

# Union Conference Record

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

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## No Night in Heaven.

THERE is no night in heaven, no night there,  
Of weary hours, of ceaseless, brooding care;  
No fearful waste, no ashes of despair:  
No night is there.

There is no night in heaven, no, no night  
Of sorrow there, no tearful, with'ring blight;  
There is no gloom in heaven's holy light;  
No night is there.

No night is there, but one immortal day,  
Where Sun of Righteousness imparts each ray;  
All earthly tears shall there be wiped away;  
No night is there.

—E. S. Roberts.

## There is Work for All to Do.

THE husbandman said to those whom he found standing idle in the market-place at the eleventh hour, "Go ye also into the vineyard; and whatsoever is right I will give you." There was work for all. None need be idle from choice. The husbandman represents Christ, and the vineyard is the world. The commandment of Christ, "Go ye into all the world, and preach the gospel to every creature," is obligatory upon every Christian. The meaning of this commandment is not that every one should go as a missionary to foreign countries, or that he should devote his entire time to preaching, or giving Bible readings, or distributing Bibles and other reading matter. God does not require of any one that which he cannot consistently do; but he does require of every one all that he can consistently do.

It is the privilege of every disciple of Christ to have his life transformed into the image of his Master, and by example and precept to present the principles of the gospel to others. Wherever is found a lack of conformity to the law of God and the precepts of Christ, in the belief and practice of the people, there is a legitimate field for missionary work, and all labor bestowed on such a field in the spirit of Christ will be in direct fulfillment of the commission. The message that God gives His people for these last days is nothing more than the proclamation of the gospel in its fulness, with a statement of consequences to the disobedient. If there had been no departure from the gospel, there would be no need of any special message for the world; but the fact that there has been an almost universal departure makes the field for the special message world-wide.

At the eleventh hour all who were idle in the market-place were sent into the vineyard. There are times when peculiar circumstances lay special responsibilities upon God's people, and the present is such a time. The evidences are all around us which show that the end of

all things is at hand, and that the vials of God's wrath are soon to be poured upon the earth. The Spirit of God is making a last appeal, and while the "Spirit and the Bride say, Come," those who hear are expected to repeat the call. While all cannot go out and preach, or give Bible readings, or sell the printed page containing the special message for this time, all can do something.

If each one labors in the sphere where God has called him, and does all he can there, he will do all the Lord requires. Men and women often spend the six working days of the week in contact with those who are unacquainted with the message for the present time, without speaking a word to them about it, or handing them a paper or tract, and in the social meeting on the Sabbath express their regrets that their time and opportunities for doing missionary work are so limited. Often the best time for doing missionary work is when we are in business or social contact with our neighbors. A word spoken, or a paper or tract given out, under such circumstances, will often accomplish more than a great deal done in a formal way. The following extract from *Gospel Workers* is to the point:—

"There is a great work to be done in the way of God's preparation in devising and executing plans for the advancement of His cause. Our publications should have a wide circulation; for they are doing a great work. There is much missionary work to be done. But I have been shown that there is danger of having this work too mechanical, so intricate and complicated that less will be accomplished than if it were more simple, direct, plain, and decided. We have neither the time nor the means to keep all parts of this machinery in harmonious action. Our brethren who bear responsibilities in devising plans for carrying forward this part of the work, must keep in mind that while a certain amount of education and training is essential in order to work intelligently, there is danger of making this too great a matter. The hearts that God has made willing by the operations of His grace, are fitted for the work."

There is certainly no excuse now for any one standing idle who has tasted of the grace of God, when there is such great need, and so many opportunities to labor. Souls are perishing all around us for the want of the very light and truth that we ourselves might impart. So, then, let us be up and doing while it is called to-day, for soon the night cometh in which no man can work.

G. A. IRWIN.

"FOR I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth."

## An Onward Movement.

THE Union Conference of 1901 is now in the past, and the laborers have gone to the different fields assigned them, and in other ways the plans and recommendations of the Conference are being carried out as rapidly as possible.

This council of God's people should mark a new era in the work of the Third Angel's Message in this field. The unity and harmony that pervaded the meeting in the proper consideration of all branches of the work is an omen for good. The message is one, though made up of different departments, for convenience and better administration.

In union there is strength; division brings weakness. It is when God's people pay heed to the entreaty of the great apostle, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," that they will go forth "fair as the sun, clear as the moon, and terrible as an army with banners;" for the Holy Spirit will be their teacher and leader, and nothing can resist His influence. Difficulties that to the doubtful seem insurmountable vanish before the onward march of a united people whose entire trust is in the God of Jacob.

After the prophet Jeremiah had delivered the prophecy regarding the captivity of Judah because of her sins, in order to impress upon the minds of the people that God did not utterly forsake them, He instructed the prophet through a dream to purchase a field in Anathoth of his cousin, and weigh him the money for it, and take a deed therefor properly signed and sealed according to law, in the presence of witnesses, and place the document in the hands of Baruch, all of which he did. "And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land." Jer. 32: 14, 15.

Even after complying with this instruction from the Lord as an evidence that He would not forget His people, the prophet himself, as he thought of the length of time covered by the prophecy, and the strength and power of the great universal kingdom into whose hands they would fall, was well nigh staggered, but after reflection and prayer he broke out with these words, "Ah Lord God! behold thou hast made the heaven and the earth by thy great might and stretched out arm, and there is nothing too hard for thee." If we, like the prophet, would follow the Lord's instruction, we too will see that there is "nothing too hard for the Lord." The same God that spoke a world into existence from nothing, and made man from the dust of the ground, can as easily control the elements, or change the plans and purposes of both men and nations, and make them conform to and conserve His purpose in regard to His work and people.

If we shall successfully accomplish the work that is before us, we must be united in our plans and efforts and move forward in faith. The Lord expects great things of us now, and we can accomplish great things if

we all properly relate ourselves to each other and to the work. The ministry alone can never accomplish the work that is to be done; it will require the united and hearty co-operation of all in our ranks. Each one is responsible for the success or failure of the work just in proportion to his or her ability and opportunity. No one will stand clear in the day of final account who remains idle or indifferent in a time like this.

A turning point is before us in our work. It is not the honor of men, but the cause of God that is at stake in all this. Reproach in the form of debts must be lifted from our institutions. Enterprises already under way, and that are badly needed properly to represent our work, should be pushed to completion at once. Advance moves in new fields must also be made. How sad it would be if in a time like this, when we are being tested, we should allow a desire for ease or self-gratification to control us! Had our Saviour done this, we should have been lost, and should we succumb to these desires, souls will be lost that might have been saved had we been true and faithful to the trust committed unto us. It is no time now to talk doubt or discouragement, for it is written of the tarrying time, "If any man draw back, my soul shall have no pleasure in him." "But, beloved, I am persuaded better things of you; that you are not of them who draw back unto perdition, but that you are of them that believe to the saving of the soul." So let us consecrate anew our all to the Lord, and be ready, when the call comes for means to advance the cause of God, to respond heartily to the full extent of our ability, or if it is for personal service, to respond quickly, saying, "Here am I, send me." G. A. IRWIN.

## Faithful Stewards.

THE Lord is calling for men and women who are faithful in money matters; and who, as treasurers of conferences, institutions, churches, Sabbath-schools, etc., can be trusted with the funds, and will be faithful in rendering an account for every penny placed in their hands.

One of the traits of Abraham Lincoln was faithfulness in little things. Mr. Wanamaker, Postmaster-General, U. S. A., said, in a lecture delivered at a banquet in Philadelphia, that while at Washington it came under his notice that Lincoln, in early life, had been a postmaster in a small town in Illinois. In the course of time the office was consolidated with that of Salem, and the man twice wanted afterward for president was for once not wanted for postmaster. Years afterward it was discovered that no settlement had reached Washington of the affairs of that little post-office. A visit was made to Mr. Lincoln, and the case stated, when the always great man rose from his desk, walked over to a chest of drawers, and took out a bundle of papers containing an envelope containing seventeen dollars and some cents, the exact sum, in the identical money of the government, safely in keeping until called for. As he handed it over to the agent of the post-office department, he said, "There it is. I never use any other man's money."

That is the kind of honesty and faithfulness that is wanted in this cause; and men and women who have demonstrated that they possess it are in demand.

A. T. JONES.

### Self-Restraint.

" A TONE of pride or petulance repressed.  
 A selfish inclination firmly fought,  
 A shadow of annoyance set at naught,  
 A measure of disquietude suppressed,  
 A peace in importunity possessed,  
 A reconciliation generously sought,  
 A purpose put aside, a banished thought,  
 A word of self-explaining unexpressed,—  
 Trifles they seem, these petty soul restraints;  
 Yet he who proves them so must needs possess  
 A constancy and courage, grand and bold;  
 They are the trifles which have made the saints.  
 Give me to practice them in humbleness,  
 And nobler power doth no man hold."

—Selected.

### A Great Work.

THE readers of the RECORD are well aware that we have been endeavoring during the past year to build a large sanitarium at Wahroonga, not far from Sydney.

A report of the financial standing of the work is found on page thirty-six of the UNION CONFERENCE RECORD SPECIAL. From that report it will be seen there are no outstanding current accounts, everything is paid for as we go; only a small amount is due on labor. There remains £2,074 18s 6d due on the land. This amount should be raised at once. It is expected that we shall be able to make a loan, and thus pay for the estate.

But the building is in an unfinished condition. About one-half of it is under the roof, and the rooms in this part are mostly plastered. It is thought best if we hire money to pay for the land, we should raise by contributions enough to erect the buildings and to furnish them, and this is the task we now have on our hands.

To accomplish this, it is estimated it will take nearly £6,000. How shall we receive this amount? First, we desire to raise it by contributions. How to accomplish this was one of the problems that engaged the prayerful attention of the late Union Conference.

It was finally decided to ask our brethren and sisters to pay a second tithe of their income, and devote it, at least for one year, to this enterprise.

By reading Deut. 12 : 4-7, 17-19, and 14 : 22-29, it is evident that for special purposes God's ancient people did raise a second tithe.

It will be noticed that this tithe they were to share with the widow, and fatherless, and stranger, while *all* of the first or regular tithe was to go to the Levite. Numbers 18 : 21-29.

It would seem as if the second tithe might be devoted to charitable purposes, or as offerings for different things. See *Patriarchs and Prophets*, chapter 51, page 530.

After much prayer and counsel at the Union Conference, the brethren and sisters felt clear to recommend this plan to our people, and it was adopted without a dissenting vote. We have not seen in a long time so hearty and enthusiastic an adoption of any measure. Many expressed themselves as having thought of this plan before. Some who were there entered upon it at once, and several pounds have come in already.

