

Union Conference Record

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

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NUMBER II.

The Voice in the Storm.

NOR always under calm and sunny skies
The Lord doth meet us, though we seek him there,
Eager to hear Him talk of lilies fair,
And utter parables that make men wise.

Nor do we find the One whose word we prize
Always at feasts, though He doth love to share
Our social joys, and when we feasts prepare
'Tis He with better wine our want supplies.

But sometimes on the wing of storm He comes,
In the deep midnight of our black despair,
Mid raging waves and winds that never cease,
When the helm fails us, and the cold benumbs
Our helpless hands,—then, as we lift our prayer
He speaks, and lo! our hearts are filled with peace.
—*Springfield Republican.*

The Source of Power for Christian Missions.

THE strength of a chain is limited to that of its weakest link. If, therefore, we are connected with the source of power by a chain, the weakest link will be the limit to which we can avail ourselves of it. But if our connection is direct and immediate, there is no hindrance to the exercise of the mighty power of God. "My soul, wait thou only upon God, for my expectation is from Him."

God Himself is a great source of power. It is His possession. "Power belongeth unto God," and He manifests it according to His sovereign will. Yet, not in an erratic or arbitrary manner, but according to His declared purposes and promises. True, our opponents and hindrances are many and mighty, but our God, the living God, is Almighty. It is with Him that we have to do; on Him alone we have to wait; from Him alone cometh our salvation and our sufficiency.

Further, God tells by His prophet Daniel, that the people who do know their God shall be strong and do exploits; and they that understand among the people shall instruct many. If it be ordinarily true that knowledge is power, it is supremely true in the case of the knowledge of God. Those

who know their God do not *attempt* to do exploits, but do them. We shall search the Scriptures in vain, from Genesis to Revelation, for any command to *attempt* to do anything. God's commands are always "Do this." His prohibitions are always "Do not this." If we believe the command to be from God, our only course is to obey, and the issue must always be success.

Further, God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained on supernatural food, taught by a supernatural Teacher, from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories. The risen Saviour, ere He ascended on high, said, "All power is given unto Me in heaven and on earth, go ye therefore" [disciple, baptise, teach all nations] "and lo, I am with you always even unto the end of the world."

Again, He said to His disciples, "Ye shall receive power when the Holy Ghost is come upon you." Not many days after this, in answer to united and continued prayer, the Holy Ghost did come upon them, and they were all filled. Praise God, He remains with us still. The power given is not a gift from the Holy Ghost. He himself is the power. To-day He is as truly available, and as mighty in power, as He was on the day of Pentecost. But since the days before Pentecost, has the whole Church ever put aside every other work, and waited upon Him for ten days, that the power might be manifested? Has there not been a cause of failure here? We have given too much attention to methods, and to machinery, and to resources, and too little to the source of power, the filling with the Holy Ghost. This, I think, has been the great weakness of our service in the past, and unless remedied will be the great weakness

in the future. We are commanded to "be filled with the Spirit." If we are not filled we are living in disobedience and sin, and the cause of our sin, as the cause of Israel's sin of old, is the sin of unbelief. God is ready to fill us with the Holy Ghost, and to send us out all filled with the Holy Ghost to the uttermost ends of the earth. In answer to our prayers a mighty power may come upon our missionary labors and native Christians in every quarter of the globe. O to have faith in the living God!

It is not lost time to wait upon God. In November, 1886, we in the China Inland Mission were feeling greatly the need of Divine guidance in the matter of organisation in the field, and in the matter of reinforcement, and we came together before our conference to spend eight days in united waiting upon God, four alternate days being days of fasting as well as prayer. The time was not lost time; we were led to pray to God to send us out a hundred missionaries during the next year. And, further, we were led, in connection with that forward movement, to ask God for an increase of ten thousand pounds over the income of the previous year. We were also guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent us offers of service from over six hundred men and women during the following year, and those who were deemed to be ready and suitable were accepted, and were sent out to China; and it proved that at the end of the year exactly one hundred had gone. What about the income? God did not give exactly the ten thousand pounds we asked for, but He gave us eleven thousand pounds, and that eleven thousand pounds came in eleven contributions; the smallest was five hundred pounds,

and the largest was two thousand five hundred pounds. The living God is available power. We may call upon Him in the name of Christ with the assurance that if we are taught by the Spirit in our prayers, those prayers will be answered.

The Necessity of Faith.

God is the ultimate source of power, and faith is the hand which lays hold on God. How important is that hand! I was travelling a short time ago in an electric car. We suddenly turned around the corner of a street, slowed down, and then come to a standstill. The conductor worked his lever, but in vain. We did not move. We were not off the track, but the trolley-pole had swung loose from the wire overhead; the contact with the source of power was gone, and we could not move until that was rectified. If the contact of faith with the Living God be broken to any extent, may it not again be true that He cannot do many works because of unbelief?

What is this faith which is so essential? Is it not simply reliance on the fact that faithful is He who promised, who also will do it? With this faith in lively exercise God can manifest Himself as He never has done. We are living in days of wonderful missionary successes, but we may see far more wonderful things in days to come.

Another important thought in regard to the Church. It is not a number of isolated units, but an organised body. I can, by no possibility, get my hand four feet in front of my body. If my hand is to rescue a drowning man, the whole body must co-operate. Individuals have done, and are doing, all that is in their power, but the Church as a whole must rise to its dignity and realise its responsibility to go forward. We must not confine our sympathies and interests to this sphere or to that sphere of labor. Not only must the missionaries go forth from beloved homes, but the whole Church must go forward in self-denial to the point of suffering. Soul-saving work cannot be carried out without suffering. If we are simply to pray to the extent of a pleasant and enjoyable exercise, and to know nothing of watching in prayer and of weariness in prayer, we shall not receive all the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism;

we shall not maintain the spiritual life of our own souls as it needs to be maintained. We must serve God, even to the point of suffering, and each one ask himself in what degree, in what point, am I extending the kingdom of Christ by personal suffering, by personal self-denial? The whole Church must realise this. The body must co-operate with the hand, if the hand is to rescue dying men and women.

Beloved, you whose duty it is to remain at home, are equal sharers with those who go into the mission fields in this work; yours the responsibility, yours equally to share in the reward when Christ is glorified and His kingdom is everywhere made known.—*J. Hudson Taylor.*

The Gospel Ministry.

Who Should Preach?

THAT is a question for the Holy Spirit to decide. The appointment may come directly to the individual, or to him through the church or through others; but the gift of preaching is a distinct endowment of the heavenly unction. Each one who undertakes this work should have the consciousness of being sent of God. There is no need of being mistaken as to the nature of the call, but yet a great many are mistaken in reference to it.

The church is entitled to an opinion as to the fitness of an individual for the sacred office. The New Testament furnishes proof that it is by the action of the church and through its co-operation with the Holy Spirit that men are set apart to the gospel work. While the church cannot prohibit anyone preaching who feels that he ought to preach or even simply chooses to do so, it may decide whether it will recognise him as an ambassador for Christ or not. And we have every reason to believe that when the decision of the church is in accordance with the mind of God, it is ratified in heaven.

It is only by carefully observing this principle that confusion and the degradation of the gospel ministry can be avoided. Upon our churches through their organised body, the conference, properly rests the earthly or visible authority of commissioning individuals to bear the gospel message. In this work the church or conference needs to be guided by the Spirit of God especially, and also

they need to consider the various qualifications which such messengers should possess. Were it left to private opinion to determine the question of recognition, then all barriers would be broken down. The expounding of the Scriptures would become an ordinary calling, preaching would lose its weight and influence with the people, and the pulpit would be rendered contemptible. Every aspiring novice would pose in the sacred desk, "understanding neither what they say, nor whereof they affirm." The people would fail to discern between this and the genuine work of the gospel ministry, and immeasurable loss would come to the cause of Christ.

So long as we have those agencies which God has ordained for the preservation of order in the ranks of His cause, we should look to those agencies to do their work, and not encourage the spirit which would ignore them and set them at naught.

Should Local Elders of Churches Preach?

This question cannot be answered with a word. The briefest answer that comes to mind is to the effect that the appointment and ordination to the office of church elder does not imply or embrace authority to preach. The question of authority to preach is another thing. A plain distinction is made in the Scriptures between the elders which oversee the churches, and those who labor in word and doctrine. The gift of the evangelist or preacher is distinct from that of pastor or shepherd. If a church in electing and ordaining an elder constitutes him a preacher, then why do our conferences license and ordain men to the ministry? I believe it to be a mistaken impression that because a man is a local elder therefore he must preach, or that he should be recognised as a preacher. This is not to say that a local elder should never preach, but that it is a separate question entirely.

Can Sabbath services be sustained without preaching?—Yes. Can a church be expected to develop and grow and be built up without constant and regular preaching?—O yes. The church that undertakes to live on the nourishment of the preacher, is doomed to a sickly life. A church that does nothing but sit and open its mouth to the preacher is a poor affair. Better never have a preacher than to learn to depend upon one. Our denominational history will show that

many of our best churches and most earnest bands of workers have not been hovered under the wings of a settled preacher. Many of them have had preaching only at long intervals of months and years, and then only a brief visit from some minister who came in from the field. Yet they have grown, become strong for God, and educated their youth for the service of Christ.

The legitimate work of the minister is to proclaim salvation to the lost, and not to coddle effeminate, petulant, captious churches who are becoming bloodless and lifeless branches of the Vine, because they get all their nourishment from "the sermon." Even the sermon soon becomes useless to them except as an object of contempt and criticism.

Perhaps the editor will let us see in another article how Sabbath services can be conducted without preaching.

G. C. TENNEY.

Wheelbarrow Christians.

DURING an experience of twenty years I have found Christians not a few who resemble a wheelbarrow in their characteristics. I will name a few points of similarity:—

1. A wheelbarrow is so constructed that it has to be pushed if it renders any service whatever. If pulled, it goes backward, and that does not seem to be in accord with the fitness of things. So some people go only when they are pushed. The moment hands are off, they stop, and there they stand until the process is again applied. This is rather a clumsy, unnatural way of handling them; but I suppose it is better to push them along than not have them go at all.

2. A wheelbarrow always empties itself when it turns over. Likewise, some people cannot stumble and fall without losing all their religion. One step out of the way means for them to give up everything. The work must all be done over again. They have to be refilled.

