

# Union Conference Record

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

Vol. 10. No. 19.

SYDNEY, MONDAY, SEPTEMBER 17, 1906.

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

## THE TONGUE.

"THE boneless tongue, so small and weak, Can crush and kill," declares the Greek.

"The tongue destroys a greater horde," The Turk asserts, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue—an early death."

Or sometimes takes this form instead: "Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"

Says the Chinese, "outstrips the steed."

While Arab sages this impart:

"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."  
—Rev. Philip Burroughs Strong.

## A Prophet and More Than a Prophet.

(Continued.)

It is natural for man to worship himself, and to make a god of himself. It is natural for man to claim the power of discerning between good and evil. In other words, it is natural for man to claim infallibility. All this is now carried forward in the form of godliness, in the *belief* that it is true Christianity. We hear men who worship their infallible convictions and impressions, quote in defense of their position, "Ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie." Of course, they say that this is all on condition that we abide in Him. But who is to determine whether we abide in Him or not?—Self, of course, for they need not that any man teach them; their own consciences they claim to be a sufficient guide. This they call the voice of

God. If this is so, of what use is Moses or the voice God has placed in the church?

If anyone, like Moses, should be chosen of God to correct them and point out their dangers and defects in character, it would be said, "Ye take too much upon you, seeing all the congregation are holy," or we have no need of you, for we are as "gods, knowing good and evil." We have only one infallible voice in the church, and the Lord says, "If any man have an ear let him hear what the Spirit saith unto the churches."

The voice of the Spirit of God to the Laodicean church is not in agreement with the voice from within, which its members are in danger of considering the voice of God's Spirit. Which shall they then believe,—the voice from within which says, "I am rich and increased with goods, and have need of nothing," or the voice of the true Spirit, the *faithful and true* witness, which says, "And *knowest not* that thou art wretched, and miserable, and poor, and blind, and naked?" It is evident in order to receive help from God, we must deny the inward voice or evidences, and say, when corrected, we are wrong on the very points we felt *sure* we were right. This appears like folly to the natural man, for it is too humiliating for him to entirely deny self and bow down and worship God alone. Thus the two hundred and fifty princes who said, "Ye take too much upon you," reasoned anciently, and said to Moses, "*Wilt thou put out the eyes of these men?*" Man cannot judge by the seeing of the eyes, or the hearing of the ears, or by his feelings, and judge righteously. When the impressions are in accord with the law and the testimonies, *then and then only*, are they trustworthy. Peter says he heard a voice, and was an eye witness of Christ's majesty in the holy mount, but adds there is something more sure

than these. "We have also a *more sure word of prophecy*; unto which ye do well that ye take heed, as unto a light that shineth in a dark place." "For prophecy came not *at any time* (margin) by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 19, 21.

The word spoken through the prophets at any time is God's word, not man's word, and this makes it the *more sure word* upon which we are to rely. Feelings of certainty to be right is no evidence whatever that we are right; it is more often evidence that we are wrong. In fact, the true child of God, knowing the deceitfulness of human nature, has a very humble opinion of, and esteems others better than, himself. Therefore he is willing to counsel with his brethren; he possesses a meek and teachable spirit. When the message of correction or reproof comes to him through God's messenger, he is prepared to believe and receive it. But to such it is seldom necessary for the Lord to send a personal message of reproof. These messages usually come to the self-deceived who think they are right, and "who know not that they are poor, and blind, and naked." Therefore, "Let him that *thinketh* he standeth take heed lest he fall." But the message does not come to condemn, it comes to save from self-deception and self-destruction. "As many as I love, I rebuke and chasten." For them to imagine their promptings to be from Christ within is a deception, and must be from another spirit, because Christ is not within, he is on the outside. He says, "Behold, *I stand at the door, and knock*: if any man hear *My voice*, and open the door, *I will come in* to him, and will sup with him, and he with Me." The only ones whose cases are hopeless, and whose sins remain, will be those who say, "We see," when God says, "Ye are

blind." "We have had fathers of our flesh which corrected us, and we gave them reverence," not at the time we received correction from them, but afterwards. "They verily for a few days chastened us after their own pleasure: but He for our profit, *that we might be partakers of His holiness.*"

This is the purpose of the Spirit of Prophecy in the remnant church, and the purpose of all the testimonies and messages that come to us pointing out the wrongs *we do not see*, "*that we might be partakers of His holiness.*" We can see then why Satan's special effort in the last days will be exercised to destroy confidence in the voice God has placed in the church to correct its members and to make of them a holy people. When correction does come, and faults are pointed out, Satan is at hand, and says, It is not so, you are misrepresented; in other words, All the congregation are holy; or, "Ye are as gods, knowing good and evil," and have no need that any one teach you. Those whom he cannot deceive, he will finally seek to destroy through those who are deceived. Then will be met the fulfillment of the words, "Whosoever killeth you will think that he doeth God service." "And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. And "the testimony of Jesus is the Spirit of Prophecy." This will be the great and final test that will come to the church. It will bring about the shaking time to which we look forward. It will separate from her the unconverted who worship self. It will impart to the honest in heart a better knowledge of the object of this gift in the church, and will lead them to renounce self and to govern their lives in harmony with the law and the testimonies. They will have no confidence in their own impressions only as they accord with the word of the Lord. They will say, "Yea, let God be true and every man a liar."

They know they have deceitful hearts and defective characters left them by inheritance, and that this world is God's workshop, in which every stone that can be used for the heavenly temple must be hewed and polished. Those who are satisfied with their own ways, and think that every one else and even the Lord should testify to their righteousness

will be cast aside as useless stones. Not every one who *feels* he is right, and says, Lord, Lord, shall enter the kingdom of heaven. Only he whom God through the law and the prophets pronounces right, *is* right. The righteousness of those who are right is "witnessed by the law and the prophets." D. H. KRESS.

### THE REGIONS BEYOND.

#### THE VOICE OF THY BROTHER'S BLOOD.

"O church of the living God!  
Awake from thy sinful sleep!  
Dost thou not hear yon awful cry  
Still sounding o'er the deep?  
Is it nought that one out of every three,  
Of all the human race,  
Should in China die, having never heard  
The gospel of God's grace?  
Canst thou shut thine ear to the awful  
sound,  
The voice of thy brother's blood?  
A million a month in China  
Are dying without God!

"O, speak not of the noble few  
Who the gospel sickle wield,  
And reap some sheaves with weary hand  
On the edge of its harvest field;  
For beyond their utmost efforts  
Four hundred millions lie,  
And a thousand preachers were all too  
few  
To reach them ere they die!  
But hear! O, hear ye for yourselves  
The voice of thy brother's blood!  
A million a month in China  
Are dying without God!"  
—H. Grattan Guinness.

#### Greetings from Inland China.

It is a pleasure to send you greetings from inland China, and to be able to report that the guardian angel has hovered over us here and protected us.

In many respects, during this past year, China has been in a more unsettled state than at any time since the massacre of missionaries in 1900. Not a few of the Protestant and Catholic missionaries have been massacred during the last eight months. There were fourteen in two cities murdered within a period of three months.

Although the head-quarters of the uprising was located only twenty miles from our station, there was no material damage done to the property, and we safely reached a place of shelter. China never appeared so

dark to us before, and it seemed as though our way of escape was cut off, since the trouble was between us and the railway line. Primarily the disturbances in China are anti-dynastic, but the rebels know that the very best way to involve the government and weaken it, is to show contempt for the foreigners by killing them and interfering with their liberty.

#### Cause of Late Disturbances.

The late disturbance here was first caused by killing several native Catholics thirty miles north of us, who were not of the best reputation in their community. Through the pressure brought to bear upon the officials by the Catholic missionaries who were located near the officials' headquarters, those who were murderers were severely punished, and many innocent were convicted without evidence. This resulted in a pent-up hatred of both foreigners and officials on the part of the people, which was only waiting an opportunity for vengeance.