If all enter heartily upon this plan, it will be comparatively easy to accomplish what we desire. In fact, if each one felt in harmony with this, and would enter upon it at once, and would pay a full tithe for this purpose, the work would be nearly accomplished in one year. It would certainly be a grand thing to accomplish. We give below the actions passed by the Conference in reference to this :—

" That the donations for completing the building and furnishing of the Sanitarium be secured by a systematic effort throughout Australasia to raise a second or Sanitarium tithe for one year for this purpose."

How many of our brethren and sisters will esteem it a privilege to assist in this matter? We certainly hope all will feel a burden to do so. If all will lift together, it will not be heavy nor long. In this way each will do according as "God hath prospered him." A little leaflet has been prepared, and no doubt the reader will soon receive one. Read it carefully and do all you can. Pay this second tithe to your church treasurer, telling him clearly that it is the *second* tithe, and that it is to be used to help on the sanitarium work. Your treasurer will give a receipt for the amount. Be very careful and keep the amount separated from all other money. E. W. FARNSWORTH.

### The Dangers of Hypnotism.

IN the *Sydney Daily Telegraph* of May 22, 1901, an article appeared under the above heading. It may be valuable for reference to some of our readers, and clearly shows the danger of resorting to hypnotism even in medical treatment.

Dr. Robert T. Morris, who has had some reputation as a user of hypnotism, gives a brief summary of his views as deduced from his experience (says *Invention*). He says hypnotism should be employed with more caution than we observe in giving chloroform or ether; it seems to weaken the subject's resistance to external impressions for a long time—it may be permanently—and the incautious hypnotiser may be the cause of seriously impaired will-power. When he first took up the subject he found it so easy to hypnotise children and a large majority of adults that he was tempted to employ the method frequently for minor operative work, headaches, etc.

He observed later that hypnotic subjects had an uncanny tendency to react to the slightest suggestion of anyone who hypnotised them, and he did not care to stand in such relation to other people. As he says, he prefers logical methods in his dealings, and does not like to be in the presence of a weak will, fearing that his influence may not be best for the individual.

There are probably many conscientious physicians whose experience has been similar to that of Dr. Morris, and who have, like him, practically abandoned the use of hypnotism. There is a real peril in the pathologic subjection of the will by this agency; it may seriously affect the future of the patient, and the chance of this, even though it may be a remote one, should be seriously considered. The possibility of inconvenience to the hypnotiser is also a real one, but is a secondary matter.

Hypnotism is, as Dr. Morris says, "a dangerous resource," and its reckless use and recommendation by enthusiasts and injudicious operators is a matter to be deplored and discouraged by the medical profession. It has really very little value in it to the medical practitioner, but it will always be a method of the charlatan and the impostor—hence its associations are neither agreeable nor beneficial. Even the legitimate use of suggestion has its possible dangers, though they are comparatively insignificant; but those of full-fledged hypnotism are real and more than merely possible—they are probable in a certain class of cases.

The therapeutic value of its methods is at best limited to very special cases in which they should be employed only with the greatest circumspection. The fact that they have been used and recommended by a few high authorities does not alter the fact that the result of any extensive adoption of them would probably be only the useless production of a lot of more or less damaged brains.

A PREACHER was praying, "O Lord, send us an old-fashioned revival." "Amen," responded a brother. "Send us," continued the preacher, "a revival that will help us all to love one another." "Amen," shouted the same brother. "O Lord," continued the preacher, "send us a debt-paying revival." That settled his "Amens."

## THE GOSPEL OF HEALTH.

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

### Health Lectures.

BY LAURETTA KRESS, M.D.

THE following is an abstract of two lectures on Digestion and Foods, by Dr. Kress, delivered in the Avondale Church during the Conference.

#### First Lecture.

God asks us to give ourselves to Him "a living sacrifice, . . . which is our reasonable service." Whether we eat, or drink, or whatsoever we do, we should do it to the glory of God. We have not always been doing it to His glory. Sometimes we make failures because we have not known. "My people are destroyed for lack of knowledge." Hosea 4: 6. Here we have a reason why people are destroyed: it is because they lack knowledge. God gives us opportunities of gaining knowledge regarding these very things. He puts us as lights in dark places that we may shine and give light to all that are in the house. This is the duty of each. Because there is darkness and ignorance everywhere, that is one of the reasons that we should become intelligent regarding our bodies.

When in Bristol my husband and I saw something in a shop window. We could not think what it was, so we went in and asked the person in charge. She called it some long name, and Dr. Kress said, "But what is it?" and she replied, "pigs intestines." In the market place in Paris, there is everything you can imagine about the calf, sheep, pig, etc., for sale,—head, horns, skin, tail, brains, heart, lungs, liver, spleen, and all the rest of the animal. And they advertise: "Nothing lost about the pig but the squeal." Every abominable thing that can be thought of is made into something to eat. Because this is so, the people are never satisfied; they want a continual change.

If this is the condition of mankind, and we are to be teachers, we must begin to find out what there is for us to learn. I thought we would begin by studying digestion. On the digestion of our food, everything depends. Nearly every disease that is known to mankind arises from poor digestion. If we fail to make good food for the body, then we have some kind of disease. Perhaps the albumen is made into uric acid, and the uric acid lodging in the muscles and nerves causes rheumatism.

When we take food into the mouth, we masticate it by the teeth. In doing this, saliva is poured out. As we move the food round in the mouth, these little glands keep dropping out little drops of saliva, which mixes with the food. If we hold it there sufficiently long, the saliva, which is alkaline, changes the starch to sugar, or maltose, one of the principles of sugar. This is true if we hold it in the mouth long enough. But the difficulty is, that nearly everyone eats so rapidly that the starch is not digested, and in the stomach fermentation ensues. The length of time we hold the food in the mouth determines to a large extent the amount of nutrition we get out of the food.

When the food passes from the mouth, it reaches the stomach, and is further acted upon by the gastric juice. The gastric juice comes out in tiny drops, and mixes with the food as we would mix a piece of dough by adding water to it. As it is mixing, it gets thinner and thinner. In the stomach the food becomes acid. The sugar in it is absorbed by the blood vessels. The walls of the stomach are porous. There are three layers of muscles over the stomach, and through them are holes through which the fluid passes, and is carried into the blood-vessels, and then into the system.

The oxidation of starch in the body is what makes us warm. If we are not digesting starch, we have cold hands and feet, and a sour stomach. If a person digests starch and has sufficient fuel on hand to burn, that person has warm hands and a good color, and they feel warm through the day.

We had a young lady come to us not long ago who had a sour stomach every time she ate a meal. Her mouth was down at the corners, and she was a bad dyspeptic. After two or three months of good diet—always beginning a meal with the dry foods, and having only two meals a day—there was a wonderful change. Her waist expanded four inches, and she gained sixteen pounds in weight, and she keeps on gaining all the time on two meals a day.

The stomach is not the place where the food is digested. Very little is digested in the stomach. Most people say, "I am in such a hurry, I have scarcely time to eat my breakfast to-day; but after I get it out of my mouth, my stomach will do the rest." But the stomach does not do the rest. What we fail to digest in the mouth, the stomach cannot make use of.

After the food has passed from the stomach, it goes into the duodenum, and here is poured out a fluid which is known as pancreatic juice. The pancreas are made up of the same kind of fluid cells found in the mouth; so that the food not digested in the mouth has a chance in the pancreas. This is one of God's provisions for mankind. When we make a machine, we are apt to forget something; but God never forgets. He knew how things would go, and very likely said, "Now I suppose that away down there in July 1901, people will eat so rapidly that I shall have to fix up something below the stomach that will digest a little of the food so that they will not die." Where the saliva fails to do its duty, He has arranged for the pancreatic juice to do its work. It digests starch, and also does what the stomach cannot do. It really accommodates itself to all the different organs above it. We have at the same time poured out of the gall bladder down into the duodenum a fluid that changes fats into an emulsion. This emulsified fat is ready for consumption. All the foods we take in are absorbed by the intestines, with the exception of sugar and the acid of fruit juice, which are absorbed by the stomach. The reason for this is that sugar is one of the things the blood can use.

#### Second Lecture.

I feel anxious to impress some principles upon your minds before I begin the regular cooking lessons. I know some will be disappointed, but I feel anxious that you get hold of right ideas before we start in to cook foods; and if we get hold of the right thing, we can move forward as God wants us to do. It is because we do not get hold of right principles that we become faddish. It is necessary for us to understand the foundation principles

in order to make a success of life. Many who are vegetarians get along very nicely; others make a perfect failure of it. They do not eat enough to keep the body living. God wants a "living sacrifice." He also tells us that we are the temples of God, and that we should be fit for the indwelling of the Holy Spirit continually. Simply eating carefully is not all that constitutes health reform. This is only just one of the things. We need sleep, a good mental condition, bathing, good circulation. These have just as much to do with keeping in health as eating has.

Another thing: If I should begin cooking lessons to-night, most of you would take the recipes home and say, "This is the way Dr. Kress likes: this is what she eats, and I suppose I can do the same way." But it may not be just what your body needs. Do not follow someone else, but apply principles and not recipes. As we come nearer to the end, we will live more simply. As we learn true principles, we will not be dependent upon Dr. Kress, or Dr. Kellogg, or anyone else. Found your faith in God. Do not do as I do, or cook as I cook, or eat as I eat; but do as God directs.

It is impossible to lay down a rule and say we will have this for dinner, and this for breakfast. Perhaps it may not be the thing at all for your body. We must have a diet that is not made up of many varieties, but simplified, eating only one or two kinds at a meal. This does not mean that we are to have only one kind of bread and potatoes on the table. It means simply that there should only be a few kinds of foods.

So many find that their hair and skin is very dry, and they feel the cold a great deal; their skin is rough and scaly, and there is dry eczema on the face. This is because a sufficient supply of fat is not taken into the system. Such a person is deprived of something needed to supply the necessary fat. God wants us to get hold of the common sense end of this thing. If a person has been in the habit of using meat all his life, and wishes to give it up, he must have something to take the place of the albumen and the fat in the meat. If you give up meat and live upon something that has not anything of that kind in it, you are depriving the cells of needed nourishment. You may get on all right for a week or so, but in a short time you will notice that you are suffering for the want of something. If the fats of nuts and beans cannot be assimilated, then we must exercise our common sense, and use what we can assimilate.

*Question:* Can fruit or vegetables be used at the same meal?

*Answer:* There are probably a good many who can not use this combination; but a number of people can use both at the same meal. You can begin the meal with some starchy food that needs chewing. After masticating it well, a person could use their vegetables. They contain starch as well. After the starch in the vegetables has been well masticated and mixed with the saliva, then fruit may be used. Fruit does not agree with all kinds of vegetables. It agrees with potatoes, beans, peas, lentils. It does not agree with turnips, cabbage, and other woody vegetables.

