note especially the *time* when these powers were to be subdued.

5. Notice carefully the fulfillment of each of the following specifications of the work that power represented by the little horn should do:—

- (a) "He shall speak great words against the Most High."
- (b) "And shall wear out the saints of the Most High."
- (c) "And think to change times and laws."

6. What combination of texts proves the length of time meant by "a time and times and the dividing of time"? What events and dates mark the beginning and the end of this period?

7. Study the description of the judgment in Dan. 7: 9-14, 26-28, and discern its connection with the subject of this lesson.

Lesson 15 (Review)—October 6-13.

1. Describe the beast which represented the fourth kingdom.
2. What were the characteristics of the kingdom thus symbolized?

3. Make a list of the specifications of the "little horn", Dan. 7, and the work that should be done by the power it represents.

4. Cite briefly the fulfillment by the papacy of each requirement.

5. Work out the mathematical problem of the lesson.

6. Connect important events with each of the following dates: A.D. 493, 533, 534, 538, 1798.

7. What event follows the working of the papacy?

8. How was Daniel effected by what he saw?

Lesson 16—October 13-20.

A MEMBER of a Circle writes:—"It would be much easier for me to get my lessons if the page and paragraph answering each question were given in connection with the questions." Of what value is a question that points out the answer so clearly that the one studying may read the answer, or tell the answer, *without thinking*? The value of any question is measured by the stimulus it gives to thought. First study carefully the pages assigned for the lesson, without reference to the questions. Then take each question, and review all that pertains to the answer. Next boil down the knowledge that you have gained concerning that point, into a clear, definite statement, that will be an answer to the question in your own words. In order to increase your ability to express intelligently what you have learned, tell it to some one, or repeat it to yourself several times. If it be a particularly hard point, write it out, just for your own benefit. Keep thinking of it, and talking of it, until you have mastered it. In this way these studies may be made of far more benefit than if the questions were so arranged that certain sentences or paragraphs could be cited as the direct answers.

(Dan 8: 1-14; "Thoughts on Daniel," pages 145-159.)

1. Why were different portions of the book of Daniel originally written in different languages?

2. When, where, and under what circumstances was the vision of Dan. 8 given?

3. Study the symbol of the ram, and describe the special features of the Medo-Persian Kingdom that are revealed by it.

4. Describe the appearance and movements of the goat, and cite the corresponding history of Grecia.

5. What tradition caused the Grecian people to be called "the goat's people"?

6. Give a concise account of the overthrow of the Persian Empire by Alexander, connecting each point with the prophecy of Dan. 8: 6, 7.

7. Describe the remarkable fulfillment of Dan. 8: 8, fixing in mind particularly the divisions of the empire represented by the four horns.

8. What two applications of the symbol of the little horn are given consideration in the text-book?

9. Try to become so familiar with each of the ten points which denote that the little horn is a symbol of Rome, that you can show the proper application of each expression in Dan. 8: 9-12.

10. How does the vision close? What is meant by the "daily sacrifice" and the "transgression of desolation"? What is the literal rendering of the sentence? What powers are included under each of these heads?

Lesson 17—October 20-27.

1. Describe the symbols representing Medo-Persia, in the second, seventh, and eighth chapters of Daniel, and review the corresponding characteristics of that kingdom.

2. Review the various symbols used to represent Grecia, in Daniel's prophecies, pointing out the fitness of each one in portraying that kingdom.

3. What have been the prominent characteristics of Rome, as set forth in the prophecies previously studied?

4. Present in a connected way the history of Rome as foretold in Dan. 8: 9-12.

5. What is meant by the question asked in Dan. 8: 13?

6. Recount the marvellous care of God for His people during the contest between the Persian and Grecian armies.

7. Whom does the Lord consider the objects of greatest importance upon earth?

Lesson 18—October 27-November 3.

THE study this week is but a continuation of the previous lesson, and the entire prophecy should be carefully reviewed. The question of the sanctuary is here introduced. When we consider that the origin of every Bible doctrine is revealed in the sanctuary and its service, it would seem that no other exhortation to careful study would be needed.

(Dan. 8: 14-27; "Thoughts on Daniel," pages 160-182.)

1. Why is not the period of days spoken of in Dan. 8: 14 next considered?

2. What reasons may be given to show that the sanctuary is not this earth?

3. Study the following texts, and determine for yourself whether or not they teach that the land of Canaan is the sanctuary: Ex. 15: 17; Ps. 78: 53, 54, 68, 69; Isa. 63: 18.

4. Is the church the sanctuary? Ps. 114: 1, 2.

5. What would Daniel understand by the term "sanctuary"?

6. What was the earthly sanctuary? Describe it briefly as first constructed, and also in its more permanent form.

7. Give proof of the existence of a pattern for the first sanctuary; and also show that that pattern is the heavenly sanctuary.

8. To which sanctuary must Dan. 8: 14 refer?

9. Describe the process by which the earthly sanctuary became defiled and the ceremony that cleansed it.

10. Describe a similar work carried on in the heavenly sanctuary.

11. Note one important distinction between the two ministrations, with reference to the completed round of service.

12. What, then, is the nature of the work that is to be done in the heavenly sanctuary when the twenty-three hundred days are ended?

Mission Work in the New Hebrides.

*FORTY-TWO years ago I found myself in the South Sea Islands. The natives were cannibals with no knowledge of the love and truth of God. Five missionaries had preceded me. The first two were killed and eaten by the savages, and the other three killed by them. My own life was attempted some thirty or forty times, until at last there was no hope of maintaining our ground, and only by escape could we hope to save even our life for future service for the Master.

On one occasion Mr. Mathewson, a missionary, and his wife, sent word to me that they were without English food, weak, sick, and dying, and unless I could get to them they must perish. I could get no one to go with me, the dangers were so great. I sent some food by natives, and afterwards went to inquire about it, when the chief seized his club, and threw a stone at me. It did not strike me, and I rushed to him, and threw my arms about his neck. He brandished his club, but my head being so close to his head prevented the club striking me.

These are the times when we need a personal Saviour—a living Christ with whom we walk from day to day. We missionaries must believe in prayer, and in answer to prayer. We have no police to fall back upon, no government there. And we need none, for Jesus has "all power in heaven and in earth," and He can make all things, animate and inanimate, serve His purpose.

I escaped from this island, and returned home, where by God's blessing I obtained a new vessel and six more missionaries for the work. I then returned to the island with

them; and the natives were astonished. They said: "How is this? We stole all he had, and he laid one after another of his own in the grave. But he returns with more. They do not come to trade, but to talk of their God whom they worship. If their God gives them blessings we have not, let us hear all about their God, and by and by we may worship Him, and He may give us after a while the blessings He gives them."

We occupied new ground there, and the work has been going ever since. One white missionary has been murdered since that time.

These islands number thirty in all, and are supposed to have a population of from 80,000 to 100,000. They are not annexed to any country, are under the control of no government, and are therefore the hunting grounds for traders seeking cheap labor traffic.

When we go to these islands, we have not a word of their language. We look at each other, make signs, and smile. So we meet, and so we part. When I first went there, I used to listen to the sounds and compare the circumstances in order to try to understand what was meant by the various sounds. One day I saw two men coming up. One lifted something, uttering certain sounds. I thought it was intended for the query, "What is this?" I then picked up something and repeated what he had said. They were much pleased, and answered me. By asking "What is this?" and pointing to various objects, I began to get an introduction to their language by their replies. After a while we began to put it into written form; a most difficult task, but so necessary.

We can do nothing among them until we first give them a portion of God's word. It moves the human heart as nothing else can. They always ask: "Is that your word, or the word of Jehovah God?" If it is our own advice it goes for nothing, but if we say it is the word of Jehovah God there is no opposition.

The first conviction is that God is their Creator and in consequence they are responsible to Him. As soon as they get such a conviction, they fear Jehovah, and have a dread of doing anything that would displease the great God. For this reason we try to get portions of scripture into their own language. Thus we teach them to read and understand the Word of God in their own tongue. As soon as they become acquainted with it, their minds become changed, can-

nibal traits are laid aside, and they imitate the missionary in everything, and so come to consecrate their hearts and lives to God. We now have twenty-two languages reduced to written form, in which we have printed at least portions of the Word of God.

The more we study the Word of God to give the true translation to the natives in their own tongue, the more convinced are we that it is the inspired Word of God, from the first verse of Genesis to the last of Revelation. We missionaries accept the Scriptures on their own divine authority. "Thus saith the Lord;" "The Lord spake unto Moses;" "The Lord said unto Samuel;" and "Holy men of God spake as they were moved by the Holy Ghost," is quite enough for us. Jesus Christ also witnessed to its inspiration: "Not one jot or one tittle shall be removed until all be fulfilled."

