

Union Conference Record

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

VOLUME VII.

July 1, 1903.

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NUMBER XIII.

THE HOME OF THE SAVED.

THERE's a beautiful haven, a home of delight,
Where sorrows ne'er enter, nor shadows of night,
But all things are perfect, resplendent in light,
In that beautiful home of the saved.
Rev. 21 : 25.

There's a beautiful river by faith I see,
Whose sweet, crystal waters flow boundless and free,
'Neath the evergreen boughs of that life-giving tree,
In the beautiful home of the saved.
Rev. 22 : 1.

There are beautiful mansions awaiting us there,
The great Master Builder has gone to prepare.
In the grandeur of earth there is naught to compare
With that beautiful home of the saved.
John 14 : 3.

The redeemed of the Lord in their garments of white
Shall join in glad anthems with angels of light,
And the praise of their Maker, their chiefest delight,
In that beautiful home of the saved.
Rev. 7 : 9.

From loftiest mountain, or verdure-clad plain,
I hear the sweet echo, repeat the refrain;
For this blood-purchased land will forever remain
The beautiful home of the saved.
Isa. 66 : 22.

—Mrs E. R. Lewis.

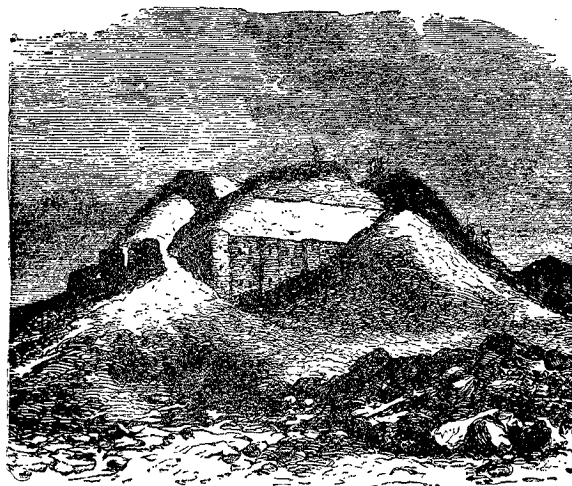
Salt That Has Lost Its Savor.

CHRIST has presented in figures the plans which we are to study, and upon which we are to act. The fifth chapter of Matthew is full of precious instruction. Read this chapter, and write it upon the tablets of the soul. The Saviour declares, "Ye are the light of the world."

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. . . Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men." If the character is not under the molding influence of the Holy Spirit; if we have not that faith which works by love and purifies the life from all hereditary and cultivated tendencies to wrong, what does our profession avail? If the truth that is professed is not allowed to sanctify the temper, the disposition, the words, and acts; if there is a constant denial of faith, God is greatly dishonored. Where there should be seen the sweetness of humility, combined with firmness and integrity, there is seen a hard spirit, that is not a savor of life unto life, but of death unto death.

God desires us to exercise toward our brethren the compassion that we desire them to exercise toward us. God expects those who claim to believe in Him, to bring the Christlikeness into all their service. The mind and heart are to be cleansed from all sin, all unlikeness to Christ. God has duties for every church member to perform. His people are to exalt the power of His law above human judgment. By bringing themselves, body, soul, and spirit, into harmony with the law, they are to magnify it, and make it honorable.

God will open the way for His subjects to perform unselfish deeds in all their associations, in all their business transactions. By acts of kindness and love they



"Good for nothing, but to be cast out, and trodden under foot of men."

are to show that they are representing the kingdom of heaven. By self-denial, by sacrificing the gain they might obtain, they will present the truth in its beauty.

But if their words and acts are unchristlike; if the spirit they cherish is not helpful; if they retain the old, unsavory traits of character; if they study how they may get the best of a bargain, to the disadvantage of some one else; if they care little whether they hurt and destroy a brother's feelings, they are as salt that has lost its savor. They are a hindrance to God's work.

How can we be as salt that retains its savor? How can we exert a saving influence?—By obeying, in every transaction of life, the plain commands of God; by being kind, benevolent, generous; by seeing the

necessities of the cause of God, and trying to relieve them; by doing the work that Christ did.

Read the fifty-first Psalm. Let its lessons be practised. Not a tithe of what we should be are we in word, in spirit, in purity, in Christlikeness. This is why we have not more power with God. We profess to believe the most sacred truth, which God declares will refine and sanctify those who believe, leading them to live lives in marked contrast to the lives of worldlings. But if our profession is merely nominal, we may be sure that our influence is not exerted on Christ's side. We are as salt without savor, fit only to be cast out as worthless.

Without the help that comes from God, even those who are looked upon as the most eminent believers are in danger of falling into the sins which Satan has prepared to dishonor God. Let all who claim to be believers remember that it is only when they have the joy of Christ's salvation in the heart that they are qualified to guide sinners to repentance and reformation. It is the genuine believer, the one who not only assents to the truth, but believes and practises the truth, who is not satisfied unless he has with him the presence of God, that is a power for good in the world.