*Question:* Is cabbage worth cooking?

*Answer:* Cabbage is a hard thing to digest. It goes bad very quickly; turnips the same. Cauliflower is more nutritious and more easily digested than cabbage. Cauliflower is really the bud. Cabbage is the leaves of the plant. Occupation has much to do with our digestion, so that we must just suit ourselves. We can get just as much phosphates and salts in potatoes as we get in

cabbage, and not nearly so much water. It might not be well to exclude cabbage altogether from our diet. We might need it under some circumstances. One of our canvassers in England wrote to me with reference to his diet. He said that he ate rolls and zwieback, haricot beans and lentils, and Brazil nuts. The nuts alone contain fifty-one per cent. of albumen, and he said that he was eating eight at one meal. Besides this, he ate breads made from nuts. You can see that his diet was extremely concentrated. He felt dizzy and ill, and wanted to know if I would prescribe for him. I told him that his difficulty was that his diet was too concentrated, and although walking and canvassing hard he was not able to dispose of the albuminous substances. My advice was to stop taking peas and beans, and to eat largely of cabbage and potatoes. Take two or three meals of cabbage. He did, and his head cleared up, and he felt very much better. A little later on I told him to add some spinach and Brussels sprouts, and not to confine himself to a concentrated diet. Now, do not jump at conclusions, but take hold intelligently, and move no faster than the Lord indicates that you should move.

It is not always necessary at every meal to eat just the same way. A person needs a little change. Sweet fruit and rice may be eaten together. Rice and sliced bananas are not a bad combination. There are certain times when a person really wants something sour, but that can all be satisfied with lemon, because lemon juice is really citric acid, and is readily assimilated by the system. This acid is good for us under certain conditions. Acetic acid in vinegar is injurious to the system. It is very irritating to the mucous membrane. These cravings for acids are natural. Citric acid flows in the blood and makes it alkaline when it is acid. Take a patient with acid blood, and give them lemon and orange juices, and we find that the blood is no longer acid, but alkaline.

*Question:* Is lettuce good?

*Answer:* Lettuce contains valuable salts, and is not a bad food.

## An Experience Meeting.

EVENING after the Sabbath, July 27, while the committees were prosecuting their work, a meeting convened in the chapel for the purpose of relating personal experiences in health reform. The announcement seemed to bring out a large congregation. A service of song led by an orchestra was combined with the other exercises. Seldom have we witnessed an occasion of deeper interest. The hour and a half passed all too quickly.

Dr. Kress led out with a clear statement of some fundamental principles and personal observations. The testimonies that followed were full of life and power. They were too long, to be sure, for the great number who wished to speak, and yet all that was said was telling. The real force of the meeting, however, was not in the things that were said so much as in the pent-up, deep feelings that for lack of time could not find expression. Scores were ready to rise and tell what God had done for them through this grand work. When, at the close of the meeting, an opportunity was given for those who had not spoken and desired to testify to the benefits of the health reform to raise the hand, every hand went high in air or ever the words were out of the chairman's mouth. The meeting was a grand testimony to the triumph of godly principles in the matter of right living.

## Our Mission Field.



### The Garden of Life.

BEAUTIFUL thoughts make beautiful lives,  
For every word and deed  
Lies in the thought that prompted it,  
As the flower lies in the seed.

Back of each action lay the thought  
We nourished until it grew  
Into a word, or into a deed,  
That marked our life-work through.

Gracious words and kindly ways,  
Deeds that are high and true;  
Slanderous words, and hasty words,  
And deeds we bitterly rue.

On things that are pure and of good report  
Our hearts must daily dwell,  
If we would see Life's garden full  
Of blossoms that please us well.

MRS. JOSIE BAKER.

### Work in Fiji.

From an address given at the Union Conference.

THERE are a number of Fiji traditions that might be interesting to you. When the white man first went to Fiji, he was told that a great Spirit had created a man and a woman and that all mankind had sprung from that one pair. It was also told that there had been a great flood that had inundated the world, and that all the population had been destroyed excepting eight persons, who had been saved in a boat. Fijians held with sacred regard a certain feast, when, just as their gardens were ripening, they offered the "first fruits" to their heathen gods through their priests. Circumcision, which we usually think of as being Jewish, is equally Fijian. It was a universal practice among them in former days, and is not uncommon even at the present day.

We read in the Bible that God warned His people that they were not to cause their children to pass through the fire. That was a relic of "devil worship." Even to the present day there is in Fiji what some may think to be a phase of that worship. There is one tribe, and only one, that has the power to walk through the fire. Many excursionists from all parts of Australasia have witnessed this scene. The tribe that performs this feat lives on the island of Beqa, twenty miles from Suva. When word is sent them that excursionists are to visit them, they prepare their fire. A great pit is dug into which is thrown a number of good sized rocks or boulders. On this is made a very hot fire which heats the rocks to an intense heat. When the visitors have arrived, the burning wood is quickly removed, when the performance immediately begins. A number walk down in this pit on to the hot stones barefooted, and walk back and forth over them. They receive no harm, and declare that the fire does not seem hot to them. Visitors declare that the heat in the stones is so intense that they can scarcely bear to stand near the edge of the pit. It is said that one of these Fijians can take the hand of a white man or Fijian, and safely lead him barefooted through the fire. It

is a very wonderful thing. It is said that a great spirit gave this power to a great chief long ago. I think it is generally admitted that the men who have this power are not Christian men. There is no doubt the devil is in it.

I will speak now of the educational system in Fiji. Three denominations carry it on,—the Roman Catholics, the Wesleyans, and the Seventh-day Adventists. The Wesleyans have done great good in teaching the natives to read and write. The disciplining of the children is often placed with the town chiefs. If they disobey the teacher they are sent to the chief. I was at the chief's house one night when six boys came in. Soon the teacher followed, and then a man with a dozen switches. The chief asked the boys what they had done. Of course, boy-like, they said they had done nothing. Then the teacher told what they had done, and the chief gave them good advice. He then told an officer to beat the boys. He did so quite severely. As soon as this was over, they rubbed cocoanut oil over the boys' backs.

I have already told you about the taro and yams. These are roots and tubers, which are used as potatoes are here. Besides these, we have sweet potatoes, bread-fruit, nuts, bananas, oranges, pine apples. The natives do not raise many of these fruits. Some raise cocoanuts. The great industry of the country is the raising of sugar cane. All along the banks of the rivers the sugar cane is planted. Near Suva there is one of the largest mills in the world. Other large mills are found in other parts of the islands. Many ships go to Fiji and load back with the dried cocoanut. This they take to Germany and other parts of Europe. Sugar and cocoanut raising are the two greatest industries in Fiji.

I would not advise many to go to Fiji with the idea of making their work self-supporting, though some might do well. I would not advise them to go, as the climate and other things are so discouraging. I do hope the Avondale School will fit up workers for the South Sea Islands and East Indies. Let me say that we live in the tropics, and many think it must be a nice sunny place. Yes, it is sunny; in fact it is so hot that you would wish to be out of it. It is delightful at times, but it never gets cool enough to enable us to get toned up for the hot weather. It is humid as well as hot. The nights are usually much cooler than the day, but it is sometimes quite hot at night. Mosquitoes (those cannibals of Fiji) come in the summer, so we must have a mosquito screen. Their bite is so severe that last year pigs were killed by them. They come by the millions. They are small but very active. The natives have a mosquito switch made from cocoanut husks. They are not so severe on the natives as on Europeans, although most of them have a screen. There is a very heavy rainfall especially in the summer months. The sun may be shining one hour and it would be very hot, and then a shower would come on.

I hope no one will go to the islands expecting to find no difficulties. If they have a love for souls, then it is all right. Then you will find souls ready for the light. All missionary societies experience this difficulty. Young people go out as missionaries merely for sentiment, but they soon get tired and go away.

I believe Fiji will become one of the leading missionary fields of Polynesia. We have there Solomon Islanders, and natives from near the equator; we have also Samoans, Tongans, Hindus, and others. If we can get these converted they can go back home and spread the truth in their own islands.

J. E. FULTON.





**Tract and  
Missionary.**

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

**So Send I You.**

THE author of the following lines, R. Wright Hay, is an English Baptist missionary in India. He was first a missionary to Africa, where his wife died. He himself was carried on board ship in an unconscious condition, and it was feared he would not live to reach England. It was not thought safe to return him to Africa when he recovered, and he was therefore sent to India:—

"The night lies dark upon the earth, and we have light;  
So many have to grope their way, and we have sight;  
One path is theirs and ours,—of sin and care,—  
But we are borne along, and they their burdens bear.  
Foot-sore, heart-weary, faint they on their way,  
Mute in their sorrow, while we kneel and pray;  
Glad are they of a stone on which to rest,  
While we lie pillowed on the Father's breast.

"Father, why is it that these children roam,  
And I with thee, so glad, at rest, at home?  
Is it enough to keep the door ajar,  
In hope that some may see the gleam afar,  
And guess that it is home, and urge their way  
To reach it, haply, somehow and some day?  
May I not go and lend them of my light?  
May not mine eyes be unto them for sight?  
May not the brother-love Thy love portray,  
And news of home make home less far away?

"Yea, Christ hath said that as from Thee He came  
To seek and save, so hath He, in His name,  
Sent us to these; and, Father, we would go,  
Glad in Thy love that Thou hast willed it so,  
That we should be partakers in the joy  
Which even on earth knows naught of earth's alloy—  
The joy which grows as others' griefs grow less,  
And could not live but for its power to bless."

**Cheering Letters.**

FROM time to time encouraging reports come to our office concerning the work of our literature in general and the *Joyful Tidings* in particular. We give extracts from four recent communications which show us that the papers which are being sent out with earnest prayers and tears are bearing fruit.

A lady in New Zealand, who is not an Adventist, writes:—

I received the papers and thank you very kindly for them. I hope I have made good use of them, for I went to Lyttleton and went on board the *Opair*, and left *Joyful Tidings*, also some *Bible Echoes*, with one of the officers of the royal vessel. He looked at them and seemed quite pleased. I sincerely hope they will do some good to more than one on board, and hope they will reach the English palace. I send all the *Echoes* away to the country where they have little to read, and I am pleased to do so.

In a previous letter this lady states that she had forwarded the papers sent to her to a large hospital in London.