If you want a new evidence for the inspiration and power of the Holy Book, you have it in the mighty results of its teaching. Look at the heathen everywhere: they seem tired of their idolatrous worship, superstitions, and bloody rites, and they desire something more satisfactory and enduring, which can only be secured by the Word of God. That statement, "And I, if I be lifted up will draw all men unto Me," is being fulfilled more than ever to-day. It has not become antiquated, but it still "is the power of God unto salvation to every one that believeth."

There still remain at least 40,000 cannibals whom we have never yet reached. If I had Scripture to believe that without the Gospel the heathen would be saved somehow, I would not face such difficulties. But the Word says distinctly, "Where there is no vision, the people perish."

JOHN G. PATON.

WE have received no lessons from Pastor E. H. Gates for this number of the RECORD, so we give instead an address which is worthy of careful thought and study. Those who wish to do so may divide it into lessons for the month, and form their own questions. Others may prefer to review past mission studies. We hope to receive lessons from Pastor Gates for next month. He is still in the islands, and no doubt long distance and slow communication has prevented our hearing from him.

*Address delivered in the Collegiate Reformed Church, New York, during the Ecumenical Council, April 22, 1900.

Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

Extracts from the Annual Report Of the Union Conference Sabbath School Department.

Read at the Council at Cooranbong,
August 16-26.

THE Sabbath School Department of the Australasian Union Conference is now a little over one year old. It embraces the Sabbath School departments in the South Australian, Victorian, New South Wales, Queensland, and New Zealand conferences, and the mission fields of West Australia and Tasmania.

We now have 83 schools, with a total membership of 2733, divided as follows: New South Wales, 693; New Zealand, 653; Victoria, 624; Queensland, 249; South Australia, 253; Tasmania, 181; West Australia, 40. At the beginning of the year there were 86 schools, with a membership of 2691; thus we have three less schools, but our membership has increased 42 during the year. It is probable that we shall soon be able to report quite an increase in membership in West Australia.

Sabbath School conventions have been held in New South Wales, Victoria, Tasmania, New Zealand, and South Australia. We hope to see the time when, if only two schools can meet together,—or even one—they will meet to talk and encourage one another and plan for better work. We believe increased interest and success would be the result of such gatherings.

We have been pleased to see the careful and painstaking efforts put forth by the secretaries in the different conferences in behalf of the Sabbath School work at the camp-meetings. This was especially noticeable at the Geelong camp-meeting. Such quiet and well-organised divisions are rarely seen. The Sabbath Schools seemed less formal, and there was an interest in studying the lessons and in the salvation of the children which was most gratifying.

One feature of the correspondence which has been taken up during the year we feel sure has been very

helpful. We refer to what is known as the "Colonial Class." The secretaries obtain the names and addresses of all persons in the conference who cannot connect with any Sabbath School, and who are situated in a family where it is impossible to have a family school. An encouraging letter is written, and they are invited to study the regular lesson each week, set apart a time for worship and further study on the Sabbath, and to send a contribution to missions as they are able. A suitable envelope is furnished in which a record is kept of their study and where their offering may be deposited from week to week, and this is returned to the secretary at the close of the quarter. In New Zealand the Colonial Class has a membership of forty. The Secretary writes thus concerning it:—

If time and space permitted, we could repeat many interesting testimonies given through letters from isolated Sabbath keepers who are members of our Colonial Class. This class consists of forty members. Over thirty reported each of the past two quarters, and also sent donations. For the quarter ending March 31, these donations amounted to £4 8s. 2d., and last quarter to £3 14s. 7d. This class has been organised of isolated Sabbath keepers. A letter and report form is sent to each of them every quarter, and they are made to feel that our report is not complete till we hear from them, because they are just as much remembered as though they were in an organised Sabbath School, and their names in a class record-book. This takes away from their minds much of the loneliness they might otherwise feel, when they know we all have an interest in them. A lesson pamphlet is sent to each, and any "help" that is being used is suggested to them. Many of these members now possess *Desire of Ages*, *Twentieth Century New Testament*, and *Thoughts from the Mount of Blessing*. After the reports are gathered in, another envelope is sent to them, with a receipt for past donations and a letter with a few words of encouragement for the coming quarter. It is interesting to note that the members of this class vary in age from the youngest canvasser and young woman away from home at service, to the grey-headed parents whose children are in the truth in all parts of the field.

Other secretaries are making efforts to reach every isolated individual in their borders in this way, and this work cannot fail to bring good results. Many lonely hearts are cheered, and their study of the Bible builds them up, and their contributions knit their hearts to the cause of God in all parts of the world. We expect to be able to report much greater progress in this line of work next year. The secretary in Victoria is taking up a line of

home missionary work which is very important. She writes:—

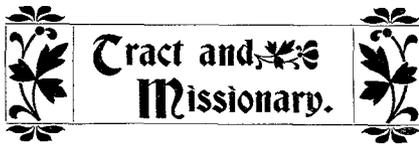
We will try to hold a convention at the close of every quarter, when questions will be given out and answered, and also a statistical report given of the work done by the schools. During the quarter one of the ministers will visit each church and preach a sermon on Sabbath School work,—a good, rousing sermon which will catch the ears of those who do not attend the schools. In one school the officers are taking the names of all who should be in the school and are not. These names are taken in threes and fours, and given to spiritually-minded scholars, who will work with and pray for the individuals till they are back in the school. Once there, they will try to hold them by every endeavour. We lack spirituality, and till we rouse up to our need of a living connection with God, our Sabbath Schools will not amount to much.

During the last year our Sabbath Schools in the Colonies have contributed £552 2s. 2d. Of this amount, Victoria gave £165 2s. 6d.; New Zealand, £160 11s. 4d.; New South Wales, £127 0s. 7d.; Queensland, £41 10s. 8d.; South Australia, £39 15s. 11d.; and Tasmania, £18 1s. 2d. It will be remembered that the report for Tasmania covers only part of the year.

The contributions to missions are as follows: New Zealand, £97 4s. 5d.; Victoria, £63 13s. 7d.; New South Wales, £50 3s. 4d.; South Australia, £17 16s. 5s.; Queensland, £12 6s.; Tasmania, £6 10s. 2d.; making a total contribution to missions of £247 13s. 11d. This does not include the tithes paid, nor the last Sabbath donations each quarter. Our donations were sent to Fiji, the Cook Islands, the New Zealand Maories, and to Tonga.

Besides the contributions to these mission fields, a special donation has been made the last Sabbath in each quarter to some needy home enterprise. The Helping-Hand Mission in Melbourne, the Avondale Health Retreat, the Christchurch Sanitarium, and the charity work in the Sydney Sanitarium have received, during the year, assistance amounting to £98 6s. 7d. The different associations have given of this amount as follows: New Zealand, £66 8s. 7d.; New South Wales, £16 8s. 4d.; Victoria, £2 13s. 8d.; South Australia, £4 8s.; Queensland, £6 12s.; Tasmania, £1 11s. While we are thankful for what has been done in this direction; we believe much more can be accomplished when all take hold together.

WHAT IS the object of our donations this quarter?



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

CONDUCTED BY A. T. ROBINSON.

Avondale School Missionary Work.

A LIVELY interest is maintained in the weekly missionary meetings held in both the gentlemen's and ladies' homes. About once in each month a union meeting of the two societies is held in the school chapel. A club of sixty *Echoes* is taken, nearly all of which are distributed by the students in the country surrounding Avondale. In very many instances these papers, and the visits of the students, who carry them to the homes of the people, are greatly appreciated. The blessings thus dispensed to others react upon the students themselves. The freedom and earnestness of the many testimonies borne in the Friday evening students' meetings, is a pleasing evidence that the cultivation of that missionary field which lies nearest to each one—his own heart—is not being neglected. The many references on these occasions, to the truths studied in the Bible classes during the week, give evidence that the precious seed is being allowed to fall into hearts, the fallow ground of which has been broken up.

Sabbath and Sunday afternoon and evening services are being held regularly in the following places in the surrounding country, with very encouraging results: Morisset, three different places in Martinsville, Awaba, Dora Creek, and Fassifern. At each of these places there is an attendance ranging from twenty-five to forty-five. The Morisset Mission Chapel, which has been built as a student enterprise, is greatly appreciated. In this a Sunday School is conducted each Sunday afternoon, and in the evening a service is held, when the chapel is usually well filled.

We are more and more impressed with the fact, so often urged upon us by Sister White's testimony, that the Avondale School is located in the midst of a great missionary field, the extent and magnitude of which will open and widen before us as the work is systematically entered upon

and perseveringly carried forward. Brethren and sisters, do not forget to pray for the success of this work. Pray that the Lord will give your sons and daughters, who are in attendance at the school, just the training and fitting that they need to make them true, self-sacrificing missionaries for God.