MRS. E. G. WHITE.

Concealed Idols.

WHEN the Lord said to Jacob, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee," Jacob sent and called Rachel and Leah, gathered his effects together, and started on his journey toward Mount Gilead. Rachel had taken with her some of her father's idols, which she kept concealed within her tent. When a search was made by her father for them, he found them not.

How many there are who, though they have forsaken their father's house, and have cast in their lot with God's people with their faces set toward Mount Gilead, have taken with them some of their fathers' idols. Many a Seventh-day Adventist tent or home has concealed within it one or more of these idols.

At one of the meetings held during the week of prayer, a good sister arose and said, "Six years ago the truth came to me, and I commenced to keep the Sabbath. I knew at the time that tea-drinking was wrong, but I was addicted to this habit, and it seemed as though I could not give it up. I started on my journey with this people, but I took this idol with me from my father's house. I have felt condemned ever since, and have eased my conscience by drinking weak tea. I have tried to keep it concealed, but I feel the time has come for me to renounce this idol."

Just before the children of Israel took possession of their inheritance, Joshua said to them, "Put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, or the gods of the Amorites. But as for me and my house we will serve the Lord. The people answered and said, God forbid that we should forsake the Lord to serve other gods; for the Lord our God, He it is that brought us up out of the land of Egypt. And Joshua said unto the people, *Ye cannot serve the Lord* [and cling to these idols]. And the people said unto Joshua, *Nay*; but we will serve the Lord. And Joshua

said unto the people, *Ye are witnesses against yourselves that ye have chosen you the Lord to serve Him. And they said, We are witnesses. Now therefore put away,* said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and His voice will we obey. So Joshua made a covenant with the people that day. So Joshua let the people depart every man unto his inheritance."

"Now all things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

The inheritance is just before God's people. One of the last things to be done to prepare them for taking possession, is to make a search of their tents to see if there is not concealed somewhere one or more of these idols. The Lord now as then says, Put them away.

Seek Meekness.

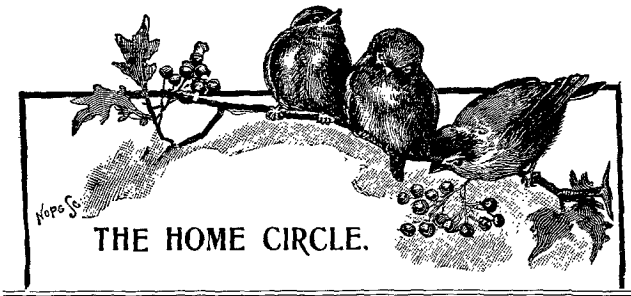
IF there ever was a time when meekness is to be sought, it certainly is the present. The admonition is, "Seek meekness, it may be that ye shall be hid in the day of the Lord's anger." The reason why we are admonished to seek meekness is that we may be hid in that day. The only ones that will abide under the shadow of the Almighty, and pass through the time when a thousand shall fall upon one side and ten thousand upon the other are those who have passed through great tribulation, and, under the most trying circumstances, sought for and obtained a meek and quiet spirit. They shall pass over without seeing death into the land of promise.

"Let him that thinketh he standeth take heed lest he fall." All of Israel's host had access to and partook of the spiritual food and the spiritual drink. But with many of them God was not well pleased. They were overthrown in the wilderness. They entered not into the land of promise because of unbelief. Moses, the man who slew the Egyptian, also passed through the wilderness trials, but in place of developing in him a spirit of rebellion and unbelief, he became the meekest man on earth.

Just as they reached the border of Canaan, the promised land, Moses became angered because of the rebellious spirit of Israel, and spake unadvisedly with his lips. The warrior who had fought the battles of the Lord so nobly, sinned in an unguarded moment, and it went ill with Moses for their sakes. Moses, because of this sin, although he repented and was allowed to see the goodly land from a distance, was not permitted to enter. He was laid away. All this is written for our admonition. "Let him that thinketh he standeth take heed lest he fall." Seek meekness. Only those who obtain this virtue shall pass over into the goodly land without tasting death. Yet Moses was the meekest man on earth. Some, like Moses, who have fought well as leaders may be laid away because of this sin,—becoming angered and speaking unadvisedly.

D. H. KRESS, M. D.

BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all is the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—*Hughes*.



LOVING SERVICE.

A LADY was walking homeward from a shopping excursion, carrying two or three packages in her hand, while by her side walked her little boy. The child was weary; the little feet began to lag, and soon the wailing cry arose:—

“I’m too tired. I want somebody to let me wide home.”

The mother looked about her, but there was no street-car going in her direction. She took one of her parcels and gave it to the child.

“Mama is tired, too, and Willie must help her to get home. She is glad she has such a brave little man to take care of her, and help her to carry the bundles.”

Instantly the little fellow straightened, his step quickened, and he reached for the offered parcel, saying stoutly,—

“I’ll tarry ’em all, mama.”

