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Union Conference Record

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

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NUMBER III.

Bible Study, Book of Acts.—G. A. Irwin.

Tuesday, July 16, at 6 a.m.

WE left off yesterday with the third verse of the first chapter of the book of Acts.

Passing over the fourth and fifth verses for the present, let us study the sixth and seventh, as it is to these that I wish to particularly direct your attention this morning. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in His own power."

In spite of His constant teachings, His disciples did not yet understand the work of their Master. Their false ideas were not yet uprooted. By His answer He takes time out of the question and gives them a work to do. It was just the same when Peter, pointing to John, put that memorable question to the Saviour, "Lord, and what shall this man do?" "If I will," replied Jesus, "that he tarry till I come, what is that to thee? Follow thou me."

Brethren, what valuable lessons these are for us, especially at this time, when we are expecting the outpouring of the pentecostal showers of the latter rain. It was none of Peter's business as to what God designed for some other person. It was idle curiosity, and the Lord rebuked him severely for it. I will read from the Spirit of Prophecy on these lines:—

"To understand when the kingdom of God should be restored was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Jesus Christ. Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the Third Angel's Message to the world. It has ever been thus: for our Saviour often had to speak reprovingly to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and He wished to impress their minds with the necessity of receiving and obeying His precepts and instructions, of doing their present duty, and His communications were of an order that imparted knowledge for their immediate and daily use. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but He

came to instruct and save the lost. He did not come to arouse and gratify curiosity; for He knew that this would but increase the appetite for the curious and marvellous. It was His aim to impart knowledge whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, or such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through false teaching of the priests and teachers."—*Review and Herald*, March 22, 1892.

How like our work to-day!

The world was in a terrible condition at the time of the first advent. It was just as low as it could possibly go. It could never get any worse. The people were in such dreadful darkness that they called truth error.

You will all recall the statement in the Spirit of Prophecy that "Truth looked down from heaven upon the earth and saw no reflection of itself in the world; for darkness covered the earth and gross darkness the people."

There is a deep significance in that text in Gal. 4: 4, "But when the fulness of the time was come God sent forth His Son, made of a woman, made under the law." A deep significance attaches to the word "fulness." In the great rebellion in heaven, Satan was not destroyed, but was permitted to live on. Why did not God instantly blot him out of existence? The reason was this. In that rebellion in heaven even those angels who remained loyal to God had a lingering suspicion that Satan's charges against God might possibly be true. God, therefore, allowed him to live on, and to develop his ideas of government. Under his manipulation during 4,000 years Satan finally got the inhabitants of this unhappy world into the fallen and degraded condition so powerfully portrayed in the first chapter of Romans. Notwithstanding Satan's charges against God and against His government, notwithstanding his great ambition to stand at the head of the universe, God upheld Satan—yes, *upheld* him—so that he could work out his scheme. Satan's charge was that men served God from fear and not from love. But God would be vindicated, so He gave Satan every advantage.

Jesus Christ took mankind in its fallen and degraded condition, and demonstrated what could be done by the drawing power of love. Turn with me for a moment to John 12: 32. "And I, if I be lifted up,

will draw all men unto me." The word "men" is a supplied word, and limits the force of the text. The text really should read thus: "And I, if I be lifted up, will draw every living being in the universe unto me." We read in Vol. II. of the *Testimonies* that when Jesus Christ was uplifted on the cross a shout of adoration rang through heaven and was taken up by the sinless inhabitants of other worlds. The loyal universe shouted, "Now we know that Satan is a liar!"

So degraded had mankind become that the angels thought that God must destroy the world again. Even Satan himself feared it. The "fulness" of the working of Satan was made manifest to the heavenly intelligences.

Jesus Christ unfolded what had already been written. Here is a lesson for us. We must also unfold and clear off all the rubbish placed by tradition upon the precious truth, and let it shine in all its beauty.

Brethren, we are in constant danger of getting above the simplicity of the gospel. And the reason is this,—There is an intense desire on the part of some to startle the world by bringing in a new experience. Beware of a false ecstasy—an ecstasy born of sentiment and not founded on the eternal truth of God's Word. Some individuals will wake up too late to get back upon solid ground. There is such a thing as a special teaching gift. Some have the God-given faculty of bringing forth from the Word truths both new and old. Others through personal ambition essay to do the same thing. The arch-deceiver is immediately by their side to lead them astray.

Brethren, we do not realise the sacredness of present truth as we ought to. We need an entire change of heart. We need humility; for it is to the humble that God will reveal His truth.

If we think we can fix the time for the second advent, we are mistaken. For we are plainly told that we are not to know the times or the seasons which the Father hath put in His own power. Time will never be a test again, either for the outpouring of the Holy Ghost or for the second coming of Christ. No man or even angel will ever reveal it.

All that we need to know is already in print. Do not be tempted to fly off at a tangent on some theory. "Press together, press together, press together." The Holy Ghost will not be poured out in pentecostal showers until we have come to the unity of the faith. Many ask, "Why do you keep on building if you believe the end is so near?" The instruction just to hand is that God will tell us when it is time to stop building. Our part is to "occupy till He come."

"ALL true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that, when obeying Him, we shall be carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our *privilege* to know Him, our life will be a life of continued obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—*Desire of Ages*.

Union Conference Proceedings.

Fourth Meeting, Tuesday Morning, July 16.

W. A. COLCORD offered prayer.

After the reading of the minutes the Chairman announced that the meeting would be devoted to the interests of the medical work, and called J. A. Burden to the chair.

Brother Burden remarked that as the medical department was composed of various lines of work the meeting would consist largely of reports from the different branches represented, although there was really but one work. God has spoken words of encouragement, which have been a great help in our time of need. An extract was then read from an article by Sister White on God's designs in establishing sanitariums, as follows: "In our medical institutions, the people are to be brought in contact with the spiritual truths for this time. There shall be institutions established under the supervision of men who have been healed through the belief in God's word, and who have overcome their defects of character. In the world all kinds of provision have been made for suffering humanity, but the truth in its simplicity is to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. Sanitariums are to be established all through the world, and managed by a people who are in harmony with God's laws, a people who will cooperate with God in advocating the truth that determines the case of every soul for whom Christ died.

"The truth is to be lived out by every one who has any connection with the work of God in our sanitarium. Physicians, nurses, and helpers are to work in harmony, to heal, not merely the maladies of the body, but the disorders of the soul. When this is done, a power from God will go forth with the workers. Physicians, managers, and workers will be living channels of light. The Lord will work with the people who will honor Him.

"All the light of the past, which shines into the present, and reaches forth into the future, as revealed in the Word of God, is for every soul who comes to our health institutions. The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world, types of the saving power of the truths of the gospel.

"Still greater truths are unfolding for this people as they draw near the close of time, and God designs that we shall everywhere establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they in their turn may lead others into the light of health reform. The blind leaders of the blind must learn the truth in regard to healthful living as taught in the Scriptures."

While it is not our privilege to report all the progress that we would like to do, and though we might speak of trials and difficulties through which we have been called to pass, yet the speaker felt sure that the experience had been worth all that it cost. While we are called upon to pass through some places that are not pleasant, there is a blessing in finding that God is in every place, and that He is ready to help those who put their trust in Him.

The financial report was then given by the manager, F. L. Sharp, as follows:—

BALANCE-SHEET OF MEDICAL AND SURGICAL SANITARIUM FOR QUARTER ENDING JUNE 30, 1901.

Dr.			Cr.				
£	s.	d.	£	s.	d.		
To capital ..	531	3	2	Treatment rooms ..	45	10	6
Reserve fund ..	772	14	4	Furnishing.. ..	358	3	0
Wahroonga San. ..	2,185	16	11	Kitchen	49	13	0
Loans	259	14	9	Linen	70	0	0
Current Accts.—				Laboratory & Med.	155	0	0
General £ 49	10	6		Supplies	67	13	4
Trade .. 219	7	8		Surgical instruments	100	0	0
Empl. .. 191	15	1	460	13	3	2	
				Stable	20	0	0
				Treatment requis..	11	11	0
				San. H. Food Co...	799	4	8
				Sundry debtors ..	448	17	6
				Bills receivable ..	42	12	7
				Cash in hand ..	7	2	3
				Health Retreat ..	125	10	8
				Balance (deficit) ..	1,855	10	8
	£4,210	2	5		£4,210	2	5

PROFIT AND LOSS ACCOUNT FOR TWELVE MONTHS.

Dr.			Cr.				
£	s.	d.	£	s.	d.		
Balance	47	19	3	Board & treatments	1958	11	6
General expenses ..	401	8	5	Examinations ..	90	14	1
Travelling expenses	49	16	2	Laboratory	45	9	7
Wages	1115	4	5	Operations	263	10	5
Gas account	87	1	8	Office treatments	195	5	0
Rent and rates ..	263	19	2	Throat, lung, eye,			
Stable account ..	70	17	6	and ear	46	14	8
Laundry	6	8	8	Nursing	96	14	0
Interest	65	5	3	Miscellaneous ..	6	11	6
Supplies	558	2	3	Wheel chair ..	1	5	6
Treatment requisites	52	1	3	Sanitarium supplies	92	12	1
Stamps & telegrams	21	2	10	Sale of <i>Heralds</i> ..	0	4	0
Cooking classes ..	9	17	11	Furnishings.. ..	1	15	4
Orchard	68	3	8	Balance	1855	10	8
Depreciation—							
Linen	105	1	6				
Furnishings ..	139	10	11				
Surg. instruments	17	18	3				
Kitchen utensils	40	9	8				
Doubtful debts ..	1182	18	7				
Bad debts	351	11	0				
	£4654	18	4		£4654	18	4
To balance.. ..	£1855	10	8				

In submitting this report, the manager remarked that the past year had been a season of difficulty and trial. It should be understood that the loss represented in this report is not wholly due to the operations of the sanitarium itself, about £800 of the deficit being incurred in the management of the Health Food Co., which business has been placed in the hands of the Sanitarium Board. In regard to the amount written off as doubtful debts it should be said that some of these are being collected, and there is good ground to hope that more will yet be paid.

