

Union Conference Record

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

VOLUME III.

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God's Thoughts.

In ignorance I thought,
In silly fear, and foolishness and dread,
God doth remember all the sins I wrought,
And doth forget how needy is my lot.
But lo, instead,
When I His message read,
I found it was my needs on which He thought,
My sins that He, because of Christ, forgot.
—Selected.

A Letter from Sister White.

Steamer Moana, Sept. 6, 1900.

DEAR FRIENDS IN AUSTRALASIA:—
If everything is favourable we shall arrive in Samoa about seven o'clock Friday morning. We have had a very smooth sea. It has been a little rough, but not bad. The Lord has been watching over us all the way. He has been preparing the way for us. If the future stages of our journey are to be as prosperous as the past, I shall be so glad, for I do not want to be all worn out when the journey is completed.

We feel deeply our need of God and our need of wisdom. We believe; and the *faith* that *works* by *love* purifies the soul. I do not wish to devote time to writing of the objectionable part of our journey. We have no time for that. God is good. He is full of loving kindness and tender mercy, and I praise Him because He is good. My heart is drawn out after God. He is of tender kindness alway. Now let us be like Jesus, and it will save us much trouble. Let everything be done in order and harmony, and this can only be where self is hid with Christ in God. This fact must be established, that every faculty is to be cultivated and brought into most earnest exercise, and then we shall increase our talents by using them. May God help His people to learn of Him meekness and lowliness of heart.

My heart is with you in Australia. As I looked into the memorial you gave me (the autograph album) I felt to thank you with much pleasure. It is a beautiful reminder of my friends, and it came so unexpectedly. I appreciate it more than anything else they could have given me. It is so beautifully gotten up, there is such a variety, and it exhibits so much skill and taste and beauty. I have not looked through mine yet and have still considerable before me. May the Lord bless those who have had a chance to give expression to their feelings, and I know there are many dear souls who would have said something but they lacked opportunity. The matter is so arranged that many have expressed themselves as whole churches. I cannot express to you how much this memorial has been appreciated. I thank all who have so freely bound up their hearts with my heart. I receive your words of appreciation of our labours with a heart filled with tenderness and love. May the Lord abundantly bless you all. I love you all in Christ Jesus. Let nothing come between us to separate our hearts; but may they blend in sweet harmony and Christian fellowship.

We are all of good courage in the Lord. Ella commenced to have a school for her twin brothers, other children joined, and now there is quite a school. Brother Leonard Paap takes the older children, and Ella the younger ones. I think this movement will work out well and it will leave a good impression on minds. Those in the second cabin have singing quite often, and this will leave an impression on minds. One of the officers asked them to sing "Abide with me," and said it was his favourite hymn.

Two of the passengers leave the boat at Samoa. The lady saw *Desire*

of Ages, and expressed her admiration for the book so I made her a present of it, and also gave her the little book *Christian Education*. She said when she took it up she could not lay it down, and she never saw words in print so enlightening and so beneficial. Her husband has been reading *Desire of Ages*, and he says it is a wonderful book, and both seem very thankful for the books. They expect to leave Samoa to go to other islands. We mean to sow beside all waters. Some fruit may come of the seed sown. I prayed that the Lord would open the way that I might find some one interested in *Desire of Ages*. This opportunity soon came and it will keep me in touch with these island workers.

May the blessing of the Lord rest upon you all, and draw all our hearts together in the closest bonds of unity and love in Christ Jesus. This is my daily prayer.
E. G. WHITE.

My Visit to Rarotonga.

THE work is moving forward in Rarotonga. The opposition and persecution our brethren have suffered here, instead of stopping the progress of the message, have only been God's way of bringing the truth more prominently to the front.

It is probably generally known that the seventh-day Sabbath has been observed in this island group since the gospel first came here in 1823. Two years ago an effort was made by the Catholic clergy to get Parliament to make Sunday the legal Sabbath; but the effort was not then successful. At the last Parliament the change was voted, and at the beginning of last January the new Sunday law went into force, a fine of ten shillings

being imposed for Sunday work. Very few of the natives were in favour of the change, and a good many refused to keep the new Sabbath; but through fear of fines, and the threatened loss of their lands which were held at the mercy of the chiefs, most of them soon submitted.

The leading native minister was fined £5 because he insisted on his right to keep the Sabbath which the London Missionary Society missionaries had brought to them, and which had been kept in the island for seventy-seven years. Several deacons were fined £4 each. Many lay members were fined lesser sums. These officers were degraded from their positions in the church, and excommunicated. A boy about sixteen years old, who was overheard by a chief's wife to say that the old Sabbath and not the new one was the true Sabbath, was fined £4, and threatened with imprisonment, though he was not himself keeping the Sabbath. The fine was afterwards reduced to thirty shillings, and was paid by his mother. Within the past week this boy has come to the home of Brother Rice to be taught the Bible.

At Titikavika, a native village half way round the island from our mission station, forty natives refused to keep the Sunday, and sent a request to our brethren to go and teach them. Dr. Caldwell complied with the request, and for several months has been visiting them regularly. When I arrived here the Doctor requested me to go with him and render assistance, which I did the first Sabbath I was here.

The next Tuesday I went to attend their early morning meeting. Before going I felt that I must do what I could to ward off the danger of having these brethren interfered with by the authorities; for there seemed to be a prospect that our meeting might be broken up, and our brethren fined, if we made anything of a stir. So I went to the house of the British Resident and had a long talk with him. It was an interesting visit. I knew he had seen a good deal of clerical interference in governmental matters from both Catholics and professed Protestants, and so I felt no hesitation in telling him what I believed to be the true position for the gospel minister to occupy. I told him I had been to Titikavika with Dr. Caldwell, and that I was going again, and that we expected to have a general meeting there. I also told

him I did not come to ask any governmental favours, but to tell him where we stood, and what we were doing.

He treated me with genuine courtesy and talked freely and frankly as to his position on the Sunday law, and assured me that we need have no fears about going on with our meetings; for if our people were interfered with, he would see that their rights were respected. He said further that if at any time I wished to set any matter before him, to be free to call on him.

This showed me more than ever before the importance of entire non-interference in governmental matters, and of keeping ourselves free from anything that can be construed into partisanship or taking part in politics.

The next morning we went to Titikavika, and, through Dr. Caldwell, I told the brethren what the Resident had said. They were much pleased, and were more willing to have a general meeting, and we decided to have one two weeks from that time. The next Sabbath I spoke to the brethren at Avarua where our mission is located. A few outsiders were present, among them some we met nine years ago. At this meeting I met Sister Brown, who began keeping the Sabbath soon after the law went into force last January. Perhaps if the Sunday law had not been made, her attention would not have been called to the subject. This shows how God uses the opposition of men as a means of bringing the message to the people. Sister Brown is greatly rejoiced that she has learned the truth in her later years.

Last Friday afternoon Dr. Caldwell and I went out to Titikavika that we might hold our first meeting at the beginning of the Sabbath. They have no place for meetings except a native house, as their little meeting house they built when they left the L. M. S. body had been nailed up by the chief of their district, through the influence of the white missionary.

There were about sixty present at this meeting. There are probably not more than twenty-five or thirty who keep the Sabbath, as the fear of fines and the love of sin has led some to give up. At one of the meetings we talked with them about using tobacco. There are but few natives who do not use it. The white missionary used it, and why should not they?

On the Sabbath we had excellent meetings. Among other things we

set before them the subject of baptism. A few who wanted to be wholly on the Lord's side expressed a desire for baptism. Sunday, I spoke on John 12: 35, 36, Dr. Caldwell interpreting. Nearly all the Sabbath-keepers of the island were present, and some outsiders. Let it be remembered that nearly all the natives believe the Sabbath should be kept; but they are held back by the fear of the law.

At the close of the service we asked all who wished baptism or were considering the matter to meet with us. Twelve or fifteen came. A chance was given for those who wished baptism to speak, and at once a young man rose and began by saying he had been guilty of whiskey-drinking, stealing, adultery, and many other sins, but that his heart had been touched by the Spirit of God and he now intended to live the new life, and wished to show his faith by being baptised. Others followed in a similar strain. The sins confessed by the young man are as common as eating in these islands, and I hardly suppose such a confession has been made before in this group for many years.

After dinner, which was eaten under the trees, we all assembled at the water's edge. The women had been taught how they should dress, and how the rite of baptism was administered. We knelt on the beautiful beach in prayer, and then I buried eight in the likeness of Christ's death. The day was fine, the lagoon a beautiful one, and I felt a large measure of the Spirit of God.

As there is no prospect that the church which was closed, will be opened, we advised the brethren to build a house of their own. All are in favour of it, and will soon begin work.

A week from the Sabbath when we had our first baptism, we found a larger number present than at any previous meeting. At the close we asked those who wanted baptism, and all who had been baptised, to come together. We then gave them a chance to express themselves as to their wishes to give up all sin, and to unite together in church fellowship. One or two had not given up tobacco, but promised to drop it forever. Most of the women wore heavy earrings, and many had finger rings. We showed them that such things were a relic of barbarism (perhaps some of our white sisters will not agree with us), and that we wanted

to be free from everything unscriptural. Without hesitation they said they would put these things away.

We then organised them into a simple body of believers, covenanting to keep the commandments of God and the faith of Jesus. We afterward went to the water where I baptised ten dear souls. The sisters came dressed in clean, white, or light-coloured dresses, as neat and tasty as any I ever saw. They walked into the water with the dignity of princesses, and yet with a quiet, modest demeanor. One man was just recovering from a broken leg, and another strong man and I carried him into the water. The occasion was a sweet and precious one to me, and I could but rejoice that these humble natives are yielding themselves to the working of the Spirit of God.

We can now see that the persecution here, instead of being a hindrance, has been a benefit to God's cause. By standing stiffly for the Sabbath when oppressed, the brethren have been strengthened to take advance steps as the light moves forward. We hope to see one of the brethren at the Avondale School next year. May God bless this people is my prayer.

E. H. GATES.

Strengthen the Weak.