3. When a wheelbarrow upsets, it lies perfectly helpless until somebody sets it up in position to be filled again. It is powerless in itself. So with some persons. They are not only easily upset, but they make no effort to get up when once down. They are too helpless to give a respectable kick. The church must get under them and lift them to their feet, or they will never get there.

4. A wheelbarrow, to be used, must have a clear track, otherwise it is ugly to manage. Yet if there are no obstructions in the way, and it is carefully balanced and vigorously pushed, it is rather a useful article after all. A good deal of valuable service may be gotten out of it.

So it is with the class of Christians of which I speak. If the track is kept clear, and they are constantly pushed, they do first-rate. They can be used quite advantageously. Like the wheelbarrow, they have both capacity and strength when right side up. The main trouble is in holding them level and keeping them going.—*Religious Telescope*.

Speech.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, nor interest, nor please,
By harping on that minor chord, disease.
Say you are well, or all is well with you;
And God shall hear your words, and make them true.
—*Ella Wheeler Wilcox*.

About Samoa.

A Pleasing Incident.

ON the high road about three miles from Apia the writer met an elderly gentleman returning from town to his home, which was close by. We were not strangers altogether to each other. I remembered from a previous conversation with him that he was an Englishman, and that, understanding the Samoan language, he was employed as interpreter by the court, and in consequence of his ability in this direction his services had also been secured by the people of our faith to assist in translating one or more of our small works into the Samoan tongue. We had a very pleasant interview, and his remarks bore chiefly upon the merit of those of our publications which he had examined. He stated that he had found great pleasure in studying closely *Steps to Christ* and *Christ our Saviour*, and believed they surpassed, in beautiful thoughts and simple choice language, anything with which

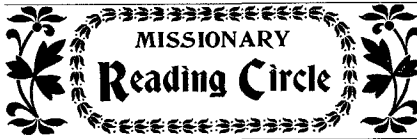
he had been previously acquainted. When asked if the secondary place he assigned to *Desire of Ages* as a literary production was due to the fact that he had not been required to give to the latter the close study that was necessary to bestow upon *Steps to Christ* in order to translate it for Samoan readers, and thereby failed to observe much that was excellent in the book, he replied that probably some of the difference which he thought existed could be accounted for in that way. Coming nearer, he said with much earnestness, "Doctor, if anything should happen that would interfere with this work of translating in any way (if I should be taken sick or die), let me ask you to see that the work of translating *Steps to Christ* is pushed forward, for it is a wonderful little book and will find a hearty welcome here. I do not claim to be an expert in translating, but am doing my very best with it in the limited time at my disposal, and would recommend my manuscripts to be submitted to those better educated in the language for final revision before printing, to improve some of my renderings, and to give to the work a good finish, as I wish it to appear in book form as perfectly as possible. I believe these little books deserve one's very best efforts."

For the first time during his short stay in Samoa the writer felt gladened that the message had impressed so favorably one heart at least, and that there was one instrument that the Lord might use to His glory and the salvation of souls.

A. STUTTAFORD, M. D.

MRS. DR. KRESS has recently spent about two weeks at the Avondale Health Retreat, Cooranbong. The management of that institution are taking steps to have a physician in regular attendance, which will meet a much felt want, not only in the institution itself, but also in the community around.

FROM a letter recently received from Pastor A. G. Daniells we learn that a change has been made in the place where the next General Conference will be held. It has been decided to hold it in Battle Creek, Michigan, U. S. A., instead of Oakland, California. It is possible the time may be changed also, but of this we have not heard definitely.



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

Bible Studies.

Lesson 32—February 2-9.

If the Missionary Reading Circle means anything at all it means more than the mere study of the facts in these lessons. "It is a call from God to this whole people to awake and study these things, read the literature, and then spread it abroad to all people." In every possible way let the Circle be made a training school for workers. The instruction given to the leaders in our churches is this: "We must teach the members of the church how they may effectually minister to others." If this is not done soon, when can it be done?

(*Dan. 11: 32-39; "Thoughts on Daniel,"*
pages 262-273.)

1. Review the principal events in the establishment of the papacy.
2. What prominent characteristics, both of the papacy and of the people of God, are revealed in verses 32 and 33?
3. Trace the history of the church as foretold in verses 34 and 35.
4. What three peculiar features must appear in the power next introduced in the prophecy? Give the substance of the historical quotations that identify this power.
5. What further points of identification are furnished in the fulfillment of verse 37?
6. Describe the introduction of the worship of the Goddess of Reason.
7. How was the expression, "Shall divide the land for gain," also fulfilled?
8. By whom and how was the Reign of Terror and the Infidel Revolution terminated?

Lesson 33 (Review)—February 9-16.

1. Give a brief history of the persecution of the people of God, as touched upon in the lesson.
2. Assign to some member the work of arranging a few texts on the subject of persecution, and drawing some practical lessons from the experiences of the early apostles.
3. Relate that portion of the history of France which is referred to in the prophecy.
4. What topics of the lesson would make interesting subjects of conversation? Study different methods of beginning such a conversation so as to arouse interest in the subject.

Lesson 34—February 16-23.

THE prophecy of our study has now reached to "the time of the end." Turkey, long known as the "Sick Man of the

East," is now the king of the north. The fate of Turkey is a subject of deepest interest not only to the kingdoms of the world to-day, but to the religious world as well. Errors are being taught concerning the future of Palestine and Jerusalem, now included in Turkish dominions. "If ever an utterance from the Lord was needed, it is now, to bring harmony out of these jarring discords." The Lord has spoken; let us hear and understand.

(*Dan. 11: 40; "Thoughts on Daniel,"*
pages 273-278.)

In the study of verse 40, notice carefully the following points:—

- (a) The powers involved.
- (b) Plans of France.
- (c) France sends an expedition against Egypt.
- (d) Turkey declares war against France.
- (e) Three events prove 1798 to be the beginning of "the time of the end."
- (f) Result of each war.
- (g) Prophecy transferred from France to the king of the north—Turkey.

Lesson 35—February 23-March 2.

(*Dan. 11: 41-43; "Thoughts on Daniel,"*
pages 278-280.)

1. Relate the fulfillment of the events of verse 41.
2. Describe the further contest over Egypt, which took place between France and the allied forces of the English and the Turks.
3. What is the especial meaning of the expression, "Egypt shall not escape?"
4. What arrangement did the Sultan of Turkey make with the Egyptians, which fulfills verse 43?

Lesson 36 (Review)—March 2-9.

1. Give a brief summary of the last two lessons.
2. Review the location of the powers called the king of the north and the king of the south, as they are first introduced in the chapter.
3. What is meant by "the time of the end?" Review the texts and events that point out definitely when this time began.
4. Sketch the history of Napoleon Bonaparte in fulfilling the prophecy of this and the previous lesson.

Mission Studies.

SAMOA.

THE Samoan, or Navigator's group, consists of Savaii, Upolu, Tutuila, and Manua, besides a few very small islands. Savaii, the largest of the group, containing 700 square miles, consists largely of barren mountains, with no rivers, and only one small harbor. Upolu is somewhat smaller, has good streams of water, is well-wooded and fertile. It is indeed a

fine island, and produces large numbers of cocoa-nut trees. The flourishing little village of Apia, the capital of the group, is located on Upolu.

Tutuila is about five by seventeen miles in extent, and is almost cut in two by the fine, land-locked harbor of Pango Pango, now owned and used as a coaling station by the United States of America. Manua is a small, unimportant island.

The Samoan natives are in physical appearance as fine a race as can be found in Polynesia. Copra (dried cocoa-nut) is the principal export from these islands, though tea and coffee are to some extent cultivated on Upolu. From 1879 till the year 1900 this group has been under a municipality directed by England, Germany, and the United States.

Nearly one year ago England withdrew from the Islands, Germany taking control of Savaii and Upolu, and the United States taking Tutuila and Manua. The population of the entire group is about 36,000. At Apia there are quite a number of Germans, also some English and Americans. In Tutuila and Manua there are not many foreigners. In 1830 Christianity was introduced into this group by John Williams, of the London Missionary Society. This society has been the dominant religious body ever since, though Wesleyanism has made some considerable progress. Catholic missionaries arrived in 1846. Catholicism has made steady progress, and bids fair to become the leading religion.

Visit of the "Pitcairn" and Subsequent Missionary Work.

In 1891 the missionary ship *Pitcairn* visited this group, staying one week at Pango Pango harbor, and a month at Apia. Quite an amount of religious and health literature was disposed of to the white people. In 1895, Dr. F. E. Braucht located at Apia and began sanitarium work. Later a fine sanitarium building was erected in the best location in Apia. Except for a few months during the Samoan war in 1899, the doctor and nurses were kept very busy, and with excellent results. Many difficult surgical cases were successfully treated. In June, 1899, Dr. Braucht went to Australia, and later to New Zealand, and has since spent but little time in the islands. For a few months Dr. Stuttaford, of California, had charge of the work.

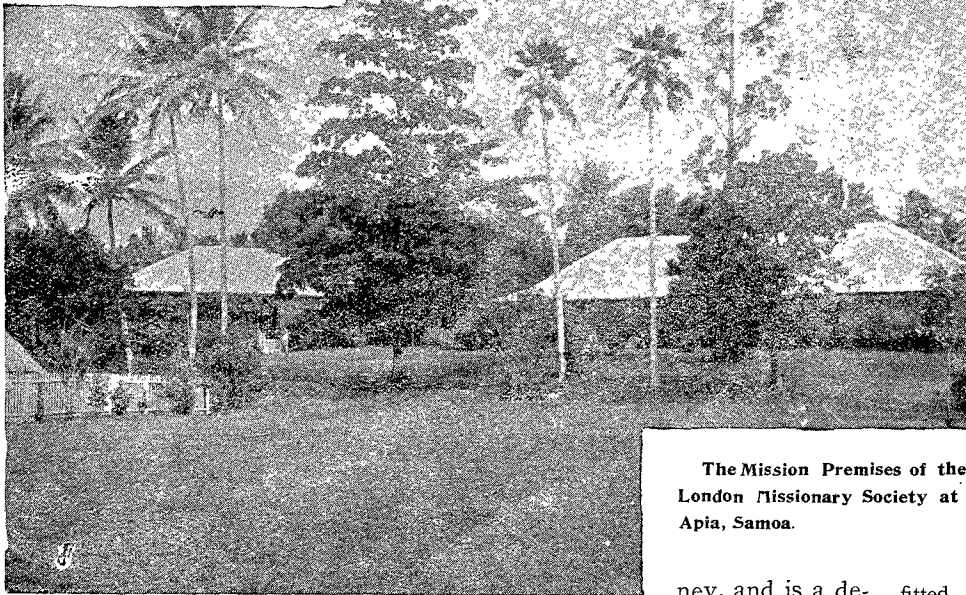
Early in 1899 Elder D. D. Lake and wife, from America, arrived at

Apia, the object being to engage in school work; but on account of the absence of Dr. Braucht his work has been principally confined to the Sanitarium and vicinity. A few weeks ago he located his family on a farm in the country, and will give his time to evangelical and school work.