Wherever you know of young people who ought to have the benefits of the school, take an interest in them. Begin to help them to plan to come next year.

Quite a goodly number have been in attendance this year, some of whom were merely nominally keeping the Sabbath when they came, and several others who had never kept the Sabbath. All of these are now rejoicing in the truth and are desirous of working for the Master. Some of these persons say they hardly knew why they were led to come to the school, but they now see that it was clearly the hand of the Lord. In several of these cases a little encouragement led them to decide to come, whereas if such had been withheld they would not have been here. Will you not put yourself in the way of that other young man and that other young woman who are standing just where some of these stood a year ago, and give the encouraging word which will lead them to come to the school next year? "Run, speak to this young man." A. T. ROBINSON.

The "Avondale Press" as a Missionary Enterprise.

EVER since the rise of the "Third Angel's Message," the printing-press has been a leading factor in carrying forward this work. In many different countries, publishing houses have been established which have accomplished a mighty work in the promulgation of the truth. Several years ago the Echo Publishing Company, of Melbourne, was established to do our printing for the Australasian field. Under the blessing and the guiding hand of the Lord, that institution has done a grand and noble work, and is now one of the best and most thoroughly equipped printing establishments in Australasia.

At the last session of the Union Conference, the Lord sent a message to his people, concerning the future of the Avondale School, in which it was stated that—

From this center we are to send forth missionaries. Here they are to be educated and trained, and sent to the islands of the sea and to other countries. We are to have at this place an office of publication. A printing-press is to be established here; not one so fully equipped, perhaps, as the one in Melbourne. An education in printing is to be given here to those who shall come from the islands and other places.

We must have a printing-press here, where pamphlets and leaflets can be printed. If there were two or three presses it would be none too many. I am talking of what I know.

Some are placing students in our school, and are assisting them in defraying their expenses, that they may become workers in some part of the Lord's vineyard. Much more should be done in this line.

Following the light thus sent to us from the Lord, active steps have been taken to carry out the instruction contained therein. In quarters rented from the Health Food Company, we now have two job presses and a splendid "Cottrell Cylinder Power Press," with a sufficient outfit of type and other machinery to do certain lines of first-class printing. THE UNION CONFERENCE RECORD and the *Herald of Health* are now being printed by the Avondale Press. Quite a number of tracts in the various island languages have been printed, and are being circulated in the fields for which they are intended. As announced elsewhere in this paper, our next step of progress is to be the publication of a small monthly missionary paper, to be called *Joyful Tidings*, which, if taken hold of by all our people, will be "scattered like the leaves of autumn," bearing the joyful message of the gospel for this time to tens of thousands of homes where we are not able to send the living preacher, and where our other publications are not at present finding access. Here is offered to our people the grandest opportunity ever opened before us for doing missionary work. Especially is this true in New South Wales, where the government postal department places itself at our service to carry the truth to every home in the colony, free of charge. This opportunity of free postage, which may last only till federation goes into effect, should be seized upon by every Seventh-Day Adventist in New South Wales. Send in your donations from every part of Australasia, and we will print just as large editions of this little paper as your contributions will warrant us in doing.

Quite a number of students are working in the printing office as ap-

prentices, several of whom will be employed there during the coming vacation. Brethren and sisters, pray for these young people that, while gaining a knowledge of the printing business, they may also gain a rich experience in the things of God, and thus become true-hearted missionaries.

The Avondale School has recently donated to the Avondale Press, a beautiful plot of ground, four and a half acres, lying midway between the school buildings and the Avondale Church and the Health Retreat. On this ground, just as soon as the Lord sends us the money to do so, we propose to erect buildings, and thus establish the Avondale Press a permanent educational and evangelising agency connected with the School. We solicit your prayers that the Lord will put it into the hearts of those who might do so, to send us the needed means for this onward step in carrying on His work, that precious and valuable time may not be lost.

A. T. ROBINSON.

Avondale School, Sept. 17, 1900.

“Joyful Tidings.”

IN the August number of the RECORD mention was made of a new paper which should be issued by the Avondale Press for gratuitous distribution and circulation in rural districts and other places not usually reached by our ministers or more expensive periodicals.

Those having the matter in hand have been hard at work developing the finances of the enterprise, and devising and perfecting means and methods for its circulation. The whole matter has been received with favour wherever presented, and churches, institutions, and individuals have made definite promises of support. The late Union Conference Council heartily approved the steps taken, and encouraged us to go forward as rapidly as possible with the work. Thus advised, the management is making every effort to hasten the work, and we hope soon to print the first number.

Liberal contributions have already been made by friends of the cause, but at least seventy-five pounds more will be required to defray the first year's expenses, and we will be glad to receive either cash, or bona fide pledges, payable at least monthly, to cover this amount. Are there not

many who will guarantee us from five shillings to a pound per month in support of this important effort? Let all send us their names and their first contributions as soon as possible. All the employees of the Press will give one day's wages each time the paper is printed. Who will do likewise? Are there not many of our canvassers who will dedicate the proceeds of one day's canvassing each month to this cause? We also solicit assistance in circulating the paper. We will send, free of cost, to any one in New South Wales, as many copies as they will faithfully and judiciously distribute. The same offer is open to our brethren in other colonies who will send sufficient cash or stamps to pay for postage, or transportation by other means. Our canvassers, and friends in isolated districts, have, in this enterprise an excellent opportunity of serving the cause of the Master. Let us have at once the names of all those who will aid us in this noble work. Some can give money, some can give work, some can give both money and work. All can give one or the other.

The name of the paper has been changed from “*Good News*,” to “*Joyful Tidings*,” to which all communications and remittances should be addressed in care of the Avondale Press, Cooranbong, N. S. W.

W. M. CROTHERS.

Plans for the Re-adjustment of Financial Relations.

THE following is the report of the Union Conference Committee on intercolonial publishing interests. It has been adopted by the Australasian Union Conference, *Echo* Publishing Co., the Victorian and New South Wales Conferences, and will be considered by the other Conferences at the first opportunity. The provisions contained therein will take effect from January 1, 1901:—

To the *Echo* Publishing Co., Colonial Conferences, Tract Societies, Church Tract Societies, and Canvassers in Australasia.

Plans for the Re-adjustment of Financial Relations and the Adoption of Uniform Business Principles, etc.

DEAR BRETHREN,—No apology is necessary for addressing you upon the subject of this letter, nor for proposing plans looking to the rearrangement of our business methods and re-

lations; for all concerned have many times been made to feel the frequently recurring inequalities, irregularities, perplexities, embarrassments, and losses, growing out of our present system, and we are sure you will be glad to consider any suggestions giving promise of relief.

For many years our publishing houses have been shipping books, and other printed matter, to the Tract Societies in almost unlimited quantities, and allowing indefinite credit as regards both length of time and amount of money. It has always been understood, of course, that the Tract Societies would pay for the books received as soon as they could be turned into cash; but this has not always been quickly accomplished—at least as far as the society was concerned. Owing to unforeseen circumstances and disappointments, the books sometimes remain a long time on the shelves of the depository, and in other instances, whatever the cause may be, the cash is slow in getting back to the office after the goods have been sent out.

Everyone has, we will suppose, acted in good faith, at least he has done that which seemed good in his own eyes; but good intentions unfulfilled neither feed the hungry nor pay the printer's bills; so the publisher while waiting for his legitimate returns, has been compelled to borrow money, with which to buy more paper, to make more books, etc.

The Tract society supplies its canvassers and local societies on much the same terms as it has received. The books, etc., are sold to those agents to be paid for as soon as they are resold, and usually the result is quite satisfactory, provided proper care has been exercised in the selection and training of the canvassers and librarians. But sometimes, for one cause and another, the bills remain unpaid for months, or even years, and in a comparatively few instances they have never been settled, except by being written off the societies books.

The whole system is one of credit and dependence. The canvasser does business on the depository's money and the latter trades on the publisher's money; while the publisher, so long as his credit is good, borrows and pays interest on capital with which to carry on his own work and that of all the others, and when he is no longer able to carry the burden, and the regular supplies of books are not forthcoming, interruptions and

disappointment settle over all, and each one concerned lays the responsibility upon the other.

We have recently passed through an experience of this kind which threatens to involve the entire publishing interests of the denomination in serious trouble and complication, and to work special hardship to the canvassers, Tract Societies, and publishers in this field. Should it, however, lead us to devise better methods which will more equally distribute the burdens and responsibilities, the misfortune will not have been without some gain.

