

Conference Special.

# Union Conference Record

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

VOLUME VII.

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NUMBER XVIII

## Union Conference of 1903.

AVONDALE, near Cooranbong, New South Wales, was the place selected for the Union Conference of 1903. A more beautiful location could certainly not be found. Far removed from the busy scenes and the noise and din of city life, its calm solitudes formed a peaceful relief to the mind wearied with the ceaseless activities of the town.

The Conference was called for the early part of September, and at this time the fields were fresh with their garments of green, and the spring blossoms on trees and shrubs told that summer was nigh.

Marvellous improvements have lately been made on the school farm, and in the district generally. New buildings have been erected, land cleared and gardens planted, until what was a few years ago a wild wilderness is now a peaceable habitation, where many happy homes smile in their pleasing additions to the landscape.

In the school work active progress has been made, and the hall is well filled with earnest and busy students. Never before has the school outlook appeared so hopeful as at present.

The large church down on the Maitland Road was selected for the Conference meetings, and there the delegates assembled in good force. Delegates from America, Victoria, Tasmania, New Zealand, Queensland, the Pacific Islands, South Australia, and New South Wales were present. The occasion was the most important that has yet called the workers in the Colonies together.

The first service, conducted by Pastor G. A. Irwin, President of the Conference, was held on Thursday night, September 3. There was a large congregation, and good attention was given to an earnest discourse. Pastor Irwin took for his text Rom. 15:4, 6. One object that God had in giving the Holy Scriptures was that His people might learn from the past. The life-work of Moses and Elijah appeared from man's standpoint as a comparative failure, but God accepted it, and these two men were taken to heaven, centuries after to appear upon the mount of transfiguration with the Son of man.

Christ prayed for the unity of His disciples, and this unity would serve as the divine credentials in their life and work. The spirit of criticism could in no way conduce to the unity that God required among His people. The spirit of fault-finding should be repressed, for God could make out of the apparent failures in others' work, stepping stones to success.

God's admonition to His people was, "Pass all such matters by." God had not given His people the right to wrestle with others in the endeavor to bring things to any personal standard. This work was to be done in patience, in kindness, in love, and thus the strong were to bear with and bear the infirmities of the weak. We should not destroy the weak brother because he does not come up to our ideas or our standard of righteousness.

## First Meeting of the Conference.

THE first meeting was called for Friday morning, September 4. Pastor Irwin occupied the chair, and the following delegates were present:—

NEW SOUTH WALES: W. Woodford, Mrs. Hindson, F. W. Paap, M. Hare, A. Davis, J. J. Stuckey, E. C. Chapman, P. B. Rudge, H. E. Minchin, G. W. Tadich.

VICTORIA: W. A. Hennig, J. Gillespie, A. W. Anderson, J. H. Woods, N. D. Faulkhead, G. Fisher, Dr. James, L. Gregg, G. Hubbard.

SOUTH AUSTRALIA: A. W. Semmens, T. H. Craddock, Mrs. Craddock.

Tasmania: E. Hilliard, Mrs. Hilliard, G. Teasdale, J. Allen, H. Harker.

QUEENSLAND: J. H. Mills, E. Hill, Mrs. Mills.

NEW ZEALAND: W. L. H. Baker, A. Mountain, Dr. Gibson.

DELEGATES AT LARGE: G. A. Irwin, E. W. Farnsworth, W. D. Salisbury, J. Johanson, Dr. Kress, E. H. Gates, J. E. Fulton, Mrs. Farnsworth, C. P. Michaels, E. M. Graham.

The following committees were appointed:—

DELEGATES' CREDENTIALS AND PASTORAL COMMITTEE: E. E. Hilliard, G. B. Starr, W. Woodford.

PLANS AND RECOMMENDATIONS: W. D. Salisbury, E. W. Farnsworth, E. H. Gates, J. A. Burden, D. H. Kress, C. W. Irwin, W. A. Hennig, W. L. H. Baker, A. W. Semmens, J. Johanson.

NOMINATIONS: J. Hindson, N. D. Faulkhead, E. M. Graham, G. Teasdale, M. Hare, S. M. Cobb.

CREDENTIALS AND LICENSES: J. H. Woods, S. W. Nellis, F. L. Sharpe.

DISTRIBUTION OF LABORERS, to act in conjunction with Union Conference Committee: C. P. Michaels, J. H. Mills, A. Mountain, J. E. Fulton, T. H. Craddock, A. W. Anderson.

CAMP MEETINGS: W. L. H. Baker, W. A. Hennig, E. Hilliard, J. H. Mills, W. Woodford, A. W. Semmens.

### Daily Programme.

Devotional Meeting .. .. .	6-7 A. M.
Bible Study .. .. .	9-10 "
Conference .. .. .	10.15-11.15 "
Work Hours .. .. .	2-4 P. M.
Conference .. .. .	4.30-6 "
Preaching .. .. .	7-8.30 "

### Conscience Our Compass.

A VERY telling illustration was used by Pastor Irwin in his discourse on self-examination, delivered Sabbath morning, September 5. While crossing the Indian Ocean, the vessel in which he was sailing was turned right round in a circle, and then proceeded on her way. On making inquiries he found that it was a rule of the shipping company to have this done once each trip so that the compass might be tested. The compass is a very delicate instrument, and the least variation might cause serious damage and danger. As the vessel turns, their position by the sun is ascertained by means of the sextant. In turning, each point of the compass is noted so as to see whether it falls in its exact position. In this way the danger of losing their course is averted.

Conscience is the Christian's compass. The Word of God is his chart, and it is necessary to turn and re-view the work of every day to see whether the compass is true, so that the danger of shipwreck may be averted.

### Report of New Zealand Conference.

FOR TWO YEARS ENDING JUNE 30, 1903.

It is difficult rightly and fully to represent the work of God in any locality by figures and a mere statement of facts. "The kingdom of God cometh not with observation" is as true to-day as when first spoken. Nevertheless something may be said, although imperfectly, that may serve to reveal some of God's workings among the people.

The work in New Zealand was opened by Brother Haskell the beginning of the year 1886. Later on in the same year A. G. Daniells arrived and vigorously continued the work in Auckland, first conducting a series of tent-meetings in Ponsonby. Since this time a number of churches has been organised, the number at present standing at fifteen, with a reported membership last quarter of 402. There are thirteen church buildings; ten of these in the North Island and three in the South.

The workers of the conference are two ministers, and at present three licentiates who are engaged in the work. In the tract society there are five workers, including the general agent, giving either a part or their entire time. The workers connected with our sanitarium and food company number about fifteen.

The tithe of the conference has been steadily increasing. For the last two years the aggregate amount is £2,961 8s 4d. This represents a gain over the two previous years of £548 10s 7½d. The tithe for one quarter, the latest, June 30, amounts to almost £400. The exact amount is £391 14s 2½d. There has also been a steady increase in the annual offerings. In 1901 the amount contributed was £73; 1902, £77; and the present year £94. The amount contributed by the Sabbath-schools for missionary purposes during the past two years is £390. This amount, including special collections which are not usually reckoned as a part of the regular Sabbath-school

donations, is 82% of all that the Sabbath-schools have contributed for the two years. So the entire amount donated in annual offerings and Sabbath-school offerings for the two years, aggregates £634.

The amount of second tithe for the year 1901 was £34 17s 2½d; 1902, £232 6s 3d, and for the present year, according to the amounts passed in through the treasury, £22.

During the past year a camp-meeting has been held in Dunedin, the southern part of the colony. Since this meeting a church has been erected in the same city by brethren Wantzlick and Paap, who remained after the camp-meeting to carry on the work there. The year before, the camp-meeting was held in Palmerston N. The interest of this meeting was carried on after the camp was discontinued by Brother Lacey, who left a neat, commodious building in that town, where the church now holds its regular Sabbath meetings.

A real spirit of labor has been fast taking hold of the brethren and sisters in New Zealand, as revealed by the amount of literature that has been sold with apparently so little effort. Perhaps, however, the demand is greater than what we had thought. "Thy people shall be willing in the day of Thy power." The number of "Christ's Object Lessons" that have been sold in New Zealand amount to 3,500. We are sorry not yet to have completed our quota. Before we reach ten copies for each member we shall need to sell about 500 more.

It is unnecessary to speak of the blessings that have come to our members as the result of the work with "Christ's Object Lessons." The promises of God have over and over again been realised, and the effort when once begun was not a burden but a feast to our own souls. We shall not give up the work till the full number has been disposed of.

At the present time our members are largely engaged in the sale of periodicals. There are four regular workers who are giving their entire time working in Wellington, Nelson, Christchurch, and Dunedin. Others are coming into the ranks, and we shall soon have a reinforcement. Two sisters in Dunedin are taking up the work with a view of giving their entire time to the sale of periodicals. Almost as many papers are sold by the church members each week as by these special workers. The number sold by the churches is 865, and the four workers sell 1,008 *Signs* weekly and 416 copies *Good Health* per month.

Many of our church members have commenced the sale of the *Signs* on Saturday nights in the streets and shops of our cities, with, we are pleased to say, most excellent success. This work is rapidly increasing. The children are having a part. There is one sister in Napier, although advancing in years, who is selling ten dozen *Signs* every week right in the town blocks, and sells them all in three mornings only. A good work is being done in Wellington by our tract society workers, every one of whom either go out Saturday nights or devote some time during the week in personal labor among the people through the means of the literature. One of these workers sells regularly as many as seventy-five papers every Saturday night. Some of our workers are delivering papers to those who have had them for five, six, or seven years. Often expressions of the highest regard and estimation are given the workers concerning this literature. One lady when buying her second copy said, "I read every word in that paper you brought me before. It is grand."