The Chairman then called on Dr. Caro, the medical superintendent of the Sanitarium, for his report.

Dr. Caro submitted the following:—

“In making a report to this body two years ago, it was my privilege to tell of a growing and progressive Sanitarium, an institution steadily increasing in favor with the people for whom it worked. To-day I am prepared to make two reports,—the first a report of the goodness and mercy of God in keeping us in many difficult places; and the second of the present dangerous conditions under which the work is being carried on at Summer Hill. I think that the latter will be more instructive, as it will present before you the true state of affairs, and the immediate need of a remedy if the Sanitarium is to meet with success.

“Prior to the last meeting of the Union Conference the workers at the Sanitarium realised that the institution could not long be conducted to advantage in the inconvenient quarters then occupied. At that meeting the Lord sent a message, “To arise and build,” and at the same time put it into the hearts of His people to donate liberally. Had we then had the faith to go forward trusting in God and calling upon our people for means, the Sanitarium at Wahroonga would probably now have been completed. Instead, we trusted to men, who failed to perform what was anticipated, and thus the work of erection was delayed. Three months ago the lease on the building, occupied by us as a sanitarium for four years, expired, and we were compelled to seek other premises where the work is now carried on under such difficulties that it is only with the most earnest and constant efforts that the institution can be held together. While financially we have met with a measure of success during the past three months, the way in which the institution must be conducted is opposed to the principles of order and thoroughness required in a sanitarium established by us as a people.

“I trust that no one will think that, as the medical superintendent, I am in any sense discouraged. The Lord has a care for His work and has helped us, but I feel that the assistance we need to complete the work begun in this room two years ago must come largely from this body, and I know that delay is dangerous to the welfare of an institution which has been built up by the combined efforts of our people throughout this field.

“I should not close up my report without expressing my gratitude to God for the help given in the performance of critical operations, in the relief of suffering, in the conversion of some, in the harmony which is beginning to prevail once more among our workers, and for the fact that the Sanitarium is at the present time being operated without financial loss.

“There is upon the part of the workers a general disposition to obtain a better and deeper knowledge of God’s will and of right principles. They are seeking to obtain a better spiritual experience; and there is a willingness to submit to any rational sacrifice that will be for the good of the work committed to our trust.”

The Chairman remarked that it should be stated that the large deficit shown by the report does not pertain to the last year’s operations alone. It has been accumulating for years in the shape of unreliable accounts, which have now to be thrown out.

F. L. Sharp stated that it would be gratifying to the meeting to know that at the present time the institution was on a good financial basis, and satisfactory profits were being made. Strict economy had been introduced into every department, and expenses cut down, and matters were much improved during the last three months.

For some time the financial report was freely discussed, questions were asked and answered, and the fullest explanations given. In regard to the amount owed to the Wahroonga Sanitarium it was shown that for the greater part money had come from America unaccompanied by any statement as to its being intended for the new building. The Board had therefore appropriated it where it seemed most needed, and to relieve pressing necessities. It afterwards transpired that these sums were intended to assist in the erection of the new buildings. They had consequently been charged to the Sanitarium, and placed to the credit of the new Sanitarium, and the Sydney Sanitarium holds itself responsible

for that money, and will undertake by the blessing of God to repay it. There was a general impression that although mistakes had been made in the past we should seek to learn the lesson which God had for us in these experiences, and all felt grateful for the evidence of God's goodness for opening the way whereby any disaster may be averted.

The financial statement of the Health Food Company was called for and submitted by F. L. Sharp, as follows:—

BALANCE-SHEET OF THE SANITARIUM HEALTH FOOD COMPANY
FOR SIX MONTHS ENDING JUNE 30, 1901.

Dr.	£	s.	d.	Cr.	£	s.	d.
Union Conference..	1026	12	10	Sundry debtors ..	216	10	6
Loans ..	1977	15	11	Stock (Summer Hill)	76	10	8
Donation account ..	15	3	9	(Factory) ..	231	8	11
Sundry creditors ..	692	13	3	Estate ..	683	16	4
				Machinery ..	802	18	10
				Stables ..	25	0	0
				Cash in hand ..	21	1	10
				Cash in Bank ..	4	8	4
				Loss to June, 1900..	1002	3	0
				Loss to June, 1901..	648	7	4
	<hr/>				<hr/>		
	£3712	5	9		£3712	5	9

PROFIT AND LOSS.

	£	s.	d.		£	s.	d.
Wages ..	227	10	10	Profit Sydney Stock	441	19	2
Advertising ..	141	15	10	Sundries ..	1	7	10
General expenses ..	38	1	5	Balance ..	648	7	4
Interest ..	158	18	5				
Travelling expenses	57	0	11				
Machinery repairs..	20	10	8				
Stable account ..	17	3	2				
Factory loss ..	223	11	7				
Freight and cartage	107	16	3				
Stamps & telegrams	30	16	0				
Melbourne agency..	1	18	3				
Maitland shop ..	28	0	4				
Bad debts ..	38	10	8				
	<hr/>				<hr/>		
	£1091	14	4		£1091	14	4

To balance.. .. £684 7 4

After a brief discussion it was voted that the above reports be accepted.

Dr. D. H. Kress: A few texts come to my mind to which I would like to refer at this point. We read, "That they which gathered much had nothing over, and they that gathered little had no lack," and also, "That we who are strong ought to bear the infirmities of the weak." These are right principles. God has made provision that no child of His shall suffer injury. I have no doubt that God will use this experience for our permanent good, provided we perceive the lesson that He has for us in it. The Lord leads and disciplines His children in the things they suffer. I have no doubt that this is true of every institution which is run upon right principles, and when we come to the recognition of right principles there will be no lack of means. God is willing to supply all our needs. What we sometimes call adversities have been to us great blessings. A little seed planted in the ground has to meet with great obstacles. On pressing itself to the light it must lift the heavy clods, or perhaps a stone is in the way. We would say that these were great difficulties, but they are great blessings to that plant. These obstacles send the roots down deep into the earth, and without them the plant would become top-heavy and insecure. So it is with our institutions; these obstacles are blessings in disguise. I have looked upon it as being in the providence of God that our work has been delayed until we could get upon right principles

and have our confidence rooted in God. Ezekiel prophesied in a time like this. He saw wheels within wheels. All seemed like confusion at first, but when things moved they all moved in harmony. We all want to see God in all these difficulties as well as to see Him in our prosperity. I can see a small cloud like a man's hand arising and already there is a sound of abundance of rain. If we here adopt right principles God will go out before us."

The Chairman presented a photographic view of the unfinished sanitarium, and stated that the main building is forty feet in width and 152 feet in length. It was originally intended to build it three or four stories high. This plan has been reduced to two and a half stories, and all agree that the appearance has been improved. The Chairman then presented the financial statement of the progress of the building up to the present time.

BALANCE-SHEET OF WAHROONGA SANITARIUM BOOKS FOR FIVE MONTHS ENDING JUNE 30, 1901.

	£	s.	d.	£	s.	d.	
Estate ..				2,864	8	0	
San. Building.							
Foundation ..	191	15	1				
Material ..	1,348	4	6				
Brick, sand, and lime	286	8	6				
Carpenter labor ..	548	8	11				
Mason labor ..	101	14	10				
General expenses	143	5	3				
Stable expense ..	56	8	11				
Plastering ..	100	16	1	2,774	2	5	
	<hr/>				<hr/>		
Inventories—							
Stable furnishings...	72	12	4				
Kitchen ..	27	16	11				
Domestic ..	29	9	9				
Live stock ..	29	0	0				
Tools ..	63	3	11	223	2	11	
	<hr/>				<hr/>		
Due from Summer Hill San.....				2,212	0	0	
Due on other accounts ..				25	19	8	
Garden cottage.....				107	19	0	
Interest paid.....				82	6	3	
Cash in bank ..				359	0	0	
	<hr/>				<hr/>		
Liabilities.							
Building fund ..				2,857	3	5	
Orchard account.....				11	13	4	
Cash account overdrawn ..				1	10	11	
Amount due for labor ..				65	7	8	
Amounts due on loans ..				3,638	4	5	
Amount due on estate.....				2,074	18	6	
	<hr/>				<hr/>		
				£8,648	18	3	
				£8,648	18	3	

This report is not complete, of course, as the building is still in process of erection. There are eighty-one acres of land in the estate. In the erection of the building we are proceeding no faster than the funds come in. These are slowly coming in small sums from our people, and we here express our thanks to those who have assisted us in this work.