"STRENGTHEN ye the weak hands, and confirm the feeble knees." Isa. 35: 3. There is a story told of that famous Spanish hero, the Cid, who spent his life in fighting against the Moors, who were invaders of his country, that a certain knight of great strength and noble appearance came to take service with him. This knight was of a timorous spirit, in spite of his brave exterior. So when first he rode out to battle with the other knights he hung back, and when the rest were fully occupied in exchanging blows he retreated, as he supposed, unobserved to a place of safety. The Cid noticed everything, but said nothing. When they all came to supper he invited that knight to his own table, where he supped apart, and entertained him with stories of brave deeds. The knight was greatly pleased with this favour, and his spirit was stirred by the Cid's talk. Next day there was fighting again, and he plucked up courage to push into the melee and strike a few blows; however, his heart again failed him

and he retired presently to a safe place. That evening the Cid again entertained him at his own table with such talk of bravery that the knight was thoroughly ashamed and made a firm resolve not to give way any more to a cowardly spirit. In the next fight he kept place with the foremost, where his great strength gave him much advantage. That night the Cid welcomed him most kindly, and said, "Now, by your brave deeds to-day I see that you are worthy to sit with these the rest of my knights." Then the knight understood the Cid's kindness and wisdom; and it came about that he remained among the bravest and most honoured knights till the day of the Cid's death.

Much more, we see that the Lord places chief men and leaders in His church for the especial purpose of ministering to the weak and erring. "Make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed." (Heb. 11: 13.) The leaders in the church and in the home circle are the Lord's path-straighteners. The spirit of love, which is God in us, bids us show a peculiar tenderness to the weak and lame in the family. The natural, selfish impulse is to avoid and condemn, in mind if not in word, the brother or sister whom some faultiness of character makes uncongenial. The Spirit of God bids go wholly contrary to this impulse, and to give especial loving attention to such. "For God is able to make him stand," and He will do so through those who thrust away the spirit of condemnation and suffer the spirit of love to work in them. And indeed it is a special joy to the strong to see and know that the Lord is using them to strengthen the weak. On the other hand the voice of love gives a solemn warning (Ezek. 34: 4) to the shepherds of Israel, reproaching them for not strengthening the diseased, nor healing the sick, nor binding up the broken, nor bringing again that which was driven away, nor seeking that which was lost. Because of this the Lord says He will "cause them to cease from feeding the sheep." All unfaithful shepherds will surely be removed from their office by the Lord. Yet His work of salvation will go on all the same, for He says, "I Myself will feed My sheep." His purposes will not fail of accomplishments because some instruments break in His hand. "I will seek that which was lost, and

will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." (v. 16). And these words are the strongest assurance of success to everyone who labours faithfully as a shepherd: he is co-operator with the Good Shepherd.
J. W. H. GEISS.

Pastor Daniells in Europe.

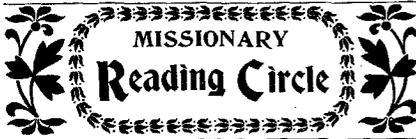
From a recent letter addressed to Miss E. M. Graham we are permitted to make the following extract:

I CANNOT tell you how much I have enjoyed these travels through France, Switzerland, and Germany. I am now on my way to Scandinavia. At every turn I meet with that which interests me very much, and, I believe, that which will be of value in days to come. For ten days or more I have been travelling day and night.

Everywhere I have gone on the Continent I have met with warm-hearted brethren and sisters who have been glad to see me, and have greatly encouraged my heart. The Lord certainly has precious souls among all these nations. Never before have I appreciated the power of the gospel as I have since visiting these places and finding such loyal followers of the Lord among them all. How wise the Lord is to know all these people from the foundation of the world, and to know just who would respond to the blessed work He would do for them!

We as a people ought to be putting forth a hundred times the effort we are making to carry this message to the world. I sincerely hope that our coming General Conference will be a solemn occasion, and that it will deal with the great, world-embracing problems that are before us with the dignity and wisdom becoming such a work. My heart is very deeply impressed. We are truly living in a solemn time. A work is required of us such as no other generation has ever been called to do. We should not trifle with these things. Let us pray much that the Lord will be with us in deed and in truth.

Just before reaching London I received a number of letters from Australia, which had been sent from Cape Town. They were written about the twentieth of June. This seems a long time ago, and I am waiting anxiously for more recent news.
A. G. DANIELLS.



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

Bible Studies.

Lesson 19 (Review)—November 3-10.

1. What was the further experience of Daniel in connection with the vision of the eighth chapter? Dan. 8: 15.
2. Give Gabriel's interpretation of the vision, noting especially the description of the power symbolized by the little horn.
3. Give a brief summary of Dan. 8: 1-27.
4. Define the word "sanctuary" according to its use in the Bible. Show that the term cannot be properly applied to the earth, to the land of Canaan, or to the church.
5. Describe briefly the earthly sanctuary, the service by which sin was transferred to it, and the ceremony by which it was cleansed.
6. Give Bible proof of the existence of a sanctuary in Heaven, and of the priestly service of Christ. How is the heavenly sanctuary to be cleansed?
7. Review the additional facts brought out in this chapter concerning the development of the Roman power.
8. Sketch briefly the history of the earthly sanctuary from the erection of the tabernacle in the wilderness to the final destruction of the temple at Jerusalem.

Lesson 20—November 10-17.

But few prayers are recorded in the Bible. From those that are thus given to us we may learn much. The petition of Daniel is what James calls "effectual fervent prayer." The following from "Testimony for the Church," No. 33, page 164, should increase our interest in this lesson: "Daniel did not seek to excuse himself or his people before God: but in humility and contrition of soul he confessed the full extent and demerit of their transgressions, and vindicated God's dealings as just toward a nation that had set at naught his requirements, and would not profit by His entreaties. *There is great need to-day of just such sincere, heartfelt repentance and confession.*" In what contrast to this petition are the feeble, heartless prayers of those who offer but a lip-service to the Majesty of heaven!

(Dan. 9: 1-24; "Thoughts on Daniel,"
pages 183-196.)

1. In what way does this lesson teach that we should never allow ourselves to be too busy, nor think ourselves too learned, to study the Word of God?
2. What prophecies relate to the captivity of Israel? How did Daniel understand these?

3. How might Daniel have reasoned concerning the matter of praying for the fulfillment of prophecy?

4. Study the prayer of Daniel under each of the following heads:—
 - (a) Confession of Israel's sins.
 - (b) Self-humiliation.
 - (c) Vindication of God's dealings with Israel.
 - (d) References to the honor of God's name.
 - (e) Specific requests.
5. How was Daniel's prayer interrupted?
6. Give five points showing the connection between the eighth and ninth chapters of Daniel.
7. How is this connection further shown by Gabriel's words?
8. What tender expressions of regard show the special love that God has for those who are true to Him? How close must be the union between God and His remnant people?

Lesson 21 (Review)—November 17-24

1. In explaining the vision, with what point does the angel begin? Dan. 9: 24.
2. What is the significance of the word "determined"?
3. What six events were to be consummated within the period represented by the seventy weeks allotted to Jerusalem and the Jews?
4. Review the history of the captivity of the Jews in Babylon, and cite the Scriptures alluding to it.
5. Note the prominent points in Daniel's prayer (Dan. 9: 4-19), and develop the practical lessons taught thereby.
6. Show the different points of connection existing between the eighth and ninth chapters of Daniel.
7. Give brief character sketches of Enoch, Abraham, and Daniel. In what respects was their situation similar to that of the people of God to-day?
8. Carefully consider Dan. 9: 24, showing the application of each separate expression.

Lesson 22—Nov. 24-Dec. 1.

It may seem to some that this lesson is a difficult one; but it may be thoroughly mastered by everyone if faithful study is given to it. We have this instruction for our encouragement: "The noble powers of the mind may be so dwarfed by lack of exercise on themes worthy of their concentration as to lose their ability to grasp the deep meaning of the Word of God. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing Scripture with Scripture, and spiritual things with spiritual. There is nothing more calculated to strengthen the intellect than the study of the Scriptures." Take up the arithmetical calculation carefully, step by step. Go over it again and again, until even the children can take the dates,

and solve the problem. Draw a simple diagram, indicating the different periods of time mentioned, and the events connected therewith.

(Dan. 9: 24, 25; "Thoughts on Daniel,"
pages 196-206.)

1. How long a time was to be allotted to the Jewish people? What events were to occur during that period?
2. Divide the seventy weeks into the three divisions given, fixing in mind the events that were to mark each division.
3. With what commandment were the seventy weeks to begin? Study the history of the various decrees issued for the restoration and rebuilding of Jerusalem, and determine the date from which to reckon.
4. Review the texts which indicate that in symbolic prophecy each day stands for a year.
5. Beginning with 457 B. C., and counting forty-nine years (the seven weeks), where does this period end? How fully had the church been restored in Jerusalem at that time?
6. Beginning with 457 B. C., and counting four hundred and eighty-three years (the seven weeks, and the three-score and two weeks), when would this period end? (Allowance must be made for the fact that the decree of 457 B. C. was not issued until several months of the year had passed. This throws the date of the ending of the time into the autumn of A. D. 27, instead of on the last day of A. D. 26, as might at first be thought.)

Lesson 23—December 1-8.

(Dan. 9: 26, 27; "Thoughts on Daniel,"
pages 206-212.)

1. What event marked the close of the four hundred and eighty-three years?
2. What is the cause of the difference between Luke 3: 21-23 and the date given in the margin?
3. Beginning in the autumn of A. D. 26, and reckoning by the Passovers when did the ministry of Christ close?
4. What date and what event marked the "midst" of the seven years (the one week)?
5. What date and events marked the close of the seven years, which is the close of the time allotted to the Jews?
6. How many years remain of the twenty three hundred after the four hundred and ninety years (the seventy weeks) are passed?
7. If the four hundred and ninety years end in A. D. 34, when would the twenty-three hundred years end?
8. What is the nature of the event that began in 1844, and is called in the prophecy the cleansing of the sanctuary?

Cook Islands.

Lesson 13.

THIS island group, also called the Hervey Archipelago, was discovered by Captain Cook about 1796. The principal islands of the group are Rarotonga, Aitutaki, Mangaia, Mitearo, Mauke, and Atiu. Like the other Pacific Islands, the natives were found in a condition of savagery.

