

# Union Conference Record

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

VOLUME IV.

April 1, 1901.

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NUMBER IV.

## "Witnesses."

"And ye shall be witnesses unto Me." Acts 1: 8.

WITNESSES for Jesus in a world of sin:  
What do those around us know through us of Him?  
Witnesses for Jesus, conqueror o'er the grave;  
Since He rose triumphant, He from death can save.

Witnesses for Jesus of the Spirit's power,  
Rich to help and comfort every day and hour.  
Witnesses for Jesus of His precious blood,  
As we journey onward to our rest above.

Witnesses for Jesus with our earthly store;  
"All" upon His altar—Jesus asks no more.  
Witnesses for Jesus till He comes to reign  
O'er the world in glory, where He once was slain.  
—E. M. Exton.

## An Important Letter.

Dear Brethren and Sisters in Australia,—

I WRITE to arouse our church members to take a decided interest in the sale of *Christ's Object Lessons*, that our school may be freed from debt. Let the publishing house do what it can to defray the cost of printing the book, and let the people take hold with vigor and earnestness of the work of selling it. I am sorry that this work has been delayed. May the Lord help you to do it now, is my prayer. Cherish steady, persevering faith, faith that takes hold of the arm of infinite power.

We hope that you will all give Brother Burden and his family a hearty welcome to Australia. We saw in Brother and Sister Burden talents that would be of the greatest value to the work in Australia. For a time I was inclined to halt between two opinions, not knowing whether to keep Brother Burden here or to send him to the Sydney Sanitarium. But I decided that it would not be just to you to keep him here, so we urged him to go. We need Brother and Sister Burden here; they could have done a good work here; but we

know that you need solid, trustworthy helpers in Australia, and so we sent them to you. In doing this, we acted in accordance with the light given me by God.

We have the most lively interest in the work in Australia, and we earnestly desire to see it advancing along its different lines. And especially do we desire to see the successful establishment of the Sydney Sanitarium. This work has been long delayed, and should now be pushed forward with vigor. The Lord has repeatedly given instruction regarding the importance of this institution, and the necessity for its establishment. He desires the Sanitarium to be built that he may co-operate with His instrumentalities in relieving the sufferings of humanity.

In the work in the Sanitarium, physicians, matron, and nurses are to co-operate with God in restoring the sick to health. In doing this, they co-operate with Him in restoring His image in the soul. Let us not limit the Holy One of Israel. Is not Christ officiating for us in the sanctuary above, at the right hand of God? Is He not making intercession for those who are suffering physically and those who are suffering spiritually? He invites them to come to Him who was dead, but is alive forevermore.

God desires suffering human beings to be taught how to avoid sickness by the practice of correct habits of eating, drinking, and dressing. Many are suffering under the oppressive power of sinful practices who might be restored to health by an intelligent observation of the laws of life and health, by co-operating with Him who died that they might have eternal life. This is the knowledge that men and women need. They need to be taught how to study

the divine laws given by Christ for the good of all mankind. This is the work that is to be done in our Sanitarium in Australia.

God's instrumentalities should seek to follow in the foot-steps of the divine Healer. Those who come to the Sanitarium should be taught how to take care of the body, remembering the words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Yes; we are God's property, and the path of obedience to Nature's laws is the direct path to heaven. He who is converted from errors in eating, drinking, and dressing, is being prepared to hear and receive the truth into a good and willing heart. Many, by practising the laws of Nature and by receiving the renovating grace of God into the soul, obtain a new lease of physical and spiritual life. The fear of the Lord is the beginning of wisdom. Let Wisdom's voice be heard; for her ways are ways of pleasantness and all her paths are peace.

I feel a special burden for the Sanitarium in Sydney. Let our brethren and sisters study carefully and prayerfully the present situation. There is need for them to do all they can to advance the work on the Sanitarium. They must depend largely upon themselves; for the brethren and sisters in America have been drawn upon heavily, and just now they are straining every nerve to relieve the embarrassed institutions in Scandinavia. We are doing our utmost to relieve the emergencies in Norway, Denmark, and Australia.

The inhabitants of the heavenly universe are looking with intense interest upon God's enterprises in different parts of the world. Let our people in Australia awake and

rally to the help of the Sydney Sanitarium. Let them do all in their power to set this institution in operation as soon as possible. God says, "Whom shall I send, and who will go for us?" Take this word as a message from heaven, to which you are to pay profound attention, that you may understand the heavenly mandate, and be prepared to answer, "Here am I; send me."

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love?

God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting.

Here is love—the contemplation of which should fill the soul with inexpressible gratitude!

While we were yet sinners, the Son of God died for us. Laying aside His royal robe and kingly crown, and clothing His divinity with humanity, He stooped to our estate to rescue us from the thralldom of sin. For our sakes He became poor, that we through His poverty might be made rich. He came to this earth to take His position at the head of humanity. In our behalf He bore the stroke of divine justice. Because He was just, He became the justifier of all who believe in Him. He assumed human nature that for the transgressor He might suffer the penalty of transgression. He took the place of the sinner, and died that we might live, making His soul an offering for sin.

Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple

to deny self, take up the cross, and follow the Redeemer.

The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed His church here below for the express purpose of showing forth through the members the grace of God. Throughout the world His people are to raise memorials of His Sabbath,—the sign between Him and them that He is the one who sanctifies them. Thus they are to show that they have returned to their loyalty, and stand firmly for the principles of His law.

Sanitariums are to be so established and conducted that they will be educational in character. They are to show forth to the world the benevolence of heaven, and though Christ's visible presence is not discerned in the building, yet the workers may claim the promise, "Lo, I am with you always, even unto the end of the world." He has assured us that to those who love and fear Him, He will give power to continue the work He began on this earth. He went about doing good, teaching the ignorant, and healing the sick. And His work never stopped with an exhibition of His power to heal physical disease. He made each work of healing an occasion of implanting in the heart the divine principles of His love and benevolence. Thus His followers are to work.

The inhabitants of the heavenly universe are appointed to go forth to come into close touch with human instrumentalities who act as God's helping hand. In the performance of this mission of love, angels mingle with the fallen race, ministering to those who shall be heirs of salvation. Divine and human agencies unite in the work of restoring the image of God in man. All who partake of the divine nature are appointed of God to unite with the angels in carrying forward with untiring zeal the plan of redemption.

Shall we not as a people awaken to our responsibility? Shall we not manifest our love for God and our fellow-men by giving of our means to carry forward the work for this time, while the way is still open for work to be done?

The principles of Christ's love demand action. When this appeal shall come to you, let no one show his lack of faith by objecting to send

the money raised to the place where it is most needed. Let no one raise an unbelieving hand to say that money shall not be sent to the Sydney Sanitarium. Do not conspire to quench the spark of benevolence; rather unite to fan it to a strong, steady flame.

All the money is the Lord's, and we now call upon our people in Australia to unite in carrying to a successful completion the work on the Sydney Sanitarium. The light given me is that this work can and must be done. Let not the work on the Sanitarium be hindered for lack of means. Let not this institution stand unfinished, as a reproach to our churches. Let those to whom the Lord has given the talent of means help to accomplish this work. Carry the work through in the name of the Lord. Let all our people arise and see what they can do. Let them show that the Spirit of God is moving them to action.

I also call upon those who can to help in lifting the burden of debt from our institutions in Scandinavia. Several, without special invitation, have said that they had gifts for these institutions. From the light I have received from the Lord, I know that we can raise these institutions from the pit of financial embarrassment. Let there be in the hearts of our people a revival of the love shown on Calvary for fallen humanity. Behold the King of glory giving His life for a sinful world. Calvary speaks in language more forcible than any I can use. "I gave my life for thee; what hast thou given for me?"