Reference is made to our recent trouble and inability to fill orders for *Home Hand Book*. For some time our societies have had a large run on this book, to supply which the *Echo* Co. has drawn heavily on its credit with the London publishers, depending on prompt returns from its own customers to pay its bills. In this it has been disappointed, and in consequence of this, and for other reasons, has been unable to meet its just and overdue obligations in London. Owing to the failure of the English house to receive prompt payment for the books sent to this field, it finds itself without the necessary funds with which to purchase or manufacture more stock for its Colonial customers. It has therefore been compelled to advise the *Echo* Publishing Co. that no more orders can be filled until payment has been made for the goods already sent to this field.

The results of this we need not here discuss, as they are sufficiently familiar to all who have had the misfortune to be personally interested in them. The question is, how can we meet the present crisis and avert the recurrence of a similar experience in the future? Answer is made in the following plans and propositions. It is recommended:—

1. That to provide for the present necessity, each Conference earnestly and favourably consider the feasibility of raising among its own members by gifts or loans, an amount sufficient to pay off the present indebtedness of its book department to to the *Echo* Co.

2. That the canvassers and local Tract Societies, so far as practicable, be advised to borrow from their friends or members, or to raise by other means, money with which to pay their accounts with the Colonial Society.

3. That to provide for the future prosperity of its own, and the general interests of the entire field, each Conference study the advantage and the possibility of raising by the methods already suggested, a "Book Department Fund", sufficient to enable this branch of its work to do business on a cash basis.

4. That inasmuch as it may not be possible to entirely discontinue the present credit system, that to modify, neutralize, and equalize, both its advantageous and disadvantageous features, the following uniform system shall hereafter prevail in Australasia:—

(a) Each Colonial or Church Tract Society or canvasser, shall, after January 1, 1901, be charged by their respective creditors, interest at five per cent. per annum on the balance of their accounts.

(b) That on cash with order the purchaser receive two and one half per cent., and two per cent. on cash in thirty days on net prices.

(c) In the event that Colonial Tract Societies, Church Tract Societies, or canvassers shall receive credit on the purchase of publications, the term of credit given shall not exceed ninety days, and all accounts not paid on or before the expiration of such term shall be subject to interest at five per cent. per annum thereafter until paid.

(d) Nothing in these regulations shall be so construed as in any way to lessen the existing obligation of all, or any one of the aforementioned organisations and individuals to pay their accounts immediately upon receipt of the goods, or as soon thereafter as the same may be resold.

(e) That in all questions of dispute between one Colonial Conference or Tract Society and another Colonial Conference or Tract Society, or the *Echo* Publishing Co., or any other general institution, all matters affecting the general principles, or the interests of the work at large, shall be submitted to the Union Conference Committee for mediation or arbitration.

Of the above, paragraphs one, two, three, and four, need no explanation. We will leave those interested to consider the practicability of their

adoption, offering any assistance we are able to give.

No one can fail to recognise the justice of that which is proposed in section (a). While the *Echo* Co. is compelled to pay interest on the money invested in the stock for which the Tract Societies and canvassers are owing, it is only right that the burden should be shared by those on whose behalf it was taken up.

Section (d) guards against any undue advantage being taken of the time features of this arrangement. It must still be insisted that canvassers shall pay for their books as soon as they pass out of their hands, even though the delivery be made two months before the expiration of the time limit of credit. The same principle should also be adapted to all others involved in the arrangement.

Concerning section (e) little need be said further than to suggest that the Union Conference, which is equally interested in all branches of the work and all parts of the field, is in a position to consider from a broader and more general standpoint, and to give more impartial advice and judgment in matters of general principle and policy, than is a local organisation or institution which has chiefly its own interests to serve.

With these brief comments the whole plan is submitted for your consideration and action, with the recommendation that as many of your librarians and leading canvassers as possible be invited to attend your coming annual meetings, and that the matter be then carefully and prayerfully studied, both as it relates to your own field and work, and also as to its bearing upon the general and combined interests of all the colonies.

Hoping and praying for an early and unanimous ratification and adoption of the plans and methods herein proposed.

We are,

W. C. WHITE,

W. M. CROTHERS,

*Union Conference Committee
on Intercolonial Publishing
Interests.*

"His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men."



EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY E. R. PALMER.

Christian Schools and Their Teachers.

(Extracts from the writings of Mrs. E. G. White.)

"SHALL members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan?"

* * * * *

"Can we wonder that the children and youth drift into temptation, and become educated in wrong lines, when they are continually associating with other neglected children? . . . Workers must be educated. Schools which will provide for the education of the children must be opened in places where they are so much needed."

* * * * *

Gather the Children.—"There is earnest work to be done for the children before the overflowing scourge shall come upon all the dwellers upon the earth. The Lord calls upon all who are Israelites indeed, to serve Him. Gather your children into your own homes. Gather them in from the crowd who are voicing the words of Satan, who are disobeying the commandments of God. . . Gather in your children, and give them the Word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point."

* * * * *

No Cheap Cast of Mind.—"The teachers for our schools should be selected from the very best class. They should be experienced Christians who are balanced in mind, men and women who have learned the lesson of self-control. Then they can educate and do a work of larger importance than even the minister in preaching the Word. They can prepare the soil that the truth may have effect upon human hearts.

"No cheap cast of mind should be placed in our church schools. The very best is required in educating and moulding the human mind. . . I dwell upon this, because suitable teachers are much needed, and men and women must be fitted up in the home and in the school to do a work of ministry of which they will not be ashamed.

* * * * *

No Haphazard Work.—"Teachers themselves should be what they wish the students to become. They should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits, and should have that true Christian courtesy that wins confidence and respect."

"No haphazard work must be done in the appointment of teachers. Those who have devoted years to study, and yet have not gained the education essential to fit them to teach others in the lines the Lord has marked out, should not be connected with our schools as educators. They need to be taught the first principles of true, all-round education."

Can Every Church Have a School?

A SCHOOL is required where there are children to be taught. The Word of the Lord says, "Train up a child in the way he should go." An important part of the child's character comes through the school which he attends. If he attends a Christian school, then may the parent expect that his child is there receiving a Christian training.

Concerning the teaching, the prophet says, "All thy children shall be taught of the Lord." God's commandment as here declared can not be fulfilled if only the children near our large churches are provided with the privileges of a Christian school. To comply with this commandment it is necessary to do as the Testimonies advise: "There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of believers."

Just now the question is not with reference to the need of such schools or the duty of churches to provide them, for the need is apparent, and the duty should be admitted. But the inquiry is, *How* can the right thing be done?

There are a number of supports upon which these schools depend. It is not very difficult to establish a school where the church is large in numbers and where there is proper co-operation on the part of officers and members to bring it about. But the work is more difficult where these conditions do not prevail. The question is, Can all our churches have schools?

It is believed that if all persons and influences that have to do with this matter, maintained the attitude toward this subject which the Lord advises, it would be possible to have a school in every church where there are children to be educated. The first essential is to sense the *importance* of such a school. Could all realise that in these times of peril the salvation of the children depends upon having a Christian training, a much greater effort would be made to establish these schools. If the value of a *soul* could be estimated at its real worth, the problem would be solved. This would reveal to us the possibility of having schools in *all* our churches.

One of the greatest difficulties which has to be met in carrying out the Lord's instruction in matters of education arises from the fact that many have graduated on the negative side of nearly every question. They are wise as to the things they *can not* do. But *to do* they have no knowledge. They load themselves down with brakes to check the wheels of progress, when they should have their harness fitted on for pulling. All should study how the needful thing *can* be done, and not spend so much time in pointing out how it *can not* be done.

We must remember that it is not impossible for God's people to do what He says *should* be done. Is it not our place to go forward, stepping in the direction the Lord has told us to go?

In the matter of support the method that prevails in most churches is to have those who send the children meet the entire expense of the school. This is not as it should be. A church school should be supported by the *whole* church. The brother or sister who has no children to educate should help bear the burden of expense just as he bears his portion of the expense of the church in everything else. If this line of support can be enlisted, it will of itself solve the question of finance to a great degree.



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

Monthly Summary of Australasian Canvassing Work.

Victoria and Tasmania.