The population of the group is about 7,000, and is gradually growing less. Rarotonga, the largest island, is twenty miles in circumference. It has 2,000 inhabitants. Some of its mountains are 4,000 feet high. Fertile valleys and level strips of land are found here and there. The usual products of tropical islands are found in abundance.

In a few places there are openings in the coral reef large enough to admit small ships.

Aitutaki, 140 miles north, is not as large as Rarotonga, but contains nearly as many inhabitants. Southeast of Rarotonga 120 miles is Mangaia, with about 1,500 inhabitants. The reef about this island has no opening, and the island can be reached only by "jumping the reef." This is done with perfect safety by natives, but would result fatally if attempted by strangers. The other islands are small and low.

1. By what other name are the Cook Islands known?
2. When were they discovered and by whom?
3. How many islands are found in this group, and what are their names?
4. What was the original condition of the natives?
5. What is the distance from Rarotonga to Aitutaki and Mangaia?
6. What difficulty is experienced in reaching Mangaia?

Lesson 14.

SOME time between 1820 and 1823, John Williams visited this group, and located native Christian teachers in several of the islands. It was known that there was a large island named Rarotonga, but none of the natives could tell where to find it. In 1823, learning that there was a native chieftainess at Aitutaki who had been stolen from Rarotonga by a white trader, and that she had accepted Christianity and wished to return to her home with the gospel, John Williams made search for the island and found it after many days.

With him were the young chieftainess and a native teacher from Raiatea named Papehia, and others.

Fearing ill treatment from the savage islanders, Mr. Williams did not go ashore but sent the young woman and the native teachers. The teachers nearly lost their lives, and next morning returned to the ship.

Mr. Williams decided it was not best to leave teachers till a more favourable time. At this point Papehia volunteered to go ashore alone and preach the gospel. So successful was he that within fifteen months hundreds had renounced idolatry. A few years later other missionaries located there, schools were established, and the Bible translated.

At present the group is under English protection, and the government is administered by a native parliament. Education is largely in the hands of the missionaries, both Catholic and Protestant. A white missionary, under the direction of the London Missionary Society is located on each of the three principal islands. Other islands have only native missionaries.

1. When did John Willtams first visit the Cook Islands?
2. What circumstances led him to search for Rarotonga?
3. Who accompanied him?
4. Who remained to teach the people?
5. What was the result of Papehia's labours?
6. What is said of further missionary efforts?
7. By whom is the group governed?
8. What is said of the missionaries located there?

Lesson 15.

IN 1886 Brother J. I. Tay stopped a few hours at Rarotonga when bound on a British Man-of-war for Pitcairn Island. In 1891 our missionary ship visited the three principal islands of the group, being well received by the missionaries and the people. At Mangaia and Rarotonga the churches were opened for our use. Some books were sold and given away. The white clergymen were given copies of "Home Handbook." Later requests were made for a doctor and teachers.

When the Pitcairn made her third trip in 1894, Dr. J. E. Caldwell, Brother D. A. Owen, and Maud Young were left at Rarotonga. For several months Dr. Caldwell held the position of hospital doctor at Avarua, the capital.

In 1895 Elder J. D. Rice and Brother Wellman, with their families, reached the group to engage in teaching in the public schools. Of these only Brother Rice and wife remain.

The first to accept the truth was Sister Nicholas, who has translated many tracts which are now in use among this people. A young Englishman embraced the truth a few years ago, and for a time engaged in nursing with Dr. Caldwell. Later a native family were baptised into the faith, and since the beginning of the present year an intelligent English lady took her stand.

1. What Seventh Day Adventist missionaries first visited the Cook Islands, and when?
2. How were they received?
3. What missionaries were left in Rarotonga in 1894?
4. Who were afterwards sent as teachers?
5. Who first accepted the truth?

Studies on the Islands of the South Pacific Ocean.

IN pursuing the above-named studies, it is of the utmost importance that one has reliable authority. These studies should be intensely interesting, as the subject is replete with thrilling incidents. Perhaps the most valuable book to use on this subject is "THROUGH ATOLLS AND ISLANDS OF THE GREAT SOUTH SEA," by Frederick Moss, M.H.R. This is a book of over three hundred pages, very recently issued. It is beautifully printed and illustrated, and contains a vivid and truthful portrayal of the islands, the inhabitants, their customs and situation generally. It is a work that is sure to interest and instruct all who read it. The author writes from personal knowledge and observation, and not from hearsay. The price of the book is 7s 6d. Order it of your tract society, or of the ECHO PUBLISHING Co., Ltd., N. Fitzroy, Vic.

WE give but three mission studies this month but advise the Missionary Reading Circles to make the report from Brother Gates, found in another department of the paper, the basis of one or two lessons. His recent experience is intensely interesting.

WHAT gracious and precious truths of God are these: "God is no respecter of persons;" and, "the Lord taketh pleasure in them that fear Him, in those that hope in His mercy." Who need to be left out of God's gracious provisions?

Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

All My Class.

ALL my class! not one forgotten
When before the throne I kneel;
I would share the loving burden
That my Saviour's heart doth feel.

All my class! if one be missing
In the glorious gathering day,
How shall I account to Jesus?
What shall I with weeping say?

Daily would I walk before them
Sinless in God's holy sight,
Pleading till His Spirit draw them,
Every one to life and light.

F. E. Belden.

Notes.

OUR mission donations this quarter will be used to provide literature for the people of Maylasia. These people are our neighbours on the north. Let us learn all we can concerning them.

A LIVE interest is taken in Sabbath School work in Queensland. At the recent camp-meeting in Brisbane two very interesting Sabbath School meetings were held and various phases of this work were considered. Sister G. W. Tadish was elected by the Conference as the Colonial Secretary for the coming year.

OUR present lessons for the children in the book of Exodus may be made extremely interesting to the little folks. Every teacher should study the geography of these lessons, and draw a map on slate, blackboard, or paper for the class. Get your children to draw maps and bring them to you. Study how to illustrate every lesson by maps, pictures, or objects of some kind.

OUR Sabbath Schools are requested to give their special donation the last Sabbath in December, 1900, to the Medical work in South Australia. In this young Conference, with its various enterprises and heavy expenses, money is greatly needed and will be much appreciated by those in charge of the work there. No doubt each Colonial Secretary will write to the different schools setting forth the special features of this work.

SOME parents and teachers encourage their children to give "birthday offerings" to some worthy object in which they feel an interest. This is better than to teach them to expect presents for themselves and in this way cultivate selfishness. A class or school might unite in giving to the same object.

"Fathers and mothers, make haste!
Your children are to be objects of your solicitude. Principles are to be kept before your children that will exert a heavenly influence over life and character. By every means at your command you are to teach them that they are not to pattern after the worldly plan of education, but the truth must be impressed upon their hearts and minds.

"THE lessons we are now studying in Galatians are not the kind that *soak in*;" a Sabbath School superintendent was heard to remark not long since. That is true. The student who would gain what there is in this series of lessons cannot obtain it by absorption or association. They require earnest, thoughtful study by each individual. The richest veins of gold are not usually found on the surface. It pays to dig for them.

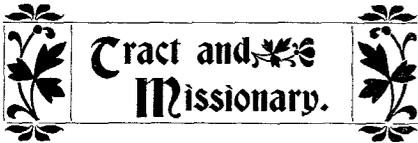
TEACHERS who are seeking in every possible way to come in to touch with their scholars, will learn the date of the birthday of each one, and will keep a list of them. When a birthday comes a letter should be written, not only conveying the usual good wishes for "many happy returns", but leading the scholar to see the realities of life, and to decide that it shall be given to Christ and not to the world. Put all the tact and tenderness you possess into such letters. Make them the subject of earnest prayer that the Spirit may accompany them to the hearts of those to whom they are sent. A card or some simple token may accompany them if the teacher wishes, but the letter itself is the main thing.

Do you know it would do absent scholars a great amount of good for you to write them a letter? If you doubt it, just try and see. You know that, as a rule, children do not receive many letters and when one does come it is an event to be remembered. If you are obliged to

leave your class, write to them. Tell them they are remembered even though you are having a holiday, and have plenty to occupy your time and attention. Give them a short sketch of your journey, tell them how you spent the Sabbath, how you thought of your class, and send some kind word so they will know you are their *friend*, as well as their superintendent or teacher. If one in your class is absent, send them a letter. If it should be the "bad boy" or the troublesome girl who has gone and whose absence almost gives you a feeling of relief, *be sure* to write to *them*. This may give you opportunity to speak the word you have so longed to say. Such letters may count as the weight which will carry the balance in the right direction. Write to your absent scholars.

THE Saviour regards with infinite tenderness the souls whom he has purchased with His own blood. They are the claim of his love, and He looks upon them with unutterable longing. His heart is drawn out, not only to the best-behaved children, but to those who have, by inheritance, objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom which they should have to deal with the erring ones, whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect. What mother ever loved her child as Jesus loves his children? He looks upon the marred character with grief, deeper, keener, than any mother's. He sees the future retribution of an evil course of action. Then let everything be done that can be done for the neglected soul. It is not yet too late for any to repent and come to Jesus and live. Mercy's time of respite is not yet exhausted. Christ is still calling, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

MORE blessed indeed in these days of peril than aught that earth can give is the hope of the Christian. It has not only the promise of life that now is, but that which is to come.



Tract and Missionary.

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

Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart,
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much,
Of Christ-like touch.

—Selected.

Windsor Tract and Missionary Society.

A FEW weeks ago some of the members of the above Society felt a special burden to help those of their numbers who were among the company which the Lord had said were "with you always, and whosoever ye will ye may do them good." The Scriptures and *Spirit of Prophecy* were studied, and the following plan, when presented in the meeting, was responded to readily by eighty-one members. The plan was that each person, young and old, pay one penny per week into a fund for the "Lord's Poor." The result has been that in five weeks the fund has received £1 16s 7d, and none have felt it any burden.

A call was made also for clothing, and fifty-nine garments have been brought in. These have been distributed, and hearts that were sad and discouraged have been cheered and brightened, whilst those who have been able to assist have realized the Lord's promise that "It is more blessed to give than to receive."

Other efforts have been made to increase the attendance of the Sunday evening meetings, with the result that each week more strangers are present, and are manifesting a deep interest in the solemn truths which are being presented by Pastor R. Hare.