The book *Christ our Saviour* has been translated into Samoan, also a tract, which we expect will soon be put through the press. As yet none of the Samoans have accepted the Sabbath. Undoubtedly God has a people in Samoa as well as in the other islands. In October of 1900, Dr. G. H. Gibson and wife, from America, reached Samoa to take charge of the Sanitarium. Though the work was much run down because of the long absence of medical help, there is evidence that it will again be prosperous.

PITCAIRN ISLAND.

Pitcairn Island is too



The Mission Premises of the London Missionary Society at Apia, Samoa.

well known to need description. In 1767 it was discovered by Carteret. In 1790 it was settled by mutineers of the British ship *Bounty*, whose descendants in 1856 numbered nearly 200. At that time all the inhabitants were carried to Norfolk Island by the British Government, it being feared that Pitcairn would soon be incapable of supporting their increasing numbers. A few years later about forty of them returned to their island home, but the most of them still remain on Norfolk. About 1880 second advent literature was sent to

them from California, and six years later Brother J. I. Tay visited them, remaining five weeks. As a result of his work all the people, nominally at least, accepted the Sabbath. When the *Pitcairn* visited them in 1890, eighty-two persons were baptized and a church organized. In September, 1899, a Camp-meeting was held on the island. No help was present from abroad, but it is reported that a great blessing was received by all in attendance. Backsliders were reclaimed, and some of the children converted. The present population is about 130.

NORFOLK ISLAND.

This is an island about three by four miles in extent, located nearly one thousand miles north-east of Syd-

home of the noted Norfolk Pine. The climate here is more agreeable than on many of the other islands. Peaches, strawberries, oranges, lemons, bananas, coffee, maize, wheat, etc., are produced abundantly. Grass grows luxuriantly, and supports many horses, sheep, and cattle. There are probably six hundred inhabitants beside those connected with the Melanesian Mission. The Church of England is the dominant religious body, but a small Methodist church has existed on the island for several years.

At the time of the visit of the *Pitcairn* to this island in 1891, a few began to keep the Sabbath. Two or three years later Elder J. M. Cole located there and labored with some success. Later, Brethren Belden and Anderson, from Australia, took up their residence there. At present only the former remains on the island. Our Norfolk church was admitted into the New South Wales Conference at its last session.

E. H. GATES.

Effective Methods.

Brother Broadheart Questions a Member of the Committee for the Evangelisation of Native Races.

Q.—How can we speedily reach those tens of thousands of islanders with the gospel?

Ans.—By sending along with our missionaries and prayers plenty of literature in the native dialects.

Q.—Can translators and printers be secured?

Ans.—In various groups the Lord has already raised up men of long experience in and familiarity with the native dialects to act as translators. The Avondale Press is especially fitted for printing tracts and pamphlets in the Polynesian dialects.

Q.—To what extent can the Avondale Press engage in this work?

Ans.—Till the pages of printed truth fall like autumn leaves, provided our good brethren who do not go to foreign fields but stay at home to "hold the ropes," back up the enterprise with financial support.

Q.—Can any who so desire have opportunity of aiding in this work?

Ans.—Certainly, providing they don't wait until the work is over and the sealing of saints completed. The Union Conference has had supervision of such funds in the past.

Bro. B.—Then let us lift along these lines and the work will go. Glory to His name.

ney, and is a dependency of the New South Wales government. It was discovered by Captain Cook in 1774, and in 1825 was made a convict settlement for incorrigibles from New South Wales. Several large prisons were built, which in a dilapidated condition still stand. About 1855 Norfolk was made the headquarters of the Melanesian Mission of the Church of England, with Bishop Patterson at its head. A large school is maintained at present by this mission.

This is one of the most beautiful of the South Sea Islands, and is the

EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY C. B. HUGHES.

Love, Hope, and Patience in Education.

O'er wayward childhood wouldst thou hold firm rule,
 And sun thee in the light of happy faces;
 Love, Hope, and Patience, these must be thy graces
 And in thine own heart let them first keep school.
 For, as old Atlas on his broad neck places
 Heaven's starry globe, and there sustains it, so
 Do these upbear the little world below
 Of Education,—Patience, Love and Hope.
 Methinks I see them group'd, in seemly show,
 The straighten'd arms uprais'd, the palms aslope,
 And robes that, touching as adown they flow,
 Distinctly blend, like snow emboss'd in snow.
 O, part them never! If Hope prostrate lie,
 Love too will sink and die.
 But Love is subtle, and doth proof derive
 From her own life that Hope is yet alive;
 And, bending o'er with soul-transfusing eyes,
 And the soft murmurs of the mother dove,
 Woos back the fleeting spirit, and half-supplies:
 Thus Love repays to Hope what Hope first gave to
 Love.
 Yet haply there will come a weary day,
 When o'ertask'd at length
 Both Love and Hope beneath the load give way.
 Then with a statue's smile, a statue's strength,
 Stands the mute sister, Patience, nothing loth,
 And, both supporting, does the work of both.

—Coleridge.

News Items.

WE are having quite a flow of honey again this year. We have now extracted over 3,500 lbs., and the bees are still very busy.

FOR the last two months we have had an abundance of rain, and our crops and garden are looking well. We have the best prospects for a crop the school ever had.

SOME weeks ago Pastor Colcord and Miss Andre met with the Stanmore Church and arranged for the opening of a church school. The school began January 14, with Miss Evelyn Gooding as teacher.

MISS ANDRE has visited Tasmania, and reports quite an interest in church schools in that State. A school will begin in Hobart soon, and will be taught by Miss Katie Judge. The brethren in Bismarck are expecting to open a church school next year.

PASTOR AND MRS. ROBINSON returned to Avondale January 13. Pastor Robinson had just visited Victoria in the interests of the school. Mrs. Robinson had been several weeks at Blackheath, and the re-

mainder of the time at the Sanitarium Farm.

PASTOR FARNSWORTH and Brother E. R. Palmer represented the school at the New Zealand Camp-meeting. They have written that some of the students from New Zealand will accompany them when they return to Australia. They expect to reach school the day after it begins.

DURING the few weeks previous to the opening of the school Miss Whittenberg and her helpers have bottled a large quantity of fruit. Most of this fruit has been obtained from our own orchard. We have purchased cherries enough for about 200 bottles.

THE many friends who have contributed to purchase plants for the flower garden will be pleased to know that in spite of the dry weather the garden is doing fairly well. While a number of the plants have died we still have about 130 rose bushes, besides a large number of chrysanthemums and annuals.

THE school is rearing eleven heifer calves this summer. A special paddock is reserved for them. Good pastures have made plenty of milk, and most of the boys and girls being away the calves have fared well. A more beautiful herd of calves it would be hard to find. It is beginning to look as if Avondale would flow with milk as well as with honey.

INQUIRY has been made as to the cost of lime for our farm. A truck that we bought last year cost us £1 3s 4d per ton delivered at Morisset station. I presume we could still purchase more at the same price. It would not take much effort on the part of our friends in different places to send us enough money to purchase a truck load of lime. They could do nothing that would yield a quicker return to the school, as proved by the experiment which we have already made. If you cannot succeed in getting enough money to buy a truck load, send us along what you can, and we will unite it with the gifts of other friends and purchase a truck load. We will not need to use more than two tons per acre. Some think that even less would be sufficient.

LIVE not without a friend. The Alpine rock must
 own
 Its mossy grace, or else be nothing but a stone.
 Live not without a God. However low or high,
 In every house should be a window to the sky.
 —W. W. Story.

Not Too Late.

WHEN this paper reaches the readers school will have begun, and at that time some will say, I expected to attend school this year, but I have been delayed, and now it is too late; so I will wait until next year. It is true that it is best to be present at the beginning, but if you cannot be present at the beginning it is better to come a little late than not at all. It often happens when people say they will wait till next year that they never come. So if you have been planning to come do not stay because you are delayed a few days in getting ready; but come at once, and the teachers will do all they can to help you make up the lost time. If you wait until next year, your money may be gone. Some necessity may arise which will make it necessary for you to part with it. "Better late than never," is a good old adage that should be carefully considered by those who are not able to reach the school at the very beginning.

Who Should Attend Our School.

THE church is asleep, and does not realise the magnitude of this matter of educating the children and youth. "Why," one says, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?"—No, I answer, most decidedly not. What selection would we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the eldest son, to him it seemed that the anointed of the Lord was before him; but the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused

him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of the noble-appearing sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, and the shepherd of the sheep, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he."

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about this much desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our colleges should be far in advance in the highest kind of education.

MRS. E. G. WHITE.

Not Quite Ready.

SOME years ago I was talking with a young man and trying to persuade him to attend one of our schools. He replied that he expected to do so at some time, but that he was not then quite ready. A friend of mine, with whom I had been acquainted for many years, overheard the conversation, and he spoke to the young man in substance as follows:—

"Let me give you some good advice. Some years ago Brother Hughes and myself were both think-

ing of attending school, but neither of us was quite ready. I decided to wait until I was quite ready; Brother Hughes decided to go anyway. The providence of God opened the way before him so that he was enabled to attend four years in succession, and now fills a place in the work of God which it is impossible for me to fill. I never found the time when I was quite ready, and now my plans have so changed that I will never be able to attend school. I deeply regret this, but it cannot be helped now. I hope you will profit by my experience, and attend school at once."

The above is the history of many a failure to obtain an education. "You are not quite ready," the tempter whispers, "wait a while;" and we wait eternally oftentimes. God will greatly bless the young man or woman who in spite of some adverse circumstance determines to have an education, and as He opened the sea before the Israelites, so step by step the way will open before him, and what seemed an impossibility will be a glorious reality.