In our tract society the work has gone steadily

forward. Of course there are very good reasons why there should be advancement, and great advancement; for we are living in a time when the work is being cut short in righteousness, and New Zealand has many advantages that are not so fully enjoyed in other countries. The number of agents engaged in the field is fourteen. Our total earnings for two years have amounted to £818 6s 5½d, and our total expenses for the same time have amounted to £859 14s 11½d, showing a deficit in two years of £41 8s 6d. However, this has been more than met by the conference paying the wages of the tract society employees since our last conference held in January. This has enabled the society to meet some of its obligations, materially reducing its indebtedness. Our outside obligations have all been met excepting to the General Conference Association.

The standing of the society two years ago was £169 4s 5½d, or in other words, this represented our worth over all liabilities. At the present time our standing is £275 2s 7½d.

It might be interesting to note the value of subscription books sold during the last two years. The amount is £5,194 15s 5d, and in trade books £775 18s 11d.

The medical work in New Zealand, with varied experiences, is steadily advancing. Some improvements have of late been made in the facilities of the Sanitarium at Papanui, and it is hoped that by the special collection of September 26 in all our Sabbath-schools, more much-needed improvements may be made.

The demand for health foods is constantly increasing. With our limited facilities and supplies, it is becoming a question of some import as to how we shall meet the demands of the public.

As we see the work advancing in other lands, and observe the many openings in our own field, we are deeply conscious of some of our own needs. There should be more conference workers, more canvassers, more missionary workers in our churches, more medical workers, and more church school teachers. We feel that there is a great work to be done, and but a short time remains for its accomplishment. May God give us more workers, and also largely pour out His Spirit upon those we already have.

W. L. H. BAKER.

### Devotional.

A DEVOTIONAL meeting was held in the Cooranbong Church on Sabbath afternoon, September 5, when a large number of delegates and visiting friends assembled. The following paragraphs taken from a few of the testimonies given will afford the reader an idea of the spirit that was in the meeting:—

“Let us cultivate thankfulness in our hearts toward God.”

“All things do work together for good.”

“It is more than we can do to express the debt of gratitude that we owe to God.”

“I rejoice in the blessings of the past two years; they have been the best two years of my life.”

“When Christ is within, we can see Christ in our brethren.”

“When I first took up this message, they gave me three months to go back, but now it is eighteen years, and I love it still.”

“This is not our rest, brethren; it is just ahead.”

“It is when we can truly engage in work for the Master that we may be sure of having Him with us.”

“I am grateful for the privilege of meeting with the people of God who keep His commandments.”

“God judges righteously; He knows the environments that moulded that man's character, we do not.”

“I thank God for the great light that we have in the Third Angel's Message.”

“I have realised a new experience to-day, and trust that it may be renewed day by day.”

“Two years ago I gave myself to God, and His service grows sweeter all along.”

“I desire to thank God to-day for the power of the truth. It is the mightiest thing; may it prepare us to go wherever God would have us go.”

“Two years ago I had just recovered from a severe illness. The Lord heard prayer and raised me up, and as I look back over those two years, I am thankful for the experience that God has given me.”

“God has been exceedingly good to me since we last met here in the Union Conference.”

“This quiet meeting makes me think of the time when Christ took His disciples apart to rest awhile. I rejoice in the peace of God to-day.”

“I thought for many years that I was a lost soul, but when I found salvation, it was the joy and rejoicing of my heart.”

“The voice of praise finds a responsive chord in my heart to-day. I desire to do God's will and to walk in His ways.”

“As I try this afternoon to consider His goodness, I am lost in wonder, love, and praise. I want to consecrate my life anew to the message.”

“I see in my life many failures, but I am getting a greater love for God's cause.”

“Love bears all things. I want to get to that place where love will rule my life.”

“Six years ago I passed through the Golden Gate at San Francisco, a homeless wanderer, without God, without hope, and without peace. Now I am going to proclaim the message that has transformed my life, till I reach the higher golden gate in the better land.”

“I feel at home here among God's children, and I thank Him for the sweet influence that surrounds us here.”

“There is no one like Jesus. I want Him to rule my heart.”

“I am very thankful for the blessings of this Sabbath day. I want to unite my voice with yours in praising God.”

“Two years ago I thought this people were mad, but now I know them to be the people of God. I want to go with them to the kingdom.”

“In looking over this vast congregation I see but two who with myself were members of the first Seventh-day Adventist church organised in Australia, eighteen years ago. This is the message of truth, and there is life in holding on to the truth.”

### Report of New South Wales Conference.

FOR BIENNIAL TERM ENDING JUNE 30, 1903.

NEW South Wales, the oldest of the Australasian States, has an area of 309,175 square miles, and a population of about one and a half millions. About one-third of this population is located in Sydney, the metropolis and capital of the State. Outside of Sydney and Newcastle, the two largest cities, there are about one hundred towns and cities with a population of over 1,000.

Present truth was first preached in this State in Sydney about twelve years ago. The Conference was organised eight years ago with a membership of 321.

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

Two years ago, there were ten churches in the conference, including that of Norfolk Island, which has since been transferred to the Union Conference. The membership at that time was 640. At the present time we have thirteen churches, an increase of four, taking into account the transfer of the Norfolk Island Church. Three church buildings have been erected, making a total of thirteen. On June 30 of this year, there was a membership of 601, the record thus showing a decrease of thirty-nine members. This apparent falling off is due largely to the fact that during the last two years an effort has been made to purify the church records. Many of those whose names have been struck off have not been identified with us for years. During this term 110 persons have been admitted to our churches by baptism, and six by vote and previous baptism, making an addition of 116 new members. We also have two unorganised companies, and isolated Sabbath-keepers numbering about fifty, many of whom are awaiting baptism.

Near the beginning of the last biennial term, Pastor G. A. Snyder was elected president of the New South Wales Conference, and held this office until last February, when it seemed necessary for him to return to America on account of failing health. As it seemed necessary to have some one to stand at the head of the work, the Conference Committee appointed me as acting president. You will thus see that my connection with the conference in this capacity has been brief. The laborers consist of one minister, three licentiate, three Bible workers, and two subsidised *Signs* sellers. We have two church schools, located respectively at Stanmore and Wallsend.

The amount of tithe for the two years is £3,539 9s 6½d. Of this £802 17s 8½d, or three-fourths of the Avondale tithe, goes to the Union Conference, leaving a working tithe for this conference of £2,736 11s 10d. This shows an increase of tithe over the previous two years of £717 12s 4½d. Our total liabilities amount to £690 11s 9½d, while our assets are £590 4s 9½d, thus showing a deficit of £100 7s, as against £421 3s 4d, two years ago, a gain of £320 16s 4d. Included in our assets is stock valued at £276 2s 5½d, and in our liabilities, loans amounting to £492. We feel that we have great reason for thankfulness in this regard, when we consider the distressing conditions that have prevailed on every hand. Our annual offerings for the two years amounted to £161 5s 5d, besides other donations for general work.

A good work has been done by our tract society in the circulation of literature. The sale of subscription books has amounted to £7,276 15s 10d, a gain of £295. We also view this as encouraging, considering the condition of the field. We have had an average of sixteen agents. Most of these have manifested a real missionary spirit, and have done an excellent work among the people, quite a number having accepted the truth through their efforts. Some of these are themselves actively engaged in the spread of the message. Had we the time, many interesting instances might be related.

In our "Christ's Object Lessons" work, good progress has been made. Of our quota of 5,000, 3,305 copies have been sent out from our tract society office. Our churches and people generally have been at work, and

rich blessings have attended their efforts. We cannot pass without relating one particular instance in connection with this work. One of our agents in canvassing on the Manning River came across a whole family who had accepted the truth through the study of "Bible Readings," which had been sold to them some time before by one of our agents. The first of the family to step out was a young man, who had been in training for a Church of England minister. He has taken hold in no half hearted way. Feeling anxious to give the light to others, he started out to sell "Christ's Object Lessons," and has met with excellent success, taking twenty-eight orders in a very short time.

In our periodical work there is a growing interest. Many are doing excellent house to house work with the papers. In various places the sale of "*Signs*" on Saturday nights has been carried on with success. The young people of Stanmore and Wallsend have begun aggressive work with our periodicals and general missionary work.

In the two years our tract society has made a gain of £81 6s 1½d. On June 30, 1903, it showed a credit balance of £212 11s 10d.

There are twenty Sabbath-schools in the conference, with a membership of 705. Their contributions to missions amounted to £296 19s 9½d, against £128 16s 10d for the two previous years.

Some aggressive work has of late been organised among the Sydney churches. Open-air meetings have been carried on in three places. We mention especially the services held on Sunday afternoons in the public park, where thousands of people of all classes and nations congregate. We have addressed as many as 700 people, and held their attention for over two hours. Thousands of pages of literature have been circulated among the people.

W. WOODFORD.  
*Acting President.*

## South Australian Conference Report.

FOR TWO YEARS ENDING JUNE 30, 1903.

It is three years and seven months since this conference was organised. The last two years have been years of perplexity, what the world calls hard times, occasioned by drought and failure of wheat crops, etc., in different parts of the State, though we have not suffered to the same extent as our sister States.

This condition of things has naturally caused a shrinkage to some degree in finances. It was at this time, the early part of 1902, that we talked of a camp-meeting, but some of the brethren felt that, under the existing circumstances, it would be impossible. At our annual conference held August 1-4, 1902, Brethren Irwin and Farnsworth encouraged us to go forward in faith. We went forward, trusting in God for help financially, and it came, and we had a splendid meeting at Kensington, S. A. It was not only a spiritual success, thirty taking their stand for the truth, but it also proved a financial blessing to the conference by adding £50 to its credit.

Brethren Farnsworth, Hennig, Johanson, and Professor Irwin attended the meeting. After the camp-meeting, Brother Farnsworth remained for a time to assist in the tent work. A tent-meeting has also been held at Mt. Gambier, and a church organised with about thirty members. They have purchased a church build-

ing, and are endeavoring to lift the burden so as to be free from debt.

A small company has been raised up at Port Augusta, a town at the head of Spencer's Gulf. Three companies and three Sabbath-schools have been added to the conference, making a total of four churches, ten companies, and fourteen Sabbath-schools.

