

Special Number

Union Conference Record

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

Vol. 10. No. 20.

SYDNEY, MONDAY, OCTOBER 1, 1906.

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AUSTRALASIAN UNION CONFERENCE.

Daily Programme, Sept. 13 to 23, 1906, Cooranbong, Australia.

WEEK DAYS.

Devotional Service Daily.....	6:00 to 7:00	A. M.
Breakfast	7:30	"
Bible Study and Instruction.....	9:00 to 10:00	"
Conference	10:15 to 12:30	"
Dinner	1:00	P. M.
Conference	3:30 to 5:30	"
Evening Service, Mission and Field Reports.....	7:15	"

SABBATH-DAY PROGRAMME.

Devotional Service	6:00 to 7:00	A. M.
Breakfast	7:30	"
Sabbath-school	9:30	"
Sermon	11:00	"
Dinner	1:00	P. M.
Afternoon Service	3:00	"
Evening Service.....	7:15	"

In addition to the daily programme, the various phases of the work were allotted definite days, that all might receive due attention. Sunday, September 16, was the Educational day; Monday, Publishing; Tuesday, Medical; Wednesday, Religious Liberty; Thursday, Tract and Missionary; and Friday, Sabbath-school and Young People's Work. The first day of the meeting was left free for the preliminary business of the conference, President's address, and report of the Mission Secretary, and the last day for the reports of various committees.

OPENING SERVICE.

THURSDAY, SEPTEMBER 13, 7 P. M.

ELDER OLSEN.—It would not be fitting that I should consume much time this evening; we desire to hear from you all. But I do want to express my sincere gratitude to God for the sight that is before me, for the privilege of such a gathering as this in this part of the world. I call to mind, and it seems as though it were but yesterday, when years ago in the United States in General Conference, Sister White stood before the people, pleading for Australia, and telling us how the Lord had shown her companies here and there searching the Scriptures, anxious to know the truth, and that here in Australia God had a people who would be a glory to His name and have a place in His kingdom.

I could not but think of this as I saw the brethren

coming in here this evening. See how wonderfully the Lord hath wrought. And this is only another evidence, brethren and friends, that the Lord is coming very soon. The message is extending; it is going rapidly to nations, kindreds, tongues, and people. It is reaching out into the dark places of the earth, reaching out after the dark-skinned people who have not known God. And oh, how glad I am to see the representatives of all these different classes of people here to-night.

Some years ago, when I was in Germany attending a conference, we had testimonies borne in fourteen different languages. We all praised God for it. That was an evidence of the fulfilment of the Lord's message and truth. And as we here gather from all these fields, it is an evidence that the message is going, and, brethren, before long we shall no more sing these advent hymns of longing for the Lord's coming, and telling about the delay, but we shall sing the glorious anthem "Safe at Home."

This meeting has gathered under most impressive conditions and circumstances. As we look about us in the world, we see everything from every standpoint hastening to the final consummation. This is a definite sign of the Lord's coming right at the door.

"And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

This is spoken first of the message preparatory to Christ's first advent, but it is also in its greatest significance the message preparatory to His second glorious coming; and this message is fulfilling this very prophecy, and we are here to-night in God's providence.

Now just one more Scripture with reference to God's thoughts and God's feelings toward His people. Turn to Numbers 23. These are the words of the Lord through Balaam, and they are very precious. Let us begin with the sixteenth verse. "And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balaam said unto him, What hath the Lord spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor." Verses 16-18.

The Lord will perform every word that He has spoken. Every promise He has made; every prediction that has been uttered; and all that God has spoken concerning this time and this glorious work, and its final triumph, will be fulfilled; for "God is not a man, that He should lie." These

words are very precious. "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it." Verses 19, 20. When the Lord has blessed, no man can reverse it. The enemy of our souls would like to have it otherwise; but thank the Lord, when He has given a commandment to bless, it will be blessed. [Voices: Amen.] "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Verse 21. What a wonderful Scripture! Thank God for that.

"God brought them out of Egypt." Yes, the Lord has brought us all out of Egyptian bondage, and God help that we may never return to it. "God brought them out of Egypt: He hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Verses 22, 23. Yes, "what hath God wrought?" What hath the Lord wrought for us collectively? What hath the Lord wrought for us individually, in our individual experiences? I thank God for what He has wrought for me. I rejoice in what He has wrought for you. I rejoice for what the Lord is doing throughout the earth, and I rejoice in the fact that the message is going with power. And, brethren, what a glorious privilege it is to be connected with God's work in just such a time as this. Oh, that this conference may mark an era in our lives, that it may mark the time when there will be such a consecration, such a turning to God, such a laying of all upon the altar, that we may see the power of God as never before, and the truth going with rapidity, and the finishing of the work soon accomplished.

We have our motto here before us, "The third angel's message to all the world in this generation." May God help us to act our part faithfully. [Voices: Amen.]

Now we want to hear from one another. It is a good thing for us to meet together and recount God's mercies and speak of His wondrous works to the children of men. We are all one family, we are all brothers and sisters; God is our Father, and we are His children. I thank God for the unity that we find in this work in every part of the world. Whether we meet in Australia, or in Africa, or in Europe, or in America, or anywhere else, the message is the same, the work is the same, the joy is the same, and it is all the language of our glorious Canaan. I praise God for the privilege of this meeting to-night. Now the meeting is yours.

B. J. CADY (Society Islands).—I feel thankful for the privilege of meeting with you to-night. I have come a long distance to be here. I well remember the General Conference meeting that Brother Olsen spoke of, when it was decided to send workers to Australia. I was a young man at the time, attending Battle Creek College, thinking of fitting myself to engage in God's work. I know that some people thought that we could not spare these ministers and laborers to come and teach the truth to the people here; but we were taught that the Lord would do great things for us if we would only take hold and do what God had for us to do. We did take hold, and we have here to-night an evidence of what the Lord has done in return. I thank God that I have a part in this work. I thank God that I have had a work to do in the islands of the sea. The Lord has there taught me many lessons. He has blessed me with health and strength while there, and for all these things I thank Him, and I want to go on thanking Him until the day shall come when we shall meet around the throne of God, there to enjoy His blessings throughout eternity. May the Lord make this meeting a blessed time to us all.

J. H. WOODS (Victoria).—I remember when I was a young man Brethren Haskell and Corliss stepped into a printing office in South Melbourne. Studies began in that office in connection with the truth. Brother Haskell told us later, in his farewell meeting when he left Australia, that he prayed for the young men connected with that office. We are glad that that office was disposed of, and that we both entered the work of God, and that we are in the work still. I am glad that the Lord has called me out of the publishing work into the work of saving souls in another way. I am also pleased to be with you to-night to renew the friendship of former years, to make new friends of those we have never met in the flesh before, and I trust that we may finally clasp hands on the everlasting hills.

G. B. STARR (Sydney Sanitarium).—I thank the Lord for thirty years' connection with this message. This message has been a sweet sound to my ears all this time. I feel also very thankful to-night for that motto, "The third angel's message to all the world in this generation." It seems more precious this evening than ever, and it brings cheer to my heart. I was present at the meeting referred to by Brother Olsen. I felt a very deep impression that sometime I would have a part in the work here. I am very thankful that fifteen years of the thirty have been spent in this field. I am glad for the truth of that statement below our motto, "Upon the Australasian Union Conference rests the burden of carrying the message to the islands of the Pacific." I am glad the burden rests upon us. It is a precious work, and I pray that the Lord will inspire us as a body of people with a love for that burden, that we may believe that Jesus Christ will help us to carry it, and that the islands of the Pacific and every part of this territory shall be speedily enlightened with this precious truth. I am thankful to be here among my brethren to-night. I would not lose my place in this message and my love for this work, for all that the world has. I rejoice that the end is nearer than thirty years ago. I am rejoicing that there is so large a company of people here to carry the message to the world. May the Lord bless us in this meeting, and make it a missionary conference.

R. HARE (Victoria).—It was not very long after Brother Haskell came to New Zealand that he found me in the ship-yard. I am glad that God's message has a wonderful power to pull men out of any position, and I believe that as God's message goes on, its pulling power will increase instead of diminish. My heart cannot express its gratitude to God for the many people who are gathered from all parts of this field. As I see brethren from the different States, hearts gathering to be moulded and fashioned after the divine likeness, it makes it clear to me that the end is drawing near, and I wish to greet these brethren and sisters in the bonds of Christian fellowship. I pray God to give us a good time with His Spirit.

JULIUS CHRISTIAN (Norfolk Island).—I do thank God that I can meet you in such a gathering to-night. I have never seen such a thing in my life, and I pray that God's Spirit may rest upon me. I have had very little experience in this work, but God helping me, I shall go forward. If we depend upon the strong arm of God, He will carry us through. I can say, Praise the Lord for His goodness to the children of men.

R. W. MUNSON (East Indies).—Brother Woods has spoken of the power of the third angel's message to draw men out of the printing office. Brother Hare has told how God pulled him out of the ship-yard. I want to tell you that it is a great deal harder to pull a man out of the Methodist ministry. But this is what the third angel's message has done for me. Twenty years ago when the first missionaries came to Australia, I sailed for India and the East, and I have labored there ever since. Failing health made it necessary for me to return home in 1896, but every avenue seemed to be shut by which I might regain my health, until I was led to go to Battle Creek. While there I came in contact with the truths of the third angel's message, and after endeavoring to prove their incorrectness, I had to acknowledge their truthfulness, and finally accepted them. Seven or eight years ago we sailed for Sumatra to preach the third angel's message. We spent five and one-half years there, and one year ago we came here to get some experiences that we very much needed. My heart rejoices to-night that Malaysia stretches out her hands to Australia, and says, Come over and help us. Just look at that map. Fifty millions of people waiting there for this message. We

have a wonderful field over there, and the work is going very rapidly, but greater things are yet going to be done there. As I said at the council meeting at Melbourne last year, the work is going, and will go, in a way that will astonish the people in Australia. I pray that the Lord will open doors, and send men to carry the third angel's message there. The third angel's message has satisfied a desire in my heart that was not satisfied when I was without it. I had just a little segment of the circle, but now I have the whole thing, and I am glad that I can preach it with all my heart, and all of it without any reservation.

W. A. HENNIG (Religious Liberty Department).—The Lord has done very much for me. The past two years have been the happiest of my life. I am glad to have a part in this work that God is carrying to the world, and I know that what the Lord wants to be done will be done. I hope that this conference will be the best that we have ever had, the best in educating and fitting ourselves for more efficient service, the best in planning for the advancement of the work in the future.

J. E. FULTON (New South Wales).—I am thankful, brethren and sisters, for the privilege of being here to-night. The thought that appeals first to me is the love of the Lord, who came to this world and gave His life for us; and the next thing for which I am most thankful is to be connected with the people that are commissioned to carry this gospel to the world in this generation. I am thankful that I have had some part in the work in the islands of the sea, and I am thankful that so many of our brethren and sisters are gathered here to-night. I am assured that God is going to work in power for us at this conference. We have every assurance that He will bless us. We have no reason to doubt His promises, and for one I want to accept them and get all the blessings God has for me at this meeting.

H. J. COOPER (Queensland).—I am very thankful to be here to-night. I am thankful for what I have seen since I came to Cooranbong. About twelve or more years ago I was foreman in connection with the New South Wales railways when the third angel's message came to me, and I accepted it. The brethren were at that time thinking about buying this land for the School. My opinion was anything but favorable at that time. It is now about seven or eight years since I was here last, and I am thankful for what I have seen on this ground. I am thankful for the progress this School has made, and I can see that there is a great work to be done here. I have come to believe that when the Lord speaks we should obey, and believe what the Lord says. I am thankful that the Lord has given me a desire to consecrate myself afresh and anew to His work more than ever before. I hope the Lord will bless us, that unity and love may flow from heart to heart, and that we may all meet in the great union above.

W. L. H. BAKER (Victoria).—It is good to look back over the history of this work. I have lately been reading the history of the kingdoms of Israel and Judah. During the time of David there were men to record special events, to awaken gratitude in the hearts of the people. In looking back over the history of this work, it is very gratifying. I remember the work in this field in the early days. Almost twenty years have passed since I first came out, and as I look back over that experience it would be impossible to doubt the wonderful leadings of God in this work. If we look at the present experiences and compare them with the experiences of the past, and view them as they are seen in the sight of heaven, we would see the prospering hand of God here to-night just as verily as we can see it in the past. I am thankful for what the Lord has done for us, and what He is going to do for us, and I feel like re-dedicating myself to the service of the Lord.

A. W. SEMMENS (Hydropathic Institute, Adelaide).—I feel very grateful and thankful to-night for a part in the third angel's message, and as I have been sitting here and thinking back over the time since the Lord first called me into this work, first in the canvassing field, and from that into the medical work, and as I think of the wonderful providences of God, how this work has developed and grown, I can only say, It is the Lord's doing, and marvellous in our eyes. How wonderfully He has blessed it. Amidst all its difficulties and struggles, it has developed and grown. I feel so grateful for the privilege of having a part in bringing the right arm of this

message to the people of this country. I am glad that God is still blessing and guiding with His own hand, and that soon we shall have a part in the glorious kingdom of God if faithful.

D. H. KRESS (Wahroonga Sanitarium).—I am grateful for the privilege of being here to-night. I came to Australia on account of ill-health. I was an invalid when I came. I am very grateful for the blessing of God that has rested upon me in restoring me to health. I am thankful to God for the experiences I have passed through since coming here. The Lord has dealt very tenderly with me, and He has won my heart, and I desire to give myself more completely to His service. I must say this, that the work of God is becoming more and more precious to me. I have found that Scripture true, "He that drinketh of the water that I shall give him shall never thirst." He will never thirst for anything but the truth. The truth is satisfying.

S. M. COBB (New Zealand).—I am glad to be with you this evening. I was thinking as Brother Olsen was speaking of the call for Australia from America by Sister White, of what I was reading with reference to the beginning of this work in Australia. I remember reading of Brother Arnold's canvassing in Melbourne, and how Brother Haskell would encourage him. The work seemed to go very hard, and there were many trials to be borne, but Brother Haskell promised that while Brother Arnold would canvass he would pray for his success. After a few weeks, success began to attend his efforts, and little by little the work has advanced. We have every reason to be thankful to God for what we see being done. I desire most earnestly to consecrate my life more fully to Him, and to work with the zeal and earnestness that this cause demands until the work is finished. I feel, and have felt for many months in the past, that this is a very solemn time in which we are living, and I feel a solemn sense of the responsibilities and the duties that rest upon us as a people to whom the Lord has committed such a great work. I trust the Lord will bless this conference, and make it one of the most successful and blessed experiences in this field.

S. W. NELLIS (Queensland).—I thank the Lord to-night for this gathering. Three years ago I arrived here with Brother Cobb and several others from America. I left this country when very young with my father, who was an American. We went to California, and there my father and I accepted the truth twenty-one years ago. I was always interested in the work in Australia, but never dreamed that I would be here as a worker. I can testify to the power of the truth of the third angel's message to draw a man, not out of the ship-yard, but out of himself. That is the strongest drawing power that I have ever witnessed. I want this work to continue until self shall be entirely lost to sight. I am thankful for what the Lord has wrought.

C. H. PARKER (Fiji).—It is very pleasant for me to hear these testimonies. We are told in the Testimonies that we should often recount the chapters of our experience. I love to hear these experiences. It seems to refresh and strengthen my soul. I know from my short experience in the work of the Lord, that it is a blessed thing to be in this work. It is God's business and His work, and I am so glad that the Lord has taken me into partnership with Him, and as the burden of the work in the islands of the sea is laid upon us, as stated in the motto that is hanging upon the wall, I am thankful that the Lord has called me there, and I want my life to be so filled with His Spirit that I may have the same burden that Jesus had when He was here upon the earth; that I may not be a hindrance to the advancement of this work there, but that the power of His love and Spirit may be shed upon the hearts of that people, that when the harvest is gathered I may come bearing some precious sheaves with me.

DR. JAMES (Wahroonga Sanitarium).—I thank God for His very great goodness to me during the past five or six years. It was then that the third angel's message found me full of the seeds of uncertainty. I was skeptical, and had little or no faith in anything. I had no rest until the third angel's message revealed to me the faith of God. I praise God for His goodness to me. If the message had not come to me at that time, my health would have failed; but I thank God that I believed the message. It came to me at the right time, and my health has greatly improved since then. I think

I ought to praise God with all my heart. I remember the meeting we had three years ago; it is a blessed spot in my experience. But I believe these meetings are going to be better still. God's Spirit is in our midst. I pray that the missionary spirit may be given to us, and I trust that as we leave these meetings, it may be to devote all our time and energies to the Lord's work.

SISTER PARKER (Fiji).—The Lord has been very good to me, and I want to praise Him for it. This is the first privilege we have had of meeting in such a gathering as this. I praise God for His keeping power, His sustaining power, and for the health and strength He has given me. I desire with you all to seek God for the outpouring of His Spirit.

L. A. HOOPES (Avondale School).—As others have told of how the third angel's message has taken them out of one place and another, I thought of what it has done for me. A little less than twenty-three years ago the third angel's message took me out of an institution filled with rankest infidelity. The third angel's message took hold of my heart, and I am glad of it. As others have spoken of their gladness of heart for what the Lord has done for them in their respective fields, I wish to thank the Lord for the field in which I am laboring—the school work here in Avondale. Just a little more than a year ago I came to this place, and it rather seems to me that there ought to be another letter or two in the word, because in all my experience I have not found a place that seemed to have so many things connected with it that are a real blessing to it. It should be Heavendale instead of Avondale. I am truly glad to say that the Lord has been with us all through the year. Never was my heart more tender than it is now. It has been tender all through this year. God has truly blessed us, and as we have seen how God is putting His Spirit on our young men and women, it is enough to encourage our hearts to press on to great diligence in the Lord's work. I feel that I am one with you, that this field is my field, and that you are my brethren, and that your God is my God. So we can go on to perfect victory through the Lord Jesus.

PAULIASI BUNOA (Fiji).—(Interpreted by Brother Fulton.) I stand up to give my praise to God for the privilege of being here to-night. It gives me great pleasure to see you all, and especially the ministers of the church. I did not ever expect to have the privilege of being in such a gathering as this. The greatest gathering at which we can be present is the coming of the Lord, and I have always expected to be there. I have wondered why God has given me this privilege. When I first learned of the Lord, I was only a little boy. Since the Lord took hold of my heart, I have been very busy in the work of the Lord, for a long time as a Wesleyan missionary. I have been in many places preaching the gospel. I see the hand of the Lord in caring for my life until I should meet the truth of the Lord for this time. When I heard the word that sounded over to Fiji that I should come to this conference, I looked upon it as the voice of God for me to come over. I realize the great weight of the commission of the Lord when He said, "Go ye into all the world, and preach the gospel to every creature." I see that the great truth for this time is the preaching of the soon-coming of the Lord, the third angel's message. I am not able to tell my great pleasure and happiness in this meeting. I feel very short-handed in being here, that I cannot understand what you say when you speak, but I look forward to the time when the Lord shall come, and we will all hear together.

J. HINDSON (Sydney).—I thank God because we have evidence here to-night that He is no respecter of persons. He is calling a people from all parts of the world. The gospel of the kingdom is going to all parts of the world to gather out a people for His garner. These words express the feelings of my heart to-night: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." Isa. 25: 1. I thank God that He ever called me into this message. I have been connected now with this work for a number of years. I have seen it come up through difficulties, and have seen its marvellous developments, even in the short time that I have been connected with it, and I thank God for all that my eyes behold to-night. I have never doubted this message since it first came to me, and as the light has come to me I have accepted it. I thank God for the moulding, transforming influence of this message on my life.

F. W. PAAP (New South Wales).—I desire to add my testimony of gratitude to God for His great goodness and love toward me. My heart has been greatly encouraged and cheered by the testimonies of the brethren from these other States. I remember the message coming to our home in New Zealand, about fifteen years ago, and I can see that the Lord has done great things for us since then. I can see how slow we have been in following in His way and providence, but I can see that it is God's hand that has led us on. I feel thankful for the privilege of being here. The sentiment of my heart has been expressed on the part of a great many to-night. My heart is overflowing with love and gratitude to God for His wonderful works and goodness to the children of men, and I desire to consecrate myself anew to His service. The very moment my eyes rested upon that motto to-night, a wave of love seemed to sweep over my soul, and it did seem to me that no more fitting motto could have been placed upon the wall than "The third angel's message to all the world in this generation." It seems to inspire one to greater earnestness. I love the third angel's message. It is the only thing in all the world in which we can place our confidence. I want to have a place in this work in this closing time.

J. M. JOHANSON (Circulating Department).—I feel it is good to be here. I praise God that I have a place with His people. I praise God for the saving power of this message, and for His leading day by day. I thank God for the blessings I have enjoyed in the work. Ever since I came into the truth, I have had a part in the work. I praise God most of all that He is teaching me more and more to trust Him, to give myself fully to Him, and I desire to consecrate myself anew to Him to be more useful than I have been in the past.

SISTER GEISS (New South Wales).—I thank God for His blessings to me, in teaching me more than ever before what it is to walk by faith. I thank Him that this generation is so far passed away that it will soon be finished.

O. A. OLSEN.—I thank God with all my heart for what the Lord hath wrought, for what He is doing, and what there is before us. This language comes to my mind, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Deut. 33: 29.

Devotional Meeting.

September 14.

THE first devotional meeting in connection with the Union Conference of 1906, was held in the Avondale church on Friday morning, September 14, at 6 A. M. The meeting was opened by Brother Olsen giving a short lesson on the Lord's instruction respecting prayer, as found in Luke 11. This was followed by a season of prayer, and later on by a reading from Sister White on the subject "Be Guarded."

"It becomes our people to guard every word spoken or written. Let every church and every individual now watch unto prayer. As difficulties present themselves, Satan becomes a willing helper. Let the weapon used by us be that used by Christ—'It is written.' Let us be solemn and earnest and true and tender of spirit. The truth lived out in daily life is the only thing that will convince unbelievers that there is a reality in the profession made by believers. Let us dig deep now, and plead for the power of the Holy Ghost to break the bondage of Satan from the soul. Seek the Lord; confess your sins; let the Holy Spirit soften and subdue the heart."

There was a large congregation at this meeting and twenty took part in testimony at the close.

Delegates to Union Conference, 1906.

- N. S. Wales: J. E. Fulton, F. W. Paap, G. B. Starr, W. R. Carswell, G. G. James, P. B. Rudge, C. H. Schowe, G. I. Fisher, P. H. Lloyd, A. G. Waugh, J. Hill, T. Kent, L. Butler, Miss A. E. Pearce, Miss A. S. Higgins, Mrs. Geiss, and Dr. James.
- Victoria: W. L. H. Baker, J. H. Woods, R. Hare, Milton Hare, C. P. Michaels, G. Burgess, G. Stewart, A. Chelberg, T. Whittle, H. C. Harker, J. Gillespie, Miss L. Gregg, and Miss M. Young.
- N. Zealand: S. M. Cobb, N. D. Faulkhead, Dr. Gibson, E. McAlpine, Edward Hare, C. A. Paap, A. G. Mackenzie, Mrs. A. Wilson, Joseph Hare, and Mrs. T. Codling.
- Queensland: S. W. Nellis, H. J. Cooper, J. H. Mills, R. D. Quinn, and A. Smart.
- S. Australia: E. S. Butz, Mrs. Butz, T. H. Craddock, Mrs. Craddock, A. W. Semmens, Mrs. Semmens, R. H. Constandt, and Mrs. Hubbard.
- Tasmania: J. Pallant, J. Allen, J. Golding, A. E. Hodgkison, Miss E. M. Hawkins, and P. H. Pretymann.
- W. Australia: L. V. Finster, Mrs. Finster, H. Ward, Mrs. Ward, Miss L. Prismall, and J. L. Branford.
- Publishing: A. W. Anderson, W. H. B. Miller, and F. L. Sharp.
- Educational: L. A. Hoopes, M. Hare, and E. C. Chapman.
- Medical: Dr. L. Kress, and Mrs. G. B. Starr.
- At Large: O. A. Olsen, E. H. Gates, C. W. Irwin, Dr. D. H. Kress, W. D. Salisbury, J. M. Johanson, J. Hindson, W. A. Hennig, Mrs. A. L. Hindson, Miss E. M. Graham, B. J. Cady, Mrs. Cady, C. H. Parker, Mrs. Parker, Pauliasi Bunoa, Julius Christian, G. A. Wantzlick, R. W. Munson, Mrs. Waugh, A. Mountain.

AUSTRALASIAN UNION CONFERENCE.

SIXTH BIENNIAL SESSION.

SEPTEMBER 14, 1906, 10 : 15 A. M.

THE roll of delegates was called, and seventy-seven responded to their names. (See full list of delegates preceding this report.)

After singing, and Scripture reading by O. A. Olsen, prayer was offered by S. M. Cobb.

Voted, That the reading of the minutes of the last meeting be waived.

The President, O. A. Olsen, gave an address giving a general outline of the work of the past three years since the last Union Conference. (The address follows this report.)

The following Committees were appointed :—

PLANS AND RECOMMENDATIONS: J. M. Johanson, C. W. Irwin, E. H. Gates, D. H. Kress, W. D. Salisbury, W. L. H. Baker, W. A. Hennig, J. E. Fulton, and Mrs. A. L. Hindson.

NOMINATIONS: S. M. Cobb, E. S. Butz, L. V. Finster, J. Pallant, and S. W. Nellis.

CREDENTIALS AND LICENSES: E. H. Gates, G. B. Starr, B. J. Cady, A. W. Semmens, and J. H. Woods.

DISTRIBUTION OF LABOR: Union Conference Committee, B. J. Cady, L. A. Hoopes, C. H. Parker, and G. A. Wantzlick.

DELEGATES' CREDENTIALS AND SEATING: C. P. Michaels, C. A. Paap, and A. Chelberg.

Arrangements were made for those specially interested in the manufacture and sale of health foods, to meet with M. Hare, after dinner, in the west wing of the church.

A. W. Anderson, F. L. Sharp, J. H. Mills, and C. H. Schowe were appointed to take charge of the music and singing.

Printed programmes of the meetings were handed out to the delegates.

Adjourned to 3 : 30 P. M. O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

PRESIDENT'S ADDRESS.

WE rejoice this morning in the providence of God that has permitted us to meet in conference. It is especially gratifying to see such a large and representative gathering; and we are greatly pleased to see our island field so well represented. We extend to all a most hearty welcome, and earnestly pray that the special blessing of the Lord may rest upon our gathering, and that all our plans and deliberations may bear the divine impress. For this let us pray and labor, and we shall not be disappointed. We have every reason for gratitude and thankfulness for the blessings and favors received by our workers throughout the entire field. All have enjoyed a good degree of health. Only in Samoa has the hand of death visited us. Dr. Vollmer, the physician in charge of our sanitarium there, left the field in October of 1905 on account of failing health, and passed away in February of this year, in the United States. Sister Sarah Marieta Young, who was engaged in nursing in that field, after a brief sickness fell at her post of duty, July 14, 1906. Sister Young rendered faithful service, and her work was much appreciated. May the Lord raise up others to take the place of those who have fallen.

The General Outlook.

The blessing of the Lord has followed the efforts put forth in the field. I am sure that we shall be edified and encouraged by the reports that will be presented during this conference. The period since the last Union Conference has been one of marked activity in the cause of present truth. During this time the work has made decided progress in all the older fields, and many more lands have been entered by the message. Also, throughout the world in general, it has been a time of stirring events. Truly the nations are angry, as seen in the enormous war preparations, and all this indicates the approach of Armageddon. In the physical world also we have seen marvellous developments. Nature itself seems to be convulsed; earthquakes, storms, great and destructive fires, and tidal waves have destroyed life and property to an enormous extent. All these are but the precursors of the coming storm that will devastate the whole earth and usher in the great day of the Lord. Truly, these are ominous times, and through the light

shining from the prophetic word we are not in darkness as to their meaning.

The great advent movement is itself a fulfilment of prophecy, and is itself the surest sign that the coming of the Lord is right at hand; and it is of the greatest significance to us that in the providence of God we as a people have been called to do this work in fulfilment of the three-fold message-prophecy of Revelation 14; and its close will usher in the great day of the Lord and the coming of Christ with power and great glory. How fearfully solemn and how full of responsibility must be a conference convened under such circumstances and conditions. May a proper sense of this responsibility rest on this gathering in all our deliberations.

It is clearly evident that the time has fully come for this people to rise in their God-given strength and glory to finish the work. Long has the Lord borne with our tardiness, and lack of faith and consecration; but now there shall be delay no longer. To us has come the message, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee."

The Field.

It has been my privilege to be connected with the work in this Conference for about a year. During this time I have visited all of our institutions, and have with others attended all the conferences and camp-meetings in the various states of the Commonwealth and New Zealand. I have greatly enjoyed the opportunity of associating with the laborers of the various conferences, of meeting so many of our people, and of becoming acquainted with the work. In some of the conferences I have visited a number of places and held meetings. I would have been glad to have labored more in this way, but was prevented through lack of time. We are glad to be able to speak encouragingly of the work in all parts of the field. Queensland has been passing through a very trying experience for some time in the past, but a change has taken place, and renewed courage and confidence have come into the Conference, and as a result we may expect to see the work making decided progress.

The blessing of the Lord has been over the work in the vast island field. Since our last Union Conference the work has been opened up at Singapore in the Straits Settlements. In 1904 Brother and Sister G. F. Jones were called to that field, and have since been joined by other workers. Already the work is taking on permanent shape. A company of believers has accepted the truth, medical missionary work has been opened, and a school started. But the work must be further developed and strengthened.

We have also made a beginning in the Philippines. Brother and Sister McElhany left us for that field in March of the present year. There are many difficulties to meet, but they are of good courage and deeply interested in their field and work. Our whole island field must receive careful consideration by this conference.

Institutions.

The blessing of the Lord is also very manifest in all of our institutions, and the reports that will be

presented to this conference, will show growth and enlargement of the work as well as decided gain financially. In harmony with the instruction that has come to us and by action of the Union Conference, our publishing work has been removed from Melbourne to Warburton, a place in the country. This was a large undertaking, but has been successfully accomplished. All connected with the work at Warburton are greatly pleased with the change. It now remains to dispose of the old plant and property at Melbourne, which we hope may soon be accomplished.