It was only the old, old lesson that our Father is always teaching us,—“Is the homeward way weary? Try to lighten another’s burden, and the loving service shall smooth thine own path.”—*Lutheran Observer.*

TO PARENTS.

ARE your children safe? Say, sober, respectable men and women; are you certain your own dear children are safe? Look at the drunkard. He is in tatters. His eyes are bloodshot. His features are distorted. His breath is like the hot air from a furnace. His touch is pollution. From him the very brutes turn in disgust. That poor remnant of mortality was once a sweet and pretty child. He was as fair and as lovely as the infant who, it may be, now sleeps in the cradle at your house. His mother washed and dressed and nursed and kissed him; she played with him when he was awake, and watched over him with fond affection when he lay asleep.

His father took him in his arms, and with hope and pride folded his baby boy to his bosom. And friends came to that happy home circle, and petted the child, with sincerity congratulating the happy parents. Who for a moment then fancied he could ever be in such a plight as that in which we now behold him.

Oh! can you fail to learn and heed the lesson? If you would not have them transformed into such loathsome objects, but would have them grow up like thrifty plants, and stand as symmetrical and substantial columns in the temple of State and the sanctuary of God, you cannot begin too early to teach them total abstinence.—*Selected.*

THE devil is prince of this world, and he will make his deceitful demands, taking advantage of the weakness of humanity. As he approached Christ, so does he approach us to-day.—*Rev. C. L. Thurgood.*

SPAIN’S DECAY.

THE history of all the countries that shut out the light of the Reformation, says *The Oriental Watchman*, conveys a lesson that ought to be thought of more than it is in these days. The idea of enforced uniformity, and of the mingling of religion and politics, is taking possession in many quarters of professed Protestantism, and the spirit of the papacy is being drunk in by all nations, just as the Revelation predicted of the last times. A writer in the London *Echo* tells the cause of Spain’s decay in these words:—

“When Ferdinand and Isabella had made Spain politically one, put down the infamous power of the nobles, and in a measure enfranchised the burghers, they, under the inspiration of papal priests, determined to have equal unity in faith and worship. Then emerged that monster of all time, Torquemada, the chief of the Inquisition. And years afterwards arose the Jesuits, more subtle, more refined, and, possibly, more devout than Torquemada, but not one whit less cruel. Unity in faith came by the suppression of thought, and with unity not only intellectual degradation, but moral atrophy. The unity was almost perfect. Spain has had no Protestantism, no Non-conformity worthy of the name. The priests have both reigned and ruled. Spain is of their making, or rather unmaking; and, standing amidst the mental decadence, the moral decay, the religious degradation of Spain, the priests might say, when asked to show the world the monument of their genius and skill, Look around.”

THE WONDERFUL BOOK.

AND now for the “conclusion of the whole matter.” Here is a very ancient volume, produced by many hands working without concert. In structure it is a masterpiece; its parts like some beautiful mosaic, are laid together as if according to a preconceived pattern. Its truths, varied and far-reaching, meet the needs of every soul in every land, under every circumstance of life. They are “seed to the sower and bread to the eater.” He who feeds on this bread, exclaims with Israel’s songster, “I have eaten my honeycomb with my honey.” The centuries come and go; times and seasons change; institutions rise and fall; civilisations grow old and perish—but this Book liveth and abideth forever. It leads humanity onward and upward, and at each stage of progress points to better things to come. It is, indeed, a lamp unto the feet and a light unto the path of the toiling millions who seek to know that which is highest and best. What shall we say concerning such a marvellous volume? Is it not the BOOK OF GOD?—*James E. Gilbert, D. D.*

A SMILE.

WHO can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest paths with gems of sunlight.

A smile on the brow betrays a kind heart, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in Paradise.—*Equitable Record.*

REPORTS FROM THE FIELD.

GLEANINGS FROM VICTORIA.

THE following from those who have but recently accepted the truths of the Third Angel's Message through reading our books in this field, breathes a good spirit, and we know is in harmony with the mind of God, for the "Spirit of God awaits our demand and reception" :—

I now take the opportunity of thanking you for the letter you sent me, which I failed to do on my recent visit, and I must also thank you for the copy of the UNION CONFERENCE RECORD which I received on my return home. Enclosed please find subscription for same, and also free will offering.

And now we have dispensed with business, I think you will enjoy a little chat about that which we love so much, viz, the Master's service. I am pleased to inform you that there is a decided stir among the dry bones in this corner of the field. There is quite a revival in church-going here lately; in fact, people who have never been to church before for the last ten years (to my knowledge) have commenced going now, and I believe the same is true of almost the whole field, and I think that we who have our Father's business at heart should not let such golden opportunities slip, but put our best foot foremost now, if we never did so before. I cannot help thinking that what our workers need, is to reach right out and get an abundant helping of God's Holy Spirit. God says He will pour out His Spirit abundantly upon us, so if we do not receive our share it is because we do not take it. "The Spirit and the Bride say come, . . . and whosoever will let him take of the water of life freely." The Spirit is the motive power, so that if filled with the Spirit of God, work we must. If we will not work, the Spirit will not remain inactive, consequently we lose it; "and the one talent which he had was taken away from him, and given to him which had the ten," who made good use of them. I pray that God's blessing may rest upon you, and your labors, and all that are with you in the work.