The membership of the conference now stands at 313 as against 235 last report, an increase of 78. The Sabbath-school members number 344 as against 299, a gain of 45.

**LABORERS.**—Since our last conference session we have had no ordained minister in the conference. We had for a while the assistance of Brother Farnsworth. Our former president, Brother J. H. Woods, moving to the Victorian Conference, his work has fallen largely on the vice-president.

Most of the outside work has been done by the conference workers, and with the efficient help rendered at times by the elders of the Adelaide Church, we have managed to get along with the work, and so offer no word of complaint.

The work of selling "Christ's Object Lessons" was commenced at our last conference, Brother Johanson giving some instruction to the brethren and sisters, and a beginning was made later, in April of this year. Brother Michaels paid us a visit, and helped us push this work more vigorously. We were thankful for his timely instruction. The work has been onward, and 1,025 copies have gone out.

**RECEIPTS AND EXPENDITURE.**—The tithe paid during the last two years amounted to £1,161 14s 10d, a falling off of £79 6s 3d.

The tract society shows a slight loss of £22 10s, owing principally to the drought and financial depression in the State causing a falling off in sales. This has been felt more particularly during the last year. This to some degree brought discouragement to canvassers, and our agents were reduced from thirteen to four. But some others have taken the field, and at this time twelve are at work, and so the outlook appears brighter for the future.

Orders taken for subscription books during the two years numbered 2,585, value £2,219, trade books sales amounted to £385, making a total of £2,604 worth of books sold during the last two years.

A good work is now being done with the *Signs*, the average weekly sales being 550. A number of our young sisters, under the leadership of Sister Wyatt, are selling this paper on Saturday evenings with good success, often selling from five to ten dozen in two hours.

Conference balance, credit, £116 19s 4½d; Hydro-pathic Institute, gain, £11 16s 3½d.

**OUR NEED.**—A good man to take hold of the work in South Australia.

In conclusion I would say on behalf of this conference, we are thankful to the Lord for His goodness and mercy in keeping us in the midst of perplexity, and can say with my fellow-workers, "Thanks be unto God, who always causeth us to triumph in Christ." We are of good courage, and expect to push right forward in this work till Jesus comes.

A. W. SEMMENS,

*Acting President S. A. Conference.*

BEFORE his lecture, given September 5 on the work in Fiji, Pastor Fulton, with two of the natives from Fiji, sang a beautiful hymn in the native language. These two young men, Malachi and Esau, are being educated at the Avondale School for the island work.

THE rapid change in the life of the South Sea Island natives may be seen from the fact that we have now a native preacher in Fiji who was once a cannibal.

AMONG the dark sons of the Fiji group there are 150 Sabbath-keepers. The truth must transform the life of the person who receives it, whether that person is white or black.

### Report of the Fiji Mission.

WE have great reasons for gratitude to God for the tokens of His leading in the establishment of the message in Fiji. We "call to remembrance the former days." First there were years of preparation which seemed to bear no fruit. Then there were no Sabbath-keepers with whom to meet, and no brethren with whom to counsel. We received no encouragement in our work from professed Christians of other denominations, for we were looked upon as intruders, especially by the missionaries. They told us that we had better go to New Guinea, the Solomons, or to some island where the inhabitants had not yet heard the gospel. But we knew that we had a message which was to go to all the world, and that Fiji, though nominally Christian, must hear present truth as well as other countries.

After gaining the necessary knowledge of the Fijian language, we commenced meetings in a Fiji village. The divine command, given by the Lord through Habakkuk, to "write the vision, and make it plain upon tables, that he may run that readeth it," was carried out. We hung up our charts, and carried on our meetings very much as we had learned to do for white people. We knew no other way. The Lord blessed our efforts in this first series of meetings, and a company of Sabbath-keepers was raised up. Among these were some natives of talent and influence. It is perhaps needless to say that we were rejoiced beyond measure that the Lord had at last given us what our hearts had longed to see,—Sabbath-keeping native brethren.

The Europeans often told us that the natives were an unstable people, and would never remain faithful to our cause, that they would return to their former mode of living immediately they were left to themselves. But years have now passed, and we have been gratified to see that the message has power over the hearts of the brown-skinned Fijian. We praise God that this is so.

One of the first to receive the truth in Fiji was Pauliasi Bunoa, an ordained Wesleyan native preacher. He was a man of considerable ability. We believe that the Lord raised him up at that time to help us. He has been of great service to the cause. He has made an earnest study of the truth, and is able to present the message in a most telling manner.

**EDUCATIONAL WORK.**—We saw that the people were sadly in need of instruction. They had no advantages in the way of literature such as we have. There were no papers or tracts bearing on present truth to circulate. We therefore did all we could to instruct them in public meetings and from "house to house." Our meetings through the week ran something like this:

Prayer meeting, Tuesday evening; preaching, Thursday evening; prayer service, Friday evening; praise service, Sabbath morning at sunrise; Sabbath-school, ten o'clock; preaching, eleven o'clock; preaching, three o'clock; prayer service at sundown.

It was soon evident that we must have a school for children. This we started, and have carried its work along at irregular intervals up to the present. We have done the best we could in this line, but realise that we have come far short of what ought to be done. A school for young men, to fit them for the work, has also been conducted. We have been blessed in this work, but know that now we should have a teacher who could spend all his time in that way.

**OUR FIJIAN LITERATURE.**—Over three years ago we started a little paper in the native language, entitled the *Rarama*. This paper has been well received by the natives, and we are thankful to report that a goodly number have been led to the truth by reading it. We had considerable difficulty in getting the paper started, owing to lack of experience in printing, but the Lord helped us and gave wisdom, and all the obstacles were overcome. We posted many of the papers to distant islands, many others were given to captains of cutters, and so taken to various parts of the group. In this way our work became known, and many were led to make inquiries with reference to the truth. Some have been led to the light by the paper, who for months kept the Sabbath before seeing any Adventist missionary. We had been told by men who thought they knew Fijians that a native would never hold to any religious doctrine without a white missionary being with him. This may be true in any other faith, but we have demonstrated that the Third Angel's Message will make a Fijian strong enough to stand without human assistance.

The little press upon which we printed the *Rarama*, was donated by Elder J. M. Cole and others of the North Pacific Conference. It is a small lever-press, which prints a page about eight by twelve inches. We were therefore obliged to print the four pages of the *Rarama* one at a time. This made rather laborious work. But for over two years we printed our little paper upon that press, and besides the paper we printed a number of little tracts. We are now able to print our paper two pages at a time. In the early part of the present year, the Avondale Press donated a larger press to us, with a quantity of type as well. For this we are very thankful.

We believe that the work of translating and printing is a very important work. Our literature is eagerly sought by the natives. Here is our opportunity to spread the truth. A large proportion of the natives can read. This is a less expensive way of approaching them with the truth than by sending more missionaries to them. The results of our work in this line in the past few years fully justify us in pushing the work of scattering our papers as the "leaves of autumn."

**OUR FIJI BOOKS.**—Since last Union Conference two books have been printed in the Fijian language. The first is a small book of about 100 pages,—a Bible text book on present truth. This book has been greatly appreciated by our people, and a goodly number sold. Some of our young native brethren have been out canvassing for it, and have done well. We are using the book in all our companies as a text book for Sabbath-school study. Our native brethren who have been studying the Word preparatory to preaching, have found it of great value to them in their study.

We have just completed the translating and printing of "Great Controversy" in the Fijian language. This is an abridged edition of 300 pages. There are several reasons why we think the publication of this book is timely. First, our brethren have longed for the writings of Sister White in their own tongue; secondly, the ground covered by this book is just the instruction that they need, for it is present truth; and thirdly, Romanism is making great progress in Fiji, and we have greatly desired some book which tells something of the conflict of the church of God with this great apostate power. We know of no book which so completely covers all the needs of our native people as "Great Controversy." We feel that the Lord has led us as we have translated this into the language of the Fijians. We expect to make a special effort in selling this book among the natives. Several of our young men have been waiting for the book, and I presume are out at this time canvassing for the book. We are hopeful that it may have a good sale, and we are sure that many souls will be brought to a knowledge of the truth through reading its pages.

**OUR LAUNCH.**—We are sorry to have to report to the Conference that our launch which has been paid for by donations and Sabbath-school contributions, has not as yet been used, owing to the wrong kind of fittings having been sent from America. Immediately we discovered the mistake, we communicated with the American Mission Board, and asked for proper fittings,—fittings for salt water. But the company who sent the machine, and the one who purchased the machine for the Board, claim that we have what we require. We have submitted the matter to the best engineers of Fiji, all of whom declare that we have fresh water fittings. There are a number of launches in Fiji all of which have bronze fittings, while that sent us is steel and bronze. Then again, we had a boat built for a six or eight-horse power engine, and a ten-horse power engine has been sent. A late letter from Brother Currow states that the engine has been installed and tried. He says that the vibration is too much for the boat. This is rather a perplexing problem to us. We are sadly in need of the boat, and we hardly know what step to take. The fittings are wrong and cannot be used, and the engine is likely to prove too large for the boat. We trust that the way will soon open for us. We must have a boat. We have our books ready to sell, but no way of travelling with them.

**GETTING BOYS TO SCHOOL.**—Years ago Sister White told us that young men should come from the islands to attend the school at Avondale to receive an education for work in the islands. At the time this statement was made, the way was all closed up to us. The New South Wales Government refused to allow them to enter, while the Fijian governor refused to grant permission to the native boys to leave Fiji. But God, who worked on the hearts of kings in olden times, still lives and works to-day. The New South Wales Government finally granted us permission to bring one boy over. Then a new governor was sent to Fiji. (God "removeth kings and setteth up kings.") What the former governor absolutely refused to do, the new governor willingly granted, though the former governor was a Protestant, and the new one is a Roman Catholic. We have been enabled to bring two boys to school without any difficulty. The Lord certainly has worked in opening up the way.