The Sanitarium at Wairoa, as well as the smaller health institutions at Christchurch, New Zealand, and Adelaide, and the Vegetarian Cafe in Sydney, are all enjoying a steadily increasing patronage and consequent prosperity; and through these agencies many precious souls are receiving great spiritual as well as physical blessings.

As for the School, the members of the Conference will have the opportunity of becoming better acquainted with the Avondale School, and I am sure that you will be pleased with the good work that is being done. The blessing of the Lord is very manifest in all its various departments, and best of all, an excellent spiritual influence prevails. Already the School has sent forth a number of workers, both to near and far-distant fields, who are doing good service in the Master's work. The many industries connected with the School are not only proving valuable as educational advantages, but are also a success financially. This is a great achievement, and a source of much encouragement.

Religious Liberty Department.

At the council held in September last year the attention of the brethren was called to the fact that important measures were being introduced into some of our State Parliaments, but that little or nothing was being done to enlighten the law-makers or the people generally as to the nature of the questions at issue. This was felt to be a great mistake, considering that these very questions occupy so prominent a place in the closing conflict. It was, therefore, decided to take up this neglected work, making it a department of the Union Conference, and appointing a secretary who should give his whole time and attention to this line. It was also the unanimous mind of the council that Pastor W. A. Hennig was the best fitted by his former experience, to take charge of this department. Accordingly, arrangements were made to release him from conference management and thus enable him to give his whole attention to the religious liberty work. Brother Hennig has taken hold vigorously in correspondence, preparation of literature, and by conducting studies and giving lectures on this subject at all of our conferences and camp-meetings. These efforts have been appreciated and have met with a hearty co-operation on the part of all our brethren. Brother Hennig will also be prepared to bring this work before the conference.

General Summary.

I shall not attempt any detailed presentation of the field; the presidents of our conferences, the superintendents of the mission-fields, and the managers of our various institutions will each present full reports from their respective fields and institutions, and I, therefore, confine myself to a general summary.

In our organised conferences we have ninety churches with a membership of 3001; a gain of thirty-three churches and 1212 in membership. We have thirty-seven unorganised companies with a membership of 298, and 393 isolated believers, making the total number of believers in our conferences 3602, thus showing a gain of 1144 since our last conference. There has also been an addition of six church buildings, making the present number forty-six.

Our mission-fields report sixteen organised churches with a membership of 282, and seven unorganised companies consisting of seventy-one believers, together with forty-four isolated members, thus making a total of 397. This represents a gain of eighty-four since our last conference, and the organisation of eight churches in our mission-fields during the interval. This represents the total number of believers in the Australasian field as 3999, showing a growth in membership of 1228.

Our present force of laborers in the organised conferences is twenty-four ministers, eleven licensed ministers, and thirty-three Bible-workers. As compared with the last biennial report it shows a gain of fourteen ministers, fewer licensed ministers by two, and the Bible-workers have increased by twenty-three. In the island field we have five ministers, two licensed ministers, and sixteen Bible-workers; whereas, at the time of the previous biennial conference there were five ministers, one licensed minister, and nine Bible-workers; thus showing a gain of eight. This represents a total of twenty-nine ministers, thirteen licensed ministers, and forty-nine Bible-workers, or a total of ninety-one laborers, thus indicating an increase of forty-three.

The tithe receipts during the past two years have amounted to £19,055 4s 9d in our conferences, this being an increase of £5638 12s 1d; and from our missions £768 8s 5½d, or an increase of £542 3s 9½d. Thus the total amount of tithe reported is £19,823 13s 2½d.

At the present time our Sabbath-schools number 178 with a membership of 4405. The Sabbath-school contributions to missions show the sum of £1849 9s 5d, being a gain of £647 11s 8d over the former period. The annual contributions have been £1137 3s 10d, or a gain of £488 5s 8d. Miscellaneous gifts have reached £1315 9s 4½d. The total sum of these amounts is £4302 2s 7½d.

The Australasian book sales are also encouraging, being as follows: During 1904 we had 67 agents in the field, the total sales being £13,679 0s 2d. During 1905 there were 66 agents and the total sales were £14,001 19s 9d. For 1906 the number of agents was 99, and the retail value of sales of books and periodicals totalled £28,915 7s 4d.

At the time of the last conference the report showed a very encouraging reduction in conference indebtedness. We are glad that at the present time we can show a still larger decrease.

The contributions that go directly to the advancement of the message in both conference and missions, aggregate as follows:—

Tithe	£19823	13	2½
Sabbath-school Offerings	1808	8	6
Annual, or Week of Prayer Offerings	1137	3	10
Fourth Sabbath and Miscellaneous	1315	9	4½
	£24084	14	11

This represents a gain over the previous biennial period of £8483 11s 8d from the whole field.

Another item of interest that should not be passed by as showing the general interest taken by our stronger conferences is their supporting from their own funds a laborer in the mission fields; and the movement among our young people to support one or more native laborers by funds raised by themselves. This movement will not only help forward the missionary work, but it stimulates among our youth a spiritual interest of the most helpful kind.

Much more might be said on these and other branches of the work, both from the standpoint of the field work and our institutions, but we shall leave this for the various reports that have been prepared by the different conference presidents and mission superintendents and institutional managers.

Some of Our Needs.

Before closing I must call the attention of the delegates to some matters that will demand your serious thought and consideration at this time.

1. We recommend to the conference a careful study of the urgent needs of the great island mission field, and also the North Australian mission territory. While we are grateful for the beginning that has been made, there is urgent demand for more rapid progress. This part of our Conference has a population of over 50,000,000, and much of this territory has not been touched at all as yet. More laborers and more literature must be provided.

There are now five schools in operation, as follows: Fiji, Rarotonga, Tonga, Raiatea in the Society group, and at Singapore. It has been proved by experience that the school work is of the utmost importance in forwarding the message everywhere, and this is especially true among these semi-civilized people. By getting hold of the youth and placing them under proper influences and training, they will in time be prepared to bring the message to the thousands of their native brethren. In this way only can we hope to reach the great native population.

Then there is the preparation of literature in the various tongues and dialects. This matter demands immediate attention. We know what the circulation of literature has accomplished among the more civilized nations, and from what we can learn it will be fully as effective among the less civilized in our great island world. Something has already been done, but much more needs to be done.

Our island field is a very large one, and it is a difficult and laborious effort for one man to travel over the entire ground. We would suggest to the conference to consider the propriety of dividing the island field into three divisions, or districts, with a superintendent over each division; one division with Singapore as a centre, another centring about Tahiti, and a third, the Fijian and Tongan groups.

Has not the time come to begin the publication of a small monthly paper in the Malay at Singapore? The situation there seems to call for this at an early date. The work in the Society Islands also calls for a monthly paper in the Tahitian language. Brother Cady will present this matter, and the reasons for the same. The paper for the Society group could be printed here at

Avondale. And why should there not be a paper in the Rarotongan language? A small four-page monthly would open the way to bring the whole island field in closer touch with the work, and also give us an avenue by which the message could be presented, and instruction given to believers and to those who have not heard the message. This would also place something fresh every month in the hands of our native brethren which they could circulate among their own people, and which would thus be a great blessing both to believers and those that know not the truth.

But I will not attempt to outline all that should be done. I only mention the urgent calls for more laborers, and direct attention to the question of literature in the various tongues of the island people. I am sure that this conference will see the importance of both these questions, and give them due consideration.

2. In the older and organised part of our field, the missionary campaign with our literature should receive first attention. Nothing is more evident than that the work is rapidly drawing to a close. Our motto is, "The third angel's message to all the world in this generation." There must now be inaugurated a decided forward movement all along the line. Ministers and people must now be wide awake, and the entire membership press to the front, each one acting his part with great earnestness.

The Christian standard must be raised higher. In a late communication the Spirit of the Lord has given this instruction: "My brethren in the Lord, I am instructed to say that you must raise the standard of piety and truth and holiness higher, still higher. Compare Scripture with Scripture. Encourage the people to study their Bibles."

3. We have a large number of children and youth among us who deserve special consideration. From the missionary standpoint, our own children and youth should receive the first attention. Many should be encouraged to come to our training-school. The matter of church-schools for the benefit of the younger children calls for careful consideration. Hitherto we have lacked properly qualified teachers to supply the demand. We hope this lack may soon be supplied.

The training of our youth for usefulness in the cause will also be most helpful to their salvation. This part of our work deserves prayerful thought and wise planning, that the interest of all our youth may be enlisted for God and His truth.

4. We call the attention of the conference to the need of more help in our Union Conference office. The work there is rapidly increasing, and must continue to do so with the growth of the work in the field. Our present office staff, with all their faithfulness, cannot begin to meet the present demands, to say nothing of the increasing volume of work that must come with the growth and development of the work in the field. The selection of proper help is a very important matter, and must receive very careful consideration.

5. We also call attention to our Conference paper, the UNION CONFERENCE RECORD. With the growth of the work in the field, and with the fact before us that the RECORD must serve as our church paper for this field, it will be evident to all that an eight-page paper, issued once a fortnight, cannot meet the needs of the work. We would be glad if all our people could take the *Review and Herald*, but this can hardly be expected, and then there is the long interval between

the mails. Still, we urge our brethren to do so as far as possible; but we need something nearer home, and more frequent. The *Review* contains much valuable instruction that our people need, but our present space forbids us giving even a small amount of this matter in the RECORD. It would seem to us that to begin with, the capacity of the paper ought to be doubled, and that we should make it a sixteen-page fortnightly, or a weekly of its present size.

This will be the most important conference ever convened in Australia. There are many things that go to make it so. It must be a time of much earnest prayer, searching of heart, and deep consecration. The shaking and sifting time is here, and we need to walk softly before God. We have every reason for confidence, for God Himself is leading; yes, His hand is on the helm, and He will bring His work to a triumphant and glorious victory.

From the very beginning of this closing work the Spirit of Prophecy has held an important position, and through this agency God has guided and instructed His people. And never was there a time in our experience when this guidance was more needed than right here amid the last-day perils. I thank God with all my heart for the gift of prophecy in the church, and for the faithfulness of God in thus dealing with His people.

And now, brethren, we commend you to God, and to the guidance of His Holy Spirit. May the Lord Himself preside over this conference and all our deliberations, and may every plan that shall be formed bear the divine impress and this meeting contribute much to the speedy finishing of the work is our earnest prayer.

O. A. OLSEN.

AUSTRALASIAN UNION CONFERENCE.

SECOND MEETING.

SEPTEMBER 14, 1906, 3:30 P. M.

AFTER singing, prayer was offered by J. Pallant.

E. H. Gates gave a general report of the Island mission work for the past three years, as follows:—

Mission Secretary's Report.

It is with profound gratitude to the great Giver that we take a retrospect of the progress of our island mission work for the last three years, as well as a glance at the present condition of the message in the great mission fields under the supervision of the Australasian Union Conference.

As some of the island missions will be represented at this conference by delegates who will go more into detail than I can, and as others will be represented by letter, I shall deal largely with the general features of the work in these missions.

Though we are compelled to acknowledge that we have failed to do all that God requires of us, yet we can say in truth that not a single mission previously opened has been permanently abandoned, nor has there been a single backward step. Some progress has been seen in every one.

The great Captain who said to Israel of old, "Every place that the sole of your foot shall tread upon, that have I given unto you," says to us at this hour, "Advance. Enter new territory. Lift up the standard in every land. 'Arise, shine: for thy light is come.'" He also says,

"There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. . . . The whole earth is to be illuminated with the glory of God's truth." Beholding with gratitude the joy with which people in all lands, savage and pagan, as well as civilized and enlightened, receive the present message of truth, shall we not with renewed courage, zeal, and hope continue our efforts until missionary stations shall "encircle the world?"

As we look over our great mission field, we realize more fully the meaning of the words of Christ, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." If I mistake not, one great question at this conference will be, Where are we to find the men and women to send to Malaysia, Melanesia, and Polynesia, as teachers, printers, ministers, doctors, and business managers? While the question of the support of the little army needed is an important one, it is eclipsed by the more serious one, Where can we find the consecrated, well qualified, self-denying burden-bearers that are *imperatively needed at the present moment*, who are willing to give their lives to God's cause, who are not afraid of difficulties or hard work, who are submissive to authority, and who go forth for Jesus' sake and not to please themselves?

Every new mission opened calls for workers, and every worker sent out makes an opening for still others.

At the time of our last Union Conference, we had missions established in the principal island groups of Polynesia,—Society Islands, Cook Islands, Tonga, Samoan Islands, Fiji, as well as lone Norfolk and Pitcairn. At that time, we had also one mission station in the Netherlands East Indies, at Padang, Sumatra. A live question then was the one of a canvasser for Singapore, as we had no available evangelical worker. It was voted to send Brother F. W. Reekie as a canvasser; but circumstances prevented the carrying into effect of the recommendation. The next year, 1904, we had the pleasure of seeing Pastor G. F. Jones and wife and Brother R. A. Caldwell sail for the East Indies to open a mission in Singapore. Last year they were followed by Brother and Sister E. C. Davey, who went to the same place as medical missionaries. In February of the present year Brother F. Parkin reached Singapore in the capacity of an evangelical canvasser.

The results thus far have fully justified the action taken in sending forth these workers. In the important city of Singapore, the hub, as it were, of the East Indies, and the gateway of the Far East, we have a nice little company of Sabbath-keepers, consisting of English, Americans, Chinese, and Eurasians.

Some who accepted the truth in this place have gone to other countries to live out the truth. A British soldier left the army and returned to England with the purpose of either entering one of our schools, or canvassing for our books. Two other soldiers have become believers in the message, and are trying to get out of the army in order that they may be free to keep the Sabbath. A Eurasian family, consisting of the mother and several children, have fully accepted the present truth, and have since moved to Sourabaya, Java, to stand as representatives of the third angel's message in this island of nearly 30,000,000 people, the majority of whom are the votaries of Islam. Other intelligent white people

have become interested in the truth, and then moved away before having had time to fully investigate it. The seeds sown may bear fruit in many lands. The fact of this being a very cosmopolitan city makes it an important centre. Here are represented all the different dialects of India, and there are also Turks, Arabs, Parsees, Chinese, Afghans, Malays, Javanese; and all the other East India races are seen on the streets, while most of the European nations are represented in smaller numbers.

All over the city are to be seen Buddhist temples, Hindoo pagodas, Mohammedan mosques, Chinese joss houses, Jewish synagogues, Catholic churches, as well as a few church edifices of the Protestant denominations. Perhaps no city in the world, from the standpoint of position and representation, could be considered a more strategic point than Singapore.

Though the people of those countries are addicted to health-destroying dietetic habits, a real interest is shown in our health foods. In Singapore and in the Malay Peninsula a large number of subscriptions have been obtained for the *Good Health*, and the health food sales at our store are on the increase. We know personally of individuals not of our faith who have made important reformations in their habits of living as the result of the teachings in our health literature. Treatment rooms fairly well equipped have been opened in the city, and are reasonably well patronised. There is no good reason that the health work should not become an important factor in pioneering the last message in thousands of homes in Malaysia.

The time will probably soon come when a sanitarium will be a necessity at some point near Singapore. Some wealthy and influential men have already shown an interest in this enterprise. The premier of the State of Johore, on the Asiatic side of the strait north of Singapore, has given us encouragement that land will be given for sanitarium purposes. Probably in no other place are our God-given health principles more needed than in those countries.

Our two canvassers who have worked in the East Indian field have had excellent success. A large number of the "Desire of Ages" and "Daniel and Revelation" have been placed in the hands of not only English people, but of Chinese, Eurasians, and Malays, who are able to read English,—Catholics as well as Protestants.

Our little tract on the second advent, translated into Malay, sells readily, and will do its part in preparing the way for the Lord's coming. An anti-opium tract has also been put into Malay, and is now called for in Chinese. The book "Christ Our Saviour," is being translated into Baba Malay, and will soon be ready for the printer.

That the dissemination of our literature among the swarming millions of the East is to be the chief means of giving those peoples the last message, can not for a moment be doubted when we get a close view of the conditions which obtain there. To learn the numerous dialects of these congested regions so that the living preacher may be able to give the message by word of mouth is an impossibility unless the Lord bestows the gift of tongues. Again, in the Dutch East Indies, to proselyte among the Mohammedans is at present forbidden by law; but there is no law to forbid the circulation of religious literature.

By means of our little army of canvassers, we can quickly carry the printed page through those vast re-

gions. So important does this work seem, that the Union Conference Committee is seriously planning to establish a printing plant in or near Singapore as soon as the man can be found to take charge of it. The chairman of the General Conference Publishing Department has just written us, asking counsel as to the advisability of that body starting a printing office in Singapore, where literature can be produced for the millions of heathen in China, Japan, Korea, and the surrounding regions. We hope that by a union of the two conferences a well equipped printing plant may be established in that important centre. God has spoken, saying that our literature should fall everywhere like the leaves of autumn. Is it not safe to heed His word?

Among the most important needs of Singapore at the present moment are a church edifice of our own, and an industrial school in the country in connection with the printing office. It is impossible to rent such a house as we need for church purposes.

A piece of ground in a central and eminently respectable part of the city, is offered us for sale, and it would seem to be the part of wisdom to secure it, though the price is high. This will, of course, call for a further expenditure for a church building. May we not look to our Sabbath-schools for financial help in securing a church building where the message may be faithfully declared in that large city?

A school is another imperative necessity in the same place. Though no effort was made to start a school, we have already about twenty children and youth in the little school that was begun several months ago. This is conducted by Sister Jones, who is already over-worked, assisted by a young Chinese sister who accepted the truth early this year. The children in this school are Chinese, Eurasians, English, and Javanese. The present location of the school is in the mission house in the heart of the city. The Spirit of Prophecy has instructed us to locate our schools in the country. This will call for land and buildings, and a teacher who can give all her time to the school work.

Our superintendent in the field is negotiating for a piece of land outside of the city. A Mohammedan has already offered us fifteen acres of land free of cost for school purposes. As a result of the little effort already made, two of the children in the school have recently been baptized. One of these was one of the Sumatra orphans, and the other a Eurasian girl who has been adopted by one of our sisters.

Brother Jones is now in Padang, Sumatra, and from a cablegram just received, it seems he is planning to take the other Sumatra orphans to Singapore and place them in the school. We trust the future results may be as good as they have been in the past.

The other islands of the East Indian Archipelago are in almost as needy a condition as Singapore. Sumatra has been left without a laborer for over a year, and should have a minister to hold together the little company of Sabbath-keepers there. With its population of 3,000,000, consisting of Mohammedans, Malays, and heathen Battacks, it certainly is not unreasonable that at least one laborer should be sent to that large island. The Sabbath-school collection for one quarter has been set apart for that field, but thus far we have been unable to secure a worker. "The harvest truly is great."

In Java, where we now have a Sabbath-keeping family, an effort should soon be made to nourish the little plant, and provide for the sowing of seed for a

greater harvest. The opening of a small school there would probably be as profitable as anything to begin with. As soon as possible, literature should be prepared for the field. The goodly number of Dutch people must also be considered in our plans for that island. Borneo, the second largest island in the world, has not been touched by one of our laborers. However, a few Dutch publications have been sent into the island. Celebes is in an equally unfortunate condition. Macassar, its capital, is a nice city, with a large and intelligent Dutch population, besides its native people. In the Moluccas, or Spice Islands, in addition to the Mohammedan Malays, there are thousands of Protestant Christians who know nothing of the present truth. No light has yet reached them, except a few publications I scattered there four years ago.

On some of these little islands are nice towns inhabited by Dutch people, who live in luxury and refinement. The native people seem more intelligent, and have better and cleaner houses, than those in many of the other islands.

But time would fail to tell of the hundreds of smaller islands of Malaysia, all of which must hear the message before it shall close. As we establish centres in the large islands, it will be easier to reach the smaller ones.

In the northern part of the East Indian Archipelago is the great Philippine Island group, with its hundreds of islands, and almost 8,000,000 inhabitants. The majority of the people are Catholics, many of the tribes in the mountains are pagans, while larger numbers in the south are fierce Mohammedans. Since American occupation, a good many from the United States have settled there. There are also many thousands of Chinese in the group. The different Protestant bodies have established flourishing missions in many of the principal islands.

Our first work in the group was done by our canvasser, Brother Caldwell, who entered the field the latter part of 1905. Last April, Brother and Sister McElhany began work in Manila, the capital, and are hard at work perfecting themselves in the knowledge of Spanish. There are prospects that a doctor from America will soon be going there as a self-supporting worker. Many Americans are calling for our health foods. Brother McElhany says in a recent letter, "We ought to have workers in the eight main language divisions in the group. The other denominations are rapidly moving into all the favorable localities." Without doubt, Brother McElhany's request is a modest one; but where can we find even *one* worker in the immediate future?

Because of the exorbitant rents in Manila, it is thought best to secure a mission house of our own. The General Conference has generously voted to furnish us £1000 for the purchase of such property. The present conference should give counsel as to the advisability of making the heavy investment demanded.

The Sabbath-school donations for this present quarter are to be used in opening a mission in New Guinea, the largest island in the world, occupied by savages and cannibals. To provide for native helpers for this field, we have opened up a school in Fiji, where a number of promising native youth are receiving instruction. As natives are not usually capable of leading out in these enterprises, some able-bodied, consecrated, courageous, young white men must be found, who are willing to put themselves in training to go to this dark

land of heathenism, relying on God alone for protection and guidance. Instead of trying to establish missions at once in the small islands of Melanesia, it seems wise to begin in this large island, with the hope that the torch of truth once kindled there will send its beams of light to the other groups,—New Britain, Solomon, Santa Cruz, and New Hebrides.

Of the work in that division of Oceanica known as Polynesia, I shall say but little, as brethren are present from some of those islands. However, I will say that in Rarotonga and the Tongan Islands, the school work, which is the principal feature of the message at the present time, is in a prosperous condition. I was made glad to see the real interest shown by the young people in the former island. The school is conducted on the industrial plan, all the scholars living in the home. One thing needed is more land in order to be able to grow the students' food; but it is hoped that a piece of land may be leased. It was decided by our Eastern Polynesian Committee to sell one of the houses owned by us in Rarotonga, and thus release capital to be used in more populous and needy fields. We are sorry that it is necessary for Sister Piper, on account of poor health, to return to Australia. This conference will have to provide some man and wife to take the place of Brother and Sister Piper in the immediate future.

We learn that the school in Tonga, conducted by Sister Ella Boyd, is in a prosperous condition. The school stands high in the estimation of some of the best people.

Our Tongan church, though small, is zealous of good works, and is an honor to the advent cause.

In Samoa we have but one worker, a former Sanitarium nurse. We have been made sad by the sudden death of Sister Sarah Young, whose unselfish devotion to the cause she loved made her many friends in that group. We trust in the coming council meeting in Central Polynesia plans will be laid to strengthen the work in Samoa.

Of the details of our work in Fiji, Society Islands, and Norfolk, Brethren Parker, Cady, and Starr will speak.

Since the last Union Conference we have sent to the island field the following number of laborers: to Singapore, six; to the Philippines, two; to Fiji, three; to Samoa, two; to the Tongan Islands, three; to Rarotonga, one. Besides this, Pastor Starr has labored temporarily in Norfolk. With very few exceptions, every field is calling for additional workers.

The following is a list of publications printed by the Avondale Press for use in the islands since the conference three years ago: Tongan tract on tobacco using, 2000 copies; Tongan "Second Advent," illustrated tract, 2000 copies; "Christ Our Saviour," Samoan, 1000 copies; Rarotongan "Thoughts on Daniel" (on the press), 1000 copies; Rarotongan tract, first chapter of Daniel, 1000 copies; Tongan tract "Love of God," 2000 copies; Rarotongan Hymn Book; "Christ Our Saviour" in Tahitian, 1000 copies; Malay tract on opium, with cover, 5000 copies; an edition of 2000 New Zealand Maori "Christ Our Saviour," bound, besides an edition of 2000 "Christ Our Saviour" in Malay in the hands of the translators.

On account of the great number of islands, the difficulty of going from place to place, and the small number of workers, it seems the part of wisdom to make use of the printing press as far as possible. In most of our mission fields, we are able to secure translations of

our publications. We earnestly recommend that steps be taken at once to prepare small tracts in the different island languages to be placed in the hands of our native brethren as well as in the hands of the workers. By educating our native people to become workers, we may quickly carry a knowledge of the present truth to the vast number who would otherwise be without the truth. Brethren and sisters, the hour has struck in which the work for the world is to be quickly finished. "A short work will the Lord make upon the earth;" "for He will finish the work, and cut it short in righteousness." (Rom. 9: 28.) The Spirit says to the churches, "No longer are the heathen to be wrapped in midnight darkness."

"From India, from China, from Africa, from the islands of the sea, from the down-trodden millions of the so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." E. H. GATES.

Adjourned to 10:15 A. M. Sunday.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

THE COMING OF THE LORD.

SYNOPSIS OF A SERMON.

THE service Friday evening, September 14, was conducted by Pastor W. L. H. Baker, who spoke on the second coming of Christ, taking for a text 2 Peter 3: 10-12.

The speaker remarked that we hear so much said about the coming of the Lord that we are liable to become indifferent in regard to it and not sense its importance; but if we could really comprehend what it means to the people of to-day who must meet it, we would be terribly aroused and be more in earnest than we have ever been before. What we need is the illumination of the Spirit in order to discern what these things mean.

It is the work of the great deceiver to get people to look for something that is not to take place, and then when there is something about to take place to get them to believe that it is not to take place. In Paul's day some seemed to think that Christ's coming was right at hand, (2 Thess. 2: 1-3) when it was not; but now that it really is near many think it may be thousands of years away. So in the days of Noah the people would not believe that the flood was coming; but after the flood when the Lord had promised that it would never happen again, then they were afraid that the earth would be again destroyed by water, and so built the tower of Babel. Oh, that we might believe the messages of God in the time when they have their application.

We find that Satan knows when the Lord's coming is near, and works harder to destroy souls (Rev. 12: 12). Dangers are increasing, and perils are on every side. There was never a time when we needed to be more prayerful and more vigilant than now. But there is danger of our saying in our hearts, "My Lord delayeth His coming," and not studying the Word of God as we should, neither preparing to meet Him.

Our Saviour spoke a parable of a man who found great treasure in a field, and went and sold all that he had in order to buy the field that contained the treasure. This field represents the Word of God, and the treasure is the gospel. How much are we willing to give for this heavenly treasure that we may obtain eternal life? Shall we, like the man in the parable, give all that we have?

DEVOTIONAL MEETING.

September 15.

THE early morning service again proved to be an interesting meeting. Another testimony from Sister White was read by Brother Olsen.

"I am instructed to lift before our people the high standard to which they are to attain. The law of heaven, by which the universe is governed, must be brought into our every-day experience in this world. So long as we are in this world of sin, we must engage in constant spiritual warfare. My brethren in the Lord, I am instructed to say that you must raise the standard of piety still higher. Encourage the people to study their Bibles. Let the Bible be read freely in the family and in the pulpit. To ministers and people I would say, Give yourselves no rest till you find the truth as revealed to holy men of old. We are in this world to bring into action the principles of heaven. Into the heavenly courts there can enter no taint of sin. The character of holiness to which we must attain, Christ has revealed.

"I address my brethren and sisters in Australia who are living in this solemn period of the world's history. We need much prayer. The Word of God is to be our guide, our proof by which we are to vindicate our faith. As a people we are to be sanctified to God daily. Constantly we are to be on the watch over self. The whole being is to be consecrated to God's service. What is the lack of many?—A lack of sanctification of spirit. Talk faith, live the truth. We need to present the truth as the sin-destroyer."

During the short time devoted to testimony, forty-one joined in expressing praise to God for His goodness and mercy. Brother Pauliasi Bunoa, from Fiji, gave an interesting testimony, which was interpreted by Brother Parker. He greatly praised God for the privilege of meeting with His people. He could see that God had put a hedge of angels round them. He desired much to go with them to the kingdom.

THE SABBATH-SCHOOL.

IN order to avoid confusion and allow ample room in the church for visitors, it was arranged to divide the Sabbath-school during the conference, the students at Avondale meeting in the School chapel. The total attendance on Sabbath, September 15, as far as could be obtained, was 394. Brother Joseph Mills was in charge of the school at the church, where 231 were assembled. Brother Gates gave an interesting talk on New Guinea, our mission field for this quarter. As he has visited this field, he could speak of the conditions there as he has seen them. The contributions amounted to £4 4s 3½d. Brother Woods reviewed the previous Sabbath's lesson, and Brother Robert Hare conducted the lesson for the day. Both were made deeply interesting. The children of the primary divisions were much interested in a talk by Pauliasi Bunoa, our native Fiji worker, Sister Parker acting as interpreter.

THE social meeting held at the church on Sabbath afternoon was conducted by Brother Cady, who occupied some time in relating some of the wonderful providences of the Lord in the field where they have been laboring. At various times when the way seemed closed before them, marked evidences have been seen of the Lord's leading. Many took part in the testimonies that followed. At the same hour a social meeting, led by Pastor Olsen, was conducted at the School for the benefit of the students.

SABBATH DISCOURSE.

Our Time, Its Nature and Character, the Work to be Done.

SYNOPSIS OF SERMON.

SYNOPSIS of sermon preached Sabbath, September 15, by O. A. Olsen. The opening text was 1 Cor. 16 : 13, 14. The following thoughts were expressed by the speaker :—

We need to *watch* because the time in which we live is no ordinary time, but the times, the message, and the work of God's people are all made extraordinary by the extraordinary events that are hanging over the world. We are now in the closing moments of the last time, and it means much to be living now, and to be recognized as the agencies God would be using to finish the closing gospel work in the earth. If we could see the interest manifested in heaven over this work, our souls would be stirred to their very depths.

The last time is not only important because of the work to be done, but it is also described as a time of peril, and so is not the first word of our text a proper one, "Watch?" Christ, in describing the closing scenes, repeats the word again and again, "Watch." We need to watch ourselves. We need to watch the interests of the Lord's work. We need to watch lest the insinuations of the devil lead us astray; because "in the last days perilous times shall come." 2 Tim. 3 : 1-5. We are told in 1 Tim. 4 : 1 of another danger that threatens. Men "shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy."