It is Satan's work to oppose every effort to advance the truth of God, and he well understands that every trained young man or woman is a mighty instrument against the powers of darkness. Do not let him deceive you. This is one of his best ways to destroy the souls of the young. Let us be wise unto salvation. God's Spirit is striving with many of our young people urging them to train themselves for God and for His work. Do not let Satan come to you as an angel of light, and lead you into darkness. If you are *not quite ready*, you may be sure that God is able to supply all your need. Trust in Him, and He will lead you in a plain path.

Ministers.

THERE is a great need for consecrated ministers in our work here in these States. We have scarcely begun the work as yet. And then we owe duty in this direction to the fields about us. Commercial interests unite us very closely with the Pacific Islands, and we are also in communication with China, Japan, and India, as well as being indebted to the rest of the world. We have just one school in which to prepare ministers for all these great fields. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord

of the harvest, that He would send forth laborers into His harvest." If we pray truly, we will earnestly endeavor to do all we can to answer our own prayers.

The following words from *Christian Education* places the subject very clearly before us. Let each one study them carefully. Notice what is said about *organised effort*. This means that we are to labor not only as individuals, but we are also to unite ourselves together in seeking to encourage young men to enter the ministry. There are many ways in which this can be done, and if we seek the Lord earnestly He will teach us. We hope our churches will have a real burden in this matter:—

"Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. As a people, we are almost paralysed. We are not doing one-twentieth part of the good we might, because selfishness prevails to a large extent among us. Cultivated intellect is now needed in the cause of God, for novices cannot do the work acceptably. God has devised our College as an instrumentality for developing workers of whom He will not be ashamed. The height to which man may reach by proper culture, has not hitherto been realised. We have among us more than an average of men of ability. If their talents were brought into use, we should have twenty ministers where we now have one."

"There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges, do not feel the burden of labor with them, to open before them the claims that God has upon all powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled, other influences and inducements attract them, and temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well-organised plans. If the churches in the different places do their duty, God will work with their efforts by His Spirit, and will supply faithful men to the ministry."



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

Monthly Summary of Australian Canvassing Work.

New Zealand.

DECEMBER, 1900.

<i>Home Hand Book</i> —	Orders.	Value.
J. C. Rouse, Dunedin.....	54	£ 88 17 6
W. Redhead, Balclutha	40	60 10 0
A. Rickards, Dunedin	19	29 17 6
J. Reekie, Timaru	19	29 17 6
R. L. Irving, Invercargill	19	30 17 6
I. Johnson, Auckland	10	15 5 0
G. Simpson, Dunedin	11	15 2 6
J. B. Anderson, Christchurch...	7	10 5 0
C. Honnor, Auckland	7	10 15 0
J. Knox, Taranaki	13	19 7 6
<i>Man the Masterpiece</i> —		
W. H. Covell, Otago.....	127	116 7 6
<i>Desire of Ages</i> —		
Mrs. Kinnear, Auckland	1	1 2 6
<i>Coming King</i> —		
Mrs. Kinnear, Auckland	14	3 10 0
<i>Ladies' Guide</i> —		
Mrs. A. D. Anderson, Wairarapa	110	151 5 0
<i>Patriarchs</i> —		
W. W. Ward, Taranaki	21	14 15 0
	472	£597 15 0
<i>Herald of Health</i> subscriptions.....		163
<i>Echoes Sold</i> —		
Tract Societies and Individual Clubs...		1340
Miss Owen		1728
Miss Bader		703
		3771

Queensland.

DECEMBER, 1900.

<i>Bible Readings</i> —	Orders.	Value.
F. Brett, Ipswich Line.....	25	£15 12 0
Miss H. Cozens, Albion	3	5 2 6
<i>Patriarchs</i> —		
E. Bernoth, Hemmant, etc.....	8	10 9 6
W. Prees, Beaudesert	18	15 9 6
<i>Daniel and Revelation</i> —		
J. C. E. Jacobson, Bundaberg...	9	7 1 6
<i>Masterpiece</i> —		
W. R. Lamb, Bundaberg.....	3	3 12 6
<i>Ladies' Guide</i> —		
J. H. Hewitt, Warwick.....	17	18 5 0
<i>Christ Our Saviour</i> —		
Miss Ferguson, Bowen Hills...	10	3 2 0
<i>Miscellaneous</i>		11 4 6
	98	£89 19 0
<i>Herald of Health</i>	21	2 12 6

South Australia.

NOVEMBER, 1900.

<i>Home Hand Book</i> —	Orders.	Value.
E. J. Clark, Franklin Harbour	11	£17 17 6
A. W. Waight, Franklin Hbr.	20	31 5 6
F. Redward, Port Lincoln.....	6	9 7 0
L. A. Apollon, Tarlee.....	18	26 14 0
<i>Bible Readings</i> —		
F. Bottrill, Broken Hill	18	14 19 0
A. Gooding, Ovingham.....	19	14 1 6
<i>Great Controversy</i> —		
M. Janeczek, Lyndock	24	17 10 6
	116	£131 15 0

DECEMBER.

<i>Home Hand Book</i> —			
E. J. Clark, Franklin Harbor...	6	£11	9 6
A. W. Waight, Balacalava.....	8	13	13 6
C. Cronin, Laura	15	26	17 0
F. Redward, Port Lincoln.....	21	33	12 6
<i>Bible Readings</i> —			
J. E. Steed, River Murray	5	3	15 0
F. Bottrill, Broken Hill.....	5	3	17 0
<i>Great Controversy</i> —			
M. Janeczek, Williamstown.....	36	26	7 6
	96	£119	12 0

West Australia.

NOVEMBER, 1900.

<i>Bible Readings</i> —	Orders.	Value.
A. A. Shapcott, Cue Line	39	£29 14 6
Mrs. Cleal, Guildford	6	4 19 0
<i>Desire of Ages</i> —		
Mrs. Cleal, Guildford	4	4 0 0
<i>Christ Our Saviour</i> —		
Mrs. E. Cleal, Guildford.....	21	6 0 0
W. H. Maslin, Perth.....	93	21 11 6
<i>Masterpiece</i> —		
A. A. Shapcott, Cue Line	29	32 5 0
F. Masters, Southern Cross.....	21	22 10 6
<i>Ladies' Guide</i> —		
F. Masters, Southern Cross.....	34	31 1 0
A. A. Shapcott, Cue Line	6	5 18 6
Mrs. Roberts, Fremantle	2	2 13 9
Other books	4	0 16 0
<i>Home Hand Book</i> —		
A. A. Shapcott, Cue Line	6	8 5 0
<i>Patriarchs and Prophets</i> —		
F. Masters, Southern Cross.....	15	12 6 6
<i>Miscellaneous</i> —		
C. J. Anderson, Fremantle... ..	22	11 9 10
	302	£193 11 1

New South Wales.

DECEMBER, 1900.

<i>Home Hand Book</i> —	Orders.	Value.
A. Smart, Parkes.....	17	£27 8 0
A. Currow, Parkes.....	16	25 2 6
<i>Daniel and Revelation</i> —		
G. A. Wood, Tamworth	23	18 6 4
<i>Ladies' Guide</i> —		
Mrs. J. Paap, Scone	7	7 14 6
<i>Bible Readings</i> —		
G. Ryder, Goulburn	6	4 5 0
<i>Coming King</i> —		
G. Ryder, Goulburn	67	17 16 6
G. A. Wood, Tamworth	3	0 15 0
<i>The House We Live In</i> —		
Miss S. Read, WallSEND	64	14 12 6
Miss E. L. B. Hill, Lambton ...	48	11 6 0
Miss E. B. Hill, Lambton	40	9 3 0
<i>Desire of Ages</i> —		
J. C. Jensen, Mittagong.....	1	1 18 0
<i>Masterpiece</i> —		
A. Currow, Parkes.....	9	9 9 0
<i>Other Books</i>		4 15 6
	301	£152 11 10

WHAT are the conditions for the reception of the Holy Spirit in Pentecostal measure? Simply putting away everything that hinders, casting aside every doubtful thing; then a full, whole-hearted surrender to God in Christ Jesus, embracing His will at all costs, and then a determined march to the upper room at Jerusalem, and a determined abiding there until you receive—these are the conditions. Any believer can have the Pentecostal blessing on these terms. Cut this out and put it in your Bible, it may help you in dealing with others, or—yourself?

The Sowing Time.

THE wise man has told us that there is a time for all things; a time to sow, a time to reap, a time to work, a time to play, a time to laugh, a time to cry, etc. It is also said that every work will be brought into judgment. This being the case, it is well for us to be careful of the work we are doing for eternity. Yes, I say for eternity; for all we do here is for eternity, whether it be little or much, good or bad, and it is all recorded in the books of heaven. And we never travel this road but once. If we fail to improve the opportunities that come to us as we go through this world, our life will be a failure. And we cannot come to the judgment bringing sheaves with us if we have not done some sowing. No farmer expects to harvest a crop of grain from a field in which he has never sown any seed. Now is the time for sowing the precious truths of the Bible, and proclaiming to the world the fearful doom that is coming very soon upon this earth and its inhabitants. Yes, now is a special time to place our literature in the homes of the people.

This can be done if all will do their duty. And why should we not be willing to do something for Jesus who has done so much for us? He has asked us to go and work in His vineyard, and said that whatsoever is right He will also give us. This is a precious promise. Let us heed the entreaty, and go and labor in His vineyard. And if we sow, there will be sheaves to gather in; for the Lord has said that His word shall not return to Him void.

Now, in regard to the work in this district, I would say that while there has not been so much accomplished as we were in hopes would be, we are not discouraged, and are laying plans to do more another year. We are now arranging to hold canvassers' institutes in the different conferences during the winter and spring. We hope to see a good attendance at these institutes, and thus be able to send forth a large number of well-drilled workers into the field next year, and do a great work for the blessed Master.

S. C. OSBORNE.

ENOCH walked so close to God that he was only a step from heaven. Those are the kind of people that go there.

Cheering Words from Adelaide.

WE have been having some interesting experiences in this field of late, which I think will be a source of encouragement to our agents in the canvassing field of Australasia.

About four months ago one of our agents went to Terowie, a town about 150 miles north of Adelaide, to canvass for *Desire of Ages*. While engaged in his work, he met with several persons who were interested in Bible truths, and in answer to their inquiries he opened up to them some points of our faith. This found a ready response in their hearts, and the interest enlarged until it became necessary for someone to visit them who could give some time to studying with them the Word of God.