As you consider the situation, return to the Lord His own in gifts and offerings. The love of Christ demands your offerings. He whose heart is filled with the love of Jesus will behold in every fellow-being a memorial of the love expressed by Christ for the human race. This love will cause their gratitude to flow forth in words and deeds of mercy and benevolence. Receiving and giving, they work in harmony with Christ's example.

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to per-

petuate His love. This love is to draw them together round the cross. It is to divest them of all selfishness, and bind them to God and to one another.

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world.

God help us to feel that now, just now, is our time and opportunity to work for the Master. As we see the love that has been shown for us, shall not our love be awakened and enlarged, so that nothing will seem too much for us to do for God? Let us do something and do it now. Let us arouse from our apathy, and catching the inspiration of God's love, work as never before for the Master.

MRS. E. G. WHITE.  
St. Helena, Cal., U.S.A.,  
January 21, 1901.

## The Sabbath in All Ages.

### A Concise and Candid Statement.

THE *Schaff-herzog Encyclopedia*, volume 3, article "Seventh-day Baptists," says: "Since the institution of the Sabbath at the close of creation and its formal pronouncement as a part of the Siniatic code, it is believed there has been an uninterrupted line of God-loving men who have kept the seventh day of the week (Saturday) as a Sabbath according to its original institution and enjoyment. None question that it was observed by Christ and His apostles, and Christians generally, during the apostolic period. It had no rival day in the church until about the middle of the second century, when Sunday began to be observed as a festival day in honor of the resurrection, along with Wednesday, Friday, and numerous festival days of the Latin Church then beginning to drift upon the first great wave of its apostasy. This church made the Sabbath day a fast day, not without sinister

motives looking to its suppression in favor of the festival Sunday, while the Greek or Eastern churches steadily observed it as a day of holy delight in the Lord. . . . In the Western churches the seventh day continued to be observed quite generally until the fifth century, and traces of it were noticeable in some parts of Europe much later. . . . In the Abyssinian, Armenian, and Nestorian churches, the seventh day has not yet been superseded by the first day of the week."

### Every Day.

TAKE a little holy-time  
Every day,  
Lift your heart into the light  
On your way,  
Take a little resting spell  
As you go,  
Watch the clouds against the sky  
Hanging low.

There is always peace somewhere,  
Deep and still.  
You will come to it and know  
Tis His will.  
Enter at the shining gate  
Open wide,  
Deeply breathe and gently wait—  
There abide.

Listen for the guiding voice,  
God's to you,  
Every little daily task  
That you do.  
This will take off all the jar  
And the fret,  
Easily you will forgive  
And forget.

What the Father takes from you  
Is no cross,  
Whole your life is given to you  
With no loss.  
That which drops from out the years  
Is not life.  
Only that which lasts is saved;  
Cease from strife.

Strange how eagerly we grasp,  
For a day,  
That which perishes and falls  
In decay.  
Only trust the Father's love  
And his care;  
Life will be all heaven to you  
Everywhere.

—Emma Miner.

## "He Must Increase, I Must Decrease."

WHEN Christ was talking to the woman of Samaria He told her all things that ever she did. She was glad, for this was the best evidence she could have that He was the Saviour of mankind. This is Christ's mission, to save us from our sins; so when he comes into our hearts to sit down and sup with us, He will reveal to us our past lives, just as He did to the sinful woman, not to condemn, but to save.

Like her, when we have these things revealed, we should not feel depressed, but glad; for it is the best

evidence that He is talking with us. Often when we pray we tell the Lord how wicked we are, and that we lack in wisdom and judgment. Some one else comes along and tells the same thing,—that we lack in good judgment and are wicked,—and we are greatly grieved and become discouraged. It is evident that we told God something we did not believe. If we saw ourselves in the true light men's accusations could not make us feel badly. We tell the Lord we do our work poorly: if some of our brethren tell us the same thing we try to justify ourselves and feel hurt, perhaps lose several nights of sleep over the matter. *Self is not dead.* If we tell the Lord we do our work poorly, and someone else tells us the same thing, if we meant what we said to the Lord we will at once agree with our accuser, and all accusations would fall powerless as far as injuring or making us discouraged is concerned.

Suppose one of my brethren should tell me I lacked in good judgment, and should find fault with my work, and I had acknowledged to the Lord that my judgment was poor and that my work was badly done, yet at the same time I thought no one could do it much better than I, Christ is trying to point out my weakness. Now shall I be glad like the woman of Samaria and say, "He told me all that ever I did; He opened to me my sinful heart; is not this the Christ, the Saviour of the world"? or shall I get almost beside myself with discouragement?

"He must increase, I must decrease." God sent Christ to bless us in turning everyone away from his iniquities. When our sins are made known, we must recognise the voice of the Saviour, the true Shepherd speaking to the soul, not to condemn, but to save from sin. Jesus is thirsting to be recognised, and hungering for our sympathy and love. Atonement has been made for every sin. They cannot condemn the one who acknowledges and gives them up. But if we try to justify ourselves we cling to them. Job did this; but finally God spoke to him so clearly and pointed out his errors that the afflicted man exclaimed, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee; wherefore I abhor myself and repent in dust and ashes." Job's captivity was turned when he stopped arguing and began to pray for his accusers.

D. H. KRESS, M.D.



## The Gospel of Health.

*"For I will restore health unto thee,  
saith the Lord."*

### Is Tea a Remedy for the Sick?

A POISON which is capable of making a well person sick, can never make a sick person well. But how is it when afflicted with sick headache, with nervous symptoms and neuralgia, a cup of tea has apparently such an invigorating and soothing influence? When weak a few sips of tea seem to impart strength.

The fact is, that tea, like wine, is a mocker, and "he that is deceived thereby is not wise." We know positively that there is no nutriment found in a few leaves which are added to the water in making tea. These leaves, however, do contain an active principle or poison called theine. Let us notice what effect this poison has upon the system. Whenever an injurious substance is introduced into the human body, Nature tries in various ways to expel it. By taking a piece of alum into the mouth the salivary glands at once begin a very active secretion of large quantities of saliva. The object of this is to expel the intruder, and prevent it from being taken into the stomach. When poisonous products are taken into the stomach they frequently produce a free flow of gastric juice and vomiting. Vomiting of itself is merely an effort on the part of Nature to expel from the stomach poisonous products that have been introduced or that have been produced by fermentation or decay. When laxatives or purgatives are taken which pass the stomach the intestinal secretion at once begins, and these foreign products are expelled, causing diarrhoea.

When poisons are carried into the circulation, the whole organism, the heart, liver, lungs, etc., at once go to work to expel the intruder, and thus save the body from the injury that would result from its detention. In this effort the heart naturally beats more vigorously, sending a larger flow of blood to the brain, and for the time being produces a certain amount of apparent strength and a feeling of well being. But after it has succeeded in casting out this foreign matter, the organism is left

in a weakened condition. The one who has a vigorous constitution will be able to endure this for a time without apparent injury; but when the human body is in a diseased condition, the heart itself weakened, it will at once be seen that a further burden thus thrown upon it will leave it in a weaker and more hopeless state. This accounts for the feeling of depression, the irritability, weakness, headaches, and various other symptoms which follow when this poison has been gotten out of the system. A few sips of tea often relieve these disagreeable symptoms, for the heart and other organs of the body again faithfully go to work to eliminate this added poison.

The fact that a person suffers all these disagreeable symptoms by discontinuing the use of any habit is sufficient evidence that the nervous system has already been shattered by its use.

The folly of tea-drinking will be perhaps better understood by the following illustration:—

Suppose a thief should enter a house. The strong man of the house by an extreme effort succeeds in casting him out. If he is in good health and robust, he may return and relate his experience, without feeling very much exhausted. Suppose, however, that a sick man, a man suffering from heart disease for instance, should undertake the same task, making use of all the energy he possessed, he would return to his room, sink into a chair, completely exhausted, and really seriously injured by the effort thus put forth. When a man is in this condition suffering with exhaustion and weakness it would not be well to advise him, in order to gain strength, to repeat the same thing. Anyone would know that while he might rally for the time being, and his disagreeable symptoms disappear, and again succeed in expelling the intruder, it would leave him in a worse condition, and a few efforts of this kind would result fatally.