AUGUST, 1900.		
	Orders.	Value.
<i>Home Hand Book</i> —		
L. Abramovitch, Melbourne, Vic.	4	£ 6 10 0
C. P. Michaels, Geelong, Vic.	35	51 15 0
G. Masters, Ballarat, Vic.	3	4 2 6
<i>Masterpiece</i> —		
G. Masters, Ballarat, Vic.	3	2 16 0
<i>Ladies' Guide</i> —		
M. Masters, Ballarat, Vic.	15	13 16 6
<i>Daniel and Revelation</i> —		
W. Ryder, Dimboola, Vic.	13	14 16 6
<i>Patriarchs</i> —		
B. Judge, Benalla, Vic.	19	12 5 0
T. Southon, "	18	12 19 6
<i>Bible Readings</i> —		
R. J. Stoate, Melbourne, Vic.	10	4 13 0
R. J. Stoate (Other books)		2 11 6
A. A. Appeldorff, Hobart, Tas.	8	7 2 6
<i>C. O. Saviour</i> —		
D. Deering, Ballarat, Vic.	18	4 13 0
D. Deering (Other books)	2	1 18 6
<i>Coming King</i> —		
Miss E. Southon, Launceston, T.	5	1 8 6
Miss L. Southon, Hobart, Tas.	9	3 19 6
Miss M. Southon, Hobart, Tas.	12	4 11 6
A. Appeldorff, Hobart, Tas.	9	3 5 0
L. Larsen, Hobart, Tas.	—	4 1 0
Miss E. Adcock, Hobart, Tas.	25	10 1 6
E. Roberts, Williamstown, Vic.	15	4 19 6
Miss C. Rule, Beeac, Vic.	27	12 15 6
L. J. Lear, Beeac, Vic.	34	16 0 6
J. F. Ward, Port Fairy, Vic.	59	21 17 6
W. Ryder, Dimboola, Vic.	29	10 0 0
	372	£232 18 0

South Australia.

AUGUST, 1900.		
	Orders.	Value.
<i>Bible Readings</i> —		
J. E. Steed, Murray Flats	30	£22 10 6
F. Bettrill, Broken Hill	31	23 7 0
<i>Coming King</i> —		
Miss A. Davey, Parkside	3	0 17 6
Miss A. Lucas, Glen Osmond	12	3 17 6
<i>Desire of Ages</i> —		
M. Janeczek, Georgetown	18	25 13 9
L. A. Apollon, Terrewie	19	23 11 0
<i>Home Hand Book</i> —		
A. W. Waight, Snowtown	5	8 11 0
C. Cronin, Snowtown	20	32 18 0
J. E. Collins, Broken Hill	43	66 15 6
Miscellaneous		2 5 0
	181	£210 6 9

New Zealand.

AUGUST, 1900.		
	Orders.	Value.
<i>Home Hand Book</i> —		
J. Reekie, Ashburton	56	£93 0 0
R. L. Irving, Invercargill	45	66 12 6
L. Johnson, Hastings	41	60 15 0
J. Knox, Stratford	33	51 12 6
Mrs. Hamilton, Carterton	26	36 17 6
A. E. Rickards, Milton	14	24 5 0
W. Richardson, Auckland	14	19 12 6
J. B. Anderson, Christchurch	7	10 5 0
<i>Patriarchs</i> —		
W. W. Ward, Inglewood	25	17 9 6
	261	£380 9

Queensland.

JULY, 1900.		
	Orders.	Value.
<i>Desire of Ages</i> —		
W. Codling, Harrisville	24	£34 1 6
A. W. Horwood, Gladstone	12	16 1 3
<i>Home Hand Book</i> —		
A. W. Horwood, Gladstone	3	4 2 6
R. S. Hodgson, Mt. Morgan	19	26 17 6
Mrs. Hewitt, Killarney	2	3 2 6
J. H. Hewitt, Killarney	1	1 7 6
<i>Ladies' Guide</i> —		
Mrs. Hewitt, Killarney	17	18 8 0
J. H. Hewitt, Killarney	17	18 9 0
<i>Bible Readings</i> —		
A. W. Horwood, Gladstone	2	1 0 0
<i>Christ Our Saviour</i> —		
A. W. Horwood, Gladstone	18	3 3 0
R. S. Hodgson, Mt. Morgan	23	5 3 6
	138	£131 16 3

AUGUST, 1900.

	Orders.	Value.
<i>Home Hand Book</i> —		
T. Whittle, Crow's Nest	5	£ 9 2 0
J. H. Hewitt, Killarney	2	3 10 0
Mrs. Hewitt, Killarney	4	6 5 0
<i>Ladies' Guide</i> —		
J. H. Hewitt, Killarney	9	9 4 6
Mrs. Hewitt, Killarney	15	15 13 0
<i>Desire of Ages</i> —		
T. Whittle, Crow's Nest	12	19 1 0
W. Codling, Boonah	7	10 13 6
A. W. Horwood, Bundaberg	2	2 0 0
<i>Coming King</i> —		
T. Whittle, Crow's Nest	1	0 5 0
<i>Christ Our Saviour</i> —		
W. Codling, Boonah	6	1 7 0
A. W. Horwood, Bundaberg	6	1 15 0
<i>Bible Readings</i> —		
C. Prebble, Bundaberg	10	6 14 6
	79	£85 10 6

New South Wales.

AUGUST, 1900.		
	Orders.	Value.
<i>Patriarchs</i> —		
H. J. Cooper, Byron Bay	45	£33 3 6
E. Appleton, Wardell	21	18 12 6
Mrs. A. E. Edwards, Bathurst	8	5 18 6
<i>Daniel and Revelation</i> —		
A. E. Hodgkinson, Muswellbrook	79	54 11 0
R. Salton, Scone	28	24 5 0
<i>Great Controversy</i> —		
Mrs. C. Paap, Maitland	1	12 6
<i>Bible Readings</i> —		
H. E. Hughes, Goulburn	6	4 18 0
<i>Coming King</i> —		
A. E. Hodgkinson, Muswellbrook	9	2 5 0
R. Salton, Scone	4	1 0 0
E. Appleton, Lismore	2	0 10 0
Mrs. A. E. Edwards, Bathurst	1	0 5 0
<i>Sunshine at Home</i> —		
Mrs. E. Appleton, Lismore	7	2 12 6
<i>Home Hand Book</i> —		
S. M. Fletcher, Moree	29	47 0 0
W. Gregg, Cobar	9	12 15 0
Mrs. C. Paap, Maitland	4	7 0 0
<i>Ladies' Guide</i> —		
Mrs. M. A. Gregg, Cobar	71	73 2 6
W. Gregg, Cobar	26	25 8 6
T. W. Palmer, Moree	4	5 0 6
Mrs. C. Paap, Maitland	1	1 7 6
<i>Other Books</i> —		
	...	2 15 0
	355	£323 2 6

West Australia.

AUGUST, 1900.		
	Orders.	Value.
<i>Desire of Ages</i> —		
Mrs. Cleal, Cottesloe	2	£ 2 13 0
Other books	2	2 2 0
<i>Great Controversy</i> —		
F. Masters, Coolgardie	10	9 7 6
<i>Masterpiece</i> —		
F. Masters, Coolgardie	10	12 12 6
<i>Sunshine at Home</i> —		
Mrs. F. Masters, Coolgardie	15	5 10 6
Other books	1	17 6
	40	£33 2 6

Totals for August, 1900.

	Orders.	Value.
Victoria and Tasmania	372	£232 18 0
New South Wales	355	323 2 6
South Australia	181	210 6 9
Queensland (July and August)	217	217 6 9
New Zealand	261	380 9 6
West Australia	40	33 2 6
Grand totals	1426	£1398 6 0

"Herald of Health."

SOME months since, it was suggested by the writer that the *Herald of Health* could be sold by our canvassers with mutual profit to themselves, their customers, and the books they were selling. The idea was favourably received by the editor, and a few agents for medical books were finally induced to give it a fair trial. The results have been even better than we hoped, and the journal is rapidly becoming one of the most popular helps among the canvassers for both medical and religious books. From different colonies letters have been received expressing the satisfaction of the canvassers who have taken it up. It has the advantage of requiring the agent to carry nothing but a sample copy and his order book,—no small consideration in the summer months,—and it gives him larger returns than the ordinary help in proportion to the labor bestowed. Several canvassers have taken from fifteen to thirty orders per week, while selling quite as many books as before, and the profits from this source have been sufficient to pay all their expenses, while they carry this part of the message to the people. The journal also offers to our young people everywhere a good opportunity to earn their pocket-money and their clothing by canvassing for subscriptions, or by taking a club for house to house sales. We should have such an agent in every church and community. Let the parents encourage their children to go to work, and the results will surprise many who now think they can do nothing. The parents, themselves, would also in many instances find profitable and pleasant employment in working for this excellent journal, and by so doing would confer lasting benefit upon many homes. All who are interested are invited to correspond with the undersigned for further particulars.

W. M. CROTHERS.

Cooranbong, N.S.W.



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

Australasian Union Conference Council.

A GENERAL Council of the Australasian Union Conference Committee and leading workers for the various Conferences and Mission Fields was held at Cooranbong, from August 16 to 27, 1900.

There were present of the Executive Committee E. W. Farnsworth, W. C. White, W. D. Salisbury, W. A. Colcord, W. L. H. Baker, G. B. Starr, J. H. Woods, E. R. Caro.

From New South Wales: M. G. Kellogg, P. M. Keller, S. C. Rand, F. L. Sharpe, J. Hindson, Mrs. Hindson, J. H. Camp and wife, Mrs. Keller, Miss H. Pearce, Miss A. Pearce, E. A. D. Goodhart, W. M. Crothers, A. T. Robinson, E. R. Palmer, Dr. Stuttaford, J. J. Paap, J. Paap, C. B. Hughes.