Precious seasons of prayer and earnest seeking of God are bringing in a spirit of harmony and love among the members, and an earnest desire to be found "workers together with God" in giving the warning message for this time. We praise the Lord for His light and truth, and for the *privilege* He gives us of having a part in the Message. L. GREGG.

The Work of the Tract Societies.

THE truth must find its way into every nook and corner of the land where honest souls are to be found. It must reach many peoples, nations, and tongues. The high and the low, the rich and the poor, must all have an opportunity to receive or reject this last message of mercy. Angels do not preach to the world, but men and women are the light bearers to the human family. It should ever be realised that those to whom God commits an especial work will be held responsible for its accomplishment. If God has committed to us the Third Angel's Message, which is to be world-wide in its proclamation, we shall be answerable for the accomplishment of this work. It is not some great thing done by certain ones that will bring the desired result, but it is by so uniting the influence of all the people of God that the strength of the entire body may be made available, and so directing it that the desired object may be accomplished. When the entire body of Seventh-day Adventists unitedly put forth the same effort at the same time, great things will be accomplished.

The country should be canvassed by men and women as colporteurs, for the purpose of obtaining subscribers for our periodicals, and also for judiciously scattering tracts and pamphlets. These should be individuals whose deportment is unobjectionable, that those with whom they come in contact may be favourably impressed with the truth. They should be persons whose chaste conversation and godly example will bear the divine impress, and will reflect the religion of Jesus Christ. Tracts and pamphlets are to find their way to all those places where the language in which they are written is spoken. For a small sum, our postal system will scatter these publications from the Atlantic Ocean to the Pacific, and it will carry them to the islands of the sea, and to the most distant lands. Each individual has his circle of acquaintances in which he can exert an influence in warning the world of its approaching doom.

The officers of the tract societies in each conference should have a definite object before them, and then not rest until they have accomplished it. With our present facilities of publication, and with the means that exists

in the ranks of Seventh-day Adventists, by the blessing of God upon our present organisation, this entire world can be warned in a brief space of time, and the influence of those who obey the truth in this country can be exerted in every civilised nation of the earth. Do not think these statements wild, and so put forth no efforts to accomplish these things. The final success depends upon the Spirit of God; but we are to act our part in it, and when we have done that, the responsibility rests upon the almighty Arm whose resources and power are infinite. God has entrusted to us as a people this last warning to the world. In His providence there are avenues opened to us by individuals of different nationalities embracing the truth, through which this warning may reach the principal languages of the world, where civilisation exists. It seems that the spread of the truth in the past has in the providence of God shown what God is willing to do.

May God enlarge our minds to more fully take in the scope of this work, and create in our hearts more of a willingness to sacrifice for its advancement. S. N. HASKELL.

Missionary Reading Circle.

One canvasser sends this message:—

I will, with God's blessing, be one of the "Circle". I want to study more, and I do desire to grow in grace and to fear and love God, and to come closer to His side.

A church elder speaks for his church, as follows:—

I am writing for our little company to say we wish to join the "Reading Circle". We don't want to miss the blessing there is for all who follow every good work.

Another canvasser says:—

I have been impressed for some time past with a sense of the necessity for studying the books, "Daniel and Revelation", and I shall appreciate the visit of the RECORD, relative to this particular line of study.

THERE is but one way to be a Christian—surrender all to God, and accept all in Jesus Christ. "If any willeth to do His will, he shall know of the teaching." This is the assurance which may be had by every one.



OUR CANVASSERS.

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

Our Helper.

THE day is long and the day is hard;
We are tired of the march, and of keeping guard,
Tired of the sense of a fight to be won,
Of days to live through and of work to be done,
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis He who nerves our arm;
He turns the arrows which else might harm,
And out of the storm He brings a calm.

The work which we count so hard to do
He makes it easy, for He works too;
The days that are long to live are His,
A bit of His bright eternities,
And close to our need His helping is.

—Susan Coolidge.

Monthly Summary of Australasian Canvassing Work.

South Australia.

SEPTEMBER, 1900.

Bible Readings—	Orders.	Value.
J. E. Steed, River Murray.....	36	£29 12 0
F. Bottrill, Broken Hill.....	23	17 16 0
<i>Desire of Ages—</i>		
M. Janeczek, Koolunga.....	9	12 9 8
<i>Home Hand Book—</i>		
F. Redward, Yorktown.....	21	32 7 3
J. E. Collins, Broken Hill.....	32	32 7 6
C. Cronin, Yorkes Peninsular....	23	37 11 0
A. W. Waight, Blyth.....	17	30 14 0
	161	£212 17 5

New South Wales.

SEPTEMBER, 1900.

<i>Patriarchs—</i>	Orders.	Value.
H. J. Cooper, Tweed River ...	56	£42 16 0
E. Appleton, Umbin	11	8 5 0
A. E. Edwards, Bathurst.....	3	3 8 0
<i>Daniel and Revelation—</i>		
A. E. Hodgkinson, Scone	26	25 2 0
R. Salton, Scone	6	5 4 0
<i>Bible Readings—</i>		
H. E. Hughes, Goulburn.....	3	4 3 0
H. J. Cooper, Tweede River ...	1	0 10 0
<i>Coming King—</i>		
A. E. Hodgkinson, Scone	53	13 5 0
R. Salton, Scone.....	13	3 5 0
<i>Desire of Ages—</i>		
H. J. Cooper, Tweed River.....	1	1 1 0
<i>Home Hand Book—</i>		
S. M. Fletcher, Wee Wa.....	23	36 10 0
J. C. Jensen, Mittagong	9	16 3 6
W. Gregg, Cobar	10	13 15 0
M. A. Connell, Albury.....	6	9 11 0
J. Paap, Maitland	2	3 18 0
<i>Ladies' Guide—</i>		
W. Gregg, Cobar	33	34 13 6
M. A. Gregg, Cobar	12	13 3 6
J. Paap, Maitland	11	11 3 6
T. W. Palmer, Moree	8	10 17 0
M. A. Connell, Albury.....	1	0 17 6
<i>Other Books</i>	...	2 11 0
	288	£260 2 6

Victoria and Tasmania.

SEPTEMBER, 1900.

<i>Home Hand Book—</i>	Orders.	Value.
G. Burgess, Bendigo, Vic.	41	£67 12 6
G. Masters, Ballarat, Vic.	4	5 10 0
E. Crick, Maffra, Vic.	9	14 6 6
D. Deering, Ballarat, Vic.	4	5 13 0
C. P. Michaels, Geelong, Vic.	24	35 17 6
<i>Ladies' Guide—</i>		
G. Burgess, Bendigo, Vic.	4	4 10 0
....., Melbourne, Vic.	4	3 17 0
M. Masters, Ballarat, Vic.	28	26 8 6
D. Deering, Ballarat, Vic.	5	4 11 0
<i>Masterpiece—</i>		
G. Masters, Ballarat, Vic.	6	6 13 0
<i>Bible Readings—</i>		
....., Melbourne, Vic.	17	11 17 6
R. J. Stoate, Essendon, Vic.	11	6 9 0
L. P. V. Larsen, Derwent Valley, Tasmania	21	20 12 6
A. Appeldorff, Derwent V., Tas.	26	21 17 0
<i>C. O. Saviour—</i>		
D. Deering	19	4 11 6
<i>Coming King—</i>		
H. Southon, St. Leonards, Tas.	22	9 10 6
E. Southon, Hobart, Tas.	9	2 19 0
L. Southon, Hobart, Tas.	16	6 7 0
M. Southon, Hobart, Tas.	23	9 0 6
W. Ryder, Warracknabael, Vic.	46	17 10 0
E. Roberts, Williamstown, Vic.	23	7 17 0
C. Rule, Camperdown, Vic.	39	16 17 0
L. J. Lear, Camperdown, Vic.	56	24 2 6
J. F. Ward, Portland, Vic.	51	17 8 6
E. Adcock, Hobart, Tas.	20	7 17 0
Miscellaneous, Melbourne ...	6	2 12 0
<i>Patriarchs—</i>		
B. Judge, Wangaratta, Vic.	14	10 15 0
T. Southon, Wangaratta, V.	11	8 5 6
	559	£381 8 0

Queensland.

SEPTEMBER, 1900.

<i>Home Hand Book—</i>	Orders.	Value.
T. Whittle, Ma Ma Creek	17	£31 17 0
R. S. Hodgson, Rockhampton	76	113 0 6
<i>Desire of Ages—</i>		
T. Whittle, Ma Ma Creek	21	23 10 0
W. Codling, Boonah.....	25	36 13 0
R. S. Hodgson, Rockhampton	1	1 0 0
<i>Bible Readings—</i>		
F. Brett, Toowong.....	27	19 10 3
<i>Christ Our Saviour—</i>		
W. Codling, Boonah.....	7	1 11 6
R. S. Hodgson, Rockhampton	20	4 10 0
<i>Coming King—</i>		
T. Whittle, Ma Ma Creek	5	1 5 0
<i>Land and Sea—</i>		
T. Whittle, Ma Ma Creek	1	0 12 6
<i>Great Controversy (German)</i>		
T. Whittle, Ma Ma Creek	2	1 5 0
	202	£234 14 9

West Australia.

SEPTEMBER, 1900.

<i>Desire of Ages.</i>	Orders.	Value.
Mrs. Cleal, Claremont.....	3	£3 12 0
<i>Bible Readings—</i>		
A. A. Shapcott, Yalgoo	27	19 2 6
Other books	5	5 18 0
<i>Masterpiece—</i>		
F. Masters, Coolgardie.....	3	2 9 0
Other books	3	7 6
<i>Christ Our Saviour—</i>		
Miss M. Chandler, Perth.....	14	3 3 0
Other books	2	0 10 0
<i>Sunshine at Home—</i>		
Mrs. F. Masters, Coolgardie ...	3	1 2 6
	59	£38 7 6

J. Hudson Taylor says, "Satan, the hinderer, may build a barrier about us, but he can never roof us in, so that we cannot look up."

New Zealand.

SEPTEMBER, 1900.