In answer to questions the Chairman stated that donations to the building fund have not been diverted, but were used for the purpose for which they were given. That the assets represented an amount equal to the donations plus the liabilities. We have no deed as yet for the land, only a contract. Payment on the land is due in three months, and we expect to be ready to meet it at that time, and shall receive the deed when the money is paid. We have made up our minds to go no faster than we have the money to pay our way.

At this point Elder Irwin announced that the medical work would again come up for consideration on Thursday. That the regular programme would be resumed

the following day, and that the Conference would convene at nine o'clock in the morning.

This meeting was one of deep interest. The spirit of criticism and censure was laid to one side, and the spirit of kindness and Christian sympathy was felt in a large measure. All joined heartily in singing "Praise God from whom all blessings flow," and the meeting adjourned.

Union Conference Proceedings.

Fifth Meeting, Wednesday Morning, July 17.

E. W. FARNSWORTH presided. G. Teasdale offered the opening prayer.

After the reading of the minutes, the Chairman stated that the object of this meeting was the consideration of the sale of the book, entitled *Christ's Object Lessons*, for the relief of the indebtedness of the Avondale School. After referring briefly to the importance of this undertaking, the Chair called upon E. R. Palmer, secretary of the committee on plans and recommendations, to read the report of the committee on this subject. The report was then read, as follows:—

RECOMMENDATIONS FOR THE PRODUCTION AND SALE OF "CHRIST'S OBJECT LESSONS."

PRODUCTION.

1. The MS. for this book has been presented to the schools by Mrs. E. G. White.
2. The Relief of the Schools Committee in America has donated a complete set of plates to the Avondale School, and has paid the expense on the same, landing them at the office of the Echo Publishing Company, Melbourne.

We suggest—

1. That 20,000 copies be printed in such editions as may be arranged by the managing committee.
2. That the Australian edition be issued in one binding only, similar to the American edition, cloth.
3. That the retail price be 5s 6d.
4. That the Australasian tract societies be asked to handle this book free of cost.

FUNDS.

1. That a "Material Fund" be raised by soliciting donations sufficient to pay for all materials used in producing the editions.
2. That the Australasian Union Conference undertake to raise this "Material Fund," order all editions of books from the Echo Publishing Company, and pay for the same.
3. That all receipts from the sale of *Christ's Object Lessons* be forwarded to the Union Conference by the State tract societies, and that the Union Conference appropriate the receipts for the liquidation of the Avondale School debts.

CIRCULATION.

1. That the Australasian Union Conference appoint a managing committee of three to take charge

of this enterprise, one of whom shall devote his full time to this work for one year.

2. That the distribution of these books be carried on through the regular channel; viz., from the Echo Publishing Company to the State tract societies, and thence to individuals.

DIVISION OF WORK AND RESPONSIBILITY.

1. That the members of each church undertake to sell an average of ten copies each, turning over the full amount received for them to the State society.
2. That each conference in Australasia employ its full force of paid workers for one month in selling the book personally, and in organising and directing the work of lay members; and that the conference pay the workers their full wage during this time, and turn over to the School fund the full returns from the sales.
3. That the president, general agent, and tract society secretary of each conference act as a local managing committee to direct and push the enterprise.
4. That every book canvasser in Australasia be invited to donate one full week or its equivalent to this work without commission.
5. That the managers, secretaries, editors, and other employees of the Union Conference, Echo Publishing Company, sanitariums, and other organisations be urged to give their enthusiastic labor and support to this undertaking.
6. That the Australasian Union Conference and the Avondale School Board unite in making arrangements for the teachers of the Avondale School to assist, as far as possible, in this undertaking during the coming summer vacation.

E. R. PALMER, Sec. Committee.

In reference to article 1, "Production," the Chair stated that this point should not be too hastily passed. We should consider that from first to last the work is one of sacrifice. The gift of the manuscript is a large one, measured by some thousands of pounds. The American committee for the relief of the schools gives a full set of plates for printing the book, which is not a small gift.

G. A. Irwin suggested that in order to assist in the consideration of this report, it would be well at this time to read and comment upon some of the things that have been written by the Spirit of Prophecy in reference to it. The suggestions presented in this report are made in harmony with the directions given at the time that these gifts were bestowed. The Spirit of God has connected with this work many precious promises and assurances.

Elder Irwin then proceeded to read from a tract, entitled *Rolling Back the Reproach*, and the various extracts were accompanied by suitable remarks.

"The time has come when the Lord would have all the powers of His people brought into exercise to relieve the situation of our schools."

How much of our powers are to be brought into this effort?—ALL. In this work is enlisted our best and strongest effort.

"We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used

to help to circulate this book. We shall ask that the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the Master."

"A general movement is needed, but this must begin with individual movements. Let each member in each family in each church make determined efforts to deny self. Let us have the whole-hearted coöperation of all in our ranks."

How much should we help in this matter?—To the utmost of our ability. It is to be a general movement; but, in order to become general, it must be individual. Each member in each family in each church is to make a determined effort, and that effort must be based upon self-denial.

"The movement that I have suggested will result in reconciliation. It will unify the churches."

A blessed result will this book have, if the unification of our churches be brought about. Nothing serves so effectually to dispel disunity as a hearty effort in the work of God.

"The schools must be helped. Let all lift harmoniously and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. . . . God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake, and for the truth's sake, *it will not be long before the jubilee song of freedom can be sung through our borders.*"

The debt which rests upon our school is certainly a reproach, and the enemy takes advantage of this condition of things to discourage the cause of God; and if all will take hold as they should, it will not be long before the song of jubilee will be sung. The jubilee in ancient times occurred once in fifty years. It was a release from debt; and when once this estate and these buildings are free from debt, with what satisfaction can we point visitors to this fact! What an object-lesson it will thus become to all who behold it!

"Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world."

Sometimes small decisions effect great results in our lives. In a time of crisis God expects every man to do his duty, and those who fail to do so have proved themselves unfaithful, and will soon be found on the enemy's side.

"Have faith in God. He gave me the idea of giving *Christ's Object Lessons* for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord."

What we need is faith in God. No person will get through to the kingdom without testing. (J. Pallant: God is good to reveal to us the thing upon which He is testing us.)

"Let God's plan be vindicated. Let His proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done."

God is, as it were, upon trial. He has a plan, and it rests with us to vindicate this plan, and to justify the work of God. God commits His reputation into our hands. Shall we be faithful to this high and holy trust? By so doing we shall be sanctified as vessels unto honor, to whom God can impart even greater blessings.

"Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,—cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers."

The families that do the most in this work will enjoy the greatest blessings. In order to do the work we must practise self-denial.

"It is the cause of God which is at stake."

When a nation is at stake, we know how men will forsake home and loved ones. They will leave their business and their property, and risk their lives for the purpose of upholding the national honor. Now the cause of God is at stake. Shall we not be willing to make an equal sacrifice? Shall we not make as great an effort to relieve the cause of God as men are willing to make to relieve their country?

"Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people cannot afford to lose. God calls. Do your best at this time to render to Him your offering, to carry out His specified will, and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth. Let canvassers do their best in canvassing for the book *Christ's Object Lessons*. Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring truth to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily as unto the Lord."

Just now is the time the enemy would have us delay, and then we would have to do the work at far greater disadvantage, under circumstances of discouragement. A twofold object will be accomplished,—first, in the payment of our debts. The world will help us to discharge this great obligation; but we will, at the same time, confer upon the world that which is of infinitely greater value than the money which they impart to us.

"My brethren, after you have done all you can do in this work for the schools by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in work-

ing for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind."

"Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom, bids us 'Come out from among them, and be ye separate; and touch not the unclean.' Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next."

The hesitancy of Lot, in spite of the urgency of the angel, was the cause of his wife's destruction. Had he hastened as he was urged to do, he might have saved his family. It is no time now to hesitate.

"Hear the voice of God through the apostle Paul, 'Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure.' Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever.

"There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for *Christ's Object Lessons*. God desires His people to be vitalised for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers.

"Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Then He will tell you what to do next."

Notice these precious promises. As I have already remarked, there are more blessings connected with this work than any other of which I have any knowledge.

Elder Irwin then exhibited the book to the audience, with the statement that there are many passages in this book, each of which is worth far more than the price of the book itself. A few examples of the book were given to illustrate this statement. People who have read the book frequently say that the author must have been inspired. This is the book that is not only to pay the debts upon our schools, but to bring the blessing of God upon His people, and lead to the outpouring of the Holy Spirit.

At the close of these remarks a deep impression rested upon the congregation, and without announcement all joined in singing the following:—

"But we can never prove
The delights of His love,
Until all on the altar we lay;
For the favor He shows,
And the joy He bestows,
Are for them who will trust and obey.

"Then in fellowship sweet
We will sit at His feet,
Or we'll walk by His side in the way;
What He says we will do,
Where he sends we will go,
Never fear, only trust and obey.

"Trust and obey; for there's no other way
To be happy in Jesus, but to trust and obey."

E. R. Palmer: We all agree that God has special purposes in this work of selling *Christ's Object Lessons*. One of these is to relieve our school. It is in this way that the reproach will be rolled back. Another purpose is the binding of the hearts of the people to the work. Still another object is that God wants to bring all our laborers back to the old time idea of selling our literature. Instead of having a few individuals set apart for that purpose, all should, according to their ability, be engaged in this work. God also designs not only to bless the people of the world in receiving the book, but also through this effort He purposes to sanctify His people. There is a great principle for which we are to work in this enterprise. It is not only the removing of the debt, but God wants to teach us how to keep free from debt.