From Victoria: J. Johanson, Mrs. Starr.

From South Australia: A. W. Semmens.

From New Zealand: D. Steed, F. E. Braucht.

From Tasmania: E. Hilliard.

From Queensland: F. W. Paap.

The following committees were appointed:—

On Nominations: W. C. White, W. L. H. Baker, E. R. Palmer.

On Resolutions: W. A. Colcord, W. D. Salisbury, F. E. Braucht, A. T. Robinson, E. M. Graham.

On Distribution of Labour: W. A. Colcord, W. L. H. Baker, E. R. Palmer.

To formulate and present plans for the organisation of the Medical Department of the Union Conference: E. R. Caro, W. C. White, W. A. Colcord, W. L. H. Baker, A. T. Robinson, F. E. Braucht.

Nominations.

THE Committee on Nominations presented the following report, which was adopted:—

1. To fill the vacancy on the School Board made by the resignation of W. C. White, E. W. Farnsworth.

2. That the appointment of A. T. Robinson to fill the vacancy on the Health Retreat Board, occasioned by the resignation of W. C. White, be ratified.

3. For trustees to hold the school land reserved for school purposes: Metcalfe Hare, C. B. Hughes, and Iram James.

4. For trustee to hold the saleable portion of the school land: Metcalfe Hare.

5. For trustees of the Avondale Health Retreat: Metcalfe Hare, J. J. Paap, and A. Lamplough.

For trustees of the Avondale Press: C. B. Hughes, E. C. Chapman, E. C. Halsey.

7. Directors of the Sydney Sanitarium: F. L. Sharpe, E. R. Caro, P. B. Rudge, J. Hindson, M. G. Kellogg, G. C. Tenney, W. M. Crothers.

8. Directors of the Avondale Retreat: A. T. Robinson, P. B. Rudge, Metcalfe Hare, H. E. Minchin, A. Lamplough, Mrs. M. Hare, Mrs. Boyd.

9. Australasian Medical Missionary Council: Superintendent, E. R. Caro; secretary and treasurers, Mrs. D. Steed, F. E. Braucht, A. W. Semmens, P. M. Keller, W. A. Colcord, W. M. Crothers.

10. Australasian Tract and Missionary Department: Superintendent, E. R. Palmer; treasurer, A. L. Hindson; corresponding secretaries, A. L. Hindson, A. W. Anderson, H. Andre.

11. Directors of the Avondale Press: A. T. Robinson, E. C. Chapman, P. B. Rudge, W. M. Crothers, M. L. Boyd.

12. Educational Council: Superintendent, H. Andre; E. R. Palmer, Mrs. C. B. Hughes.

13. *Herald* and Sanitary Supply Committee: W. M. Crothers, E. R. Caro, D. Steed.

14. Sabbath School Department: Superintendent, Mrs. E. W. Farnsworth; Mrs. C. B. Hughes, E. R. Palmer, Mrs. D. Steed, Mrs. A. T. Robinson.

15. Transportation Agents: New South Wales, F. L. Sharpe; Victoria, J. Gillespie; New Zealand, A. Mountain; South Australia, J. Higgins; Queensland, John Mills; Tasmania, E. Hilliard; West Australia, T. A. Chapman.

16. Delegates to the General Conference: A. G. Daniells, W. C. White, Mrs. E. G. White, W. D. Salisbury, S. McEnterfer, S. E. Peck.

Distribution of Labour.

The committee on the Distribution of Labour presented their report as follows, which was adopted:—

1. That G. C. Tenney move to New South Wales to labour, under the direction of the Union Conference, in connection with the Sydney Sanitarium, the churches in and about Sydney, and in camp-meetings, as the work may require.

2. That George Teasdale connect with the Queensland Conference.

3. That F. Lyndon and wife make New Zealand their field of labour.

4. That F. W. Paap and wife connect with the New South Wales Conference, and locate for the present in the Lismore District.

5. That E. R. Palmer be engaged by the *Echo* Publishing Co. as general canvassing agent for Australasia.

6. That J. H. Camp go to South Australia as general canvassing agent.

7. That F. W. Reekie go to Queensland as general canvassing agent.

8. That Dr. Kress and wife be invited to come to Australia to connect with the Sydney Sanitarium.

9. That Miss Armstrong be invited to come to Australia to engage in medical work.

10. That D. Steed be invited to come to New South Wales to act as general agent for the Health Food business.

11. That Dr. and Mrs. Lamb, of San Francisco, be invited to come to Australia to connect with the medical work.

12. That the Californian Conference, with the concurrence of the Foreign Mission Board, be requested to send a minister to labour in the New Zealand Conference.

13. That A. H. Piper and wife be instructed to hold themselves in readiness to engage in island work, under the direction of the Superintendent of the Polynesian field, E. H. Gates.

14. That Dr. Stuttaford go to Broken Hill to engage in medical work.

The reports of the Committees on Resolutions and the Medical Department are given on other pages.

E. W. FARNSWORTH, *Chairman*.
E. M. GRAHAM, *Secretary*.

"Christ pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life."

Statistical Report of Conferences in District No. 7, for Quarter Ending June 30, 1900.

Name of Conference or Mission.	Number of Churches.	Membership of Churches.	Number of Sabbath Schools.	Membership of Sabbath Schools.	Average Sabbath School Attendance.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Colporters.	Chauvassers.	Tithes Paid.	First-Day Offerings to Foreign Missions.			Sabbath School Donations to Missions.			Annual Contribution to Missions.			Miscellaneous Individual Gifts to Missions.			Donations to School.			Sales of Subscription Books.			Retail Value.			Sales of Trade Books and Tracts.			Retail Value.			Value of Conference Property.			Indebtedness of Conference.		
												£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Victoria	7	468	13	624	399	3	7	3	8	8	£ 315	7	8	11	5	0	32	10	4	£ 50	4	3	£ 10	0	0	£ 1316	11	1	91	19	4	253	14	7	768	13	6							
New South Wales	9	485	14	693	502	2	1	3	4	15	£ 440	18	2	9	9	1	50	4	3	£ 59	10	11	£ 4	10	0	£ 1316	11	1	91	19	4	214	4	7	552	15	3							
New Zealand	14	449	35	653	482	3	3	3	5	13	£ 336	18	9	22	19	8	59	10	11	£ 17	4	13	£ 0	10	0	£ 459	15	0	60	10	10	150	0	0										
Queensland	4	199	7	249	189	2	4	4	9	9	£ 95	9	8	2	12	3	17	4	13	£ 442	18	10	£ 442	18	10	£ 52	12	2	90	9	9													
South Australia	3	193	9	253	182	2	2	2	8	134	£ 134	19	9	7	18	4	22	17	4	£ 382	1	0	£ 35	10	4	£ 321	11	3	21	7	2	45	8	9	49	0	10							
Tasmania	3	136	6	181	145	1	1	1	1	2	£ 67	18	9	4	3	11	14	6	0	£ 0	8	6	£ 187	2	0	£ 321	11	3	21	7	2	54	2	11										
West Australia	1	56	2	38	33	1	1	1	2	1	£ 2	1	2	0	14	0	2	0	11	£ 2	0	11	£ 0	8	6	£ 187	2	0	£ 321	11	3	21	7	2	54	2	11							
Totals	40	1986	86	2691	1932	14	18	18	10	61	£ 1461	0	5	2	3	9	198	14	0	£ 4	18	6	£ 1	10	0	£ 3492	4	2	2294	4	2	808	0	7	1370	9	8							

Union Conference Council.

WHEN it was decided that Brother and Sister White should go to America in August, it was thought best to hold a council of the Union Conference Committee before their departure. The time was short; but all was done that could be to send word to members of the Committee. At the time appointed all the conferences were represented, and the mission field of Tasmania also.

It is not necessary for me to speak of the business transacted. Reports in other columns of this paper will give that. There were other features however, that may be of general interest.

The meeting had been planned so hastily that no definite programme had been made for its services or work. A brief outline was all that had been suggested; and yet from the first the delegates went diligently to work, and everything seemed to come into place as well as though the most minute programme had been arranged.

That which seemed to impress all minds the most, was the presence of the Holy Spirit. All came desiring harmony and peace, and under such circumstances nothing else could be expected. I have attended a large number of gatherings among our people; but I have never attended one before where such perfect union of feeling and judgment prevailed. There was free discussion on all points; but, when that was over, all saw eye to eye, and not one dissenting vote was cast on any proposition that was passed. I do not think that this can be said of any other meeting ever held by our people of equal length and importance.