<i>Home Hand Book—</i>	Orders.	Value.
J. Reekie, Timaru	38	£64 5 0
Mrs. Hamilton, Carterton	30	43 10 0
R. L. Irving, Invercargill	20	28 12 6
J. Knox, Eltham	18	28 2 6
J. B. Anderson, Christchurch...	12	17 0 0
A. E. Rickards, Milton	17	27 15 0
J. T. Nash, Auckland	7	9 12 6
W. Richardson, Auckland	6	8 5 0
<i>Ladies' Guide—</i>		
Mrs. Anderson, Levin	92	80 10 0
<i>Patriarchs—</i>		
W. W. Ward, Inglewood.....	17	11 7 6
	257	£319 0 0

Totals for September, 1900.

	Orders.	Value.
Victoria and Tasmania	559	£381 8 0
New South Wales.....	288	260 2 6
South Australia	161	212 17 5
Queensland	202	234 14 9
New Zealand	257	319 0 0
West Australia	59	38 7 6
Grand totals.....	1526	£1446 10 2

Why Stand Ye all the Day Idle?

No words can express the importance of the truths applicable to the present time. Their acceptance will secure to each an immortal existence, complete in happiness; while those who refuse to heed the solemn warning must drink of the wine of the wrath of God, poured out without mixture, and be forever lost in the darkness and gloom of an eternal death. There is no neutral ground; we either gather with Christ or scatter abroad. It is a battle and a march toward the kingdom of God. To be inactive at such a time is as sinful in God's sight as open hostilities in ordinary times. Though results of such momentous importance follow the proclamation of this message, God has ordained that man shall be the agent to carry it to his fellow-men. The Spirit of God has brought the truth to bear upon our hearts, revealing the only path of safety, and the fate of those who reject it. Now, the question arises, What does God require of us? Shall we be justified in remaining quietly at home, seeking our own comfort and the things of this life? The command is, "Go ye into all the world;" "freely ye have received, freely give." When imminent danger threatens any portion of the country, and lives are in peril, there are some who will spare no pains to give warning; but now infinitely more is at stake, and who is stirred?

Let us carefully consider what occupies our daily and most earnest thoughts. Is it to devise ways and means to advance the cause of God? The humblest talent can be of service in the cause of present truth; but it requires daily and prayerful study to know how to labour successfully, and this will bring the mind into a condition to be susceptible to the impressions of the Spirit of God. There is a crisis in the experience of individuals when they waver between right and wrong. At such a time a word fitly spoken, or some act of disinterested benevolence, will often turn the scale in the right direction; whereas if the opportunity is lost, the individual passes beyond the reach of help.

The true missionary will watch for such openings. God has laid a responsibility upon us which we cannot lay aside. Are we sinful? There is a fountain in which we may wash and be clean. Are we deficient in view of infirmities? "Most gladly," says the apostle, "will I rather glory in my infirmities, that the power of Christ may rest upon me." By refusing to do what we can in the cause of God, we commit an error that will fall upon us with crushing weight in the Judgment.

My brother, my sister, why stand ye all the day idle? Are you unable to explain the truth to others? The publications will speak for you. Are you pressed with necessary cares and burdens? Remember the lilies of the field, the sparrows that have neither storehouse nor barns. God careth for them, are ye not much better? Do you lack wisdom? Ask of God, who giveth to all men liberally, and it shall be given you. The word comes to us, "Go forward." God will open the way to surmount the difficulties.

M. L. HUNTLEY.

Sale of Books.

The following interesting statistics were compiled by Elder J. N. Loughborough, a pioneer in our work: 'We first commenced the sale of our pamphlets and tracts in the year 1854. The sales for the first two years were about £260. The sales for thirty years, down to the close of 1883, were nearly £87,000. The canvassers' sales from that time to January 1, 1897, were nearly

£1,000,000. The sale of trade and the Sanitarium books was about £800,000 more, which, added to the sales for the first thirty years, would make over £1,800,000 worth of Adventist books, pamphlets, and tracts sold since 1854. By 'trade books' we mean pamphlets, tracts, etc., aside from those sold by canvassers.

January, 1897, there were forty-two papers published by our people, beside the missionary state papers. Nineteen of these are in foreign tongues, and twenty-three in the English language. The Seventh-day Adventist denomination has publishing houses in twelve different parts of the world. From these are sent forth 780 different books, pamphlets, and tracts. To secure one of each of the books, and a copy of the papers for one year, would require the sum of £60. The books already published are in the following languages: Arabic, Armenian, Basuto, Bohemian, Bulgarian, Bengalee, Chinese, Danish, English, Esthonian, Finnish, French, German, Holland, Hungarian, Italian, Japanese, Hawaiian, Kaffir, Lettish, Laponian, Maori, Polish, Portuguese, Rumanian, Russian, Servian, Spanish, Swedish, Tahitian, Turkish, and Welsh.

Encouragement to Canvassers.

In the letter given below we have evidence of the truth of the statement delivered to us by the Lord's servant, "If our papers, tracts, and books expressing the truth in plain language, could be widely circulated, many would find that they are just what they want."

MR. A. A. SHAPCOTT,

Dear Sir,—Please receive fifteen shillings enclosed, payment for the splendid book I received from you, I am very much pleased with it; I hope you will be successful in your good work wherever you go and I am sure with God's blessing you will be successful. Keep straight on the path you have chosen, and you will be a blessing to many and be abundantly blessed yourself. I received the little book and your letter for which I thank you, and I can assure you I have, and will, continue to pray for you, and may God bless you in your life.

Yours faithfully, J. C.

May the Lord's good Spirit work upon the hearts of many who are in possession of the precious Message to take a part in this good work and share in the encouragement and blessings, which it is the privilege of all to have.

T. A. CHAPMAN.

The "Herald of Health."

THIS journal is rapidly gaining favour wherever it is introduced. Our agents are having excellent success, both in selling the journal from house to house and in taking subscriptions for it. A brother at Rockhampton was, a short time since, induced to order two dozen copies, which were sold by his children almost as soon as received. Two dozen more were immediately asked for, and now we are instructed to supply him with six dozen copies each month.

Read what one of these workers has to say of his experience:

"I have been canvassing for *Bible Readings* in the city of Goulburn, and during the last half of my stay at that place I used the *Herald* as a 'help' in conjunction with my book. I found it very useful, and a most favourable introduction into homes which I could not otherwise have entered; such, for instance, as Roman Catholics, from whom I have taken a number of subscriptions. Among the wealthy classes also the journal has been most helpful.

From the standpoint of convenience and profit, I think the *Herald* ranks first among our helps. I have taken as many as seven subscriptions in one day, from all classes of people, and I am comparatively an inexperienced canvasser.

H. E. HUGHES.

Brother Chapman writes from West Australia that one of his agents, while canvassing for a book, took thirty subscriptions for the *Herald of Health* in one week.

Brother C. P. Michaelles, one of the oldest canvassers in the field, also writes us most encouragingly of the *Herald* as a canvassers' help, while from New Zealand we are regularly receiving good lists of orders.

We want a resident representative in every community who will introduce the journal to the people, and who will also receive orders for health foods, sanitary supplies, and whatever else may be offered for sale by us through the columns of the paper, on all of which we will give enterprising agents liberal commissions.

Here is a splendid opportunity to employ your spare time, or all your time, in doing good, and with profit to yourself, and while thus working for the people on health and temperance lines, many unsuspected opportunities will be found for introducing to your neighbours the more vital principles of the Third Angel's Message.

W. M. CROTHERS,

Cooranbong, N.S.W.

EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY E. R. PALMER.

A Seed.

A WONDERFUL thing is a seed,
The one thing deathless forever;
Forever old and forever new,
Forever faithful and utterly true,
Fickle and faithless never.

Plant lillies and lillies will bloom,
Plant roses and roses will grow;
Plant hate and hate to life will spring;
Plant love and love to you will bring
The fruit of the seed you sow.

—Selected.

Avondale School Closing Exercises.

THE school year for 1900 is in the past. The members of our large school family who have shared so many blessings and privileges together are, while these lines are being written, hastening to their homes and fields of labour in the different colonies as rapidly as trains and steam-boats can carry them. When this number of the RECORD is read by the students and the many friends of the school, we will be a widely-scattered family. It is a great source of satisfaction to know that nearly all who have left Avondale this year go directly into the Master's vineyard to engage in some part of the Lord's work. It will be intensely interesting to watch the records of work performed by each one as the reports come in.

On the evening after the Sabbath, October 6, the students, under the direction of the music teachers, Mr. and Mrs. John Paap, gave a concert in the school chapel. There was a large attendance, and the various items on the programme were rendered in a manner to reflect credit upon both instructors and pupils of the vocal and instrumental music classes.

On the following Sunday afternoon a large number of friends again assembled with the school for the closing exercises. Timely and instructive remarks were made by the Principal, Mr. C. B. Hughes, and other members of the faculty, also by students and visiting friends. Several speakers referred to the absence of Brother W. C. White, who has been

present on each similar occasion in the past, and has spoken upon his favourite theme, the growth and progress of the work of the Avondale School and its allied institutions. Brother E. R. Palmer, the business manager, filled the vacancy caused by Brother White's absence by giving an interesting review of the work, touching upon its various advance stages since the first term of the school, held in the old "Healy Hotel." After an inspiring song by the school choir, and a prayer for God's blessing upon all during the vacation, the school was dismissed.

On Monday and Tuesday the usual hurry and bustle prevailed as load after load of young people was driven away, waving a hearty "good-bye" to those who were left behind.

With the exception of a few workers who will be left to carry on the work of the farm, Avondale will be practically deserted for the next four months, and where has been a scene of life and activity, comparative quietness will reign. Our prayer is that the Lord will richly bless those who have gone out to the battle, and also those whose duty it is to stay by the staff, and that in due time a large number of those who have been here will come back, and that many new ones may come next year to share with us the blessing of the Avondale School.

A. T. ROBINSON.

Industrial Education.

"THE idea that the youth should combine physical and mental work in obtaining an education is gaining ground. Christian education demands the symmetrical growth of the head, the heart, and the hand. If there is one period in life when manual training, not for the sake of learning a trade merely, but for the sake of the character developed by it, should be pursued, it is that period during which manhood and womanhood are developing. The proper physical training at that age makes it possible to meet the peculiar temptations with a greater degree of success; it avoids the break-down of the nervous system; and above all, it gives the pupil such a view of life as will tend to cause him to choose a spiritual instead of a physical existence.