Only six weeks later, April 8-10, the storm burst forth. Over 1,000 men were in arms with knives, bamboo poles, spears, and clubs, only twenty miles west of Shang Tsai. They began by capturing horses and mules, burning villages, and forcing young and able-bodied men to join them. They attacked the nearest city, and the official had the gates of the city locked so that they could not enter, and gave a message to the leader from over the wall that he did not want to fight with him, that he would like them to go to some other place and leave them in peace. Upon hearing this, the people living in the country, knowing they had no protection, became frightened to a frenzy, and as the gates of their nearest city were closed, they placed bedding and clothes and such things as they could pack, on a four-wheeled ox cart, and drove with more than Chinese speed to the nearest city for protection within its walls. As Shang Tsai was the nearest place of refuge, soon every street, alley, and courtyard was filled with men, women, children, horses, mules, donkeys, and carts, and looking from the city wall as far as we could see, was a procession of carts, each waiting its turn to enter.

The excitement at the city gates was so great that in spite of soldiers located there, men, women, and children were knocked about ruthlessly, and many injured. The entire city was in a turmoil day and

night. Many of the nearest neighbors were driven out of their rented homes by the owners, and their household goods, which were not much, thrown in the open courtyard. Cries of anger and distress were heard all around us. Our mail, which had come every other day previously, had been cut off for eight days.

One family of Christians was driven out of their home, and I gave them shelter in our mission. Knowing the results that often follow the assembling of large crowds of Chinese, especially where no law or order exists, I felt it hazardous to remain here after the reports we were continually hearing. The postmaster told me that there was no possible way to get news through as to the exact condition in other parts of the Empire. Being alone, I went to God for counsel, and was convinced that I should at least make an effort to get away. God commanded Joseph to leave Egypt when Jesus' life was in danger by the wicked Herod. Modes of travel here in China are very similar to what they were then. I tried to secure a conveyance, but it was in vain. No one ventured to take even the most round-about road. Finally I hired a donkey cart through the aid of an official, and safely reached the railway. Those of our other workers who left their stations arrived at a place of safety, and the only injury to our property at Shang Tsai was the hurling of two large stones through my bedroom window.

Not long after I left, government troops were dispatched to the seat of trouble. A small engagement followed in which the rebels were defeated and about four hundred killed. Since that time Honan has never been more quiet and peaceful. I feel most thankful for God's protection during the past year, and we know not how many times God has stayed the hand of the destroyer.

These incidents show us the wrath of the enemy, but in that God has never yet allowed any of our workers in this field to suffer death at the hand of the wicked, we have faith to believe that His work will go on unhindered until the work of mercy is finished and the flames burst out that will end with the destruction of all wickedness.

One year and one month has passed since we began the publishing work at this station. During this time steady progress has been made

both in the appearance of the literature and in the production and circulation of the same. The monthly paper, *Fuh In Hsuen Pao*, or *Gospel Herald*, is doing a good work and improving in appearance.

#### Reinforcements.

Brother and Sister Allum who are now with us are assuming many responsibilities in the dispensary, mission, and printing work. Having had some considerable experience in their home field in book-keeping and printing, besides a good practical education in the Avondale School, they are just the help we needed. I need not say that I am very thankful they are here. I had been alone just fifteen months, and it has seemed a great privilege to associate with those who can speak my mother tongue, and we know we can reach out farther in our work. I also appreciate the effort of the brethren in Ohio to send workers here, and feel thankful to those who gave so liberally towards sending Brother and Sister Allum to the interior of this field. They changed to the Chinese costume at once, and are busily engaged with the language study. We must adopt all consistent customs possible in order to come near to a people so strange to us.

Notwithstanding the fact we are making advancement in the work in the mission fields, we certainly are not doing as much as it is our privilege to do. It is a satisfaction which outweighs the sacrifice to be able to minister to the heathen in their great need.

#### Medical Work.

During the past year nearly double the number of patients have received treatment as the previous year, and every patient that comes to the dispensary takes literature with him to his home. Some of these come long distances suffering from such diseases that we, if in America, would not advise them to go even a short distance in a modern ambulance. Last week a man came from Lo Shan, a distance of 105 miles, suffering with a large abscess located deep in the muscle sheaths of the thigh. The pain was so great that he groaned loudly all the time they carried him. We opened this abscess, draining it, and he walked out of the dispensary. Our treatments have won the confidence of the people, and we now have no difficulty in persuading the patients to submit to our procedures of treatment. I have many times

realized that there were agents at work besides the treatment and natural recuperative vitality of the patients, for many times the results of treatment are out of all proportion to the therapeutic value of the remedy used. The medical work has materially assisted us in presenting the gospel message of salvation, principally by giving us the opportunity and establishing confidence.

During the last month many people, chiefly women, have been brought to us on beds carried by two to four men, in an unconscious state, as a result of taking opium to commit suicide. Here the missionary sees the terrible effects of two great curses in China,—the one of the opium, introduced and forced on the Chinese by England, and the other, the result of heathenism, that of woman slavery, which usually causes her to take the crude opium to commit suicide. The larger percentage of these cases we are able to save by a thorough lavage and antidotes, so that they have left them an opportunity to know the gospel, and either accept or reject it. Seeing such misery causes us to long for sin and wickedness to be obliterated from this world, and our Saviour return to gather His own. But we must not be selfish and willing to drop our burden too soon.

#### Waiting for the Message.

Christ has a few yet who are waiting—yes, *waiting*—for someone to bring them this last message of warning. What else is delaying Christ's coming? Think of China's 426,000,000 *waiting*, from whom He said over 2,500 years ago some would be gathered. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10: 14.

God has chosen to call men through the agency of His servants. It seems to me that it ought to be the question of every one of us, Am I going to permit myself to act as a messenger of light? In the above verses, Paul refers to those who have never heard of God, and these are the heathen in our present age. Yes, over half of the population of the world to-day is in Asia waiting to hear of a God of compassion and love. Christ's last command to His disciples to go to all the world, comes to us as a people in tones that will not cease until the world is reached with the gospel, and the work is completed.

H. W. MILLER, M. D.

### Our Mission Field.

“ And ye who cannot go, O help  
 With the wondrous weapon, prayer!  
 While ye uplift your hands at home,  
 The cross shall triumph there.  
 And give ye freely from thy store  
 To the warriors in the field.  
 The more you give, to you the more  
 Barrel and cruse shall yield.  
 So only can you cleanse your hands  
 From the guiltiness of blood!  
 For a million a month in China  
 Are dying without God!”

### A Shipload of Gold Sovereigns for Missions.

A FEW days ago there arrived in Sydney a ship loaded with gold sovereigns for missions. It happened on this wise: The new extension of the Pure Food Cafe was dedicated on August 19. After an excellent dinner had been served to about ninety guests, all adjourned to the new room and listened to some good music and the reading of interesting papers by different members of the Cafe staff of helpers. At the conclusion of these exercises, Brother Fisher, the manager of the Cafe, read the following recommendation, passed by the Union Conference Council in Melbourne last September:—

That we recommend our various conference committees and managing boards of our institutions to consider the advisability of giving each year, from the ordinary income of these conferences and institutions, a donation towards foreign mission work.

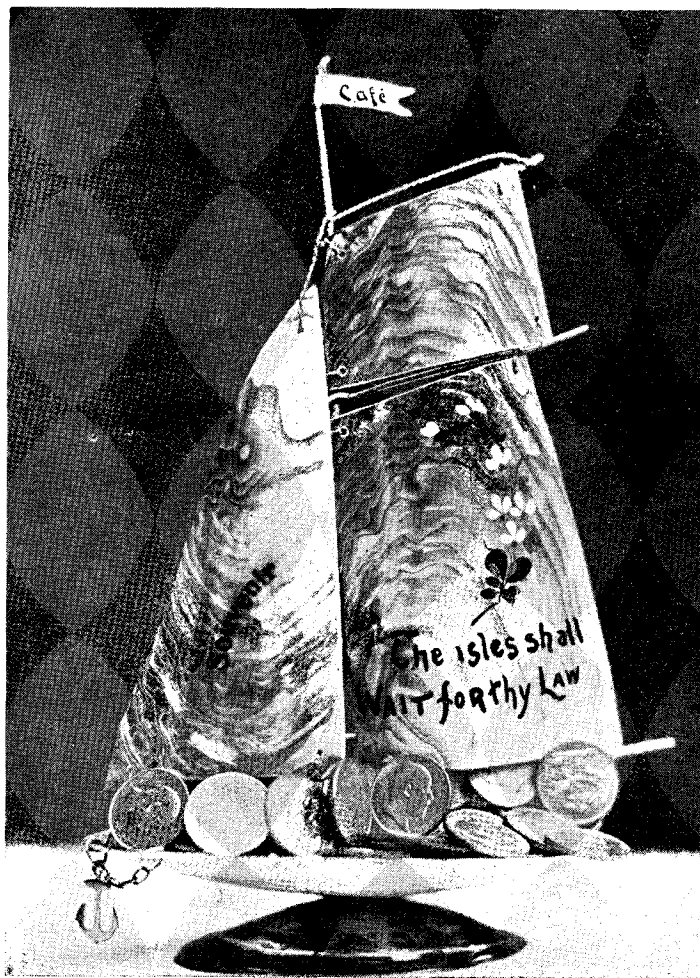
Brother Fisher then stated that the Cafe family had been making an effort to carry out this recommendation, and that all had united in practising economy in various ways in order to save something for the island missions.