**FAVOR OF THE CHIEFS.**—We are thankful to report that in many cases our work in Fiji has been regarded with favor by the chiefs. Some have taken an interest to investigate the truth. They have asked us to preach in their towns, they have asked us to address their councils, and have sent for our literature. We are certain that the Lord has been moving upon their hearts.

**BIBLE BURNING IN FIJI.**—You have all heard more or less of the Bible burning in Fiji, and know that we have been mentioned in connection with it. We believed that the Lord helped us in this matter, and kept us from falling into what might appear a great temptation. A chief in a district not far from our mission was endeavoring to stir up his people to confederate with New Zealand. Finding that a native Wesleyan preacher was opposing him and carrying reports, he became angry, and decided to leave the Wesleyans. He had great influence with his people, and it appears that many decided to do as their chief did. The chief wanted us to come to his district and preach, promising that he and his people would turn over to us *en masse*. I twice sent word that we would have nothing to do with such a work, for he was turning from Wesleyanism through anger, and not because he knew a better way. We did not wish to harbor such a spirit, and cared not for converts by the hundreds as he proposed to give them to us. We did not wish, moreover, to become involved in a political question upon which the Fiji Government was at the time frowning. We refused to take the bait, but the Catholics took it eagerly. About 1,300 natives are said to have been converted (?) to Catholicism. This led to the Bible burning. Of what use were Bibles? They were gathered up, taken quite a number of miles to a Catholic mission station, and burned in a lime kiln.

As nearly as we can tell, the numbers who have embraced the truth in Fiji are 150 adults and 65 children.

**OUR WORKERS IN FIJI.**—Brother Parker and wife are laboring in the Lau or eastern part of Fiji. There are three companies of Sabbath-keepers there. Brother and Sister Parker have labored hard during the past year in getting these companies established. They have endured some hardships in not having a convenient home in which to live. We are glad to hear that they have now moved into a house of their own. Brother Parker has secured a piece of land which has some fine cocoanuts on it. He hopes to make the farm help support the work. Brother Currow is located at Suva Vou. He is carrying on the work of teaching and printing, and other general mission work.

Besides these white laborers we have one licensed native preacher, Pauliasi Bunoa. He is located on the north coast of Viti Levu. A good work has been done in this district, and preparations have also been made for a school. We have also two young men, Josefata and Alipati, who have entered the work with some success. A New Zealand church has made a donation sufficient to support one of these young men for a year. From Walla Walla, Washington, comes another donation to support another.

J. E. FULTON.

ON Friday night, September 4, Pastor Farnsworth occupied the pulpit in the Avondale Church, and preached a stirring discourse on the success of Deborah's campaign. The Lord delivered Israel by the hand of men who were willing to move at His bidding.

Two hammocks, the work of Grandmother Sicily, were sold in the interests of the Island Mission work. One brought 8/- and the other 20/-.

DR. and Mrs. Kress attended the Conference. On Sunday morning Dr. Kress gave an interesting health lecture to a large congregation. He stated that the prevalence of cancer is largely due to the fact of men living on the flesh of dead animals.

PASTOR GATES gave a lecture on Sunday night, September 6, relative to the mission work done among the islands north of Australia. There are still many of the natives there living as savages and cannibals. A number of curios were shown, and among them a dagger that was made out of human bone.

### Report of West Australian Mission and Conference.

IN submitting the report of the work of this field for the past two years, it is with gratitude to God for His mercy and blessing upon the efforts which have been made by His people.

During the time which has elapsed since the last session of the Union Conference, we have had many evidences of God's willingness to use humanity in the work of the salvation of mankind and in the promulgation of the last message of mercy. Truly it can be said that God has blessed each phase of the work that has been put forward in this State in the proclamation of the truth.

It is not necessary to give details as to the geographical position and resources of Western Australia, for almost all are acquainted with that information. Mention may be made, however, that the present population of West Australia is about 220,000, but these are scattered over an immense area of country.

Up to March, 1902, this State was worked as a mission field. At our first camp-meeting, held in that month, it was decided to form a conference. This was effected with four churches and two companies, presenting a membership of 135 Sabbath-keepers. During the past fifteen months, aggressive work has been done in Newcastle, York, Quellington, Perth, Springdale, Warren, Bridgetown, Donnelly, and Bedellia, with the blessed result that the membership has almost doubled, the present status being six churches and five companies, totalling 236 Sabbath-keepers.

At the end of our last mission-field year we had more than paid our way, and had a small credit balance. At the close of our first conference year we came out with a credit balance of £74 15s 2d, the tithes and donations having been £772 19s 8½d, while the expenditure was £698 4s 6½d.

Our tract society has also shared in the blessings. During the past two years there has been a turnover of £3,170 4s 11d. After paying for stock and all expenses, the society shows for the two years' transactions a credit balance of £207 13s 2d. The canvassing work shows the value of sales for eighteen months to be £3,021 2s. We have imported "Christ's Object Lessons" to the number of 1,089, of which we have sold 830. We are now planning to push the remainder of our quota off at once.

During the past few months our brethren have

shown a marked enthusiasm in the selling of the *Signs* on the streets. As many as 500 and 700 have been sold in Perth and Fremantle in two or three hours on Saturday nights.

Our present working force consists of one minister, one licentiate, three licensed missionaries, and five canvassers. All are of good courage in their work.

To the praise of God it may be said that the most of our brethren in this State have their faces set Zionward and are loyal to the sacred cause, being faithful in tithes and offerings, and doing what they can by personal effort and otherwise to herald the soon coming of our dear Redeemer.

Our need of laborers is great. Never was there a field more ready for the energetic, aggressive worker than West Australia. Calls are coming from all directions, and we have no one to send. The present laborers are fully occupied. We would request that, if it is at all possible, we be supplied with one minister experienced in aggressive work.

Our prayer is that the good God will make this meeting of the Union Conference the very best yet held by His people. May the result of it be a mighty impetus to the work of present truth.

JESSE PALLANT,  
*President.*

## Victorian Conference.

BIENNIAL REPORT, 1903.

BEFORE giving the figures with reference to the financial standing and the work done during the biennial term ending June 30, 1903, reference will be made to the unfortunate condition of the Victorian Conference, especially during the first nine months of that period. Unfaithful workers were drawing their pay regularly from the conference. They had seriously affected the work wherever they had labored. They had drawn many of the people to themselves instead of to the Lord and the conference.

So serious had matters become that definite action toward them became imperative. One church elder and other officers had forsaken the faith, but remained in the church still. When these men were disfellowshipped, more than fifty names of persons of their order were taken from the church rolls. For this we all felt very sorry, but it is certain that the conference was one hundred per cent. stronger after they had gone than when they were members. The loss of this number has been considerably more than made up by others who have taken their stand with us.

On June 30, 1903, the membership of the conference was 518. Two years previous it was 490. During the months of July and August following the close of the biennial term, thirty-four persons were baptised and united with the churches. These came in as the result of labor performed previous to the close of the conference year. The membership at the time of the opening of this Conference is 552. Thirteen others have asked for baptism.

Two churches have been organised and two church buildings erected.

The Sabbath-school work has been growing and the donations increasing. The membership is now 619.

There are now ten organised churches and six companies, three ordained ministers, one licentiate, two Bible workers, five regular *Signs* and *Good Health* workers, eleven canvassers, and three at work in the office.

The "Helping Hand Mission" has been doing a good work in many respects. The building is much too small to accommodate the people who go there. Scores of men have slept on the floor in the general dining room. The religious services have been a means of turning the feet of some into a better way. Some fathers have been taken from the public house and reformed. Some homes have been made happy by the faithful work done in the Mission.

The tract society and churches have done a great deal of missionary work. More than 17,000 "Religion in the State Schools" were sent out in one week; 2,000 *Signs*, beside other periodicals are also sent out each week. Systematic loaning of tracts is carried on with good results to the workers and people. That the little children can do good work in selling papers and loaning tracts is demonstrated every week.

The "Christ's Object Lessons" enterprise has gone slower than any other line of work, but in this much has been accomplished. Many of the members have sold far more than their quota, others their quota, some part, and some none at all. The workers have set a good example in selling the book, but have adhered to the plan as suggested in the "Testimonies."

They have not been taken from the line of work in which there were so many calls. The people are all to have an experience in this work and not be excused by the workers selling the books. About one-half of our quota has been sold, and £414 sent in.

The actual business of the Tract Society was £7,264, an increase of £1,428 4s 5d over the business of the preceding biennial term.

There is but one church school in the conference; in it three teachers are employed. We have been anxious to start other schools, but could not get teachers.

Sabbath-school offerings, general offerings, money from the sale of "Christ's Object Lessons," and tithe sent out of the conference for work in other fields amounted to £1,238 3s 7d.

The tithe paid for the year ending June 30, 1902, was £1,485 5s 3½d, and for the next year it was £1,512 14s 6½d, making £2,997 19s 10d for the biennial term. This is an increase of £695 8s above that of the preceding term.

Total amount of money raised in the conference was £4,236 3s 4d, or about £9 per capita. This does not include any of the moneys raised for church buildings, church incidental expenses, Sabbath-school expenses, church missionary work, camp or tent meeting expenses. These amounts have been large, for much work has been done.

Two camp-meetings were held that were a blessing to our own people, while many others heard the message. The conference now has a good new camp outfit all about paid for.

The balance sheets of the conference and tract society stand £1,627 13s 2d better than they did two years ago. For this we are truly thankful. We still have loans of £800 to pay off, but have at the present time about £200 of that amount in hand.

Among the many good things that the Lord has done for us is that of filling hearts with cheer and good will toward one another. The spirit of harmony that prevails is certainly gratifying.

All the laborers now in the conference have been working with a will in the spirit of the Master and have been blessed in their work, although the fields have been



hard. No one has worked without having the privilege of seeing souls embrace the message.