"There is a significance in the act of Christ in returning, at the age of twelve, to Nazareth to spend the

following years by his father's side in the carpenter shop. While at Jerusalem he had settled once and forever what his life work should be; the decision having been made, he would work with saw and hammer with an untiring earnestness, learning daily those lessons which would enable him better to present the love of God to the people during his active ministry.

"Such is the training which our youth need to-day:" such is the education which our industrial schools strive to give."

Please Notice.

THE Homes of the Avondale School will be closed during the summer vacation. Private arrangements have been made for boarding the young men who will work on the estate. Friends who desire to visit the school during the vacation should arrange with the Avondale Health Retreat or some private family for entertainment.

Have You the New Prospectus?

THE Fifth Annual Announcement of the Avondale School is now ready. We invite the co-operation of our many friends in placing it in the hands of all who may be interested in our school. Single copies, or small quantities for distribution, may be obtained from the Colonial Tract Societies, or the Avondale School, Cooranbong, N. S. W.

THE students and teachers have been leaving all through the past week. Nearly every train has carried away from two to twelve. The large homes seem so deserted and lonely! A few, unfortunately belated, still wander about the place, wishing themselves away. Few places are more dreary than a school when the students are gone; and no place is less dreary when they are there.

THE true object of Bible study is to learn what the Lord *says*, that we may *do* it. Thus spake the Spirit through the apostle: "Consider what I *say* and the Lord give thee understanding in all things."



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

New South Wales Conference.

THE fifth annual session of this Conference was held at Ashfield September six to ten. The President, Pastor W. A. Colcord, presided at the opening meeting. Delegates from seven churches attended, while three churches were represented by delegates at large. Pastor E. W. Farnsworth was invited to take part in the deliberations of the Conference. In addressing the meeting he remarked that all business transacted should be regarded as an act of worship. Pastor Colcord also emphasised the importance of engaging much in prayer for the guidance of the Holy Spirit. The first evening Pastor Farnsworth spoke on "Charity, the end of the law."

Three Churches were admitted to the Conference viz: Lismore, West Maitland, and Norfolk Island. The membership of seven churches on June thirtieth stood at 485, but with the addition of the new churches and isolated Sabbath keepers the Conference has a membership of 560. During the past four years the tithe has increased from £402 to £1434, and the number of workers from five to twenty.

Interesting meetings were held each evening, and on Sabbath afternoon a union meeting of the Sydney Churches was held at Ashfield, when Pastor Farnsworth spoke on the subject of "Peace in the Soul." The Medical work was discussed on Saturday night by Dr. E. R. Caro.

The following resolutions were passed:—

1. That we recommend our Tract Society, book agents, Church officers and people generally to co-operate with each other and with the Echo Publishing Company in the sale of Mrs. E. G. White's new book, "Christ's Object Lessons," for the purpose of liquidating the indebtedness of the Avondale School, upon plans similar to those adopted in America.

2. That we approve of the following recommendations of the Union Conference Committee,

Whereas, each industrial student means to the Avondale School an expense in actual

cash of thirty-six pounds 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 eighteen pounds for each student which it desires to send to the School from its field, share with the school the necessary expense to carry on this department.

3. That we approve of the publication of the new missionary paper, "Joyful Tidings," and invite the hearty co-operation of our people in its circulation.

4. Whereas, the Avondale Church has been brought into existence largely through the establishment of the Avondale School and its allied institutions—

We recommend that from December 31, 1900, three fourths of its tithe be paid to the Union Conference, the remainder to be retained by the New South Wales Conference,

5. That a camp-meeting be held in New South Wales during October at such place as the providence of God may indicate.

6. Since the Spirit of the Lord has indicated that the holding of camp-meetings is one of the most efficient methods of carrying forward aggressive work, that we encourage our people to contribute liberally towards defraying the expenses of such camp-meetings as may be held.

7. That we recommend the adoption by this Conference of the plans for the readjustment of the financial relations and adoption of uniform principals as recommended by the Union Conference.

8. Recognising the blessings which have already attended such efforts, that we encourage the holding of district meetings, and in connection with them Sabbath School and Tract and Missionary Conventions.

9. That we appreciate the liberality of our people in contributing to the Tent Fund, and we heartily recommend the continued support of this worthy enterprise.

In connection with the passing of the latter resolution, donations and pledges to the amount of fifteen pounds were made towards the Fund.

The report of the New South Wales Tract Society was read by the Secretary Miss A. E. Pearce. The sales of books and periodicals for the year was £4664. The balance sheet showed a profit of £373. The circulation of the *Bible Echo* and *Herald of Health* is increasing. Much interest has been taken in the Missionary Reading Circle by local Missionary Societies and isolated Sabbath keepers.

Much progress has been made in the canvassing work, sales for the year showing an increase of £501. The number of Agents employed was forty-one, good success being reported by some of the new canvassers. As the result of the work of

our canvassers a new church has been organised at Lismore.

The Sabbath School work was reported by Mrs. V. J. Farnsworth and Mrs. A. L. Colcord. One special feature of this year's work was the formation of the Colonial Class for isolated Sabbath keepers. Pastor Farnsworth showed the danger of dropping out of the message altogether through nonattendance at the Sabbath School. Something must be radically wrong where many of the adults do not attend the classes.

The financial report of the Conference showed a loss of £478, of which sixty-five pounds is due to this year's business.

The Committee on Credentials and Licences reported as follows:—

For Credentials, W. A. Colcord, A. S. Hickox, and G. C. Tenney.

For Licences, F. Paap, A. T. Jessop, and M. Hare.

For Missionary Licences, E. A. D. Goodheart, G. James, Mrs. M. James, Mrs. Wilson, Miss I. Robertson, Miss A. Walker, Mrs. F. Paap, Mrs. Hickox, Miss H. Pearce, Miss A. E. Pearce, Mrs. Keller, and J. Hindson.

The report was adopted.

The Committee on nominations presented the following report, which was adopted, :—

For President, Pastor W. A. Colcord.

For Vice President, Pastor A. T. Robinson.

For Committee, F. L. Sharp, J. Hindson and J. Paap.

For Secretary and Treasurer, E. A. D. Goodheart.

An address was given by Pastor Farnsworth on the "Reception of the Holy Spirit," at the closing meeting.

W. A. COLCORD, *President*.
E. A. D. GOODHEART, *Secretary*.

Queensland Conference.

THE first annual session of the Queensland Conference was held on the Camp-ground, Exhibition Grounds, Brisbane, September 30 to October 7, 1900.

There were present of the Executive Committee of the Union Conference; E. W. Farnsworth, Dr. E. R. Caro.

Of the Executive Committee of the Queensland Conference; G. C. Tenney, T. Whittle, H. C. Lacey, F. W. Paap, J. Sneyd.

The churches at North Brisbane, South Brisbane, Toowoomba, Rockhampton, Bundaberg, and Grantham were represented by twenty-two delegates.

The following committees were appointed:—

On Nominations: T. Whittle, J. Wiltshire, J. Sheppard,

On Resolutions: H. C. Lacey, F. W. Reekie, G. W. Tadich,

On Credentials and Licences: F. W. Paap, E. W. Farnsworth, C. A. Bowney,

On Auditing: J. P. Snape, T. Schmidt, H. Atkins, M. Lamb.

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

President, G. Teasdale.

Vice-president, H. C. Lacey.

Secretary, H. C. Lacey.

Treasurer, Queensland Tract Society.

Sabbath School Secretary, Mrs. Tadich.

Business Agent, F. W. Reekie.

General Canvassing Agent, F. W. Reekie.

Executive Committee, G. Teasdale, H. C. Lacey, Thomas Whittle, G. Tadich, F. W. Reekie, J. Wellabire, J. P. Sneepe.

Credentials were granted to G. Teasdale and H. C. Lacey.

Thomas Whittle, G. Tadisch, and M. Bernoth received ministerial licenses.

The Committee on Resolutions presented the following report which after free discussion was adopted:—

Whereas, The blessing of God has attended the work in Queensland in all its branches during the past Conference year, therefore,

1. *Resolved*, That we gratefully acknowledge the goodness of the Lord towards us, and that we consecrate ourselves to Him completely, that increased evidences of prosperity may be enjoyed.

2. *Resolved*, That we extend a cordial welcome to the brethren from the new churches, Bundaberg, and Grantham, and that we recommend that special effort be put forth towards further developing and ripening the interests in these fields.

3. *Resolved*, That a capable gospel worker should be permanently located in the Central Queensland district.

4. *Whereas*, the Tract Society owes the Echo Publishing Co. about £1,000 and it has been suggested that we pay five per cent interest per annum on this debt, and that we also pay five per cent interest on all purchases after ninety days; and

Whereas, It has been further suggested that on cash being sent with the orders we will receive two and a half per cent discount on same, and two per cent discount within thirty days, therefore

Resolved, That we recommend (1) the

active and permanent reduction of our accounts receivable. (2) The securing of a remittance of large accounts transferred to that Society by the Australian Tract Society. (3) The raising of a fund to be called the "Book Department Fund" sufficient to enable this department to carry on its work on a cash basis.

5. *Whereas*, The Testimonies counsel us in the selecting and licensing of our canvassers and the Union Conference Committee recommend the holding of canvassers' schools, therefore

Resolved, That we recognize the expediency of such schools and would suggest that the Conference officers arrange for one to be held at a convenient date.

6. *Whereas*, The Union Conference Committee have recommended the printing of the *Joyful Tidings*, an eight-page monthly paper to be distributed extensively in the "back blocks" and places inaccessible to the living preacher, therefore

Resolved, That we recommend our canvassers to send in names of interested persons whom they meet in the country, and that we raise a fund to be called the "*Joyful Tidings Fund*," to defray expenses on same.

7. *Resolved*, That we recommend the appointment of a Corresponding Secretary for the Tract Society, whose duty it shall be to carry on an active correspondence with our various churches, societies, isolated Sabbath-keepers, and all interested persons brought to his knowledge by our canvassers or otherwise.