Pastor J. H. Woods went up for a few days and found them like the Bereans of old, bent on knowing from the Scriptures whether the things they had heard were true. No outside subject had any attraction for them. Every minute was spent in investigating the truth as presented.

Soon after, Pastor W. Knight spent a few weeks with them, and as a result fifteen persons are now keeping the commandments of God and the faith of Jesus.

One case is especially interesting. It is that of a young man who was employed by the government. On commencing to observe the Sabbath of the Lord he lost his situation; but so far from discouraging him, he rejoiced and was exceeding glad in the Lord. Very soon he was sent for and re-instated in his lost position. Since then, however, the Lord has called him to a place in the work, and he is now acting as tent master at Ovingham.

During the Camp-meeting we had the pleasure of meeting with a brother who had kept the Sabbath for nearly four years before he met face to face with one of our brethren. He learned the truth by reading a book sold to him by a canvasser. Since his return to his home we have received a letter from him in which he expressed the deepest gratitude to God for the blessings received at the Camp-meeting. His wife has joined him in keeping the Sabbath. We pray that by the grace of God they may hold up the light of truth in the neighborhood in which they reside.

So we have proof from time to time that the work of the canvasser is blessed by God to the salvation of

souls. As the end draws nearer we look for many more such instances; but not until the redeemed gather around the throne of God shall we know how many sheaves have been garnered in as a result of the work of our faithful canvassers.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

MRS. H. M. HIGGINS.

The "Herald of Health."

OUR friends will be glad to know that the *Herald of Health* is gradually making its way toward prosperity, although the struggle has been long and severe.

Like most of the periodicals we publish, the *Herald* has, during the first few years of its life, suffered a financial loss, and, in consequence, is now burdened with considerable debt. But we have now reached the top of the hill, and, perhaps for the first time in the history of the journal, its financial statement for December last shows a gain of several pounds over all expenses. This is most encouraging, and we pray for the co-operation of our friends everywhere that our present success may be made permanent.

During the past month several new agents have taken up a canvass for this journal, some of whom are not of our faith, but whose appreciation of the principles taught has given them a desire to increase its circulation. From both agents and subscribers we are receiving letters of commendation.

Our subscription list is increasing, but our financial gain is chiefly due to the advertisements now inserted. A small minority of our friends have not been pleased with this feature of the journal, and we freely admit that could we pay expenses in some other way we would confine our advertising business to our own institutions. But as we cannot continue to publish at a loss, and our subscriptions are not sufficient to support us, we are obliged to have recourse to the source from which nearly all publishers derive their support,—advertisements. We trust that our friends will appreciate our motives, and by their co-operation help us build up the journal so that we can do without the profits of business of this kind.

W. M. CROTHERS.

On Which Side Are You?

"So we built the wall . . . for the people had a mind to work." This is Nehemiah's cheery account of the hearty co-operation and voluntary effort in a work accomplished amid great difficulties and in troublous times. Everyone in that company, priest and people, took a delight in the work assigned them. When the call came for self-sacrificing labor, there was no halting nor holding back; but although the work was not what the majority of those engaged in it would have chosen, yet there was no hesitation, but a hearty response, and the result was a complete success.

There were just a few, the nobles of the Tekoites, to whose everlasting shame it is recorded that they "put not their necks to the work of their Lord," but the loss was theirs, for the work was completed without them. Nehemiah 3 : 5. They had their own opinion as to what kind of work they ought to do; but the Lord had told them to *build the wall*, and in neglecting *that*, they lost the glorious opportunity of sharing the blessings and rejoicing in the completion of the work.

At this time God has committed even a greater work to His people, and He has so ordained it that everyone who hears and heeds the call of the third angel must have an active part in speeding the message, and not only this but He has instructed us and given us the facilities for carrying this work forward speedily and successfully. He has told us that if in His great plan for this closing work "there is one work more important than another, it is that of circulating our literature," and we feel thankful for the efforts of those who have heeded the call. But still there is room, and still there are those who, like the nobles of the Tekoites, will not "put their necks to the work of their Lord."

There never was a time when hearty co-operation was more needed than now. God says that "where we have one worker we should have one hundred." All things are ready. God is waiting. He has told us to "scatter our literature as the leaves of autumn." God needs your help. Will you respond to the call and swell the ranks of our Christian canvassers?

J. JOHANSON.



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

Annual Report.

The Christchurch, New Zealand, Christian Help Band.

THE second year of our work has been blessed in greater measure than the first year. We began the work of the year with 10s cash in hand. We have not held the same number of public meetings, but those members of the Band who have seen a suffering Saviour in the needy poor, have not been slothful to take upon themselves the burden of doing all in their power to relieve those in want and distress.

Christian friends outside of the Band have helped in many ways, and we are sure God's blessing has attended our labors. The following is a summary of the work done through the year as reported by the members of the Band. Much has been done of which we have received no report: seventy parcels of clothing received, 496 visits made, 100 Bible readings held, 560 *Bible Echoes* given away.

Employment has been obtained for twelve persons, and over 200 treatments have been given to the sick. We held two "pound" meetings, and by this means forty-seven pounds of groceries, and 4s were brought in. We collected £2 11s in cash. Clothing, coals, etc., to the value of £6 8s 6d, have been distributed among the poor.

We are pleased to mention a special donation of a pair of blankets from the firm of Black, Beattie and Co., and the branch of the Band at Irwell gave two parcels of new clothing. From another we received a new counterpane and three pairs of shoes. £5 14s have been collected for a needy sister and have been spent for the same. We have left on hand 1s 7d.

All through the year we have seen the Lord working in our midst, and we believe what has been done has received His blessing and will not be in vain.

MRS. A. ROUSE, *President*.
C. E. McCausland, *Secretary*.

New Zealand Tract Society.

At the Conference held in Christchurch, New Zealand, from January 3 to 10, one meeting was devoted to the work of the Tract Society. The Secretary's report gave some interesting items of work done during the year ending June 30, 1900.

There are twenty-five local societies in New Zealand, fourteen connected with churches and eleven with unorganised companies of believers.

Correspondence was conducted with all of these societies, giving them valuable instruction and soliciting their co-operation in different lines of work, among which were, an effort to circulate the UNION CONFERENCE RECORD Specials; to distribute the four Camp-meeting numbers of the *Bible Echo* published that year, and the special New Year *Bible Echo*, with the engraving (Christ before Pilate); and to circulate the Plague number of the *Herald of Health*. The response to each of these efforts was encouraging, every society replying to the last one.

Free samples of Mrs. Henry's tracts were sent out, accompanied by a circular letter. As a result, many of these tracts have been purchased by the societies and used in their work.

A complete directory of all the Seventh-day Adventists in New Zealand was compiled, and proved a very useful piece of work.

The Avondale School calender was distributed to all families, and in connection with it an appeal was sent to the young people, urging them to consider the advisability of preparing themselves for church school teachers.

A choice library of our books was presented to the second South African Contingent. This seed has been sown in faith that results may appear when the harvest is gathered in.

During the year the *Advance* was discontinued and the UNION CONFERENCE RECORD taken in its place. One hundred and fifty copies are subscribed for, which is an average of one to every three members.

A number of Missionary Reading Circles were organised, and many of these are still faithfully studying the appointed lessons. They all testify to the blessings that this systematic study has brought to them. It is hoped that this movement will spread until every Sabbath-keeper is a member of some Missionary Reading Circle.

Many letters were written with regard to the Week of Prayer, showing the needs of the gospel work in Australasia, and the result was very gratifying. About £62 were collected in New Zealand during the week.

Good work has been done with the *Bible Echo*, the weekly sales averaging 1,616 copies, which gives 84,032 copies for the year, or an average of 189 copies per member.

The Lord has also blessed the Society financially. September, 1898, it had a debit balance against it of £538. In June, 1900, this was reduced to £156, a nett gain of £382 in twenty-one months. Another year of equal prosperity will give a credit balance.

It has also materially decreased its debts, as the table given below will show:—

Accounts.	Sept., 1898.			June 30, 1900.			Jan. 1, 1901.		
	£	s.	d.	£	s.	d.	£	s.	d.
General Conference Association	1,063	11	11	967	3	8	916	14	3
Inter. Tract Society, London	640	19	3	520	15	5	470	15	5
Echo Publishing Co.	575	18	3	401	5	3	28	7	10
	2280	9	5	1889	4	4	1415	17	6

It has reduced its stock from £876 to £682 by disposing of some out-of-date and foreign books, and by keeping a smaller stock of regular books on hand, thus reducing the amount of capital locked up, and has, by faithful collection, reduced the accounts owing to it from £765 to £549. We feel very thankful that the Lord has blessed this Society so far in its efforts to "owe no man anything," and believe that it will do still more to this end during its present year of work. Its work in all lines has been an element of strength in the Conference, and we believe it will accomplish yet more in the future.

E. M. GRAHAM.

ONE Sunday morning just before the New Zealand Camp-meeting the workers in the Tract Society had a Bible study on the parable of the lost piece of silver. As that part of the parable relating to the woman sweeping every nook and corner of the house to find the precious coin was considered, one of the secretaries concluded that one way to "light a candle and sweep the house, and seek diligently," would be for her to go out in the streets and lanes of Wellington and sell the *Bible Echo*. The next day she sold 119 copies before night. Are there not others who might work the same way?



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

Queensland.

IN no part of the great vineyard is the Husbandman's presence more manifest than here. The work of pruning and cultivating is to be seen on every side. Many difficulties beset the progress of the cause, yet they only give a soundness and finish to it that would otherwise be lacking.

Recently we visited the Rockhampton church, and had a good time in the Lord. The interest in and about Rockhampton demands that a laborer be located in that district, so Brother H. C. Lacey has recently left Brisbane to connect with the work in that district.

Returning to Brisbane, *via* Bundaberg, we spent Sabbath with the newly-organised little church of that place. For the first time they celebrated the ordinances, and as they followed the Lord's example of humility, of which many had not heard before, and partook of the emblems of his body and blood, grace and peace were multiplied unto them. Brother Tadich reports a good interest in that district, there being more demands for instruction in the Truth than he can attend to. The brethren are contemplating the erection of a small meeting-house, and have already secured a suitable site for £30. Eighty pounds more are pledged, and when that is paid they will commence to build. It is expected the house and fixings will cost less than £100. The size will be 20 x 30 feet, with sufficient space underneath for one or two class rooms.