The following is a letter recently received by the N. S. W. Tract Society from a lady in an isolated quarter of New South Wales:—

Dear Editor,—I am a seeker of the holy Bible and of the Sabbath. I have received several tracts from you on the Sabbath and other Bible studies, and am examining the Bible closely. I am put to a puzzle on several questions. I have studied the Bible study and referred it to the holy Bible, and the more I study it, the more I am puzzled in the question. I am writing to you as a

friend to see if you will kindly assist me in my difficulty by forwarding to me two books with the full explanation of what I ask. I have put the question to several of my friends, but they are puzzled as myself, so I would like a book for myself and one for a friend.

My dear editor, what I want to know is this: Is Babylon punished at last for her iniquity? Rev. 18: 4-8. And on referring to Rev. 18: 1-4 I find in the holy Bible the words run thus: "Come out of her, my people." Now this is what I cannot understand, or my friend either. Does this above mentioned mean to come out of our church? Now if this means to come out of our church and leave it, how are we to receive the bread and wine till the coming of our Lord Jesus Christ? Does this world mean Babylon, and that we are to leave the churches till we get a clergy to follow the true Sabbath, as I find in your tracts that Saturday is the true Sabbath, and I and many more of my friends have turned to it? I am enclosing stamps to the amount of one shilling for tracts. I am, dear sir, yours truly,

We find in looking up our list that the above family has been receiving *Joyful Tidings*, and we are now sending literature to everyone in the village whose names we can obtain.

A gentleman in another isolated quarter, who has written once before and sent in his first tithe, bears the following testimony:—

I return my thanks to you for the tracts you sent me, and the *Joyful Tidings*, and I must say that there is very good reading in them: so now you can send me the *Coming King* and one hundred copies of *Which Day Do You Keep and Why* and *Joyful Tidings* for twelve months; also the *Definite Seventh Day* and *Startling Facts about Tobacco*. I think you will find the amount come to ten shillings all but twopence half-penny, so you can put in a few more to make it ten shillings because I am going to distribute them. You can send me a catalogue if you please. Yours in Christ,

From a dear soul in one of the back blocks of New South Wales we have recently received the following:—

To the Editor of *Joyful Tidings*:

Dear sir or madam,—I herewith enclose one shilling and sixpence towards the free circulation of *Joyful Tidings*. My copy comes regularly, and I and daughters prize it more and more. We give them away after careful reading. Some kind unknown friend is sending us the *Bible Echo*, which we greatly value and circulate. I am going to send some of both to England, where I have Christian friends who do not as yet recognise the claims of the Bible Sabbath.

Some years ago a friend now dead gave me the *Great Controversy*, reading which was like putting a match to a fire already laid; for, though I accepted the church's teachings on all points, I wondered when a child how the minister used to say in front of the communion table, "The seventh day is the Sabbath of the Lord thy God," and in Sunday and in day school teach us that the first day of the week was the sacred day. I received a very beautiful and helpful letter from the office of this paper, which I have put with my treasures. I am sorry to do so little, but I have the handling of but little money and am scarcely a free agent. I will send again as soon as I can. With prayers for the increased circulation and usefulness of *Joyful Tidings*. I am yours truly,

The *Bible Echoes* which she speaks of are being sent to her by the local missionary society. This illustrates how nicely one agent will come in to build up the work of another. AVONDALE PRESS.

IS THERE ever a time when the human heart  
So gropes in the gloom of night,  
As the time we turn from our dead apart,  
And cover them up from sight?  
Ah, there's never a time when the spirit yearns  
For the deathless home above,  
As the day when the clods of the valley fall  
O'er the grave of the one we love.

—Selected.



"Through the work for the relief of our school a four-fold blessing will be realised, a blessing to the schools, to the world, to the church, and to the workers."

### Industrial Students.

At the beginning of the summer school will be a good time for industrial students to enter the school.

Such students pay seven shillings and sixpence cash and work thirty and one-half hours per week. The charge is on the supposition that board will cost the student five shillings per week. If it varies from this, the expense will change accordingly. The student must be at least eighteen years of age, and must furnish recommendations, and correspond with us before coming.

It will be a great advantage to the student to spend the summer in study, and be ready to do good work when next school year begins.

### Summer School.

A SUMMER school will be held at Avondale during the coming vacation, which begins October 9. Classes will be formed in Bible, grammar, and arithmetic, and in other studies if there are sufficient students to warrant it. The instrumental music teacher will continue her work during the summer.

This will be a splendid opportunity to devote special attention to the common branches, and thus prepare for the more advanced classes which will be organised at the last of January when next year's work begins.

The expenses per month will be the same as usual. A calendar, giving full information on all points, will be sent to anyone desiring it.

### The Work for our School.

It is well known by the patrons of our school at Avondale that there remains nearly £4,600 of the original cost yet unpaid.

This amount has not been accumulated by running expenses, or by the nonpayment of tuitions, or other dues; the collections have been kept well in hand, and no serious losses have occurred from any source. The obligations now due are those which have never been provided for. They are a part of the original cost of the buildings, including also the barn, and cisterns, and some other permanent improvements. It will be seen, therefore, that in paying off these obligations, we are not paying for something that is the result of carelessness, neglect, or extravagance; but are paying the first cost of the buildings which were erected as economically as possible.

The whole investment has been nearly £10,000, and our present endeavor is to secure what is still lacking on this amount. In raising this money we are really completing our original work.

Our plan for raising the money is briefly as follows:—

Sister White gives the manuscript for *Christ's Object Lessons*. The Relief of the Schools Committee in Amer-

ica donates the plates. The Echo Company manufactures the book at net cost, and perhaps for less. Our people are requested to donate sufficient to pay for the material (paper and binding) to make the book. Then we request them to take the book and sell it, and turn the entire proceeds over to the school for the liquidation of the obligations resting upon it.

In order that the reader may have the matter clearly before him we republish the recommendations passed by the Union Conference.

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

#### PRODUCTION.

1. The MS. of 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 expenses 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 edition.
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 channels; 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.

From this it will be seen that the plan is one of sacrifice from first to last. First, the author gives the manuscript. It must have taken her months of hard labor and years of study to prepare it, and the gift is certainly a large one. Second, the cost of the plates is no insignificant item, from £150 to £200, and these were given. The Echo Company gives its work. The tract society gives its work. The people are asked to give the material, and then to sell the book without commission. From beginning to end it is a gratuitous work, the entire proceeds of which will go to liquidate the obligations now resting on the school.

We invite all our people to co-operate with us in this work. The first thing to be done is to raise a material fund to pay for the material to make the book. Let the donations come in. Send all money for this purpose to Mr. C. W. Irwin, Cooranbong, N. S. W., who will send receipt for the same. We shall need about £1200 for this purpose. We hope all will interest themselves in this work.

E. W. FARNSWORTH.

### The Relief of Avondale School.

#### "Christ's Object Lessons."

THE plan for selling *Christ's Object Lessons*, is heaven-born, and may be summarised as follows, with the Lord's reason for each step:—

1. The author, Mrs. E. G. White, has given the manuscript at a sacrifice. "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. In order to help in this cause, I have proposed giving my book on the parables."

2. The publishing house will sacrifice, and publish the book at the lowest possible figure. "We trust that our publishing house in Australia will make liberal terms in the publication of *Object Lessons*. The Lord has greatly blessed this institution, and it should present to Him a thank-offering by making no stinted donation toward freeing the school from debt. We feel sure that it will take up the work and act its part nobly."

3. Donations will be solicited in all our general meetings to pay for the material entering into the composition of the book. This will be known as the "Material Fund," and will be used in paying the Echo Publishing Company for printing the different editions. "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."

4. The people will be asked to sacrifice of their time and sell, on an average, ten copies of the book per member, and turn over the entire proceeds for the relief of the school. "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."

#### The Material Fund.

At the recent session of the Union Conference, an enthusiastic meeting was held in consideration of *Christ's Object Lessons*, and at the close a call was made for donations to the Material Fund. This was responded to liberally, and a good sum of money was paid in cash and pledges. Below is given a list of the names of all who paid money or pledged to this fund.

£ s d		£ s d	
C. B. Hughes & wife,	60 0 0	J. Gillespie,	5 0 0
E. W. Farnsworth and wife,	50 0 0	Joseph Mills,	5 0 0
G. A. Irwin and wife,	50 0 0	L. Gregg,	3 0 0
S. H. Amyes,	25 0 0	J. Paap, Sen.,	3 0 0
H. E. Minchin,	25 0 0	E. M. Graham,	3 0 0
M. G. Kellogg and wife,	20 0 0	W. Gregg,	3 0 0
T. Thatcher and wife,	20 0 0	Mrs. Burden,	2 0 0
J. A. Burden,	10 0 0	Mrs. Wilson,	2 0 0
E. H. Gates,	10 0 0	L. V. Robinson,	2 0 0
E. Hilliard and wife,	10 0 0	R. Hare,	1 0 0
Miss Andre,	10 0 0	W. Fletcher,	1 0 0
A. T. Robinson,	10 0 0	A. Friend,	1 0 0
G. A. Snyder,	10 0 0	H. C. Lacey,	1 0 0
C. W. Irwin,	10 0 0	F. Martin,	1 0 0
J. Johanson,	5 0 0	F. W. Paap,	1 0 0
A. Mountain,	5 0 0	A. W. Anderson,	1 0 0
C. H. Parker,	5 0 0	W. L. H. Baker,	1 0 0
J. E. Fulton,	5 0 0	P. H. Lloyd,	1 0 0
J. Hindson,	5 0 0	J. H. Camp,	1 0 0
J. H. Woods,	5 0 0	C. A. Brandstater,	1 0 0
W. Woodford,	5 0 0	W. Codling,	0 10 0
A. W. Semmens,	5 0 0	A. Smart,	0 10 0
W. Knight,	5 0 0	R. H. Constandt,	0 10 0
W. J. Smith,	5 0 0	L. Tuxen,	0 10 0
G. B. Starr,	5 0 0	Misses Baxter,	0 10 0
E. R. Palmer,	5 0 0	Edith Hill,	0 10 0
G. C. Tenney,	5 0 0	Alta Hilliard,	0 7 0
G. Teasdale,	5 0 0	H. E. Hughes,	0 5 0
J. H. Paap,	5 0 0	Dr. D. H. Kress, one half	
W. A. Colcord,	5 0 0	of wages for one month.	
Dr. Caldwell,	5 0 0	W. M. Crothers, one	
F. L. Sharp,	5 0 0	month's work.	
Miss Nordstrom,	5 0 0		
Mrs. Walston,	5 0 0		
			£462 12 0

An effort was made in the recent session of the New South Wales Conference in behalf of this fund, and the following donations were made:—

£ s d		£ s d	
Amount reported above,	462 12 0	H. R. Hungerford,	1 0 0
E. A. D. Goodhart,	5 0 0	Elizabeth Hunter,	0 11 0
Mrs. Salton,	5 0 0	Frank Hedges,	0 10 0
E. Lambert,	5 0 0	H. T. Tyler,	0 10 0
M. H. Tuxford,	5 0 0	E. Gooding,	0 10 0
Brother Duke,	2 10 0	W. S. James,	0 10 0
E. A. Gilpin,	2 0 0	E. Waller,	0 5 0
H. E. Minchin,	2 0 0	Mr. Luke,	0 5 0
G. G. James,	1 10 0	H. H. James,	0 2 6
Minnie Hawkins,	1 0 0	Miss Dollie Carpenter,	0 2 6
Miss Barrington,	1 0 0	H. J. Cooper, three months'	
Sister Jackson,	1 0 0	work.	
Mrs. White,	1 0 0		
W. F. Dray,	1 0 0	Total,	£500 18 0
H. and A. Pearce,	1 0 0		

All other persons desiring to contribute to this fund may forward their donations to C. W. Irwin, Cooranbong, New South Wales. Proper acknowledgments will be sent to all donating to this fund.