Yet there are thousands who are following the same reasoning with reference to tea drinking. When tea enters the system, the system expels the intruder, but as a result it is left in a weaker state. And each cup of tea taken leaves the system in a worse state. It is really a serious matter to introduce poison into the system of one who is sick or almost at the point of death. The aim should be to assist Nature in cleansing the body from the poisons which are already

there, and which are doubtless responsible for the sickness.

Aside from theine tea contains another principle called tannin. Tannin is an astringent, and seriously interferes with the digestion of both starches and albumens. It precipitates the pepsin of the gastric juice, thus interfering with the digestion of the albumens, so that the person who is addicted to the use of tea does not receive the nutriment from the food eaten that he should. The impoverished condition of the various tissues of the body, especially the nerves, is responsible for many of the disagreeable symptoms experienced by tea drinkers. Neuralgic pains are really nerves crying out for food. Tea drinkers, as a usual thing, have a characteristic facial expression. The skin becomes sallow and pinched, and in some cases actually a tea blossom appears on the face, similar to the rum blossom in the drunkard. This is one of the last signals held out to warn the transgressor.

It is seen that tea is the cause of headaches, neuralgia, irritability, and impatience, that it is responsible for the very conditions it is supposed to cure. The sick drink tea to keep them up, when in fact the tea they drink keeps them down. By constant contact of this poison with the nervous system and the brain, both are injured and shattered. While the brain is under the stimulating influence of this poison, the mother regards lightly in her children faults and defects of character that should be corrected. The children are indulged, caressed, and praised. When the effect of the stimulant has worn off there is a corresponding depression. Little things that are perfectly harmless in children, annoy and irritate and create impatience. The mother imagines she has the worst children living, and that her husband is unkind, and everything is against her. Much unhappiness in families is often brought about. Both of these extremes are abnormal and pathological. How much better to have an even, unchanging temperament; the same yesterday, to-day, next week, and next year. This is as God designed it should be. But this condition can *never*, NEVER, be brought about in any individual, no matter who he may be, unless he keeps his system free from poisons and stimulants of all kinds. Christ says to all who are suffering from weariness and depression of spirits, which are the result of transgression,

## Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH

### Notes.

LET all the Sabbath Schools bear in mind that their offerings are to be given to help the work in West Australia the present quarter.

IN the Sabbath School in Bokhara, W. A., Pastor Pallant found there was much interest in studying the lessons, which was shown by several being able to repeat from memory the whole of the epistle of Galatians studied to date. Such study cannot fail to bring forth good fruit.

ARE you planning to hold a Sabbath School Convention soon? It does not take a large number of schools to make such a meeting a success. If a few earnest workers who wish to become still better qualified will meet to compare notes and methods, and all will come with the spirit of learners, your convention will be successful. Begin to agitate this matter now.

THE report from South Australia for the quarter ending December 31, 1900, was sent by the Secretary, but for some reason it failed to reach us. This is very disappointing to the Secretary, no doubt, and places her in a wrong light before the schools; but all should remember that it is not because of her fault that the report did not appear. The amount given to missions for that quarter was larger than usual, being £10, and the special donation amounted to £5 more. Other features of the report are also encouraging.

IT will be seen by the report of the organisation of the Conference in Tasmania, that the plan adopted in New Zealand is recommended to the Sabbath Schools in Tasmania, which reads as follows:—

We recommend that our Sabbath Schools set apart the collection of the first Sabbath of the last month in 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.

No doubt other Conferences are thinking of adopting the same plan

which has many advantages. One of these is that each one knows to what object he is giving. He is not told that his offerings are given to some mission field, and at the end of the quarter finds that all has been spent in paying home expenses. If any feel averse to giving to missions, then they can reserve their offerings till the proper Sabbath and give all to meet home expenses. We hope this plan will be carefully considered by all our schools, and that it will finally be generally adopted.

WE have been told that "Our Sabbath Schools have contributed enough to advance many a precious enterprise. Children and youth have given their pennies, that, like little rivulets, have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which heaven will rejoice to see. When the dew of youth is upon them, children should *be trained* how to do service for Christ." And this statement was brought to mind by an experience reported by Pastor J. Pallant. A sister living in the gold-fields in West Australia received the suggestion that her little daughter be permitted to have a hen, the eggs of which she might sell and give the proceeds to the Lord. This was readily granted by the mother, and the child became much interested in the plan, so she not only kept the amount received for the eggs, but when money was given her to buy lollies she denied her appetite, and added it to the egg money. Recently she visited Perth and handed Brother Pallant £1 1s 6d which she told him was "for Jesus." May God bless the child and the money she has given. Other parents and teachers may help their children to receive the same experience and blessing.

### Get the Cork Out.

To you I want to tell a secret. You can't fill a bottle with the cork in. Let the fountain be ever so abundant, and the pump be plied with ever so much vigor and persistence, it is all in vain. Do you know what I mean? The philosopher puts it on this wise: "Curiosity is the parent of knowledge." Your first business, then, is to awaken a desire to know. It is what, a few years ago, we used to hear lectured

about so much, under the phrase, "waking up the mind." A large part of the failure among Sabbath School teachers comes from the neglect of this principle. They know something to teach; they actually say excellent things; but their pupils don't care a fig for the wares they are asked to buy.

Now, my friend, you may go on this way till you teach your class to death. You may pour your stream of knowledge upon them till you drown them, or till they run away and never get a drop of it into them *because their mouths are shut*. You see, the point, do you? O, yes! I hear you ask, "How can I open their mouths? How can I get the cork out?" That's the rub, I confess. It is just here that the *teacher* "shines out." Anybody can teach those who want to learn. The genius for teaching shows itself in teaching those who don't want to learn, in begetting a desire to know where such a desire does not exist.—*Prof. E. Olney*.

### "Sabbath School Work."

THIS is the name of a small book containing selections from the testimonies concerning this branch of our work. It is just what is needed by every Sabbath School officer and teacher in our Sabbath Schools. It contains instruction concerning the Sabbath School and the Church service, the use of helps, searching the Scriptures, Sabbath School duties in the camp-meeting and at home, instructions to superintendents and teachers, Sabbath School influences, possibilities in Sabbath School work, responsibilities of parents and teachers, need of genuine religion in our Sabbath Schools, the object of Sabbath School work, need of consecrated teachers, treatment of erring pupils, qualifications of teachers, dangers of formalism, and many other topics which should receive earnest consideration from everyone interested in this line of work. Quite a number of these little books have already been sold, but we cannot feel satisfied till it is in the hands of each officer and teacher in Australasia. It is published in two bindings, and the price is—leather, 1s 3d; cloth, 9d.

If you do not have a copy already send in your order at once to the

ECHO PUBLISHING CO.,  
16 Best St., North Fitzroy, Victoria.



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

**Canvassing for Jesus.**

CANVASSING not for wealth or fame,  
Canvassing not for ease or gain,  
Canvassing neither for a name;  
We're canvassing for Jesus.

"How can you afford it?" some do say;  
"Times are so hard, it does not pay;  
And then you've no certain place to stay."  
"Tis "easy," this "yoke" of Jesus.

Courage! Workers, be of good cheer,  
Our Saviour's coming draweth near;  
Signs are fulfilling, He'll soon be here,  
And then with Him we'll reign.  
—Selected.

**Monthly Summary of Australasian Canvassing Work.**

**Victoria and Tasmania.**

FEBRUARY, 1901.