At the conclusion of his remarks, he lifted a covering which concealed some object on the table, and revealed to the gaze of all in the room a miniature ship made of pearl-shell from keel to top-mast, loaded to its utmost capacity with gold sovereigns. On one of the sails was printed the well-known words, The isles shall wait for Thy law. In an appropriate speech Brother Fisher, in behalf of the Cafe workers, presented this ship with its golden cargo to the writer for the use of the island missions. It was found that the value of the cargo amounted to £25.

The suddenness of the surprise

nearly took away the breath of the writer, but we managed to express our thankfulness to the happy-faced Cafe family for the handsome gift. No sooner were we seated than a boy connected with the Cafe stepped up, and in a few well chosen words presented a small silver tray containing a guinea in silver colns, to the writer, and with it a card on which were written the words, “The light

that facilities may be furnished for carrying on the work in the great East Indian field. The Philippines have two workers, but must soon have a mission house of its own in order to save exorbitant rents. We can delay no longer to furnish means for a church and mission in the city of Singapore, and land in the country for a school and a printing press. Java with its nearly 30,000,000



that shines the farthest shines the brightest nearer home.” This was also for the foreign missions.

Our missionary department is more thankful than can be expressed for these tokens of the deep interest on the part of our people in the foreign missionary work. In our island missions are millions and millions of souls groping in the dense darkness of heathenism and Mohammedanism, who must go to ruin unless we send them the light of the gospel truth. Our mission department must have large sums in order

inhabitants has one Sabbath-keeping family, and must soon have a school.

New Guinea calls loudly for workers who can give the present truth. Hundreds of other islands have never heard the gospel sound. These gifts by our faithful people make it possible for us to open up new fields from time to time. May we often be surprised by receiving shiploads of gold. E. H. GATES.

“He hath made us accepted in the Beloved.”

### A Rarotongan Brother.

TONGA, one of our native brethren, placed in our hands the other day an envelope containing one pound sterling. It was his tithe. This brother has been greatly blessed on account of his faithfulness in the matter of paying an honest tithe. Everything he plants on his land seems to excel that planted by his neighbors.

First it was the flourishing condition of his plantation that drew attention, then it was the largeness of his bunches of bananas, now it is the size of his watermelons that causes the comment of all who see them. Many who are not aware of the truth taught in Mal. 3:12 and

### Interesting Letters.

THE following are letters from two of our members in Singapore, the first one being from our young Chinese sister who assists Sister Jones in the school, and the latter from a little Eurasian girl of about thirteen or fourteen years, who was lately baptized by Brother Jones, as reported in his article in the RECORD of August 20. Both letters are neatly written. I know that our brethren in Australasia will rejoice to know that their offerings for the East Indian mission field are bearing abundant fruit. E. H. GATES.

Singapore,  
May 28, 1906.

My dear Brother Gates,—



Tonga and His Daughter.

context, say that our brother is a man blessed of God, and so verify the Scripture mentioned. We wish that our brethren could see the joy that Tonga evinces when paying his tithe. He tells us that such times are his happiest moments. The simplicity of the religion of this simple man is sublime; and it is because so many of us get above the simplicity of the religion of Jesus Christ that we thereby lose much of the blessing that God intends we should receive.

A. H. PIPER.

“SET your affections on things above.”

As you expect to hear from us often, I think this is the time I have to make a start. Now that the bustle and worry attendant on removal are over, we like this house very much. Everything is pleasant, and nice, and quiet. One of the rooms downstairs is used for school, and the dining-room is used for the services. After the health food store was opened, Sister Davey was obliged to give up the school, and Sister Jones and I now manage it. We have our school in the morning from half-past nine to half-past eleven, but Sister Jones has to leave at eleven on account of her Bible-reading, and I manage the rest of the time.

During these few weeks, we (Sister Jones and myself) have called several times on a Chinese family, where we were introduced by Miss Norris. They are heathen, but are very anxious to

learn the true religion. The children understand Malay as well as Chinese, but the mother cannot understand Malay so well, so I have to translate into Chinese. Though I can speak Chinese well in conversation, yet in translating from the Bible I find it is rather difficult, but it is getting easier every time, and I hope I shall get on better soon. I like both visiting and teaching very well if I can manage them. My desire is to do anything that I am fit for. I pray that God will continually be with me that I may put my whole heart in whatever I do.

Yesterday we had our pictures taken in the front of the house. There were over fifty in number, and most of them were our church members. Our Sabbath-school is increasing, both in donations and membership. These two last Sabbaths we had over forty-four in attendance.

Brother Williams began his house about ten days ago, but has not yet finished. When it is completed he wants us to go and visit him.

Hoping this will find you quite well,  
Sincerely your sister in Christ,  
SIM GEE NIO.

Singapore,  
June 4, 1906.

Dear Mr. Gates,—

I know you will be indeed surprised to hear from me. Mrs. Colledge has adopted me now. I know you will be glad to hear I am a member of the Sabbath-school now and will soon be baptized. I am in Mrs. Jones' daily school also. I got your address from Mrs. Jones. We all miss you very much. When will you come back again? Come back quickly, dear Mr. Gates, we miss those nice sermons you used to preach. We are all getting on very well with our Sabbath lessons and memory verses.

I don't think I have any more news to write so must come to a close. With my very best wishes, in which Sister Colledge joins,

I remain,  
Yours obediently,  
M. THOMAS.

“God lays a little on us every day,  
And never, I believe, on all the way  
Will burdens bear so deep,  
Or pathways lie so threatening and  
so steep,  
But we can go, if by God's power  
We only bear the burden of the hour.”

“Saved to serve in any station,  
Saved to make His goodness known;  
Saved to sing His great salvation,  
Saved to live for Him alone.”

### Cottage for Sale at Avondale.

Four roomed cottage, 1½ acres of land planted with over 100 good trees, a roosting shed for poultry, in one of the best positions in Avondale, near the School and Church, would suit a family attending the School. Apply to Mrs. H. B. Allum, Rose Street, off Miller Street, North Sydney, or Good Health Office, Cooranbong.

## Our Canvassers.

"Why, therefore, should we do ourselves this wrong,  
Or others,—that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee."

### A Debtor to Your Profession.

"I hold every man to be a debtor to his profession, from the which he seeks to receive countenance and profit, so ought he of a duty to be a help and ornament thereunto."

While the principle thus presented by a noted writer may be applied to any calling, the standard it presents is largely determined by the calling to which it is made to apply. Therefore the higher the calling or work, the higher the standard.

But as "there is no higher work than evangelistic canvassing" because "it involves the performance of the highest moral duties," there can be no calling or place in this message that presents a higher standard for uprightness of character and sound moral principle.

This will be recognized by the whole body of this people just in the proportion that it is recognized by all directly connected with this work. And this important fact should deepen our sense of responsibility lest through our carelessness or neglect, the work of God should be evil spoken of.

### The Tendency of To-day

Is not for men to think little of themselves or of their attainments, but no matter what men may bring to this work, whether of education, of business training, or of natural tact and ability, it is still true that every man is a debtor to his profession. Whatever men's advantages may have been, educational or otherwise, and however profitable and helpful to their work and their success their attainments may be, (and they should certainly be looked upon as essentials) that which is *most* essential, "the higher education," is nevertheless obtained only in the field. It is in the personal work with men, in obstacles met and surmounted, that the personal experience is gained

that makes men a help to their profession.

### Science is to Know, Art is to Do,

And the application of the power to convey to the human mind, the knowledge that will create a desire to possess, is not only the art of good salesmanship, but it is the power that will so convince men of righteousness that they will take their stand in righteousness. It is the failing in thus convincing men that makes the weak spot in the work of many engaged in evangelical work, men who, with the advantages they have had and the ability they possess, should have been in the truest and fullest sense of the word leaders of men and winners of souls in the hardest places of the great harvest field.