"Through the work for the relief of our schools a four-fold blessing will be realised, a blessing to the schools, to the world, to the church, and to the workers."

# Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

## Sabbath School Quarterly Reports,

For the Quarter ending June 30, 1901.

### South Australia.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Adelaide	102	£6 18 0	£0 13 10	£3 0 0
Broken Hill	26	1 19 1	0 3 11	1 2 5
Prospect	36	1 5 7	0 2 6	0 15 0
Clea'd's G'ly	13	5 1	0 2 2	0 2 2
Parkeroo	150	15 11	0 1 7	0 9 8
Kangarilla	180	1 2 0	0 2 2	0 11 10
Walleroo	10	1 0 2	0 2 0	0 15 0
Queen's Own Town	15	0 6 6	0 0 8	0 5 3
Aldgate	19	5 3	0 0 3	0 1 7
Gawler	14	1 7 0	0 2 6	0 19 6
Kadina	...	...	...	...
State Class	3	0 5 9	0 0 9	0 2 6
<b>Total</b>	<b>268</b>	<b>£15 10 6</b>	<b>£1 10 11</b>	<b>£8 4 11</b>

Special donation ... .. £1 15 4  
 MRS. A. W. SEMMENS, Secretary.

### Victoria.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Ballarat	72	£2 4 7	£0 4 6	£0 19 0
Bendigo	48	3 5 4	0 6 7	1 8 3
Brighton	11	1 16 6	0 3 3	1 2 6
Beechworth	8	0 5 0	0 0 6	0 4 3
Geelong	39	2 3 10	0 4 5	0 4 0
Hawthorn	54	2 13 4	0 5 4	0 8 3
Lara	15	0 18 2	0 2 0	...
North Fitzroy	194	10 15 7	0 19 3	4 4 5
Preston	26	...	...	1 10 0
Williamstown	43	3 11 5	0 8 0	1 11 6
Windsor	87	5 15 9	0 11 7	2 18 5
Fam. Schools	...	...	...	1 12 3
<b>Totals</b>	<b>591</b>	<b>£33 9 6</b>	<b>£3 8 1</b>	<b>£16 2 10</b>

Special donations for Victorian Medical Work ... .. £4 1 4  
 J. GILLESPIE, Secretary.

### Tasmania.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Hobart	58	£3 19 8	£0 8 0	£1 13 8
Launceston	35	3 11 11	0 7 2	2 7 0
Upper Huon	40	1 12 0	0 3 2	1 5 9
Latrobe	17	1 1 2	0 2 2	0 7 0
Bismarck	52	2 13 3	0 5 4	0 19 5
St. Marys	...	...	...	0 9 0
Convention	...	...	...	0 11 8
Colonial Class	...	...	...	0 3 7
Irish Town	...	...	...	...
<b>Total</b>	<b>293</b>	<b>£14 5 0</b>	<b>£1 8 7</b>	<b>£7 17 1</b>

Special donations ... .. £1 4 2  
 T. HOUSE, Secretary.

### New Zealand.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Aratapu	14	£0 15 0	£0 1 6	£0 13 0
Auckland	40	2 2 7	0 4 3	1 0 0
Cambridge	4	0 17 6	0 1 9	0 15 9
Christchurch	72	5 16 7	0 11 7	3 14 5
Dunedin	5	1 3 0	0 3 0	1 0 0
Epsom	23	1 5 0	0 3 6	0 6 11
Gisborne	25	2 17 2	0 6 0	1 15 2
Greymouth	5	0 9 0	0 0 10	0 5 2
Hastings	20	1 3 4	0 2 4	1 1 0
Invercargill	10	0 9 2	0 0 11	0 5 0
Irwell-Linc'n	16	3 6 5	0 6 8	1 18 9
Kaero	27	2 14 0	0 5 4	...
Kaikoura	14	0 14 11	0 1 6	0 13 5
Kaipara	...	...	...	...
Napier	66	2 19 1	0 6 5	2 6 2
Nelson	4	0 10 0	...	...
Norswood	4	0 12 6	0 1 3	0 10 0
Ormondville	13	0 13 2	0 1 4	0 11 10
Palmerston N.	27	2 9 8	0 4 0	1 6 0
Papakura	7	0 7 9	0 0 9	0 7 0
Paremata	7	0 7 9	0 0 8	0 6 4
Parkhurst	22	0 15 10	0 1 7	0 11 5
Petone	15	1 0 7	0 2 0	0 10 0
Pungare	23	0 11 8	0 1 2	0 10 0
Raglan	3	0 6 3	0 0 8	0 5 8
Springburn	4	0 3 0	0 0 6	0 1 6
Tahoraiti	1	0 4 4	0 0 4	0 4 0
Tokonui	11	0 3 0	...	0 3 0
Tologa Bay	27	1 3 6	0 2 3	0 19 3
Tuakau	6	...	...	...
Wanganui	21	3 3 4	0 6 4	2 12 3
Wellington	20	2 0 2	0 3 6	1 5 11
Whakatane	3	0 18 6	0 1 4	0 10 8
Whangarata	8	0 1 0	...	0 1 0
Colonial Class	46	...	0 6 0	2 6 0
<b>Total</b>	<b>618</b>	<b>£42 4 9</b>	<b>£4 8 3</b>	<b>£28 16 7</b>

Special donations:—  
 Victorian Medical Work ... .. £7 5 4  
 Avondale Press ... .. 0 5 0  
 Missionary Dept. Union Conf. ... .. 0 2 6

MRS. J. BAKER, Secretary.

### New South Wales.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
Avondale	169	£8 13 10	£0 17 4	£0 13 9
Arcadia	11	2 5 7	0 4 7	1 13 11
Ashfield	75	...	...	...
Auburn	33	1 12 8	0 3 6	...
Awaba	14	...	...	...
Carlingford	40	2 18 1	...	1 10 1
Corndale	34	1 19 9	0 4 0	1 9 4
Dora Creek	29	1 14 9	0 3 6	0 10 0
Hamilton	79	4 9 10	0 9 0	1 17 6
Kellyville	24	1 2 6	0 2 3	0 2 0
Lismore	10	0 18 11	0 2 1	0 7 8
W. Maitland	45	3 1 1	0 5 3	0 19 9
Martinsville	20	0 9 2	0 0 10	0 7 6
Nullawa	3	1 0 0	...	1 0 0
Orchard Hill	21	2 8 2	0 4 10	2 3 4
Petersham	60	4 17 10	0 9 3	1 9 5
Parramatta	35	2 7 2	0 4 8	1 0 0
Prospect	17	0 15 6	0 1 7	0 8 10
Woollabra	16	1 5 1	0 2 6	0 5 0
Wallsend	30	1 15 5	0 3 6	0 6 8
Norfolk Island	30	...	...	...
State Class	20	...	...	1 9 6
<b>Total</b>	<b>813</b>	<b>£43 15 4</b>	<b>£3 28 8</b>	<b>£17 14 3</b>

Special donations for Victorian Medical Work ... .. £3 16 10½  
 MRS. A. L. COLCORD, Secretary.

The special contributions for the quarter ending June 30, amounted to £18 15 6½. This will be a lift to the medical work in Victoria.

### Queensland.

Name of School.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
S. Brisbane	85	£3 17 8	£0 7 10	£1 15 0
N. Brisbane	36	1 11 6	0 3 2	0 3 7
Rockhampton	50	1 17 6	0 3 9	...
Toowoomba	29	0 19 5	0 2 0	0 1 5
Bundaberg	18	1 7 9	0 2 10	0 12 3
Douglas	7	0 3 11	0 0 4	0 3 6
Grantham	20	1 12 9	0 4 3	2 0 0
Miscellaneous	3	...	0 2 0	0 16 9
<b>Total</b>	<b>248</b>	<b>£11 10 6</b>	<b>£1 6 2</b>	<b>£5 12 6</b>

Special donations ... .. £0 12 6  
 Secretary.

### Total Summary.

Name of Colony.	Present Membership.	Total Contributions.	Tithes from Schools.	Donations to Missions.
N. S. Wales	813	£43 15 4	£3 28 8	£18 14 3
N. Zealand	618	42 4 9	4 8 3	28 16 7
Victoria	591	33 9 6	3 8 1	16 2 10
Queensland	248	11 10 6	1 6 2	5 12 6
S. Australia	268	15 10 6	1 10 11	8 4 11
Tasmania	293	14 5 0	1 8 7	7 17 1
W. Australia	...	...	...	...
<b>Grand Total</b>	<b>2741</b>	<b>£160 15 7</b>	<b>£16 0 8</b>	<b>£84 8 2</b>

## The Teacher's Eye.

It is with the eye that the teacher will most readily and accurately keep himself informed as to the degree of attention which his pupils are paying to the exercise in which they are engaged. You will see at a glance whether they are following you, or whether, through inability to understand your meaning, or through distraction, their minds are wandering. Your eye, then, is your sentinel. It is capable of much more than informing your mind of what is going on in your class. It will convey and emphasise your commands. Look what you mean when you give a command, and your words will be obeyed. Very often it will be needless to emphasise words at all. A look will suffice to express your wish and the intensity of the will that lies behind it. It will compel attention silently and promptly, without interruption of the exercises in hand, and without needless expenditure of physical energy. It will encourage and stimulate, admonish and rebuke, with delicacy far beyond the power of language. Perhaps the most effective of reproofs given by the divine Teacher was that referred to in the words, "The Lord turned and looked upon Peter."—Selected.