And the Spirit of Prophecy also says, "As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith." For this reason, we are exhorted again and again to "search the Scriptures," and we should study our Bibles as never before. Some men will go astray, and yet think that they are right. They will be saying, "Lord, Lord," and even doing mighty works. But we need not be deceived, for we have not only been warned through the Bible, but also have the gifts of the Spirit. Eph. 4 : 11-14. The Lord understands the situation, and has given these gifts that the church may attain perfection, that we may be brought into unity, and that we may be guarded against the deceptions of the evil one. (In this connection, extracts were read from the chapter on the snares of Satan, in "Great Controversy.")

In 2 Thess. 2 : 10, we find that a power is to work with all deceivableness of unrighteousness in them that perish, because they received not *the love of the truth*, that they might be saved. God gave us, then, the love of the truth in our hearts, that we might not be deceived. I thank God that He has placed us on our guard, and given us these admonitions.

Isa. 52 : 1, 2. We are to rid ourselves of all our wrong habits, that are like bands about our necks, and put on the beautiful garments of righteousness. That is the burden of this message that is going to prepare us for the coming and kingdom of our Lord Jesus Christ. It will be wonderful to stand in that day, when, as the Psalmist expresses it, "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." The plagues will mow them down all around us. Shall you and I stand? If we do, it will be because we have heeded God's messages now, and perfected holiness in the fear of God.

(Extracts were read from the Spirit of Prophecy, to the effect that we must raise the standard of piety, truth, and

holiness, higher and still higher. We must encourage people to study their Bibles more, because no taint of sin will enter into the heavenly courts. Only those can be allowed to enter heaven who have brought into the *life practice*, while on this earth, the principles of heaven. And Christ, through His life here on earth, has made provision whereby we may have grace to walk in the strait and narrow way in which He walked. So we need to pray much,—to watch unto prayer, that we may fulfil these conditions.)

There is a work to be done at this time. Our motto is, "The third angel's message to all the world in this generation." And the generation is far gone. How can this work be accomplished so soon? Brethren, the work of the Lord will be cut short in righteousness. Think of the time of the first advent, and the meagre facilities the apostles had to carry the message to all the world; and yet they did it. So when we get into the position where the apostles were on the day of Pentecost, confessing every sin, and humbling our hearts before God, till we are all of one mind,—what then? The way will be opened for the Holy Spirit to come upon us, and this great work will be accomplished.

Now, we talk about the outpouring of God's Spirit and the loud cry. Brethren, it is here. But we want to see it in a larger measure. I have been much impressed by the thought expressed by the Spirit of Prophecy, that the outpouring of the Holy Spirit may come and pass, and some of us know nothing about it, just as it was in the first advent. They were looking for Elias to come to herald the coming of the Messiah. Elias had come, and Christ Himself was right in their midst doing His mighty works, but they knew it not. Shall it be so with you and me? God forbid.

This message must go. It *will* accomplish its work. And there will be a people in Australia and from all parts of the earth that will be gathered out to sing the redemption song. And now may the Holy Spirit of God fill every soul, and may we go forth from victory to victory till the final triumph is my prayer.

LANTERN VIEWS OF WARBURTON.

ON Saturday evening, September 15, Brother Salisbury gave some very interesting lantern views of the printing work in this field in its different stages of development. It was in the year 1889 that the *Bible Echo* was first published. The type was set up in a small bed-room occupied by Brother Scott in Richmond, a suburb of Melbourne, and then taken on a hand-cart to be printed in an outside firm. From this small beginning the work grew until the Echo Office became one of the best equipped printing houses in Melbourne.

In February of this year the plant was removed from Melbourne to Warburton in the country, in harmony with the testimonies sent to this effect. Brother Salisbury made his lecture most interesting by showing lantern views of the new office in its different departments, and the homes of the employees. All are led to rejoice for what has already been done and for the bright prospects of this work.

DEVOTIONAL MEETING.

September 16.

THE meeting on Sunday proved to be an hour well spent. There was a large congregation, the full number of delegates having arrived. A communication

from Sister White on the subject "Growing in Grace" was read by Brother Olsen.—"It is our privilege to be preparing for translation. Why do we not so prepare our hearts that we will receive the promise? My brethren and sisters, yield your whole body and soul to the Lord. Rest in the arms of your compassionate Saviour. Let no one hear from your lips words of complaining or of judging. The Lord has not placed you on the judgment-seat. You have a battle to fight, and you can make it much more severe by turning away from Christ. Seducers, with a scientific problem, are to be guarded against more carefully than any other peril that we may meet. The effort of seducers has been to undermine confidence in the truth of God. Unless we are on our guard, the enemy, disguised as an angel of light, will lead us astray. It is when Satan appears as an angel of light that he takes souls in his snare. Many Scriptures will be misapplied by these teachers so that they will be used as a robe of righteousness to cover dangerous theories. As the people of Ephesus lost their first love, they increased in a knowledge of scientific theories originated by the father of lies. The Saviour warns us all to repentance so that we may stand right with God."

Sixteen took part in the social meeting that followed. Among the testimonies given were the following:—"I thank God that I have a part in the message." "There is no phase of present truth that is more precious to me than the Spirit of Prophecy." "I feel that the admonitions that have come to us are very important; I want to follow them." "The whole difficulty with the church in the past has been self-exaltation. May God keep us from this sin." "I praise God for this another evidence of His care for His people." "I desire that the Lord shall keep me humble and lead me along as a father would lead his child. I wish to remain a little child in the things of God." "I pray that God will keep me from passing these testimonies to some other heart. They are for me." "My faith is that God will give me such a faith that He can reveal to me His will." "I want the Lord to make my memory retentive so that I can retain the truths of the message."

AUSTRALASIAN UNION CONFERENCE.

THIRD MEETING.

SEPTEMBER 16, 1906, 10:15 A. M.

THE meeting opened with singing, and prayer by E. S. Butz.

This being educational day, C. W. Irwin led out by the following general report of the Avondale School:—

Report of the Educational Department of the Australasian Union Conference.

AS NO written report of our educational work has been submitted to this conference for several years past, it may be of interest to give a brief synopsis of the work of this department since its beginning, dwelling more particularly on the development of the past five years.

What is now known as the Avondale School for Christian Workers was started under the name of the Australasian Bible School in St. George's Terrace, St. Kilda Road, Prahran, in the year 1892. There a short training was given to a large number of young people, many of whom are now doing successful work in the dissemination of present truth. As the work progressed, it

became evident that a permanent home for the School should be sought. It was the studied purpose of the Locating Committee to select a place that would embody the largest number of favorable features as expressed in the Spirit of Prophecy.

Among the things to be sought in the new location were a central location near the Conference headquarters, a temperate climate, a country site, etc. The Spirit of God specially guided in the enterprise, and the present situation is the result. The sequel has demonstrated the wisdom of the choice. Soon after the location of the school in Cooranbong, some attention was given to the establishment of church-schools. Such schools were first established in North Fitzroy, Stanmore, and Hamilton.

Many of the delegates will remember that this Conference gave considerable attention to this subject in its session of 1901. A teachers' institute was held in the holiday season of 1903 which gave a new impetus to the work. Broader plans were laid, better methods were discussed, and a new enthusiasm was enkindled in our church-school work. This branch of our educational work has steadily advanced, until at the present time we have thirteen schools in our home conferences with a total membership of 259, and five schools in our mission fields with a total membership of 100.

Thirteen students have been graduated from the teachers' course of the Avondale School, eleven of whom have been actively engaged in teaching. Various reports which have been given by these teachers in the CONFERENCE RECORD, or which may be submitted at this conference, will show something of the noble work that is being accomplished for the children and youth both at home and in our mission fields.

The Avondale School for Christian Workers was established in its present location in the year 1895. The work was begun under great difficulties, some of which were the lack of funds, lack of faith in the location, and lack of appreciation of the principles that were to guide in the establishment and maintenance of the School.

The Avondale School was to be a model school as far as possible, in order that it might be an example to all our other schools throughout the world. It has taken years to realize some of the ideals set up for this School, and we can see much yet to be accomplished. It was said that this School was not to be modelled after any other school in the world.

This did not mean that it was not to embody all the good features that have been worked out by our other schools. It was to include all these, and introduce features and develop along lines that may have been neglected by our other schools, and also to discard some things that were an hindrance to them. Among the things that were to be especially prominent were the following:—

1. The Bible only to be the guide book in all studies and plans, and particular attention to be given to the study of the Testimonies touching all phases of our work.
2. Much earnest thought and study was to be given to the development of industrial education from an educational, moral, and financial standpoint.
3. All games were to be discarded and useful employments were to be introduced in their stead.
4. The spirit of worldliness was to be banished

and the missionary spirit was to take its place. 5. The position of the school was to be isolated, so far as near neighbors were concerned.

Of the above-mentioned points, special reference may be made to the development of the industrial departments and the fostering of the missionary spirit. The original industrial departments of the school were the farm and stables, dairy, carpenters' shop, apiary, boarding department, sewing room, and laundry. During more recent years there have been added the blacksmiths' shop, plumbers and tinsmiths' shop, harness making and boot repairing, tent factory, and paint shop.

At the session of the Union Conference Committee at Wahroonga, July, 1904, it was decided to make the Avondale Press and the Health Food Factory departments of the School. Prior to this date the most of the workers in the Avondale Press had been students, but since that date almost all of the work in both departments has been done by students, excepting the work of the superintendents.

The advantages of this industrial work are many. It furnishes useful work instead of gymnastic games. It cherishes a spirit of helpfulness since each one is asked to bear his share of the burdens of the institution. It teaches students to be practical, a very useful trait in missionaries. It is a saving of cash to the institution which in turn makes it possible to assist more students. As a result of the enlargement and increase of the industrial departments, it has been possible for students to increase their earnings six-fold during the past five years.

Industrial education is also a potent factor in developing good judgment and financial ability. In the year 1902 it was decided to inaugurate a missionary society which should hold its meetings every Wednesday at the chapel hour. This society has furnished an opportunity for training along literary lines without the evil results of the ordinary literary or debating society. But, best of all, it has fostered the missionary spirit and served to turn the attention of the students to the fields already white unto the harvest. The importance of doing home missionary work as a preparation for foreign work has been kept before the students continuously. The report of the society for the past eight months is as follows:—

Papers posted	4286	Missionary visits made	484
Papers distributed	643	Meetings held	120
Pages Tracts Dis.	9334	C. O. Lessons sold	55
Literature loaned	213	Donations Cash	£19 9 10
“ sold	140	“ Work	9 18 4
Letters written	383	Mission. patch, etc.	2 2 5½
“ received	67		£31 10 7½

Three students have been graduated from the Biblical academic course. These are all engaged in our work. Of the thirteen graduates from the teachers' course eleven have been engaged in successful teaching work. Three of the seven graduates from the missionary course are working in foreign fields. Three are seeking further training in the School, and one is working in the home field. Seven of the ten graduates from the business course are actively engaged in some branch of our work.

Turning to the financial side of the question, former delegates will remember that the “Christ's Object Lessons” plan was inaugurated at the Union Conference held at this place in July, 1901. The work has been pushed forward with a good degree of success, until at

Statistical Report of Avondale School Since the Beginning of the "Christ's Object Lessons" Campaign.

Year	Total Enrollment	Donations	Gain on Running	Amt. Received from C. O. L.	Total Gain for Year	Gross Indebtedness	Net Indebtedness	Present Worth	Students' Earnings
1901						£ 5350 6 8	£ 4609 3 1½	£ 4605 1 2½	
1902	110	£76 8 0	£ 233 13 8½	£ 961 0 10	£ 1271 2 6½	4655 15 6½	3816 3 8	5876 3 9	£ 364 4 11
1903	156	28 14 6½	338 14 6½	1551 8 1½	1918 17 2½	3122 10 1	2138 1 9½	7771 19 6½	800 18 8
1904	174	5 10 3½	632 4 9	514 6 11½	1152 2 0	2545 19 3	1343 12 0½	8909 1 6½	1419 16 5
1905	201	1 10 0	711 15 11	390 10 9	1103 16 8	2565 2 11½	1020 12 8	10012 18 2½	2020 17 10
1906	212	...	...	...	...	...	...	...	2228 0 9

the present time we are able to report the sum of £3611 3s 6d as having been received as the result of this enterprise. When the remaining books shall have been sold, the Avondale School will stand free from debt.

At the Wahroonga Council the Avondale Press and the Sanitarium Health Food Company were made departments of the Avondale School, but for commercial reasons they have continued to operate under their former names.

The present worth of the Avondale Press on October 10, 1904, was £909 15s 4d, with loans amounting to £190 1s 3d. Since that time £140 1s 3d of this loan has been paid, leaving a balance of £50 yet to pay. The present worth of the Printing Department is now £990 os 5½d. The Food Company was insolvent to the amount of £1709 15s 7d when it was turned over to the School. This has now been reduced to £578 15s 6d. The absorption of these two departments has been a great benefit to all parties concerned. All the banking accounts have been combined, so that now the Avondale Press and the Health Food Company keep banking accounts with the Avondale School proper, and the School in turn banks its money with the city banks. Thus the funds of all departments are combined, and as a result a financial stringency is avoided in every department. The departments are thus mutually helpful, in that one department may overdraw its account temporarily in case of emergency.

The union of the departments has served to bring about a better relationship between the School and these departments as touching the matter of students and a better control of the work from every standpoint. The accounts of the School proper, Avondale Press, and Health Food Company have not been amalgamated yet, as we have thought best to let these two enterprises stand separated from the school until such time as their indebtedness may be reduced to that point where it would not make a bad showing on the School books to have them amalgamated. The Avondale Press has practically reached this point now.

We may be permitted at this point to say that all the success which has attended the Avondale School in all its departments has come as a result of following the instructions which we have received from the Lord relative to our school work. All its failures have come as a result of not heeding this instruction. The lesson is a very vital one for us in all our school work. There are 527 children and youth attending all our schools at the present time. This is perhaps about one-fourth of the number that should be receiving a Christian education. We have simply made a beginning.

It is our hope that this conference will lay plans for the better organisation of our school work throughout the field; that a movement may be set on foot to more thoroughly instruct all our people on the importance of giving their children an education that

will save them from the deceptions of the enemy and prepare them to be workers in the cause of God; and that steps may be taken to give special help to those who are already engaged in the work in the field.

In conclusion, and on behalf of the Educational Department of the Union Conference, we wish to express our appreciation of the earnest co-operation that has been manifested by all our workers throughout the field, and our educational workers sincerely desire a continuation of your prayers and support in further developing this very important branch of the third angel's message.

C. W. IRWIN.

L. A. Hoopes gave a talk on the principles underlying Christian education, showing how when the counsel of the Lord has been followed, the result has been success, but when it has not been heeded, debt and difficulty have resulted. He presented a chart showing the school system; the relation the church-school, the intermediate school, and Avondale School bear to each other; and some outlines of the equipment needed for church and intermediate schools, with the grades of studies covered by each.

Adjourned to 3:30 P. M. O. A. OLSEN, *President*.
E. M. GRAHAM, *Secretary*.

PLANS AND RECOMMENDATIONS.

EDUCATIONAL.

1. IN view of the urgent calls for church-school teachers we recommend, That ministers and other workers earnestly co-operate with church members in encouraging suitable young people to prepare themselves for this line of work, and that each conference provide a fund from which such persons, at the discretion of the Conference Committee, may be assisted in their preparation for this work.

2. That the Board of Managers of the Avondale School plan to send some member or members of the faculty to assist the churches of our various conferences during vacation, and that such member or members counsel with our people in reference to church-school work, and that wherever advisable in counsel with the Conference Committee institutes for church-school teachers be held.

3. That we request the General Conference Educational Department, that in the matter of text-books, special attention be given to see that all text-books be adapted, as far as possible, to the needs of the schools in all lands.

4. That wherever a local conference in counsel with the Union Conference deems it advisable to start an intermediate school, the course of study recommended by the General Conference Educational Department be adopted as far as practicable.

5. That an assistant educational secretary be appointed.

6. That at the close of the conference at least two meetings of the Conference Committee be devoted to laying plans for the advancement of our educational work, particularly touching courses of study and the means of support for our church-schools, and that the delegates of this conference who are interested in the educational question, be requested to remain and attend these meetings.

Report of Avondale School Press

For Year Ending June 30, 1906.

THE past year has been one of the best in the history of the Avondale School Press printing department. The Lord's blessing upon the work was never more marked. Business to the amount of £924 has been transacted, and a net gain recorded of £79. The sum of £366 has gone to the credit of students in the School who labor in the printing department, thus aiding them to gain an education. The regular force of students employed in the press has averaged about sixteen. Some put in but two and one-half hours daily, others five or more hours. All, excepting the one in charge, are connected with the School family, and are taking some regular course of study.

Our work is wholly connected with the message. Work to the value of £96 6s 3d has been done for the School and for others about Avondale; £123 18s 9d for the Food Factory; £227 10s 1d for the Union and New South Wales Conferences; and £476 18s 8d for the *Good Health*, totalling £924 13s 9d.

While the net gain of our printing department is not large when shown on our balance sheet, there are other encouraging gains which do not at first sight appear. As students' labor is credited to their account with the School, and is later traded out by them in tuition and residence, the School is enabled to make a profit that would not be realized were it not for the industrial departments. The industrial departments would consequently be profitable and indispensable to the School, even if every one of them appeared by their balance sheets to show no profit at all each year. The financial aspect, while important, is less worthy of consideration than the educational and missionary principles which are the real objects of our existence as a department of the School.

According to the instruction given us by the Spirit of Prophecy, we have endeavored to cherish the missionary spirit among our helpers, and it has been with feelings of profound pleasure that we have parted with our sister Eva Allum, who has gone to Honan, China, and also with Brother James Gregory, who has connected with the editorial staff of the *Signs*. Both of these young people have labored long and faithfully in building up the institutions in this place. Through the providence of God others have been developing their talents so that the various departments of our printing office were never better equipped than now with capable, consecrated, young people, and this notwithstanding our losing several of our most experienced helpers during the first half of the present year.

Death for the first time has entered our ranks and removed one who was deeply interested in the Master's service, our Brother Arthur White. He fell at his post of duty, but his influence over his associates lives on, and we believe he will come forth at the resurrection of the just to hear God's covenant of peace with those who have kept His law.

Our regular publications, the *Good Health*, UNION CONFERENCE RECORD, and Fourth Sabbath Readings, have appeared regularly, and are maintaining a high standard of workmanship. These papers furnish employment of an educational character for industrial students in literary and mechanical lines. As has already been noted by the Mission Secretary, we have issued a goodly

number of tracts and books in the island languages during the past year, and are at present engaged upon other important publications in the Romanized Malay and Rarotongan. The publication of this island literature presents many perplexities, but the Lord has blessed in this phase of the work, and is leading the students of Avondale to have a deeper interest in the mission fields by bringing us into close contact with their languages and literature.

With the growth and development of the food business there has been an increased demand for paper boxes and bags, which are now all supplied by the Avondale Press. While no little perplexity has been experienced in developing this line of business, which was new to us all, it is becoming an important factor in our work from month to month.

The outlook for our work is encouraging. The *Good Health* is prospering, and although it is not circulated to the extent which it should be, still it is doing a grand work and is gaining in influence. The RECORD is coming up, and if increased in size, it will thereby be sending more students to school by furnishing a greater demand for industrial labor. While the press here may soon not be needed in doing work for Singapore, there are many other portions of the great mission field which need literature, so that there is no prospect that we will be idle till the world is warned.

We read in Vol. 7, Spirit of Prophecy, the following significant words:—

"Our publishing houses are God's appointed centres, and through them is to be accomplished a work, the magnitude of which is yet unrealized. There are lines of effort and influence as yet by them untouched, in which God is calling for their co-operation."

We desire the co-operation of all our conference workers and brethren, in giving the periodicals a wider circulation and in helping to build up the work in educational and missionary lines.

Our work appears small when compared with other worldly enterprises, but when viewed in the light of heaven there can be nothing more important. Like the small pelton wheel, if connected with the divine source of power, we will exert an influence infinitely greater than the cumbersome equipments of the world, which are of man's devising.

May God continue to guide in the publishing work.

E. C. CHAPMAN.

THE EAST INDIES.

SUNDAY evening, September 16, the time was occupied by Pastors Gates and Munson in giving an account of the work in the East Indies.

Brother Gates confined his remarks to the Philippines, giving in brief the history of the islands under Spanish rule, and showing the changes that have come about through missionary effort since American occupation; and dwelt on the prospects of our work in this field.

Brother Munson spoke of the great work to be accomplished in the East Indies, and gave considerable information in reference to the prevailing religions, particularly Mohammedanism, which has such a hold upon the people in that land. If all our workers possessed the same zeal and ardor that is possessed by the votaries of this religion, the work would move with a mighty impetus.

OUR EDUCATIONAL WORK.

A Talk by Pastor Hoopes in the Conference Meeting, September 16.

I AM sure we have all been deeply interested in the report of the work of the Avondale School. It has been an object lesson. God has spoken concerning this School. I remember that while in America the instruction that came regarding this School was studied very much by those in charge of the educational work, and I do not know of anything that has given a greater impetus to the educational work than the instruction that came concerning the Avondale School. In fact, it was the beginning of a revolution in educational affairs. I feel very grateful for what God has done.

I do not believe there is any question that appeals to our people more than the one pertaining to the education of our children for the cause of God.

SOME HISTORY.

The first school among us was the Battle Creek College. When this School was established, the brethren went beyond the instruction given in the testimonies, and built upon a very large scale. The consequence was that a large and troublesome debt was brought upon the institution. Many institutions followed, but invariably those in charge went farther than their first plans, and heavy debts were the results. Every inducement was offered by certain ones, if they would start a school in their midst. Some came forth with their two, and three, and four, and some with even six hundred acres of land for the establishment of the school. This was done with the idea of having the buildings erected entirely free from debt. This history was oft repeated, until nearly £200,000 of indebtedness had been piled upon this denomination. How was this indebtedness to be liquidated? In answer to earnest prayers and petitions, the Lord placed His hand upon His work, and brought about the "Christ's Object Lessons," and the great load of debt is now nearly lifted. I am glad that the "Christ's Object Lessons" plan occupies so large a portion of this report to-day. It shows what God's plans and methods can do for His people.

AN EDUCATIONAL SYSTEM.

One of the great questions confronting this conference is to settle on a system of education that will reach every Seventh-day Adventist son and daughter and instruct them in the principles of the third angel's message.

There has been some progress along this line. There have been a number of general conventions that have very materially aided in this matter. We may especially mention the council of presidents of colleges and other schools held at Mt. Vernon, Ohio, in 1900; the general convention of the Educational Department in 1903; the council of educational people at the time of the late General Conference; and the convention of the Educational Department of the General Conference held at College View, Nebraska, U. S. A., in June, 1906. These conventions have assisted very materially in systematizing the educational work for all the world, and especially for English-speaking countries. The chart herewith presented gives a fair presentation of the system, how our schools stand related to each other, and

the place that the Avondale School occupies in the system.

CHURCH-SCHOOLS								ACADEMY				COLLEGE			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
PREPARATORY															
								7	8	9	10				
								INTERMEDIATE							
								Range of Avondale School							

At cost of over £12,000.

Diagram showing relation of courses.

It requires on an average one teacher for each year above the sixth grade or year.

This chart represents sixteen years of school work. The medical course would include a longer time. The intermediate period, you will see, embraces two years of church-school and two years of academic. You will observe also that beginning somewhere with the fifth year of church-school, there are regular studies that are required in the preparatory work of the school that we have here at Avondale. It is marked preparatory, beginning with a part of the studies in the fifth grade, and taking all of those in the sixth, seventh, and eighth grades. The work of the church-school should leave the student at the completion of the sixth year, but there are many pupils that we have to enter at the fifth year.

What the brethren have said about students coming to the Avondale School and spending a long time without really finishing a definite course is true; and it is due to the fact that the student has not taken the studies that are included in the preparatory course before coming.

The intermediate school begins back with the seventh grade and continues to the close of the tenth year. The Avondale School continues two years longer, and closes with the twelfth year.

I wish now to call your attention to the need of there being a system of school work adopted throughout the Union Conference, that when a pupil attends a school in Victoria, and then steps over into South Australia, having completed three years in Victoria, he will there enter the fourth year. If he should step into New Zealand the following year, he will take the fifth year, provided of course he has done the work.

Let the work be up to the standard wherever you are. So many of our pupils who come to our school are taking work in the seventh and eighth grades, and are really in advance of the education given in their own State. I have a suggestion that may be helpful. I have seen it demonstrated in a great many places. Plan a school that will take the pupils further than the ordinary school—say to finish the preparatory course. Such a school as that could be easily managed. It would require a principal, two other teachers, a building, and a small shop and garden. There will be no boarding department connected with it unless the conference could see its way clear to have one. I do not think it would be for the best to have both sexes living in the same house, unless it was under the immediate supervision of the principal or manager.

Such a school as that will probably cost £1000. The lowest salary you can place is £300 a year. Unless the tuition comes up to that, it is an expensive school. Just the moment you introduce an intermediate school, you multiply the burdens and the expenses of the school. I could portray before you instances of where our institutions have thus gone ahead, and soon after the institution was established, there was a very heavy debt upon it. There must be a principal, a preceptor, a

matron, and a farm manager. It is quite a different thing to have a farm with a farm manager, and a farm without a farm manager. He must understand the farm, and understand the boys, and keep things going and in order. Without a farm manager, it would be an educational factor in the wrong direction. Then there must be two other teachers in addition to the farm manager.

An intermediate school calls for a home for the young men and also a preceptor. It calls for a home for the young ladies, and a preceptress and a matron. It calls for living rooms for all of those teachers. It calls for shops, and complete boarding arrangements for the young men and young ladies. It calls for a farm, also stock and machinery for the farm, and a place in which to house and store them. And more than that, it calls for that kind of men and women who can enter into the sympathy of those under their care.

As we look at the system of our educational work and consider the importance of reaching every Seventh-day Adventist child, we cannot fail to be impressed with the necessity of the church-school, for it is not to be expected that large numbers of families will settle in the vicinity of an intermediate school, and these pupils are usually too young to send away from home.

For an intermediate school, no less than £10,000 is required to establish and equip. The tuition should pay the salary expense. This is an important item. The average per cent. of attendance at school in countries where there is the least degree of illiteracy is twenty per cent. This includes all who are attending any school.

Another great question is the management. We may succeed in getting the funds to build and equip, but where are the men and women who possess the right temperaments to come in and manage such an enterprise?

The Lord has given us light which should be heeded, and that is to establish more schools which would correspond to advanced church-schools. In this way there would be a number of schools all through the Australasian field that would be doing all that is required in the preparatory course. Quite a large per cent. of the Avondale pupils are in this department.

May the Lord give wisdom that everything that is done may be done for the best interests of the cause in every place.

FOURTH MEETING.

SEPTEMBER 16, 1906, 3 : 30 P. M.

AFTER singing, prayer was offered by A. W. Semmens.

The consideration of the report of the Committee on Plans and Recommendations was taken up, and Nos. 1 to 6 were discussed and adopted.

S. M. Cobb presented the matter of starting an intermediate school in New Zealand, showing the need for such an institution and the plans for establishing it.

The pledges given to support this project are as follows :—

Pledges £1622 0 0

Amounts promised aside from pledges 120 0 0

Making a total of £1742 0 0

Adjourned to 10 : 15 A. M. Monday.

O. A. OLSEN., *President.*

E. M. GRAHAM, *Secretary.*

Devotional Meeting.

September 17.

The attendance was large and the testimony read by Brother Olsen was addressed to "My Ministering Brethren in Australia."

"The Lord requires every man to be at his post of duty doing the work that requires to be done. The spirit that brought about the first great rebellion in heaven is at work to-day. Our watchmen must be wide awake to give the trumpet a certain sound.

"None are too high to fall. Sin originated with Satan, who was next to Christ. Lucifer became the destroyer of those whom heaven had committed to his guardianship. Satan has a church in our world to-day. In his church are all the disaffected ones and the disloyal. All who harbor pride, ambition, vain-glory, or selfishness, will be found wanting when weighed in the balance of the Lord. We cannot of ourselves perfect a true moral character, but we can accept the righteousness of Christ. 'He that saith he abideth in Him ought himself also so to walk, even as He walked.'" Eighteen took part in the testimony meeting that followed.

FIFTH MEETING.

SEPTEMBER 17, 1906, 10 : 15 A. M.

THE meeting opened with singing, and prayer by S. W. Nellis.

This day having been set apart for the consideration of the interests of the publishing work, W. D. Salisbury first presented the report of the work of the Signs of the Times Publishing Association, Ltd., as follows :—

First Annual Report of the Signs of the Times Publishing Association, Limited.

It would be interesting to trace all the history in connection with moving the publishing plant in this Union Conference to the country. There will be time to mention but a few points in connection with it.

The first we find recorded is in the minutes of the Board of the Echo Publishing Company, held July 5, 1903, when a resolution was passed requesting the next session of the Australasian Union Conference to take the question into consideration and give advice regarding it.

At a meeting of the Union Conference held September, 1903, the following recommendation was made :—

Whereas, The directors of the Echo Publishing Company have requested the Union Conference to counsel them on the advisability of removing their factory from the city to a location in the country, therefore,—

Resolved, That it is the mind of this conference that it is desirable that the publishing house be removed from Melbourne to a location in the country, and that we recommend the stockholders and Board of Directors to take steps as soon as practicable to effect this change.

After receiving this recommendation, considerable time was spent by the members of the Echo Board in looking for a suitable location. The search was prosecuted with considerable vigor for about seven months with varying experiences, but never with discouragement. We can now look back and see clearly the guiding hand of the Lord. Many places that seemed favorable from one standpoint and another were found, but the committee were not all clear on the various desirable features

to be obtained until we found the present location at Warburton.

The one thing we found here above all others was the water, which now furnishes power for running the machinery, and lighting and heating the factory, glue pots, and the various heaters required in connection with our work.

It was thought by some that we were burying in the solitude of the mountains the institution that has stood for many years as a beacon light in this Australasian field. The experience of the few months we have been in this country resort has taught us that the institution and the work of our denomination will in a short time be brought to the attention of more thinking people than during all the time we were in Melbourne.