### It is not enough

For a man to meet difficulties. The difficulty must be overcome or else the difficulty will overcome the man. But in the overcoming is the exercise that produces spiritual muscle, giving men strength to hold on, strength to lift and power to be patient; and these very God-given qualities, that men so much need, will produce the very class of men the cause needs. If, therefore, there is one work more important than another, and which at this time more than any other work needs the earnest prayers and hearty co-operation of all engaged in it, in order that it may be all that God designed it should be, that work is the work of circulating our literature. But it is only when as workers we become all that God has designed we shall be, that He through us can accomplish all that He has designed that our work shall accomplish.

J. M. J.

## Pointers to Success. Industry.

### A Full Week.

A full week at canvassing generally means only five full days. Sometimes extra work can be done evening after the Sabbath and Sunday. We do not advise Sunday work at canvassing as a general rule. There are instances and conditions where it is alright; but what we do ask from our agents (and we consider it is of vital importance) is five full days' work. The reason for three-fourths of the failures at canvassing rests with the fact that very few agents work full time. Agents report fifteen, twenty, twenty-five, and thirty hours'

work, and then fear they are "not cut out for canvassing," because they do not have success. It may be a surprise to our agents to learn that the average time put in is less than twenty hours per week. When you read this, if you are an old canvasser, look over your record and see if you are not surprised at the average time put in per week during the year.

Figure with me for a moment. You work twenty hours. Your sales amount to £5. The cost of living, the expense of delivery, and a small per cent. for lost orders will, on an average, consume one-half your profit of £2 10s, so that you have actually earned £1 5s during the week. The average earning of a book agent, above his expenses, is about twenty-five per cent. of his gross sales. But suppose he had worked forty hours, his sales would naturally be £10, his profits £5, his expenses about the same as in the first case. Without going further into details in figuring, I consider that such a week's work should yield £3 as a wage. In the first case the week's work for a man and his family means hard lines. He is likely to become discouraged. Then he takes less orders, and soon leaves the work. In the second case, industry has made his work prosperous, and he goes on his way rejoicing.

Look over your records and see how you have spent your Mondays. You did not get ready for work on Sunday. Monday morning you found a button must be sewed on; a short letter must be written; a cloud comes up "the size of a man's hand," and you fear a storm, and so decide not to start until Monday after dinner. And then you get to your territory late Monday afternoon, and reason it will not be worth while to begin until Tuesday. "Monday is wash-day anyway," you say, "and it is just as well to skip it."

Don't do that way. Get all ready on Sunday. Start bright and early Monday morning, and get to your territory ready to begin work at eight o'clock.

Look up the records of your Fridays. On Thursday afternoon you discover that there are some little things of tremendous importance which must be done on Friday. By going home Thursday night you may save some expense; and so the work closes Thursday evening. You have worked three days. This record is not fancy. It



is the fact in the majority of cases; and, if your work has been a failure, the chances are, nine out of ten, that you took just such a course as this. A Chinese philosopher was once asked, "In what respect are all nationalities alike?" He replied, "They are all lazy." No trade will yield success on such short hours. Industry must be its foundation.

#### A Full Day.

"In the morning sow thy seed, and in the evening withhold not thy hand." It is wholly inexcusable and very foolish to reason that you cannot take orders immediately after breakfast, nor during the hour just before dinner, nor during the hour just before supper, nor during the evening. Many of the best agents try to get in one order before breakfast. Often you can do this to the neighbor next door to where you have stopped overnight. Canvass until you sit down to dinner. Begin again immediately after dinner, before the men get to work. Work until supper time. Make a full day of from eight to ten hours. A full day has success in it.

#### Rainy Days.

Do not stop work on rainy days. They are the most profitable days for successful work. The men are not so likely to be busy. The children will be indoors. The whole family can then be gathered around the prospectus, and entertained quite to their liking. No one is then in a hurry. You have a good excuse for staying longer than usual. You are quite certain of many orders. Orders taken from the whole family in this way are easy to deliver. Protect yourself from the rain, and push ahead. Give thanks for rainy days.

E. R. P.

### Further Results from Seed-sowing.

HAVING received some good letters recently, we have felt that others would appreciate reading them also, and possibly some who sowed the seed may find encouragement from a perusal of them, in learning of results from their past efforts. Our canvassers often do not realize the influence of their work or the lasting impressions made upon hearts.

A lady called at our office some three weeks ago and asked to see a book on the prophecies. We showed her "Thoughts on Daniel and the Revelation," and told her this was

the best exposition of these books to be found. She looked it over, and exclaimed, "This is the book I have been looking for for seven years. A canvasser called on me, and showed me the book, and I have regretted ever since I did not secure it, and have tried to find out where it was obtainable." She said, "I know we are living near the end, and I want to understand the prophecies." While this agent did not secure the order, yet the influence of his canvass lasted for seven years.

One of our brethren who had made his first delivery received the following letter shortly afterwards:—

Dear Mr.—,

My husband and I are in rather a difficulty, and we thought of writing to you to see if you could help us out of it. The book "Bible Readings" has shown us that we are doing wrong in keeping the first day of the week, Sunday, as the Sabbath, when we should be keeping Saturday, the seventh. We both are anxious to do what is right, but do not see how it can be arranged. It would not be difficult for me to keep it, but as you know my husband is working for Mr.—, and has to work on Saturday the same as any other day. Then Sunday is the only day on which we can go to church. We would be so glad of your advice. I feel sure you will tell us just what you think. I feel very glad already that we have that book. It is making me realize things I hardly thought of before. We will be very pleased to see you any time you are near, and can make convenient to call. Trusting you will pardon me for troubling you.

I am, Yours sincerely,

This letter was handed in to us and a reply sent. The following has just been received:—

I must thank you very much for the tracts and papers you so kindly sent us. I did enjoy reading them, and am quite settled in my mind as to which day we should keep holy. With God's help I intend to keep the seventh-day Sabbath the rest of my life. I am so thankful to have the book "Bible Readings." I have been a professed Christian for years, but since reading it I am seeing many things in an altogether new light. I had never met any Seventh-day Adventists until I met Mr.— (I did not know he was one until I received your letter), and I would so much like to know more of your religion. I would be glad of anything in the way of literature you would be good enough to send. I am sending the papers and tracts you sent me on to some friends, and hope to be able to subscribe to the *Signs of the Times* shortly. I think it is a most interesting and instructive paper. Will you please accept enclosed stamps for postage, and with grateful thanks.

Believe me, Sincerely yours,

A letter received this morning from another canvasser speaks for itself. This brother feels so happy

in his work, and requests us to pass on his experience, so that others who have labored where he is may know that their work is not in vain. He says,—

It has been very wet and cold again, and consequently our work has been hindered somewhat. When I commenced this letter it was raining hard, but it cleared a little, and I went out and sold three helps. I also met an old gentleman, a Baptist. I found he had "Desire of Ages" and "Great Controversy," and had made such a study of them that he was in possession of most of the principal points of doctrine we hold. However, he did not see the absolute necessity of Sabbath-keeping, but after some study on the question he decided that from the setting of the sun, he would obey the Lord. His family appreciates the books too, and his influence will be felt, I know.

This brother has been used by the Lord in bringing many to obey the truth, during his work in the field the last two years, some of whom are now doing good work for others. We are glad for these experiences, for they prove to us how willing the Lord is to use all who will be used in this great work.

L. M. GREGG.

## EDUCATIONAL.

### Napier Church-school.

ON the morning of February 19, when our church-school entered upon the work of the new year, there were eleven voices ready to respond to the roll-call. Owing to their removal from Napier, three of these, members of Brother Smith's family, soon left us. Since that time, others have come in, so that now, when all are present, there may be seen thirteen bright faces, ranging in age from six to sixteen.

It naturally took a little while for the children to get accustomed to seeing a stranger in the place so long occupied by their former beloved teacher. However, we were not strangers long, and soon all set to with good purpose to do faithful work; to make our school just such as the Lord says our church-schools ought to be,—places where the angels will love to linger.