Brother Palmer then read an extract from the writings of the Spirit of Prophecy from the *General Conference Bulletin*, as follows: "Entanglements in secular business are sometimes permitted by God in order to stir the sluggish faculties to more earnest action, that He may honor faith by the bestowal of rich blessings." I believe that God has permitted us to pass through this experience to teach us great lessons.

He then read some extracts from an article on "School Finance," written by Sister White, as follows:—

"If the word of the Lord had been heeded, these debts would not now exist."

"Whenever any school is found to be constantly increasing its debt, let the faculty come together and study how it can be made self-sustaining. Let expenses be reduced, and the price of tuition be raised. It is far better to let a whole school share the expense than to run in debt. Methods must be devised to stop this continual accumulation of debt. The whole cause must not be made to suffer because of debts which will never be lifted unless there is an active change, and the work is carried forward on some different basis. Let all who have acted a part in allowing this cloud of debt to cover them now feel it their duty to do what they can to lessen it."

"Every true Christian, and no other, will be qualified to cope with difficulties in following a 'Thus saith the Lord.'"

"When the managers of an established school find that, as they run it, debts are heaping up, why do they not act like level-headed men, and change their methods and plans? When one year has proved that the financial management has been wrong, let Wisdom's voice be heard. Teachers may possess a Christ-like excellence in serious, solid thinking and planning to improve this state of things. Let them take less wages, let the tuition be raised, and let the students pay sufficiently, so that in the second year the first year's failure may not be repeated. But before you do this, lay the matter before the parents of the students, showing them that the fee has been placed too low, and that, as a result, a heavy debt rests upon the school, crippling and hindering the work. The Lord has pointed out that this may cause a lessening of numbers; but we should not rejoice so much that there is a large number of students in attendance, as that such plans are laid as to avoid debt. Although there is now a large number of students in attendance, the debt still remains undiminished. This is not necessary, and God is not pleased with such a showing; for it reveals a lack of judgment in the management.

"It would have been better to have closed the school until it should become a science how to *conduct it on a paying basis*. When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say, 'I refuse to run the school any longer unless some sure system is devised.' The very highest kind of education that could be given is to shun debt as you would shun disease. For Christ's sake, as the chosen people of God, call yourselves to task and inaugurate a different system in the school."

"If the school is conducted on right lines, debts will not be piling up."

"We should shun the incurring of debt as we would shun leprosy. Those who work on the other plan will find it more dangerous than they suppose: their foundation will be slipping away from under them."

Question: In reference to the provision that one be employed who will spend his whole time in this work, I wish to ask why this is necessary when all the workers are requested to give a portion of their time?

Answer: There are some who have the harness on already, some who will put it on themselves, and others who need to have it buckled on them and adjusted. There will be questions continually arising and matters to adjust in directing and carrying forward the work.

Someone suggested that the Union Conference being the one to employ the person, should also pay him out of its funds; but it was replied that this could be easily adjusted.

Question: How much is it hoped to raise in this way?

Answer: The sum of £5,500. The debt on the school amounts to £4,600, and there are some expenses that will necessarily have to be met.

L. V. Finster, having had an experience in the sale of the book *Christ's Object Lessons*, was called upon to speak of that experience. He said that his experience was not very extended, but that while he was holding evangelical meetings in the interior of one of the Western States, this movement to relieve the schools was undertaken. He felt impressed at once to close his meetings and give his attention to selling the book. The community in which he was located seemed to present very unfavorable opportunities, as it was a rough, mining community; but he was blessed and gratified at the result. He was able to sell on an average of twenty books a week, and this work brought him into contact with a great many people at their homes, giving opportunities to become acquainted, which he would not otherwise have gained. The people were pleased with the book, and he received many hearty testimonies of its great value.

C. W. Irwin, lately from the Southern Industrial School, spoke of the good work that was done in freeing that school from the debt that hung over it. There were, to his mind, three great objects to be accomplished in this undertaking; first, the financial aid to the schools; second, the development of workers; third, the unification of our churches. Twenty-five or thirty of his students went out into a neighboring city and gave three weeks of their time to this work. They brought back a profit over their expenses of about £20, which was applied to the debt of the school. But it was especially noticeable that as soon as the school began its work help came in from other sources, so that before leaving the school he had the satisfaction of seeing the debt nearly removed.

Dr. Kress: I noticed in Brother Irwin's remarks that his students met with all kinds of experiences. We are told that our canvassers will be brought into contact with those who need the light on health reform and other points of truth. I like this move because it rests upon the principle of self-denial, which is the underlying principle of the gospel. I believe that this is a step toward the experiences that they had in the times of the pentecost when the disciples sold what they had and brought it and laid it at the apostle's feet.

At this point it was voted to amend the report under consideration by inviting each of the Conference workers to give a week of his time to this work without pay. The report was further discussed by Brethren Woodford, Palmer, Teasdale, and others, and adopted.

The Chair: There is one thing to which I wish to direct your attention now that we have adopted this report. You will remember that it provides for the raising of a material fund with which to pay for the material used in printing the books. It has been estimated that this will require from £1,000 to £1,250. I do not know of a better time to begin to carry out such a recommendation than at the time it is made. Those who voted for the raising of these funds should be the ones to set an example in the practical part of it. We should not ask our brethren to do what we are not willing to do ourselves, so I think we had better go on at this time and do what we can. We have listened to stirring words concerning this matter. Now let us take hold and lift what we can. I will read Job 22: 27, 28. "Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." No man can experience these things until he performs his part in the making of the vow. Sufficient time will be allowed for such an adjustment of our affairs as will enable us to pay our pledges, although the sooner they are paid the better.

Subscriptions to the material fund were then taken up, and the sum of £453 was subscribed in a short time.

The meeting then closed with the doxology, a good spirit pervading the place.

New South Wales Conference.

President's Report.

THE STATE.—New South Wales, the oldest of the Australasian colonies, has an area of 309,175 square miles, and a population of 1,356,000. About one-third of this population is located in Sydney, the metropolis and capital of the State. It has 2,706 miles of railway, built at a cost of £39,508,000, nearly 1000 railway stations, and 38,718 miles of telegraph. There are 2,800,000 acres of land under cultivation, or about two acres per capita. Farming and fruit growing are carried on quite extensively, but by far the largest industry in the country districts is grazing. In 1899 there were no less than 36,213,514 sheep in the colony, the value of the wool produced from them amounting to £10,000,000. About 1,400,000 bushels of wheat are raised per year, and over £1,000,000 worth of coal mined annually. The chief products are wool, coal, wheat, gold, silver and other ores. Over 3,000 vessels visit her ports annually to bring her trade and carry away her exports. Outside

of Sydney and Newcastle, the two largest cities, there are over ninety towns and cities in the State with a population of over 1,000. In area, population, and resources, therefore, New South Wales is no mean State.

PROGRESS OF THE WORK.—Present truth was first preached in the State in Sydney about ten years ago. It has evidently taken a firm hold, there being over 600 Sabbath-keepers in the conference at the present time, with substantial institutions and various lines of work going forward which indicate both permanence and progress.

The conference itself was organised six years ago, with a membership of 321 and an indebtedness of £301.

Five camp-meetings have been held in the State, two in Sydney, two in the Newcastle district, and one in Maitland.

There are ten churches in the conference, including that of Norfolk Island, with a membership of 572, besides about thirty isolated Sabbath-keepers. This is a gain of two churches and 109 members in the last two years.

We have twenty-two Sabbath-schools, with a membership of 759. During the last two years there has been a gain of seven schools and nearly 200 members. Their donations to missions have more than doubled in this time, amounting now to from £25 to £28 per quarter.

We have ten church buildings in the conference, all but four of which are free from debt. The indebtedness on these four is about £700. Efforts are being made to reduce this in several instances, and we hope that soon all will be wiped out entirely.

Three church schools have been started in the conference during the last two years, and, though not large, are being quite successfully conducted. The attendance in each school has ranged from about sixteen to twenty-four.

Our tithe in 1899 was £868 11s 1d. In 1900 it rose to £1433 19s 11d, making an increase of £565 9s 10d. The last year it amounted to £1387 17s 3d. This indicates an average per member of £2 17s 4d for 1900, and £2 6s 3d for 1901. We feel very thankful to God for the faithfulness and loyalty of our people in this respect, and consider it a good omen for the success of the work in the conference in the future.

In harmony with a recommendation of the Union Conference Council held about a year ago, since the beginning of 1901 three-fourths of the tithe of the Avondale Church has been turned over to the Union Conference, as the various interests centering there, and consequently a considerable portion of the constituency of the church itself, were considered intercolonial rather than colonial in nature.

The indebtedness of the conference in 1899 was £478. One year ago this had increased by £66. The balance sheet for the past year has not yet been made out, but we think it will show no further augmenting of the debt. We hope the time is not far distant when the conference will be free from debt. For several years the conference has had a rather large corps of workers on its pay roll for its income, especially in the line of helpers and Bible workers. This has tended to keep the treasury run rather close for means, and prevented paying off much on the conference debt and doing more aggressive work in other lines that might have been undertaken had there been more funds in hand. Lately, however, this order of things has been somewhat changed.