Warburton is essentially a tourists' resort. People from different parts of the world find their way here; and the very novelty of so large an institution established in the bush, leads them to enquire why we have come here, and what it is that keeps so large a publishing house employed wholly on religious publications.

This gives us an excellent opportunity of presenting the truth to the people. Among our visitors have been professors from the Melbourne University, solicitors, doctors, school teachers, and other representative men. These persons, on returning to Melbourne, have told their friends what they have seen; and as a result, many others have come to Warburton especially to see our place.

One man brought a number of friends in his motor car. During the latter part of August we received a letter from the secretary of the Victorian Railways, stating that the commissioners would visit our printing plant on August 21, when they were making their annual inspection of the Warburton railway. Mr. Tait, the chief railway commissioner, and four of his officials, one of whom was the general passenger and freight agent, spent some time in looking over our plant. They knew from correspondence we have had with them of our going to Warburton, but expressed surprise at what they saw, and asked for some of our literature to take away with them. Nearly all of the people who visit us buy one or more of our books. We plan to place in the hands of all visitors a souvenir of the institution which will contain seeds of truth. We believe some of these seeds will germinate, grow, and bear fruit. Many interesting experiences might be given, but time forbids.

The quantity of water secured by us is ample for all present and all anticipated requirements. It took us from early in March 1904 until the middle of the year 1905 to secure from the Government the right to divert the water in the Rocky Creek to a place where we could use it for power. It was not until the last week in October of the same year that we began active operations on the factory and water power plant. In four months from that time we were moving our machinery from Melbourne. It required about twenty trucks to carry the 110 tons of freight to Warburton.

The following items will give some idea of the amount of work that was accomplished during these few months:—

The first work was on the factory, which is eighty by eighty-eight feet, one storey; and offices in front, thirty-eight by thirty-four feet, two stories. Both buildings were built entirely of wood. The book store-room is underneath, and offices above, and so situated that all

parts of the factory are in full view of the office through glass partitions separating them. This building cost nearly £1700. Every part is beautifully lighted and very convenient.

All departments are on one floor and in one large room. We are prepared to undertake all kinds of book publishing for our denomination, being fully equipped with engraving plant and foundry for tracts, pamphlets, and book work, and the very best machinery for printing and binding. The total value of the plant in the building is £2753.

When the building was well under way, we made a start on diverting the water to our factory. From dams made at two creeks, we excavated a channel and laid 3600 feet of nine-inch stoneware pipe to conduct the water to a reservoir. It cost 1/2 per foot to complete this pipe line. The reservoir was made to hold 55,000 gallons of water, and would require five to seven hours to empty if no water were running in; but there is sixty cubic feet or 374 gallons per minute running in during the driest part of the year, which, with the reserve in the reservoir, gives ample power for our requirements.

The reservoir is 324 feet above the factory, and the water is conveyed to the wheel through 2094 feet of steel spiral pipe of nine, eight, and seven-inch diameter respectively, costing four shillings per foot laid. Allowing for a loss of fourteen feet in friction, there is 310 feet effective head, giving 140 pounds per square inch pressure on the wheel. With 103 cubic feet, or 641 gallons of water per minute rushing through a one and one-half inch nozzle, fifty horse power is developed.

The water-wheel is controlled by a governor, which regulates the quantity of water according to power required.

In November, 1904, the Union Conference Committee met in Melbourne to consider carefully prepared plans for a new organisation and steps to be taken to raise money for the new building, equipment, and water power plant. It was recommended that an appeal be made to the States to enable us to make a start. This was begun in January, 1905, and has been carried on until the present time, with the following results, the States being visited in the order given below:—

STATE.	PLEGDED.	PAID.	STILL DUE.
New South Wales	£842 6 11	£587 3 6	£255 3 5
Tasmania	{153 13 0 270 (Special)	98 12 6 270 0 0	55 0 6 ..
New Zealand	624 2 10	524 15 5	99 7 5
West Australia	277 19 6	175 15 6	102 4 0
South Australia	310 6 0	130 18 6	179 7 6
Queensland	213 5 0	13 5 0	200 0 0
Victoria	242 1 7	134 12 1	107 9 6
General	575 16 8	575 16 8	..
Total	3509 11 6	2510 19 0	998 12 6

This enterprise has been taken hold of as heartily as any we have seen in Australasia, and we believe the full amount of £3500 we started out to obtain will be received by us.

We expect many will be anxious to know what the prospects are for keeping the large plant of the Association fully employed. We believe that depends largely on the confidence our leaders and people everywhere have in those directly connected with the publishing work, and their interest in the circulation of our literature. If the same amount of devotion is shown by our faithful canvassers in the future as in the past, and if present plans are wisely developed, we need feel no great concern about keeping the plant fully employed.

On account of time lost during the moving period we have not been able to catch up in our bindery. We have been running the plant night and day most of the time for the past few months; but instead of catching up we have been gradually getting behind in our work. We need to put on a number of new employees, but are prevented from doing this as we have no place to accommodate them. We have felt the need of a boarding house. Some provision for one should be made at this conference, or we are afraid serious results will come to our work. As we get further along in the loud cry of this message we expect greater demands will be made on us for literature, and we must be ready to meet it. At the present time there are forty-two persons on our pay-roll.

As will be seen from the balance sheet, a large expense has been incurred in starting our work at Warburton, and as we have entered upon a new financial year with everything running and most of the extra expense in establishing our work already met, we trust that the business will more than pay its way.

A loss of £64 during our five months' operations cannot be considered excessive when we consider that extra expense was necessarily incurred in working under the disadvantage of establishing in a new place during this time, and that the business had to bear all locating, lawyers, and other expenses contracted during 1904 and 1905 in obtaining the land and water rights.

Although the Signs Publishing Association and the Echo Publishing Co. are two organisations in the eyes of the law, they are one with us at the present time, and we will include a report of the Echo Co. with that of the Signs Association.

Our denominational and commercial work was carried on together until the first of February of this year, when the accounts of the denominational work on the books of the Echo Co. were separated preparatory to transferring them to the Signs Association books.

For a time the work of the Echo Co. was very much interfered with, and in fact it was made difficult for it to carry on its work on account of the number of machines taken, and the confusion arising during the moving.

The Echo Co. has been very busy during the greater part of the year and is still having a good patronage. As the writer has been wholly absorbed in the erection of the new plant, he has not been able to give much attention to the business of the Company, and up to the present time no definite move has been made toward selling out. The few enquiries we have had, have not brought any result up to the present. The important thing now to be settled is, Shall we carry on the business until we can obtain a good offer as a going concern, or shall we close it out at once at a sacrifice?

Up to the present time 2106 shares out of 2476 have been transferred to the new Association, and we hope that before long all the shares held by individuals will be transferred. When this is accomplished we shall be ready, if it is best, to wind up the Company and transfer the assets, if any, to the new Association.

The report of the circulation of literature will be given by those directly responsible for these departments.

In making this, the first annual report of the new Association, together with the eighteenth of the Echo Publishing Co., the directors lay down the arduous duties that have been laid upon them and trust that the

incoming directors will receive the fullest confidence and support of this Union Conference field.

W. D. SALISBURY.

Chairman of Directors.

The balance sheet of the Signs Association was presented, showing a net loss of £64 10s 8d for the five months' work, which includes the expenses of moving and organising the organisation. The present worth of the Association is £2101 4s 8½d.

J. M. Johanson presented the following report of the Circulating Department:—

General Agent's Report.

In presenting our report of the circulation of literature since the preceding session of the Union Conference, we do most sincerely thank God, and render to Him all praise for the good that through His blessing and care has resulted from the efforts of our canvassers, tract society workers, and others directly connected with our publishing work. We also appreciate very fully the co-operation of many of our workers in the various conferences, and trust that the good results attained may merely prove the earnest of still better success in the future.

Since the previous session of this Conference there has been a steady progress in our work, as a comparison of the following figures will demonstrate:—

Book Sales, June 30, 1903 to June 30, 1906.

Year.	Rel. Bks.	Hlth. Bks.	Total.	Value.
1904	10,507	3247	13,754	£11,623 0 6
1905	11,877	3555	15,432	12,146 8 3
1906	13,043	4590	17,633	13,709 8 9
	35,427	11,392	46,819	£37,478 17 6

Year.	Helps.	Value.	Val. Tr. Bks.	Grand Tot. Val.
1904	28,617	£1371 18 0	£684 1 8	£13,679 0 2
1905	20,898	1122 16 9	732 19 9	14,001 19 9
1906	23,142	1301 6 0	960 16 0	15,971 10 9
	72,659	£3796 0 9	£2377 12 5	£43,652 10 8

While these reports show that the year closing June 30, 1906, has been by far the most successful during the period of the three years covered by these figures, we are glad to add that it has also been the best year on record, as regards both the number and value of books sold, during the twenty-one years that have passed since our canvassing work was first started in Australasia.

Figures, however, can never tell the real results of this or any other effort put forth for the salvation of souls, and we are, therefore, glad to be in a position to state that during the period covered by this report, many precious souls have been won for the truth and added to the church as the direct result of the efforts of our canvassers, other workers, and church members who have circulated our literature.

But while these results are most gratifying, the success of the past is after all but an evidence to us of the possibility of even better results in the future. And we are, therefore, not so much concerned about the things that are behind, as we are to see such plans laid and carried into effect, as will enable us to use to even better advantage than ever before the facilities God, through the liberality of His people, has provided for the rapid and certain spread of this message.

The publishing work is undoubtedly the most efficient factor in pioneering any and every phase of the threefold message, and it may, by the tactful use of the printed page by ministers and Bible-workers, become the most powerful agency under the Spirit of God for establishing men soundly and solidly in present truth.

But the chain of facilities connecting our publishing enterprise with the field, is never stronger than its weakest link, and two most important questions for this conference to consider are (first) that of making this work all that God has designed it should be in spreading the truth, and (second) to lay such plans as will make our subscription book business the means of carrying our tract society work and publishing house on a solid financial basis, thus enabling these institutions to carry forward untrammelled the work for which they have been established.

Our publishing work is not an experiment. We know it is of God, and that its influence is felt for good throughout the field. The constituency of Seventh-day Adventists throughout Australasia has provided the plant and facilities necessary for the production of literature in the very best style.

We have, in this Union Conference, adopted the sound principle of local control and local responsibility in the circulation of our literature, and as a result we have in every conference and mission field, a well organized and well equipped Tract Society, as the distributing centre. We have excellent territory that in itself is the most valuable asset of our publishing work.

We show for the last year's work a turnover of £15,971 10s 9d retail value. But while in the aggregate this looks most satisfactory, it would be found, were we to analyze this amount and apportion the respective profits to the canvassers, tract societies, and publishing house, that the weak link in our chain is that of the utilization of our facilities. The same careful examination would, however, also show that it is equally evident by past results, that by working unitedly we can strengthen the weak spot, the output of our literature; and, therefore, our influence in the field as well as our income, may readily be increased.

It is true that as we get nearer to the close of this message, every phase of our work will become more difficult, and it will therefore not be sufficient for us to be prepared to merely meet difficulties; we must be prepared to overcome difficulties, or else the difficulties will overcome us. This calls for more thorough preparation for the work before us, a more careful selection and training of agents, as well as a persistent effort to ensure a more uniform economy of time on the part of our agents in the field, for by these means, and by the thorough and careful use of the most valuable of all our assets, our territory, and without adding to our present force of workers or in any way increasing our working expenses, our turnover may readily be increased by at least one-half, which would mean just that much additional clear profit to our institutions and agents in the field. What such results would mean for the progress of the message can never be estimated or fully known till the redeemed stand with our Lord and Master on the sea of glass.

What is needed in order to obtain these results, is for our conference committees to take a more direct interest in the circulation of our literature, by more close

counsel and co-operation between these committees and tract society workers, by carefully planned conventions for giving our workers in the field the instruction and help most calculated to strengthen individual efforts, as well as by careful and practical plans for carrying into effect the Lord's counsel to organise in our churches special canvassing campaigns for the sale of our books, and by doing all in our power to make every phase of our publishing work just what God has designed it should be, a soul-winning work, and a mighty factor in sounding the loud cry of God's last message of mercy to a perishing world.

J. M. JOHANSON.

At the close of his report, J. M. Johanson presented three recommendations, as a partial report of the committee appointed at the last council to formulate plans for increasing the efficiency of the tract society work. (See recommendations Nos. 41-43 under Plans and Recommendations.)

A. W. Anderson gave a report of the circulation of the *Australasian Signs of the Times*.

Adjourned to 3:30 P. M. O. A. OLSEN, *President*.
E. M. GRAHAM, *Secretary*.

Report of the "Signs of the Times."

In presenting a report of our missionary paper, the *Signs of the Times*, we are in a somewhat different position to that occupied by some other branches of the work, inasmuch as our paper gives a most practical account of itself each week in your own homes. This fact makes it unnecessary for me to say very much regarding the paper itself.

Perhaps, however, a word or two of explanation might be in place, concerning the lines upon which we are compelled to run the paper in order to conform to the postal regulations of the Commonwealth. It has been laid down by the Attorney-General that a newspaper "within the meaning of the act" must contain bona fide news to the extent of at least half of its literary matter. As theological articles, or incidents such as find their place in the Home or Children's Department cannot be classed as news, we are therefore compelled at times to insert articles upon subjects such as we otherwise would not notice, in order to comply with the postal laws relating to newspapers.

During the last two years we have made strenuous efforts to increase the circulation of the *Signs*, but, unfortunately, our efforts in this direction have not met with the degree of success for which we had hoped. In most of the conferences, however, the circulation has been steadily on the up grade; but while our circulation has been increasing in some States, it has been decreasing in others. At times we have in our own minds questioned the wisdom of the policy by which worker after worker has been called upon to desist from selling *Signs*. In many densely populated centres where formerly there were large numbers distributed, but few copies are now being circulated. We sincerely hope some vigorous steps will be taken by our conference committees to provide for the widest dissemination of the paper throughout their respective territories.

"Signs of the Times" Subscription List.

Date.	State.	Clubs.	Singles.	Totals.
Sept. 1904	Victoria ..	999	330	1329
" 1905	" ..	1715	396	2111
" 1906	" ..	1873	438	2311
" 1904	N. S. Wales	1391	141	1532
" 1905	" ..	1590	127	1717
" 1906	" ..	1466	177	1643
" 1904	N. Zealand ..	2405	83	2488
" 1905	" ..	2376	64	2440
" 1906	" ..	1468	74	1542
" 1904	W. Australia	747	120	867
" 1905	" ..	1158	72	1230
" 1906	" ..	1030	169	1199
" 1904	S. Australia ..	674	61	735
" 1905	" ..	757	52	809
" 1906	" ..	819	53	872
" 1904	Queensland ..	475	103	578
" 1905	" ..	586	114	700
" 1906	" ..	592	97	689
" 1904	Tasmania ..	521	93	614
" 1905	" ..	594	49	643
" 1906	" ..	514	53	567

Circulation.

Sept. 1904-05	505,200	Sept. 1905-06	501,250
Total		1,006,450	

In the preparation and selection of matter for the paper, we have endeavored to get together such items of present truth as will lead people to enquire further into our doctrines. We have sought to make the most of the startling events that have happened week by week, and from the many letters we have received from interested readers, we feel sure the attention of large numbers of people is being called to the meaning of these things.

In view of the important questions which are agitating the minds of the people,—questions which threaten the religious freedom of all,—it is essential that we should be fully alive to the importance of educating the public concerning the inevitable results which must swiftly follow, should they permit the ecclesiastical federations and alliances to dominate civil affairs. The fact that some of our articles dealing with these questions, or extracts from them, have been reprinted in other journals, both secular and religious, is an indication that some thinking people, at least, appreciate them.

We, however, do not consider it our duty to publish matter which will tickle the ears of the people. We are living in solemn times, and woe be to us if we fail to give the trumpet a certain sound. Would that we could impress on all our ministers and people the urgency of giving our missionary paper the widest circulation possible, particularly in localities where, as yet, little or nothing has been done.

We trust our brethren and sisters throughout the field will remember the *Signs of the Times* at the throne of grace, that those who labor in the office of publication may be led by the Spirit of God to write and select such matter as may be instrumental in guiding many honest hearts into a saving knowledge of this glorious message.

A. W. ANDERSON.

"ORGANISATION needs to begin right with ourselves. We are wasting a tremendous amount of energy. We should arrange and organise our work so that when we finish one duty and take up another, the change will be restful. We need to husband our strength, to care for our health. So let us organise our work, and organise our time. Our Bibles and prayer are neglected, because time is wasted."

SIXTH MEETING.

SEPTEMBER 17, 1906, 3 : 30 P. M.

AFTER singing, prayer was offered by L. A. Hoopes.

W. H. B. Miller gave a report of the Echo Publishing Co., showing the present condition in the office, the difficulties brought about by the removal of the denominational work from Melbourne, and the necessity of careful plans for the future.

E. C. Chapman presented the report of the Avondale Press. (See page 16.) The balance sheets showed a gain for the year of £79 7s 1d. The present worth of the institution is £990 0s 5½d.

A partial report of the Committee on Tract Society Work was discussed, and recommendations Nos. 41 to 43 were adopted.

The Committee on Plans and Recommendations presented a further partial report, which was adopted. (See recommendations Nos. 7-11 and 46-50 under Plans and Recommendations.)

Adjourned to 10 : 15 A. M. Tuesday.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

REPORT OF THE ECHO PUBLISHING CO.

THIS report will not deal with figures, but will contemplate as concisely as possible a few of the general conditions now prevailing. If not as encouraging as the former publishing reports have been, it must be remembered that strength does not naturally accompany declining years. All that can reasonably be expected of us now is that we die gracefully. I think it is due to this conference that all unfavorable conditions be plainly presented, in order that intelligent action regarding our future can be taken.

This has been a very busy year for the Echo Publishing Company. With the exception of about six weeks following the removal of a portion of our plant to Warburton, all departments have been fully occupied, and at times our press room has been engaged all night for weeks together. During the time preceding February last, the date of removal, our pay-roll approximated £100 weekly, sometimes reaching £120. Since that time, however, from £60 to £80 weekly has been paid as wages. Up to the time of the separation of the denominational and commercial plants, the company was in a good position to execute *non-competitive* work, having appliances for book-binding that are not generally found in Australian offices, and employees trained to perform such work economically. Besides this, the electrotyping plant was a source of great convenience and good profit. These have been added to the Warburton business.

It has of course been necessary for Warburton to withdraw all of our best employees. This is positive loss to our North Fitzroy business, as a company's best asset is its trained workmen. The loss of some of our most effective machinery has been an additional embarrassment to the business. You can readily see that these changed conditions have made it very difficult to carry on a competitive business. Added to this our wage sheet is excessive. It being our policy to dispose of the business as soon as possible, it has been thought inadvisable to apprentice boys, and as the Factory Act seriously limits the number of boys unless they are indentured, our staff is necessarily an expensive one. As we have not been able to replace the younger and cheaper employees who

have connected with Warburton, or to add others who were needed even prior to their removal, nearly all of our male employees are paid journeyman wages. I do not believe that another printing office in Melbourne is paying, proportionately, as many journeymen as we are. This condition of affairs naturally means decreased profits, as competition is far too keen to admit of increased prices for our work. Matters in this respect will rapidly grow worse instead of better, unless we are enabled to change the conditions referred to. Approximating our past turnover, with denominational and commercial work combined, at about £8000 per year, we are still maintaining the same proportion of commercial work, namely, about two-thirds. Keeping in mind the fact that we have lost so much of our effective plant, and so many of our experienced hands, we could not reasonably expect to do much better than this. Indeed, we have been much perplexed to know how to maintain our old position with our customers, and continue to give as good work and prompt service as heretofore. The work of tearing down and removing caused serious inconvenience and loss during the best part of two months, as many of the employees were constantly engaged in this work.

We are pleased to state, however, that although the inconvenience and consequent disorganisation were felt by all, there was a hearty and cheerful co-operation on the part of every employee, and the work was completed without serious accident. For this we felt very grateful. Some of the machinery was awkward and even dangerous to handle, and considering the fact that about 100 tons of machinery and material were removed and shipped, you can understand that there was constant danger of serious mishap. In our present condition we cannot cater for edition or blank book-binding or electrotyping, but are still fairly well equipped for ordinary commercial lines of work. For this class of business, however, as before stated, the competition is very keen indeed.

The printing business, unfortunately, unless it is fortified with a good supply of periodical work, is very erratic, and sudden surprising changes are always in order. A dull to-day, with a most gloomy outlook for the future, may mean a brisk, strenuous to-morrow, with, perhaps, night work added. This is a regular experience. In the past we have depended on our denominational work to fill up all gaps, but we are now fairly launched upon the uncertain seas of competition.

I should add that much of our material is in very poor condition. If the business is continued longer, it will be absolutely necessary to add a good supply of type and other sundries. With constant and heavy usage, such as we have been giving, type rapidly deteriorates, and good type is an absolute essential to acceptable work. Aside from adding a few series which we could not possibly do without, we have allowed our stock to grow old and obsolete; but this state of things cannot continue, as our customers are beginning to find fault with the appearance of our work. It is also quite a new experience to be compelled to place our binding, ruling, and electrotyping work with outside firms, and the result to ourselves and our customers is anything but satisfactory. This method seriously affects both the quality of our work and the promptness of our service.

As regards the disposal of our business, we have had several inquiries, but have not as yet approached a sale. The printers' brokers whom we have consulted regarding the sale, say that there is absolutely no demand at the

present time for either city or country printing businesses, and they further state that competition is so keen and profits so small, that anyone having the necessary means to invest, would hesitate before sinking it in a printing business. We have not, however, made any great effort to find a customer, as we could not, until after the present inventory, fix an intelligent price for the business. We trust that this meeting will give us complete instructions regarding this matter, and will also determine our future policy in such a definite way that intelligent operations may be carried on. This is absolutely necessary for many reasons. Besides those above stated, uncertainty is always a cause of demoralization, and our employees, naturally anxious to protect themselves, are inclined to consider seriously any outside offer of permanent employment. We cannot blame them for this under existing circumstances, and indeed feel that it is hardly right to urge them to pass by a certainty for the sake of our now uncertain work; yet so short are we of good workmen that the departure of even one such employee would embarrass us seriously. As before stated, a company's best asset is its trained employees. We are indeed thankful for the past year's experience, and are hopeful that the coming year, either by sale or continued business, will be a profitable one.

As we approach the close of the Echo Publishing Company's business, we cannot help looking back at our many and varied experiences; and when we think of the millions of pages of present truth which have been issued from its presses, the light that has radiated from its centre, the souls who have received the truth, warning, and encouragement from its various publications, we feel that we have great cause for sincere gratitude and praise that God has so graciously used such imperfect instruments in the spreading of the glorious gospel of the kingdom. We are almost twenty years nearer to the great consummation than when this company was formed. Faith is becoming sight. We now see the gleams of the golden morning. The signs are unmistakable. Soon our work will cease. God make us faithful to every trust, and loyal to Him through the trials and perplexities of the short time yet remaining.

W. H. B. MILLER.

MONDAY evening, September 18, the time was given to the consideration of the Eastern Polyucian mission field. Brother and Sister Cady and Sister Chapman sang "Shall We Meet Beyond the River?" in the Tahitian language. This was much appreciated by the congregation. Sister Waugh was the first speaker, and confined her remarks to the Cook Islands. It was explained that though different dialects were spoken in the different islands of the group, all understood the same written language. In this connection, Sister Waugh pointed out the importance of the recommendation concerning island literature which had been passed previously. There are about 10,000 inhabitants in all this group of islands. A brief history of the work was given by the speaker, who also related her own experience in accepting the truth. At the close of Sister Waugh's remarks, Solomon and Ruth Caldwell sang "Home Sweet Home" in their native tongue, the Rarotongan. Brother Cady then presented a report of his field, a written report of which appears on the following page.

THE EASTERN POLYNESIAN MISSION.

THE Eastern Polynesian field, which I represent, comprises the Society, Cook, Marquesas, Tuamotu, Gambier, and Austral Island groups, and Easter and Pitcairn and some other lone islands. There are probably as many as 110 inhabited islands in this mission. Some work has been done, and we now have Sabbath-keepers in seven of these islands, but the larger part of them have never yet been reached by the truth. We have in this field six organized churches, four companies, five church buildings, 173 church members, and 317 members in the Sabbath-schools.

We came out on the second trip of the *Pitcairn* thirteen years ago. When we arrived at Raiatea, in the Society Islands, the natives of that island urged that a missionary be left with them to teach them the gospel, and it was decided that my wife and I should stop there. The people promised to put up a house for us, and the leading governor kindly offered the use of one of his houses until our own should be ready. This was only a rude hut, about twelve by fourteen feet in size, with a pole floor carpeted with hay, in which lived a great many fleas. We lived here for three months, and then had the pleasure of moving into our own home, which had the advantages of being new and clean and of having a board floor.

We began a school in a part of this building, and soon had about a hundred children in attendance. We had no school supplies to begin with excepting a map of the world and the Bible, but a little later we secured a lot of slates and pencils, and a small Tahitian primer. After we had worked in this way for some time, the circumstances were such that we felt compelled to close our school. The Raiatea natives were in rebellion against the French Government, which had taken the Society Islands under its control, and we were notified that if we continued our school for these people, we also would be counted as rebels against that government, so we thought advisable to discontinue it. In the meantime, we had found that the reason that the Raiateans were so anxious for us to stop with them was not because they wanted spiritual help, but because they hoped that we might intercede for them with the government of the United States and get it to come to their assistance.

Soon after this, Brother Read and wife left Tahiti and returned to the States, and we were advised to move to Tahiti, which we did.

We saw that the training of children in the islands was very erroneous. The natives have no word for "home," and do not know what it means. Parents give away their own children and adopt others instead, and the children are allowed to run around and do about as they please, and as a natural consequence, they form many evil habits. We felt like doing what we could to help them, so we began to take them into our home to teach and train them to habits of usefulness. Our family gradually increased till we had ten children. In time we found that the expense of keeping so large a family in the city was more than we would be able to carry continually.

About that time, a cocoanut plantation on Raiatea was offered for sale. We thought it might be a suitable place for training our youth, and after making the matter a subject of prayer, we decided to purchase it. There was then a blight on the cocoanut trees all over the island. They were not bearing any nuts, and looked

as though they might not recover; but within a year our trees were beginning to bear, and have done very well ever since.

There was not a building on the plantation when we got it, but we soon put up a copra house and a small dwelling house, and later a larger building for a home and other smaller buildings were added. We now have a small sugar mill, twenty-four head of cattle, and six horses. We have started and carried on this enterprise without any financial help excepting that some of our brethren gave donations to help erect the home building. All of our laborers on the plantation have been supported by the income from the plantation excepting the teacher. She receives her board there, but her wages are paid by the Conference. On account of the existing school laws in these islands, we do not take children under thirteen years of age into the home unless their parents are foreigners. We require our young people to work four hours a day each for their board and tuition, then pay them by the hour for all extra time they work. This furnishes a way for them to earn money to buy clothes, books, etc., so they are better fed and clothed than those outside usually are. We feel that this is one of our most important lines of work, as efforts put forth in this line nearly always prove fairly satisfactory.

We are glad that this Union Conference has voted to let us have a small paper in both the Tahitian and Rarotongan languages. As these islands are widely scattered and difficult of access, it would be a long time before they could all be reached by the living preacher, but the paper can be sent out everywhere. Nearly every native can read, and they are always very anxious to get something new to read, for there is very little literature in the native languages.

We are not asking the Conference to send us more laborers, because we feel that the need is much more urgent in the large and thickly populated islands of the East Indies, which have not even one representative of our truth. We hope to raise up additional laborers right in our field. We want to take our young people out with us as Christ took His disciples, and train them in the work.

Some who hear of the islands think it would be a very desirable thing to go there to labor, but there are many things which ought to be taken into consideration. Conditions are so different there to what they have been accustomed at home, that those who do go are liable to be disappointed, and some feel like returning to the home field as soon as possible.

Now what we need is stable and reliable young men and women to take up island work; and they should have well-balanced minds and sound bodies. It is not wise to send out those who are physically weak, and who may soon be wanting to return home for their health. But those who go out should go expecting to make it a life-work, and not be planning on returning home again. They should make their island field their home, and its interests should be their interests.

B. J. CADY.

PASTOR HOOPES led the social meeting at the School, Sabbath afternoon, September 15, and not Pastor Olsen, as stated on page 12. Brother Hoopes was assisted by Pastors Nellis, Quinn, Pallant, and others.

Cook Islands Mission.

THE Cook Islands, which comprise Rarotonga, Mangaia, Aitutaki, Atiu, Manke, Mitiaro, Penrhyn, Niue or Savage Island, and others, lie very near a straight line drawn from San Francisco to New Zealand. The population of the group numbers about 14,000. The chief exports are copra, bananas, oranges, and pearl-shell. During the year 1900, these islands were annexed to New Zealand and hence are now governed from that country.

Results of Church Building.

At the time of the last Australasian Union Conference, a church building, forty feet by twenty-two feet, was in course of erection, and since that time has been finished and dedicated, and now is in use. This has given us a standing in the eyes of the natives that has proved beneficial as it indicates the permanency of our work.

Educational Work.

At the time mentioned we were conducting a boarding-school at Arorangi on the opposite side of the island to our church. A little later, this was closed up and the school work carried on by means of a day-school in the village in which our church is erected. This school was conducted for two years, but it was felt that very little permanent good was being accomplished for the children although it had a good effect upon the parents; and so we reverted to the original plan of the boarding-school.

Since the change the attendance has reached as high as nineteen, and a good spirit has been shown by almost all the youth attending. They seem to realize that they are with us for the purpose of becoming true Christians and we endeavor at all times to make this the object of our educational work. As the time approached for the usual vacation, the majority expressed their desire to stay at the school in preference to going home, giving as a reason that they were afraid, should they go home, of falling back into their old wrong-doings.

We are trying to teach our native youth the dignity and profit of manual labor. Generally speaking, the Maori does not love work, but we can give our boys and girls credit for the work they do. The garden made by the boys under the guidance of their teacher is admired by whites and natives alike. In order to inculcate cleanly habits about their homes, so much needed in the South Sea Islands, each boy and girl in the school has a section of the school property to keep clean, and this is attended to every day without fail.