The calls for help are constantly increasing from all parts of the field, and we realise something of the fact that the harvest is great and the laborers are few. Our prayer is that God will keep us faithful, and that He will raise up other workers.

A. W. HENNIG,  
*President.*

### Report of the Island Missions.

It is now about eighteen or twenty years since the Third Angel's Message was first proclaimed in Polynesia. As the result of the work done by Elder William Healy, of California, a small company of Sabbath-keepers was raised up at Honolulu, H. I. In 1886, Brother J. I. Tay, of San Francisco, reached Pitcairn Island on board an English man-of-war, and when he left the island, the people were all Sabbath-keepers, nominally at least. Two years later, an effort was made by Elder A. J. Cudney to reach that island in a small schooner, but the ship was never heard of after she sailed from Honolulu. In 1890, the ship *Pitcairn* sailed to Pitcairn Island, and the workers on board organised a church there, and baptised the believers. The church then numbered eighty-two. From there the ship visited the Society Islands Group, the Gambier Group, the Austral Islands, the Cook or Hervey Group, Samoa, Tonga Islands, Fiji, Norfolk, Savage Islands, New Hebrides, Santa Cruz, Marshall, and other islands, selling a large amount of English, French, and Scandinavian literature. A few began to keep the Sabbath in different places as a result of the first trip of the *Pitcairn*.

In the years that followed, permanent missions were established in all the principal groups of Polynesia. Sanitariums were located in Honolulu and Samoa, and treatment rooms in Tonga and Rarotonga.

Within the last two years, our brethren at Pitcairn Island have bought a cutter with which they run to and fro between their island and the Gambier Group. Brother G. F. Jones, who came to Tahiti less than two years ago, has labored in Pitcairn and Gambier Islands, and as a result one of the best business men in the latter place has recently accepted present truth. Brother Jones is at present in that field finishing his work, preparatory to going to the Cook Islands.

**SOCIETY ISLANDS.**—The Society Islands have a population of 26,000. This mission has four local churches, three church buildings, one school, a bakery and health food store, two ministers, two licentiates, two missionary licentiates, one church school teacher, one Bible worker, from eighty to one hundred Sabbath-keepers, with an annual tithe of between eighty to one hundred pounds. The food store is well patronised by the best people. The industrial school at Raiatea, though not having a large attendance of students, is doing really good work. Brother Beckner, from America, has charge of the school farm, and also looks after the boys and girls while at work. Anna Nelson does the teaching. The students not only do well in their studies, but also show real transformation of character and reformation of manners. The industries carried on at the school are copra-making, vanilla raising, and sugar manufacturing. Students who are willing to work can get an education without money and without price. The workers are pushing out into new fields. Two half-castes

from Tahiti, who are attending Healdsburg College, California, will soon return to connect with the work. This field already has a number of native publications, and is now calling for a translation of "Christ Our Saviour."

**COOK ISLANDS.**—Since the last session of this conference, some advance steps have been taken in the Cook Islands. This group has a population of 9,000, one church with about twenty-five members, one church house, one church school, one licentiate, a church school teacher, and an annual tithe of £23 18s 3d. In Rarotonga there are a number of natives who are Sabbath-keepers, not connected yet with the church, but whose sympathies are with us. Though the number of students in the school is not large, the spiritual atmosphere is good. Within the last year two young men have been converted and baptised as a result of the work done in the school, and now it is expected that they will connect with the Avondale School with a view of becoming missionary workers. The New South Wales Government has given us the privilege of bringing them into this State for educational purposes. A few students have been secured from other islands of the group for the Rarotonga school, and without doubt many more would have been secured if the head worker of this mission had been strong enough physically to visit the different portions of the group and solicit students. Brother Piper has been in poor health for some time, and is compelled to leave for a cooler climate. His place will be supplied by Brother G. F. Jones, now of the Society Group.

In Aitutaki, the second island in importance in that group, there are many who are interested, and who have long been calling for a laborer. A young man from Atiu in that group, nearly a year ago, while in the Gambier Island, pleaded with Brother Jones to visit his island.

The Cook Island Mission has a number of native tracts, and an edition of "Christ Our Saviour." A number of the latter are still unsold.

**TONGAN ISLANDS.**—Since our last Union Conference, on account of the absence of our missionary in America, but little work has been done in Tonga. The Tongan Group has a population of 22,000. The mission has one church organised, one church house, one minister, a nurse, a membership of twelve with an annual tithe of £29 15s, and some Sabbath-school offerings. Great difficulty has been experienced in getting translations of our literature into the Tongan language, but we now have three tracts printed in that tongue, one on the "Second Advent," one on tobacco using, and one on the "Law of Love." Most of those who have accepted the truth in Tonga are white people.

There is a strong call from that field for a church school teacher. It is believed that such a teacher can be largely self-supporting.

Now that we have literature for that people, we expect to see more rapid advancements in that field.

**SAMOAN ISLANDS.**—This group has a population of 52,000. We have a sanitarium building at the capital, but at present we have no doctor there. One laborer only is at work in that field. Though much has been done in Samoa in medical lines, little has been done otherwise. Within the last six months, Dr. Braucht and his family and two nurses, also Elder Lake, have been compelled to leave the field on account of poor health. When in America, we made application for another doctor for that mission, and have strong hopes that we

will succeed in getting one. From a recent letter I learn that the natives are calling loudly for a doctor. The German governor has asked us to send a doctor to succeed Dr. Braucht, and has agreed to allow a physician with an American diploma to practise there. Our medical work there stands high among all classes of people. The governor and government doctor sent patients to the sanitarium. Through the influence of a German official who visited this institution, our methods are highly spoken of in medical circles in Berlin, Germany.

After long delays, we have at last secured the translation of two of our books into the Samoan tongue. The proofs of one of these are being corrected, and the book will soon be printed at the Avondale Press. A small tract has been printed at the Pacific Press for use in this group. As soon as the book is ready, it will be pushed out into all parts of the group.

MELANESIA.—The black islands to the north and north-east of Australia are almost wholly in a state of savagery, though something has already been done by other missionary societies. Notwithstanding the pagan condition of these islands, I doubt not that many of the natives are in as good a condition to receive the truth as many who have had greater privileges. I have been told by those who live among them that they are kind and hospitable to those who treat them in a Christian manner. We should be preparing workers for these islands.

NORFOLK ISLAND.—In this place we have a church of about fifteen members, paying a tithe of about £20 annually. No work had been done in that island for several years until the latter part of last year. The population of that island is about 800, including the teachers and students of the Melanesian mission school of the Church of England. The bulk of the people are the descendants of the Pitcairners, who were removed from that island in 1856.

EAST INDIA.—In this great field little has been done thus far. In Sumatra we have one minister with his wife, one nurse, and a small company almost wholly composed of Chinese. Brother Munson, our missionary there, has been in poor health for some time, but at last report was better. For a year or two he conducted a school for Chinese boys with some success, but of late has been spending more time in preparing publications for printing in the Malay tongue. The first publication was a thirty-page tract or Bible reading on the subject of the "Second Advent of Christ." This was printed in English characters. Of late, Brother Munson has been preparing a translation of parts of "Great Controversy," which will be printed in Arabic characters.

In West Sumatra, we have one missionary nurse whose hands are more than full of work. Dutch, Malays, and Chinese resort to her in large numbers for treatment. Sometimes the house is full of people waiting for treatment or accompanying patients. This furnishes a grand opportunity to teach the truth of God to Mohammedans, heathen, and skeptics. A young Chinaman who is in the faith is assisting this nurse and learning the art of nursing. No work in those heathen and Mohammedan lands tells more for the spread of truth than that which first heals the diseases of the people.

At the time of my visit to Malaysia, I distributed much literature in the different parts of the archipelago. At present, I believe there are many who are reading our publications with interest. One is a young doctor, part Indian and part Portuguese, from Ceylon, who at present lives on the Malay Peninsula. He is deeply interested

in our medical work, and expresses a desire some day to be more closely connected with us. We are sending health and religious literature to different parts of Malaysia.

In the city of Singapore, a town of nearly 300,000 inhabitants, there are a few thousand of English-speaking people, and many Hindoos and Chinese who speak English. This city offers as much freedom to our workers as any city in Australia. On account of the health-destroying habits of the people, there is much sickness, which makes our health and nursing work a necessity. There are no restrictions on medical practice, a doctor with an American diploma being allowed to practise there as well as one with an English diploma. A large number of ships visit the harbor, and call for ship missionary work. A resident canvasser should be located there.

In Batavia, the capital of Java, is a large population of Dutch people and much wealth. Many other towns in the island contain a large population of Dutch, also some English. In British North Borneo are towns in which English people reside who should have placed before them our publications. In the Strait Settlements, Celebes Islands, the Moluccas, and other smaller islands, are many towns with a good English population and as much civilisation as can be found anywhere. We have a young Hollander in the school at Healdsburg, Cal., who is preparing for the missionary field, and who has offered to go to the Dutch East India field when his time in school is ended.

E. H. GATES.

### Biennial Report of the Tasmanian Conference from 1901 to 1903.

THIS conference is a little over two years old, having been organised in February of 1901. The colony has a population of 172,780. Nearly one-third of its inhabitants live in Hobart, its capital, situated in the southern part, and Launceston, a city located in the northern end of State. The church membership at the time of organisation was 155. During the fiscal year ending June 30, 1902, thirty were baptised, quite a number of whom were new Sabbath-keepers. In this year two ministers and one Bible worker were paid laborers for the entire year.

A fund was raised at the Launceston camp-meeting in 1901, from which thirteen new family tents were purchased. These tents were first used at the next camp-meeting at Launceston, 1902. A small tent 36 x 24 has also been purchased in which to hold public meetings.

Shortly after our first Launceston camp-meeting, Brother Parker and myself held a series of meetings in a more central part of the city. Three accepted the faith in addition to those who embraced it at the camp-meeting. Our next effort was down the Derwent River, near Port Cygnet. The results of these meetings were apparently small, only one family embracing the faith. Many acknowledged the truth and purchased some of our large books. We hope that the seed sown, which has seemingly lain dormant, will yet spring up and bear fruit.