During the greater part of the time the conference has employed two ministers, one licentiate, from nine to

twelve Bible workers, three *Bible Echo* sellers, and a conference secretary and treasurer.

Our tract society has been doing good work. During the past two years it has sold nearly 7,000 subscription books, at a value of £6,981, besides £1,137 worth of trade books, and something like £1,300 worth of periodicals. The number of helps sold was 14,604, making the total number of books sold in the two years 21,433, and the total value of sales, including periodicals, £9,418. The indebtedness of the society to the Echo Co. has been reduced during the past year from £894 10s 4d to £489 19s 2d, a reduction of over £404. Its average weekly circulation of the *Bible Echo* during the past year has been 1,558 copies. It also sells a large number of *Heralds of Health* and *Joyful Tidings*. The largest number of canvassers we have had in the field at one time has been twenty-one, the average being about thirteen. Much of the success of our tract society we believe has been due to the careful and wise management of Brother Hindson, who has had charge of this branch of the work.

We are thankful to state that the conference now owns sufficient tents, both large and small, with which to conduct a good camp-meeting. We raised and spent last year £118 in the purchase and manufacture of a number of good tents. We would still like a few smaller meeting tents with which to hold tent meetings following camp-meetings and in small places. This would greatly facilitate our work, and also save the use of our large tent for camp-meeting purposes, which we think would be a matter of economy.

THE WORK BEFORE US.

We feel we have a great work before us in this Conference. Wherever the truth has been presented it has gained a foothold and is making progress. We feel also that we are especially favored and blessed in having the School, the Sanitarium, the Health Retreat, the Food Factory, the Avondale Press, and other important institutions and interests located within our borders. All these are already beginning to wield a very perceptible and telling influence upon the people of the State, and, under the blessing of God, promise much in the very near future. But as yet it seems we have but touched the fringe of our territory with the message for this time. Although within the Sydney district Sabbath services are held in eight different places, comparatively few of the inhabitants of this great city have actually heard the message. In the Newcastle district we have fifty Sabbath-keepers, in the Lismore fifty-five, in Maitland about thirty, and at Avondale about 180. Outside of these places little or nothing has been done in the way of public effort. The extent of the work before us can perhaps be better appreciated when attention is again called to the fact that outside of Sydney and Newcastle we have in the State over ninety towns and cities with a population of over 1000 inhabitants, many of them from 4000 to 12,000. If ten of these were worked each year, it would take us nine years at this rate to go over these cities alone.

But we do not despair. These places and these people are going to hear the message. Our numbers are growing, and our forces are strengthening for the work. During the past year our ministerial force has quite materially increased. We have been thankful indeed for the presence and help of Pastor Tenney in Sydney. And we rejoice that God has been sending us some good, strong, faithful young men. The Lord has been greatly

blessing Brother F. W. Paap in his labors at Lismore, and Brother Tadich at Epping, and Brother McGowan has also had some success at Goulburn. We rejoice at all this, and pray that the Lord of the harvest may raise up more faithful laborers to go into this portion of His great harvest field, and win souls to Christ.

W. A. COLCORD.

Social Meeting.

Wednesday Morning, July 17.

AFTER the usual opening exercises, Elder Irwin read Malachi 3: 16, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name," and Rev. 12: 11, "And they overcame him by the blood of the Lamb, and by the word of their testimony." He stated that while it is good to hear the word of God, it is also proper at times to express our appreciation of this blessing. The meeting would remember the thoughts that were brought out in a previous discourse from 2 Chron. 5: 13, when the people with one voice praised the Lord, saying, "For He is good, and His mercy endureth forever; and then the house was filled with a cloud, even the house of the Lord." He thought it appropriate that the present meeting should be devoted to giving expressions of praise and gratitude for the blessings of God, and would give opportunity for all to speak who felt inclined to do so. The following is a brief epitome of the testimonies that followed:—

S. H. Amyes: "I am glad to know that the purpose of God will in all things be accomplished."

Sister Amyes: "I am very thankful for the privilege of being present, and feel that I have received the earnest of His Spirit."

A. Smart: "I feel that to me the mercy of the Lord is as high as the heaven is above the earth."

W. J. Smith: "I am grateful for the evidence that the Holy Spirit is present in our Conference. I wish, also, to express my gratitude for the benefits of the morning studies."

A. Mountain: "I am thankful to God for the fresh revelations of truth which are coming to us. I feel of good courage, and believe that with God's help we shall go through."

M. G. Kellogg: "I know that God lives and reigns, and cares for His people. Everyone of my trials has been the result of my own mistakes. It is forty-nine years since the light of present truth came to me, and I have never loved it as well as now."

S. Carr: "Bless the Lord, O my soul, and all that is within me bless His holy name."

F. L. Chaney: "The fact that I am here this morning is to me an evidence of God's goodness."

H. C. Lacey: "I came here for the blessing of God, and am sure I shall receive it. I wish to read the following from the apostle's writings: 'I do not cease to pray for you and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.' It is my prayer that this may be fulfilled in each of us."

W. L. H. Baker read Psalm 106: 1. "It is very

easy to say the Lord is good when everything goes right. But we are told to count it all joy when we fall into divers temptations. The Lord is good under all circumstances, and it is for us to learn this fact."

J. A. Burden: "We read, 'In all thy ways acknowledge Him, and He shall direct thy paths.' The difficulty of acknowledging God comes when we cannot see that He is directing us. I am pleased to know that nothing comes to us but what God permits."

G. Teasdale: "The tempter has taken the opportunity in the past few months to tempt me to think that God could never forgive my mistakes, and my mind was forcibly called to this text: 'The Lord taketh pleasure in them that hope in His mercy.'"

A. W. Semmens: "'Thanks be unto God who giveth us the victory through our Lord Jesus Christ.' He 'causeth us always to triumph in Christ Jesus.' If there was ever a time to shout victory it is now."

J. E. Fulton: "I am very thankful for the privileges I am enjoying. For several years I have been isolated from those who speak my native tongue, and associated only with the poor people of the islands, and have heard no one preach or explain the Scriptures but myself. I am glad not only for myself for the opportunities I now have, but also in behalf of those for whom I am to labor. I feel almost impatient to return and impart to them these truths."

J. H. Woods: "I praise God for His great love to me. I would give up self for Him."

C. H. Parker: "I thank God for the blessings we have been receiving, especially that nothing will come to us that has not come to Christ."

Sister Hughes: "I am glad that the Lord expects us to praise Him, and that He accepts our efforts to do so."

F. L. Sharp: "The Lord has done great things for me. As I look back, especially for the past few months, I can take courage in God."

W. C. Walston: "I am glad for the prospects of the realisation of our hope in the final success of this message."

E. R. Palmer: "God is not man. He loves us as well after our mistakes as before."

Sister Robinson: "Sister White has made a statement to the effect that God loves us better when we have confessed our mistakes than before."

John Paap: "I am thankful for the love God bestows upon us. John 3: 16. Having given us His Son He will freely give us all things."

Sister Wilson: "I feel very thankful that God loved me so much as to let His Son die for me, and I desire to have a part among His people."

T. Thatcher: "The Lord says, 'Consecrate yourselves to-day.' I desire to do this."

E. Hilliard: "I am thankful to God for the spirit manifested in this meeting. My mind goes to 1 Peter 4: 7, 8: 'But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves.'"

J. Johanson: "'Great peace have they that love thy law, and they shall have no stumbling block.' I thank God for that peace."

F. W. Paap: "I have very much to thank God for. 'Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.'"

R. Hare: "Malachi 3: 16, which was read at the beginning of the meeting, is rendered in Spurrell's trans-

lation, 'Then they that feared the Lord spake often to their neighbors.' That is what we are to do under the Third Angel's Message."

C. Hallam: "I am very grateful for the way in which God has brought me to this meeting."

Sister Andre: "I am thankful to know that the Lord has a work in the earth, and that I have a part in it."

G. Hubbard: "I am thankful for the evidences I have that God loves me. The Bible is full of precious promises."

G. James: "There is nothing more precious than the promise that when the Holy Spirit is come He will guide us into all truth. If I am not guided aright, it will be because I fail to follow Him."

C. B. Hughes: "I am glad that the school has the privilege of hearing these inspiring truths. It is encouraging to hear those who have been long in the field speak of their courage and resolutions."

M. Hare: "I am very glad to be connected with this people. My prayer is that we may continue faithful. Malachi refers to those who speak often to each other. There are two ways of speaking; one tends to edify, and the other to distract and to destroy. Criticism is harmful and wicked."

Sister M. Lacey: "I can never praise God enough for what He has done for me, and desire to devote my life to Him who died for me."

G. W. Tadich: "I am glad for the opportunity of praising Him for what He has done for me."

L. V. Finster: "I am thankful that God has watched over us. Am thankful for the truth that binds us together, and that God is so near to us."

R. H. Constandt: "I wish to sing His praises, not with my tongue only, but constantly in my life."

W. Gregg: "I am thankful for the blessings I have received at this Conference, and to know that my Redeemer lives."

P. H. Lloyd: "'Rejoice in the Lord and give thanks at the remembrance of His holiness.' I thank God for the sweet spirit that pervades this place."

J. Pallant: "I thank God for the Third Angel's Message."

Sister C. Paap: "I desire to serve my Lord better than I have in the past."