We are perfecting arrangements to teach carpentry and blacksmithing in connection with our other lines of work and this has quite a drawing influence to the school on those not of our faith. Our girls are taught to keep the home clean, and neat, and tidy. In turn, each is instructed, not by theory but by doing, how to make good, wholesome, whole-wheat bread, and prepare their own native foods in an appetizing and tasty manner. Then we have a sewing department in which they learn to cut out and make their own dresses and under-clothing and are taught tailoring as well. We aim to make our work intensely practical, and we are pleased to report the favorable comment of the government authorities. But more than this, we feel that we are endeavoring to follow out the plans laid down by the greatest of teachers, as taught in the pages of the Spirit of Prophecy.

Work with Our Literature.

While the school work has occupied a good deal of our attention and time, yet work for the people at large has not been neglected. The whole island has been canvassed for our literature several times, and in almost every home are to be found our small books and leaflets dealing with the second advent, prophecies, and practical subjects. All the white residents have been canvassed for the Australasian *Signs of the Times* with good results. On the expiration of their subscriptions, they were re-canvassed, but not with much satisfaction. Yet who can say that during the twelve months that the paper did regularly come to them, they did not have their opportunity of heeding and accepting the message? We have tried to supplement the work of the *Signs* by loaning our larger books, and several, including two of the other missionaries, have read Andrews' "History of the Sabbath," "Daniel and Revelation," and the "Desire of Ages." We have used the mails to send literature to every person who can read English throughout the entire group, but are sorry that we have not been able to do much for the natives on the outlying islands.

Other Lines of Work.

In many of the homes, Bible-readings have been given but apparently with little result. It is not the Sabbath that keeps the people back; there are many that keep the Sabbath whom we do not own as Seventh-day Adventists, but it is the hold that tobacco, tea, coffee, kava, and unclean foods have on the people. When the sick come under our notice, they are given simple treatment, and all our own people look to us for medical comfort.

The Church in Rarotonga.

As far as the writer's knowledge goes, the church in Rarotonga compares favorably with our churches in the homeland. Nevertheless we see defects and endeavor to faithfully point them out. Our native people are as a rule faithful in their attendance at the house of God. They all attend Sabbath-school, and study the same lessons as are studied in Australasia. The lessons are translated and a copy given to every member so that they have a week in which to prepare their lessons. Some of our members are very faithful in the matter of paying tithe, others are not. They give offerings every fourth Sabbath toward our missionary enterprises but their offering is not as large as it might be. The monthly letter from the conference office is much appreciated, especially the translations from the Spirit of Prophecy.

Results.

Since the last Union Conference, seven have been baptized, and with one exception are all faithful. We are sorry that the number is not larger. It would have been had we baptized all who offered themselves. At present there are several on probation and we hope to soon see them fit to partake in the ordinance. In such fields as this, care must be exercised in admitting persons into church fellowship. While the work moves slowly, we believe that it is stable. During the period since our last conference, tithe to the amount of £90 2s 9½d has been paid into the mission, donations have amounted to £26 1s 0½d, and the Sabbath-school collections have reached £11 7s 7d.

Plans and Needs.

We feel that our greatest effort in these islands should be put forth in educational work. Our most faithful Sabbath-keepers to-day are those who have at one time lived with us. We aim to have a place in our school for all who desire to come, irrespective of age. After the educational work, we look to the printed page as a valuable means of disseminating the truth, and to this end we shall labor. We hope that the conference will give favorable consideration to the plea of the Eastern Polynesian Mission to publish a monthly paper in the Rarotongan language. Bible-readings and preaching are not to be overlooked, but we are hindered in the latter method of giving the message as there are no suitable places in which to conduct meetings. We may need a tent in the future. Our educational work needs a married couple at its head. They must be persons who have a love for souls, "as they that must give account," and who have a special training for their work. They should have a knowledge of instrumental and vocal music. The wife should be a competent dressmaker, and the husband have some knowledge of gardening and carpentry. Then there should be another couple to lead out in the general work for the other islands. They should be able to go from island to island scattering literature, teaching the people, and sending suitable youth to the school in Rarotonga. Persons who have a commercial spirit should not enter the work in the island field unless they are prepared to turn a deaf ear to all temptations to trade. Trading on the part of our missionaries means, as far as they are concerned, that the work will not be finished in this generation.

Conclusion.

In conclusion we wish to thank the young people's societies of New South Wales for their work of love in raising money to equip our field with a Romo Duplicator. It is a great boon to us in our work. We thank our Sister F. W. Waugh for the time she saves us by translating the Sabbath-school lessons for us and sending them along up to time. We want to place on record our appreciation of the labors on our behalf of the Mission Secretary of the Conference and the workers in the Union Conference office. Last, but not least, we thank the brethren in the homeland for their prayers.

Brethren, we are thankful for a humble part in the work of God, and we are of good courage in Him, for, as far as the Cook Islands are concerned, the work can be finished up in this generation. A. H. PIPER.

DEVOTIONAL MEETING.**September 18.**

THE first hour of this day was again devoted to a devotional meeting. Brother Olsen, in referring to the testimonies that had been studied during the past few mornings, said:—

"I have read these communications many times, but they now come to me with greater force than ever before. How many messages of warning and reproof the Lord has sent to us, yet what real reformation has it wrought?"

"I am anxious that we shall get out of this meeting all that God desires we should. He has called our attention to selfishness, evil-surmisings, and insubordina-

tion. He calls to repentance. There must be a deeper spiritual experience.

"As we look out on the fields, where are the men to answer the calls? God wants a people who have a heart and a mind to decide, but they must have a burden for souls. Brethren, we need to pray and put away all these evil things. God's message to the last church is one of warning and reproof, but we are ignorant of our need. Let us seek God. We are now standing on the brink of eternity. God has given us everything to encourage us."

The latter part of the meeting was devoted to testimonies from the congregation. Among these the following interesting statements were expressed:—

"I have learned that before a man can become righteous by faith, he must learn his own unrighteousness." "My prayer is that God will give me grace to make a full surrender." "I can see clearly that the heart must be opened from the inside." "John was the greatest of prophets, but his greatness consisted in humility." "I feel this morning that I must consecrate myself anew to God." "These testimonies appeal to my heart, and show me my sins. My heart longs for God and for more power in my ministry." "I feel grateful for these warnings that come to us so repeatedly." "I want the Lord to rebuke everything in me that is unlike Himself." "I desire to be a help rather than a hindrance." "I long for more power to tell what God has done for me." "I feel deeply grateful for the voice that rebukes, that is, the voice of the true witness."

SEVENTH MEETING.

SEPTEMBER 18, 1906, 10 : 15 A. M.

AFTER singing, and prayer by E. S. Butz, a Scripture lesson was read by O. A. Olsen.

The subject assigned to this day was the work of the Medical Department. Doctor D. H. Kress, the medical secretary, presented a general report of this line of work, and of the Sanitarium in particular, as follows:—

The Medical Work.

WAHROONGA SANITARIUM.

THREE years have passed since we presented the report of the medical work before this representative body. At that time our Sanitarium had been in operation but a short time, and our financial report was not very promising. The work at the Sanitarium was taken up with fear and trembling. From a human point of view it seemed it could be nothing but a financial failure; some even predicted that it would prove to be a white elephant on our hands. We are thankful to report that in spite of our unbelief God has blessed the Sanitarium and its work beyond our expectations. Had we exercised *more* faith, more might have been accomplished.

The Sanitarium through the past two years especially has had a steady patronage. We have had no extreme ups or downs; the patronage has been more even than that of any institution with which I have been connected. There has also been a steady increase in the number of patients. Last year there was an increase over the preceding year, and this year there has been quite an increase over last year. All this indicates healthy growth. We feel thankful for the faithful service given by Sister Irwin as matron, and for the faithful young men and women God has raised up to assist in the work. We also thank God for the help we have had in Brother and Sister Starr in maintaining the spiritual phase of the Sani-

tarium work. Financially, we presented a better report last year than this. This is accounted for in several ways:—

1. The increase in the number of students in the nurses' class and the cooking class which was held. This increase in numbers is made necessary from the fact that our sanitariums are not merely established to treat the sick, but to educate medical missionaries for our conferences and for the mission fields.

2. We have attempted to do more charity work this year than the preceding years, the charity work during the year amounting to over £315. Only £160 of this appears in our financial report.

3. We have laid out considerably more in beautifying the grounds and improving the orchard. While this has increased the value of the land, the value of the real estate we have allowed to stand practically about the same as last year. This shows a loss of about £200 on the grounds, when there has been no loss, for the land has improved in value to fully as much and more than the amount paid out for improvements.

4. We have this year supported three doctors in place of two, or one, as in the previous years. This was made necessary owing to the fact that most of my time was spent in doing general work.

5. Last year we placed no depreciation on the buildings, while this year we depreciated them about £100. This year we were also obliged to strike off some losses amounting to about £70, which should have appeared on last year's report. A few items also which should have appeared on last year's report as loss did not appear there through an oversight. This year this was rectified.

I am making this explanation that you may understand why, in spite of our increase in patronage during the past year, the financial report is not as satisfactory as last year's report. In the coming year our expenses will probably be still higher, since we are planning to open up a medical mission in the city of Sydney, in order that our workers, after completing their two years of study at the Sanitarium, may gain an experience in practical medical missionary work, in going from house to house canvassing with our literature, treating the sick, giving Bible-readings, instruction in cooking, and in healthful dress, etc.

In our Sanitarium we are able at present to educate institutional workers; but in the past, when calls have come for workers to enter field work, we have felt that our workers had not had sufficient practical experience in field work for us to know whether they would make a success of it or not. Some of those who have been sent out have proved a success, others we know have not been as successful as they would have been had they had this practical training. The fault is not theirs, but ours. In the future we expect to fill the calls coming from the field for medical missionaries from these city workers. This work will not be wholly self-sustaining, and means a still larger number of workers and additional expense. With the same patronage as we had last year we would not be able to undertake this additional work. We believe that either the Union Conference or the New South Wales Conference should co-operate with the Sanitarium in this enterprise and assist in meeting the expense.

In conducting the work at the Sanitarium, we have tried to follow the directions given us from the Lord, to make the place as inviting and pleasant to the invalids as possible, and not force upon them anything they are not prepared to receive. We are told:—

Our peculiar faith should not be discussed with patients. Their minds should not be unnecessarily excited upon subjects wherein we differ, *unless they themselves desire it*; and then

great caution should be observed not to agitate the mind by urging upon them our peculiar faith. The health institute is not the place to be forward to enter into discussion upon points of our faith wherein we differ with the religious world generally. Test. Vol. 3, p. 167.

The reasonableness of this is apparent; we are dealing with the sick, they need much sympathy and compassion. Again, we read:—

While none should urge our faith upon the patients or engage in religious controversy with them, our papers and publications, *carefully selected*, should be in sight almost everywhere. Let religious principles be made prominent, and kept so, let pride and popularity be discarded, let simplicity and plainness, kindness and faithfulness be seen everywhere, then the Sanitarium will be just what God intended it should be; then the Lord will favor it. Test. Vol. 4, p. 585.

We are thankful that God has blessed the effort on the part of the workers to reveal all the kindness possible to the patients. This is shown by the many letters of appreciation we have received from patients after leaving. We are glad that favorable impressions are made upon the minds of our patients. Although we have not urged our doctrines upon them, about thirty have thus far commenced to keep the Sabbath as a result of our sanitarium work. The time is coming when many more of these will unite with us and help to spread a knowledge of the truth.

We have had during the present year an average of forty-nine patients monthly; the average stay at the Sanitarium has been between two and three weeks. The actual cost of treatment for patients has been about two guineas per week. I have figured this out to give you an idea of what it costs to care for patients.

Our Sanitarium family of patients and workers is a changeable one. The patients usually undergo a complete change about every three months. We have at present connected with the Sanitarium over forty workers. Among this number, only two are left, aside from my wife and myself, of the twenty workers we had four years ago. Over thirty of our workers have completed satisfactorily their two years of study. Of this number none are lost to the work. Some are engaged in conference work; others have been called to mission fields. Brother Thorpe and wife have charge of the work at Tonga. Brother Davey and wife are at Singapore. Brother Southen and Sister Young assisted in the work at Samoa. We are sorry to report the death of Sister Young. We are told that she did faithful work up to the week before she died. Two of our workers are connected with the Christchurch Sanitarium as matron and head nurse. Two are working among the Maoris. Two are connected with the Sydney Cafe.

After Sister Irwin was called to America, we were forced to organise our work more thoroughly, and throw added responsibility upon younger shoulders. All of the various departments at the Sanitarium, nine in number, are at present supervised by competent men and women who have finished their two years' course of study, and received their training at the Sanitarium.

NEED OF MEDICAL MISSIONARIES.

What we need above everything else is promising men and woman who are mature, and who possess some refinement and education, to take a course of instruction with a view of fitting themselves for sanitarium work. Small sanitariums should be established in many places. But what we lack more than anything else is mature men and women who possess the needed qualifications to take charge of them. Calls are also coming from many places for medical missionary workers, most of which we are at present unable to fill.

There can be no doubt that the fact that missionaries who

go into foreign fields should be able to perform the double ministry of relieving bodily and spiritual suffering, will be more fully appreciated in the future than it has been in the past. I have no doubt in the near future missionaries will again be sent forth by twos with the commission "Into whatsoever city ye enter . . . heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you." The sanitarium should not call men and women out of the ministry; it should give them a special fitness for the ministry, without which their ministry would be incomplete.

After these workers have been trained, and they give evidence of their fitness as medical missionaries, they should be recognized by the conferences or mission boards the same as the other conference laborers, and should be set apart to the work to which they have been called. This will unify the medical and the purely gospel work.

The medical workers will then look to these conferences for recognition as missionaries instead of to medical boards for recognition as professional nurses. This will do away with the thought of mere professionalism, and will place the medical work where it rightfully belongs, with the gospel ministry.

We are told that "Both men and women can be much more useful as medical missionaries than as missionaries without medical education;" and again:—

The Lord in His great goodness and matchless love has been urging it upon his human instrumentalities that the education of missionaries is not really complete unless they have a knowledge of how to treat the sick and suffering. H. to L., p 25.

In God's work, teaching and healing are never to be separated. It is not God's plan that the purely religious work should be carried on by priest and Levite while the binding up of wounds shall be left for the Samaritan. In Test. Vol. 8, p 158, we have the following instruction:—

Those who are receiving instruction in medical missionary lines should be led to realize that their education is to fit them to do better work in connection with the ministers of God. Young men should receive an education in medical missionary lines and should then go forth to connect with ministers.

Again:—

Let the medical line come in as an essential part connected with the work of the gospel ministry as a whole, as the hand is connected with the body.

Young men who have a practical knowledge of how to treat the sick are now to be sent out to do gospel missionary work, in connection with the more experienced gospel workers.

This is certainly instruction we should heed.

If these young men will give themselves to the study of the word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha.

When they have received this additional training as evangelists, as medical missionary evangelists, a double portion of the spirit of usefulness will rest upon them.

While many should be fitting themselves as medical missionaries, we are told that "it is not necessary for so many of our youth to study medicine," that is, for the purpose of becoming physicians.

Much good can be done by those who do not hold diplomas as fully accredited physicians. *Some* are to be prepared to work as competent physicians. *Many*, working under the direction of such ones, can do acceptable work without spending so long a time in studying as it has been thought necessary to spend in the past.

The essential thing with the majority is qualification and not state recognition. The Saviour had no such recognition. It did not mar his usefulness. The time is not far distant when, if faithful, we shall receive no state recognition.

There should always be connected with our sanitariums women of mature age, educated and trained for the work, who

are competent to treat lady patients. Persons having the right dispositions and traits of character should be educated and prepared for this work.

Let decided efforts be made by the managers of our *large* sanitariums, to employ older persons as helpers in the institutions.

I will call attention to a few other principles that should guide us in our sanitarium work:—

It is God's plan that agriculture shall be connected with the work of our sanitariums. Our youth need the education to be gained from this line of work. It is well, and more than well, it is essential that efforts be made to carry out the Lord's plan in this respect.

Much more can be done in this respect than we have done so far, and through this means extra students would not mean extra expense. Canning and other industries could be started by sanitariums.

Canned foods are nearly all adulterated. People have confidence in anything that bears the sanitarium stamp. Even patients could be encouraged to assist in such work.

We are told:—

The patients could live out of doors a large part of the time. The land will serve as a school for the education of patients. By outdoor exercise and working in the soil, men and women will regain their health. Rational methods for the cure of disease will be used in a variety of ways. Drugs will be discarded.

Out of the cities, has been my constant advice. But it has taken years for our people to become aroused to an understanding of the situation.

Let *many* small sanitariums be built. The idea that a sanitarium should not be established unless it could be started free from debt has put the brake upon the wheels of progress.

While we should be cautious, we should not permit our caution to interfere with the progress of this work.

The work of proclaiming the truth in all parts of the world *calls for small* sanitariums in many places, not in the heart of the cities, but in many places where city influences will be as little felt as possible.

It may be necessary at times to begin a small sanitarium in the city, but as soon as possible, a suitable site should be sought out in the country.

We are told:—

Many of the sick and suffering will turn from the cities to the country, refusing to conform to the habits, customs, and fashions of city life; they will seek to regain health in some one of our country sanitariums. Thus, though we are removed from the cities twenty or thirty miles, we shall be able to reach the people, and those who desire health will have opportunity to regain it under conditions most favorable.

I have been instructed that there are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity that they may be a help one to the other. Whenever it is possible to have a school and a sanitarium near enough together for helpful co-operation between the two institutions, and yet separated sufficiently to prevent one from interfering with the work of the other, let them be located so as to carry on their work in conjunction. One institution will give influence and strength to the other; and, too, money can be saved by both institutions, because each can share the advantages of the other. Counsel has been given that in connection with our larger schools there should be established small sanitariums. The teachers in the school can help the workers in the sanitarium by their advice and counsel and by sometimes speaking to the patients. And in return, those in charge of the sanitarium can assist in training the students who are desirous of becoming medical missionaries for field service. As the workers in each institution plan unselfishly to help one another, the blessing of the Lord will surely rest upon both institutions.

Is there not some danger of state conferences investing too much and opening up places before they have suitable or experienced help to put in charge? There is not much danger if we follow the direction given us.

"Every sanitarium," we are told, "is to be erected with reference to other places that will need similar buildings." The erection of sanitariums and the amount to be invested

should be supervised by the Union Conference and not left to local conferences. Some years ago this matter came up in America. The following instruction, which will be of help to us in Australia, was received regarding it:—

I have received letters from presidents of conferences in reference to establishing health institutions in different states. I have been shown that the matter of establishing and conducting additional health institutions should come under the supervision of the General Conference. Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means shall be invested, and also as to the educational force to be employed. Our medical institutions should stand in the same relation to the General Conference and the great whole.

Under such management, a class of workers could be enlisted that otherwise could not be secured. If the enterprise is under the control of the General Conference, the way is open for deliberate counsel and a careful consideration of the matter and its relation to the great whole, and if it is undertaken, there will be united force to give it influence and standing.

GENERAL WORK.

During the year I have spent considerable time in field work, principally in giving health lectures. These have been well received, through them a spirit of inquiry has been created, and I feel certain good has been accomplished. At Perth, West Australia, we were offered one of the best and most commodious halls in the city. The hall was filled, and people were standing up. The audience was made up of business and professional men principally.

The leading papers devoted a good deal of space to a report of the lecture, and also wrote editorials which were very fair, and helped the work forward. The editor of the leading paper has since sent for a cookery book and other health literature, and has published articles from my pen favoring a fleshless diet and abstinence from alcohol, tobacco, and tea.

In Wellington, New Zealand, a lecture, occupying the space of two entire columns, was published in one of the leading papers. At Gisborne, they printed everything I gave them. At Brisbane, we had a very intelligent and appreciative audience. The papers also did everything we could expect them to do to give prominence to what was said. Thousands read these papers and get the benefit of these principles, who would be difficult to reach in any other way; and this without much expense to us.

Much more work of this nature could be done in our large cities. Properly conducted, I believe it would not only benefit, but also grant us favor with the people. It is not fair, however, to give one lecture and then rush out of the city. A few nights should be spent in answering questions, and the days in entering homes that extend an invitation. In Brisbane I was invited by two members of Parliament to visit their homes and dine with them. One of these men took the greatest pains to show Brother Anderson and myself through the Parliament building, and also spent one hour in conversation in his office. We gave him the "Rights of Man," for which he thanked us. His brother has since been a patient at the Sanitarium, and just left us on the day I came to this meeting. The health principles appeal to the thinking classes, the better classes, who are seeking for truth; and if we are not in too much of a hurry to make the connection, God in His own good time will bring them face to face with other truths, and their confidence in us as a people will lead them to investigate, and many, like Nicodemus and Joseph, will take their stand for the truth in the trying hour when others forsake the truth. The health reform is the entering wedge of the third angel's message. It is the right hand with which we are to open the door for the rest of the body to enter. It has its place in the message, and when

recognized as it should be, we will have standing room anywhere. Cafes should be started in Melbourne, Perth, and Brisbane. We could greatly help the people, our medical institutions, our cafes, and food factories, by encouraging our own people everywhere to circulate freely the *Good Health*. Most of our patients, I find, come to us either through reading the *Good Health* or being recommended to come by readers of the journal.

In conclusion we desire to express gratitude to God for the success He has given the medical work, and for the protection our medical institutions have had from disaster. We also want to thank our people everywhere for the support they have given this branch of the work. We ask you to remember these instrumentalities and their workers in your prayers.

D. H. KRESS, M. D.

Dr. Gibson gave a report of the Christchurch Sanitarium work, which showed a steady improvement in patronage and standing with the public. We here give the report:—

The Christchurch Sanitarium.

ABOUT seven years ago a beginning was made in the medical work in New Zealand. The history of this institution, like its predecessors, has been a checkered one. Something like three years since, the word came that the Lord had a care for His work in New Zealand. This word served as a great impetus to our work at that time. It marked an era of advance, and a forward step was taken. Many signs of improvement were to be seen. The earnings were increased. Our own people began to get a better acquaintance with the health movement as a part of the message.

The outside public came to think well of the Sanitarium, and to speak approvingly of its work. In many instances they spoke in approval of the lives of the workers. I bring the work before you as it is, and present some of the needs of this, the right arm of the message.

1. One prominent need is the facility for training nurses.

2. Some understanding should be had with the work at Wahroonga, so that a curriculum of studies could be adopted to agree with their course.

3. The law in New Zealand may require some specific standing for all nurses, and we should be forearmed in this matter, and be able to satisfy the law.

Our labor costs us a great deal for all kinds of work. It seems necessary to arrange at an early date to train our workers at the Sanitarium. This has not been done as yet.

4. There is another need facing us. A chapel should be built. We are more than three and a half miles from the church. This is too far to ask patients to go. This would be a step in agreement with the Testimonies.

We are glad to inform you that we are just about to add to our facilities by building an office for the physicians and a gymnasium under one roof. One of our patients has donated £50 for this purpose. Our workers are all of good courage, and deem it a great privilege to have a part in this great work.

G. H. GIBSON, M. D.

A. W. Semmens reported the work of the Hydropathic Institute of Adelaide. It has had a steady growth, and is

now well equipped with appliances for doing excellent work. He also called attention to the need of a sanitarium and the instruction of the Lord concerning the establishment of such an institution in South Australia.

G. S. Fisher gave a report of the Pure Food Cafe. Its patronage has steadily increased, and it now stands on a solid basis. The balance sheet was read, showing a credit balance of £53 15s 5d, and a net gain of £311 5s 2½d during the past year. In addition to this, £25 was given to the Union Conference for its island missions.

The balance sheet of the Sanitarium Health Food Factory was read, showing a net gain for the past year of £977 3s 5½d, and a reduction of the deficit from £1555 18s 11½d to £578 15s 6d.

Metcalfe Hare gave a report of the Health Food Factory. He gave some details regarding the expenses of producing the foods, and the advantage of utilizing student help. The business of the last year was £1156 more than the previous year. The turnover of the year ending June 30, 1905, was £4799, and of the year ending June 30, 1906, £5955.

Adjourned to 3 : 30 P. M.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

ANNUAL REPORT OF HYDROPATHIC INSTITUTE, ADELAIDE.

THIS institution has now been in operation for six years and seven months. God has blessed the work from the commencement, and it has steadily grown. Not by leaps and bounds, but little by little it has won its way into many hearts. Many have expressed gratitude for the restoration of health through the simple agencies that God has so graciously revealed to His people.

Being located near the centre of the city, expenses are necessarily higher than if situated farther away. A good share of prosperity has attended the work, though not as much as we would like to see. The most trying time we have is the very cold winter months—June, July, and August—when our patronage falls very low, and it then becomes very difficult to keep afloat. But we feel very grateful to the Lord, for He has helped us through these trying times, so we will not complain.

Each year we have been able to show a slight gain. Last year our credit balance stood at £41 12s 4d; this year it stands at £73 1s 6d, showing a gain over the previous year of £31 9s 2d. We could have shown a much larger balance, for we have striven to make the facilities more efficient. Not that facilities alone will accomplish all we desire, but we also need the blessing of God, and the two combined is a powerful factor in the advancement of the work of this message.

We can safely say that the treatment rooms of the Hydropathic Institute are amongst the best equipped anywhere. However, we still lack one thing, and that is a sanitarium on a small scale, with a duly qualified man at its head. With this the work will still advance in body and soul-saving work. The last three months we have been working hard to get something matured in that line, but have met with apparent disappointment at every turn. We had almost, as we thought, secured a very fine place on a lease of ten years, but just before the completion of the lease, the lessee changed his mind and said we could not have it under twenty-five years. Up to the present no other property (and we have seen many) has been offered for lease. The owners all want

to sell. The prices range from £3,000 to £7,000. This has thrown us into somewhat of a perplexity as to the best move to make. One thing we are certain of, that God has a place for us somewhere in this vicinity, and that when the right place has been offered, God will make it known to us. So we are still searching, and hope very soon to be rewarded.

People generally are waking up to the necessity of paying more attention to the laws of health, and the Institute has its influence in no small measure in this, by the circulation of the *Good Health* and other health literature, and last, but not least, by the sale of health foods. The sale of our foods has very materially increased during the past year, and our customers thoroughly appreciate them. We have striven to push the local product, and believe we have been fairly successful. If the Sanitarium Health Food Company could manufacture the line known as corn flakes, it would be a valuable addition to their list of locally-made foods.

During the year we have employed five nurses and a lad. The workers take a live interest in their work, and have but one great object in view, that of fitting themselves for some part in the Master's vineyard.

Some of the patients whom we have been able to accommodate in our private home have embraced the truth during the year, for which we praise the Lord. We do not say that all has been done which might have been, and as we look back we see the evidence of many failures, but we have a merciful Saviour whose glory it is to pass over transgression, and to encourage us to press forward toward perfection.

The following gives the receipts of our work from the beginning till June 30, 1906 :—

For year ending June 30, 1899 to 1900	£521	0	0	Gain ...
" " " " 30, 1900 " 1901	613	0	0	" £92
" " " " 30, 1901 " 1902	653	0	0	" 60
" " " " 30, 1902 " 1903	675	0	0	" 22
" " " " 30, 1903 " 1904	704	5	11	" 29
" " " " 30, 1904 " 1905	728	17	11	" 24
" " " " 30, 1905 " 1906	819	2	1	" 91

£4715 2 1

PAYING TREATMENTS GIVEN, UP TO THE YEAR ENDING JUNE 30, 1906.

Year ending June 30, 1899 to 1900,	1200	treatments
" " " " 30, 1900 " 1901,	1800	"
" " " " 30, 1901 " 1902,	3433	"
" " " " 30, 1902 " 1903,	3500	"
" " " " 30, 1903 " 1904,	3508	"
" " " " 30, 1904 " 1905,	3270	"
" " " " 30, 1905 " 1906,	3903	"
FREE TREATMENTS.		
Year ending June 30, 1901 to 1902,	249	... £60 2 0
" " " " 30, 1902 " 1903,	550	... 74 18 0
" " " " 30, 1903 " 1904,	540	... 73 3 2
" " " " 30, 1904 " 1905,	164	... 38 3 0
" " " " 30, 1905 " 1906,	829	... 64 7 10
£310 14 0		

Value of health foods received £455 10s 4d.
Total *Good Healths* taken per month 300.

A. W. SEMMENS.

SYDNEY VEGETARIAN CAFE.

"AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples,

The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9; 35-38.

Here we have a picture of the great master Teacher, in company with His disciples, visiting the cities of Palestine; and combining the two great methods of gospel preaching and relieving the sick. The Saviour was in great distress because He saw there were so few who really understood the true missionary spirit, so He told the disciples to pray that the Lord would raise up laborers who would grasp these two great truths. If we are not very careful we will be apt to think that Jesus simply wanted the disciples to pray for somebody else to do this work. This may be true in some respects; doubtless He was looking down to the end of time; but uppermost in His mind were those who were standing before Him, some of whom although bearing the name of disciples were unconverted, for soon after we read of Jesus saying to Peter, "*When thou art converted, strengthen the brethren.*" Now when we are become converted, our first aim will be to strengthen others, especially those of the household of faith, on one of the strongest pillars of our truth, yet perhaps the least regarded, namely, health reform.

The Lord has said that there should be hygienic restaurants established in the cities and by them the message of temperance is to be proclaimed. One of these institutions was established in Sydney about five years ago. After two and a half years in Pitt Street under adverse circumstances, it was decided that the time had come to move, the premises now occupied being rented. But by this time the debt had accumulated to the amount of £315. The horizon looked very black, and I feel sure the enemy would like to have seen the whole thing buried, but by faith in God we pushed forward until at the present time, as you will see by our balance sheet, we are on the right side of the ledger. For the year ending June 1905, we were encouraged by being able to show a profit of £57, while for the past year our balance sheet discloses a gain of £311 5s 2½d. During the year 1906 we have been enabled to repay over £200 in cash of our indebtedness.