Another writes,—

I received your welcome letter. I am always pleased to receive letters from any of the brethren, as they always contain something to encourage us, not that we are in any way disheartened, or feel lonely, although we are as yet the only Sabbath-keepers around here, but we are having an abundance of good reading which we enjoy very much. I have had loaned to me "Great Controversy" and "Coming King," and enjoyed reading them very much. I have also "Daniel and the Revelation," and some kind brother has presented me with "Christ's Object Lessons." I have also the book you mention, "The Glory of Israel." I enjoyed it very much, and have at present loaned it to a cousin of mine along with a book on the Sabbath question by E. J. Waggoner. When you mentioned about my selling some little books, I at first thought I could not find time to sell any at present, but I think I could manage to sell a few here and there, as I do sometimes stop talking with people, and they tell me the Sabbath is Jewish. I have explained to some that the term Israel does not refer only to Jews, but to all believers. I mentioned the book to one lady, and she said it ought to sell among Christians, so if you like to send me one dozen, I will try to sell them. I do not want any profit, but will send you all the proceeds to use as you think best. I will send the money as soon as I have sold the books. I would have had the *General Conference Bulletin* sent, but have not the money to spare at present. I am pleased to see the progress the message is making, and glad to know that the day of the Lord is near. I am also fully aware that the King's business requireth haste, and there is a large field around here to work in. It is my desire to sell out here and devote myself entirely to the work as soon as I think I am fit to enter on the work, but I would first like to learn a little more myself. We are at present enjoying the week of prayer readings.

Our agents, though suffering to some extent from the recent railway strike and the drought, are having good experiences in their work. Brother Ward writes,—

I had a blessed experience last evening as I called on one family to collect for a copy of "Desire of Ages." They invited me to stay awhile, and we had a really good time. I felt impressed to speak plainly and freely, thinking it might be my only chance to speak to them of present truth. They listened to my words with great pleasure. I never saw any one more interested. They did not seem to care much if I did miss the coach that I had to catch. They offered to put me up for the night, and hoped to have another chat with me at some future time. They were real nice people, and I felt it a blessed privilege to be able by the grace of God to tell them

some simple yet glorious things that the dear old Book contains. One feels that life is worth living when he can help others, and give them spiritual food. What a glorious work to be engaged in, and what a wonder that the Lord uses such as I am to take part in such a holy cause. I showed them through an old prospectus of "Home Hand Book," which Brother Currow had left behind, and they gave me an order with cash, so please send one at once. I know the family will consider well what I told them, and, I believe, accept it too. They seemed to understand readily as I explained parts of Scripture, and wondered why the ministers did not explain these things. I may tell you of another woman who has decided to keep the Sabbath. All praise to God.

We are glad our workers are meeting with these experiences. It proves that many are only waiting for this message. Why are there not more workers in the fields, thus doing their share in finishing the work "in this generation"? We trust that many may respond to the call, and thus carry the truth to many who are now waiting for it.

L. M. GREGG.

THE GENERAL MEETING IN SCOTLAND.

THIS meeting convened in Glasgow, April 1, and continued five days. It was not so large a gathering as the annual meeting in Ireland, but I think just as important. There are only about sixty believers in Scotland, but there is a good prospect for a much larger number before the close of the present year, providing the plans made at the annual meeting do not fail.

Inasmuch as the division of the British field was effected less than one year ago, this was the first annual convocation of Scotch believers in the Third Angel's Message.

Some gratifying facts were brought out concerning the canvassing work. The mission has ten canvassers, who average in sales £3 10s, or \$17, a week the entire year. One man told me that for seven years he had supported his family, which now consists of six members, by canvassing. Of course all the agents do not do so well, but taking them altogether, the average is as before stated.

I cannot forbear mentioning a remarkable praise service enjoyed in that meeting. After a discourse on the Sabbath by Elder Olsen, the meeting was given to the congregation, when those in attendance followed one another in quick succession, testifying to the preciousness of the Lord to them in their Christian experience. It was a feast to me, because it was so much like meetings I had attended in other parts of the world, and it clearly testified to the uniform value of God's blessing to the believer. The good results of this meeting cannot fail to be manifest in the labors to follow it, in the Scotch Mission field.

J. O. CORLISS.

CRESWICK.

FOR some nine months past work has been carried on in the Creswick district, in the north-west of Ballarat, Victoria. First, meetings were held in a hall at Kings-ton, then later on in a hall at Allendale, Brother Starr joining in the work with the writer.