Central and Northern Queensland are now suffering from a severe drought. For four successive years the rainfall has been far below the average, and as a result the inland districts are vast charnel houses of cattle and sheep. The condition of the southern part of the colony is not so bad, yet even here agriculture is almost at a standstill. This is that which was spoken by the prophet Joel, which shows that the great and notable day of the Lord is near. Our

canvassers find it very difficult to sell books under these conditions; but we are persuaded that all these things are known to the Lord, and He will get from them honor and glory to His name through us if we believe.

GEO. TEASDALE.

Tasmania.

WE left Launceston for the Upper Huon District July 24. On our way we held one evening meeting with the Hobart Church, ordained an elder and deacon, and the next morning passed on to our field of labor. Brethren Brandstater and Gall were at work on a Government contract in the vicinity of Upper Huon, and had awakened some interest to hear the Message. Upon reaching our field of labor we were very cordially received. Some, however, were a little shy of us, having been somewhat taken in by two Mormon missionaries. Appointments had been previously given out for Sunday morning and evening. The first two discourses were on the power of the Word, and the importance of prayerfully studying it. The second evening we commenced on the great lines of prophecy, to which the people listened from evening to evening with an increasing interest. An excellent spirit prevailed, and the attendance improved daily.

In answer to many inquiries as to why we observed the seventh-day, we gave the Bible reasons for Sabbath observance somewhat sooner than we otherwise would. Immediately after the Sabbath question had been given, I was called away to the Union Conference Council, at Cooranbong, and Brother Parker was left alone to carry on the work. Upon my return I found a few keeping the Sabbath. The interest continued to increase, and at one time it looked as though a large number would take their stand for Truth. We announced a meeting to be held at the hall on the Sabbath, thinking we would test the matter. Over forty were present. Counting children there were nearly sixty. We soon began holding cottage meetings, taking up again the great lines of prophecy, thus giving all who desired an opportunity to ask questions. In these readings nearly everyone took part, and it did more to establish the work than the public services at the hall.

Nearly all points of the Message

have been presented. The Spirit of Prophecy and tithing were well received. The evening that the tithing was given the Spirit of the Lord was especially manifested. The deepest interest prevailed, and at the close of the meeting some said, "It is right to pay tithing, and after this I shall do so." Donations were handed in as an expression of gratitude. A few subscriptions have been taken for the *Bible Echo* and *Herald of Health*, and some books sold, such as *Bible Readings for the Home Circle*, *Early Writings*, *Steps to Christ*, *Mount of Blessing*, and *Christ in Song*. We have also loaned a few books. There are twenty-three adults who, we have reason to believe, have accepted all points of faith, unless it be the ordinance of humility which has not been presented. A number of others observe the Sabbath, but have not given the real evidence of true conversion.

November 21, we pitched our tent at Huonville, a little hamlet on the Huon River, six miles from Upper Huon. A strong prejudice prevailed, and an effort was put forth to tear the tent down and pitch it into the river. The Lord protected us and the effort proved futile. There being only from three to six in attendance, and these changeable, we decided to abandon the place. So we took down our tent and moved again to the Upper Huon.

E. HILLIARD,
C. H. PARKER.

Tasmanian Camp-meeting.

IT has been decided to hold our Camp-meeting from the 14th to the 25th of February. These occasions are solemn epochs of our Christian experience, and convocations when the Lord especially desires to give His Holy Spirit. . . . The *convocations* of the church, as in the *Camp-meeting*, the assemblies of the home-church, and all occasions where there is personal labor for souls, are *God's appointed opportunities for giving the early and latter rains*. How important, then, that we should attend these meetings; for we cannot afford to shut ourselves away from the place where God designs to bestow the gift of His Spirit. If we do, then we lose the very work which God has provided by which to fit us to have a part in the loud cry of the Third Angel's Message.

The day is fast hastening on when Jesus will step down from His throne,

with the words, "It is done," and He will lay off His priestly garments, and we will be left without an intercessor. How many a soul then will take up the bitter lamentation, "The harvest is past; the summer is ended, and we are not saved." Why? Why? Ask yourselves the question, brethren. Let us heed the injunction, "*Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more, as we see the day approaching.*" Heb. 10: 25. Come, then, and let us seek God together. Let us come close together and press to the side of our Creator, and we know that when we go back to our homes we will feel that we have been sitting in heavenly places in Christ Jesus. We would be glad to hear from each of you who intend to come. It is necessary for you to write us or we will not know what preparation to make for you. We will not secure any more tents than we have orders for.

Come praying for the blessing of God, giving up everything that partakes of sin, and there will be no doubt but we will see the stately steppings of God in our midst.

TASMANIAN ADVISORY BOARD.

Upper Huon, Dec. 30, 1900.

New Zealand Conference.

THE eleventh annual session of the New Zealand Conference was held in Christchurch from January 3 to 11, 1901. There were eight meetings in all. The churches were represented by twenty-one delegates.

The following Committees were appointed by the President, W. L. H. Baker:—

ON DELEGATION.—A. Mountain, F. Lyndon, E. M. Graham.

ON AUDITING.—Mrs. Caro, G. F. Wright, C. Honnor, W. J. Smith, to act with the Executive Committee.

ON RESOLUTIONS.—E. R. Palmer, A. Mountain, Dr. Braucht, F. Lyndon, Mrs. Farnsworth.

ON CONSTITUTION.—A. Mountain, E. M. Graham, T. Waterworth.

ON CREDENTIALS AND LICENSES.—E. W. Farnsworth, S. H. Amyes, Dr. Braucht.

ON NOMINATIONS.—E. R. Palmer, G. A. Brandstater, H. May.

The Committee on Delegation reported that the Napier, Ormondville, and Palmerston North Churches each lacked one delegate, Epsom lacked

two, and Hastings, Gisborne, Kaeo, Kaikoura, and Westport were not represented. There were no members of these churches available to fill the vacancies. It recommended—

That we invite all members of any Seventh-day Adventist Church in this Conference freely to take part in our deliberations, simply reserving the right to each duly accredited delegate, that in the event of a question arising upon which there may be wide difference of opinion, he may call for the vote on such question to be confined to the delegates.

This report was adopted by a unanimous vote.

Some time was given to the reception of reports of work and experience from the laborers, and to the consideration of the Tract Society, Sabbath School, and Medical Departments. These are reported separately.

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

CONSTITUTION.

ARTICLE I.—NAME.

This Conference shall be known as the New Zealand Conference of Seventh-day Adventists, and shall consist of the churches of that faith within the boundaries of the colony.

ARTICLE II.—OFFICERS AND DUTIES.

Sec. 1.—The officers of this Conference shall be an Executive Committee of five members, a President, Vice-president, Secretary, Treasurer, and Business Agent; Tract Society Secretary, Treasurer, and General Canvassing Agent; Sabbath School Secretary and Treasurer; a Board of seven Trustees, and such Medical and other Boards as may be necessary. The President and Vice-president shall be *ex officio* members of the Executive Committee. All these officers shall be elected at the annual meeting of the Conference, except as hereinafter specified.

Sec. 2.—The duties of the officers shall be such as usually pertain to the offices named, and such as may be hereinafter specified.

Sec. 3.—It shall be the duty of the Business Agent to transact the details of such business matters as may be delegated to him by the President or Executive Committee.

Sec. 4.—It shall be the duty of the Treasurer to keep an accurate account of the receipts and disbursements of the Conference funds; to pay out the same as may be provided by the Conference; to report to the Conference Secretary each quarter the amount of money received; to furnish at the close of each quarter to the President a statement of receipts and expenses incurred, showing the financial standing of the Conference; and to make an annual report thereof at the meetings of the Conference.

Sec. 5.—It shall be the duty of the Executive Committee to appoint, through the UNION CONFERENCE RECORD, the time and place to hold the annual meeting of the Conference, and to call special meetings whenever in their judgment it may be needful to do so; to take the general supervision

of all labor performed within and for this Conference; to take charge of, and care for, all the property belonging to it; and to exercise a general watchcare over all matters pertaining to the interests of the cause within the bounds of its territory.

Sec. 6.—The Executive Committee shall have power at any time during the term of its office to appoint an auditing committee of four members, who shall not have been in the employ of the Conference during any part of the year, who, with the Executive Committee, shall constitute an Auditing Committee to examine and settle all accounts of the laborers which are presented to the Conference.

The Executive Committee shall, through its President, also appoint all standing committees required for the business of the annual session.

Sec. 7.—The Conference, through its Executive Committee, shall appoint such field and corresponding secretaries as are deemed necessary to take the supervision of special lines of work; the Executive Committee shall also have power to fill all vacancies that may occur in any of the offices or boards during its term of office.

ARTICLE III.—FUNDS.

Sec. 1.—It shall be the duty of the churches belonging to the Conference to adopt the tithing system of the Bible, and the funds so raised shall be paid quarterly to the Treasurer of the Conference.

Sec. 2.—In addition to the tithes, the Executive Committee is authorised to call for donations as the wants of the cause, in their judgment, may demand.

Sec. 3.—All money shall be paid out by the Treasurer upon the written order of the President, or as may be provided by the Executive Committee.

ARTICLE IV.—CONFERENCE PROPERTY.

The property of this Conference shall be held by a Board of seven Trustees, two members of which shall be elected at each annual Conference.

ARTICLE V.—CHURCH REPORTS.

Sec. 1.—It shall be the duty of each church to make a written report every quarter to the Conference Secretary of its standing, its additions and losses, and the amount of its tithes.

Sec. 2.—Calls for ministerial assistance or labor should be made known to the Executive Committee.

ARTICLE VI.—CREDENTIALS AND LICENSES.

It shall be the duty of the Conference to determine who are the approved ministers within the bounds thereof; to grant suitable credentials to the same; and to grant licenses to those whom it shall consider suitable to labor in the cause. And in the interval between the regular sessions, the Executive Committee is authorised to perform such duties.

ARTICLE VII.—LABORER'S REPORT.

It shall be the duty of the laborers of the Conference to make a written report quarterly of their labors, expenses incurred, and donations received, during each week of the quarter.

ARTICLE VIII.—DELEGATES.

Sec. 1.—The Delegates of the Conference shall be elected according to the following ratio: each church shall be entitled to elect

one delegate and one additional delegate for every ten members.