A. Currow: "Jer. 31: 31. I thank God for the assurance that He will forgive all our iniquities and remember them no more."

G. A. Wantzlick: "I am glad that God has made it possible for us to serve Him. It is a privilege. 'In His temple doth everyone speak of His glory.'"

Sister Cooper: "I have never realised the goodness of God as in the past few months."

H. Hughes: "Seven years ago the truth was brought to our city, and I still rejoice in it. No doubt my mistakes have affected my course, but now I want to make the best of my opportunities."

Elder Irwin: "The time has now come to close the meeting, and those of you who have not had an opportunity to speak His praise may sing it. Let us all join in singing the doxology."

"EVERY sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection."—*Desire of Ages*.

The Maoris.—By Dr. J. E. Caldwell.

Monday Evening, July 15.

I WAS in the Art Gallery in Sydney the other day, and was looking at the pictures. They were very beautiful, and one could look at them for hours. In fact, to study them for days would be very profitable. We can cultivate our tastes by looking at such pictures. Yet, while we may notice all the beauties of the picture, we seldom look at the frame. But should the picture be defaced, or torn, or a caricature placed in its stead, then the frame at once becomes conspicuous. So it is with the forms of religion when the vital principle is gone. When peoples' lives are in harmony with their religion, they are beautiful. If they are not in conformity, then the form of religion is most conspicuous. This is especially so with the natives of the South Pacific, who, forty or fifty years ago, received the gospel from the missionaries. So it is with the New Zealand Maoris. The real religion is gone, and the frame only remains.

In leaving Raratonga, where we had labored for six or seven years, it was thought best to visit New Zealand, and by observation find out the condition of the people where I was to labor. We think it is not best to start work among the adherents of the other churches owing to the tendency to excite prejudice thereby. We must go among those who are not church members. Of course, those who have only the forms must also have the gospel; but it is thought best to work among them with the printed page, and afterwards follow up the effort with the living preacher. Our first thought in making our tour was to find those who were not already in the churches.

Those present at the last Union Conference will remember the call made to me to leave Raratonga and go to work among the Maoris. But, owing to unavoidable delays, I have, so to speak, only just arrived. Brother and Sister Piper have taken my place at Raratonga. Pastor Gates joined me on March 1, and on April 1 we started for a six weeks' tour among the Maoris. We gathered much information, and can now go about our work with a good measure of intelligence. I wish to present some of the facts which we obtained before you to-night.

The Maoris are widely scattered in New Zealand, and on this account it is rather difficult to work amongst them. One man worked a year and then left, owing to discouragement, as they were so scattered. There are 40,000 Maoris in New Zealand. The recent census, while it shows an apparent increase, at least shows that they are not diminishing very fast. But even where they are found in largest numbers, there are still not many in any one place. In Whakatani county one may ride all day and only see one or two natives. There are not more than 200 in any one place. Maybe the Lord has ordered it so that they may not be corrupted by living together in large companies. I pray the Lord it may redound to His glory.

The evangelised natives are chiefly Anglicans and Wesleyans. The Mormons have done much work among them, but the effect is not lasting; and when the workers go, the Maoris drift away very quickly from their teachings.

We first visited the Uriwera country. This part of New Zealand is perhaps the least known of any, owing

to the hostility and jealousy of the natives. The Uriwera tribe is that in which the notorious Te Kooti did most of his work. These people made the most violent attacks against the Government troops. They are the most hardy and warlike of all the native tribes. They live in the mountains, and are said to number 900 or 1000. Until two years ago they were very jealous of the attentions of the whites. The climate where they live is the severest in the North Island. Their chief crop is potatoes. Some time back these failed, owing to frosts, and the Government had to ship potatoes there to keep them from starving. The mountains are high and cold. It was in these regions that Te Kooti planned all his raids.

The Hauhaus include the bitterest enemies of the Government. They follow Te Kooti's religion. There is not the least doubt that he made a religion. He obtained some education, and possessed unusual strength of mind; and possibly this helped him to exercise a sway over men. He went over a good part of the North Island, and secured as many Ringatus as possible. He saw that as long as the people adhered to the Anglican religion he could do nothing with them. They would not fight against their friends. He, therefore, made his own religion by mixing up various beliefs. He produced a ritual, and the Maoris have learned this ritual by heart. They are called Ringatus (those of the standing hand) because, whenever their ritual calls for "Amen," they say it standing and holding aloft their right hands. Te Kooti taught them that the seventh day was the Sabbath, and they observed it as well as ordinary Sunday-keepers observe Sunday. Their moral condition is very deplorable, but, perhaps, they are not worse off than the evangelised natives.

Two years ago, when the Government was surveying a road to Gisborne through their country, they made armed resistance. Troops were sent up, but the friends of the natives persuaded them to let the work go on. Now they are helping to build the road themselves. Along this road, which is made in many places by cutting into the hillsides, there is the most beautiful scenery. Here one may see mountains clothed in forest towering above his head, and deep precipices at his feet. Twenty-five miles of road still remains to be done. It is a most delightful thing to ride along this road and see the Lord's wondrous hand in nature.

The time for the isolation of this people is past. Their habits have changed, and now is the time for some society to enter and do the work. They are not friendly with the English Church; they are prejudiced against it, and no one of that body could work amongst them. They believe the seventh day is the Sabbath, and they look with suspicion upon any one who brings them Sunday. There is no regular religious effort made for the people of that tribe at the present time.

At Opouriao we fell in with a young Scotchman, named Mr. Allen. He was an agent of the British and Foreign Bible Society. He told us much about the people. We believe the hand of the Lord was in our meeting. He introduced us to the natives, and helped us all he could. We were favored with many special providences. On my first trip I had a lame foot, so to speak, as I had no one who could talk Maori. On my second trip, Brother Moses Shepherd, of Kaeo, accompanied me, and he can speak the Maori tongue as well as a native.

The point now is this: Shall we go now or wait till

some other society has gone in and won their confidence? (Voice: Now is the accepted time.) Yes; and now is the day of salvation for them. I believe it.

Mr. Allen, the missionary I spoke of just now, has gone on a six months' visit to the Islands. He visited these natives several times. He walked through their country alone to learn about them. He first visited Matatua, the old home of Te Kooti. He asked them to let him speak, but they refused. He asked them a second time, but was only allowed to read a few texts. When we went there, they asked us to speak to them right away. As we came up the hill toward them, 'Haere mai! haere mai!' greeted us from all directions. Old and young were calling to us, 'Welcome, welcome! Come, come!' When we reached them we felt quite welcome. We spoke to them that day in their best house. This was ninety feet long, and thirty feet wide. It was about two-thirds the height of this church. The corner posts were exquisitely carved and adorned with the images of their ancestors. There was no hole, or chink, or crevice anywhere excepting a small door and window. The house had an earthen floor, and an iron roof. They had a fire in the centre of the building, and when we entered the stench was fearful. It seems that forty or fifty had slept in the building the night before. They had already had one service. Unwisely, I stood up to speak. Moses Shepherd stood beside me. As I was going to the door at the close of the meeting, I staggered and reeled. I had been poisoned by the bad air. There were a hundred there. (Pastor Gates: Yes; and they were all smoking, too.)

Their ordinary dwelling-houses are made of raupo. The sides and roofs of the houses are thatched with this, leaving an opening in front. Everything is done to make the sides as air-tight and warm as possible. They build a fire in the room, and the smoke is awful. They lie on the floor to avoid it.

In their services a lay preacher does the reading. He reads a few verses, and they respond with part of the ritual, and so on till their service is ended.

I wish to impress this fact: The Maoris are pleased to find a people who keep the seventh day. They were very glad to see us, and treated us very well. The Seventh-day Adventists have a special mission to go to the Maoris with the gospel. But it must be done at once. The first who go there will have the advantage. (Voice: What Bible do they use?)

The Bible used is the Anglican Bible somewhat revised. Many of them object to the few new words in the revision. They prefer the old copy. (Pastor M'Cullagh: Have other societies made any efforts among them?) The Salvation Army made a small effort for two years, but left owing to the want of support. Their missionary asked the natives in vain for ten acres of land. This question of land is a burning one with the natives. Some time ago the Government forced a missionary society to disgorge 30,000 acres they had obtained from the natives. When this missionary asked for land, the natives said, "What is the matter? The old missionaries wanted land, the Government want land, this man wants land. We don't want him. It is not wise for us to ask for it. Let the Lord move upon them to offer it if it is needed.

Let me tell now of my visit to the King country. It is situated in the valley of the Waikato river, and to the westward of it. Here is found more advanced civilization amongst them. They welcomed us as readily as

the others. They are more intelligent as there are more schools amongst them. The children are being taught the English language. We met Brother Hill, of Raglan, where we were kindly treated. Here we find a native school taught by two sisters who are Roman Catholics. They invited us to have lunch with them, which we did. We asked one of the sisters, "How do the natives spend their Sundays?" "Oh," she replied, "they work all day." "What," we said, "don't they keep any day?" "Yes; they keep Sunday on Saturday." "Why do they do that," we asked. She answered, "to show their contempt for the white man's ways, I suppose." Now, how is it that these people were observing the same day as ourselves? (Voice: They had been reading the same Bible.) Exactly. God has a people there for us to work amongst, and we must do it at once.