But why should not this be the case in all our meetings? If every will is lost in God's will, this will certainly be the result. The Holy Spirit exhorts us to "Be of the same mind, and of the same judgment," and "That we all speak the same thing." This then is possible. It is what ought to be.

We all appreciated, as never before, the counsel of Sister White. All felt that if God ever sent light to any people, He certainly did to us. We praise him for the light.

The Council lasted ten days, and was filled with hard work from the first. It was a blessed meeting, and all returned to their fields of labour rejoicing that God had come so near to them, and that they had been so blessed of Him.

E. W. FARNSWORTH.

Resolutions Adopted

At the Australasian Union Conference Council.

1. THAT we recommend to the Sanitarium Board the adoption in general of the plans presented by M. G. Kellogg for the new Sanitarium, leaving off one story, three and one half stories remaining.

2. That this body recommend the various medical institutions to pay their physicians and nurses suitable salaries, and that all their earnings, in or out of the institutions, belong to the same.

3. That we recommend that a committee of three be appointed to prepare a series of brief, pointed, up-to-date health leaflets, of from four to eight pages, on the following subjects:— Effects of Alcoholic Drinks; Tobacco, its Nature and Effects; Tea and Coffee, Evil Effects of Their Use; Natural Diet for Man; Dangers of Flesh Eating; Healthful Dress; True Temperance Reform.

4. That this Council recommend that the Avondale Health Retreat and the medical work at Newcastle be combined.

5. That at least one man be employed in each of our Conferences in the interests of the introduction and sale of health foods and sanitary supplies, and the circulation of the *Revald of Health*.

6. That we recommend that the Bible teacher, or teachers of the Avondale School be supported from the tithe of the Union Conference.

7. Whereas, the Avondale Church has been brought into existence largely through the establishment of the Avondale School and allied institutions, we recommend that from October 1, 1900, three-fourths of its tithe be paid to the Union Conference, the remainder to be retained by the New South Wales Conference.

8. We recommend that churches and other organisations make an earnest effort to raise a fund to assist worthy persons, whose circumstances would not otherwise permit them to do so, to attend the Avondale School.

9. That the allied local institutions cooperate with the Avondale School in providing work for students needing assistance.

10. That during the vacation the Avondale School teachers labour in the various colonies in the interests of the School and educational work in general, and in evangelistic work, as may be arranged by the Union Conference and Local Conference Committees.

11. In view of the overcrowded condition of the Ladies' Hall and Dining Hall, and the prospect of an increased attendance next year, the School Board be recommended to erect additions to these buildings, in accordance with plans submitted, cost of material not to exceed £370, and that steps be taken at once to raise funds for this purpose.

12. Whereas, each industrial student means to the Avondale School an expense in actual cash of about £36 for a course of two years, and consequently the number of such students which the school can receive is necessarily limited, therefore, in order to increase the opportunities for receiving such students, we recommend—

That each of our Conferences take this matter into consideration, and by endeavouring to raise an industrial department aid fund, equal to £18 for each industrial student which it desires sent to the School from its field, share with the School the necessary expense to carry on this department.

13. That we approve of the proposition to

take up the sale of Sister White's latest work, *The Parables*, in the interests of the Avondale School, upon the plans adopted in America.

14. That as the Testimonies counsel us to exercise great care in selecting and training agents to circulate our literature, we recommend that canvassers' schools be conducted each year in our Conferences, at such time and place as can be most conveniently arranged to accommodate the greatest number, and that the term of such school be left to the discretion of those arranging the Convention.

15. That to meet the need of an inexpensive paper to circulate extensively among the classes not reached by the living preacher, nor our other publications, we recommend the publication of an eight-page monthly, dealing largely with the subjects of the Coming of the Lord and Christian Temperance.

Upper Huon, Tasmania.

WHEN I reached the Upper Huon, after attending the Union Conference Council, I found a little Sabbath School in progress in the cottage in which we live.

After the services were over, I found that some had already decided to accept the truth, and several more have decided to obey since my return. I think there will be a good company raised up here. We intend to soon start meetings in another place near here. This is the best part of Tasmania that I have seen. It is a fine, fruit-growing country, and the people seem to be a well-to-do, substantial class. We have planned to make this place a centre, and work from it in every direction.

I feel so thankful for the light received during the Union Conference Council respecting the work in new fields. I have felt cheered many times since leaving Cooranbong when I have thought of the good spirit which was manifested throughout our meetings there. The fruits of the Spirit seemed to be wrought out in living characters. I am glad indeed that Christ is giving us the victory through faith.

E. HILLIARD.

Organisation of the Medical Missionary Council.

THE medical branch of our work has taken many advance steps during the past few months, but it is, nevertheless, comparatively in its infancy, and, therefore, far from perfect in its organisation. Established first under the direction

of the Australasian Medical Missionary and Benevolent Association, this body ceased to exist at the Geelong camp-meeting. A medical department of the Union Conference was created to take its place, and a Superintendent and Secretary appointed to look after the interests of the department.

During the past few months several medical workers of experience have arrived in the Colonies, and this has enabled the Union Conference to strengthen its medical department. Accordingly, an advisory committee of seven members has been chosen, under the name of the Australasian Medical Council.

The following persons were chosen to constitute that body for the ensuing year:—

EDGAR R. CARO (<i>Supt.</i>)	F. E. BRAUCHT
MRS. D. STEED (<i>Sec.</i>)	A. W. SEMMENS
W. M. CROTHERS	P. M. KELLER.
W. A. COLCORD	

It is designed that in the various colonies where medical missionary work has already been undertaken, a somewhat similar arrangement will obtain. Advisory medical committees, consisting of a superintendent, a secretary, and one other non-official member, will be appointed by the several conferences, the local medical body thus formed to act as advisory to the Conference Committee.

Under the Executive control of the Australasian Medical Council the Union Conference has placed the *Herald of Health*, the Sanitarium Supply Co., and the Health and Temperance Committee.

The present *Herald of Health* and Sanitarium Supply Committee of Management consists of three members:—

W. M. CROTHERS, <i>Manager.</i>
D. STEED
E. R. CARO.

The following-named ladies have been chosen as a committee to act in the interests of health and temperance:—

MRS. J. HINDSON	MRS. M. H. TUXFORD
MRS. KELLER	MRS. D. STEED
MRS. G. SHANNON	MISS H. PEARCE
MISS A. PEARCE.	

While it is not expected that the above arrangement will hold permanently without change or improvement, yet it is believed that the system of organisation recently adopted is a step toward the perfection which God requires in all branches of His work.

EDGAR R. CARO.

Report of Committee Appointed to Formulate and Present Plans for the Organisation of the Medical Department of the Union Conference.

YOUR Committee find that at the Geelong Camp-meeting, the Union Conference accepted the work and responsibility of the Australasian Medical Missionary and Benevolent Association, and undertook to carry forward that work as a department.

Acting in harmony with the establishment of other departments, the Union Conference Committee appointed a Superintendent, who should act as Field Secretary, and a Corresponding Secretary and Treasurer; and because of the special character of the enterprises conducted by this department, it was deemed advisable to appoint an advisory committee of three, whose duty it should be to supervise and labour for the medical missionary interests in all its departments through Australasia.

Your Committee recommend that this department be known as the Australasian Medical Missionary Council. That in view of the growth of the work and the increased number of experienced medical workers now in the Colonies, the Medical Council herein provided shall be composed of seven members.

That each Colonial Conference, now conducting medical work, be requested to organise, at the first meeting after election, its Medical Council, to be composed of a Superintendent and two additional members.

Your Committee also recommend that the Union Conference establish an importing agency, to be known as the Sanitarium Supply Company of Australasia. That an appropriation be made to this company, as a working capital, of the sum of £200, this amount to be refunded to the Union Conference, without interest, as rapidly as the profits of the business will allow.

That a uniform and moderate schedule of commissions be arranged for the wholesale trade, enabling the company to indent orders of goods direct to the retailers in the various colonies.

E. R. CARO	} Committee.
W. C. WHITE	
W. A. COLCORD	
W. L. H. BAKER	
A. T. ROBINSON	
F. E. BRAUCHT	

Personal

THE Superintendent of the Avondale Press wears a smiling face. That is because there is so much work to do. "Business is booming," he says.

BROTHER J. H. CAMP and family left Sydney September 9, to go to South Australia. As Brother Camp takes up the work of General Canvassing Agent there we wish him abundant success.

BROTHER C. H. JONES, Manager of the Pacific Press Publishing Co., Oakland, California, writes: "Our books, pamphlets, and tracts are having a good sale this year, and the outlook is encouraging. Last month (July) the average sale of our Libraries was over 72,000 pages daily."

BROTHER F. W. REEKIE who has been connected with the business department of the Avondale School, recently left Cooranbong to take charge of the canvassing work in Queensland. His family accompanied him. We expect good reports in future from the canvassers in Queensland.