The following subjects are included in the regular class work: Bible, arithmetic, reading, spelling, writing, geography, grammar, physiology, nature lessons, and drawing. Some attention is also given to the keeping of simple accounts, sewing, and sloyd work. For reading-books, we are

using "Early Writings," History (English), "Gospel Reader," "House We Live In," "Bell's Grammar" No. 1, "Gospel Primer," "Royal Reader," No. 2, and "Bible Reader" No. 1. Some of those most advanced in their studies are using "Bell's Grammar" No. 2 as a text-book in language, and are striving in all their work to lay a solid foundation, that as they enter our "new school" they may the sooner become efficient and faithful workers.

It has been a source of help and encouragement to see such a spirit of prayer come into our school, and to hear even the children pray for the missionaries; for the Maori Mission; and for help to do right, and to be kept from talking and laughing in school, in simple faith asking for things they most need. A few minutes each day are spent in a season of prayer in which, very often, all present take part. Children's prayers have just as much power with God as those of older people, and sometimes even more, because of their simple, trusting faith.

A short time ago the children were made very happy in being able to give something from the contents of their missionary box to assist in buying a horse for the Maori mission. After the recent educational meeting here, the funds in the box were increased by fifteen shillings from some little articles made by the missionary class. Part of this amount has since been distributed among the different members of the class to improve upon according to their ability.

The reports for the past few weeks show that a large number of Signs and tracts have been given away and sold by the children. We believe that the Lord will truly water the seed sown by these young sowers and cause it to spring up and bear fruit in the kingdom above.

EDITH E. WARD.

August 5, 1906.

"THE worldly-wise man turns his back on the Bible, and then imagines that the Bible is behind him, and that he is far ahead of it in knowledge; when in fact he is only getting further and further behind the Bible."

"THERE is more sweetness and joy in giving up some cherished plan for God, than could be experienced were our fondest hopes realized."

**The Sabbath-school and Young People.**

**A BRANCH.**

Often I ask this question,  
Often my heart replies:  
"Am I a branch of the fruitful Vine  
Reaching toward the skies?"  
"Am I a real branchlet,  
That living sap receives?  
Or only a parasite am I,  
Bearing naught but leaves?"  
Vine of the heavenly vineyard!  
Seed of a royal root!  
Make me indeed a living branch,  
Bearing a glorious fruit!  
Pour into every veinlet  
The wine of Thy rich blood;  
Make every tendril cling to Thee,  
Jesus, my Vine, my God!  
—Selected.

**Sabbath School Quarterly Reports,**

For the Quarter Ending June 30, 1906.

**South Australia.**

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Black Swamp...	18	£ 10 5	£ 6	£ 8 10
Broken Hill ...	27	2 0 0	5 7	19 2
Crystal Brook...	5	1 19 3	10 0	1 5 0
Gawler ...	27	4 8 3	9 9	3 3 2
Jamestown ...	...	...	...	...
Kadina ...	19	2 9 2	2 0	1 14 1
Kangarilla ...	24	1 1 3	2 4	11 5
Kensington ...	80	6 4 7	10 0	3 5 0
Mt. Gambler ...	37	1 0 0	5 0	13 0
Pareroo ...	25	1 3 2	2 0	19 2
Prospect ...	70	6 8 2	1 2 6	3 16 7
Quorn ...	23	2 8 11	4 2	1 11 1
Walleroo ...	11	1 5 5	1 3	1 2 7
Total ...	366	£30 18 7	£ 3 15 1	£19 9 1

Tithes from Schools £2 15 4

MRS. A. W. SEMMENS, Sec.

**Tasmania.**

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Bishopsbourne	11	£ 3 8 0	£ 7 6	£ 2 13 6
Bismarck ...	52	16 2 0	2 10	11 8
Devonport ...	13	1 8 0	4 2	1 1 1
Esperance ...	...	19 0	3 9	13 4 6
Hobart ...	52	3 2 2	9 7	2 4 6
Latrobe ...	...	4 1	...	3 9
Launceston ...	20	1 7 3	4 3	1 0 0
Llydale ...	4	5 0	4 6	...
St. Mary's ...	15	6 0	...	5 5
Upper Huon ...	37	13 1	3 2	6 2
S. Home Dept.	23	18 10	...	16 11
Total ...	244	£13 7 7	£1 19 9	£9 16 3

Tithes from Schools £1 11 7

MISS ANNIE METCALFE, Sec.

**Victoria.**

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Amherst ...	12	£ 1 5 10	£ 11 6	£ 9 8
Ararat ...	5	16 2	2 6	5 8
Ballarat ...	55	2 18 8	5 5	1 12 2
Bendigo ...	28	1 13 2	3 0	13 11
Brighton ...	11	1 5 1	5 3	10 4
Brunswick ...	39	2 11 8	5 11	1 8 4
Bunyip ...	24	2 7 8	2 10	1 16 7
Casterton ...	8	...	...	...
Devenish ...	25	5 11 2	12 6	4 3 7
Drouin ...	23	1 15 10	3 7	1 7 5
Geelong ...	23	1 10 9	4 0	1 0 9
Hamilton ...	7	1 13 0	2 3	1 7 9
Hawthorn ...	43	2 12 11	6 2	1 12 4
Horsham ...	11	5 6	1 5	3 6
Moe ...	10	6 6	1 0	4 10
Moonee Pnds...	44	2 11 11	6 6	1 12 5
N. Fitzroy ...	90	5 13 3	7 10	3 7 5
N. Melbourne ...	11	1 0 8	2 3	9 5
Sassafras G. ...	9	17 2	1 4	14 2
S. Melbourne ...	28	2 7 6	5 3	15 5
Stawell ...	50	3 6 2	11 3	2 2 1
Warburton ...	69	6 2 2	12 7	3 12 7
Williamstown	27	1 17 7	3 6	1 0 7
Windsor ...	70	5 12 3	11 7	3 5 2
Yambuk ...	15	2 15 6	5 7	2 4 5
Yarraville ...	23	1 1 6	1 11	2 7 2
Home Dept. ...	28	2 17 1	7 6	2 4 2
Totals ...	779	£62 16 8	£ 7 4 5	£38 11 10

Tithes from Schools £6 4 10

MRS. W. L. H. BAKER, Sec.

**West Australia.**

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Boyanup ...	5	£ 9 0	£ ...	£ 8 3
Bokara ...	14	1 1 0	1 8	8 1
Bunbury ...	9	12 8	...	11 5
Bridgetown ...	8	2 0 6	6 5	1 10 0
Capel ...	25	2 16 2	6 1	1 13 1
Colli ...	13	15 4	2 1	11 9
Fremantle ...	38	3 1 4	5 0	1 15 8
Gosnell ...	3	3 0	...	1 7 7
Geraldton ...	7	2 1 9	...	2 9 9
Heidelberg ...	21	4 18 4	6 0	4 2 6
Jumperding ...	18	1 1 4	1 9	11 9
Kalgoorlie ...	18	3 4 3	5 9	2 12 1
Midland Junc. ...	58	4 1 6	5 6	3 7 10
Narrogin ...	2	11 0	11	9 0
Osborne Park ...	35	2 3 0	4 1	1 4 8
Perth ...	58	2 13 3	...	1 14 9
Peak Hill ...	7	4 0	...	3 8
Pingelly ...	5	17 0	4 6	10 9
Quellington ...	15	1 3 6	3 0	18 2
Scott's Brook ...	5	1 6 9	7 0	17 1
Springdale ...	16	3 19 6	5 6	3 6 0
Spring Valley ...	13	17 2	2 0	13 11
Cookernup ...	27	4 18 10	9 3	3 17 8
Upper Preston ...	20	5 18 1	11 4	4 14 11
Wongamine ...	9	3 1 1	3 9	1 7 4
York ...	15	1 19 2	4 3	6 1
Totals ...	464	£55 18 6	£ 4 15 10	£39 16 9

Tithes from Schools £6 1 5

MRS. L. V. FINSTER, Sec.

**North Queensland Mission.**

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Charter Towers	10	14 9	10	10 5
Townsville ...	32	1 17 1	3 2	1 8 0
S. Home Dept.	11	2 4 10	6 3	1 14 1
Totals ...	53	£4 16 8	£ 10 3	£ 13 12 6

Tithes from Schools £3 9 10

MISS EMMA B. HILL, Sec.



New Zealand.