Around Kawhia there are 750 natives living in their own places. One old man there said to me, "If you do not stay with us we shall all die." And that is true physically and spiritually. Well, we are so pleased with the prospects that we have agreed to recommend that our first effort be made in the north of the King country.

There are some natives in the Waikato country, but they are very scattered. In Kawhia there are 1440 natives, and these can be reached in half a day's drive round there. We must have both a boat and a horse, however, to work amongst them. Some time ago the Government started to survey Kawhia South, in order to establish a town there, but the natives objected. Maybe the time will come when the country will be opened up.

Let me tell you one reason why we proposed to start at this point. In the Uriwera Country there is a law-suit on about the land. It might be that if we built there soon the people would leave, and we should have no one to work amongst.

Their literature is very limited. They have a Bible. Mr. Allen, the missionary I spoke of, has sold them more. Besides this they have no other literature. I have heard that there is a small native paper published on the eastern coast. We are having prepared one tract on the coming of Christ. There is also in the hands of the translator a tract on health. *Christ Our Saviour* is now being printed at the Avondale Press. This literature will open the way for the living preacher. We want a few young people to go amongst them selling and giving this literature. About one-fifth of the Maoris' children can read English.

In conclusion, there is abundant evidence that the harvest is ripe. Now is the time to begin. There is a most remarkable opening.

Brethren Mountain, Smith, and M'Cullagh joined in urging an immediate effort for the Maoris.

Biennial Report of the Union Conference Sabbath-school Department.

EARLY in the year 1885 the first Sabbath-school of which we have any record in Australasia was held in Elder S. N. Haskell's "own hired house" in Richmond, Victoria. This school at first had eleven members whose names are very familiar to us all,—S. N. Haskell, J. O. Corliss, wife and two children, Brother and Sister Israel and two children, Henry Scott, and Brother Wm. Arnold. From this small beginning Sabbath-schools have since sprung into existence in many places in the Australian States, Tasmania, and New Zealand.

At the Union Conference held in Cooranbong, New South Wales, two years ago, the Sabbath-school Department of the Union Conference was organised with E. W. Farnsworth as superintendent and Mrs. V. J. Farnsworth secretary. At the Union Conference Council held in Cooranbong, August 16-27, 1900, a Sabbath-school Committee was appointed to take the supervision of this branch of the work in Australasia. The members of this Committee are Mrs. C. B. Hughes, Mrs. D. Steed, Mrs. A. T. Robinson, Mrs. V. J. Farnsworth, and E. R. Palmer. Up to the present time the Committee has held but two meetings, and only a part of the members could be present at these. Considerable correspondence has been carried on with the Sabbath-school secretaries in the different conferences, and some work has been done at camp-meetings and conventions. Far more might and should be done in this branch of work, and we hope this Conference will appoint some person whose circumstances will permit him to give it the time and attention its importance demands.

In glancing over the history of the Sabbath-school work in Australasia we find it was first carried on under one general organisation with headquarters in Melbourne, Victoria, and another in New Zealand. New South Wales was afterwards organised into a conference by itself with a Sabbath-school department of its own. Unfortunately no connected record has been placed in the hands of the present secretary from which she can collate facts which might be very interesting to us here to-day.

During the past two years conferences have been organised in Queensland, South Australia, and Tasmania, each having a Sabbath-school department. There has been a very commendable spirit of faithfulness shown by the Sabbath-school secretaries in all the conferences without exception, and while we have no startling facts or figures to present we believe their faithful efforts have done much to help forward the work of the Lord for this time. Two years ago we had eighty-three schools with a membership of 2085. We now have 104 schools with 2896 members.

Our Sabbath-school donations have been especially encouraging. Since the last Union Conference our offerings have been given to Fiji, the Cook Islands, the New Zealand Maories, Tonga, Tahiti, Malaysia, and the Avondale Press. The present quarter the schools are contributing to the material fund for *Christ's Object Lessons*. The objects for future contributions will no doubt be chosen by the delegates present before the close of this Conference. The following table will give us an idea concerning the general working of this department in the different conferences:—

Number of schools two years ago,	83;	present number,	104;
membership two years ago,	2085;	present member.	2896;
total contributions plus special contributions (not including Victoria), £1707 9s. Number of Conventions held: Victoria, three; New South Wales, two; South Australia, one; Tasmania, three.			

New Zealand leads in the amount contributed by its schools. Since their organisation they have given to missions £604 8s 10d. At their last conference the following resolution was adopted:—

We recommend that our Sabbath-schools set apart the collection on 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. Though the time is brief in which this plan has been

tried we learn that it has given satisfaction, and one school reports that its offerings are larger than ever before.

It was in New Zealand that the plan was first adopted of setting apart the entire donations of one Sabbath each quarter to some special object, as the schools in America devote the offerings of one Sabbath to the Orphan's Home. This has resulted in giving substantial help to quite a number of needy home enterprises, such as the Bethany Home, Health Retreat, Helping Hand Mission, Melbourne, medical work in Queensland, South Australia, New Zealand, and Sydney, Missionary Department of the Union Conference, and other worthy objects. From reports received we find that £147 1s 7½d has been given in this way besides the donations to missions.

Several successful Sabbath-school conventions have been held during the time covered by this report. We hope the number will increase in future, for, if properly conducted, they cannot fail to bring good results.

Less than a year ago a request was sent to the International Sabbath-school Association asking for blanks suited to the needs of the work in Australasia, as both schools and secretaries had considerable difficulty using blanks that did not call for English money. This request was granted, and these blanks can now be obtained of the Union Conference secretary. The International Association has also very kindly allowed the Union Conference to retain a tithe of the tithe sent to the different conferences.

One feature which has tended to unify our work has been the page in the UNION CONFERENCE RECORD devoted to Sabbath-school interests. The past year quarterly reports from all the schools have been published.

At the different conferences and camp-meetings the Sabbath-school work has received consideration, and labor has been put forth in behalf of the youth and children. We trust better plans will be laid at this Conference for carrying forward this work in future.

West Australia has not yet been organized into a conference, and hence has no Sabbath-school secretary. Reports are forwarded from the tract society, and the one for the last quarter shows there are six organized schools, and fourteen isolated members, making a total membership of 161. The contributions for the same quarter amounted to £16 5s od, of which £8 18s od was devoted to missions. We have had good reports of the interest and progress of the schools in this distant field.

We recently asked the Sabbath-school secretaries in the different conferences to give their opinion as to how our schools can best accomplish their legitimate work,—that of securing the conversion of the children and youth. One secretary writes thus in reply:—

“Work with each child. Let each teacher never rest till her scholars are within the fold. Get consecrated teachers, and let them study the Word till it is a part of themselves. Interest the parents in their work for the children's salvation. Lift them up in prayer, not as a class, but individually. Don't consider anything a trouble that may win them to Christ.”

On the same question another writes,—

“Give them teachers who are fully consecrated and have a good experience themselves. Let them work kindly and patiently for their scholars, visiting them in their homes. Love should be the drawing power. Harsh reproofs, censuring, and scolding will not subdue

the heart. Whole-hearted, persevering, earnest work will accomplish much.”

Still another says,—

“As a means of accomplishing the conversion of our children and youth I would suggest (1) a secretary in the Sabbath-school department of the conference who could devote time to the Sabbath-school work, putting thought, study, prayer, and all their energy into that particular line of work; (2) combine the efforts of the ministers and church officers to attain this object; (3) teachers' meetings; (4) class meetings; (5) visit the children and become acquainted with them.

These secretaries were also asked to suggest means by which the children and youth might become interested in missionary effort for others.

One replied in this way:—

“We can encourage them to give their little papers to other children, for children must ever be the special sphere for the young missionary effort, though not the only one. They may have missionary gardens, fowls, sewing clubs, and other enterprises by which to raise money for missionary expenses. They can canvass for papers and small books successfully.”

Another gives this valuable thought:—

“Set an example to our children and young people in working for others.”

Yet another writes, in reply to the same question,—

“Arouse the interest of the young in the work of God. Read missionary books, and talk missionary work in the home. Plan some way in which they can earn means themselves to donate to missionary purposes, and teach them to save what they might wish to spend through the week for lollies to put in the missionary donations on the Sabbath. The fact that they have something invested in some missionary enterprise will increase their interest in missionary work. Teach them that we are here to help and benefit one another, and in doing this is our greatest happiness. We can be happy in thinking about good; we can be happy in receiving good; but our greatest happiness comes from *doing* good. And all can do some good if it is only to set a good example. It is blessed to *give*.”

In closing this report we again invite attention to the needs to which your attention has been called,—

1. A Union Conference secretary who can devote time and thought to this particular line of work.

2. Plans for better work at our conferences and camp-meetings, both in the interests of the Sabbath-schools, and especially for the youth and children.

3. Plans should be devised by which the children and young people in our churches may be saved to the cause of God, and may become a blessing because of their example and labors.

While we feel thankful for all that has been accomplished in the past we reach forward for greater blessings and results than have yet been attained, and we sincerely hope that the burden of this work will fall upon those who can bring to it the consecrated ability which its importance demands.

MRS. V. J. FARNSWORTH,
Sec. S. S. Dept. Union Conference.

LAST Sabbath's services were introduced with a social meeting in the College chapel. The meeting was led by Jesse Pallant, of West Australia. A season of fervent prayers was first engaged in, and then many

testimonies expressive of a sense of the goodness and saving power of God. Thanksgiving abounded for the great mercies bestowed upon the meeting in the spirit of light and unity that prevails.