8. *Resolved*, That the Medical work in the colony be carried on under the supervision of the Conference Executive Committee, which shall appoint annually a Queensland Medical Advisory Committee, consisting of a Superintendent and two members and also that local committees be appointed by the Sanitarium Committee of the Conference for the management of local institutions, the functions of the Advisory Committee being advisory and not executive.

9. *Resolved*, That such Medical Institutional Committees be authorized to import and sell "Health Foods" and Sanitarium supplies.

10. *Resolved*, That a Health and Temperance Secretary be appointed to look after the interests of the Health and Temperance work in this colony.

11. *Whereas*, in our conference, organised efforts are made for the benefit of adults, which sometimes fail to reach the children, therefore,

Resolved, That Young People's Meetings and Junior Missionary meetings be encouraged and also that the Secretary of the S. S. Association consider it part of her office to see that the said meetings are conducted.

12. *Whereas*, great advantages are to be gained by every member of the church being a member in good standing of the Sabbath Schools, therefore,

Resolved, That the members of the churches in this Conference be encouraged to be good standing members of the Sabbath Schools.

13. *Whereas*, each industrial student is estimated to be 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,

Resolved, That this Conference endeavour to raise an Industrial Department Aid Fund from which may be drawn £18 for each industrial student we send to the school and that we thus share with the school the expense incurred in carrying on this department.

It was voted on Resolution four, that we respectfully request the Echo Publishing Co. to extend the time for the charging of interest on the balance of its account until July 1, 1901

G. C. TENNEY, *President*.
H. C. LACEY, *Secretary*.

Encouraging.

ABOUT a year and a half since, a man who was travelling through Kadina, stopped to spend Sunday at a boarding house, where he saw a copy of *Thoughts on Daniel and Revelation*. He began to read it, and became so interested that he was unwilling to leave it, and so paid a week's board to stay and finish reading it through. At this time he was a Roman Catholic, and as he read, the Spirit of the Lord carried the truth home to his heart, and after giving the matter a careful study, he decided to "obey God rather than man". He at once began to observe the Sabbath of the Lord, and to work for the salvation of others.

When the New Year *Echo* came out he bought two gross, and started out to sell them, walking about 100 miles through a sandy country. He realized much of the blessing of God in this work. In the beginning of March, he joined the ranks of the canvassers and being especially desirous of making known the nearness of the Saviour's advent, he took the book *Coming King*. With that book he did good and faithful work, among a scattered population, many of whom realised that a humble, devoted servant of God was working in their midst. He is now canvassing for *Desire of Ages*, and is enjoying much of God's blessing, not so much in taking orders as in spiritual blessings.

Other interesting items are occurring from time to time, which show that God is blessing the work of the canvassers, who amid many difficulties, continue to place in the hands of the people literature which calls their attention to the Word of God, and its claims upon their attention and obedience.

J. H. Woods.

WE ask once more that our labourers send us a report for each month.

Medical Missionary.

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

CONDUCTED BY MISS E. M. GRAHAM.

The Christchurch Sanitarium.

In the July number of the RECORD attention was called to the fact that

building now contains more than thirty rooms, is partially heated by steam, and will, in the course of a short time, be lighted by electricity. This we may not be able to do for a short time as the Board is hampered by lack of funds.

On the first of July the new Sanitarium was opened to receive guests, and although we were in an unsettled condition, as we were at that time moving in, we had five patients with which to open the work, and others are wishing to come in when we

of health foods. Already all the health foods which it was thought advisable by the Board to register, have been registered in the Colony of New Zealand, in the name of the Sanitarium Health Food Company, located at Papanui, Christchurch, New Zealand. We have also registered our Trade Mark which will cover all other manufactured products. Brother S. H. Amyes has been elected business manager of the Sanitarium, and President of the Health Food Company.



Main Building of the Christchurch Sanitarium.

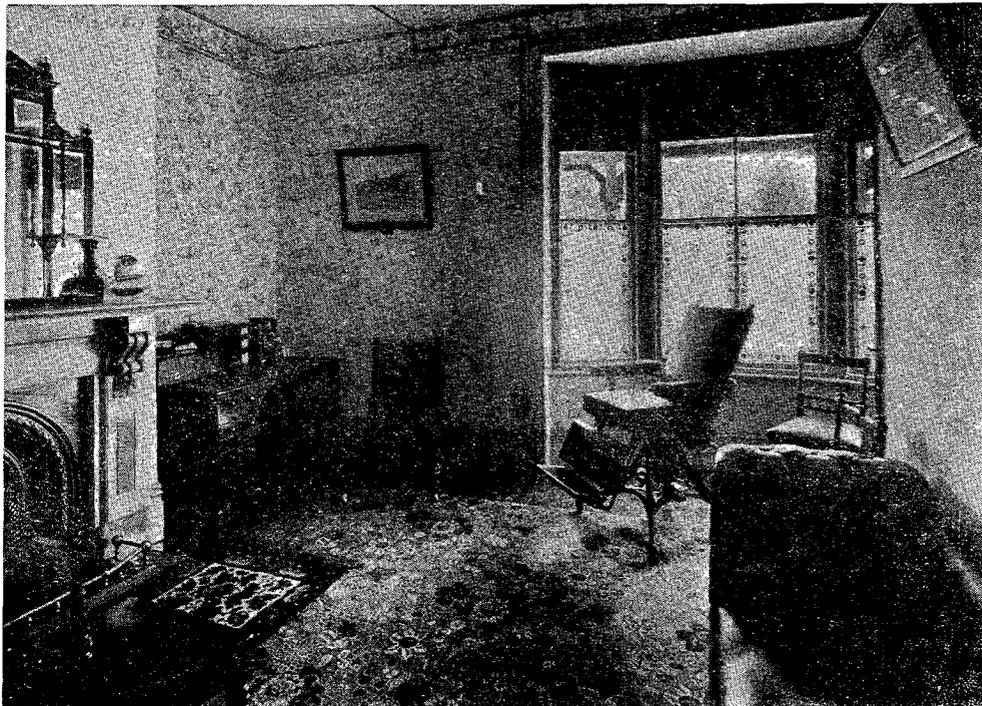
the Health Home at Christchurch, New Zealand, had merged into a Sanitarium. We have only been in this colony since the first of February, during that time our health work has made rapid strides. We have procured a site containing nearly eight acres of land, on which stands a large building of more than twenty rooms, and to this building we have added capacious bath and treatment rooms on the ground floor, and on the second floor seven very comfortable rooms for guests. The

can accommodate them. Everything seems to indicate that we shall do prosperous work and have no time dragging on our hands. It has seemed to all who have been watching this work, that God has wonderfully blessed, going before by His opening Providence more rapidly than we have been able to follow.

At our last Board meeting the first of July, it was decided that we should erect an oven, purchase machinery, and as rapidly as possible make a beginning in the manufacture

The health foods will not be manufactured by a separate Company, but will be under the direction of the same Board as the Sanitarium. The only difference will be that the health food accounts will be kept as a separate business.

We are very sorry that we have not been able to give to the readers of the RECORD a cut of our Institution before this; but on account of the improvements, we were not able to get the photographs until recently, but we are very glad that at this time,



THE DOCTOR'S OFFICE.

we can give those who are interested in this line of work the opportunity of seeing a photo engraving of our new Christchurch Institution.

As the July *Herald of Health* contained quite a lengthy article relative to our work, I think it will be useless to elaborate on our work. This Institution will be run on the same principles as all of our Sanitariums located in other quarters of the globe. However, if there are any who are particularly interested in this new Institution, and would like further information, and will address us at the Medical and Surgical Sanitarium, Papanui, Christchurch, New Zealand, we will mail them our circular.

F. E. BRAUCHT, M. D.

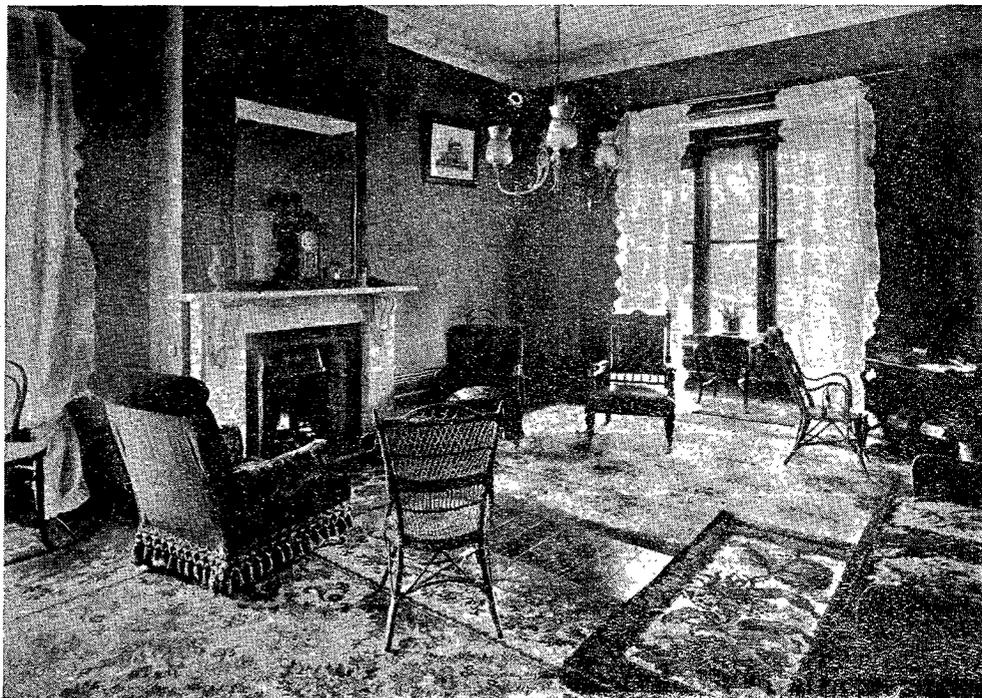
“GREAT opportunities are given to the guardians of the sick. Knowing the Lord Jesus, it is the privilege of the Christian physician to introduce Him to the sick-room as the one who can speak peace to the soul and give strength to the body. He can point the sufferer to the

Lamb of God, who taketh away the sin of the world. The Lord will give such a physician great wisdom in his work.