Home Hand Book—	Orders.	Value.
G. Burgess, Goulburn Val., Vic.	5	£ 7 12 6
G. Masters, Ballarat, Vic.	4	5 17 6
D. Deering, Inglewood, Vic.	12	17 5 0
C. P. Michaels, Geelong	29	42 5 0
B. Judge, Dunolly, Vic.	4	6 13 3
Ladies' Guide—		
Mrs. Masters, Ballarat, Vic.	5	4 18 0
Mrs. L. J. Lear, Kyneton	13	15 1 0
Mrs. Roberts, Kyneton	20	23 1 0
Mrs. Deering, Inglewood, Vic.	7	7 18 6
Mrs. Larsen, Hobart, Tas.	4	4 3 6
Mrs. J. Allen, Hobart, Tas.	28	27 0 0
Desire of Ages—		
Miss Rule, Castlemaine, Vic.	6	8 1 6
Miss Ryall, Maryborough, Vic.	11	12 7 0
R. Caldwell, Newstead to Avoca, Vic.	14	20 17 6
W. Ryder, Newstead to Avoca, Vic.	17	21 16 6
Coming King—		
Miss Murray, Daylesford, Vic.	25	8 15 0
Daniel and Revelation—		
J. Allen, Richmond, Tas.	10	9 17 0
	214	£243 9 9
Herald of Health subscriptions.....	105	

**South Australia.**

FEBRUARY, 1901.

Bible Readings—	Orders.	Value.
J. E. Steed, Bremer River	70	£53 17 3
Great Controversy—		
F. Bottrill, Mt. Gambier	40	29 15 0
M. Janeczek, Freeling	12	8 6 6
Family Bible—		
M. Janeczek, Freeling	1	3 10 0
Home Hand Book—		
E. J. Clark, Serviceton	18	26 9 6
J. E. Collins, Balhannah	20	31 4 6
L. A. Apollon, Marrabel	17	24 13 6
F. Redward, Streaky Bay	22	36 10 6
Masterpiece—		
J. Ford, Port Adelaide	24	23 5 6
Daniel and Revelation (German).....	2	1 5 0
	226	£238 17 3

**New South Wales.**

FEBRUARY, 1901.

Home Hand Book—	Orders.	Value.
A. Smart, Nowra	23	£45 4 6
J. Paap, Muswellbrook	22	33 14 6
A. G. Mackenzie, Nowra	10	14 15 0
Ladies' Guide—		
Mrs. J. H. Willey, Armidale	24	22 10 0
Mrs. J. Paap, Muswellbrook	5	5 16 6
Daniel and Revelation—		
A. E. Hodgkinson, Manilla	50	40 6 0
H. J. Cooper, Lismore	22	16 17 6
G. A. Wood, Tamworth	19	15 8 3
R. Salton, Tamworth	15	14 13 0
Patriarchs and Prophets—		
H. J. Cooper, Lismore	8	7 0 0
The House We Live In—		
Miss S. Read, Wallsend	11	2 9 6
Desire of Ages—		
H. Ross Lewin, Glen Innes	5	5 0 0
Sunshine at Home—		
H. Ross Lewin, Glen Innes	1	0 6 6
Other Books	...	6 6 2
	215	£230 7 5

**New Zealand.**

FEBRUARY, 1901.

Home Hand Book—	Orders.	Value.
R. L. Irving, Invercargill	31	£48 5 0
I. Johnson, Thames, Auckland	37	57 0 0
A. E. Rickards, Southland	19	33 12 0
J. B. Anderson, N. Canterbury	29	33 12 6
H. C. Harker, Nelson	21	29 5 0
G. Simpson, Dunedin	8	11 0 0
Ladies' Guide—		
Mrs. Covell, Invercargill	29	26 7 6
Patriarchs—		
W. W. Ward, Inglewood	7	4 15 0
	181	£253 17 0

**West Australia.**

JANUARY, 1901.

Desire of Ages—	Orders.	Value.
F. Masters	15	16 10 0
Ladies' Guide—		
Mrs. Roberts	3	2 5 0
Mrs. E. Cleal	25	18 18 0
Christ Our Saviour—		
W. H. Masters	73	17 0 6
Miscellaneous—		
Mrs. C. J. Anderson	1	1 7 6
	117	£56 1 0

FEBRUARY, 1901.

Desire of Ages—	Orders.	Value.
F. Masters, Albany Line	17	£19 18 0
" " (Other books)	9	10 2 6
Christ Our Saviour—		
F. Masters, Albany Line	22	5 1 0
Ladies' Guide—		
Mrs. E. Cleal, N. Fremantle	46	60 11 6
" " " (Other books)	6	4 2 0
Miscellaneous	1	0 17 6
	101	£100 12 6

**Totals for February, 1901.**

	Orders.	Value.
Victoria and Tasmania	214	£243 9 9
New South Wales	215	230 7 5
South Australia	226	238 17 3
Queensland, (no report)		
New Zealand	181	253 17 0
West Australia	101	100 12 6
Grand totals.....	937	£1067 3 11

DURING the month of February 3056 *Bible Echoes* were sold in New Zealand by the Tract Societies and individuals.

**Canvassing—A Branch of God's Work.**

THE canvassing work, properly carried on, is missionary work of the highest order, and is as good and successful a work as can be done in placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but there are many who, though hungry for the bread of life, have not the privilege of hearing the truth from the lips of God's delegated preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher cannot go. In this way the attention of many will be called to the important events which are to occur in the closing scenes of this world's history. God has ordained the canvassing work as a means of presenting before the people the light which is contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them to do at this time. We cannot too highly estimate this work; for were it not for the work of the canvasser, many would never hear the truth.

It is true that some who buy the books will lay them on the shelf or place them on the parlor table and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books God sends peace and hope and rest. His love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with self-denying human workers.

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their true necessities. There

is much responsibility resting upon the canvasser. He should go to his work prepared to explain the Scriptures, and nothing should be said or done to bind his hands. If he puts his trust in the Lord as he travels from place to place, the angels of God will be round about him, giving him words to speak which will bring light and hope and courage to many souls.

Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth, that he may set it before others in clear lines. God has spoken plainly and clearly, and we are to make no delay in giving instruction to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus.

God calls upon us to lift up the standard. As God's standard-bearers we are ever to show our colors, revealing in our lives that we are keeping the commandments of God. Then let canvassers go forth with the Word of the Lord, remembering that those who obey the commandments and teach others to obey them will be rewarded by seeing souls converted, and one soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory.

MRS. E. G. WHITE.

THE Secretary of the New Zealand Tract Society writes: "Our canvassers are doing well, we think. The reports may not indicate it, but since the camp-meeting a number of the workers have been delivering, and their deliveries have been excellent. They have been so prompt in sending in the cash for the books that we feel very thankful for this."

FIVE canvassing agents in West Australia took 117 orders valued at £56 13s 6d, during the month of January. We failed to receive this report in time for insertion last month.

BROTHER CRADDOCK reports that he has met much opposition in Busselton, W. A., but he writes encouragingly of the work in Capel.

### The Better View.

If we talk of the good that the world contains,  
And try our best to add to it,  
The evil will die of neglect by and by—  
'Tis the very best way to undo it.

We preach too much and we dwell too long  
On sin and sorrow and trouble;  
We help them to live by the thoughts we give,  
Their spite and might to redouble.

And I say if we search for the good and pure,  
And give no thought to the evil,  
Our labors are worth far more to the earth  
Than when we are chasing the devil.

—Ella Wheeler Wilcox.

THrice blest will all our blessings be  
When we can look through them to Thee,  
When each glad heart its tribute pays  
Of love and gratitude and praise.

—M. J. Cotterill.

### One Way to Help.

THE publishers of the *Herald of Health* desire to call the attention of the journal's friends to one way in which they can help its finances with profit to themselves.

As we have before explained, the subscriptions received for the *Herald* are not yet sufficient to cover its expenses, and we have, therefore, of necessity, sought to make up the deficiency by inserting select advertisements.