Study by Dr. D. H. Kress.

Tuesday, July 16, 7 p.m.

"WHAT advantage then hath the Jew? . . . Much every way, chiefly because unto them were committed the oracles of God." Rom. 3 : 1, 2. The experiences of the children of Israel have been recorded for our benefit. God designed that they should be light-bearers to the world,—light-bearers physically as well as spiritually. There is a great truth in this, and the person who fails to appreciate it fails to appreciate the force of the statement that "the things which were written aforetime were written for our learning, upon whom the ends of the world are come."

When studying the Bible, medical men are surprised, aye, astounded, at the knowledge of diseases therein displayed, knowledge of which the world has been in the profoundest ignorance until within the last twenty-five years.

It is only recently that anything has been known definitely about germs. But Moses knew all about them. He got his knowledge direct from God. In the book of Leviticus the germs on the walls of houses are most minutely described. Vigorous measures were to be taken to get rid of them. First, the walls were to be thoroughly scraped and replastered. If the germs appeared again, this process was to be repeated. If the germs still appeared, the building was to be torn down and destroyed. The germs are here described as mold, but it is exactly one and the same thing.

God had given the children of Israel wonderful laws and statutes. Was it any wonder that the people asked, without any fear of contradiction, "Where is there a people that hath the Lord so nigh and laws so just?"

God brought them out of Egypt to be light-bearers to the world. He led them into the wilderness where they could not get a flesh diet, and He gave them the bread of heaven. "Man did eat angels' food." But they craved the flesh-pots of Egypt. Because they were so determined to have the flesh of dead animals, He gave them the very diet that He had withheld from them. He led them on their long journey in the wilderness to educate, to discipline, and to train them in correct habits of living.

Just as God brought the children of Israel up out of Egypt of old, so is He now setting His hand a second time to gather His people out of Egypt. The Israel of God in these last days are in fearful danger of mingling with the world, and losing all signs of being the chosen people of God. He has given us the same laws and statutes that we may be light-bearers to others. Let us be true to our sacred trust. "Ye are my witnesses, saith the Lord." We are living in perilous times, and we don't even begin to sense it.

We hear the cry of "Peace and safety" on all sides, but diseases are increasing at a most alarming rate. Sudden destruction hangs over our heads. Should we not pity the people around us? Why, brethren, if we had a spark of the feeling that filled the heart of

Jesus, we would be moved with the deepest compassion for them.

The condition of the world is such that men and women rush madly into the grave. So rapidly are diseases encroaching upon the human family that if the world were to last another one hundred years not a single human being would be left alive. Through the terrible onslaughts of insanity, drunkenness, cancer, consumption, etc., the earth by that time would be depopulated.

These diseases are all due to germs, but they can attack only those of low vitality. They cannot harm the really healthy. The mucous membrane in a state of health exudes a fluid which is sudden death to germs of all kinds. But the saliva and gastric juice in health are capable of destroying certain germs. We must live above disease germs. How can we do this? This is the question.

Here is a pithy definition of disease,—Disease is an over-accumulation of poisons in the system. It is only this that causes death. When you speak of disease, you really mean the *symptoms* of disease; for gout, neuralgia, fever, etc., are only symptoms. Broken-down tissue becomes a poison in the system. You have all noticed that you have a sensation of pain in your arms after violent exercise. Well, that is due entirely to the over-production, or rather, to the under-removal, of broken-down tissue.

Old people are often easily tired. Their kidneys have become hardened and do not remove the uric acid rapidly enough from the blood, so the blood becomes polluted. Ladies who constrict the waist are easily puffed out, simply because their lungs are so restricted in their action that poisons cannot be eliminated. Broken-down tissue is passed off through the lungs, the kidneys, and the skin. The spasms which cause asthma are often due to the irritation caused by the presence of uric acid crystals in the delicate membranes of the bronchial tubes. Muscular rheumatism is due to the presence of lactic acid developed by the fermentation of milk and other food in the alimentary canal. Neuralgia is caused by poisons coming into contact with the nerves. Gout means an accumulation of uric acid in the joints. To cure disease we must get rid of the poisons present. Do not introduce more by introducing drugs.

Now, what is the cause of the accumulation of these poisons in the system. The cause is nothing more nor less than sinful or foolish living on the part of ourselves or of our ancestors.

In all animals there is breaking down of tissue as in man. In meat the venous blood is retained. The venous blood is blood on its way to the lungs to be purified.

Meat is filled with uric acid. Beef extract is more poisonous than urine. This may seem a strong statement, but it is true. It has been proved by experiments.

Now, what is the use of asking God to cure us of meat diseases while we continue its use? What is the use of asking Him to heal our diseases—that is, to remove the uric, lactic, and butyric acids from our systems—while we continue to swallow effete and worn-out products which produce these very acids? Could anything be more ridiculous? Brethren, let us covenant together in this Conference not to let the banner of truth drag in the mire. The present truth conveys both physical and spiritual healing. Let us carry the *complete* message to the world.

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Tract Society Convention.

THE Tract Society Convention that is being held in connection with the present session of the Australasian Union Conference, was opened by E. R. Palmer, General Canvassing Agent for Australasia, Friday morning, July 12, at 8 A.M. The meetings are being continued each morning at this hour, and have increased in attendance and interest from the first. The Convention is composed chiefly of the presidents, general agents, and tract society secretaries of our various conferences, and a few other workers interested in this branch of our work.

The object of the convention was briefly stated by the Chairman. From the reports of conference presidents, which appear elsewhere, it will be seen that the blessing of God has especially rested on our tract societies during the past two years. All feel deeply grateful for this, yet in some degree sense their need of help and counsel such as this Convention affords, that better and more efficient work may be done in the future.

The following list of topics was presented for consideration during the convention:—

1. Co-operation: Echo Company with tract societies; tract societies with each other.
 - (a) *Re* new publications to print or import.
 - (b) In determining styles of bindings, prices, and discounts.
 - (c) Mutual efforts to build up each other.
 - (d) Training of workers.
 - (e) Transfer of canvassers from one colony to another.
 - (f) Distribution of agents at close of Avondale School.
2. How to preserve uniform plans and methods.
3. Cash systems:
 - (a) Echo Company with Tract Societies.
 - (b) Tract Societies with Individuals.
 - (c) Tract Societies with Canvassing Agents.
 - (d) Tract Societies with Periodical Agents.
4. Prices and Discounts:
 - (a) On regular Subscription Books.
 - (b) On small Subscription Books.
 - (c) On Helps.
 - (d) On Trade Books: Should the retail prices of trade books be reduced? if so, how can it be done?
5. Bindings of Subscription Books:
 - (a) Library binding.
 - (b) Should a cheaper binding be substituted for full morocco, gilt, and the price be reduced accordingly?
6. The use of Periodicals as Helps.

7. How can our Tract Societies be made a greater *missionary power*, and less of a formal business machine.
8. Should the larger part of Tract Society profits be spent in paying wages, thus keeping the Society in debt and unable to push missionary enterprises?
9. How can we meet the growing demand for small leaflets for extensive distribution at camp-meetings, tent-meetings, etc.?
10. How can we secure the earnest co-operation of lay members—
 - (a) In selling small Subscription Books?
 - (b) In distributing Tracts and Periodicals? and
 - (c) In other Missionary efforts?
11. State Tract Society Secretary's duties.
12. State Tract Society Accountant's duties.
13. State Tract Society General Agent's duties.
14. Church Librarian's duties.
15. Church Tract and Missionary meetings:
 - (a) Should they be held?
 - (b) If so, when?
 - (c) Programme.
16. Qualifications of Canvassers.
17. How to select Canvassers.
18. How to promote the success of Agents.
19. Are "Helps" always a *help* when their use is unrestricted?
20. Delivery of books.
21. Should conference laborers sell our publications?
22. Preservation of Account Books, Files, Statistics, etc., in the Tract Society office.

At the second meeting the production and circulation of *Christ's Object Lessons* was freely discussed. It was the unanimous opinion of all present that the book should be issued in its present style only, and devoted entirely to the relief of the Avondale School. A willingness to co-operate in the circulation of the book was also manifested by those present.

Four numbers of a series of leaflets printed by the Echo Publishing Co., and especially adapted for free distribution at camp-meetings, tent missions, etc., were presented on Monday morning. All felt that these leaflets would supply an urgent want, and the following resolutions were passed:—

1. That we heartily approve of the publication of these leaflets, and that we will do all in our power to give them a wide circulation.

2. That the State Tract Societies handle them without profit, and that we request the Echo Publishing Company to furnish them at net cost.

The time was occupied on Tuesday morning in considering numbers 7 and 10 of the list of topics. Many excellent thoughts were given by those present. Christ is our example in all things; therefore, as leaders, we must engage heartily in this work, and extend the invitation "come" instead of the command "go."

L. GREGG, *Secretary.*

BESIDES the delegates, a list of which has appeared in these columns, quite a number of people from a distance are in attendance. Among them are Alex. Costello, of Charters Towers; Brother and Sister McGowan, of Goulburn; Misses Walker, Tuxen, and Gooding, and Brother Jessop, teachers of church schools in Wallsend, Brisbane, Stanmore, and Hamilton, respectively.