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Aratapu	13	£ 1 19 7	£ 1 1	£ 1 14 7
Canbridge	5	15 6	1 9	12 0 0
Christchurch	59	5 4 4	1 0 5	2 18 6
Daneverke	13	13 6	2 2	8 0 0
Dunedin	7	1 10 11	4 6	1 2 6
Epson	31	2 0 8	4 1	1 6 9
Gisborne	26	5 0 6	11 3	3 11 3
Lower Hutt	18	1 12 6	4 0	1 5 3
Hastings	21	1 13 5	2 9	1 7 4
Hawera	15	2 10 0	3 8	1 17 10
Kaeo	36	3 5 0	2 3	1 17 6
Napier	59	6 2 3	15 4	3 9 4
New Plymouth	17	1 9 2	1 7	17 0 0
Norsewood	6	1 3 6	6 6	15 6 0
Ormondville	2	1 9 0	4 6	1 1 6
Oamaru	16	1 18 11	3 8	1 9 2
Pahiatua	11	1 8 1	5 0	15 0 0
Palmerston N.	29	2 3 8	3 3	1 1 10
Parkhurst	11	1 3 9	3 5	16 2 0
Petone	22	2 19 8	5 2	2 4 10
Ponsonby	50	2 3 3	10 0	13 5 6
Pungare	6	3 3 3	5 0	2 6 0
Ranglora	20	1 18 8	5 0	1 9 10
Stratford	10	16 0	4 0	14 0 0
Tologa Bay	30	1 0 0	2 0	16 0 0
Wanganui	34	2 4 4	3 11	1 12 9
Wellington	28	4 2 6	4 7	3 1 9
Woodville	10	1 13 1	5 0	12 10 0
Waimate	14	1 2 6	1 9	15 2 0
S. Home Dept.	140	9 5 0	1 14 4	6 13 2
Total	765	£70 12 6	£ 8 17 8	£47 6 3

Tithes from Schools £6 19 4  
 Maori Mission £5 4 1  
 Fiji Meeting House £ 10 9  
 Malaysian Literature £ 3 0

MISS JESSIE JOHNSTONE, Sec

New South Wales.

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Ashfield	21	£ 1 9 10	2 3	£ 17 11
Auburn	29	1 5 10	4 1	12 7
Avondale	262	16 18 4	1 1 3	12 3 11
Bathurst	21	1 12 10	...	8 8
Blaney	10	5 0	1 7	2 11
Corndale	20	1 7 0	6 0	18 4
Epping	38	1 14 0	5 0	1 10 7
Eugowra	41	2 15 10	8 8	2 0 5
Forbes	17	13 0	1 6	5 6
Goulburn	5	11 9	2 4	8 3
Grafton	14	2 9	6	2 3
Guildford	13	6 2	1 0	4 6
Hamilton	23	1 3 4	4 3	16 9
Hornsby	42	2 17 9	4 3	1 13 2
Jerrong	7	2 0	...	2 0
Keilyville	17	14 6	5 6	5 6
Lithgow	5	4 8	1 0	3 2
Maitland	24	1 2 0	2 1	15 3
Marrickville	49	3 8 8	...	10 2
Nullawa	4	1 3 6	2 6	18 8
N. Sydney	39	1 18 5	1 10	19 5
Orange	21	8 0	1 4	5 11
Oxley	11	15 0	3 6	11 6
Parramatta	35	1 14 4	2 4	1 2 2
Prospect	17	15 5	2 0	12 0
Parke	40	1 1 1	1 8	18 3
Petersham	75	4 7 6	6 3	1 16 7
Penrith	6	7 10	1 0	6 10
Snakes Valley	14	11 2	1 0	9 0
Tarana	12	15 2	3 4	11 10
Wollongong	12	...	...	...
WalSEND	27	1 5 9	1 6	19 6
Woollahra	15	17 8	1 1	...
Wahroonga	59	7 1 7	9 11	5 10 6
Wallerawang	14	11 2	1 11	10 2
S. Home Dept.	58	7 8	1 1	6 10
Totals	1117	£62 16 6	£ 5 12 6	£40 1 0

Tithes from Schools £5 6 2

MISS A. E. PEARCE, Sec.

Queensland.

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Brisbane, N.	56	2 11 0	7 3	1 15 6
Brisbane, S.	45	11 5	...	10 3
Buderim Mt.	9	1 0 0	5 0	13 0
Gatton	37	3 0 0	4 6	2 9 6
Maryborough	7	12 7	2 0	9 4
Rockhampton	32	1 11 10	...	15 3
Toowoomba	18	1 17 1	3 8	1 9 4
S. Home Dept.	36	1 10 10	...	1 8 0
Camp-meeting	...	1 18 5	...	1 14 7
Total	240	£14 13 2	£ 1 2 5	£11 4 9

Tithes from Schools £1 7 8  
 MRS. R. D. QUINN, Sec.

Island Missions.

Name of Colony.	Present Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
Cook Is.	55	1 0 10	...	1 0 10
Fiji	129	4 4 7	...	4 3 7
Friendly Is.	23	4 8 0	...	4 8 0
Norfolk	30	15 0	...	15 0
Pitcairn	130	...	...	...
Samoa	5	2 5 0	...	2 5 0
Society Is.	128	4 9 10	...	2 5 4
Singapore	47	4 2 2	5 8	2 15 3
Total	547	£21 5 5	£ 5 8	£ 17 13 0

Total Summary.

Name of School.	Membership.	Total Contributions.	Special Donations for Med. Applian's, Singapore	Donations for Sumatra.
N. S. Wales	1117	£62 16 6	£ 5 12 6	£40 1 0
N. Zealand	765	70 12 6	8 17 8	47 6 3
N. Q'land Miss'n	53	4 16 8	10 3	3 12 6
Queensland	240	14 13 2	1 2 5	11 4 9
S. Australia	366	39 18 7	3 15 1	19 9 1
Tasmania	244	37 7 7	1 19 9	9 16 3
Victoria	779	62 16 8	7 4 5	38 11 10
W. Australia	464	55 18 6	4 15 10	39 16 9
Island Missions	547	21 5 5	5 8	17 13 0
Grand Total	4575	£337 5 7	£ 34 3 7	£227 11 5

Total Tithes from Schools £30 16 2

A Missionary Gathering.

SABBATH afternoon, September 1, was the time appointed for a union meeting of the Ashfield and Stanmore Young People's Societies; and an invitation was also extended to members and friends of other societies adjoining. A special programme bearing on foreign missions had been arranged, and at the appointed time almost two hundred persons were assembled in the Stanmore church, the large majority of whom were young people, ranging from the age of five years upward.

After the singing of the opening hymn, and prayer, the usual roll-call was responded to by the members present from both societies, by quoting or reading a text of Scripture

bearing on missionaries or mission work. It was interesting to see the number of small children responding with such texts as "Here am I, send me." Some of the Ashfield members then rendered a quartette, entitled "Sing Unto the Lord."

Among the verbal reports of work done during the week, was given a general summary of the youth's and children's societies and isolated members throughout the State. One of the visiting ministers, referring to this, remarked, "It is intensely interesting."

At this juncture Brother Gates kindly consented to talk to us for fifteen minutes on the work and needs of the island field in general. In a letter received by him from a mission centre recently entered, words to this effect were found, "We ought to have a missionary in each of the eight districts of the main dialects." As to the possibility of being able to comply with this request, Brother Gates said, it would be a difficult task to find eight suitable persons for the many openings in all the island field, to say nothing of this one mission-centre with its enormous population. Another and much smaller mission-centre is also calling for several workers. Reference was also made to the work in Singapore, and its needs.

The next item was a class recitation by nineteen children, the motto being "Go, Preach My Gospel." Each child had a card containing one letter of the motto, and as his or her turn came, a text of Scripture commencing with the letter on the card, would be cited. This motto was then placed on the wall and remained there throughout the meeting. A quartette, "Can You Wait?" by the Stanmore members, added interest to this feature of the programme.

Brother Parker, of Fiji, then spoke of the Lord's leading hand in special instances in connection with the work in that district. One person in particular was desirous of work. This was given him, and while thus engaged he became so interested in the Sabbath truth that he actually stopped working, and studied the matter out, looking from the fourth commandment to the calendar, and vice versa. At the end of the day he received his wages just the same as though he had worked the full day. The fact that he was interested in the truth gave much joy to the brethren. A number of years have passed by since then, during

"To-morrow's need will bring with it to-morrow's God. Trust and be still."

which time this brother has been faithfully observing the Sabbath, though separated from others of like faith.