In this we have been quite successful, as our readers know, and the income from this source has saved and is saving us from bankruptcy. We are therefore anxious to keep the business we have already secured until such time as we can afford to drop it. To this end we ask our friends, as far as it is consistent, to give their support to those whose advertisement appears in our columns, and always to mention the *Herald* when making purchases. We will not knowingly advertise any business or any article that is likely to disappoint a purchaser. We recommend only reliable firms, most of whom we have known personally, and a mention of the *Herald* will insure from them fair treatment. Should anyone be otherwise dealt with we will consider it a favor if they will report to us all particulars.

W. M. CROTHERS.

### From Other Lands.

RUSSIA has three ordained ministers for 130,000,000 inhabitants,—about 43,000,000 for each minister, or eight times as many as Australasia. What an immense field!

A RETIRED sea captain, of Bombay, India, has just begun to observe the Sabbath.

OUR workers write that the demand for Christian literature in Japan is increasing. About three times as many Bibles and Testaments were sold last year as during any previous year. Now is the time to work.

IN Argentina, South America, Brother J. A. Leland has recently baptised five persons who have begun to walk in the light. They are all native born Argentinians.

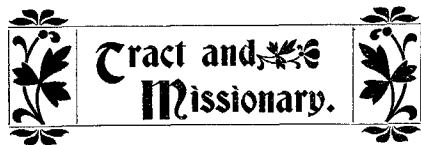
IN Union College, Claremont, South Africa, God has been working for the students, and Elder Hyatt has baptised seven who have given themselves to the Lord.

THE church in Papeete, Tahiti, numbers twenty-seven persons. A beautiful church house was dedicated in Papeete in September, 1900. Pastor E. H. Gates was present to assist. A church has been organised on the island of Raiatea, which has a membership of sixteen.

BROTHER J. M. FREEMAN, who is laboring in Basutoland, Africa, for the natives, says: "I feel the vastness of the native work in this country. Someone ought to buckle to it with heart and soul. It is not the most pleasant work, yet I have great freedom in speaking, and power attends the message I give. The weather is either too hot or too windy to hold meetings outside, and the people on Sundays are packed in one of my rooms like sardines. Sabbaths it is not so uncomfortable, but Sundays as many as a hundred crowd into a room thirteen by fourteen feet. This room I clear of everything except my books, and we hardly have standing room. The attendance is growing, and poor heathen souls are becoming more and more touched. The meeting was exceptionally large to-day, many having to sit and stand about outside."

IN 1899 Brother Z. G. Baharian was granted freedom to preach the gospel in Turkey, and our meeting-house was reopened after being closed six months. Before this Brother Baharian had been in gaol, but was set free on condition that he would remain in Constantinople. In October, 1900, Elder Conradi, who was visiting Turkey, and Brother Baharian were informed that the parliament had decided to acknowledge no new religion, so they must not teach the Sabbath truth. Thus freedom to preach and hold meetings was again taken away. Elder Conradi was permitted to depart in peace, but two days later Brother Baharian was called before the police court and told that our meeting-house would be closed, and that he must not preach. He replied that the believers could not leave their faith, and the authorities were free to do what they would. He was hardly allowed to speak, and was driven out. Brother Baharian writes further: "Now our meeting-house is closed, and our meetings are held in private houses, which is also forbidden by the same law. This prohibiting commandment has been sent to all the provinces. In one of these even two persons are forbidden to meet together, and a person has been appointed guardian over our brethren to inform the police against us. This is a time of trial for us. O, we need the power of God abundantly. Now the Lord has brought us to this time that we may bear witness to the power of God, even to this nation, at the risk of our lives. Pray for us."





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

### My Prayer.

If there be some weaker one,  
Give me strength to help him on:  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do:  
Clothe with life the weak intent:  
Let me be the thing I meant.  
Let me find in Thy employ  
Peace that dearer is than joy;  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my nature's habitude.

—John G. Whittier.

### Avondale Missionary Society.

A LARGE and enthusiastic meeting, representing the Avondale Church and School, was held in the Avondale church on the evening of Sunday, March 3.

The meeting was convened for the purpose of taking steps to combine the missionary work of the church with that of the school. A representative committee, previously appointed, presented its report, outlining the following departments of work to be engaged in:—Colonial missionary correspondence; foreign missionary correspondence; correspondence with churches, isolated Sabbath-keepers, and young people; correspondence with inmates of jails and prisons; tract loaning; tract and book selling; wrapping and mailing our periodicals; conducting gospel services in the surrounding country; visiting the poor; visiting the sick; clothes distribution; food distribution; and work for the children.

A leader was assigned to each of the above departments of work, and under these leaders were grouped those deemed best fitted for the various lines of work. Everyone in the school and in the church is thus enlisted to do something in the line of active missionary work. The children, as well as the older ones, are given work to do.

After singing "Ask not to be excused," in which the congregation joined heartily, the report was unanimously adopted. It was decided to hold missionary meetings in the church each Sunday evening. After remarks by the chairman,

Brethren Gates, Whittle, Paap, and others, and the taking of a collection, what was referred to by several as the most lively missionary meeting ever held in the Avondale Church was brought to a close by the benediction.

We shall hope to present interesting reports of work through the RECORD from month to month.

It will require considerable in the way of funds to carry forward successfully these various departments of work. While we shall depend largely upon the resources provided by the sacrifice and liberality of our own members, donations from our friends who read the UNION CONFERENCE RECORD will be gratefully received, and will be used in the best manner to forward the work. Remittances sent either to Mrs. E. H. Gates, treasurer of the Society, or to the writer, will be gratefully acknowledged. Donations of clothing, sent carriage prepaid, can also be used to good advantage. Address: Cooranbong, N. S. W.

A. T. ROBINSON.

*Avondale School, Cooranbong.*

### An Excuse.

"I HAVE no time to spare for missionary work," is an excuse very frequently heard. By this is usually meant, no time to do work outside of home duties. It is certainly true that the missionary work of some lies almost entirely within the home circle. It is also true that many are permitting themselves to be unduly bound by the cares of this life; and this condition is alarming, because the results are disastrous. This question of time is worth studying. He who does that which is not worth the doing, is squandering time just as truly as he who does nothing. The question is not, How much time have I? but it is, How shall I use the time that I do have?

Were the time spent by Seventh-day Adventists in doing useless things summed up, how many days, months, and years would it aggregate? If our manner of living were in harmony with God's plan, how many hours a week would be saved in each home? In almost every case would not each member of the family have some time each week to spend in missionary work outside of the home? or is it really true that every member of every family must spend every moment of time in working for the family, that all may live properly?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34.

"More thought should be given to the things of God, and less to temporal matters. . . . Our life should not be all bustle and drive and planning about the things of the world, to the neglect of personal piety and of the service that God requires."

"Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to labor upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have wherewith to bestow their goods. Yet these very men who are weighed down with their riches pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice."

"These men are responsible for the good they might do, but from which they excuse themselves because of worldly cares and burdens which engross their minds and absorb their affections."

"Many of our sisters are persons of good ability; and if their talents were used to the glory of God, they would be successful in winning many souls to Christ. Will they not be responsible for the souls they might have saved, had not extravagance in dress and the cares of this world so crippled and dwarfed their God-given powers that they felt no burden of the work? . . . If the time they now spend in needless work were devoted to searching the word of God and explaining it to others, their own minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone."

MRS. L. F. PLUMMER.

NEVER lend an article you have borrowed, unless you have permission to do so.





## EDUCATIONAL.

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

CONDUCTED BY C. B. HUGHES.

WE recently had the pleasure of a visit from our esteemed friend, Rev. Mr. Reeve, who, as on the occasion of former visits, gave an interesting address to the students.

PASTOR E. W. FARNSWORTH, chairman of the School Board, has been spending a few days in Cooranbong. On Sabbath afternoon last he preached a soul-stirring sermon in the School Chapel, on the subject of "The Beast, his Image, and his Mark." The tremendous issue which is now before all the world, of choosing between the seal of the living God and the mark of an apostate power, was made to stand out with striking clearness.