In January last, tent meetings were started in Creswick, where they continued for eighteen weeks. Brother Starr assisted in the first few meetings, and later on Brother and Sister Hennig assisted for a week in a special effort to reach the people.

Creswick is a small mining town with about 1,500 inhabitants. It has several churches and a small force of the Salvation Army, but spirituality is rapidly declining. The people are mostly satisfied with their con-

dition.

Numerically the present results of the work are small, but we do not know what the final results may be. We feel sure that every person in the district has heard of the Sabbath, and it has been the subject of much discussion among them. The Lord has said His Word shall not return void, and so we leave the issue with Him.

A Sabbath-school has been organised in Creswick with twelve members, while there are two other Sabbath-keepers at Allendale. We pray that the Lord will strengthen and bless those who hold up the commandments of God and the faith of Jesus in that place.

We are now at Ballarat, where meetings are being held in the church.

R. HARE.

7 Peak St., Ballarat E., Vic.

VICTORIA.

THE work in this conference has been greatly blessed by the Lord. From a financial point of view there is every reason to thank God and take courage.

Most of the churches have been doing a good work in distributing literature. Of "Religion and the State School" we sent out about 20,000 copies. One church is using 800 copies of the Signs each week. A good many of the papers are sold by the church members the evening after Sabbath. We feel sure that much more will be done in that line. The canvassers, as all have seen by the published reports, have been doing remarkably well. Much of the seed that has thus been sown is now springing up in the hearts of men, while others have brought fruit to maturity.

Thus far the "Christ's Object Lessons" work has moved somewhat slower than other lines, but much has been done, and it is still occupying a good place among the many other things that must not be neglected.

During the past six weeks eighteen earnest souls gladly followed Jesus into the watery grave, and came forth with Him to walk in newness of life. Several others have requested baptism.

One encouraging feature of the work is the zeal that some of the isolated Sabbath-keepers are manifesting in their work for neighbors and friends. There are now several companies where one year ago there was not one Sabbath-keeper. We feel sure that God will cause every right line of work to accomplish much good.

W. A. HENNIG.

FROM CEYLON.

THE Lord has not only favored us with success in selling books and getting orders for the papers, but He has turned the hearts of strangers to show us unusual favors. We are both happy in the work, and thankful for a part in it. I do not mean that there are no shadows and trials, but out of even these the Lord brings blessings. We expect to go back up the west coast of India to Bangalore, and on to Bombay. If all goes well, we shall reach Bombay about the first of June, and canvass that city during the rainy season. It will not be difficult to canvass during the monsoons, as so many of the people live in blocks. One can find a morning's work in some of those buildings. We are sadly in need of more canvassers. Someone ought to be canvassing at Bombay now. The subscriptions are running out, and we cannot go there before June. I never before had such a love for the canvassing work. I would like to remain in it until the Lord comes. We have some most interesting experiences.

ANNA ORR.

Monthly Summary of Australasian Canvassing Work.

South Australia.

MAY, 1903.

<i>Desire of Ages</i> —	Orders.	Value
Mrs. Arnold, Broken Hill..	15	£22 6 6
Miss Roesner, " "	18	24 4 0
J. E. Steed, " "	20	24 18 6
A. P. Roesner, " "	4	7 1 0
A. H. White, Riverton.....	17	19 8 6
Mrs. White, Riverton	8	9 14 6

Man the Masterpiece—

H. E. Hughes, Pt. Pirie	24	36 5 0
Miscellaneous	3	2 4 0
		109 £146 2 0

Queensland.

MAY, 1903.

<i>Coming King</i> —	Orders.	Value.
N. Kemsley, Charter's.....	11	6 18 7
Towers		

Ladies' Guide—

J. H. Hewitt, Kingholme..	9	9 0 0
Mrs. A. J. Hewitt, Brisbane 13	14	15 0 0
		33 £30 13 7

West Australia.

APRIL & MAY, 1903.

<i>Ladies' Guide</i> —	Orders.	Value.
E. Cleal, N. Perth.....	27	£27 10 0
" (other books)	1	6 6

Desire of Ages—

R. A. Caldwell, Subiaco ...	38	43 5 0
" (other books)	4	1 2 0
F. Masters, Coolgardie ...	15	17 7 6
" (Other books)	36	33 6 0

Home Hand Book—

R. S. Bell, Perth	31	47 0 0
" (other books)	27	27 6 0

Daniel and Revelation—

T. Whittle, Kalgoorlie.....	106	85 2 0
" (other books)	10	14 10 0
		295 £296 15 0

Tasmania.

MAY, 1903.

<i>Desire of Ages</i> —	Orders.	Value.
R. K. Young, Ulverstone... 8	£10 7 6	

Coming King—

T. Howse, Westbury.....	14	6 12 0
N. R. Kennon, Westbury... 14	6 3 6	
Miss M. Voss, Evandale... 26	11 14 6	
Miss E. Voss, Evandale ... 15	6 5 6	

Patriarchs and Prophets—

A. W. Fair, Campbelltown 18	12 2 0
Otto Rabe, Ross District... 7	4 16 6
E. M. Hawkins, Devonport 2	1 5 0
Miscellaneous	6 3 18 6
	110 £63 5 0

Victoria.