Brother Cady of Tahiti also favored us with an interesting talk on God's protecting care for His people, as manifested in the recent hurricane in that part of the Pacific. The only Adventist who suffered was one who used tobacco. Those who opposed the Adventists were the ones who appeared to suffer the most; and this caused considerable talk among the natives.

The hymn "Tarry by the Living Waters" was sung in Fijian by Brother and Sister Parker, and then in Tahitian by Brother and Sister Cady. A dialogue of short duration was also rendered in the Fijian, and another in the Tahitian.

After a recitation entitled "The Collection Box," the collection was taken up by four of the children, and amounted to £1 14s 6½. This amount is to be added to the sum already in hand for the support of a teacher in Singapore. Another quartette "There Shall No Evil Befall Thee," and the benediction pronounced by Brother L. Currow, brought an interesting and profitable meeting to a close.

We felt especially grateful for the privilege of having so many of our island missionaries with us on this occasion. We had hoped also that Pauliassi Bunoa, one of our native laborers in Fiji, would have arrived in Sydney in time for the meeting. Possibly we may have the privilege of hearing from him at the close of the coming Union Conference.

E. W. WARD,

President Stanmore Y. P. Society.

### The Burning of the Pacific Press Plant.

MOUNTAIN VIEW, CAL.,

July 21, 1906.

Editor Review and Herald,—

DEAR BROTHER: How can I write the sad news? Yesterday afternoon at the close of a week of hard labor, many of the employees in the Pacific Press left for the camp-meeting in Oakland, to remain over Sabbath, a few to stay through the meeting. Others went to their homes to rest. A number met together to study the Sabbath-school lesson. All retired to rest with no thought of danger or trouble.

But at twelve o'clock the fire-alarm of our little town sounded a clamorous appeal. Little did any one think that it was the splendidly equipped Pacific Press plant that had been selected by the fire-fiend for destruction. Yet so it was. With merciless activity the fire-demon wrought. Starting in the northeast corner, in or near the photo-engraving room, in an incredibly short space of time it had spread throughout the building. In two hours it was a mass of smoking embers.

The fire department in the town did noble, faithful, energetic work, with their meagre apparatus. No fire hydrant was nearer the office than two blocks, and with only seven hundred and fifty feet of hose but one stream could be played on the fire. Our own tanks were useless, as the tank-house was afire, and the engine room burning fiercely. Pine floors and roof and paper fed the voracious element, and soon the whole building was a ruin, roof in, and paper and timbers burning fiercely.

By brave, strenuous work seven typewriters were saved and several desks, and some books and files. The mailing lists (stencils) of *The Signs of the Times* and *Our Little Friend* are lost, but we hope that we have a tolerably late list in Brother Tait's desk, which was saved.

Our vault, in which were stored many plates, collapsed or blew open from confined gases. What the damage is from fire and crush we do not know as yet, but we hope most of its contents are safe. The contents of our safe are, we believe, intact.

Of the buildings, the lower part of our tank-house was saved and our boarding-house entire; the latter was badly blistered. For the safety of the boarding-house, which had not yet been insured, we are grateful. Here the firemen did heroic work.

Our principal losses having immediate effect upon our work are as follows:—

1. Our machinery. The earthquake left our machinery almost uninjured. The fire destroyed it all, as well as the place of operation.
2. A large stock of our own books, tracts, and pamphlets, for which there is constant call.
3. We were just completing a twenty-thousand-edition of "Heralds of the Morning," and the plates were still on the press. These are totally destroyed, as well as many copies in process of binding.

4. Our periodicals. I believe *Our Little Friend*, containing Sabbath-school lessons up to August 18, had been mailed. The last lesson but one in August was burned, but the last had not arrived. These we expect at once from Washington. Our Senior Lesson Quarterly for October to December was about ready for the press. Our Washington office will have to furnish us new copy at once.

5. All our *Signs* copy, much of which was of great worth, hundreds of valuable photos, gathered from all parts of the world, fine drawings, together with the drawings for "Desire of Ages," "Story of Redemption," "Mount of Blessing," and others, worth many thousand dollars, hundreds of electro plates, and our valuable reference library, containing volumes we can by no means duplicate,—all, all were licked up by the red tongues of flame. We had some manuscripts in hand for books, some of which had not been passed upon, some in the process of making, which were consumed. We hope that the authors have copies of these. Notable in the list was the manuscript of Brother and Sister Palmer's new book, about half of which was in type, and a little book of Brother Sadler's which was nearing completion. Excellent articles from our missions were all burned.

Some of our outside customers suffered considerably. Among our employees the editor was the chief sufferer in valuable books, manuscript, etc.

The entire loss of building, machinery, stock, etc., is estimated at £50,000. Our insurance amounts to £20,000. Pray that we may have no trouble in obtaining it.

Little did I think when I placed the Bible inscription on our Earthquake and Fire Special, "And after the earthquake a fire," that it would prove a prophecy of the Pacific Press; but so it has, and a prophecy so fearful that we are, humanly speaking, still under its garment of ashes.

The awful fire has its lessons: we are trying to learn them. The first and most important is, Christ longs to be, must be, if we are successful, all in all. He by living faith must be our author, our lifebond, our finisher. All our plans, all our facilities, are nothing without Him.

Secondly, He would have us learn that institutions are secondary, and principles personified in men are

primary; that the thing He wants spread abroad is His mighty gospel message of living principles, not the fame of institutions; that institutions are of worth, and only of worth, as they are used to His glory, wholly subordinate to His principles of truth; that true gospel unity is not based in any way on compromise of truth or principles of righteousness, but on individual life-union with Jesus Christ.

Thirdly, that the help we are to get from this world will not be obtained by seeking it in worldly ways and by worldly means, and supporting it by unconsecrated hearts and hands; but it will come when God and His righteousness are first, and then He will move upon hearts to give it in His own wiser way, a way which will bring worldly men to Christ, and not lead His children into the world.

Fourthly, that the return of apostolic times means a return to apostolic power; and that apostolic power was primarily power over sin by the indwelling Spirit of God, whose glory He can not give to another.

These are the lessons which in humility of soul some—most of us, I believe—are endeavoring to learn.

As our chapel, in which the church held meeting, was destroyed, we met at 3 P. M. to-day in front of our boarding-house. It was a good season of worship. After singing "Jesus, Lover of My Soul," and "The Cross That He Gave May Be Heavy," prayer was offered by Brother Palmer. Remarks were made by C. H. Jones, A. O. Tait, E. R. Palmer, W. T. Knox, H. W. Cottrell, and the writer. There was a hearty response to the word spoken, and nearly all in the congregation signified their desire to consecrate themselves anew to God and His work.

Just what steps will be taken, we do not know. Our periodicals will be issued. It is now hoped that our lists are preserved in our vault. A council meeting will be held to-night of the Pacific Press board and leading brethren. The results I will send later. This report is written on paper fished from the fire. We plead for the prayers of our brethren and sisters in this great and awful calamity. We are of good courage, but we long for the clear leading of God.

Faithfully yours,  
M. C. WILCOX.

"BLESSED are the pure in heart."

## New South Wales, Take Notice.

WE embrace this opportunity of again bringing before our people in New South Wales the matter of getting a new tent for our next camp-meeting. The large tent used in the Conference for the last eight years has worn out, and we must have a new tent before our next camp-meeting. The large tent will cost £170. It is a considerable amount of money, but we must have the tent, and we will not need to make this effort in the year to come. In fact, this may be the last tent of this kind we will need to get before the Lord comes. Time is short. Who will help us? Would you not all desire to have a part in this tent? Think of the many who may be brought into the truth by the camp-meetings. Pray over the matter and decide what you can do toward this object. We feel so anxious that the tent shall all be paid for, or pledges given to cover the entire cost, before the camp. Is that asking too much? We think not. Will you all rally to the assistance of the cause? There will be but few opportunities of this kind for us, perhaps not another. We are glad for the way the means have been coming in, and we trust that it may continue till the tent is paid for. Let us hear from all, both far and near, throughout the Conference.

J. E. F.

## The Death of Malachai.

MALACHAI NIUBASAGA, FIJI.—Our dear Brother Malachai quietly fell asleep in Jesus at 10 P. M. Sunday, August 12, at the age of 21.