PASTOR TEASDALE, of Queensland, paid us a short visit on his return from attending the Union Conference Council in Sydney. He gave an earnest address to the students, which was listened to with interest and profit. The school has been highly favored of late, in having different ones drop in at frequent intervals. This helps to break up the sameness of every-day school life, and also serves to bring us all in closer touch with the work in different parts of the field.

THE Friday evening students' meetings in the chapel have been of a very interesting character of late, the past two Friday evenings being especially so. Last Friday evening over seventy-five testimonies were borne and prayers offered. The service was freely interspersed with songs of praise, and as it lasted but little over an hour, it can readily be seen that no time was lost. Several dear young people gave their hearts to the Lord for the first time. Several spoke of it as being one of the sweetest meetings ever attended. The tender, melting spirit of the Saviour was in our midst.

FREQUENT copious showers of rain have continued to visit us right through the season, and Avondale was never looking more at its best than at the present time. The boys

are at present engaged during their work hours cutting up the corn—maize—which promises to yield an abundant harvest. We wish the friends of Avondale School could see this fifteen acres of corn, standing, much of it, considerable higher than a man can reach with a walking-stick. We recently picked off an ear, which grew as high as a man could reach, measuring nearly twelve inches in circumference, and about eleven inches in length, showing a yield of about seven hundred fold. All the other crops are also looking very fine. The cattle also, and especially the herd of ten calves, show the results of the good season. The calves are a most beautiful sight. Praise and gratitude is due our Heavenly Father for sending us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness," thus not leaving "Himself without witness" that He hears and answers prayer.

### The Work in Avondale School.

BELIEVING that the readers of the UNION CONFERENCE RECORD would be interested to know something of the details of the work being done in the Avondale School for Christian Workers, I have thought to set the example for my fellow-teachers by giving a short report of my work.

I have one class in Bible and one in history. In the former we are studying the book of Acts, and in the latter D'Aubigne's History of the Reformation, intending during the last twelve weeks to study "Rise and Progress of Seventh-day Adventists." In his preface to the History of the Reformation, the author says, "Christianity and the Reformation are the two mightiest revolutions that the world has ever known." He further says, "Christianity and the Reformation are simply two phases of one and the same great revolution." We are taking up the study of the book of the Acts, the History of the Reformation, and the "Rise and Progress of Seventh-day Adventists," from the standpoint of early Christianity, the Reformation of the sixteenth century, and the Third Angel's Message, these being three phases of the mightiest and grandest revolution that the world has ever known,—a revolution ushered in by a voice in Judea proclaiming LIBERTY, at a time when no one even thought

of such a thing as the rights of conscience,—a revolution in which after another thousand years, night having settled down upon the world, there was another awakening by the voice of a monk, in whose soul the battle for freedom had been fought and won, proclaiming liberty to all mankind,—a revolution which is once more destined to dispel the "darkness which covers the earth and gross darkness the people," by a proclamation of liberty, a message the glory of which is to lighten the whole earth, and which is to result in the shackles being forever shaken from every soul who will accept the freedom offered.

Studying these three movements from the standpoint of their relation to the accomplishment of God's "eternal purpose," affords the opportunity of drawing some striking parallels which make the message for our time stand out in bold relief as the most sacred and solemn work ever committed to men.

I prize very highly the privilege of working and associating with these young people, and it is my daily prayer that God may take us so closely into relation with Himself that He can baptise us with the Holy Spirit, and send forth from this school those who shall do valiant service in the Master's cause, in the stirring times upon which we have entered. Brethren and sisters, don't forget to pray much and earnestly for the young men and women attending school this year.

It is also arranged for me to give half-hour studies at chapel exercises, during a large portion of the year on the principal doctrines of Seventh-day Adventists.

With my work in the School, the Church, the Avondale Health Retreat, and the Avondale Press, in each of which I am carrying some responsibility, my time is quite fully occupied.

The work of the school as a whole is progressing favorably. A spirit of love and union pervades the Faculty. We have as fine and promising a class of young people as I have ever seen together. There is a larger number of young ladies in attendance this year than ever. We are in PRESSING need of the addition to the girls' home, which we did not build last vacation, for two reasons,—first, we did not have the money with which to build; and second, we have decided not to build until we have the money.

A. T. ROBINSON.



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

PASTOR J. PALLANT has recently visited the company at Bokhara, W. A. While there he reports excellent meetings and that a number consecrated themselves to God and His service. Brother Pallant says further:—

"On the last Sunday of my stay we had a baptismal service, when thirteen members of this little company were buried with the Lord in baptism. There being no water at Bokhara, we had to go and use a pool in the rocks on the sea coast some six miles distant, where there was "much water." It would have done you good to have seen that little company of pilgrims going to their burial place: some on horseback, some in a dray, some in a gig, while others went in a carriage. We first went along the road, and then off across a plain covered in some places with thicket beautiful and green, and then up hill and down dale over the sand-hills until we reached the beach. After the brethren had put the horses up, they pitched a large tent made by sewing together all the rugs that our brethren could muster, which afforded good shelter and convenience for our sisters. After a good service in which the writer discoursed on consecration we went to the water and baptised those who had surrendered to Christ."

### South Australia.

DURING the past three weeks the writer has been laboring in Kadina, Wallaroo, and Moonta. Meetings have been held in each place, and all the Sabbath-keepers visited. Four precious souls have accepted the truth, and followed in their Saviour's steps. One came thirty-two miles to be baptised. Two others have been restored. A Sabbath School has been organised in Wallaroo and one restarted in Moonta. The ordinances of the Lord's house were engaged in on March 2.

Some of the leading brethren are leaving for fresh fields. We believe others will be raised up to fill their places. Sister Wilson has arrived from Adelaide to continue the work. She expects to remain some time in the district. Brother Knight, who has been laboring in Adelaide, leaves for Port Pirie. We will continue to visit scattered companies. The mission has now closed in Ovingham. Meetings continue to be held in the district each Sabbath. At a recent meeting held there a man attended who had been a slave to sin. A graduate from Belfast University, Ireland, he received a good start in life; but like many another, he fell. His waywardness caused a loving parent and sister to break their hearts. In that first and only meeting with us God met him. While he prayed and invited us to pray for him, the Spirit of God convicted him of sin, and he yielded. He left for a distant town next morning. From correspondence received he is rejoicing in what little he knows of this glorious message.

J. H. WOODS:

### The Work in Queensland.

"THEIR strength is to sit still," said the prophet of the Israelites when they were surrounded by difficulties, and unable to find a way out of them. The strange experiences through which this colony is passing lead us to look with hopeful expectancy for a great manifestation of God's power in the near future.

There are rumors that the drought in the far West is broken. If that be so, our book work will soon start again and prosperity will attend the Tract Society. Brother Reekie, with several other canvassers, has left Brisbane for Townsville and the surrounding country to canvass the sugar-producing districts and Charter's Towers. Pastor H. C. Lacey writes very encouraging reports in regard to the work in Rockhampton. It is with sorrow that we learn of the sickness of Brother and Sister Tadich, which necessitates their removing to a southern colony.

After a short existence of about six months the medical work in Brisbane had to be discontinued for a time. We have all learned a good lesson from this experience, although it is an expensive one. When we

begin the medical work again it will be in an unostentatious way, at small expense, in a convenient cottage. Last week we removed the Tract Society and the Health Food business into a small shop in the centre of town, where one person can take charge of both businesses. We are glad to report that the medical work in Rockhampton is successfully passing through a crisis, which at one time threatened its existence. Another encouraging feature amidst all the difficulties is the spirit of patience and willingness to sacrifice amongst our people. It was found necessary to sell at great loss some of the apparatus of the Bath Parlors in order to meet the running expenses. Two of the sisters, with slender incomes, clubbed together and bought a beautiful enamelled bath, and had it stored so that it might be ready when the work begins again, at the same time providing the necessary means. This spirit of patience and willingness to sacrifice, so prominent among our people in this colony, is surely one result of the hardships and trials through which many of them are passing at the present time. Afflictions from God are blessings in disguise.