“The physician should be a man of earnest prayer, that he may impart to others the light and hope and faith which he receives. He should

compassionate Saviour may speak the word, “You shall live to sound forth my praises?”

If here on earth we do not delight in holiness, we have no preparation for that world where God is to be all in all forever.—*Melville*.



SANIARIUM DRAWING ROOM.

himself possess the hope which is sure and steadfast, the hope that Jesus is a very present help in every time of trouble. He should reverence the Word of God. This Word is exceedingly precious to the receiver; for it sanctifies the soul. The Christian physician studies the Word of God and is prepared to sooth those who are tossed by doubt and fear. He knows the value of the Redeemer's love and presence. He can speak with assurance to the soul hovering between life and death. Who knows but in these last moments faith and hope may spring up in the heart and give inspiring energy to the apparently dying one? Who knows but that the

Personal

MRS J. L. BAKER has entered the Tract Society, 37 Taranaki St., until permanent assistance is obtained.

FOR the present the address of Pastor G. C. Tenney will be 25 Sloane Street, Summer Hill, New South Wales.

PASTOR and Mrs. A. T. Robinson will attend the Lambton, New South Wales camp-meeting, and will probably labour there for several weeks.

PASTOR J. H. WOODS writes from Adelaide: "Eighteen have embraced present truth at Terowie and in that district, for which we praise God."

PASTOR G. C. TENNEY will attend the N.S.W. Camp-meeting, and will probably assist in other camp-meetings. It is expected that he will locate in Sydney.

DOCTOR RAND gives an encouraging account of the medical work in Newcastle. His practice is increasing, and the treatment rooms are well patronised.

BROTHER G. A. WANTZLICK in a recent letter writes most encouragingly of a deep revival of the work in Wanganui. An increase of fifty has been attending the Sunday night meetings.

DR. E. R. CARO visited Rockhampton, Queensland, at the close of the Brisbane Camp-meeting in the interests of the medical work. Brother T. Skinner and wife are just beginning work, with good prospects of success, in their new treatment rooms in Rockhampton.

BROTHER A. MOUNTAIN has recently made a visit in the northern part of New Zealand calling at Ormondville, Hastings, Napier, Gisborne and Auckland. His work has been especially in the interests of the canvassers, and he reports success in additional agents in the field.

PASTOR G. TEASDALE and family arrived in Sydney from Auckland, New Zealand October 13. They made a short visit at Cooranbong while on their way to Queensland, their future field of labour. Our prayers and best wishes follow Brother Teasdale as he takes up new responsibilities.

BROTHER FRED PAAP will soon move, with his family, from Brisbane, Queensland, to Lismore, N.S.W., which will be his field of labour for the present. May good success attend him there. It will be remembered that brethren Parker and Hindson visited Lismore a few months ago and organised a church.

BROTHER AND SISTER A. A. ROBIE, trained nurses from the Sanitarium, Battle Creek, Michigan, recently arrived in Australia via Vancouver. They made short visits in Brisbane and Sydney, and then came to Cooranbong. Brother and Sister Robie have connected with the Avondale Health Retreat. May abundant success attend them.

MISS MAUD HALL has been engaged by the Victorian Tract Society as book-keeper; Miss Mattie Lockwood as assistant in the New South Wales Tract Society Office; Miss Ethel Manners as book-keeper at the School while Miss Higgins is absent during vacation; and Joseph Mills as book-keeper for the Avondale Printing Press.

THE "Christchurch Medical and Surgical Sanitarium" is providing treatment for ten inside patients also others from the city. Twelve nurses and helpers are at present receiving efficient training in this institution. The Sanitarium wishes to express sincerest gratitude for the many and various gifts so liberally donated in response to the recent appeal to the sisters.

THE canvassers are finding the *Herald of Health* an excellent "help." One canvasser took forty-eight subscriptions for the *Herald* in two weeks while canvassing for *Bible Readings*. He says, "It is the best help I have ever used." A canvasser for *Ladies' Guide*, in ordering four dozen copies per week, says, "They sell at nearly every house." An agent for *Home Hand-Book* requires one hundred per month. Another agent for the same book says of the *Herald*, "It is excellent as a help. I now use it more than any other."

A LETTER just received from Dr. F. E. Braucht, Christchurch, N. Z., brings this cheering information: "Our work is still onward. The patients keep coming, so, at the present time, we hardly know which way to turn for room. We have a better class of patients coming now

than we had at first. Some want rooms furnished better than any we have, and this demonstrates to us the necessity of having more rooms, and some furnished for the better classes. We are glad to be crowded. It is far better to have it this way than to have a great number of rooms and nobody to put in them. I would rather be crowded out than starved out, as the former is more easily remedied than the latter."

A GOOD number of students have gone into the canvassing field for the vacation. Brethren W. Pascoe, H. Harker, W. J. Redhead, and George Simpson have gone to New Zealand to work with *The Desire of Ages*. E. E. Chapman, W. Prees, R. Walker, and E. Bernoth have gone to Queensland to work with *Patriarchs and Prophets*. George Parkin and Robert Caldwell expect to canvass in Victoria for *Bible Readings*. A. Currow, A. Smart, N. Harker, and George Ryder have arranged to work in New South Wales. Several ladies are also expecting to canvass, but arrangements for them are not yet perfected.

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News Items.

THE next school year begins Jan. 30, 1901. Now is the time to plan for that date. Decide now that you will come, then, believe, pray, work until you get here.

—————:O:—————

Wanted, a Home.

FOR a boy of eight and one-half years. He has blue eyes, fair hair, is good-looking, healthy, and well-behaved. His mother has been left with herself and three children to support, and the burden is more than she can carry. She has kept her children as long as she possibly could. A home in Victoria preferred. Address, Victorian Tract Society, Oxford Chambers, Bourke Street, Melbourne, Victoria.

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DO NOT stand around idle. You will find if you read your Bible that the boys or men God set to work did not stand around with their hands in their pockets. Take David, Samuel, or Saul for example.

Union Conference Record

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Cooranbong, N.S.W.

MANY have already received a small pamphlet recently published, concerning our camp-meetings. Please read it carefully and prayerfully. Those who do not attend these annual gatherings sustain great loss. It is important to know what preparation to make before attending them. If you have not seen a copy of this little tract please order one of your Tract Society. Price post paid 3½d.

PASTOR W. L. H. BAKER, writes from New Zealand: "At the time of our Council in Cooranbong we decided that our camp-meeting should be held January 6-17. Since going into the matter more fully it would seem better to hold our camp-meeting January 10-21, and that we precede this camp-meeting by our New Zealand Conference, holding the Conference January 3-7. Those of our brethren whom I have consulted here feel that it would not be advisable to hold our Conference just now when our own ministerial help is so short, and then in so brief a time bring our people together again for a camp-meeting." Our brethren and sisters in New Zealand should note this change of appointment, and also the probable time of the Conference, and plan accordingly. No doubt further notice will appear in the next issue of the RECORD.

:"o:"

"Joyful Tidings."

BEFORE another number of the RECORD is published our missionary paper, *Joyful Tidings*, will be ready for distribution, and we trust that the members of Tract Societies, and also other brethren, will assist us in giving it a wide circulation.

The post-office regulations of New South Wales provide that any newspaper printed in the colony and

posted within seven days after the date of its publication, will be carried to any place within the colony post free. To enable our brethren to avail themselves of this privilege we will date *Joyful Tidings* sufficiently far in advance that those receiving clubs may, if they are prompt, re-mail them without expense. Note carefully the conditions. The paper must be delivered to the postmaster within seven days after the date which appears on the copies to be posted.

Thus far only a few have sent in their orders. We trust our churches will take the matter up at once, and order clubs for the use of their members. Here is an excellent opportunity for every one who loves the Message to take part in its circulation, and we hope no one will lightly pass it by. Contributions for the support of the enterprise are also invited. Let there be liberal support that the work of the Lord be not hindered.

W. M. CROTHERS.

:"o:"

The Brisbane Camp-meeting.

THE annual camp-meeting and Conference for Queensland was held in Brisbane, on the Exhibition grounds, September twenty-seven to October seven. The grounds and all the fittings required were furnished free through the courtesy of the Tram Company. This was a large saving in the expense of preparation. The camp when completed presented a neat and pleasing appearance. It consisted of twenty-one small tents, and two congregation tents. The attendance of our own people was not large, nor did that of the public come up to our hopes. In the case of the former there were representatives from Toowoomba, Grantham, Bundaberg, and one from Rockhampton. Our people in Brisbane either tented on the grounds, or came as they were able. It is often the case that those who attend the meeting from a long distance get more benefit from it than those who live near by.

The meeting was centrally located for the city, and was probably sufficiently advertised; but the interest did not nearly equal that of two years ago. Still, at times there was a good attendance, and at all times a candid bearing was accorded the truths presented. On each Sabbath the blessing of God came to us in rich measure. Victories were

gained, and many were confirmed in the present truth. Although the meeting was not surprising in point of attendance or interest, it was considered a marked success. Many were the testimonies given of great good received.

The labourers from beyond the colony were Pastor and Mrs. Farnsworth, and Dr. E. R. Caro. The business part of the Conference concluded satisfactorily. Pastor George Teasdale of New Zealand was chosen President of the Conference; and H. C. Lacy Vice-president. Brother F. W. Reekie was chosen General Canvassing Agent and Business agent; and J. H. Mills Secretary and Treasurer of the Tract Society. Reports showed an increase of membership of fifty-one; and of tithes £204. Two churches—Grantham of eleven members, and Bundaberg of twenty-four members, were admitted. Their numbers will be added to very shortly. The expenditures of the Conference exceeded the income, leaving a deficit of £173. The Conference started out in a weak financial state; but with judicious management and God's continued blessing it will be able to support its own work hereafter. The medical work is established in Rockhampton and in Brisbane. In the former place Brother T. W. Skinner reports a successful opening of the treatment rooms under his management. The rooms in Brisbane are just now opening under the management of Brother C. A. Brandstater. May God bless His work in this young Conference.

G. C. TENNEY.

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# Appointments

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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 :—

South Australia . . .	November 1 to 11.
New Zealand	January 10 to 21.
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