BROTHER A. H. PIPER and wife recently came to Sydney and Cooranbong for a brief visit with relatives and friends prior to their departure to Raratonga. They go first to Wellington, New Zealand, for a short visit, and expect to sail from Auckland in October. May the blessing of the Lord attend these workers on their journey, and in all their labours in Raratonga.

MRS. E. STEED and two daughters recently arrived in Sydney from Wellington, New Zealand. Brother Steed remained at the close of the Union Conference Council, and he and his family will locate in Summer Hill. Brother Steed will connect with the Health Foods Company, while Sister Steed will work in other lines. Mrs. W. L. H. Baker will act as Secretary of the New Zealand Tract Society for the present.

PASTOR G. C. Tenney, in writing of a recent visit to Bundaberg (Q.), says: "I have been here two days and have baptised twelve, and organised a church of twenty-four members. There are others who will soon come in. Brother Tadich is working in a

quiet way, that makes it hard for the ministers to meet. Our work in Rockhampton was blest of God in many ways, and yet it was only begun. Much remains to be accomplished for that church and community. Five or six began keeping the Sabbath while we were there. Our bath rooms are nicely fitted up and will be in operation this week."

News From The Moana.

On board S.S. Moana, 650 miles from Sydney, August 31, 1900.

DEAR FRIENDS IN AUSTRALASIA:— Knowing that you are interested in our welfare, and that you are praying for our safety, and comfort, I think it my first duty to write a brief, general letter, telling you how we do.

It is now about fifty hours since we left the wharf, and, so far, the sea has been calm, and the wind and weather favourable. We like the ship and its service as well as any we have travelled on, in any part of the world. We feel very much at home. And the officers and stewards seem more like friends and old acquaintances than anything else. The ship is not crowded, and we are allowed as much room as we need. The food provided by the ship is wholesome, and excellently cooked, and this, with the fruit we brought from home, the liberal and varied supply of Health Foods from the Factory at Cooranbong, and the abundant supply of fresh fruit from the Sanitarium orchard, give us everything that we desire in variety and quantity of the very best foods.

As you know, there are fourteen in our party, and we expect Willie Flooding to join us at Auckland. I will tell you how we are situated. Mother and Sara McEnterfer, have one of the best rooms on the upper deck, just back of the Social Hall. This room is about 9 x 10 feet and beautifully and conveniently furnished. The others of our party are on the main deck forward, occupying the very best rooms of the second class department. Miss Peck, Ella, and Mabel have the best room on the port side of the ship, and May, myself, and the three younger children, have the corresponding room on the starboard side. In front of these rooms is a large cross hall. Next to us, Brother Paap, and W. Flooding have their place, and next to Sister Peck and my girls

are Sister Anthony, Norah Lacey, and Sister Davis. In the dining room we have a table to ourselves.

Most all of the party came on board, very weary from hard work and little sleep during the two weeks that we have been trying to attend meetings and prepare for the journey at the same time. Sister McEnterfer has only left her bed to have it made more comfortable. Sister Peck has been twice to the table, and once on deck. Norah is sick two thirds of the time, and Mabel about half the time, not violently sick, but willing to keep to their bunks.

I have not been sick at all. Sister Anthony, May, the boys, and the baby are proving to be good sailors. Ella is also pretty well most of the time. Sister Davis keeps on deck, but she eats very little.

We are all very thankful for the mercies and comforts of the voyage. We feel that our united prayers have been heard, and we look forward with assurance of peace, to the long voyage before us. We are especially thankful that mother is free from suffering, and free in spirit. We often think of you, and pray for your welfare. We wish to hear of the progress of the work which we love.

W. C. WHITE.

Obituary Notice.

SABBATH evening, September 1, at the Sanitarium in Summer Hill, N.S.W., Sister Louisa Jane Sharpe, aged thirty-four years and eight months, fell asleep in Jesus.

Her health had been failing for some time. Everything that love and skill could suggest was done to alleviate her sufferings and prolong her life. About three years ago she, with her husband, embraced the truths taught by Seventh-Day Adventists. Her faith grew from the first. Her hope and courage brightened as she learned to trust more and more in God. This experience, as she walked down the dark valley, is a great comfort to the large circle of friends that mourn her loss. May God sustain the sorrowing husband and four motherless children. She was buried September 3, Pastor G. B. Starr officiating.

"Sleep on beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast,
We love thee well, but Jesus loves thee best,—
Good night."

E. W. FARNSWORTH.

Union Conference Record

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ARE you planning to attend one of the camp-meetings in our list of appointments? Get ready, get ready.

THE New South Wales Conference held in Ashfield, September 6-9 was a good meeting. A report is crowded out of this number.

THE article in our Tract and Missionary Department entitled, "Plans for the Re-adjustment of Financial Relations," will be of special interest to our canvassers. It was intended for their department; but in making up the paper it was found more convenient to let it appear where it is.

Now that our labourers who attended the Union Conference Council have returned to their different fields, we shall hope to receive reports and items of interest connected with the work in each colony before another paper is published. The people want to hear from you.

WHEN this paper reaches its readers the Queensland Camp-meeting will be in session. Pray for the success of the different camp-meetings, brethren; not only in your own conference, but in *other* conferences. In God's work, as well as in individual matters, it is well to "Look not every man on his own things, but every man also on the things of others."

A LETTER from Brother W. C. White, written in Auckland, September second, gives the information of the safe arrival of himself and party in New Zealand. He says:—"At ten thirty Sunday morning we are at anchor opposite the quarantine station. Some of our sailors have just gone off to the station in a small boat, and we are left in suspense. No one gives us any encouragement that we can go ashore, and yet we can but hope

that our friends in Auckland will devise some way of communicating with us. Everything connected with our voyage thus far has been more pleasant than we dared to hope, and almost as good as we could wish. Mother is getting along real well. She is a good sailor."

The Folding Prophetic Chart.

THIS is the latest production of its kind, being a very ingenious invention of Pastor W. W. Simpson, one of the ministers of the Michigan (U.S.A.) Conference. The Chart was carefully examined by the delegates in attendance upon the last General Conference, held at South Lancaster, Mass., and received hearty and quite unanimous endorsement. The following is one of the individual recommendations that have been given for the Chart:—

"Each worker and every family should have one. And when you get one and go through it strictly in order, if the ingenuity of its arrangement does not make you laugh, please write a postal card to let us know your name."—A. T. Jones, Battle Creek, Mich.

The Chart has been published by the *Review and Herald Publishing Co.* It is beautifully lithographed in five colors, and represents the highest skill of the best artists. It consists of fourteen inside folding plates, 9 x 25 inches in size, and a neat cloth and morocco cover. These inside folding plates are hinged, and so subdivided that the speaker is able to present one, two, three or more symbols at a time. A descriptive folder accompanies each chart.

We now have a supply of the Folding Chart in stock. The price is 15s 6d. Order of your Tract Society.

ECHO PUBLISHING CO., LTD.

That New Paper.

IN the last two RECORDS have appeared notices of the intended publication of a new eight-page evangelical missionary paper, to be distributed gratuitously throughout New South Wales and the adjacent islands, and also in the other colonies as far as may seem best.

It is especially designed to circulate the paper in those places not usually reached by our regular methods of

work, such as preaching and canvassing, thus causing the light to shine where otherwise darkness would prevail.

We at first thought it would be well to post the papers from the office of publication, rather than to distribute them in the usual way, but after carefully considering the whole question the committee think that such a plan would deprive our churches of a rich blessing, which they might receive by taking an active part in this most worthy missionary enterprise. We need a revival of the old-time missionary spirit among us, and there is no better way to bring it about than to enlist every member of the church in active efforts to win souls. We have, therefore, decided to invite the New South Wales churches, and our brethren who are not living near the churches, to help us in this work. We will supply the papers free of cost, charging only for transportation, to all who will send us their names and tell us how many copies they will faithfully use. Let us hear from you without delay. May we not hope that the Church Tract Societies will take up the matter immediately and order a goodly supply through their librarians?

Thus far, the funds to support this effort have been provided by the New South Wales brethren; but the invitation is open to all the colonies, to any of which we will supply as many copies as may be required at sixpence per dozen in clubs of 250 copies and upwards. Let the orders come in at once. W. M. CROTHERS.

Appointments

Camp-Meeting Appointments.

At the Union Conference Council, when representatives were present from all the Conferences, the time for holding camp-meetings was considered. The following dates were arranged:—

Queensland . . .	Sept. 27 to Oct. 7.
New South Wales	October 17 to 27.
South Australia. .	November 1 to 11.
New Zealand . . .	January 6 to 17.
Tasmania	February 6 to 16.

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

E. W. FARNSWORTH,
Vice-president Union Conference