MAY, 1903.

<i>Home Hand Book</i> —	Orders.	Value.
G. Burgess, Euroa	15	£22 10 0
J. Anderson, Dandenong. 3	4 10 0	

Desire of Ages—

J. F. Ward, Bairnsdale.... 22	26 5 0
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Bible Readings—

Mrs. L. J. Lear, Camber'll 16	11 5 6
Mrs. Royal, Auburn	5 3 10 0

Daniel & Revelation—

F. W. Reekie, Drysdale.. 8	6 1 6
(Other books)	3 3 0 0

Coming King—

N. Tadich, Fairfield.....	10	4 4 0
N. Harker, Creswick	8	3 0 0
B. Judge, Creswick	7	2 18 6
Miscellaneous	19	13 18 6
		116 £101 3 0

Totals for May, 1903.

	Orders.	Value.
New South Wales.....	232	£160 10 8
Tasmania	110	63 5 0
Victoria	116	101 3 0
Queensland	33	30 13 7
New Zealand	248	247 3 0
West Australia	295	296 15 0
South Australia	109	146 2 0
Grand Total	1143	1045 12 3

NEVER did any soul do good but it came readier to do the same again with more enjoyment.

Statistical Report of Conferences in Australasian Union Conference, Quarter Ending Dec. 31, 1902.

Table with columns: Name of Conference or Mission, Number of Churches, Membership of Churches, Number of Sabbath Schools, Membership of Sabbath Schools, Average Sabbath School Attendance, Number of Ministers, Licensed Preachers, Bible Workers, Colporters, Canvassers, Tithes Paid, First-Day Offerings to Foreign Missions, Sabbath School Donations to Missions, Annual Contribution to Missions, Miscellaneous Individual Gifts to Missions, Donations to School, Sales of Subscription Books, Retail Value, Sales of Trade Books and Tracts, Retail Value, Value of Conference Property, Indebtedness of Conference.

New Zealand Sabbath-School Report for Quarter Ending March 31, 1903.

Table with columns: Name of School, Membership, Total Contributions, Donations to Bible Echo.

Special Donations for Conference Church Building Fund, £6 4 5. Tithes from Schools, £4 7 7.

MRS. J. BAKER, Sec.

FROM SAN FRANCISCO TO SYDNEY.

LEAVING San Francisco, April 29, on the Mariposa, I reached Tahiti after an exceedingly pleasant trip of twelve days. After we got to sea I found on board one of our French sisters and her daughter, who were returning from Paris to their school work in Tahiti. This helped to relieve the voyage of much of the monotony of sea trips.

On reaching Tahiti I found that preparations were being made for the meeting which had been appointed several months before. Brother Piper from Rarotonga, in the Cook Islands, had already arrived, also a native brother and family from the same island, but had gone to Raiatea to visit our institutions there. The day after my arrival they returned in company with Brother Cady, Sister Anna Nelson, the teacher of the Raiatea school,

and some of the students. A few days later the cutter Pitcairn, which is owned by the Pitcairn brethren, came in from the Gambier group, bringing Brother McCoy, governor of Pitcairn, Brother and Sister G. F. Jones, and six Pitcairn young men. This is the first time in the history of that island that the people have had opportunity to go and come, and to receive regular mail. Brother Jones, who is a navigator, has been instructing the young men in navigation, and also doing ministerial work in the Gambier group. Delegates also came from the different Tahitian churches, of which there are three.

Our meetings from beginning to end were excellent. Missionary work, tithing, Sabbath-school and educational work, were the principal subjects discussed. The utmost harmony prevailed in all the discussions.

One of the principal actions was the organisation of the Society Islands and adjacent islands into a union mission, called the Eastern Polynesian Union Mission. We did this believing it would result in strengthening and unifying the work in this part of Polynesia; and in this we were not disappointed. This union mission includes the Society Islands, Cook Islands, Pitcairn, Gambier group, the Tuamotus, Austral group, etc. At least once a year the mission superintendents, church school teachers, secretaries of mission Sabbath-schools, delegates from the various churches, with the superintendent of Polynesia, will meet together to seek the Lord and to plan for the various enterprises in this mission field, such as locating workers, raising funds, etc.