Sec. 2.—The members of the Executive Committee shall be members of the Conference *ex officio*, and all ministers holding credentials, all licentiates, accredited physicians in our institutions, the Secretaries of our Tract Society and Sabbath School Departments, and the General Canvassing Agent, shall be considered delegates at large.

Sec. 3.—Unorganised companies of believers shall be represented in the Conference by the delegates at large.

ARTICLE IX.—AMENDMENTS.

This Constitution may be amended at any regular meeting of the Conference by a two-thirds vote of the members, providing that such amendments shall not conflict with the Constitution of the General Conference.

The committee on nominations presented their report, and it was adopted as follows:—

For President:—W. L. H. Baker.

For Vice-president:—G. A. Wantzlick.

For Secretary:—W. J. Smith.

For Treasurer:—A. Mountain.

For Business Agent:—A. Mountain.

Executive Committee:—W. L. H. Baker, G. A. Wantzlick, A. Mountain, S. H. Amyes, Dr. Braucht.

For Tract Society Secretary:—Mrs. W. L. H. Baker.

For Tract Society Accountant:—Miss W. Greenfield.

For General Agent:—A. Mountain.

For Sabbath School Secretary and Treasurer:—Mrs. W. L. H. Baker.

For Trustees of Property Board:—W. L. H. Baker, Dr. Braucht.

Christchurch Medical and Surgical Sanitarium Board:—W. L. H. Baker, Dr. F. E. Braucht, S. H. Amyes, G. A. Brandstater, W. J. Smith.

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

For Credentials:—W. L. H. Baker.

For Ordination and Credentials:—G. A. Wantzlick.

For Licenses: Charles Paap, F. Lyndon, W. J. Smith, M. Caro, W. J. Pascoe.

The following resolutions were handed in by the Committee on Resolutions, and were adopted:—

1. *Resolved*, That we recognise with deep thankfulness the good hand of our God upon the work of this Conference during the past year. In the spiritual and financial prosperity of every department, we see marked tokens of our Father's love in working with His children for the upbuilding of the cause of truth in this colony.

2. *Whereas*, The family tents owned by this Conference are not sufficient for the accommodation of the people who attend the Camp-meetings; therefore—

Resolved, That the officers of the Con-

ference be requested to raise donations sufficient for the making of twelve new tents during the coming year.

3. *Resolved*, That we encourage the officers of this Conference to open a mission for progressive work in Dunedin as soon as the interest in Christchurch shall permit.

4. *Resolved*, That we request our Tract Society officers in future to do strictly a cash business with all organisations and individuals, except the regular subscription book canvassers, and that arrangements be made with the latter which will prevent liability of loss or delay in collecting their accounts; and we further request that arrangements be made to send cash with all orders for supplies from the Echo Publishing Company, thus securing the discount offered for cash.

5. *Resolved*, That we do our utmost during the present year to raise funds, by donations or loans, sufficient to pay our accounts with the General Conference Association and the International Tract Society, London.

6. *Whereas*, Great blessings have attended the Missionary Reading Circles which have been organised in this colony and have faithfully and systematically studied the appointed lessons; therefore—

Resolved, That we encourage every church and company of Sabbath-keepers in New Zealand to organise a Missionary Reading Circle, for the systematic study of the lessons published in the UNION CONFERENCE RECORD; and that a Colonial Circle, conducted by correspondence, be organised under the superintendence of the Tract Society, for the benefit of isolated members.

7. *Resolved*, That we urge upon all our churches the importance of keeping up the weekly missionary meetings, and of encouraging our brethren and sisters to engage more actively in the circulation of our publications, in missionary correspondence, and in personal efforts for the people.

The resolutions presented on the Sabbath School and Medical work are given in the reports of those departments.

The first resolution was responded to by all present rising and singing, "Praise God from whom all blessings flow;" the second by the raising of £23 7s before it was voted upon.

The treasurer presented the financial report of the Conference, which was thankfully accepted, it showing a credit balance of £484 2s 6½d. The tithes received during the year ending June 30, 1900, amounted to £1,358 4s 4½d.

The Lord bestowed His blessing abundantly during this Conference, and an excellent spirit prevailed. All who were present praised God for His goodness as this retrospect was taken of the work of the past year, and agreed to unite in carrying out the plans laid for the future, with faith that He who had hitherto helped them so graciously would continue to do so.

W. L. H. BAKER, *President*.
E. M. GRAHAM, *Secretary pro tem*.

Patience.

Be patient! In the early spring
The farmer sows the precious grain;
But many days their flight shall wing,
And moons shall wane and wax again,
And storms descend, and tempests drear,
Ere tiniest shoots of green appear.

Be patient! ages long ago,
God made the world for ends sublime;
But centuries filled with crime and woe
Have deeply dyed the stream of time;
Yet through the dark His mercy great
Has waited calm, and still doth wait.

Be greatly patient like our God,
Though hearts seem hard and cold as stone,
Yet He who caused e'en Aaron's rod
To bud, thy toil will ne'er disown.
Sow thou the seed with purpose high;
The harvest cometh by and by.

—Viola E. Smith.

Camp-Meeting at Bendigo.

THE fourth Camp-meeting of the present season was held at Golden Square, Bendigo, Victoria. The time covered nearly three weeks, from December 13 to January 3. The meeting was located about two miles from the centre of the town. Beautiful rows of shade trees lined either side of the street fronting the grounds. The camp was composed of two fine congregation tents, a kitchen, and about fifty small tents. The first week of the meeting but few of our own people were on the grounds, and the day meetings being small, time was taken to distribute books and papers, and to invite the people to the meetings. The evening services were well sustained by the people of the city.

December 21, quite a large contingent of campers from Melbourne and other places arrived, and a regular programme for all day was taken up. The weather was cool and favorable up to Christmas, when it became hotter, and some of the succeeding time it was well nigh unendurable. On Sunday, December 30, the shade temperature was 109. From such heat tents afford but little protection. We have reason for gratitude, however, for the good care of God that was over us. But little sickness was in our midst, and the meetings were kept up throughout.

The distance, the heat, the holidays, all conspired to reduce the audiences, and yet, all things considered, we had good congregations, especially at evening. The long distance from our principal churches prevented more than a very small percentage of our people attending. But the Lord was graciously near with His blessing. Many were greatly blessed and helped, while some, per-

haps, received not as much as the Lord had for them.

Besides the Conference laborers, Pastor Farnsworth and wife attended the meetings until December 26, when they went on to the New Zealand meeting. Pastor A. T. Robinson was there most of the meeting. Doctors D. H. and Lauretta Kress came early in the meeting and remained to its close. Their labors were much appreciated, and contributed much to the success of the meeting. The brass band from the *Bible Echo* office, consisting of twenty members, led by Brother Anderson, discoursed sacred music before and after the evening services, and led the singing. From first to last the meeting seemed peculiar in some respects, but on the whole it was a good and profitable occasion.

Several laborers will remain to carry on the work during the summer, or for such time as it may seem necessary. There is good reason to hope that a good church will be built up in Bendigo.

G. C. TENNEY.

New Zealand Sabbath Schools.

DURING the late session of the New Zealand Conference the Sabbath School work received considerable attention, and the following resolutions were adopted unanimously:

Whereas, The New Zealand Sabbath Schools have given £226 18s 11d to various missionary enterprises during the year ending June 30, 1900; therefore—

Resolved, That we express our gratitude to God for giving His people the mind and ability to "offer so willingly after this sort;" and that we urge continued faithfulness in this grace, for "this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

Resolved, That we urge the importance of faithful, daily study of the Sabbath School lessons in the home, and that we recommend that such study occupy prominent place in family worship.

We recommend that earnest efforts be put forth by Sabbath School officers, teachers, and members, to secure the regular attendance at Sabbath School of all church members who do not attend, especially the older people; and that we unite in laboring to get *all* whom we can influence to join the School and share its blessings.

Whereas, There is a necessity that we study to increase our efficiency as Sabbath School workers; therefore—

Resolved, That we adopt the plan of holding a Sabbath School Convention in every school once each quarter, even though the members of only one school can meet together; and that the Confer-

ence laborers arrange to give one day to this work as they visit the churches.

We recommend, that our Sabbath Schools set apart the collections of the first Sabbath of the last month of each quarter for the running expenses of the school, and that all other collections be used only for such mission work as shall be specified by the Union Conference.

These resolutions called forth an interesting discussion from many who were present. It will be seen from the last that a new plan has been devised to supply the needs of the Schools, and it is expected that this will do away with the disappointment felt by many who have supposed that they were giving to some mission, and have found out at the close of the quarter that two-thirds or more of their offerings had been used for home expenses. By this new plan each will know to just what they are giving. If disposed to give their offerings to themselves they can do so, and they have the same privilege if they wish to give to missions. We shall watch with interest to see how this plan works in New Zealand, and it may be well for other Conferences to consider the advisability of adopting the same.

We give in another article extracts from the interesting annual report of the Secretary.

A Special Time of Blessing at the Sydney Sanitarium.

WHILE the Lord is moving upon His people to erect a building in which the Gospel of Health can be proclaimed to better advantage than under existing conditions, He is also preparing workers to conduct this important branch of His work by granting a special blessing to those who are being trained at the Sydney Sanitarium. Harmony and Christian fellowship exist among the employees, and there seems an earnest desire to walk clearly before the Lord. Nor is this spirit confined to the assistants only; among the patients, too, there is an enquiring after truth as never before. Several who came to the institution rebelling against the Lord are now rejoicing in His mercy, while others are studying the special truths for these last days. The following remarks from a young man will illustrate a general feeling that exists among the patients:—

"Before visiting the Sanitarium two years ago I was a wicked man; but while in the institution, I was deeply impressed with the power of

the gospel to help young men and women to sacrifice for the good of others. Ever since that time I have been better than I was. You asked me if I was a Christian. No, I am not, but I wish someone would teach me how to be one; for that is one of the purposes for which I have come back to you."

It is a good sight to see almost daily some of those who are themselves seeking to be saved reading the Scriptures to those who are too ill to read the Words of Life for themselves.

One of our former guests who has just returned home after paying the Sanitarium a fourth visit, writes these words of encouragement in a letter recently received:—

"I cannot express to you my feelings concerning the institution and the loving care I enjoyed while with you. I know it will please you to learn from my own pen that I am striving to be a follower of Christ."