GEO. TEASDALE.

### Victoria.

BENDIGO.—Since our last report the tent meetings in Bendigo have been closed. The attendance Sunday nights continued fairly good to the close, but during the week nights it was very small.

The Trades' Hall, centrally located on View Street, Bendigo, has been secured for the Sabbath morning and Sunday evening services. Sabbath School is held at 9.30, preaching at 11, and Sunday night at 7.15. The Sabbath School numbers about forty, evening services forty to fifty attend.

Services are being conducted in the 28 x 62 foot tent at Eagle Hawk, with a small but growing interest. We are adding to our force of workers there.

A tent 17 x 35 was pitched at White Hills, but the interest has been very small. We shall not continue it long unless there is a change.

There are now thirteen new Sabbath-keepers since camp-meeting. We have £60 toward a church building fund, £200 more wanted.

G. B. STARR.



## ARTICLE VIII.—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 also presented the following resolutions, which were adopted after free discussion:—

1. That we express our gratitude to God for the way in which He has led us in the past, and that, as we organise this Conference, we individually consecrate ourselves anew to His service, to be used by Him in carrying the truth for this time to those around us.

2. 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 a prominent place in family worship.

3. 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.

4. That we adopt the plan of holding a Sabbath School Convention in each district once in six months, even though the members of only one school can meet together, and that the Conference laborers arrange to give one day to this work as they visit the churches, in order that by study we may increase our efficiency as Sabbath School workers.

5. We recommend that our Sabbath Schools set apart the collection of the first Sabbath of the last month in 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.

6. That we request our Tract Society officers 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 Co., thus securing the discount offered for cash.

7. That we encourage every church and company of Sabbath-keepers in Tasmania 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.

8. 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.

9. That we give our hearty support to the church school which has been opened in Hobart, by doing all we can to make it a success, and that similar schools be opened in other places at such times as they may be required.

10. That we encourage our churches and individuals to send suitable persons to the

Avondale School to train for workers in the cause of present truth.

11. That the officers of the Conference be requested to raise donations sufficient for making twelve new family tents during the year.

In response to No. 11 £21 was pledged.

The following report was presented by the Committee on Finance, and adopted:—

1. That the division of the funds of this Conference from the Union Conference date from April 1, to prevent the difficulties arising from making such division in the middle of a quarter.

2. That the Tract Society Department be separated from the Victorian Tract Society immediately, and that this Conference take over the agents in the field, with their accounts, according to the report rendered by the Victorian Society.

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

For President, E. Hilliard; vice-President, C. H. Parker; Secretary, T. Howse; Treasurer, P. H. Pretymann; Executive committee, E. Hilliard, C. H. Parker, P. H. Pretymann, H. B. Hurburgh, E. Brandstater; Tract Society Secretary and Treasurer, Mrs. E. Hilliard; Sabbath School Secretary and Treasurer, Mrs. C. H. Parker.

Adjourned *sine die*.

E. W. FARNSWORTH, *Chairman*.

E. M. GRAHAM, *Secretary*.

## The Avondale Health Retreat.

THE sound of the axe, hammer, and other carpenter's tools, which has been heard at the Avondale Health Retreat for some time past, was brought to a close on Thursday, February 28, by the completion of a new two-storey building, 18 x 38 feet. The lower floor of this building has been fitted up, separately, as ladies' and gentlemen's bath and treatment rooms, while the upper storey provides three additional rooms for patients.

This new building is located ten feet back of the main building and projects ten feet at the side. A verandah and balcony, ten feet wide, connect the two buildings, and extend around the main building to the front entrance. Entrances to both lower and upper floors are from the verandahs and balconies. The building, as originally designed, contemplated these additions, and their completion greatly improves the appearance of the institution.

The Lord has been blessing the work of the Retreat, by making it a blessing to the sick and suffering

who avail themselves of the advantages it affords.

Brother and Sister Robie, who have been connected with the Retreat during the past six months, have now been placed in full charge of the work, as manager and matron. Brother and Sister Robie are taking the burden of this work upon their hearts, realising that in doing so they are assuming a great responsibility. We bespeak in their behalf the prayers of all who make it a point to pray for the work and workers, that the Lord will make them and this institution a blessing to suffering humanity.

The Health Retreat at Cooranbong has been established under direct instruction from the Spirit of the Lord. It is now one of the best-equipped medical and health institutions in the Colonies, and we believe has an interesting and prosperous future before it.

Arrangements have been made with Dr. P. M. Keller to connect with the Retreat as resident physician. This will meet a long-felt want in connection with the work.

A. T. ROBINSON.

"O God! who sometimes in Thy wisdom,  
Seemest our prayers to answer not,  
And in the clouds thy dear face hidest,  
Give us the sweetness of this thought,—  
That he who trusts in dark and light  
Wins heaven's height."

## Why?

IN speaking of those who talk too much, the *New York Observer* remarks: It is likely, however, that in one line few people are too talkative, and that is in the giving of Christian testimony. When it comes to the showing what great things God hath done for their souls, the majority of believers suddenly become tongue-tied, or, as some wit remarks, "like rivers in Arctic regions frozen at the mouth." But the reason is that such persons do not realise that God has done anything for their souls. They have never appropriated what has been done; if they had, they could not keep still. Their language would be: "My soul shall make her boast in the Lord." "My soul shall be joyful in the Lord; it shall rejoice in His salvation." "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." If God were praised more, more blessing would be enjoyed.

## Personal

DR. F. E. BRAUCHT, of the Christchurch (N.Z.) Sanitarium, has recently been to Dunedin and spent a few days visiting the sick.

BROTHER and Sister F. Lyndon are visiting Gisborne, where it is expected they may locate for a time. They spent a short time in Napier on the way.

THE address of Pastor George Teasdale is, The Arcade, Edward Street, Brisbane, Queensland. This is the address of the Tract Society, in whose care mail should be addressed to him.

DR. D. H. KRESS recently visited Cooranbong and delivered two lectures to the church and students on the subject of health. These lectures were greatly appreciated by those who heard them.

BROTHER and Sister G. A. Wantzlick left Christchurch in February and returned to Wanganui. On their way they spent one Sabbath in Wellington. Brother Wantzlick is now visiting the churches in the northern part of New Zealand.

THE tent in Christchurch has been moved to another part of the city. It is now in St. Albans, and the workers who remain are located at 91 Springfield Road, St. Albans. Pastor Baker writes that they are having good meetings, but the attendance is not large as the weather has been cold and changeable, which, no doubt, interfered with the number attending.

MISS E. M. GRAHAM has returned to Sydney after attending the camp-meeting in Tasmania. Before her return she spent some time in Hobart giving assistance in transferring accounts from the Victorian Tract Society to the newly organised Tasmanian Tract Society.

DURING the month of February 181 subscriptions for *Herald of Health* were sent from New Zealand, and the Secretary of the Tract Society reports that since last October they have sent to the publishers nearly a thousand subscriptions. Good. We wait to hear what others are doing in this line.

PASTOR E. H. GATES has gone to New Zealand to advise with Dr.

Caldwell in starting work for the Maories in that colony. Our Sabbath Schools who have given their means to help forward this work will be glad to know that though the work has been delayed, there is now a good prospect that something will be done.

WE were all greatly pleased to greet Brother Edward Murfet, of Launceston, Tasmania, who has come to this colony for a brief visit, partly for treatment at the Sanitarium, and partly to become better acquainted with the different branches of the work. Brother Murfet is of good courage in his old age, and manifests a lively interest in all that pertains to the advancement of the cause of present truth.