On opening the Cafe at its present location, we had seating accommodation for seventy persons at one sitting; but this soon became inadequate, and we increased the number of chairs to eighty-four; still the glorious gospel of health reform grew so rapidly that we were at a loss to accommodate the people. They were being turned away daily. The Lord saw our difficulty and opened up the premises that we had been praying for, situated next door, and occupied by a Roman Catholic bookseller. After all the idols, images, crosses, beads, etc., had been removed, we were not long in knocking a hole through the wall and fitting up the new room, which is capable of seating about forty people. This brings our seating accommodation up to 124. The new wing was dedicated on Sunday, August 19, free of debt.

We feel very thankful to our heavenly Father for the way in which He has blessed our work and enabled us to hold up the light of present truth before so many of the inhabitants of Sydney. We daily come into contact with very interesting cases. The sick especially are very grateful for the help and advice we are able to give them. One lady who had travelled far and wide and spent hundreds of pounds for medical advice, called upon us, and became interested in our foods, and testified to the

benefit she received in a very short time. We persuaded her to go to the Sanitarium, and she now enjoys, as she says, "perfect health." She has carried the light received to a Church of England minister in one of the suburbs of Sydney, and he in turn is manifesting a special interest in our work. Another minister with whom we came in contact, who has since been called to the country, writes to us periodically, and asks us to keep him informed in all matters of interest, as he is trying to teach his congregation the first principles in true gospel living. Thus seeds of precious truth are being sown all along the line.

Another gentleman, a leader in the Church of Christ, who has spent a good many years in attacking Seventh-day Adventists, has had all his prejudice removed and is now very friendly, and a daily visitor, and expects to spend a month or more at the Sanitarium as soon as he can arrange his business. The Chief Secretary of New South Wales, Mr. Hogue, who with his fellow cabinet minister is considering, at the present time, new Sunday laws for New South Wales, is very favorable to our principles, and a constant visitor besides hundreds of other leading city men. It would take too much time to tell you of all the interesting incidents that occur from time to time and the good people we meet, but we have already had sufficient evidence that the cafe work has its place in the great harvest field, especially in warning the cities by holding up the down-trodden law of Jehovah.

It is just six years ago since the following message was given by the Spirit of God to that great city of San Francisco, which now lies in ruins:—

"There is a work to be done that has been strangely neglected. The wickedness of San Francisco is not realized. Our work in this city must broaden and deepen. God sees in it many souls to be saved. In San Francisco a hygienic restaurant has been opened. This is doing a good work, but its influence should be greatly extended. Other restaurants similar to the one on Market Street should be opened in San Francisco and Oakland," and then is added "*But with what carefulness should this work be done.*"

Brethren, is this not true of all our large cities? Is the full extent of their wickedness realized? Can we give them too much light? Can we be too particular how these institutions are managed? Are not similar judgments coming upon each city? Let us pray that wise plans may be laid for the future of this work while it is yet in its infancy. One of the chief difficulties a business man sees in accepting present truth, is how he is going to run his business successfully without working on Saturday. Here we have another demonstration of the power of God. Other restaurants are able to serve twenty-one meals per week, and have to work hard to make ends meet, but we only have the privilege of serving fourteen meals, and many wonder how we manage. They have the lesson to learn that it is "not by might nor by power, but by my Spirit, saith the Lord."

During the past year, a number of "Christ's Object Lessons" have been sold by the workers, also *Signs* and tracts distributed. The last special health number of the *Signs* was greatly appreciated. We are now averaging about 1000 meals weekly, and have a staff of sixteen workers. During the past year a number of sub health food agencies have been established throughout the State and our health food sales are increasing in

a very encouraging manner; but not as fast as we hope to see them during the coming year. We are now in a little better way financially and intend giving much prominence to this part of the work. Last month we purchased from the Health Food Co., foods to the wholesale value of £183, the highest on record here.

During the past year we have held a number of cooking classes, as many as thirty being present on some occasions. We endeavor, as far as possible, to make our institution educational, both to our workers and patrons, but the one great need of the day is *good cooks*. We feel sure that many of our young people might be encouraged to take up this line of work.

During the past year we have lowered our prices for health foods considerably. While we would be glad to do more, we have to take into consideration that we have to pay a just and living wage to our workers, pay our rent and incidental expenses, and show to the world that it is possible to run a cafe in a sanctified, business manner.

In regard to our Cafe, it has yet to be proved that we do not supply the best 1/- meal in Sydney. There is an old saying that "the proof of the pudding is in the eating," so we will not say any more along this line, but invite you all to come and see for yourselves.

In conclusion, we would say, Do not think for a moment that we are under the impression that we are there simply to feed the people. We are better off than the minister, canvasser, Bible-worker, and a great many others. We have both spiritual and temporal meat to offer. This makes a *splendid combination*. Although we are a long way from perfection, we can truly say that we believe all the workers in our institution are doing their utmost to grow in grace and spread the good news of salvation to all men.

In reference to cafes in other states, we are not prepared to say much at the present time, but I would state that we have frequent inquiries as to where there are other institutions similar to ours, and we always feel grieved at having to reply that there are none.

GEO. S. FISHER.

EIGHTH MEETING.

SEPTEMBER 18, 1906, 3:30 P. M.

After singing, prayer was offered by C. H. Parker.

E. C. Chapman read the balance sheet of the *Australasian Good Health*, which shows a credit balance of £9 4s 2d, and a net gain of £44 1s 0½d. He also gave a report of the circulation of the journal.

The balance sheet of the Sydney Sanitarium was read, and showed a credit balance of £1305 19s 6d, with a gain of £100 2s 2d for the year's work. The present worth of the institution is £9213 2s.

The Committee on Nominations presented a partial report, which was adopted. (See Report on Nomination.)

At this point the legal meeting of the constituency was called, and conducted its legal business, after which it adjourned to the call of the chair.

The Committee on Plans and Recommendations presented recommendations Nos. 12-19, which were adopted.

Adjourned to 10 : 15 A. M., Wednesday.

O. A. Olsen, *President*.

E. M. Graham, *Secretary*.

"AUSTRALASIAN GOOD HEALTH."

Report for Year Ending June 30, 1906.

THE past year has been one of progress with the *Good Health*. Whether considered from the financial, educational, or missionary aspect, the situation is encouraging. For the first time since the journal was started, the balance has passed to the right side of the ledger, and the journal is no longer involved to an extent greater than its resources will offset. This is encouraging.

We believe from the many letters of appreciation received that the journal is gaining in prestige. A larger per cent. of subscribers renew their subscriptions now than heretofore, and many give expression to the benefits derived from the journal. Some, through reading the journal, have been led to the Sanitarium, where they have accepted of the message for this time.

Missionary work has been done, and is still being carried on with many of our subscribers through the local tract and missionary societies, with encouraging results. Not a few have noticed the advertisement of the *Signs* in the journal, and have become subscribers to our missionary paper as well as to the *Good Health*. One of our subscribers sent us thirty shillings with which to send the journal and *Signs* to several of his relations. Another friend paid us to send the journal's July issue to six hundred individuals, so great was his enthusiasm in the matter.

The articles from the book "Ministry of Healing," together with a liberal use of other suitable illustrations and short articles, have pleased the people, and produced a kindly feeling toward the journal in the minds of many. Considerable expense is being incurred in illustrating, but we believe it is money well spent.

The strength of our health food business, and sanitarium and cafe work, largely depends upon the influence of the health journal, and the extent to which these departments have been benefitted during the past year by the *Good Health* none can compute. The preparation of hearts necessary for the development of gospel seed is also dependent in a great degree upon the reception of the principles which are known to be as the right arm to the message, and for which the *Good Health* stands.

We regret to report that our subscription list has not materially increased during the past year. We are doing what we can to produce a good journal, to get it out promptly and neatly, and have devoted a good deal of attention to correspondence, but cannot expect a much larger list, unless we have a more general effort on the part of our brethren who are in the field.

Various booklets have been issued during the past year upon health topics, as a Good Health library. They have met with a hearty reception, and have proved a success financially, and are filling an important place in the work.

The *Good Health* with the Good Health library forms one of the most important features of our printing work at Avondale. The journal has had £476 18s worth of work done by the press during the past year, a large portion of which goes to the credit of students who are working for an education. Thus the blessings in the work are manifold.

Let us remember the following words from the Spirit of Prophecy:—

The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.

Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time.

Ministers can and should do much to urge the circulation of the health journals. Every member of the church should work as earnestly for these journals as for other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place.

These words are important, and should lead us to plan for more aggressive work in which all will have a part.

To meet several urgent calls for papers to use in ship-mission and hospital work, funds have recently been raised at Avondale to supply five thousand papers to our missionaries for gratuitous circulation. We believe that a fund should be created in some way, with a view of supplying the ships, and hospitals, and prisons of the Australasian Union Conference territory with a good stock of health, as well as denominational, literature.

"Those who are enjoying the precious blessings which come to them through obeying this message of mercy, will do all in their power that others may enjoy the same blessings."

E. C. CHAPMAN.

REPORT OF THE FIJI MISSION FIELD.

THE Fiji mission field comprises those islands known as the Fijian Group. This group may be subdivided into three distinct parts, as follows:—

1. Viti Levu (meaning great Viti, or Fiji, the largest of the Fiji Islands) and its neighboring islands. On this island is situated the capital which is Suva.

2. The Weather, or Eastern Group, locally known as Lau, on which the capital, Lomaloma, is situated on Vanua Mbalavu.

3. Vanua Levu (Great Land), the second in size of the Fiji Islands.

There are over two hundred islands, of which number there are about one hundred inhabited, and the total area is 7,500 square miles. The group is divided into sixteen provinces, fourteen of which are ruled over by a roko (native governor). The population in 1901 was estimated at 117,870, comprising 91,019 native Fijians, 2447 Europeans, 1504 half-castes, 17,105 Indians, and the remaining 5795 are Polynesians and Solomon Islanders.

Our work is established in two of these divisions, namely, Viti Levu and Lau. We also have representatives on Vanua Levu. We have organised eight churches and one company in the group. They are situated as follows: four on Viti Levu, one on Ovalau, and three and a company in Lau. Church buildings have been built at Suva Vou and Na Marai on Viti Levu, and at Mualevu on the island of Vanua Mbalavu, Lau.

Two more are in course of construction at Buresala, Ovalau, and Cikobia, Lau. There are about 115 adult native, and ten European Sabbath-keepers.

A little over a year ago, three hundred acres of very fertile land on the island of Ovalau, which is situated in the centre of the group, was leased, and an industrial school located on it. It has been a success from the very start, and it is well spoken of so far as it is known. Brother and Sister Carr have charge, and they are doing excellent work. Their influence is of the very best. There are sixteen students in attendance, one of which is a son of a leading chief and roko. One European and eight native houses have been erected, one of which is used for the printing-office and another for a store-house. The other six are occupied by the students. As numbers are increasing, two more are being built, and also a fifty-foot school building.

The cocoanuts on the land have brought in £12, and there is a ton of yams, which will sell at £5. Bananas and pineapples are being planted for the market, with the hope that this school can be placed on a self-supporting basis after a short time. We should have another teacher to assist Brother Carr, as his work is becoming very heavy, and will constantly increase.

The printing-press is located at the school. Sister Carr is our printer, and is doing good, faithful work. I do not know what we would do without her assistance. Our printing work is of primary importance to our work in Fiji, and we should strengthen it all that we can. We print 1200 copies of our native paper, the *Ravama*, monthly, and scatter them throughout the group. Some tracts and our Sabbath-school Lesson Quarterly are printed periodically. We have interested our brethren in four districts to take £1 clubs of our papers, and do missionary work with them, thus helping out in the expense.

The mission has three books printed in the Fijian,—"Nai Tukutuku-ni-Veigaura," which is a partial translation of Volume four of the "Great Controversy," "Nai Balebale-ni-Parofisai," a small book of Bible-readings which cover the main points of our faith, and a small hymn-book, containing one hundred hymns and tunes.

As a general thing the people seem very anxious for our reading matter. We would very much like to have a young man in training for this line of work, so that if Sister Carr's health fails, we would have some one to take her place. Then again we expect that the printing work will enlarge as New Guinea and other islands are entered.

The mission has six mission houses—three European and three native, situated as follows: Suva Vou and Na Marai, Viti Levu; Buresala, Ovalau; Vanua Mbalavu and Lakeba, Lau. It has three boats—one twelve-foot rowing and sailing boat, which is used on the Ra Coast of Viti Levu; one five-ton cutter, formerly used in Lau, but now used at Buresala; and our new boat, a ten-ton schooner-yacht, by which we can now reach all parts of this group.

There are five native laborers in the employ of the mission. Our European force of laborers has been reduced from four to one, as Brother A. Currow has been recalled. His brother, L. Currow, had to leave on account of failing health, and Pastor Fulton has taken up duties connected with the New South Wales Conference. From this statement it is evident that we

need some new laborers to take their place, and for this we plead. Fiji at the present time has her arms wide open to us, but we know not how long these favorable circumstances will continue. Now, just now, is the time to work, before the night comes when no man can work.

In behalf of the Fiji mission,
C. H. PARKER.

THE FRIENDLY ISLANDS.

THE mission of Seventh-day Adventists to these islands commenced some twelve years ago. About 1895 Elder Hilliard and wife came as witnesses, and held up the banner of truth amid the prevailing darkness. Dr. M. G. Kellogg also lived in Nukualofa, Tonga, building the mission house. Like the apostle Paul, Brother Hilliard worked with his own hands, carpentering, etc., thus lightening the expenses of the mission. Sister Hilliard conducted a school, the memory of which to-day is held in good repute. In travelling round here, many have introduced themselves to us by saying they were taught in Sister Hilliard's school. Many families in Tongatabu became acquainted with our truth through the labors of Brother and Sister Hilliard. Brother and Sister Butz labored with them for a little while, and were then left in charge of the field. A church of twelve members has been raised up. Some few others partially accepted the truth, were baptized, and attended the church, afterwards giving up. We have one Tongan Sabbath-keeper as a result of these labors. Sister Butz got into the homes and hearts of the people by ministering to the sick, which work has been appreciated.

Some tracts have been written and translated dealing with the second advent, the love of God, baptism, tobacco habit, etc. These have been freely distributed in Tongatabu and some of the surrounding islands, including Lefuka, Haapene, and Ena.

The mission property consists of the church building, school building, and mission house, which stand on about two acres of rented government land.

The church-school, under the labors of Sister Ella Boyd, has done, and is doing, commendable work. The school has been filled all the time, and has the best reputation of any school in Tonga, through the blessing of God. The present enrollment is twenty-four. Some of the students are doing very encouraging advance work.

The present outlook for our work here in the Friendly Islands is encouraging. To our minds, at least at present, future plans consist in doing educational work among the children. We shall endeavor to increase our church-school membership and to keep our standard high, giving the children the best education possible. We propose also commencing a night school for young men. We are endeavoring to introduce the sale of our health foods.

One of our brethren, W. Palmer, who has a good command of the language, having lived in these islands for over twenty years, has commenced to translate the larger portion of "Bible Readings" into the Tongan language. There is a demand for such a work among the people. The native ministers here often go to our brethren for their Sabbath's sermon. We believe that a book like this would readily sell. Brother Palmer thinks he can finish the translation by the end of August. We shall have to work in faith as far as its publication is concerned. We should be glad to know the mind of the conference in this matter.

Brethren and sisters, the Lord's work in these darkened

islands needs your prayers. Great light has shined upon Tonga, but as yet the people sit in darkness.

E. E. THORPE.

Devotional Meeting.

September 19.

THIS morning Brother Olsen read from a testimony entitled "It is time for the Lord to work."

"The strong hold that Satan has maintained is the result of a lack of devotion to self-sacrificing principle. Pride and self stand in the way, and the Lord's message has been hindered. Many are set to carry out their own perverted ideas. If the thing we think is right, it will be done in God's good time.

"The longsuffering of God with the perverted ways of man has been wonderful. If Omnipotence had not been under the stern control of Omnipotence, the wrath of the Lord would have been more decidedly manifest, because the very ones who ought to have been sanctifying themselves through the truth were, many of them, far below the standard of godliness.

"Perverted principles have been brought into our churches and into our institutions. Religious principles have been discarded by many. They refuse to make the Word of God the rule of their life. To-day we see in the world the same condition of lawlessness as there was in Noah's day. Noah preached for 120 years, but these years of probation were not appreciated.

"Must the law of God be lightly esteemed because it is rejected by the great multitudes of the earth? The entrance of Thy word giveth light. All the way along it is self that must be set aside, and God must take the place."

NINTH MEETING.

SEPTEMBER 19, 1906, 10 : 15 A. M.

THE meeting opened with singing, and prayer by L. V. Finster.

The treasurer's report was read and adopted.

Australasian Union Conference Balance Sheet

For Three Years Ending June 30, 1906.

Liabilities.				Assets.			
Deposits	£1100	0	0	Cash	£1142	8	3
C. O. Lessons	699	8	0	Bank	862	9	0
Signs Assn. Singa-				Loans	1775	0	0
pore a/c	154	16	7½	Furniture	106	5	0
Gen. Conference	870	11	7½	Stationery	7	5	9
Pacific Press	24	11	9	Min. of Healing	113	9	10
Avondale School	186	16	1½	N. Q. Mission	107	2	5½
Singapore T. Soc.	209	7	1½	Signs Assn.	3605	19	2½
Laborers' a/cs	335	4	6	Fiji Mission	173	7	5½
Trust a/cs	2720	13	1	Philippine Mission	34	7	3
Current a/cs	112	13	10	Rarotonga	64	5	0
Balance	3482	7	7	Samoa Sanitarium	86	8	3½
				Singapore Mission	174	5	10½
				" H. F. Dept.	57	19	7
				" Treat. Rooms	39	15	3½
				Tahiti Mission	14	7	3
				C. O. Lessons a/c	691	14	5½
				Current a/cs	840	0	3½
	£9896	10	3		£9896	10	3

July 1, 1906, By Bal. £3482 7 7

Profit and Loss.

Dr.		Cr.	
Laborers' Wages and Expenses	£3637 2 8½	Bal., July 1, 1903	£507 7 5½
U. Con. Record	254 14 7	Book a/c	17 18 4
Depreciation	12 0 11½	Donations	393 5 0
General Expense	349 14 11	Tithe	3914 5 9
Interest	30 8 7	N. Q'land Tithe	199 13 6
Rockhamp. Baths	245 19 6	" " Donations	52 16 4½
N. Q'land Ex.	2 7 3½	Sab. school Dept.	7 3 11½
Religious Lib. Dept.	2 12 3	Annual Offerings	1518 6 2
Balance	2075 15 9		
	£6610 16 6½		£6610 16 6½
July 1, 1906, By Bal. £2075 15 9			

Missions Profit and Loss.

Dr.		Cr.	
Sumatra Expenses	£678 8 3½	Sumatra Receipts	£105 12 3
Fiji	1386 0 8½	Fiji	366 11 11½
Rarotonga	576 9 8½	Rarotonga	114 4 3½
Tonga	614 8 10½	Tonga	270 10 8½
Samoa	192 6 8	Samoa	61 8 3½
Philippine	98 18 0½	Philippine	10 3 11½
Tahiti	765 9 11	Tahiti	191 16 4
Norfolk Is.	50 0 0	Norfolk Is.	32 6 7
Singapore	850 0 0	Singapore	539 6 8
Gen. Ex. E H Gates	592 7 8½	General	5 9 6
Miss Walker	128 13 10½	Second Tithe	152 7 8½
Balance	1406 11 10	First-day Offerings	24 18 3½
	£7339 15 7½	Donations	210 17 6
		F. Sab. Donations	1343 5 11
		U. S. A. Approp.	3910 15 8
			£7339 15 7½
July 1, 1906, By Bal. £1406 11 10			
July 1, 1906, By Balance	£3482 7 7		
" 1, 1903, "	507 7 5½		
Gain in three years	2975 0 1½		

The question for the day, Religious Liberty, was introduced by W. A. Hennig, by a short study on the union of church and state, through the enactment of religious laws. He spoke briefly of his work in this department during the past year. C. H. Schowe gave a report of his study of this matter in New South Wales, showing the present condition of religious laws in that State, and those contemplated in the near future, and how they operate.

A. W. Anderson reported on these points for Victoria, S. M. Cobb and Joseph Hare for New Zealand.

Adjourned to 3 : 30 P. M.

O. A. OLSEN, *President*

E. M. GRAHAM, *Secretary*.

REPORTS OF THE SECRETARIES OF THE RELIGIOUS LIBERTY WORK.

SUBJECT INTRODUCED BY PASTOR HENNIG, SECRETARY OF RELIGIOUS LIBERTY DEPARTMENT OF THE AUSTRALASIAN UNION CONFERENCE.

THE religious liberty question is one in which everyone is interested; especially if others have the liberty to infringe on our right or take the liberty to do so. We were all born with a disposition to desire to rule over someone else, and the Christian only understands what real liberty is, and is able to give that liberty to everybody else, or to grant everybody else the liberty that God has given to the individual.

Personally, I have felt very much interested in the progress that has been made by those who are taking away the God-given rights of the people of this world. It does

seem deplorable that those who profess to love the Lord should really be the ones to cause such sorrow as we have seen in the world's history, and as will certainly be seen again before many years shall pass.

The first great movement of modern times that was made for the oppression of men and women began in about 1843. There were some religious laws proposed in 1829. These laws were proposed in at least seven countries, but none of them were passed in any land. In 1837 some religious bodies in the world proposed to enact new religious laws, but these also failed to pass. In 1843 England took an advance step in the matter of religious legislation. One of the members of Parliament said he thought that the old religious laws on the Statute books were a disgrace to the English people, and proposed that Parliament abolish all of them and enact new ones that would be up-to-date. They failed also.

In 1854 an organisation was perfected in England called the Christian Protective League. Its object, as stated in its articles, was this: "To see that all of God's divine laws concerning morality were respected in England." That law really became a dead letter in that it was never enforced. Then in 1863 there was an organisation perfected in Ohio, U. S. A., that has been known as the National Reform Association, but it has now developed into the International Reform Association, and has branches in every civilised country in the world, and in about seventy islands. That was the last report about a year and a half ago, and I suppose at the present time there are branches in all parts of the world where there are missionaries, such as China, Japan, Russia, and Samoa.

That, however, did not seem to accomplish all that was desired. In the Constitution it is to be found everything it would seem to us for which anyone in the world could ask. It takes away all right to worship God according to the dictates of a man's conscience, and leaves him to worship at the dictates of the Association. When their report was delivered eighteen months ago, there were over seven million members of the Association, and among these seven million members there were numbered all the leading denominations in the world. It is the strongest organisation, except one, that this world has ever had. It still maintains its name, and the *Christian Statesman* is the general organ of this Association; the *Christian Cynosure* is its leading organ in England, and in Germany and France they have a paper also. The principles continually being set forth in these three papers no doubt have been the cause of all the religious laws that have been called for recently.

In Australia at the present time there are branches of this great organisation in almost every city. In addition to the International Reform Association, we now have local Lord's day alliances, and we find Bible in the State Schools Leagues everywhere.

The great power behind this Association was seen at the World's Parliament of Religions in 1892. Everybody who attended that conference was impressed with the religious zeal and fervor. According to Barrow's History of the World's Congress of Religion, there were about 6000 delegates present from all parts of the world. Neely's History says about 7000. Cardinal Gibbon sat on one end of the platform and the President of the Methodist denomination on the other. A Roman Catholic sat in the chair, and he said that the sight before him gladdened his heart as nothing had done that he had ever seen in his experience. He said, We come to-day to lay down all differences between us; we ask the world for what we want, and we can get it when we stand shoulder to shoulder. He then turned to the Methodist

President, and said, If you are ready to drop differences, and then turning to Cardinal Gibbon, said, If you are ready to drop differences, you, the representatives of the two great factors of the religious world, pass in front of me and join hands. That was done, and to have heard the "Amens" and "Thank God's" that arose from that vast congregation you would have thought that the kingdom of God had come. It was the beginning of the end. It was the beginning of the greatest movement that this world has ever known in the way of apostasy and darkness.

We have entered upon times from which we will never be able to retrace our steps as nations. God has set His hand to deliver the people again and again from this awful state, but nation after nation has refused to grant the liberty that God has asked. Every nation in this world is implicated in this movement. In view of what we have taught, I take it that the time when the Adventist people should be the most serious people in the world is the present time. We were taught when we first came into the truth, that some of these things would come to pass, but as they have come along one by one, we have taken them as granted. Do they stir your hearts? As far as I can see, brethren, we stand somewhere about where we stood fifteen years ago. I think fifteen years ago we had more zeal and enthusiasm than we now have. It is not an uncommon thing to hear ministers who have been working for ten or fifteen years say, We have never preached a sermon especially or particularly on Religious Liberty. I blame nobody, but I say now is the time to awake and see our responsibility as we have never seen it before.

We come to our own field. Our brethren did a noble work several years ago. They were instrumental in having inserted in the Constitution a clause to the effect that the Commonwealth should not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion; and that no religious tests should be required as a qualification for any office or public trust under the Commonwealth. Our people were instrumental in getting that section, or paragraph 116, inserted in the Commonwealth of Australia, and it is a right paragraph.

It has been thought wise by some of our brethren to get out some leaflets in order that the people may be educated in the principles of religious liberty, and hence the Signs of the Times Publishing Association has just sent us these leaflets. They are entitled, "Should Sabbath Observance Be Enforced by Civil Law?" "Principles Too Little Understood," "The Sunday Movement," and "Civil Government and the Sermon on the Mount." We expect the Signs of the Times Publishing Association will get out a large number of these small tracts, and we expect our people will do all they can to circulate them. They are eight-page leaflets, and may be had at 3d per dozen or 1/8 per hundred.

My work during the past nine months has been largely attending general meetings, and after the general meetings I have taken some little time to get acquainted with members of the Federal Parliament, and I must say that I have thoroughly enjoyed this part of the work. I find men who are in a position to see, and who really say that they see in our people a consistency that they cannot see in other denominations. One man whom I went to see said we were like the rest of the religious bodies, when they went to see him they all wanted something done for the church. I told him that we did not want anything from them, in the matter of religion, only to be let alone. He asked, "What kind of a religion have you?" We told him, and he said it was he right kind, and asked a great many questions about our

belief. We answered his questions, and then he said, "I was taught to pray, but I saw such hypocrisy that I became disgusted, but if you have the kind of religion you say you have, then you are not a bad lot." I do not know what may come of this, but I do know, brethren, that we who have liberty and know what liberty is, must tell the people the way of liberty, and we must tell every class of people what these things mean that you and I understand so well.

New South Wales.

C. H. SCHOWE (New South Wales).—In making the report for New South Wales I think it will be well to notice it from the following standpoints:—

1. The religious laws that remain on the statute books which are liable to be enforced.

2. Concerning religious instruction in public schools, the law regarding special religious instruction and ordinary religious instruction, also the opinion of the people relative thereto.

3. Liquor laws pertaining to Sunday.

4. What religious legislation is proposed.

1. The religious laws still remaining on our statute books and liable to be enforced. The laws such as we have now may be divided into two sections. First, The laws we had when the State was organised, called the imperial laws; and second, The laws made by the State now organised.

The imperial laws pertaining to Sunday are two. The Sunday law commonly called Charles II, which is as follows:—

29 Car. II. C. 7. An Act for the better observance of the Lord's day, commonly called Sunday. "No tradesman, artificer, workman, laborer, or other person whatsoever shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord's day or any part thereof (works of necessity and charity only excepted), and every person of age of fourteen years or upwards offending in these premises shall for every such offence forfeit the sum of 5/-; and no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, goods, or chattels whatsoever upon the Lord's day or any part thereof upon pain that every person so offending shall forfeit the same goods so cried or showed forth or exposed to sale. No drover, horse-courser, waggoner, butcher, higgler, their or any of their servants shall travel or come into his or their lodgings upon the Lord's day or any part thereof, upon pain that each and every such offender shall forfeit 20/- for every such offence. No person or persons shall use, employ, or travel upon the Lord's day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasions to be allowed by some Justice of the Peace, etc., upon pain that every person so offending shall forfeit and lose the sum of 5/- for every such offence. In default of distress or non-payment of the forfeiture or penalty, the offender may be set publicly in the stocks for two hours."

There is nothing in the Act to extend to the prohibiting of dressing of meat in families, or dressing and selling of meat in inns, cook-shops, or victualling houses, for such as otherwise cannot be provided, nor to the crying or selling of milk before nine in the morning, or after four in the afternoon.

The other law pertaining to Sunday is the law commonly called George III. This one is that which pertains to places of amusement being opened on Sunday, and is as follows:—

Any place opened or used for public entertainment and amusement, or for public debate, upon any part of the Lord's day called Sunday, to which persons are admitted by payment of money, or by tickets sold for money, is deemed a disorderly house. The keeper to forfeit £200 for every day it is opened or used as aforesaid, the manager or master of ceremonies, £100, and the doorkeeper or servant, £50. The advertising or

publishing and advertisement of such entertainment is subject to penalty of £50.

In connection with this law of George III, I will say that only last week an action was brought against the council of the Sydney Zoological Society by a man named Ballard. He was very much annoyed at the place being opened on Sunday, and also at a charge being made for admission. However, he paid his fee, the small sum of fourpence, under protest, in order that he might bring an action against the council of the Zoological Society. The judge said the evidence would have to be pretty strong, and he did not care about handling the case as the laws were so old. He also said that as far as he himself was concerned, he looked upon the Zoo as a place of recreation, and a benefit to the people, and not as a place of amusement, and it was better to have the people there than on the streets and in other places, and perhaps getting into mischief. The case was dismissed, and the action went against the person who instituted the prosecution.

The laws such as I have read are not obtaining, they are not upon the statutes here. Generally, the laws that the police have to work upon are what are called the Police Offences Act and the Liquor Act. The Police Offences Act, commonly called Number 5, section 61, reads thus :—

Whosoever trades or deals, or keeps open any shop, store, or other place, for the purpose of trading or dealing on Sunday (the shops or houses of butchers, bakers, fishmongers, and greengrocers, until the hour of ten in the forenoon, and of bakers, between the hours of one and two in the afternoon, and of apothecaries at any hour, only excepted), shall be liable to a penalty not exceeding £3. Provided that nothing herein contained shall affect the provisions of the Act 47, Victoria Number 8.

Section 62 reads :—

Whosoever being the owner or occupier of any public billiard room or other public place of amusement, permits or suffers anyone to play in his premises or house any game on Sunday, shall be liable to a penalty not exceeding £5.