### “Canvassers’ Sabbath-school Class.”

AT the close of the last quarter Mrs. N. D. Faulkhead, secretary of the Victorian Sabbath-schools, received the following letter. We would recommend all canvassers to become members of the “State Class” in their respective conferences, to study the lesson each week, and report at the close of the quarter to your State secretary. It will be a blessing to all who will do this. Even *one* canvasser can thus have Sabbath-school privileges:—

Dear Sister,—

We decided about nine weeks ago to hold a regular Sabbath-school and at the same time take up a collection. You will see by the Sabbath-school Report Card what is the result of doing this. We have decided to call it the “Canvassers’ Class,” and perhaps some other canvassers could do the same thing, and so enlarge the report. All of our members are church members. The percentage of attendance for the quarter has been 97.

The last Sabbath in the quarter, we understand, has a special collection, but as we do not know what it is for, we will just put it down as special collection, and you can, in your report, put it down where it is due.

Name of School.	Present Membership.	Total Contributions.	Tithe from Schools.	Donations to Missions.
Canvassers’ Class ...	3	£0 13 10	£0 1 5	£0 10 3
Totals ...	3	£0 13 10	£0 1 5	£0 10 3

Special donation ... .. £0 1 10.

(Signed),

B. JUDGE,  
W. RYDER,  
R. A. CALDWELL.

### To the Sabbath Schools of Australasia.

THE management of the Avondale Press desires to express its heartfelt appreciation of the generous offerings made by the Sabbath Schools throughout Australasia during the first quarter of 1901; for the work of the Avondale Press. The splendid donation, aggregating £104, has been applied to the object named, and has enabled us to complete the payment for our Cottrelli press. The donations to mission work of no previous quarter has equalled the above.

Our aim is to make the Avondale Press a purely missionary enterprise. The Lord has blessed the work by sending us sufficient work to enable us to pay our current expenses, while

doing quite a large amount of missionary work. Over seventy thousand copies of the new paper, *Joyful Tidings*, have been sent out, bearing the message of light and truth to many thousands of homes. We are now getting quite a line of literature in the different Island languages, and expect to see this branch of our work develop largely in the near future. A Maori edition of *Christ our Saviour* is now well in hand, while a fine illustrated book of Bible Studies in the Fijian is nearing completion.

Several of whom we have heard have already accepted of the truth through reading the literature produced by the Avondale Press. God is blessing and directing in it, for which we praise His holy name.

AVONDALE PRESS,  
Cooranbong, N. S. W.

### Union Conference Sabbath-school Secretary.

PLEASE notice that Mrs. C. W. Irwin is now secretary of the Sabbath-school Department of the Union Conference. The State secretaries should therefore send their quarterly reports, and address all correspondence relating to Sabbath-school work to her. Sister Irwin brings to her work enthusiasm and experience which will be a help to our Sabbath-school workers in Australasia. She will be pleased to hear from any who are interested in this branch of God’s cause. Address Mrs. C. W. Irwin, Avondale School, Cooranbong, N. S. W.

OUR Sabbath-school contributions next quarter are to be given to the New Zealand Maories. Just now when special efforts are being made to help this people, we hope a spirit of liberality will take possession of each member in every school, and that we may remember our native brethren and sisters who have not yet received the light of truth.

THE last Sabbath in September our special Sabbath-school donation will be given for the purpose of doing ship missionary work in Sydney, N. S. W. Thousands of vessels visit this port, and literature should be provided and placed on board, that “those that go down to the sea in ships, that do business in great waters” may have an opportunity to learn the truth. Let there be a liberal contribution for this purpose.

### Art in Questioning.

MUCH of the success in instructing a class depends on the manner of questioning. The worth of a teacher may be known by the character and adaptation of his questions. The opening questions are very important. That is the best questioning which best stimulates action in the learner, making him think and enquire for himself, thus rendering him in a great measure independent of his teacher. There are three forms of questioning,—preliminary, or experimental, to find out what the pupil already knows; instructive, to lead the pupil to think; examinative, to learn if the lesson is understood. Questions should require thought and reason, as well as memory, on the part of the scholar. If you are teaching, you should lead him to say much while you say but little. Cultivate simplicity of language, and do not tell very much in your questions. Make them definite and unmistakable, and generally admitting of but one answer. Put them in an animated manner. Avoid questions which carry their answers with them. Never allow your scholars to guess. Encourage them to ask questions, but strive to lead them to ask earnestly that most important question, “What must I do to be saved?”—*Sunday-school Monitor*.

### Where Attention Begins.

THE apparently inattentive scholar is usually interested in something else, hence his inattention to the lesson. A child can seldom, if ever, rivet his attention on that which does not interest him. Therefore, while we can sometimes, with the aid of his conscience, lead an adult where we want him, we must use the child where we find him. From the point of his spontaneous natural interest, we can open the way for him to that truth which he ought to reach. And fortunately, “From every object in nature and life there is a way to God.”—*Selected*.

Good things can be used too much and too often.

“If men will become channels through which God’s blessings can flow to others, the Lord will keep the channel supplied. It is not returning to God His entrusted gifts that makes men poor; withholding them tends to poverty.”



**OUR CANVASSERS.**

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

**The Average Man.**

WHEN it comes to a question of trusting  
Yourself to the risks of the road,  
When the thing is the sharing of burdens,  
The lifting the heft of a load,  
In the hour of peril or trial,  
In the hour you meet as you can,  
You may safely depend on the wisdom  
And skill of the average man.

'Tis the average man and no other  
Who does his plain duty each day,  
The small thing his wage is for doing,  
On the commonplace bit of the way;  
'Tis the average man, may God bless him,  
Who pilots us, still in the van,  
Over land, over sea, as we travel,  
Just the plain, hardy, average man.

So on through the days of existence,  
All mingling in shadow and shine,  
We may count on the every-day hero,  
Whom haply the gods may divine,  
But who wears the swarth grime of his calling,  
And labors and earns as he can,  
And stands at the last with the noblest,  
The commonplace average man.

—Margaret E. Sangster.

**Monthly Summary of Austral-  
asian Canvassing Work.**

**Queensland.**

JULY, 1901.

Bible Readings—	Orders.	Value.
F. Brett.....	49	£36 17 0
" " (Family Bible).....	1	2 15 0
<b>Ladies' Guide—</b>		
Mrs. A. J. Hewitt.....	33	30 17 6
J. H. Hewitt.....	8	7 0 0
<b>Miscellaneous—</b>	4	4 10 0
<b>Small Books—</b>		2 10 2
	95	£84 9 8

**West Australia.**

JULY, 1901.

Ladies' Guide—	Orders.	Value.
Mrs. C. J. Anderson, Boulder and Menzies.....	49	£54 17 6
(Other books).....	4	5 17 6
E. Cleal, Fremantle.....	4	5 0 0
<b>Coming King—</b>		
W. H. Maslin, Perth.....	17	4 5 0
" " (Other books).....	1	0 4 6
	75	£70 4 6

**New Zealand.**

JULY, 1901.

Home Hand Book—	Orders.	Value.
C. Honnor, Waikato.....	23	£37 15 0
A. E. Rickards, Otago.....	15	23 10 0
J. B. Anderson, Christchurch.....	11	17 12 6
J. Knox, New Plymouth.....	10	16 10 0
R. L. Irving, Invercargill.....	7	11 10 0
<b>Ladies' Guide—</b>		
Mrs. Covell, Dunedin.....	22	19 5 0
<b>Patriarchs—</b>		
W. W. Ward, Marton.....	24	15 1 0
<b>Daniel and Revelation—</b>		
A. E. Rickards, Otago.....	1	1 0 0
	115	£142 3 6

**South Australia.**

JULY, 1901.

Bible Readings—	Orders.	Value.
J. E. Steed, Kadina.....	35	£24 18 3
C. Porter, Kadina.....	26	22 3 0
<b>Great Controversy—</b>		
M. Janeczek, Truro.....	42	26 17 6
<b>Patriarchs and Prophets—</b>		
M. Gunther, Hanndorf.....	18	16 1 6
Mrs. Arnold, Hanndorf.....	21	18 4 0
<b>Home Hand Book—</b>		
A. W. Waight, Blumberg.....	4	6 3 6
L. A. Apolion, Blackspring.....	6	9 3 0
	152	£123 10 9

**Victoria.**

JULY, 1901.

Home Hand Book—	Orders.	Value.
G. Burgess, Ballarat.....	16	£25 2 0
C. P. Michaels, Geelong.....	32	45 17 6
D. Deering, Wedderburn.....	3	5 8 0
(Other books).....	5	4 11 0
H. Harker, Terang.....	56	80 7 6
N. Harker, Terang.....	23	35 18 0
(Other books).....	6	4 7 6
<b>Ladies' Guide—</b>		
R. J. Stoate, Moonee Ponds.....	14	14 15 0
Mrs. L. J. Lear, Beaufort.....	9	12 9 4
Mrs. Deering, Wedderburn.....	2	1 15 0
<b>Desire of Ages—</b>		
B. Judge, Camperdown.....	12	14 12 0
(Other books).....	3	1 0 6
R. Caldwell, Camperdown.....	21	25 4 0
(Other books).....	5	1 12 6
W. Ryder, Warrnambool.....	1	1 2 0
	208	£274 1 10

**New South Wales.**

JULY, 1901.

Daniel and Revelation—	Orders.	Value.
H. J. Cooper, Ballina.....	55	£44 13 0
A. E. Hodgkinson, Quirindi.....	50	39 12 0
R. Salton, Barraba.....	40	33 10 6
G. A. Wood, Gunnedah.....	40	30 4 0
M. A. Connell, Wauchope.....	11	7 15 0
<b>Patriarchs and Prophets—</b>		
H. J. Cooper, Ballina.....	6	4 2 6
<b>Desire of Ages—</b>		
C. S. Badger, Orange.....	62	69 0 0
E. Appleton, Grafton.....	14	16 10 0
<b>Ladies' Guide—</b>		
F. C. Davis, Inverell.....	79	78 13 0
Mrs. F. C. Davis, Inverell.....	32	32 1 0
Mrs. E. Appleton, Grafton.....	29	26 7 6
E. Appleton, Grafton.....	5	4 7 6
<b>Man the Masterpiece—</b>		
T. Reekie, Narandera.....	4	5 15 0
<b>Home Hand Book—</b>		
M. A. Connell, Wauchope.....	12	17 5 0
<b>Coming King—</b>		
W. R. Lamb, Burwood.....	17	4 12 6
<b>Other Books.....</b>		2 0 9
	456	£416 9 3

**Totals for July, 1901.**

	Orders.	Value.
Victoria.....	208	£274 1 10
Tasmania.....	—	—
New South Wales.....	456	416 9 3
South Australia.....	152	123 10 9
Queensland.....	95	84 9 8
New Zealand.....	113	142 3 6
West Australia.....	75	70 4 6
Grand totals.....	1099	£1110 19 6

BROTHER E. E. MILES reports in the *New England Gleaner* that he had received a letter which tells of eleven persons having received the truth directly or indirectly, as the result of the selling of one book by a canvasser, and these eleven persons were in seven different families in five States.