PASTOR A. G. DANIELLS writes, under date of February 13, of the excellent meetings held in Healdsburg, California, since the Week of Prayer, when there was such a revival in Oakland and San Francisco:—

“As soon as I had finished in Oakland I went to Healdsburg. We began inquiry meetings there with the first meeting in the series. Our meetings lasted ten days, and proved to be the most solemn and remarkable series of meetings I have ever held. During the course about two hundred different persons came to the inquiry meetings. Many of these received signal help. Many, with bitter tears, asked prayer for their children who had given up the truth. Mothers reproached themselves for the lost condition of their children. I believe that as many as 200 young persons were brought before us.

“As the parents presented their families for special prayer they themselves began to pray. They confessed their sins, and many did all they knew how to remove everything that separated from God. I need not tell you that this brought light and blessing into our midst. Our public meetings became more powerful, and their influence extended to the homes and the school. On the fourth day after our meetings in the church began we had a remarkable meeting in the College chapel. Tuesday morning, after I had given an address, Brother Cady felt impressed to appeal to the students to do thorough work and to begin at once. They responded with much feeling. Our meeting continued from 9.30 A.M. till 1.30 P.M. The next day we had another similar meeting. Scores made thorough work. They found

liberty in Christ. They had the greatest experience of their lives. At the close of the week thirty-eight were baptised. Many others should have gone forward in this ordinance, but we did not feel to urge anyone to do so. We urged them to make a full surrender to God, and left them to decide the question of baptism.

“While the meetings were in progress we were sent for by the sick to pray for them. A sister sent for us who was very sick with pleurisy and pneumonia. She had quite a fever, could scarcely move, and her voice was faint. In an hour after prayer the fever was gone and she felt renewed. She got up in a short time and attended our meetings in the church Sabbath and Sunday. A brother had been sick for two or three weeks. His wife had had no rest for a fortnight. Friday night they thought he was dying and at midnight they sent for us. The man was too low to speak. After prayer he was strengthened and apparently restored. He went to sleep and his wife went to bed. The next morning I found him quite bright and fresh, and the household as happy in God as any I ever saw. As matters now stand at Healdsburg nearly two hundred persons have new sunlight in their souls and are rejoicing in the Lord. I believe this has been the best week to me personally of all my life. It seems to me as though I am in a new world. The responsibilities of life never seemed so solemn, and I never felt so helpless. Yet I am not discouraged, for I see an all-sufficient supply of grace awaiting my reception.”

PASTOR B. J. CADY and wife, of Papeete, Tahiti, have gone to America to attend the General Conference, and to get help for future work in Tahiti. He took four young people from Tahiti who have entered the college at Healdsburg, California, to be trained for service.

## F O R S A L E.

The Publishers of *Herald of Health* have several hundred copies of the Christmas and Commonwealth Numbers of the journal which are now offered to Canvassers and Tract Societies at 1/- per dozen. These numbers are especially good, being illustrated and filled with instructive matter of permanent value, and should have a ready sale. Send us your orders.  
W. M. CROTHERS.

**F**OR SALE.—At Avondale, N.S.W., COTTAGE, six rooms; 13 acres of good land, partly cleared; 50 mixed fruit trees; large shed, with copper built in. Constant supply of good water. Owner leaving colony. For full particulars apply to E. WORSNOP, Cooranbong.

## Union Conference Record

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FOR a few months we shall be favored with articles from Dr. D. H. Kress and Dr. Laretta Kress on the subject of healthful living presented from a Bible standpoint. These articles will be "present truth" to all our people, and will be of special interest and importance to them. These alone will be worth a year's subscription to the RECORD, and we trust none will allow their subscriptions to expire, and we hope many new subscribers may be obtained before the second article in this series appears. Every Sabbath-keeper in Australasia should take the RECORD. Let those who appreciate its value interest themselves to place it in the hands of others.

### "Temperance Library."

WE have received sample copies of the first four numbers of a series of tracts on temperance. We are in hearty sympathy with the circulation of such literature, and we hope these tracts will be scattered everywhere. Each tract contains eight pages, and they will be sent you for one farthing per copy with the usual discount. Send for a supply to

ECHO PUBLISHING COMPANY,  
16 Best Street,  
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### A Charming Gift Book at a Cut Rate.

WE have secured at a remarkably low figure a quantity of that picturesque and interesting book called "Fireside Sketches of Scenery and Travel," published by J. E. White. We have concluded, in order to close out the stock speedily and give you all a good bargain, to cut the price down to our people of Australasia and deliver the books **postpaid** for

3s. This will give us less than half the original retail price. The book is 11½ x 9 inches in size, contains 192 pages, is profusely illustrated, is bound in red cloth and handsomely embossed with gold. It is full of charming stories for young people. When our stock is gone there are no more to be had; so if you want one, order without delay. Send P. O. money order from New Zealand, or postal note from other Colonies. The above book is not handled by Tract Societies, but solely by the AVONDALE PRESS,  
Cooranbong, N.S.W.

### Camp-meeting in Tasmania.

THE second camp-meeting ever held in Tasmania has just closed. It was held in the public park Invermay, a suburb of Launceston. Dr. D. H. Kress and the writer attended. The camp was located at some distance from the main part of the city, and this, we think, hindered a large attendance, and yet the congregations were good and continued to increase in numbers and interest till the close.

The health talks by Dr. Kress were exceptionally good, and the people of Launceston were not slow to appreciate good things when they heard them. I have never seen a deeper or more sincere interest in the subject of healthful living than at this meeting. We bless God for the light that shines more brightly than ever along these lines.

There was good freedom in the preaching of the Word. Brethren Hilliard and Parker took an active part in every phase of the meeting. A meeting for the youth and children was conducted daily by Sister Parker and others who assisted. These meetings added much to the interest of the general gathering.

Up to the present time Tasmania has been under the supervision of the Union Conference as a mission field; but it was thought best to organise a Conference of its own, and so this was done. A report of this will be found in another part of this paper. There are now six organised Conferences in Australasia. Only West Australia remains of the English colonies, and we trust this mission field will soon be strong enough so that a Conference may be organised there. The Tasmanian Conference numbers a little less than 200 members. A church at Upper

Huon consisting of about thirty members was one of the last to be organised and we trust will be a source of strength in the Conference.

The finances of the Conference are in a satisfactory condition. We were sorry that the tract department was slightly in arrears, but with economy and earnest work we are sure this will soon be made right.

The brethren and sisters who attended the meeting were greatly encouraged. God's blessing was there. We wished that all our people might have been there. Six or eight persons decided to accept all the truths of the message. After the camp-meeting closed the large tent was pitched in the city, and Brethren Hilliard and Parker with their families will follow up the work. We expect to hear that many more have accepted the truth.

E. W. FARNSWORTH.

### The Week of Prayer for Australasia.

May 25 to June 2.

THIS ought to be the most interesting season ever experienced in connection with the cause in this country. The great crisis of this world is just upon us. We are *now* just where the disciples were after the Saviour had come to them the second time and asked them to watch one hour with Him. To all who do not now arouse from the stupor of death that is upon us, the fearful words will be spoken, "Sleep on now and take your rest." "This is your hour and the power of darkness."

"Yet does one short preparing hour—  
One precious hour—remain;  
Rouse, then, my soul, with all thy power,  
Nor let it pass in vain."

Important announcements and plans for the Week of Prayer will appear in the next issue of the RECORD. Shall there not be weeks of prayer on the part of our dear brethren and sisters, that God will make our week of prayer a time of great spiritual revival in all our churches and companies of believers? This is what will tell more in the direction of a profitable season at that time than any planning that the committee can do. The blessed Saviour longs to cleanse our hearts from all defilement of sin and contact with the world, and thus fit us for the outpouring of the "latter rain." Who will respond to His invitation?

A. T. ROBINSON.