A little over three years ago he entered Avondale School to fit himself for the Lord's work among his people. In his studies and in his work he proved himself to be both faithful and industrious, and his daily life was always a good example to his fellow-students. He left Australia July 10, to help in our school at Buresala, but the heavy cold which he contracted before leaving Australia settled on his lungs, and despite treatment, he rapidly grew worse. He longed to tell his people the message which was so dear to him, and when bidding us good-bye, he exhorted all to be faithful in the Lord's work, and meet him on the resurrection morning. Almost his last words were "Jesus is my Saviour, Jesus is my Saviour."

We cannot understand why one so well fitted for the work should be taken away, but He knows best, and "Sometime we'll understand." Who feels called upon by the Lord to take up the burden laid down by Malachai so early in life?

We laid him to rest on the top of a hill overlooking the sea and the school farm. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."  
S. W. CARR.

## Notes and Personals.

WORD has just come to hand that another Eurasian lady in Singapore has taken her stand for the truth.

BRETHREN COBB and Faulkhead, and Sisters Wilson and Annie S. Higgins came over on the *Warrimoo* from Wellington, August 29, en route to the Union Conference.

DR. GIBSON, Pastor Chas. Paap, Brother McAlpine, and Sister Codling have come over from New Zealand to attend the Union Conference, arriving in Sydney September 5.

BROTHER JULIUS CHRISTIAN of Norfolk Island arrived in Sydney on Sabbath, August 25. Brother Christian has come to represent the Norfolk church at the Union Conference.

ON Wednesday, August 29, Brother Mountain reached Sydney from Adelaide and at once entered upon the auditing of the Union Conference books. Brother Mountain will be in attendance at the Union Conference.

SISTER ELLA HAWKINS, Secretary of the Tasmanian Tract Society, and Nurses Clarke and McDonald from the Tasmanian field, are spending a few days in Sydney before going on to the Conference at Cooranbong.

It will be seen by the Sabbath-school report that appears in this number that during the quarter ending June 30, 1906, £227 11s 5d was given to the work in Sumatra, and £34 3s 7d for the treatment appliances in Singapore.

By the time this number of the RECORD reaches the most of its readers, the Union Conference, which is to be held September 13-23, will be in session at Cooranbong. We ask all in the home churches and our isolated members everywhere who are not permitted to be present at this, the most important gathering ever held in the Australasian field, to remember it in their prayers, that the Lord will manifest Himself in a special manner, and guide in all the deliberations.

UP to date, the churches of New South Wales and individuals have sent in cash to the amount of £16 18s 1d toward the Pacific Press Relief Fund. Since this money has been collected the word has reached us of the total destruction of this institution by fire, and that a new building must be erected. We know that any help that we can give them will be most acceptable. We trust that all who may feel impressed to do something in this direction will send in their contributions at an early date. All such donations in the New South Wales Conference should be sent in to Brother C. H. Schowe, Treasurer of the Conference.

## Union Conference Record

PUBLISHED FORTNIGHTLY BY THE

Australasian Union Conference of Seventh  
Day Adventists.

32 Royal Chambers, Castlereagh St., Sydney,  
N. S. W., Australia.

### SUBSCRIPTION RATES.

Single subscription, per year, post-paid, 2 6  
Foreign Countries, per year, post-paid (75 cts.) 3 0

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

THE next number of the RECORD will contain the proceedings of the Union Conference that is to be held at Cooranbong, September 13-23. This paper will be very much enlarged, as we are planning to give quite a full report of this meeting. It will be sent to all subscribers without extra charge, and to all whose names may come in between now and the next issue of the paper. If all who are receiving the paper and read this notice will tell such as are not getting it of this special number to be issued and urge them to subscribe for the paper at once, you will be doing them a real favor and help to swell the RECORD list. Now is the time to work for the RECORD. We will take this opportunity to say that in order to publish the reports of the committee meetings to be held a few days after the conference it may be necessary to get the paper out a little later than usual, but we shall get it to you as early as possible, as we know that all will be watching for this number with unusual interest.

### The Burning of the Pacific Press Plant at Mountain View, California, U. S. A.

THE last mail from America brought us the sad, sad news of the burning of the Pacific Press plant. We had learned that the Echo Publishing Company had received a cable to this effect. While the cable seemed clear enough, we could not believe it to be true, but rather thought it referred to something that took place in connection with the late earthquake and fire that followed. But now we find that the worst has been realized.

It is difficult for us to understand the meaning of all this. That there are lessons in it all for our benefit there can be no doubt. May God

help us to learn the lessons, and profit by the instruction, that He may perfect in each and all of us the work of grace that will fit us for the finishing work here, and for His coming and kingdom.

To give the readers of the RECORD the fullest information at hand, we print in full the letter by Pastor M. C. Wilcox, editor of the *Signs of the Times*, to the editor of *Review and Herald*, as it appears in that paper of August 2, 1906. We know that all our people will feel the weight of the stroke that has fallen so heavily upon this prominent institution, and will sincerely sympathise with our brethren who are most directly affected. And may it lead us all to search our hearts, and with contrition of soul to draw near to God that His work may be wrought in us, and that we may thus profit by all the lessons of His kind providence, however they may come.

O. A. OLSEN.

### Medical Missionary Class.

#### The Last Call.

IT will be necessary for those who anticipate entering the class for medical missionaries in October of this year to send in their applications at once to the Sanitarium Board. For the benefit of those desiring to know what studies will be taken up during this course we append the following:—

#### FIRST YEAR.

	Hours.
Anatomy and Physiology .....	50
Hydrotherapy .....	50
General Nursing .....	36
Bible Hygiene .....	50
Practical Hydrotherapy.....	10
Practical Uses of Electricity .....	5
Bible.....	50
Medical Gymnastics .....	50
Parlor Lectures on Health Topics	100
Practical Demonstrations in Cooking	100
daily for two months.	

#### SECOND YEAR.

	Hours.
Bible Study .....	50
Bible and Nature Study.....	50
Massage .....	25
Electricity .....	10
Cooking .....	24
Diseases of Men .....	15
"    "    Women.....	15
"    "    Children .....	15
Obstetrics .....	25
Surgical Nursing, Accident and	
Emergency.....	25
Office and Surgical Drill .....	15
Hydrotherapy .....	50
Bible Hygiene .....	50
Medical Gymnastics .....	50
Parlor Lectures on Health Topics	100
Lectures to Ladies .....	50

Plans are at present being made to arrange for an additional year, for those who are recommended by the Sanitarium Board. This third year will be spent in practical medical missionary work in the city of Sydney. This will include care of the sick, canvassing, giving Bible readings, helping mothers in their homes, conducting cooking-schools; in fact, helping the people where help is most needed.

When calls come from foreign fields, workers can be sent who have already had a practical experience in the field work, and who have been tried. The medical missionaries have hard work before them. They have to go into houses of all classes, work early and late, and suffer many inconveniences in their work. They are rewarded, however, by seeing good results from their labor. None can enter this work from a selfish standpoint. The medical missionary must be willing to be the servant of all. The work from start to finish is sacrifice; he must bear and forbear. But the faithful medical missionaries have crowns awaiting them.

D. H. KRESS.

LET all remember that the special object for the Sabbath-school donations for the last Sabbath in this quarter, viz., Sabbath, September 29, is Chinese literature for use in the Australasian Union Conference. We have many Chinese throughout this field to whom we owe a debt. Let us do what we can at this time to create a fund to give them the truth in their own tongue.

### Obituaries.

DEERING.—Died on August 1, 1906, after a short but severe illness, Olive Lily, aged 14 years, eldest and beloved daughter of Ralph and Lily Deering of Osborne Park, W. A. Since August, 1905, she has been a pupil of the Osborne Park church-school, and there she received instruction in the way of life. Having lived a Christian life, she patiently bore her suffering and had no fear of death. She was laid to rest in the Seventh-day Adventist portion of the Karrakatta cemetery. Words of comfort were spoken by Pastor Finster on the blessed hope of the resurrection.

PRISCILLA PRISMALL.

CHRISTIAN.—Died at Norfolk Island, May 16, 1906, Mrs. Eliza Christian, aged seventy-five years. Sister Christian was a faithful follower of Christ and one of the most valued members of the little church of Seventh-day Adventists at this place. She had been an invalid for years, but dropped off suddenly at the last. She rests in hope, awaiting the glad resurrection morning.

MRS. S. T. BELDEN.