**Canvassing in New Fields.**

THE lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time.

The time has come when a large work should be done by the canvassers. The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?—Through the efforts of the canvasser. Thus the reading matter is brought to those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world.

I have been instructed that even where the people hear the truth from the living preacher, the canvasser should carry on his work; for though much wearing labor is put forth by the minister in speaking to the people, much of the truth is not retained in their minds. The printed page is therefore essential, not only in the work of awakening minds to the realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of thus keeping the truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. Through the work of the canvasser, the silent messengers of truth that are placed in the homes of the people, enlightening and confirming men and women, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as he impresses the minds of those who listen to the preaching of the word by God's delegated ministers, and the same ministry of angels attends the books which contain the truth as attends the

work of the minister who is educating the people as to the truth. Thus the faithful, consecrated canvasser will lay up treasure beside the throne of God.

MRS. E. G. WHITE.

### An Experience.

A CANVASSER, while suffering from influenza, writes, giving some items of experience which may be beneficial to others:—

"I have been canvassing since February 1 till the last two weeks, when I have worked only two days. I have become so interested in the work that it is really a trial to be kept back in this way. Perhaps you do not know that I have always had a perfect horror for anything like canvassing. When I was a Presbyterian they could never get me to do the least thing that was at all like it. But since I have gone at it live or die, and saying right out loud to myself, "The Lord helping me I will go to that door and knock," the Lord is removing that awful feeling, and the more I canvass the more I see the necessity of it. I have really got to the place where I do not like anything to hinder me in my work, for one can do so much better when they work every day, all day, and from Monday morning till Friday evening. I must confess that once I would have been glad for anything, even sickness, to come so I would not be obliged to canvass; but, praise the Lord, when we do our part, He does His. I have not done any great work, but the Lord has blessed my efforts, and will bless me more as I study to show myself approved unto God. It makes one love people to get out among them. It makes us want them to know the truth we have learned, that the Lord is soon coming, and the Third Angel's Message."

### Hold on, Canvasser.

HOLD on to your courage. The Lord says to you, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage." "I am with you always."

Hold on to your purity. "Blessed are the pure in heart, for they shall see God." "The words of the pure are words of pleasantness."

Hold on to your faith. "This is the victory that overcometh the

world, even our faith." "According to your faith be it unto you."

Hold on to your hope. "We are saved by hope." "Which hope we have as an anchor to the soul, both sure and steadfast."

Hold on to your charity. "Charity suffereth long, and is kind; . . . is not easily provoked, thinketh no evil."

Hold on to God's promises. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." "The eternal God is thy refuge, and underneath are the everlasting arms,"—the promises of God.

Hold on to the Lord. "The Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." O. E. CUMMINGS.

WHAT do our canvassers say to having a column in their department for a "Canvassers' Experience Meeting," where they can relate personal experiences, and give items of interest. The canvasser is often far away from those of like precious faith, and it might be a source of encouragement to hear from others in the field. Space will be given if matter is provided. Who will be the first to improve this opportunity?

BROTHER W. M. CROTHERS has been appointed General Agent of the N. S. W. Tract Society, instead of Brother J. Hindson, who retires in order to engage in other lines of Conference work. All correspondence previously addressed to Brother Hindson should now be sent to W. M. Crothers, 25 Sloane Street, Summer Hill, N. S. W.

### "Am I My Brother's Keeper?"

"WHERE there is one canvasser, there should be one hundred." Are you the one, or are you one of the ninety-nine?

The story is told of a son to whom the request was made, "Go work in my vineyard." At first he refused, but afterward repented and went. May not this be the blessed experience of many sons who have long been refusing the Master's call?

Some say, "I don't like to canvass." Suppose you do not. Are we not accustomed to doing many things in this life that we do not like to do?

How many of the faithful workers out in the field are there because they like it? Duty, and not inclination, is the watchword of the Christian. There are souls out in the world who are really hungering for the truth that we may bring to them. God could send angels, and angels are longing to go; but he waits, and long has waited, for human beings to cooperate with the heavenly intelligences.

How many are planning to enter the ranks as resident canvassers? Turning the question around, who of those looking for the soon coming of our Saviour should *not* be so enlisted? When the spirit of sacrifice and labor fills our hearts, we shall be willing to forego comfort and pleasure in order to advance the kingdom of our Christ.

When God said to Cain, "Where is thy brother?" He was not making an unreasonable demand. He yet asks each of us the same question. How are the answers being returned? We sometimes hear of the great responsibility of the gospel minister; but has it ever occurred to you that the gospel neighbor has a very great responsibility resting upon him also? The woman of Samaria was a resident canvasser. To be sure, she had not a good supply of tracts, but she did the best she could without, and said, "Come, see a man who told me all things that ever I did. Is not this the Christ?"—*Thos. H. Jeys, in the Workers' Bulletin.*

"It is as true now as when Christ was upon the earth, that every inroad made by the gospel upon the enemy's dominion is met by fierce opposition from his vast armies. The conflict that is right upon us will be the most terrible ever witnessed. But though Satan is represented as being as strong as the strong man armed, his overthrow will be complete, and everyone who unites with him in choosing apostasy rather than loyalty will perish with him."

TO UNDERSTAND Christ's real teaching the chief thing is, not to interpret the Gospels, but to understand them as they are written. And therefore to the question how Christ's teaching should be understood, I reply: If you wish to understand it, read the Gospels. Read them, putting aside all foregone conclusions; read with the sole desire to understand what is there said.—*Count Leo Tolstoi.*



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

### The Sower.

OVER the field when the day is fair,  
The sower scatters the seed abroad,  
Stays not to the mark where it falls, his care  
But to leave it with his God.  
Who sendeth the rain and the sun's bright rays,  
And a hundred-fold in the harvest days,  
So a kindly word and a kindly deed,  
If done and spoken in time of need  
By a true, pure heart to a brother astray,  
Lonely and fainting on life's highway,  
At last in the harvest of years are found,  
Where only kind deeds and kind words abound.  
—John Fullerton.

### The Dunedin Mission.

WE would be glad to invite the special attention of our brethren and sisters in the New Zealand Conference to the work in the city of Dunedin. I presume the fact is well known that for years a faithful sister has been selling hundreds of copies weekly of the *Bible Echo* and other of our publications in that city. Doubtless the seeds of truth have thus been sown in many honest hearts, which, when watered by the dews of heavenly grace, will spring up and bear fruit to the glory of God.

Mrs. Robinson and the writer have accepted an appointment by the Australasian Union Conference at its recent session, to assist in the establishment of a mission home in Dunedin for the instruction and training of workers. We have accordingly severed our connection with the Avondale School, where we have greatly enjoyed our work and association with so many of our young people for nearly two years, and are proceeding at once to New Zealand to take up the work assigned us.

What we desire most of all is an earnest interest in the prayers of all our people in New Zealand every day, that the Lord will open hearts and homes for the reception of the saving truth for this time. There is power in prayer to unlock the heavenly resources. The Spirit of Prophecy tells us that just now the heavenly intelligences are waiting almost impatiently to connect with human agencies in the salvation of souls. We have reached that period

in the history of our work when the Lord wants to reveal to a lost and perishing world what His grace can do. But He will never do a great and wonderful work so long as His chosen people are indifferent in regard to that work. I believe with all my heart that if the earnest, united prayers of all the Sabbath-keepers in the New Zealand Conference could be concentrated upon the city of Dunedin for one month, it would bring an unseen power to connect with the work and workers there, the results of which would be very far reaching. It will be our aim to make the Dunedin Mission, in every sense of the word, a home of workers, seeking to improve every opportunity that the providence of God opens before us to work for the salvation of souls.

If any should feel disposed to assist in the establishment of our mission home, they may feel free to do so by forwarding donations for that object to the New Zealand Tract Society, 37 Taranaki Street, Wellington. We feel under the necessity of beginning our work there in a rather primitive style, so that any assistance we may receive in the way of providing our home with necessary comforts and conveniences will be very thankfully received and will be expended in the most judicious and economical manner possible.

A. T. ROBINSON.

Avondale, August 22, 1901.

### Jerusalem, Palestine.

IT is an interesting fact that present truth is gaining a foothold in Jerusalem, the country of our Lord during His earthly life. The accompanying report is of special interest.

Our treatment rooms are being very well patronised. The last three weeks they are sending people away, as they can not accommodate all. From six to sixteen have received treatment daily thus far. We will soon move into larger quarters. We will then furnish two rooms for ordinary patients, where we can have about ten beds, besides a few rooms for the richer patients. Several are already waiting to be admitted. We must have a physician to take the oversight of our institution, or the medical authorities will try to crush it. They attempted this in Jaffa, but the pasha of Jerusalem permitted us to continue.

We have enough children to start a school, and will be able to support

a teacher if one is sent to us. Whether the individual sent be old or young, man or woman, let it be some one who can hardly be spared from home. There are good evidences that our work is gaining influential supporters.

Thus far we have translated and printed five kinds of tracts in Arabic, and put out two circulars and one health prospectus. I would be glad to have *Seven Reasons for Sunday Keeping* translated into the Arabic as soon as possible, also some of the most simple prophecies, well illustrated. The Orientals love illustrations. Their ideas and modes of expression are illustrative, and we must meet them where they are, if we wish to impress them. Hebrew literature must be prepared. My experience proves that the Jew can be reached through two new channels; namely, the health topics and the prophecies of Daniel. They are the most ardent supporters of the natural method of treating disease. Indeed, we have phenomenal success among them with our medical missionary work.

J. H. KRUM.

### When We Face the Past.

A RICH landlord cruelly oppressed a poor widow. Her son, then a little boy of eight years, witnessed it. He afterward became a painter, and painted a life-likeness of the dark scene.

Years afterward he placed it where the man saw it. The man turned pale, trembled in every joint, and offered a large sum to purchase it, that he might put it out of sight.

Thus there is an invisible painter drawing on the canvas of the soul a life-likeness, reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth-life again, whether it has been good or evil.—*Episcopal Recorder*.

OUR field department contains no reports this month, no doubt because so many of the laborers have been attending the Union Conference. We hope they will send in something for next issue.

"THE blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness."



## Personal

BROTHER FRANK CHANEY and wife have connected with the work in the Queensland Conference.

BROTHER AND SISTER W. A. HENNING have gone to Melbourne to work in the Victorian Conference.

BROTHER ARTHUR SMART, an Avondale student, has gone to Queensland to engage in ministerial and Bible work.

PROFESSOR C. W. IRWIN and wife have connected with the work of the Avondale School, having charge of the boys' home.