At the first meeting after the organisation, the different workers were assigned to their fields of labor, nearly all being located in fields either unworked or but partially worked. Elder Cady, accompanied by Brother Paul Dean, our native minister, will go to Huahine, ninety miles west of Tahiti; Brother Roth, who speaks French, will give all his time to evangelical, Bible, and canvassing work for the large number of French people in this island; Sister Lydia Parker will engage in Bible work and nursing in different parts of Tahiti; Brother and Sister Jones, after finishing their work in Mangareva and Pitcairn, will go to Rarotonga to relieve Brother Piper, who is obliged to leave the tropics on account of failing health. Sister Cady, who is the secretary of the mission, will accompany her husband, and give much of her time to correspondence with the different Sabbath-schools in the mission field, and to sending out mimeograph letters of instruction to the different churches; while our Pitcairn brethren will sail their cutter to

Mangareva and other islands in the Tuamotus, doing missionary work as the way opens.

The Tahiti brethren made a request that "Christ Our Saviour" be translated into the native language of that island for a canvassing book, and the Rarotongan delegate presented a request from his church that "Daniel and Revelation" be prepared for use in the Cook Islands. These requests will be submitted to the Australasian Union Conference.

E. H. GATES.

(To be Continued.)

AN all-day Sabbath-school Convention was held in the new church at Launceston, Tasmania, Sunday, May 24, 1903. The chair was occupied by the superintendent, Brother Golding. Articles on various phases of Sabbath-school work were read by different members and discussed by all.

As a result of the discussion on "Sabbath-school versus Day-school," it was decided to make provision for establishing a day-school here. A very pleasant and profitable time was spent by all, and toward the close of the meeting the members testified as to what the Sabbath-school had done for them. The meeting closed by singing that well-known hymn of hope, "We'll never say good-bye."

N. HARKER.

SUPERSTITIONS IN CHILE.

AROUND the poorer churches on the outskirts of Concepcion, Chile, we are most apt to see penitents performing their vows. By the Plaza is the cathedral, and one day as I was coming along, I saw a woman with several pieces of bramble-bush in her hands. I was curious, so walked slowly to watch her. She broke off a long piece, threw her manto over her head, and, pulling out her dress at the neck, ran the thorns up and down her back. The pain was excruciating, as could be seen by her walk. She was much taller than I, but by the time she was up to the steps, she was crouching with pain so that she looked like a little old woman. How dreadful to think of such needless agony, how painful to see it, and how more hopeless to believe it!

To be present on one feast day is enough to reveal the superstition and ceremony by which the church holds its power. Christmas day was celebrated by the "saints' procession." Arches had been erected all along the route, and the houses hung with festoons of green. The arches bore pictures of the Virgin, images, and inscriptions that would offend us in their sacredness. People walked the streets all day. It was the poor man's feast, and the wretchedness of poverty, combined with the blackness of the mantos, gave a weird aspect to the throng.

The procession was led by women, several hundreds of them bearing banners and mumbling prayers. Following came the priests, dressed in lace and satin, preparing the way for the bishop. Their splendor was as naught when he appeared under a shining canopy of gold, upheld by high officers. His long train was kept from the ground by satellites, and incense kept him from being contaminated by the crowd. The people bowed as he went past. Behind came the penitents, seeking to please God in a way that, in their ignorance, they think is right. We followed them into the church; the altar was a blaze of light and splendor, and made a contrast to the mass of humanity kneeling on the stone floor. Few men were to be seen, for Chilean men have revolted against the

church, and while they are nothing themselves, they demand toleration for the Protestants.

If I may be pardoned some personal impressions, the thought has come to me so often how these people, so trained in superstition, can break away, or how, when they have been educated in a religion that is all sign and symbol, they can comprehend one of such simple faith as ours. It is to me one of the greatest evidences of the power of the gospel that they are able to do it, and the sustaining grace of the Word is proven in the persecutions they willingly endure. Tested Christians are Christians indeed, and they put us to shame by their zeal and earnestness.—*Winnifred S. Woods, in World Wide Missions.*

PASTOR G. A. Irwin is returning to Australia by way of Europe. This course is taken by advice of the General Conference Committee so as to enable him to meet with the brethren in the European field, who have some important matters to consider. As Pastor Daniells could not at this time leave America, it was planned to send Pastor Irwin that way instead. This necessitates holding our Union Conference a little later than usual. It will probably not convene till the first week in September.

EVERY spiritual muscle is to be put to the stretch to comprehend the Word. And after long-continued taxation of intellect, of patience, of the whole man, he will find an infinity beyond. The prayer of the great apostle, whose heart was burning to know and understand these things, should be our prayer, "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

MRS. E. G. WHITE.

HERE is a precious promise to the child of God in these days of spiritual drought: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Fellow-pilgrim, let your parched ground open toward heaven. Keep your cup right side up.

ENCOURAGING WORK WITH "CHRIST'S OBJECT LESSONS."

THE campaign with "Object Lessons" is now quite aggressive at Avondale. A fresh start is being made in the Newcastle district. Brother F. W. Paap is leading out, and has succeeded in arousing a good interest in the precious work. The territory was canvassed about one year ago, but the present efforts tend to prove that it is not worked out. Out of twelve houses visited Brother Paap sold eight books. The present success is not due to superficial work previously, as the students did exceedingly well one year ago and brought in many orders. God's hand is in it, and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." One worldly young man who went to canvassing for the book, has become converted himself. So it is, those who water others shall be watered also themselves.