Section 63 reads :—

Any Justice may, and he is hereby required to disperse, or cause to be dispersed, all persons gathering together on Sunday in any public or open place within the said city or towns, or within five miles of any part of the said city for the purpose of gambling, or playing at any game; and to take and seize, or cause to be taken and seized any implements, instruments, or animals used, or intended to be used therein, and to destroy and carry away the same, and all persons actually gambling or playing as aforesaid shall be prosecuted according to law.

The section of the law in the new Liquor Act, which applies to Sunday, is as follows :—

Section 16, times for selling. 1. No licensee shall keep his licensed premises open for the sale of liquor, or shall sell any liquor, or permit the same to be consumed, upon the said premises—

(a) Upon any Sunday.

(b) Upon any Good Friday or Christmas day, except for the sale between the hours of seven and nine in the morning, and of one and three in the afternoon, and of eight and ten at night, of liquor not to be consumed on the premises.

3. Every licensee who offends against the provisions of this section shall for every such offence be liable to a penalty not exceeding £20.

Section 17. Every person not being a bona fide lodger, servant, inmate, or traveller, found drinking liquor in any licensed premises at any time when such premises should not be opened for the sale of liquor, shall for every such offence be liable to a penalty not exceeding £5.

The next division is relative to religious instruction in State schools. Section 17 of the New South Wales Public Instruction Act, 1880, provides :—

In every public school four hours during each school day shall be devoted to secular instruction exclusively, and a portion of each day, not more than an hour, shall be set apart when children of any religious persuasion may be instructed by the clergyman or other religious teacher of such persuasion, but in all cases the pupils receiving such religious instruction shall be separated from the other pupils of the school. And the hour during which such religious instruction may be given shall be fixed by mutual agreement between the public school board, in consultation with the teacher of such school and the clergyman of the district, or such other person as may be duly authorized to act in his stead, and any class room of any public school may be used for such religious instruction by like agreement. Provided that if two or more clergymen of different persuasions desire to give religious instruction at any school, the children of any such different persuasions shall be so instructed on different days.

Section 18 provides that—

Notwithstanding anything to the contrary in the last preceding section, no pupil in a public school shall be required to receive any general or special religious instruction if the parents or guardian of such pupil object to such religious instruction being given.

Of recent months there have been frequent letters in the papers complaining of the negligence of the clergy in carrying out the full privileges required or given in this section of the Act. You notice it allows them the privilege of taking one hour in each day, but as a matter of fact, in a good many country districts, this has been almost entirely overlooked, and so we have very often had letters drawing the attention of the clergymen to it at their different conferences, and asking for reasons. It has been almost universally agreed that this is the best method of imparting special religious instruction in State schools.

During the period of the passing of the Education Act in the Imperial Parliament, Dr. A. W. Pain, Bishop of Gippsland, formerly Rector of St. John's, Darlinghurst, Sydney, in a letter to the London *Spectator*, urged the Imperial Parliament and the Anglican Church to adopt the New South Wales method of giving special religious instruction in public schools.

At the half-yearly meeting of the Congregational Union, held during the year at Woolongong, New South Wales, the following resolution was passed :—

That steps be taken to interview the heads for the time being of various denominations with a view of taking action in educating public opinion upon the privileges and value of the Christian Sunday, and such further steps as may tend to the true observance of the day of rest.

This was passed somewhere about the month of May of this year, and no doubt the efforts are still being carried on in connection with this Union in order that the other different Protestant unions may be induced to unite to bring Sunday as the day of rest into greater prominence, and just how this may succeed we do not know. The majority of the churches, however, have been satisfied with the legislation of the Liquor Act, and this Act has been held up to other States as a sample of improving the Sunday institution.

A question which has been engaging some attention from the Government is that of the selling of newspapers on Sunday. The following discussion (culled from the Sydney *Daily Telegraph*) took place in the Legislative Assembly relative thereto, in which the Government has notified that it is in contemplation to bring the whole subject under review, with the object of improving the existing law :—

The question of Sunday selling of newspapers has lately been the cause of some solicitation on the part of honorable

members of the Legislative Assembly. Yesterday Mr. Arthur Griffith put a question to the Chief Secretary on the subject. He asked: 1. Is it his intention to enforce the law against the selling of newspapers on Sunday? 2. If not, why not?

Amid some hilarity on the part of the members, Mr. Hogue made the following reply: "The laws on the subject of Sunday trading and Sabbath observance apply inadequately to modern conditions of life. Their strict enforcement would entail serious public inconvenience and much injustice. The stoppage of the sale of newspapers on Sunday would be but a partial and unsatisfactory way of upholding the law, especially in view of the fact that the enforcement of Sunday-selling laws depends upon the application of the provisions of two antiquated Acts, which, *inter alia*, provide that no person shall use, employ, or travel upon the Lord's day with any boat, except it be upon extraordinary occasion to be allowed by some Justice of the Peace, the penalty in default of distress being that the offending party shall be set publicly in the stocks for the space of two hours. One of the Acts (No 19, Charles II, chap. 7) further provides that any person or persons who may be robbed while travelling on the Lord's day shall be barred from bringing any action for the said robbery, any law to the contrary notwithstanding. Perhaps I had better, for greater accuracy, read from the volume itself. [Cries of 'Oh no, don't trouble.'] One of the Acts provides 'that if any person or persons whatsoever which shall travel upon the Lord's day shall be then robbed, no hundred or the inhabitants thereof shall be charged with or answerable for any robbery so committed, but the person or persons so robbed shall be barred from bringing any action for the said robbery, any law to the contrary notwithstanding.' The law was passed in the year 1776, and is still in force. I may add that the Government is alive to the importance of enforcing Sunday rest, and it is in contemplation to bring the whole subject under review with the object in view of improving the existing law."

This is the situation we face to-day as regards religious legislation.

Victoria.

A. W. ANDERSON (Victoria).—As the Religious Liberty Secretary for New South Wales has already presented before the conference the Sunday laws of the mother State, it will, therefore, not be necessary for me to say very much in regard to the religious laws of Victoria, for practically they are the same as those of New South Wales. The antiquated laws of Charles II and George III are still in force in Victoria, but they are usually brought into operation only by persons having a desire to maliciously give vent to their hatred.

At the time when the Sabbatarian law of George III was enacted, there was considerable agitation created in England because the people were beginning to travel from place to place on Sunday. Prior to that time there were but few good roads, few stage coaches, and railways were then unheard of; consequently there was little inducement for travelling. As macadamized roads came into use, and the old roads were put into good order, greater inducements were offered, and so people who were busy all through the week, soon discovered that Sunday was an opportune time for taking a ride. Stage coaches soon came into general use, and many of them would leave the towns on Sunday morning, carrying many passengers into the surrounding country, and so the congregations in the churches began to decrease. The ecclesiastical party of course did not care for this, and so Bishop Porteus secured the enactment of a law prohibiting Sunday travelling and Sunday amusements.

Leading churchmen are energetically working to-day to introduce religious legislation, but we must not stand idly by, while they forge shackles upon the people. We must not permit the enactment of religious laws without offering a strenuous opposition. It is our duty as a people to use every effort to counteract their workings. There is no telling what

we might accomplish in hindering religious legislation if we will only get to work and do something. As we visit the members of the legislature and the people, and place this matter before them, we shall find many who are very much interested in the question of religious liberty; and men of prominence in the various governments have already told us that they are not willing for the State to undertake religious legislation. Certainly some members of Parliament who are being urged on by the various churches are pushing this matter, and unless we are wide awake they will succeed. We should therefore lose no time in instructing the people in right principles, so that when the issue is brought before them, they will be prepared for it.

The Scripture Education League made a great effort in Melbourne recently, doubtless their greatest effort for twenty-five years. They sent men throughout the State, and held some very large meetings, with the object of securing religious instruction in the State schools. They sent out leaflets and other literature in great abundance, and it looked as though they would swamp the country, and from all appearances it seemed as though they would gain the day. Our people then set to work, and sent out 100,000 copies of the religious liberty number of the *Signs* throughout the State, and distributed 20,000 copies of the tract "Religion and the State Schools." During the discussion of the question in Parliament House, several members quoted extracts from our publications, and nobly upheld the principles of religious liberty. The circulation of so much of our literature on the subject of religious instruction in State schools exerted an influence throughout the whole of the State, and we are glad to say that when the question was brought before Parliament it was decided by an overwhelming majority that religious instruction should not form a part of the curriculum of State schools.

Since making this decision, however, the Government has been very liberal. The privilege was extended to any minister to go into the State schools and give Bible instruction to the children. But this is not what the Scripture Instruction League desires, and so they are again seeking to have the matter submitted to the people at another referendum.

The ecclesiastical party profess to be very tolerant. In their efforts to secure religious instruction in the State schools, they were quite willing that a conscience clause should be provided exempting children whose parents did not care to have them attend the Scripture instruction classes. But do not let us suppose that because a conscience clause is provided the liberties of the people are conserved, for they are not. All citizens should stand on perfect equality before the law, therefore should the State enact laws requiring conscience clauses, it is evident that all of its citizens cannot stand before the law equal. Furthermore, the State that claims the right to make a conscience clause may some day exercise its powers to withdraw that conscience clause. Tolerance is not liberty.

At present great efforts are being made in Victoria to introduce legislation for the preservation of Sunday sacredness, and strong measures are being adopted to obtain the enforcement of such Sunday laws as are in existence, especially against hotel-keepers who violate the clauses of the Licensing Act referring to Sunday trading. While we are glad to see restrictions laid upon the drink traffic, yet we know that much of the energy which is displayed in this direction is being misdirected and may ultimately lead to the introduction of puritanical laws by which the church will seek to compel the people to outwardly observe religious institutions, but which will utterly fail in producing practical Christianity in the life.

New Zealand.

JOSEPH HARE (New Zealand).—As I have been called upon to speak in regard to some of the laws that pertain to New Zealand, I will do so, and if I can give you any information or any light in regard to how and what they are, I will be pleased to do so.

The laws referred to by our New South Wales friend, of course, are constitutional laws, and they obtain in all British territory. We also have the Police Offences Act. Under the Police Offences Act a man can be prosecuted for working on Sunday, or for carrying on any kind of business on that day, provided he is following his ordinary occupation. Public houses are all closed on Sundays. An hotel-keeper cannot even serve a dinner unless it is to a boarder.

The late Mr. Seddon, in conversation with me, once said that the only hope for the future was for the people to be observant and criticise the laws of the country, and keep the religious freedom which they had to-day. He said that while he was in Parliament, holding the position of premier, no bill would ever pass before him taking away the religious liberty of the people. A delegation during the last session of parliament failed to get the Government to bring in a bill teaching the Bible in State schools, so they asked for a referendum. The Government later on introduced the bill, but took care to vote it out.

One great argument against the introduction of the Bible into State schools is this: While the ministers had the option of going into the State schools and teaching the Bible at a stated time at the close of the school, they never did it. They did not want that.

I am pleased that there is such an interest being manifested in religious liberty. If we love liberty and love the cause and the truth that we espouse, we love the ship on which we float and on which our salvation depends.

TENTH MEETING.

SEPTEMBER 19, 1906, 3:30 P. M.

THE meeting opened with singing, and prayer by C. A. Paap.

A. W. Semmens gave a report concerning the religious legislation in South Australia; A. Smart, for Queensland; L. V. Finster, for West Australia; and J. Pallant, for Tasmania.

South Australia.

A. W. SEMMENS (South Australia).—While investigating the laws of the State of South Australia, I became very much interested in regard to the foundation and formation of South Australia. In looking up the Constitution, I notice that there are three principles upon which South Australia was founded,—self-support, anti-transportation, and the freedom of religion. These are the three principles underlying the Constitution of South Australia, and I suppose that is the reason that there has not been as much religious legislation in that State as there has been in the other States. Of late years, however, the men in the Legislature have seemed to overlook one of those most important principles of the Constitution, and religious questions have been cropping up.

In South Australia there are the various religious societies, the same as in other States. There is the Sunday Observance Society, the Council of Churches, the Christian Alliance, and the State Religious Education League, and all these organisations are endeavoring to bring about religious legislation.

In 1904 the matter of the Bible in the State schools came up for discussion in the State Parliament, and it was thought at that time that possibly it would be carried. Our people worked throughout the State with "Rights of Man," and I think a copy of that book was sent to every member of the Assembly, and we also sent out thousands of the tract "Religion in the State Schools." Parliament refused to pass the measure that time, but on September 5 of this year, the matter was again brought up for discussion in the Assembly. The State Religious Education League requested that the people be given full liberty to consider the matter. We have consulted some of the members with whom we were acquainted, and thus we have had opportunity to lay before them right principles, and they have told me that their sympathies were with us, that they would oppose the measure, and have no part in enforcing religious instruction in the schools for they did not believe in it.

Another question that is coming up for consideration is the matter of Sunday observance. One thing which transpired a few weeks ago that called attention to this matter was that one of the members of the North Adelaide Council called the attention of the Adelaide City Council to the fact that the children were playing hockey in the park-lands on Sunday, and asked if that could not be stopped. After some discussion, the Mayor said that this would be stopped at an early date.

On September 5, the matter of Sunday working came up in the Parliament, and I will read what took place that night:—

SUNDAY WORKING.

In the Assembly on Tuesday, Mr. MacGillivray asked if the Government had the power to prevent persons from following their usual occupations in all classes of work on Sunday, whereby they earned their livelihood, such works not being works of necessity? The Premier said the Crown law officers reported as follows:—"Corporations have power to make by-laws for the better observance of Sunday, and district councils are similarly empowered to prohibit either wholly or partially Sunday trading. The Imperial statute 29 Charles II, chapter 7, being 'an Act for the better observance of the Lord's day, commonly called Sunday,' provides that no tradesman, artificer, workman, laborer, or other person whatever, shall do or exercise any worldly labor, business, or work of their ordinary callings, upon the Lord's day or any part thereof (works of charity and necessity only excepted). In some cases the penalty is by fine, and in others by forfeiting goods. In our opinion, though not without some doubt, the statute applies to this State."—*Evening Journal (Adelaide)*, September 4, 1906.

In regard to Sunday concerts, endeavors are being made to stop such entertainments in South Australia. At the last Christian Endeavor convention, held a fortnight ago, the Sunday question was made a leading theme, and they were instilling in the minds of the children and young people and others present the need of obtaining a better observance of Sunday.

Queensland.

A. SMART (Queensland).—About two months ago it was voted by the Queensland Conference that I should visit the members of the legislature personally, and present them with a copy of "Rights of Man," and other literature bearing upon the question of the Bible in the State schools, which is a live question in Queensland to-day. It was an interesting experience to meet with these trained minds. Many were agnostics, some were atheists, some were religionists; some viewed my work as being of the Lord, some viewed it as though I were a heretic. After a while the papers took up the question, and dealt with it in a vigorous manner. Every morning the papers had three or four columns devoted to this measure, both for and against. The editor of the leading morning paper is in favor of the Bible in the State

schools. The law as it now stands allows ministers to teach the Bible outside of school hours, but that is not what the men behind this movement want. They want to teach the Bible in the schools in school hours. The organisation known as The Bible in the State Schools League, has been distributing its leaflets broadcast, and has been doing all it can to win over to its side members of Parliament, a number of whom do not believe that the Bible should be taught in the schools. The Parliament has decided to resort to a referendum which is to be taken at the next election, which will probably be held in November of this year.

West Australia.

L. V. FINSTER (West Australia).—The spirit of intolerance is not a local one. As you have heard to-day, it has been manifested in all the States. In West Australia in some matters, things are a little different than they are in the other States. We have about the same laws as have been mentioned already, the Police Acts, etc., and they are all about the same. But the matter of the Bible in the State schools has been advanced a little further in the West than in the other States. They already have the Bible in the State schools, and a regular course of studies is followed.

I will read one clipping from a daily paper, that you may see the principles being advocated :—

In speaking in an evening meeting at the sixtieth anniversary, or diamond jubilee of the Trinity Congregational Church in Perth, May 6, 1906, the minister, Rev. W. T. Kench, in speaking on the subject "The Mission of the Church," referred briefly to the church's history, and added that he now desired to strike another note, which was "Forward." The church, he said, had to proclaim the unchangeable gospel of God's free grace, and also the gospel of social service. The great task that awaited the church was the attempt to Christianize democracy. The old view of the church as a place where men and women met on Sunday to sing, and pray, and listen to a sermon, but which was hermetically sealed for the remaining six days, was passing away. The Christian church must be an all-the-week church, a centre of light, warmth, education, and recreation for all who liked to come in. The church should be so interested in politics that she would see that strong, clean-handed, earnest men were placed in power. They should send to Parliament men whom they could trust, not dummies who were the nominees of any caucus, or league, or union. Unless the church captured the legislature, they could not cope with the social evils which boiled around them. Another mission of the church was to care for the spiritual education of the young. These should be so taught that they would grow up, not careless, indifferent, selfish materialists, but men and women with loving hearts to serve their day and generation.—*West Australian*, May 7, 1906.

It seems to me that in this are the very principles advocated in the early centuries that produced the "beast." If these things gain prominence again, they will bring about the same results to-day. I have a clipping which I have taken from one of the daily papers, which shows the spirit in this thing :—

THE JEW'S MISFORTUNE.—A Hebrew stood by the dock at the City Police Court yesterday, and calmly listened to the charge being made to him. He was proceeded against for having traded on Sunday. "I thought I was right in keeping open on Sunday," he explained. "I understood that I could do so, so as to make up my six working days for the week." Mr. Roe, P. M., glanced over his pince-nez and smiled at the defendant. "I see," he remarked, "this is a new and interesting development in defences. You want to make out that, because you are a Jew, and in consequence of your religion have to close on Saturday, you are entitled to make up the lost day on Sunday. I am afraid that I cannot agree with you, and you will have to pay a fine." And the Jew went sadly away.—*West Australian*.

In the matter of religious instruction in the State schools, I will read from the Education Acts of 1871, 1893, 1895, and 1899, print of 1904, as follows :—

Section 18. In every government school a portion of each day, not exceeding half an hour, may be set apart when the children of any one religious persuasion may be instructed by clergymen or other religious teachers of such persuasion, subject to the conditions following :—

(1) The children receiving such religious instruction shall be separated from the other children of the school.

(2) The time during which such religious instruction is given shall be fixed by the District Board of Instruction in consultation with the head teacher of such school, subject, however, to the approval of the minister.

(3) Where two or more clergymen or other religious teachers of different persuasions desire to give religious instruction at any government school, the children of each such different persuasion shall be so instructed on different days.

(4) The religious instruction to be so given shall in every case be the religious instruction authorised by the church to which the clergyman or other religious teacher belongs.

Section 20. In all government schools the teaching shall be strictly non-sectarian, but the words "secular instruction" shall be held to include general religious teaching as distinguished from dogmatic or polemical theology.

Section 21. Notwithstanding anything contained in the principal Act, or this or any other Act amending the principal Act, no child being instructed in a government school shall be required to receive any instruction in religious subjects, if the parent of such child signifies his objection to such religious instruction by notice in writing to the head teacher of such school.

Section 22. Subject to the provisions of the principal Act and of this and any other Act amending the principal Act, the governor may from time to time make, alter, and revoke regulations for the following purposes or any of them.

Thirteen purposes are given, the third one being as follows :—

Regulating the discipline to be enforced and observed in government schools, and the time and mode of teaching therein, including religious instruction.

It is stated in these regulations that the governor of the State has full liberty to change these regulations.

I might say that the matters of Sunday closing and better Sunday observance, and the stoppage of Sunday amusements, are also receiving some consideration. Recently the Fremantle Council was asked to prohibit the playing of football on the oval and other sports on Sunday. On the mines, very little attention is paid to Sunday rest. They have a section in the Mines Act prohibiting the mines from working in full force on Sunday, but this law is not enforced, although attempts have been made to put a stop to the working of the mines on Sunday.

The Committee on Plans and Recommendations presented recommendations Nos. 24-30, which were adopted.

Adjourned to 10:15 A. M. Thursday.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

REPORTS of the Tasmanian and Queensland Conferences and of the North Queensland Mission field were presented on Wednesday evening, September 19. These reports are given on the following pages.

REPORT OF THE TASMANIAN CONFERENCE.

In presenting to you the report of the Tasmanian Conference and the field at large, we can say that we feel deeply grateful to God for the manner in which He has superintended the work in our part of the vineyard. We have noticed many evidences of this divine care and supervision, not only in the manner of helping the laborers personally, but also in the manner in which He has gone before us in the work.

Our mode of work has been on the lines of ministerial, Bible, canvassing, tract society, health food, church-school, and mission work in its general branches. We can say with sincere thanks to God that the third angel's message, comprising the living and present truth for our day and generation, has had an onward tendency, and, although the field has many difficulties peculiar to itself, and there is much opposition to meet constantly which might have the effect of retarding the message, we are glad to relate that many obstacles have been overcome, and that the last message of mercy to the people of Tasmania is seeking out the honest in heart and adding to the number of those who have already responded to the call of God in this island.

During the past two years aggressive work has been continued, and success to a certain extent has attended the efforts put forth. Halls have been taken in various places and missions have been conducted. The missions have consisted, not only of those engaged in public preaching, but also of a small band of workers who have helped by spreading our literature, and also greatly assisted in the singing and music. This mode of work has proved an attraction to the people in the various localities and at the same time it has been the means of educating the young people in the work of the Lord. These meetings have not been conducted without difficulties, for sometimes we have met with strenuous opposition.

Some of the centres at which we have held public meetings, and conducted house-to-house Bible work, have been Bismarck, Kettering, Port Esperance, New Norfolk, Meander, and Deloraine. We are pleased to say that, although no place has brought very great results as far as numbers are concerned, yet totalling up the work for the time covered by this report, some ninety-eight precious souls have been added to the ranks of Sabbath-keepers in Tasmania. Of these, fifty-one have entered into church membership, while some forty-seven are awaiting baptism. Since June 30, 1904, there has been a gradual increase in the tithe from £600 odd to about £800 a year.

In looking over the churches as a whole, we are glad to report that our people are in a favorable condition, being willing to learn and make progress in the truth which is so essential for our times. One of the noticeable features of our church work is the interest which our young people manifest. There have been a number of conversions among them, and the work allotted to them is done with an earnest spirit and sacrifice. An active part is taken in the meetings by them, while mission work employs much of their zeal and occupies much of their time.

Our church-schools are proving efficient agents for good. They are situated at Hobart, Launceston, and Bishopsbourne. There is a fair attendance at each school, and by the manner in which these schools have been the means of reaching some of the people, we feel constrained to say that they are a blessing designed by God to extend the truth. Their spiritual standing is good, the teachers are consecrated, and the children have proved to be light-bearers. The school at Bishopsbourne was built, and placed at our disposal, by Brother Murfet. Although it is situated in a very scattered

farming district, it has an attendance of some nineteen or more children, of whom only four are Adventists. The school is much esteemed in the locality. The confidence of the people is being secured by our methods of education. Prejudice has been allayed, and we hope to reap favorable results in the near future. The other schools are also doing a good work. We wish that we had a few more like schools throughout the island.

Our Tract Society, which is situated at Hobart, has, during the past three years, been passing through a difficult period. Owing to the lack of canvassers and those interested in the sale of our literature, the amount of business necessary to make it pay has not been reached. The Society on its last balance sheet, June 30, 1906, showed a debit balance of £120, the net loss for the past year being £91 10s 6d. But although the loss stands at this figure we do not feel discouraged, for the prospects to recover ourselves look good. Recently we have added to our staff of laborers a general agent whose duty will be to superintend the outside working of our Tract Society, and we have no doubt but that the future will show better results.

We now come to our Health Food Department. Our stores are situated, one at Hobart and the other at Launceston. This branch of the work is making some progress, though slowly. At our last local conference it was shown that the Hobart business almost sustained itself. In former years the salary of the saleswoman has been paid from the Conference funds. Now we are glad to say that some improvement has taken place, inasmuch as both the wages and the expenses have been met by the sales accruing from the business itself, with the exception of a small item of £12. The Launceston business is also increasing in trade, although it has yet to receive some assistance from the Conference.

In tendering this our report, we can only express our gratitude to God for the many ways in which He has blessed us. The needs of the field, however, are many. The dearth of laborers is one of our greatest drawbacks. This has been felt very much during the past two years. Truly it can be said that the harvest is great, but the laborers are few. One of our chief drawbacks is the lack of ordained laborers. During the two years, we have experienced this lack of assistance very much. We would make an earnest appeal to this conference that such laborer or laborers should be supplied our field. We are pleased to report that all our present workers, in whatever department they have been employed, have worked harmoniously together, and that God has blessed our combined efforts.

Within the last few months we have had a visit from Pastor Olsen, the president of our Union Conference. We were pleased to welcome him to Tasmania. Together we visited the churches in the different parts of the field. Our brethren appreciated the visit and we know that spiritual good has been the result. During the year we have had visits from Brethren Johanson and Hennig. We have been glad of the help received and of the interest taken by the brethren in our part of the field. We hope that the blessing of God will attend our work, and we give to Him our praise, thanks, and gratitude, for all His goodnesses and mercies of the past.

J. PALLANT.

“Go forth preaching the gospel to all nations, the Saviour says to us, that they may become children of God. I am with you in the work, teaching, guiding, comforting, strengthening you, giving you success in your work of self-denial and sacrifice. I will move upon hearts, convincing them of sin, and turning them from darkness to light.”

REPORT OF THE QUEENSLAND CONFERENCE.

OUR hearts go out in gratitude to God, that we again have the privilege of meeting with so many of our brethren in the capacity of a Union Conference.

We joyfully testify to the goodness of God and His sustaining grace since our last Union Conference. We especially recognize His care for His people in preserving our health, and restoring so many of our people after passing through the epidemic of dengue fever that visited our State, paralyzing business, and affecting our own work. At least 40,000 people were prostrated at one time in the city of Brisbane, and nearly all of our people were afflicted.

The Queensland Conference was organised in 1899. Queensland contains an area of 669,000 square miles, and a population of 526,366 souls. On account of our inability to effectually work in the northern part of the field because of its distance from our headquarters, and the expense entailed in extending our work to so remote a district, at the Union Conference Council in 1905, it was decided that the Union Conference should take charge of that part of the field north of Rockhampton. As a result of this decision, the North Queensland Mission was formed, leaving us all of the territory south of and including the city of Rockhampton. This leaves us about 400,000 square miles of territory and a population of about 400,000.

Our population is largely confined to the coastal district, and to the cities of Brisbane, Toowoomba, Warwick, and Ipswich in the south, and Maryborough, Bundaberg, and Rockhampton in the north. Much of the country in the interior is apportioned to large stock-owners, and is divided up into large stations comprising thousands of acres.

The country is fast recovering from the great drought, and this coming season bids fair to be the best for many years, giving a new life and impetus to all lines of business. This is especially noticeable in the improvement of our book sales.

The first effort we made in Queensland in the way of public work was in Maryborough, where we pitched the remains of a large tent we found in Rockhampton. Opposition here was the fiercest and most denouncing against our methods and work that I have ever witnessed. Untruthfulness on the part of our enemies in misrepresenting our work and workers is among the worst evils we have to contend with; but truth always prevails, though in some instances our congregations have been drawn from us by the enemies of truth.

We have kept our tent constantly in the field, and labored in the cities of Maryborough, Warwick, Gympie, and several smaller towns, where we have found a few who have stepped out as witnesses to God's power to save.

The Rockhampton Bath and Treatment Rooms were closed as a result of lack of patronage. The city of Rockhampton received a severe blow as a result of the drought, and fully one-third of the houses are even yet vacant, and people were pressed on every hand to obtain the necessities of life; we could not expect the treatment rooms to survive such an ordeal.

We have five organised churches in the Conference, two being located in Brisbane, and the others in Toowoomba, Gatton, and Rockhampton, with four church buildings, and four small companies in different parts of the State.

Our working force consists of two ordained ministers, one licentiate, one Bible-worker, with a Conference secretary and treasurer, a State agent, and a Sabbath-school secretary.

The following summary represents our work during the past three years:—

	1904	1905	1906
No. of Churches	6	5	5
Membership	227	222	234
No. of Companies	5	3	4
Membership	47	30	29
Total Sabbath-keepers	288	276	291
Sabbath-schools	11	8	8
Membership	289	218	228
Signs Circulated	47,963	18,000	20,000
"Christ's Object Lessons"	256	126	30
Total Tithe Receipts £474 19 6		£444 14 8	£564 19 8
Total Offerings to Missions £45 4 10		£42 16 6	£47 8 5
Book Sales £2147 14 10		£1617 15 8	£1734 1 6
Food Sales £333 15 0		£395 8 2	£361 1 7

It will be noticed that there is a slight falling off in tithe and membership during 1905, largely the result of the stagnation of our work during the four months that the fever epidemic prevailed, and the loss of the northern part of our territory.

We gratefully acknowledge the help given to us by the Victorian Conference in donating us £50, and also the loan of a tent outfit by New South Wales, in which to hold our camp-meeting and conference. This help from sister Conferences was much appreciated by all our people in Queensland.

During the past year, Pastor Olsen, Dr. Kress, Pastor Hennig, Brother Anderson, editor of the *Signs*, Sister Graham, and Brother Johanson visited our camp-meeting. We praise God for our good camp-meeting, which marks a new era in our experience in Queensland. Our people were encouraged to shoulder their responsibility of raising a fund for a camp-meeting equipment, and also to raise their share of a fund for the new home for the Signs Publishing Association. It was agreed that £500 be raised, three-fifths of the fund for Queensland and two-fifths for the Signs Publishing Association.

Our people are manifesting a greater zeal both in home and foreign missionary work, especially is this noticeable among the youth and children. Many offerings are coming in from the children to assist in sending the message to the island fields.

We have fifteen students at the Avondale School from Queensland, and several are taking the nurses' course at the Wahroonga Sanitarium. The question of religious liberty is a live issue in Queensland, and all are anxious to seize the opportunity as a means of enlightening the people in the principles of truth that we hold dear as a people.