On expressing my sympathy for a great sufferer, the patient put his arms around my neck, and said, "Doctor, I want to be saved; can you help me?" In the midst of a time of great pain, a nurse knelt by his side and prayed for him. The pain ceased, and with the healing of the body the peace of God settled down upon the mind, and the patient found what he sought.

The Sanitarium, at the time of writing, is full of patients from almost every colony in Australia. The Lord alone knows how much the new building is needed.

We thank God for these evidences of His care for this institution which He has established.

EDGAR R. CARO.

WHAT has formerly been known as the Newcastle Branch of the Sydney Sanitarium, has recently been purchased by the Avondale Health Retreat. The Lord has greatly blessed the labors of Dr. S. C. Rand, who has succeeded in working up a successful and constantly increasing practice in Newcastle and its environs. Dr. Rand is now medical superintendent and manager of the institution, which will henceforth be known as the Newcastle Sanitarium.

If you are a diamond be sure that you will be found, even if you are "a diamond in the rough."

Personal

ELDER E. H. GATES reached his home at Cooranbong January 20, after an extensive tour among the islands of Polynesia.

PASTOR G. TEASDALE and Brother F. Reekie have recently visited Rockhampton, Queensland. Pastor H. C. Lacey has since visited the same church.

A MEETING of the members of the Union Conference Committee and of the Sydney Sanitarium Board is appointed to be held in Sydney, beginning Sabbath, February 2. Important business connected with the medical work is to be considered.

WHEN Pastor Farnsworth and Brother E. R. Palmer passed through Hobart, Tasmania, on their way to New Zealand, a meeting had been appointed, and a season of spiritual refreshing was enjoyed by all present. Such occasions are very precious and encouraging to the Christian traveller.

BROTHER G. W. TADICH is still working earnestly in behalf of the new church building at Bundaberg, Queensland. It has been decided to make the house somewhat smaller than at first intended, and to collect the money needed for the enterprise before building. A wise policy indeed.

SISTER MARY OWEN is still selling the *Bible Echo* in Dunedin, New Zealand. She sells over 400 copies each week besides a large number of our smaller books, and quite a quantity of health foods. To some persons she has been selling the *Echo* for five years. It is expected that public work will begin in Dunedin as soon as arrangements can be made.

SISTER LLOYD, of the Wellington Church, has recently suffered the loss of her husband, who, after a brief illness, died of consumption, December 5, 1900. She was then left with seven young children, the youngest but two months old. In less than a week one of these, Matilda Mary, aged ten years, was stricken with acute inflammation of the lungs, and died December 14.

BROTHER J. BURDEN and family, of St. Helena, California, arrived in Sydney a few days ago, by the steam-

ship *Sierra*. Brother Burden is to be connected with the medical and sanitarium work in this country, and brings with him a ten year's experience as business manager of the St. Helena Sanitarium, California, which is the second largest institution of its kind in the world. We extend to Brother Burden a hearty welcome to Australia.

ON December 3, 1900, a boating fatality occurred in the harbor of Wellington, in which Brother Wensley Piper, of Petone, lost his life. Not only does the bereaved family mourn the loss of a son and kind brother, but it is sustained by the entire church, in which he was a devoted and active worker, being the leader of the little company at Petone, and occasionally taking the meetings in Wellington.

QUEENSLAND is still suffering from severe and prolonged drought. This makes it hard for the workers and canvassers, yet God is blessing our brethren in that Conference, and we learn that quite a number have recently embraced the truth in different places. Our brethren and sisters in Queensland may now say, in the language of Hab. 3: 17, 18, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Circulation of the "Bible Echo."

QUARTER ENDING DECEMBER 31, 1900.		Av. per Week.
New South Wales	21,757	1,673
Victoria	17,409	1,339
New Zealand	16,353	1,258
South Australia	8,383	647
Queensland	7,441	572
Tasmania	4,886	376
West Australia	4,551	350
South Africa	4,000	307
Miscellaneous	3,684	283
Total circulation	88,464	6,805

South Australia.

THE work in this Conference is still onward. Sabbath, December 29, was a precious occasion to the Adelaide church. A large number was present. The ordinances of the Lord's house were partaken of, one to commemorate Christ's *life* of

humility, the other His sufferings and *death*. The meeting was held on the Sabbath of the Lord, the memorial of *creation*, by believers in baptism, which is the memorial of Christ's *resurrection*.

The following afternoon the usual quarterly business meeting was held. Encouraging reports were presented by the Conference treasurer, the manager of the Hydropathic Treatment Rooms, and the matron of the Helping Hand Mission for women. The tithe paid by the Adelaide Church for the quarter was the largest on record, viz., £115 7s 6d. There has also been a gain in church membership.

The tent meetings still continue in Ovingham with fair interest.

Pastor W. Knight has spent three weeks visiting in the Conference. The greater part of the time he has been with the church in Broken Hill. The ordinances were held there Sabbath morning, January 5, and in the afternoon two were baptised. The Sabbath-keepers in Terowie, Parnaroo, and Uooloo were in turn visited.

One of our old canvassers writes: "That family I spoke about were looking forward to my return with pleasure. They received me as though they had been in the Truth for a long time. I asked them if they had decided to keep the Sabbath. They said they had kept last Sabbath, and were going right on now to serve God in His way. They are in perfect harmony with the questions I have presented. I think we can say there are seven in all, father, mother, two sons, and two daughters at home, and a married daughter. I wish you could come up here and hold some meetings."

The above was written from Mannum. An interest has sprung up there. Another canvasser says: "I have two families on the Wakefield River studying the Sabbath question. They are deeply interested; also two families in Franklin Harbor. I called on a sister when in Balaclava. I think a company can be brought out there. I have supplied them with reading matter." May God bless the faithful canvassers.

We are glad a number of young people are going to our Bible School from this Conference. Our prayers go with them. By being trained in the work of God, they are saved from the world to save others.

J. H. Woods.

Union Conference Record

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Cooranbong, N.S.W.

PERHAPS it is not generally known that there is a Tract and Missionary Department of the Union Conference. As this department has no funds to carry on its important work, it has been decided to give the last Sabbath's special donation in our Sabbath Schools this quarter to help this department. A large correspondence should be opened up with people in the islands, and literature posted to them, and there are other important lines of work to be carried on at the same time. Let our schools in all the colonies remember this object liberally the last Sabbath in March.

A TWO-STORY addition, 18 x 38 feet, is being erected in connection with the Avondale Health Retreat. The new addition, which is nearly completed, will provide, on the ground floor, thoroughly equipped ladies' and gentlemen's bath and treatment rooms. Three additional rooms for patients are provided on the second floor. The new addition is connected with the main building by verandahs and balconies ten feet wide and extending around to the front entrance. This gives quite an imposing appearance to our Avondale Health Retreat, almost entitling it to the name of a sanitarium.

WE give a report of the New Zealand Conference in this issue, but the Camp-meeting did not close in time to permit a complete report to reach us. One interesting feature connected with the commencement of the meeting was that a week before the time appointed for the Camp-meeting to begin, the tents were all erected, and nearly all occupied. So many of the brethren and sisters were present that regular Camp-meeting services were held all through the week, so there was no change when the time came for the Camp-meeting to begin. We think

this is the first Camp-meeting we ever attended where there was a full attendance a week before the time appointed. It is needless to say that the meeting so far is a good one. The annual session of the Conference was held in connection with the earlier part of the Camp-meeting.

BROTHER W. C. WALSTON and wife, Mr. and Mrs. Thomas Gibson, and one or two students from South Africa, have arrived in Melbourne, by the steamship *Persic*, from Cape Town, and while this note is being written are on their way to Sydney, and are expected to arrive in Cooranbong within a few days. Brother and Sister Walston have come to this country in response to an invitation from the Avondale School Board, to connect with the work of that institution. They will have charge of the boys' home this year, and Brother Walston will also have charge of the agricultural department of the school. Brother and Sister Walston are both bringing with them a practical experience of several years in similar lines of work. They have had charge of the Plumstead Orphanage, near Cape Town, during the past three years, previous to which time they were at the head of the Haskell Home for orphans. We shall be pleased to welcome them to Avondale.

Military Drill in the Schools.

WE have received a letter from a brother in New Zealand, which contains an experience which will be of interest to our readers. It indicates how easy it is for a great religious boycott to be declared, not only against school teachers and those in any position in the Government employ, but that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name":—

"I think I told you in my last letter that a controversy had arisen between the Education Board and myself over teaching military drill in the school. We were informed by circular that the military drill was connected with the use of the rifle, and that the Board expected us to go on the Sabbath to be drilled by a Government drill-instructor till we were capable of drilling the boys.

"I respectfully claimed exemption for the following reasons:—First: From learning the drill on the Sabbath, as my conscience would not

allow me to violate the fourth commandment; and Second: From teaching the drill, as it was so full of the military spirit. It was training the young how best to 'kill,' and therefore was a violation of the sixth commandment.

"The Board insisted that I should learn the drill and teach it to the boys. I firmly and politely informed them that I could do nothing of the sort.

"Then the local School Committee were consulted as to whether they wanted the drill taught in this school. They carried a resolution that they did want it taught, so that will strengthen the hands of the Board in dismissing me. Some members of the School Committee were in my favor, while others were right against me. They did not give me a chance to talk with them on the matter as I had expected, but decided without hearing me at all. Since the meeting, however, I can see there is some shuffling going on to try to make the matter of no effect. They are evidently afraid of the odium which would attach to them should they dismiss me on religious grounds.

"The interesting part of it is that just a few weeks before they had passed a vote of thanks to me for the very satisfactory nature of the Inspector's report on the last examination.

"Drill has heretofore occupied but a very insignificant place on the syllabus of instruction, and to dismiss me on its account alone would magnify it above everything else. However, the matter is in the Lord's hands, and I am praying that the truth will be brought before the authorities in such a way that God's great and holy name may be magnified. I care not for myself, but I am very glad that they can find fault with me only because of the religion of my God.

"I am very anxious that one of my neighbors should attend the Camp-meeting. He thinks if I get dismissed from the school on religious grounds it will be a lasting disgrace to the country. I would be happy to be dismissed a dozen times over if it would only lead him and others to search into these things and obey the Lord."

FOR SALE.

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SHOP AND DWELLING, with $\frac{1}{2}$ -acre Land planted with young fruit trees. Right opposite the main entrance to School and Health Retreat.
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