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News and Notes of Importance.

The Recent Week of Prayer at Avondale.—The important annual season of special refreshing has come and gone. The readings have been listened to with more than usual interest. In several localities early morning district meetings for prayer and testimony have been held with great profit to all. The spiritual blessings among the students of the College were manifold and genuine. While no special excitement prevailed, there was manifest the deep movings of the Spirit of God. Souls who have been worldly and far from God have been born again by the washing of regeneration. While the students of Avondale have in past years been greatly blessed, there has been upon this occasion a greater work accomplished throughout the church at large than formerly. We praise God and take courage.

Our Fijian "Great Controversy."—This important work is at last completed, and Pastor Fulton and our Fijian boys are quite delighted. A few books are already in Fiji. All unite in expressing pleasure at the neat style of the work. The book contains 286 pages, with over fifty illustrations. With God's blessing we believe that the circulation of this important work will exert a mighty power for good throughout Fiji. The printer is still largely unpaid, and is anxious to realise some further returns for the labor and material invested. We hope our good people will help out in this line, and lift according as God hath prospered you. We should have £75 at once. Send all donations to the Treasurer, Australasian Union Conference, 56 George Street West, Sydney, stating the object.

The Decreasing Birth Rate.—Statesmen and politicians are exercised over the decline of the birth rate throughout Australasia and in the mother country. The stubborn facts are made plain by the daily press and the duties of citizens outlined. It is disquieting to think of where such a condition of decline would eventually land a nation with its increasing debts. Men are asking, What can be done to build up our country and turn the tide of decline? Is not this a problem sufficient to cause concern to the worldling? Were the children already in existence enjoying the happiness of well-ordered homes and pleasant environments, one might wish for many more such smiling faces; but when we turn to the cities and lanes of our sin-cursed earth, and behold the pinched and crowded waifs of chance and misfortune, who are schooled in sin and iniquity, we cannot but believe that the hand of God may be over us for good in checking the foolishness of man. The end of all things is at hand. The generation which has seen the signs recorded in holy writ is going to live to triumph over death and the grave. There will be a

rapid and mighty increase in the birth rate when the trump of God shall sound; and that of a class of individuals such as it will be a wondrous pleasure and privilege for you and me to associate with through all eternity.

The Physical Decline of the Human Race.—The statistics kept for many years by the army officials of Great Britain show unmistakably that the physique of the men enlisted has been growing less satisfactory yearly, and that the persons accepted for service are smaller, lighter, and have narrower chests than formerly. The standard of height has gradually decreased from five feet six inches in 1854 to five feet in 1901. The deterioration as shown by diminished chest measurement and decline in weight is quite in proportion, as revealed by the statistics, with the retrogression in height. While these statistics are of the home-grown British soldiers, the same decline is apparent in a greater or less degree throughout the world. We are a dying race, and there is no mistaking the fact, but thanks be to God, we have the promise given to us of life beyond through our Lord Jesus Christ. The earth and the inhabitants thereof are waxen old, and groan beneath the load of 6,000 years of sin. Let us be sure to have our citizenship in the heavenly Canaan, where there will be no more decline in physique, but on the contrary, as Malachi describes it, "Ye shall go forth, and grow up as calves of the stall."

The Iron and the Clay.—The prophet Daniel wrote nearly 2,500 years ago, concerning the nations of to-day, that "they shall not cleave one to another, even as iron is not mixed with clay." The genius of a Napoleon could not change what God had written, and from year to year no one is wise enough to tell which powers will quarrel next, or what alliance may come to light to-morrow. A few years ago Russia and France formed an alliance, and shouted themselves hoarse in praise of one another. Their alliance was anti-British from centre to circumference. The naval part of their programme rested heavily with France, who was already groaning beneath ponderous debts and taxation. As the naval expenditures have grown heavier year by year, goaded on by Russian influence, the Frenchman finds that he is paying a high price for the friendship of the Muscovite, and a bit of coolness has come over their relations. In the meantime, Great Britain and Japan entered into that important alliance, which sealed for a time at least their mutual friendship and co-operation. But as the sands of time run their course, events are shaping which may soon undo both these alliances, and further demonstrate the principle which Daniel noted in the vision, that "they shall not cleave one to another." The royal reception accorded to King Edward recently in Paris, and the proposed visit of the French President to England have developed a kindly feeling between the two countries such as has not existed before in many years. While the French and English are coming to a better state of feeling, it is reported that the Russian Minister of war is the guest of the Mikado of Japan, whom every one supposed to be a fast friend of Great Britain. It is rumored that Russia is making tempting offers to Japan to withdraw from the alliance with Great Britain, and share with her the spoil of the East. The fickleness of political friendship is very marked everywhere. Well did the Psalmist write, "Put not your trust in princes, nor in the son of man, in whom there is no help."