After completing our work near Port Cygnet, we pitched our large tent in Beaconsfield. The result of our effort there was the baptism of nine souls. A Sabbath-school of thirteen members was organised, and religious services were also held each Sabbath. The meetings were kept up several months until the leaders entered the canvassing work, and their families moved to Launceston, where they united with the church of that city.

Two of the number entered the Avondale School, and after spending a short time there, entered the Wahroonga Sanitarium, where they are doing efficient work as nurses. Recently one more of the number has entered the Avondale School.

Our second camp-meeting was held at Glen Dhu, in the outskirts of Launceston. Brethren G. A. Irwin, R. Hare, D. H. Kress, J. Johanson, and C. P. Michaels attended. There was not, we are sorry to say, a general attendance at this meeting, still there was an increase over the previous year. The grounds being some distance from the central part of the city, we were fearful that the outside attendance would be small. The meeting opened with rather a limited number; but each evening the attendance increased till the last. All felt that it was an excellent series of meetings from beginning to end. The conference business was transacted at this meeting. At the close six were baptised. The evening of the same day on which the camp-meeting closed, services were held in a tent which had been pitched on Howick Street. Brother Parker and myself with the assistance of two Bible workers continued the meetings for several weeks. One accepted the faith and is now at Avondale School preparing for the work. We closed the meetings in April, about the time that the Union Conference council was held at Wahroonga, N. S. W., where it was decided that Brother Parker make Fiji his field of labor, and he left Tasmania in June. It was also decided that Brother Teasdale fill the vacancy made by the removal of Brother Parker. He landed in Tasmania the latter part of the same month in which Brother Parker left, and labored for a time in the southern part of the State.

THE "OBJECT LESSONS" CAMPAIGN.—In February, 1902, Brother C. P. Michaels gave instruction to those present at the Launceston camp-meeting in canvassing for "Christ's Object Lessons." He also visited the churches at Upper Huon, Bismark, and Hobart. We commenced the work in April, and the conference laborers donated one week's time to the sale of the book, some continuing to canvass for it nearly one month. The canvassers also freely gave a week's time, some selling over 100 copies, others 20 to 150. Some of the church members have taken hold of the work nobly, selling from eight to eighty books each. A few have sold from one to seven per capita, and quite a large number have sold none. Every one who has gone forth in faith presenting the book to the people, has reported a rich blessing. One brother who has recently embraced the faith has taken orders for nineteen copies, and is now planning to enter the field with one of our subscription books. We have ordered 1,469 copies of this book from the Echo Publishing Company, 1,303 of these have been sold, and a few books are yet to be delivered, leaving 679 to complete the sale of the State's quota of 2,000 copies.

THE CANVASSING WORK.—During the first year, from June 30, 1901, to June 30, 1902, there were five canvassers in the field. The retail sales amounted to £975 19s 7d. For five months of the year the work was carried on under the supervision of W. W. Fletcher, and for five months we were without a State agent. At the expiration of this period, H. C. Harker took charge of this branch of the work. During the fiscal year ending June 30, 1903, there were twelve canvassers in the field. The retail value of books sold amounted to £1,342 10s 6d. "Home Hand Book," "Ladies' Guide," the health journal, "Coming King," "Patriarchs and Prophets,"

"Desire of Ages," and "Great Controversy" have been placed in many families. Some good work has also been done with the *Australasian Signs of the Times*.

THIRD ANNUAL CONFERENCE.—Our third annual conference was held at Hobart, November 27 to December 6, 1902. Brethren Starr, Kress, J. Johanson, and Sister Graham were with us. Resolutions were passed, and plans laid that introduced some changes in the conference. Sister E. V. Rogers was elected secretary for the State Tract Society, and upon January 1, 1903, took up the duties of this office. Her health being poor, she left the following May for the Wahroonga Sanitarium, and the former secretary took her place. At this conference the health food business and other branches of the work were considered. We have established two health food depots, one in Hobart and one in Launceston. After the Launceston depot was moved into a more central place in the city, our sales increased. We have now been located in our central position about one year. Previous to this time it was in our private residence, in an elevated portion of the city. The sales during fifteen months amounted to £63 12s. During the second year from our central location the sales were £156 4s 0½d. The Hobart depot was also started in a private residence, but a few months ago a shop was opened in Elizabeth Street, in the very centre of the city. Brother Starr labored hard to open this depot, and the Hobart Church and a few others have donated to its support, paying for the fitting up of the shop, and the rent for six months. A committee was appointed with Brother P. H. Pretyman as chairman and manager of the business. Sister Howse has charge of the shop, and has done some good missionary work in connection with the sales that have been made. A supply of health literature and also other reading matter is kept on hand to supply interested parties. A number of the most influential citizens both in Hobart and Launceston patronise these food depots, and speak in the highest terms of the benefit they have derived from the use of the foods. The principal of the Launceston State School remarked, upon finding that we were short of certain kinds of foods, that at our next shipment he would purchase our entire stock before he would run short again. We receive orders from all parts of Tasmania.

CHURCH SCHOOL.—We have one church school in Hobart. The church has been a unit in the support of this school, not only in sentiment, but financially. It has not been self-supporting, but has been sustained by contributions from old and young. Those who have no children attending the school have given the most freely. One of the greatest difficulties in securing a full attendance has been the great distance the families live from the school. One boy walked twelve miles daily, until the school had to be moved to quarters farther away, making the distance too far.

PROGRESS OF THE EVANGELISTIC WORK.—The little tent 36 x 24 was pitched in West Devonport the fore part of January, 1903; and a series of meetings begun. Brother Teasdale had previously moved his family to Devonport, and had the direction of the work. I labored with him the first week, after which Brother Starr and wife joined him, and I returned to look after the Launceston Chapel, which was in process of erection. Nine took their stand for truth. These with the few who had previously accepted the faith made a company of twelve, and recently one or two more have been added.

At the close of the tent effort a few tents were pitched and a camp-meeting held. The weather was fine, and while the attendance was small, the meetings were excellent. Brethren Farnsworth, Starr, A. W. Anderson, and J. Johanson were with us. The Bible studies and the preaching were very instructive and helpful. At the close of the meeting eighteen were baptised.

The last night of the camp-meeting over £60 was raised toward the erection of a chapel, and a call made for an allotment upon which to build. After the meeting was dismissed, a wealthy widow lady offered a centrally-located allotment, valued at £150, and also an organ, the original cost of which was £50. The chapel, which is 28 x 18 feet, is nearly completed, and has only a small incumbrance of £25 13s 4d.

An interest was awakened at Kindred, a place about ten miles from Devonport, by the camp-meeting. Brethren Teasdale and Allen have followed up this interest by visiting, and holding Bible readings, and the free distribution of tracts and periodicals. Our literature is also being freely and systematically distributed in Devonport and Penguin.

A new chapel has been erected at Upper Huon, which will soon be ready for dedication. One has been built in Launceston also, and when dedicated had a few pounds in hand, which were turned over to the Devonport chapel. Since, however, a bill for material of £7 16s which was overlooked, has been presented, a part of which has been recently paid. Provisions have been made for a church school, and they are calling for a teacher. In Hobart an addition has been built on to the Hobart chapel, in which the church school is now being conducted.

The sum of £22 5s has been raised in Bismark toward the erection of a school house, which we expect will be completed in a few weeks. This church school we trust will be a great help to the Bismark Church. We hope that it will be the means, through Christ, of educating some of their children and young people to become workers in the cause of God.

Tithe for year ending June 30, £772 2s 6d; offerings for biennial period, £50 12s 7½d.

E. HILLIARD,  
*Conference President.*

PASTOR NELLIS from California conducted the Bible study on Monday morning. His subject was the kingdom of God. Man at present is unfitted for that kingdom. The same selfish instincts rule the unconverted man and the animal. Man might just as well try to live out in the Pacific Ocean among the whales and porpoises as in the kingdom of God, if unprepared for it.

IN St. Peters at Rome there is a black image that was once captured from the pagans. It was then a sun image, but now it is dedicated to St. Peter. One set of toes has already been kissed off by the many visitors in their adoration, and the present set is brightened and polished by constant kissing.

IN digging out the truth we can never get away from the old landmarks.

THE time has fully come for us to divest ourselves of every thing earthly.

## Union Conference Officers for 1904.

PRESIDENT: G. A. Irwin.

VICE-PRESIDENT: E. W. Farnsworth.

SECRETARY AND TREASURER: E. M. Graham.

EXECUTIVE COMMITTEE: President, Vice-President, Presidents of State Conferences, E. H. Gates, D. H. Kress, W. D. Salisbury, J. Johanson, C. W. Irwin, J. A. Burden.

AVONDALE SCHOOL BOARD: C. W. Irwin, E. H. Gates, M. Hare, J. E. Fulton, E. C. Chapman, H. E. Minchin, President of New South Wales Conference.

SYDNEY SANITARIUM AND BENEVOLENT ASSOCIATION CONSTITUENCY: A. W. Anderson, G. Teasdale, J. Hindson, J. M. Johanson, M. Hare, and President of New South Wales Conference.

AVONDALE HEALTH RETREAT BOARD: C. W. Irwin, D. H. Kress, L. Kress, H. E. Minchin, J. H. W. Geiss, M. Hare, M. D. Rogers.

AVONDALE PRESS BOARD: E. C. Chapman, J. H. Paap, E. H. Gates, J. A. Burden, A. Davis.

BOOK COMMITTEE: W. D. Salisbury, J. M. Johanson, A. W. Anderson, G. Teasdale, Mrs. V. J. Farnsworth.

TRANSPORTATION BOARD: New South Wales, J. A. Burden; Victoria, J. Gillespie; New Zealand, A. Mountain; South Australia, A. W. Semmens; Queensland, J. H. Mills; Tasmania, P. H. Pretymann; West Australia, J. Pallant.