BROTHER E. A. D. GOODHART has connected with the Health Retreat at Avondale as accountant and general business agent.

PASTOR G. B. STARR remained a few days in Cooranbong before returning to Melbourne. Sister Starr remains to attend the Health Class at the Avondale Health Retreat.

BROTHER L. V. FINSTER and wife sailed from Sydney August 13, for their new field of labor in West Australia. We wish them abundant success in their work in the far West.

PASTOR G. A. IRWIN left Sydney on the evening express for Melbourne, Thursday, August 15. He expects to attend the Victorian and South Australian Conferences before returning.

BROTHER A. A. ROBIE and wife have recently gone to Queensland to connect with the bath and treatment rooms in Rockhampton. The good wishes of many friends follow them to their new field of labor.

LETTERS from New Zealand announce the safe arrival in Wellington of the delegates from that colony who had attended the Union Conference. They took passage on the steamer *Mokoia*, which left Sydney August 3.

PASTOR W. A. COLCORD, who has been two years President of the New South Wales Conference, has severed his connection therewith, in harmony with the recommendation of the Union Conference, to accept an invitation to labor in the Queensland Conference.

BROTHER G. A. SNYDER has been elected and entered upon his duties as President of the New South Wales Conference. Brother Wm. Woodford also connects with the work in New South Wales, having located in Singleton.

DR. D. H. KRESS went to New Zealand in company with the returning delegates. He will do what he can to assist the medical workers there. In writing of his trip he says he did not experience one ill feeling all the way.

BROTHER ARTHUR CURROW, one of our Avondale students, is preparing to go to Fiji to labor in ministerial and colporteur work. Other students are under appointment to connect with the work in different conferences, at the close of the school year.

BROTHER J. HINDSON has been elected secretary and treasurer of the New South Wales Conference, and is to be engaged largely in colporteur and Bible work. Brother W. M. Crothers takes Brother Hindson's place as general canvassing agent for New South Wales.

PASTOR A. T. ROBINSON and wife have disconnected from their work in the Avondale School, and are proceeding to New Zealand, to engage in city mission work in Dunedin. Sister Maggie Hawkins, a student and assistant matron at Avondale School, accompanies Brother and Sister Robinson to Dunedin to assist in the work there. They sailed from Sydney for New Zealand on the steamer *Westralia*, August 24. The prayers and kind wishes of many in Australia will follow these workers to New Zealand.

“CHRIST'S OBJECT LESSONS” bids fair to become one of the popular books of the time, not merely popular with our own people, but with people of all classes who are interested in the Word of God. It is the only book dealing exclusively with the parables of Christ, and with all of them. Men of other denominations are buying and selling the book. It is a book that every Bible student and every Christian worker needs. There are books claiming to be undenominational, but this is one of that class pre-eminently. It will instruct and edify anyone who loves Christ, or is willing to learn of Him.” So says the *Signs of the Times*, and it ought to know.

## Week of Prayer, West Australia.

SINCE the reports came in from other States of the week of prayer, work has been received that great blessings came with this season in West Australia also. The readings made a deep impression. The donations as reported were as follows:—

Perth .. ..	£ 7 17 0
Freemantle .. ..	1 17 6
Preston .. ..	12 11 0
Capel and Bunbury ..	6 9 6
Bokhara .. ..	1 5 0
Miscellaneous .. ..	1 2 6

Total .. .. £31 2 6

This added to £293 1s, the amount previously acknowledged, makes £324 3s 6d reported as week of prayer offerings.

## Reduced Club Rates for “Joyful Tidings”

WE hope none will fail to read the “cheering letters” in our missionary department this month. Our tracts and periodicals should be scattered everywhere. This line of work presents an avenue for usefulness to everyone.

In order that our people may more generally obtain clubs and engage in the work of circulating the *Joyful Tidings*, the publishers have concluded to make a better offer than heretofore. We will furnish papers postpaid in clubs of from ten to one hundred copies for one year to one address at eightpence per copy. The above applies to all the States excepting Queensland.

Special terms are offered for larger clubs and for large numbers of one issue for use at camp-meetings and for general distribution by canvassers. Let us all have a part in the work, and soon the jubilee song of victory will be sung in the kingdom above.

Order through your State Tract Society or of

“JOYFUL TIDINGS,” Avondale Press, Cooranbong, N. S. W.

## FOR SALE.

AN ALLOTMENT of LAND adjoining Mr. Fletcher's Store, Maitland Road, “Avondale,” Cooranbong, N.S.W., containing a small 3-ROOMED COTTAGE, an ORCHARD of 120 mixed Fruit-trees (some in bearing), and over 100 young grape-vines. Best site in the locality. Apply to A. CURROW, Cooranbong, N.S.W.

# Union Conference Record,

PUBLISHED MONTHLY BY THE

Australasian Union Conference of Seventh-Day Adventists  
25 Sloane Street, Summer Hill, Sydney, N. S. W., Australia.

## SUBSCRIPTION RATES.

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Printed for the Conference by the Avondale Press, Cooranbong, N.S.W.

WE have opened a new department this month which will be continued as long as necessary, in which our readers will find information concerning the progress of the work for the relief of the Avondale School. It is hoped that this department may provoke the zeal of very many.

## Duties of Tract Society Librarian.

SOME errors were found in the outline of duties of the Church Librarian found in the RECORD EXTRA, page 82. We give herewith a corrected copy:

1. It is his duty to act as business agent for the church in its missionary work.
  2. He should keep the records of the missionary meetings, should assist the leader in planning the programmes and in devising methods of work.
  3. He should keep the accounts of the tract and missionary society, receive the collections for missionary work, order all supplies from the State Society, distribute them to the members ordering them, and collect payment promptly for them.
  4. He should conduct a steady correspondence with the State secretary, laying before him the plans on which his society is working, and the visible results of the work; should lay before his society plans which the State secretary may suggest to him, and do all he can to co-operate in the general lines of work which it may be desirable to carry forward.
  5. He should not consider his duty done until he has every member doing active missionary work, either missionary correspondence, loaning of tracts, selling papers, tracts, or small books, doing Christian help work by nursing the sick, feeding the hungry, and caring for the unfortunate, visiting the hospitals, or in other ways.
- No. 5 was especially discussed. The librarian is largely responsible for the inactive condition of many of the members. They should themselves be men and women of God who have a burden for the salvation of souls. Their own hearts must be aglow with the love of Christ, then they will be able to labor successfully, and instruct others.

Sister A. S. Higgins related personal experiences in placing work in the hands of the members. Something can be given to all, old and young, as the following suggestive list shows: (1) loaning tracts and papers systematically; (2) selling and taking subscriptions for the *Bible Echo*, *Herald of Health*, and small books; (3) filling distributors at railway stations; (4) visiting the hospitals with flowers and reading matter; (5) visiting blind and benevolent asylums; (6) visiting gaols (wherever possible); (7) collecting food and garments for the poor; (8) collecting money for Christian help work purposes; (9) visiting the poor and sick; (10) giving treatment to sick; (11) distribute food and clothing; (12) missionary correspondence; (13) correspond with isolated Sabbath-keepers; (14) dorcas work.

Children may keep missionary fowls, eggs to be given to sick or sold; flower gardens, to provide flowers for the hospital and sick; vegetable gardens, products to be sold.

The librarian should study the church roll, and become acquainted with the qualifications of the members, so as to be able intelligently to assign to each member some line of work which he or she can accomplish. The isolated ones should not be neglected, but should be instructed in some work which their circumstances will permit them to do.

## Proceedings of the Union Conference Committee.

ON account of the large amount of matter that properly belonged in the last number of the SPECIAL RECORD, the proceedings of the Union Conference Committee in its further organisation, and in the consideration of such matters as had been referred to it for final action, was crowded out; hence their insertion in this issue.

### APPOINTMENT OF OFFICERS AND COMMITTEES.

MISSION COMMITTEE.—E. H. Gates, Dr. D. H. Kress, A. W. Anderson, J. A. Burden, G. A. Irwin, Dr. F. E. Braucht, and Hattie Andre.

MEDICAL MISSIONARY COMMITTEE.—Dr. D. H. Kress, Dr. E. R. Caro, J. A. Burden, A. W. Semmens, G. A. Irwin, Dr. F. E. Braucht, and Dr. P. M. Keller.

MANAGING COMMITTEE FOR "CHRIST'S OBJECT LESSONS."—E. W. Farnsworth, chairman; C. W. Irwin, secretary; C. P. Michaels, field agent.

SABBATH-SCHOOL DEPARTMENT.—Superintendent, Mrs. E. W. Farnsworth; Secretary, Mrs. C. W. Irwin.

EDUCATIONAL COMMITTEE.—Hattie Andre, Mrs. C. B. Hughes, C. W. Irwin, Dr. L. Kress, and Mrs. N. D. Faulkhead.

TRACT AND MISSIONARY COMMITTEE.—A. W. Anderson, Hattie Andre, and Ella Boyd.

### EDITORS.

*Bible Echo*.—Resident editor, R. Hare; editorial committee: R. Hare, G. A. Irwin, W. A. Colcord.

UNION CONFERENCE RECORD.—G. A. Irwin, editor; Mrs. E. W. Farnsworth, assistant.

*Herald of Health*.—Mrs. E. W. Farnsworth, editor; Dr. J. H. Kellogg, Dr. D. H. Kress, Dr. E. R. Caro, Dr. F. E. Braucht, Dr. L. Kress, Dr. S. C. Rand, Dr. P. M. Keller, A. W. Semmens, editorial contributors.

*Voted*, That the name of the *Herald of Health* be changed to *Good Health*.

*Recommended*, That a woman's department be added to the *Bible Echo* and the UNION CONFERENCE RECORD.

*Voted*, That A. T. Robinson and wife make Dunedin their field of labor.

*Voted*, That J. A. Burden be appointed business agent for the Union Conference.

*Voted*, That Dr. Keller be recommended to connect with the medical work in South Australia as soon as the medical board of Christchurch, N. Z., see their way clear to release him.

*Voted*, That Mrs. Ida Gates act as secretary for the Missionary Committee.

Appointments made to fill vacancies occasioned by the removal of A. T. Robinson from Cooranbong:—

School Board, E. C. Chapman.  
Avondale Press Board, C. B. Hughes.  
Health Retreat Board, C. W. Irwin.

G. A. IRWIN,  
Pres. Aust. Union Conference.

## Camp-meeting Appointments.

Queensland ..	..	September 19-30, 1901.
New South Wales ..	..	October 10-21.
Victoria ..	..	October 24 to November 4.
New Zealand ..	..	November 21 to December 9.
Tasmania ..	..	February 6-17, 1902.