## The Avondale School.

THE evening session of the Conference, September 8, was devoted to the reports from the Avondale School. It proved to be a most interesting and enjoyable meeting.

Professor C. W. Irwin, principal of the Avondale Bible School, introduced the subject of the school and its management. He claimed that in proper school work attention should be given to the mental and physical as well as the spiritual man. Though he had been connected with schools and school work for more than twelve years, the past two years spent at Avondale had proved the most enjoyable. The students attending this year number 156.

Pastor J. E. Fulton, Bible teacher at the school, told of the progress made in spiritual matters. The Bible and its doctrines were made essential features of the school work. During the past year nineteen students had been baptised.

Miss Andre reported concerning the missionary work done in the school, and Brother J. H. Paap gave an interesting account of the work done by the students in selling "Christ's Object Lessons." During the past two years 500 books had been sold by the students.

F. L. Chaney reported for the industrial department of the school. In school work, brain and muscle should be taxed proportionately. The following industries are carried on by the students: Farming, printing, carpentry, blacksmithing, shoe-repairing, sewing, laundry work, cooking, bee-keeping, broom-making, sloyd, and wood-chopping. During the past year 2,000 brooms had been manufactured and sold,

bringing £85. The millet used in making these brooms was grown on the school farm. Bee hives to the number of 135 now belong to the school. Honey to the amount of 8,000 pounds was produced last year. A number of the students are working in the food factory and printing office.

Mrs. Boyd told of the good health that uniformly prevailed in the school. Little sickness had been known.

At the close of the meeting a number of the students, both young men and young women, gave testimonies bearing on the school and its privileges. The statements made by these students were very clear and intelligent.

This proved to be one of the most interesting meetings of the Conference.

### Missionary Work in the School.

DURING the last two years our school has endeavored to work in harmony with the Lord's instruction. Believing that a training *in service* is most practical, in 1902 a students' missionary society was organized, and is still at work. The officers are elected for a term of six weeks only, so as to train as large a number as possible. These and nearly all the participants in the programme are students. The meetings are a part of the regular school programme, and are held on each Wednesday from ten to eleven A.M. The work is carefully supervised by a programme and mission committee, of which some of the teachers are always members.

The Lord has further said, "Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffatt and Livingstone and Carey, and the present daily-unfolding history of missionary effort." The lives of these noble men have been and are being studied in the society. Some such topics as healthful living, the qualifications of a true missionary, the importance of the circulation of our literature, missionary correspondence, and the history of the different departments of our work, have been presented.

In the early part of this year the whole society was divided into twelve divisions, with a leader for each. Within five or seven minutes, the persons in these divisions fold, wrap, and address fifty *Signs of the Times* for posting. Twenty-five more copies are distributed, besides health literature. Since the month of March of this year, 994 papers have been distributed, 2,605 papers posted, 714 papers sold, 78 meetings held, 118 visits made, 108 letters written, nineteen letters received. Literature to the value of £2 1s 5d has been sold, and 589 pages of tracts have been distributed. The weekly collections have amounted to the sum of £2 9s 7½d.

During this year the faculty and students have given £27 7s 4d to help the island work, besides paying running expenses. The boys have an acre of land almost cleared, for which they will receive £12 10s to add to the sum. The girls have earned their money by selling various articles which they have made.

The Spirit of Prophecy has said that, "It is also the Lord's design that our schools shall give young people a training which will prepare them to teach in any department of the Sabbath-school, or to discharge the duties in any of its offices. We should see a different state of affairs if a number of consecrated young persons would

devote themselves to the Sabbath-school work, taking pains to educate themselves, and then to instruct others as to the best methods to be employed in leading souls to Christ. This is a line of work that brings returns."

Earnest efforts are being made by the school to train Sabbath-school workers. Most of our Sabbath-school officers and teachers during the year have been students who are directed and helped by teachers of experience. A Sabbath-school normal class of twenty-two young men has been formed. Of these, seven now teach classes, and the others form two classes which are taught by one of their own number appointed from week to week. The members of this class hold branch Sabbath-schools and Sunday-schools, conduct meetings in different places, hold home Sabbath-schools, distribute literature, visit, etc. Many of the other students are engaged in similar work.

The members of this normal class meet each Tuesday evening for prayer and instruction in the art of teaching. Such topics as the art of questioning and receiving answers, class management, and the best methods of presenting the Sabbath-school lesson, are considered. They attend the testimony study and teacher's meeting. On each Sabbath a class prayer meeting is held, in which earnest prayers are offered for divine guidance in all that is done, and in our preparation for the work. Various lines of work are being carried on by the students at three different places in Martinsville, at Awaba, Dora Creek, Cooranbong, Mandalong, and at Newcastle.

Both teachers and students have been richly blessed in these missionary efforts. H. ANDRE.

### Report of General Agent for "Christ's Object Lessons."

THE first effort to dispose of "Christ's Object Lessons" in Australasia was made at Palmerston North, New Zealand, in December, 1901. At that time the salable qualities of the book and the best methods of presenting it to the public were unknown. Each day during the camp, a meeting was held for the study of the book, while attention was given as well to practical work in the field, the result being that in a few days it was possible to write a salable canvass, 2,000 copies of which were printed.

Following the camp-meeting, the churches at Ormondville, Hastings, Napier, Auckland, Kaeo, and Christchurch were visited. The instruction meetings in each of these churches were fairly well attended, and the lessons given appreciated. It was found necessary almost from the first to combine Scripture study with the instruction in the methods of work, the precious promises of God, having an application to the work of the last days, being the theme for consideration. As a result, the Spirit of God impressed many that it was their duty to undertake the sale of the book. They could see that though the work was not in harmony with their natural feeling, yet the experience gained and the education received in meeting the people would be of value to them. They were also led to see that God had designed this work as a means of spiritual blessing for both pastors and people, and that the taking up of their cross would bring grand results. The many testimonies received from all parts of the

field show that this work is indeed producing the results foretold by the servant of the Lord.

As thorough instruction as possible was given in each church in New Zealand in the limited time at our disposal. Since then we have been pleased to learn that the New Zealand Conference have been pushing the sale of this book, with the result that they have now disposed of almost the whole of their quota.

Tasmania was next visited and the work begun there. In each State the conditions differ, but the work is the same. Existing prejudice must be overcome and the people interested both in the work of the school and in the book itself before a sale can be effected. It is remarkable how quickly in connection with this work prejudice is swept away. In fact there is no better plan for removing prejudice than to canvass a district thoroughly with "Christ's Object Lessons." Each church in Tasmania was visited in turn and all the instruction possible given. It was also demonstrated by practical work in the field that the book could be sold as readily in Tasmania as in other States. We understand that Tasmania has also nearly finished its quota.

In Victoria difficulties had to be contended with; for the long drought had so affected trade that business was almost at a standstill. This made it much harder to effect a sale than in the other States, yet the work was begun and steadily pressed forward, most of the church members selling a few books. A course of meetings was held in each church in this conference, though from various causes it was quite difficult to obtain an attendance. We hope, however, that during the coming Spring another effort will be made, and the work begun a year ago completed.

In New South Wales similar difficulties had to be contended with. The drought had caused a stagnation of trade in all the large towns. Notwithstanding this, however, quite a number of books were sold. About five months were spent in giving instruction in various parts of this State including the instruction given at the Avondale School. The churches at Hamilton, Wallsend, Maitland, Singleton, Parramatta, Auburn, Stanmore, and Ashfield, as well as outlying companies were visited and educated in methods of work as far as possible.

South Australia was visited in March last, and company meetings held in the various suburbs of Adelaide. It seems impossible in these large cities to get our people together for general meetings for instruction. Small meetings were therefore held in each suburb, and these proved a success, being well attended. After as full work as possible in the city of Adelaide, the country churches were visited and good meetings held.

Prior to my visit to the Broken Hill Church, as in most of the country churches, nothing whatever had been done towards the sale of the book. Near the close of my meetings, however, the members began in earnest to sell the book, and it did seem as if Broken Hill would soon sell its quota. But the water famine stopped the work. It completely paralysed business, so that our regular canvassers at work in the Hill while the plague was at its height, found it impossible even to sell a shilling help. I am quite confident,

however, that as soon as opportunity presents itself, Broken Hill will dispose of its number.

Parneroo, Wallaroo, Kadina, Black Swamp, Kangarilla, and Mount Gambier churches were all visited, and all pledged themselves to do their best to dispose of the book.

It is impossible on paper to describe all the good resulting from these meetings in the various States. Not only have the people been blessed spiritually, but wrong impressions regarding the school have been removed, and the true object and work of the institution placed before them. As a result, quite a different feeling exists in many churches than prior to the introduction of the "Christ's Object Lessons." It has become plain that this is God's plan for the relief of the Avondale School, and that a ready response to His appeal will bring His smile of approval. As we have studied together the precious lessons that the book contains, a better understanding of duty has resulted. Many prayers have also been offered for the success of this institution which has, in the providence of God, been located in Australia. In the minds of many young people a desire has also been created to become students in the school.

This work is already resulting in greater unity of purpose among our members. While bringing in funds for the upbuilding of the school, it is proving a blessing to the individual members themselves.

I might also add that I shall never regret the time spent on "Christ's Object Lessons," for while trying to help others and show them their duty, God has greatly blessed my own soul.

C. P. MICHAELS.

### Report of the Queensland Conference for the Past Two Years.

SINCE the last session of the Union Conference, the State of Queensland has passed through the most trying time in its history. The drought that was prevailing at the time of the last conference only terminated a few months ago, and since then there has been an abundance of rain all over the State. So prospects are brighter at the present time than they have been for (some say) thirty years.

Just to give a slight idea of what the State has passed through, a few extracts from a recent Pastoral and Agricultural Conference may be of service. In 1901, out of 507,317 acres farmed, 23,857 were in fallow. In the following year, out of 478,121 acres, 202,738 were in fallow. It could not be wondered at, therefore, that agricultural production diminished considerably, and in some important lines practically ceased.

Naturally the scarcity of food stuffs resulted in extensive increases in prices. In sugar alone, comparing 1901 with 1902, there was in the latter year a decrease of 538,164 tons of cane, and 44,232 tons of sugar, representing approximately a loss of £486,500. Last year's return was the smallest since 1893. Generally speaking, the crop of grapes was a total failure. The output of honey declined last year by thirty-nine per cent. The wheat crop was very poor. For the first time, the department this year had to procure and distribute seed wheat on a large scale. Last year was one of importing rather than exporting in agricultural produce. No less

a sum than £1,865,313 was sent out of the State for the purchase of food stuffs, and that chiefly for products which in normal seasons would be capable of production in the State.

A few years ago we had twenty millions of sheep, now we have seven millions; there were also over seven million cattle, now there are two and one-half millions. The drought, however, is now a thing of the past, and on every side there are indications that this year will be a most productive one, especially in the crops that failed last year. It is thought that there will be about 110,000 acres under wheat, and 8,000 under barley. The land probably was never in better condition, the seed was all that could be desired, and the season promises to be propitious, the result of which will probably be a crop of cereals such as Queensland has never before produced.

The population of the State on June 30 last was 516,496, of which about 125,000 (or one-fourth) reside in Brisbane and suburbs within a radius of ten miles.

The Queensland Conference was organised four years ago with four organised churches of 181 members, besides thirty scattered members. At present there are six organised churches with a membership of 215, besides thirty-three isolated Sabbath-keepers, most of whom have not yet had the opportunity of connecting with any church. During the last two years we have had three presidents,—Brother Teasdale for the last six months of 1901, Brother Colcord for the next six months, and Brother Robinson for the next seven months, the latter leaving us on February 6 of this year. Since then we have been without a president. In the same two years we have had four general agents, Brother H. J. Cooper being the last to connect with the canvassing work.

One camp-meeting and a series of tent-meetings have been held, the former in Brisbane with no increase in membership, the latter in Rockhampton resulting in seven additions to their church roll.

Notwithstanding the drought and bad times, three church buildings have been erected during the two years, one at Bundaberg, which is free from debt; one at Rockhampton, which is all paid for and has a small cash balance on hand; and one at Toowoomba, which was not quite so fortunate, its indebtedness at the present time being £100. We also have a church building at South Brisbane, which is free from debt.

There are seven Sabbath-schools in the conference, the membership of which is 166. In the two years the contributions have totalled a little over £100, of which £58 14s 2d has been sent to the different missionary enterprises. Besides this, £14 15s 11d has been donated for special purposes.

One church school is all that we have in Queensland. This is in South Brisbane, and is conducted by Sister Ella Boyd. It was re-opened on February 2 with eleven students. The enrollment is now twenty, ranging from five to fourteen years.

Sister Prebble writes encouragingly of the work in Maryborough. A good deal of pioneer work has been done there, such as tract distributing and periodical and book canvassing, but as yet no special effort has been put forth. Six are now keeping Sabbath, and she has some twenty good readers who are very much interested in the truth.

Brother Smart has had the burden of the ministerial work in Brisbane since Brother Robinson's departure, and Sister Tuxen has assisted him very materially;

the latter at present being in Rockhampton selling *Good Health*, and canvassing in the interests of the Treatment Rooms there.

The tithes during the last two years have gradually decreased, last year's total being £425. Two years previous to this it reached £665. For the fiscal year ending June 30, 1902, the expenditure exceeded the receipts by £63. Last year the tithe was £25 short of the expenditure. This was more than met, however, by the Sabbath-school donations for the quarter ending December 31 last, from which we realised £136. We own one large tent, one children's tent, and seven family tents valued at £50. Counting this an asset, and including the Sabbath-school donations, the conference has had a gain financially of about £100, thus reducing its indebtedness at the present time to £81. The amount of tithe per capita paid for year ending June 30, 1903, works out at £1 14s 3d.

The tract society has had a hard struggle, especially the last twelve months, its sales only totalling £544, the previous year being £2,092. The average weekly sales of the *Signs* in Queensland is 1,000, and since the December number of the *Good Health* was issued, 5,350 single copies have been distributed, in addition to the yearly subscriptions.

The food business has come out a little better. In Queensland it is carried on apart from the tract society, although we occupy the same shop, equally dividing the rent. Its sales for twelve months ending June 30, 1902, were £232, the profit on which exceeded its expenditure by £40. It has paid all expenses during this year, and has £14 to the good.

The Rockhampton Bath Parlors, under Brother and Sister Robie, have also had a hard struggle, especially during the last twelve months. In twenty-two months they have given 3,557 treatments for £412 10s, as well as 220 free treatments valued at £20, and have sold £100 worth of health foods. They have also sent several patients to the Retreat and Sanitarium, distributed 10,000 pages of our literature; sold some subscription books, and taken a good number of subscriptions for the *Good Health*.  
J. H. MILLS.

THE morning session of the Conference on September 9 was devoted to a consideration of the Sanitarium and the health work. Dr. Kress gave an interesting account of the progress of the work at the Wahroonga Sanitarium. In his address he told of many cheering experiences with their patients. He also read extracts from a number of excellent letters just recently received, in which former patients spoke of the great good they had received by their visit to that institution. Pastor G. B. Starr also spoke cheerfully of his association with this branch of the work. Many were seeking not only physical help, but also for spiritual assistance.

SABBATH-SCHOOL contributions to missions during the past two years amounted to £1,201 17s 9d. Of this amount £37 was given to the ship mission work in Sydney, and £18 to similar work in Melbourne.

THE reports in this special number of the RECORD are full of interesting matters that concern the interests of the work. Every one of our people should have this paper, so as to read and study it. Get one, and pass it on to that brother who cannot afford to subscribe for himself.

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A NUMBER of very important and interesting reports are held over for our next number. Let our church members see that their friends have an opportunity of reading these special numbers. Nothing else will give them such a good idea of our work.

SO FAR during our Conference, the weather has been all that could be desired. Nature around has been glad, and peace has reigned supreme in all the Conference deliberations.

IN connection with the report of the general agent on "Christ's Object Lessons," Professor C. W. Irwin made a comparative statement showing the amount that had been received from the sale of that work. Books to the value of £3,701 had been sent out, and £2,508 had already been paid off the school's indebtedness.

IN one of his Bible studies, while referring to the progress of the message, Pastor Irwin held up a copy of *Present Truth*, the first paper published by Seventh-day Adventists. It was a little four-page paper 8 x 10, and bore the date of September, 1849.

ON Wednesday morning, September 9, Pastor Woods took up the first hour, 9-10, in a Bible study. Christ was pictured as the "Good Shepherd," and His methods of labor were to be our example. Christ loved and sought after the individual. With ministers there was too much sermonising, and too little heart to heart work. The nearest way to a man's heart is often over his own threshold.

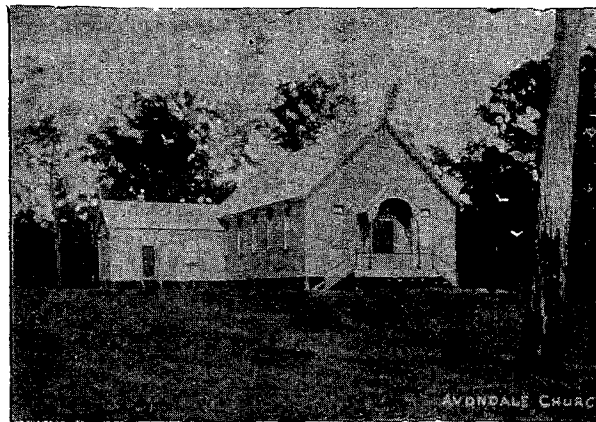
A MILLIONAIRE in America once visited a Baptist minister, and after conversing for a time departed late in the evening. On reaching the door with his guest, the minister looked out into the rain and blackness, remarking, "What a terrible night for the poor!" This single statement clung to the mind of the rich man, and in the morning he sent a substantial cheque to the minister "to be used for the po "

THERE is at Rome a staircase of twenty-eight steps which is said to have been the stairs on which Christ went up before Pilate. Pilgrims and visitors go up these stairs on their knees. On each step there is a glass plate under which there is a picture of some saint. This they kiss, and then pass on until they reach the image of Christ at the top. This they also kiss, and then pass out on an upper landing.

DR. JAMES from Bendigo, Victoria, was among the visitors to the Union Conference, also Dr. Gibson from New Zealand.

THE annual meeting of the Echo Publishing Company, Limited, will be held at the North Fitzroy Church, Alfred Crescent, September 21, at 7 P.M. Stockholders and friends are invited to attend. Business,—election of Board for the coming year, and consideration of manager's annual report.

W. D. SALISBURY,  
Manager.



THE above cut is a picture of the Avondale Church where the Union Conference held its meetings. It is capable of seating about 350 persons, and in most of the meetings it was well filled. On Sabbath and Sunday nights the people could not all find room, so provision had to be made in the school room adjoining.

ON Thursday morning at the devotional meeting, Pastor G. B. Starr gave an interesting study on the work of the Holy Spirit. The presence of that Spirit is a necessity to all successful work for God. The disciples were told to tarry at Jerusalem till the Spirit came upon them. God knew that without its help their work would prove a failure.

ACTIVITY is the law that prevails all about the Avondale School. Up at 5 o'clock in the morning, and then busy all day with their studies or physical training, the students have no time for either physical or mental indolence. The daily programme is in itself an education.

THE true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ, and ready, longing, hungry to serve Him is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution of amendment? Surely there must, but it is not sorrow for sin for the sake of the sorrowfulness that Jesus ever wants. He wants sorrow for sin only that it may bring escape from sin.—*Phillips Brooks*.

EVERY evil to which we do not succumb is a benefactor. As the Sandwich islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—*Emerson*.