We are thankful for God's prospering hand in our Conference. As we were placed on our own resources this year, it was with some anxiety that we pressed forward in the work. In previous years we were assisted to the extent of two or three hundred pounds yearly, by the Union Conference, but we cut down our working force, consistent with the amount of our income, and pressed forward to encourage our people to exert themselves to sustain their own Conference work in Queensland. We are encouraged to report an increase of tithe during the year to the extent of £120 over the previous year. We have a deficit of £87 on our Conference balance sheet, but our hearts are cheered to believe that the coming year will show a balance to our credit.

Our Tract Society is burdened with debt. At the organisation of the Conference a debt was placed upon the Queensland Tract Society in dividing up the debts of the mission fields that has had a tendency to discourage so young and weak a child. But as our sales increase, which they have already begun to do, and with energy and faithfulness on the part of our canvassers and workers, we are confident of success.

We ask for the prayers of all our sister conferences that God's richest blessings may attend the work in Queensland.

S. W. NELLIS.

REPORT OF NORTH QUEENSLAND MISSION.

It is with grateful hearts to God that we review the past, in order to report the work of this mission from its inception.

The guiding and prospering hand of God has been clearly seen from the commencement. During the session of the Union Conference Executive Committee held August 1904, it was decided to set apart the northern portion of the State of Queensland as a mission field, to be worked under the supervision of the Australasian Union Conference.

In conjunction therewith, it was recommended that with my family I move from New Zealand to Townsville to open a mission there, so establishing this town as the centre of this field. Also that Miss E. Hill connect with this mission as secretary of the North Queensland Tract Society.

Accordingly we moved out, arriving at Townsville November 9, 1904. After careful searching, a very suitable house was found and secured the same day. The Tract Society Office was fitted up with home-made furniture, excepting the table. The tools kindly donated by the New Plymouth church of New Zealand to the North Queensland Mission were made good use of for this purpose.

A systematic course of house-to-house work was entered upon with the *Signs of the Times*, *Good Health*, and tracts, following up the effort by visiting, and holding Bible-readings and cottage meetings. Contrary to our expectations we found that this territory was by no means virgin soil, as prejudice in many shades met us at every turn, which had been raised by five men who, at different times, while canvassing these northern towns for our books, held meetings, displaying our charts, and scattering tracts on the "Mark of the Beast" broadcast; all of these men having since apostatized, leaving dark records. This called for special tact and perseverance to meet the situation. Letters and communications were received, breathing out warnings and threatenings.

Upon our arrival, we also found that the company of eight believers had for some time disbanded. Three alone rallied after some time. The present truth message nevertheless steadily forged ahead, and we entered with grateful hearts the open doors which the Lord provided by means of circulating our literature.

We deem it due to the honour of God's name to recognize and acknowledge the direct help which these facilities provided, enabling us to reach the people where public effort would not have availed.

Winton, Charters Towers, Mackay, and St. Lawrence have been visited at intervals, resulting in one, two, three, and seven Sabbath-keepers respectively. Seven of these have been baptized, while only two as yet have become members of the church. Townsville itself is ripe for a good public effort. Good health and courage is the experience of each worker, and the prospects are cheering.

STATISTICAL REPORT OF THE NORTH QUEENSLAND MISSION.

	June 30, '05.	June 30, '06.
Number of churches	1	1
Membership	11	11
Total Sabbath-keepers	16	34
Mem. of Sabbath-schools	23	53
"Christ's Object Lessons" sold	56	67
Total tithe receipts	£ 58 15 8	£138 4 5
Second tithe	...	15 13 2
Total Sabbath-school offerings	7 2 8	20 8 4½
Sab. school offerings to foreign mis.	3 6 3	17 3 11½
Tot. monthly	6 6 10	22 8 3½
Retail Value of Book Sales (sub.)	235 8 10	456 1 3½
" " " (trade)	20 15 5	111 1 11
" " " periodicals sold	38 18 4	52 14 1½

G. A. WANTZLICK.

Devotional Meeting.

September 20.

THE first meeting of this day proved to be an hour of blessing to the delegates and members of the conference, and the friends who attended. Brother Butz led the meeting with a study on the "Bread of Life," as set forth in the sixth chapter of John. The people in Christ's day reasoned about the bread from heaven, but failed to eat of it because they did not believe that Christ came down from heaven. A disposition to stumble over difficulties requires a change in the heart. It is not strange that we cannot understand all that these things mean; but by giving ourselves to the Lord we may understand more than in any other way. The great thing those people needed was faith in the Word of God, and that faith is needed to-day. Just as our bodies depend upon natural food for strength, so the spiritual man must partake of the spiritual bread to possess spiritual life.

"Though now ascended to the throne of God, Jesus has lost none of His compassion. To-day the hand that was pierced is reached forth to bless more abundantly His people in this world. Every soul is to receive life from God's Word. We must receive the word for ourselves. We must have a personal relationship to God. We should carefully study the Bible, asking God for the aid of His Holy Spirit. The Word of God enters into the life and moulds the character. It is too late for us to fill our minds with the chaff of fiction that is in this world. The Word destroys the natural, earthly nature. It imparts new life in Christ Jesus. By the transforming agency of His grace, the image of God takes the place of the evil within. The Bible is the masterpiece in English language, but we will fail in its study if it is only a book of language to us."

At the close of the study thirty-four of those present gave earnest testimony to their faith in the message of God.

FOLLOWING Brother Anderson's report of the *Signs* work, the following extract from a recent unpublished testimony directed to Australia, dated June 18, 1906, was read:—

"Will you not unite with the managers of the office in striving to keep the standard elevated, and in making sure that the *Signs of the Times* is filled with important and timely matter for the people, and that it is given a wide circulation?"



DELEGATES TO THE AUSTRALASIAN UNION CONFERENCE.

ELEVENTH MEETING.

SEPTEMBER 20, 1906, 10 : 15 A. M.

AFTER singing, the meeting was opened with a scripture reading and prayer by R. D. Quinn.

The minutes were read and approved.

The subject for this day was the Tract and Missionary Work and Missionary Campaign. J. M. Johanson led by a study on our missionary work in the distribution of literature. From what was presented at this time we give the following :—

Tract and Missionary Work.

THE circulation of literature has its place and has acted its part in the conversion of souls. I consider the publishing work as the one great means in the field of spreading the truth throughout the world.

As we look back to various periods of the world's history when reformatations have taken place, it is interesting to note what has been accomplished by the circulation of the printed page in affecting such reforms. Look at the Waldenses, for an illustration, who in their own homes by laborious and self-sacrificing efforts, translated the Scriptures, read them to the people they visited, and left portions of the Scriptures with them. There is no doubt in my mind that, as the people looked upon those travellers as they went from house to house, and from city to city, they thought much. These are the workers who set the seed of the Reformation. As we look down a little further in the history of time, we come to Luther. We read how he informed the publishers of his books not to sell them until a certain time, and how the Spirit created a deep demand for the books, and how the Lord took upon Himself the burden of seeing that the books were circulated. You see later on how these men without being aware of it, were really the instruments in God's hands of preparing the way for His closing work.

How can we use the facilities placed in our hands to the best advantage? How we can take up the work and successfully plan for it so that every man, woman, and child can have a part in the saving of souls for His kingdom? It is by no means the least important work that is before us. It is not the least important thing for us to know how we can set the great army of God's people to work in this field. I know there is not a Seventh-day Adventist who is not willing to work for Christ, and we need to plan our work so that we can work unitedly.

The reason we fail so much is because many of our workers become so zealous to do the work, that they feel that no other person can be entrusted with it. Now, this is not God's plan. Ministers and workers should be looked upon the same as foremen in a shop. The illustration is drawn out in the Testimonies of a foreman in a certain place who was doing the work that someone else should have been doing, while the others were standing idly looking on. Presently the manager came along, saw the foreman thus engaged, and said to him, "I do not employ you to do that work, but to see that these others are kept busy." The result was that this foreman was dismissed. It is sometimes easier to do the work one's self than to ask another person to do it. Then it is very much easier to start a thing than to keep it going. We have often felt we would like to get things booming. It is a mistake every time to effect

a boom in anything. It is a steady, upward progress that tells the most. We want to see every Seventh-day Adventist taking part in the work. The Lord has not called us all to be ministers, He has not called us all to be canvassers, He has not called us all to be colporteurs.

There is one work in which all can have a part, and having a part in it reacts in blessings upon us. That work is the circulation of our tracts. I am satisfied that we have not in the past given as much attention to this work as we might, and should have given. I have seen this, that wherever the work has been taken up systematically, it has brought good results. I know of churches this morning, where such work has brought more people into the truth than would the efforts of one minister under ordinary circumstances.

Then we have the circulation of our periodicals. I believe, brethren, that when we organise our tract work, it will be easier to find opportunities of leaving periodicals. If we could only be satisfied to begin at the beginning and go steadily, opportunities would present themselves to us.

I believe another matter we should give attention to is that of organising the work in our churches. We read that there are many in our churches who are rusting because of inactivity. We should plan our work so that every individual will have a part and a place in this work. If we would do this, brethren, we would not see the dearth of laborers that we now experience. This dearth would grow less and less. There is no question about this.

The Lord has instructed us that His hand will be placed upon those who work in the shops and at the bench, and our work is to be helpers with Him in seeing that these persons get their experience and thus help in the great harvest field. We know the good facilities that God has given us in our School and other institutions, but it takes the practical experience in the field to demonstrate whether the person really has the missionary spirit. We want to encourage every one who can add efficiency to this work.

I trust that as we plan together here, it will result in strengthening this work more than in the past. Last year there was a committee appointed to bring in suggestions as to how to make the tract society work more efficient. We thought that rather than bring in a written report we would bring in some suggestions that might be adopted to strengthen our work along these lines.

J. M. JOHANSON.

J. M. Johanson presented recommendations Nos. 31-39 as the final report of the committee on tract society work. Nos. 31-35 were discussed.

When No. 31, recommending the employment of an additional worker in the State tract society offices to enable these departments to do more aggressive missionary work, was under consideration, the following interesting case was cited as showing the good resulting from such work :—

J. H. MILLS.—I would like to speak of one instance in this connection. I heartily favor this recommendation. I know that I have not been able to do all that should have been done, but there is this case to which we have given special attention. There is an old couple in our Conference—a mother and a son. The former is about ninety years of age, while the latter is about seventy. The mother is stone-blind, but I think they are the most faithful members that we have in our Conference. They accepted the truth through *missionary correspondence* and the labors of a canvasser. They have a small

orchard which yields but a very little. They are being supported by the Government at the rate of five shillings per week each.

Just before coming to the conference here, I received a letter from them which contained £3 tithe; this represented a little more than the actual receipts.

J. H. COOPER.—I would like to say a few words in reference to this couple, as I have visited them and know something about them. Knowing of a canvasser working in that district, I wrote and requested her to visit this couple. This canvasser afterwards wrote that when they expressed themselves as thankful for the blessings received from the visit, the canvasser felt indebted to them for the blessings she herself had received through visiting them. Since paying tithe, their orange trees are reported as being better than they have been for twenty years past, as they were almost dead previous to tithe paying.

J. H. MILLS.—There are two other points I forgot to mention. They are also receiving twopence more per dozen for their oranges than anyone else. I can say, too, that they are the most regular and punctual in paying their fourth Sabbath donation. One shilling a month comes in regularly for that purpose.

Adjourned to 3 : 30 P. M.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

TWELFTH MEETING.

SEPTEMBER 20, 1906, 3 : 30 P. M.

THE meeting opened with singing, and prayer by N. D. Faulkhead.

The discussion of the recommendations was resumed, and Nos. 36-39 were discussed.

A recommendation on the agents' contract was referred to J. M. Johanson and the State agents for revision.

Recommendations Nos. 31-39 were adopted.

The Committee on Plans and Recommendations presented recommendations Nos. 43, 44, 51, 52, and 66, which were adopted.

Adjourned to 10 : 15 A. M., Friday.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

REPORT OF THE NEW ZEALAND CONFERENCE.

IN reporting the work in New Zealand, we would not fail to recognize the leadings and blessings of a divine Providence, and the fostering care of our Heavenly Father that has so constantly attended the work in this field. We have had many evidences of His kind providence going before us, and preparing the way for us as we approached difficulties that seemed insurmountable, making the way plain, and comparatively easy, as we met the crisis in each particular experience. But we shall not take the time to speak of these things, only to express our sincere gratitude to the Father of mercies, for His love and watchful care in guarding and guiding in His own work.

New Zealand, with a population of only about 900,000, is an expensive field to work owing to the extensive travelling that the work demands in this field.

The work consists of the regular field and evangelical work of the Conference; the tract and missionary work carried on by the laborers in the office and by the members in the churches; the canvassing work, which has been very prosperous of late; the sanitarium and medical work, which is giving some evidence of future success; the Health Food Department, which is by no means the least prosperous or promising among the various departments; the Maori work, which is proving to be a large and an important work, and which calls for broad plans, large means, and consecrated laborers, as well as wise and discreet management.

Besides these, the school enterprise, the intermediate school for New Zealand, is a live question in this field, and is calling forth hearty responses from the people. These various phases of the work, several of which are new and untried, and which call for careful discrimination and wise counsel, as well as good plans and a large outlay of means, make this field one of importance and interest to this conference assembled.

During the last year, New Zealand has enjoyed a degree of prosperity that has proven a blessing to the cause in this field, for which we are very grateful to the Lord. The effort to win souls to Christ has been blessed to some extent, as a goodly number have accepted the truth. Two churches have been organised, and one more is to be organised in October.

The work for the Maori people has been organised, and plans laid for aggressive work, and three laborers are now in the Maori field. These laborers are Brother W. J. Smith, and Brother and Sister Redward. Brother Redward and his wife are trained nurses. This kind of work is of great value in the Maori work. These laborers are now learning the language of that people, and will soon be able to teach the natives in their own tongue. Literature and means are needed to enable us to carry on this work successfully. At present, the centre of this work is in Gisborne.

The following is the report of the Conference receipts and expenditures for the three years :—

	Tithe Recd.	Laborers' Wages.	General Expense.
1904.....	£1010 6 7	£683 5 5	£616 15 10
1905.....	1430 16 5	911 8 4	596 19 10
1906.....	2022 8 3	1054 9 10	1896 7 5
	£4463 11 3	£2649 3 7	£3110 3 1

The Christchurch Sanitarium has enjoyed a fair degree of prosperity, and especially is this true during the past few months. We are now able to supply a long-felt need in providing a gymnasium and office for the institution. This will be greatly appreciated. This building is to be fifty by twenty-four feet and will be erected near the main building. There has been a gain in the running of the institution for the last eight months of £80 6s 9d.

The Health Food Agency in Wellington made a net gain during the last six months of £47 5s 2d and the Health Food Co., Christchurch, during the past eight months, of £57 18s 8d. Our sales in this department are gradually increasing. The Sabbath-school donations, fourth Sabbath and annual offerings, also the book-sales, are shown in the Union Conference statistical report for the two years.

S. M. COBB.

REPORT OF THE WEST AUSTRALIAN CONFERENCE.

IN giving the report of the work of this field, we wish to acknowledge the many blessings of our Heavenly Father, for without Him all our efforts are in vain, also the earnest efforts of all the laborers who have helped in the advancement of the work. The West Australian Conference, the youngest of the Australasian conferences, was organised in March, 1902. It has an area of 975,920 square miles, being the largest of all the States of the Commonwealth. It has a population of 257,187, besides the aborigines. Our work is very scattered over this vast area, some of our people being 900 miles apart.

CONFERENCE WORK.

At the time of the last Union Conference the mem-

bership reported was 236. There has been a steady increase each succeeding year. At the present time we have fourteen churches and three companies with a membership of 353. Our tithes the past three years amounted to £3090 12s 1½d. The annual tithes three years ago were £640 17s 5d, while last year the tithes were £1370 17s 2d. Our last balance sheet shows a credit of £244 13s 10½d.

Three years ago the working force consisted of one minister, one licentiate, three licensed missionaries, and five canvassers. The present force consists of two ministers, three licentiates, two Bible-workers, one *Signs* seller, and six canvassers.

Since the last Union Conference, aggressive work has been done at Fremantle, Midland Junction, Heidelberg, Perth, Northam, Wongamine, Juridine, Geraldton, Greenbushes, Bridgetown, Narrogin, Woodbridge, Canarvon, and Leederville. Believers have been raised up in most of these places. Eleven churches have been organised and admitted into the Conference during the past three years, and four church buildings have been erected. Three camp-meetings have been held, which have proved a great blessing, not only to our own people, but also to many others who have heard the message for this time.

Among the many good things that the Lord has done for us, is that of filling many hearts with cheer and good-will toward one another. The general spirit of harmony is very encouraging.

TRACT AND MISSIONARY WORK.

From the results seen in West Australia, we have proved the statement that "If there is one work more important than another, it is that of getting our literature before the people." A large number of the people who have accepted the truth, have first had their attention called to it by some of our good books or papers. At Kalgoorlie we have a company of nearly a dozen, who have come into the truth through reading our literature and the faithful work of our canvassers. A short time ago I was called to Cunderdin to visit three young men who had decided to keep the Sabbath through reading "Great Controversy." Some years ago a sister sold "His Glorious Appearing" to a lady in Canarvon. She read it and then loaned it to the light-house keeper, who became interested and then ordered other literature. After further reading he began to keep the Sabbath, and just before coming to this meeting, I visited this place, and after a few meetings I had the privilege of baptizing three members of this family, and also of leaving several others in the town keeping the Sabbath.

Many of our people are sending the *Signs* and tracts systematically to each family in their respective districts, others are selling them from door to door, and others on the streets Saturday nights.

Some of our sisters visit the hospitals regularly each week with flowers, papers, and tracts. About a year ago they had the joy of seeing a young man accept the truth. He was a consumptive and so it was not expected that he could live long, but God has wonderfully kept him alive, while he has proved a very active worker, and has been used of God in leading several others out of darkness into His marvellous light.

Our Tract Society reports sales for the past three years as follows: subscription books, £2147, trade books, £894, and periodicals, £610. Last year 56,938

Signs, 3343 *Good Healths*, and 157,696 pages of tracts were circulated.

The canvassing work has not been very prosperous the past three years, thus causing our office heavy losses. Last year their debit was £93 15s 6d, and the previous year, £246 11s 7½d. We much need a good, strong general agent who loves this work, and is willing to go into the field himself, and lead others on to victory.

CHURCH-SCHOOLS.

We are glad to report that during the past two years two church-schools have been started. The first one was opened at Osborne Park, with Sister P. Prismall as teacher. At the opening there were fourteen scholars, but this number soon increased to twenty.

The second school was started at the Upper Preston about six months ago, with Sister Eva Clarke as teacher. They have an enrollment of nine. These schools are a great blessing to our work, not only to the children who are taken from the evil influences of the world, and are taught the special truths for this time, preparing *them* to finish the work, but they are also beneficial to the parents and churches where they are held.

SABBATH-SCHOOL WORK.

At the time of the last Union Conference, we had eleven schools, with a membership of 211. The next year we had fourteen schools and 308 members. The second year, seventeen schools, with a membership of 359. Last year we had twenty-six schools and 460 members, an increase of 249 in the three years. Their annual donation at the time of the last Union Conference was £115 16s 7d; the next year, £143 11s 1½d; the second year, £156 14s 2½d; and last year, £217 0s 1½d, making a total for the three years of £517 5s 4½d. Of this amount £429 14s 8d has been sent to missions.

In the past two years, nine Sabbath-school and missionary conventions have been held in different parts of the State. These have been very helpful in making our schools more proficient in their work. Part of the time is devoted to the study of missionary work. We have tried to make them practical, as far as possible, in doing something definite for the Lord. Those who have attended these conventions consider them the best of all our meetings.

YOUNG PEOPLE'S WORK.

There seems to be a growing interest in this most important branch of the work, especially since we have aimed in our work at the definite objects of supporting a missionary in the foreign field, and a systematic study of present truth to prepare the children to do active missionary work. Many of our young people are doing good work in selling *Signs*, distributing tracts, visiting hospitals, and in Christian help work. Since taking up the work, on February last, of supporting Timothy Tay, they have raised £37 15s 9d. This we consider very good for six months' work. It is encouraging to see the enthusiasm that many manifest in this work. It is sincerely hoped that many of them will become so interested in these needy fields, that they will want to follow their gifts by giving themselves to the service of lost humanity. They have seven societies, and, including the scattered ones, their membership is about eighty.

RELIGIOUS LIBERTY.

Some aggressive work is being done by our churches in circulating leaflets, and in selling "Rights of Man." The members of Parliament have been supplied with this book. As far as we have been able to learn, that old "Lord's Day Act" of George III is not in force in West Australia, but we have a Police Act that forbids trading on the "Lord's Day," and keeping open a house for playing games on Sunday, Christmas day, or Good Friday. The agitation for better Sunday observance is being pressed on every possible occasion.

HEALTH FOOD STORE.

Our health food business was separated from the Tract Society about two years ago. We have a shop in front of our Tract Society office where this branch of the work is carried on. The first year we went behind about £11, but last year we came out with a credit balance of £30 11s 10½d. We find many people who have been benefitted by the use of these foods, and some have been led to inquire into the truth for this time.

NEEDS OF THE FIELD.

The calls for labor are constantly increasing, and we earnestly request one more laborer to meet the urgent calls that are pressing on us. We need a good, aggressive canvassing agent who will help to bring up this branch of the work. We also need a good teacher, capable of conducting an advanced industrial church-school. We have the offer of the free use of one of the finest properties in the State, twenty-five miles from Perth, having several acres of bearing fruit trees, and well adapted for summer gardening. It has a large

house already built. This property is offered free to us if we will start such a school. It seems that the Lord has gone before us in this matter, and impressed this brother that his farm should thus be devoted to the Lord. This was impressed upon him, and then he came and asked us if we would take it.

The harvest truly is great, but the laborers few. May God raise up faithful, consecrated men who will help in finishing the work.

L. V. FINSTER.

LORD HOWE AND NORFOLK ISLANDS.

THESE beautiful little islands are our nearest neighbors in our great island field. They are near to us, not only in point of distance from our headquarters, but in the fact that their inhabitants speak our own language. They are two of God's ocean-gems.

Lord Howe is 420 miles north-east of Sydney. It is reached in about two days by steamer running monthly from Sydney. The island is about seven miles long by one-half to three-quarters of a mile in width. It has just one hundred inhabitants, embracing English, Colonial, Norfolk Islanders, and half-castes.

Brother and Sister C. D. Baron of New Zealand spent a considerable time there some years ago, but at present there are no Sabbath-keepers on the island. The people are very friendly, and speak well of Brother and Sister Baron. Reading matter has been sent to them, and if some good man and wife or family needing a change of climate could go there, they might be able to win some souls to the truth. The climate is mild, and the scenery is beautiful, and the people friendly and hospitable.

Norfolk Island lies 900 miles north-east from Sydney,

Standing of Organisations and Institutions in Australasian Field, June 30, 1905.

Institutions	Date	Real Estate and Inventory	Accts. Receivable	Bank and Cash	Total Assets	Liabilities	Present Worth	Net Gain	Deficit
Aust. Union Conf.	June 30, '05	£ 73 11 6	£ 543 13 6	£3765 17 5	£7383 2 5	£5128 10 7	£2254 11 10	£2283 14 5	...
Echo Pub. Co.	" "	18987 19 5	4561 15 6	1206 10 10	24756 5 10	18760 5 7	5996 0 2	537 7 7	...
Sydney S. & B. Ass.	" "	...	20171 12 10	133 3 1	20304 15 11	20197 17 7	106 18 4	104 3 3	...
Sydney Sanitarium	" "	15319 6 4	451 3 5	88 15 11	15859 5 8	6746 5 10	9112 19 10	1006 12 3	...
Pure Food Cafe	" "	467 5 5	88 4 8	107 6 3	662 16 4	920 6 2	...	57 9 9	257 9 9
Aust. Good Health	" "	42 1 3	146 12 0	8 6	189 1 9	225 3 8	...	36 19 1	36 1 11
Avondale School	Sept. 30, '04	10252 13 7	1149 16 0	52 11 2	11455 0 9	2545 19 3	8909 1 6	1152 2 0	...
San. H. Food Co.	June 30, '05	3151 16 0	437 6 8	292 13 10	3881 16 6	5437 15 6	...	153 16 7	1555 18 11
Avondale Press	" "	1217 14 11	160 17 11	6 10 5	1385 2 6	474 9 0	910 13 4	44 7 0	...
Avondale H. Retrt.	" "	2152 18 11	16 2 8	5 4	2169 6 11	1091 0 6	1078 6 5	...	291 15 2
N. S. W. Conf.	" "	356 12 0	80 19 3	7 9 11	445 1 3	540 15 3	...	30 8 3	95 4 0
N. S. W. Tract Soc.	" "	367 12 4	704 10 5	6 18 6	1079 1 3	918 13 6	160 7 9	...	21 5 9
N. Z. Conference	" "	150 0 0	159 18 7	126 16 6	436 15 1	129 6 10	307 8 3	72 8 2	...
N. Z. Tract Soc.	" "	1716 13 8	374 6 4	21 7 7	2112 7 7	1459 5 0	653 2 7	275 1 4	...
Christchurch San.	Dec. 31, '04	3723 0 3	76 15 10	133 0 11	3937 17 0	3148 10 4	789 6 8	...	956 6 7
" H. F. Co.	" "	257 18 0	135 7 8	7 2	443 12 10	60 15 11	382 16 11	73 8 11	...
Queensland Conf.	June 30, '05	190 0 0	89 11 8	26 15 9	216 7 5	224 17 1	...	31 11 3	8 9 8
" Tract Soc.	" "	194 8 4	189 7 0	83 7 8	467 3 0	785 7 11	...	...	318 4 11
Q. H. Fds. Agency	" "	62 19 8	174 13 8	10 14 7	248 7 11	261 7 2	...	35 14 8	12 19 3
N. Q. Tract Soc.	" "	56 16 8	190 11 6	1 11 6	248 19 8	285 12 8	...	...	36 12 11
S. Aust. Conf.	" "	343 4 6	123 12 7	203 2 9	669 19 10	194 16 7	475 3 3	105 17 3	...
S. A. Tract Soc.	" "	239 6 10	304 4 8	153 5 2	696 16 8	789 13 5	...	15 14 7	92 16 9
Hydropathic Inst.	" "	834 10 1	54 13 8	78 16 5	968 0 2	825 8 5	142 11 9	41 12 4	...
Tasmanian Conf.	" "	107 0 0	81 19 0	147 4 9	336 3 9	72 13 7	153 10 2	...	...
Tas. Tract Society	" "	162 16 0	160 14 4	21 9 11	345 0 4	374 0 7	...	6 3 3	29 0 3
Victorian Conf.	" "	571 6 6	313 1 8	516 11 5	1400 19 7	74 16 8	1326 2 11	386 8 5	...
Vic. Tract Society	" "	237 17 8	463 10 11	39 5 10	740 14 5	385 5 2	355 9 3	147 15 4	...
Helping H. Mission	" "	127 15 0	...	9 6 4	137 1 4	198 8 1	...	32 10 2	61 6 9
West Aust. Conf.	" "	212 12 0	240 3 3	161 16 7	614 11 10	302 4 10	312 7 0	...	...
W. A. Tract Soc.	" "	267 19 5	379 15 4	147 9 8	795 4 6	685 15 7	109 8 11	...	...
W. A. H. F. Depot	Apr. 30, '05	140 9 9	1 0 6	53 18 8	195 8 11	201 0 0	...	...	5 11 1
Totals		30209 3 7	35076 2 7	7605 0 10	104582 9 7	73446 8 9	33536 7 2	6431 1 11	3779 13 10

Standing of Organisations and Institutions in Australasian Field, June 30, 1906.

Institutions	Date	Real Estate and Inventory	Accts. Receivable	Bank and Cash	Total Assets	Liabilities	Present Worth	Net Gain	Deficit
Aust. Union Conf.	June 30, '06	£ 113 10 5	£4172 3 0	£5610 16 5	£9896 10 3	£6414 2 8	£3482 7 5	£1227 15 4	...
Echo Pub. Co.	" "	...	...	...	...	...	...	...	...
Signs Association	" "	11227 0 11	3546 7 8	139 17 5	14913 6 1	12712 4 4	2101 4 8	...	...
Sydney S. & B. Ass.	" "	...	11789 7 4	198 4 5	11987 11 9	11659 12 4	327 19 7	4 9 11	...
Sydney Sanitarium	" "	16565 11 3	356 17 1	37 12 6	16960 0 10	7746 18 10	9213 2 0	100 2 2	...
Pure Food Cafe	" "	513 11 11	117 10 11	195 2 0	826 4 10	772 9 7	53 15 7	311 5 2	...
Aust. Good Health.	" "	89 8 3	149 2 2	3 10	238 14 3	229 10 1	9 4 2	45 6 1	...
Avondale School	Sept. 30, '05	10778 9 5	1631 10 0	168 1 7	12578 1 1	2565 2 10	10012 18 2	1104 6 8	...
San. H. Food Co.	June 30, '06	3500 10 9	899 7 3	118 15 5	4518 13 6	5097 9 0	...	977 3 7	578 15 6
Avondale Press	" "	1287 7 4	117 19 11	21 8 7	1426 16 5	436 15 11	990 0 4	79 7 1	...
Avondale H. Retrt.	" "	2106 6 3	9 7 5	12 11	2116 6 7	1087 16 9	1028 9 10	...	...
N.S.W. Conf.	" "	359 6 1	147 12 5	45 12 3	552 10 9	338 13 0	213 17 7	309 11 8	...
N.S.W. Tract Soc.	" "	369 10 10	565 16 3	2 19 2	938 6 4	1119 12 1	...	...	181 5 10
N. Z. Conference	" "	211 16 11	232 16 11	678 17 3	1123 11 1	637 10 2	486 0 1	192 14 7	...
N. Z. Tract Soc.	" "	1666 18 8	600 0 9	48 6 0	2315 5 6	1522 17 7	792 7 10	123 0 7	...
" H. F. Agency	" "	183 1 7	234 14 7	32 14 10	450 11 1	403 5 11	47 5 2	47 5 2	...
Christchurch San.	Dec. 31, '05	3670 0 0	171 1 8	71 7 11	3912 9 8	3055 8 7	857 1 3	49 1 7	...
" H. F. Co.	" "	309 0 6	186 8 0	1 8 8	487 17 2	18 6 3	469 10 11	86 14 0	...
Queensland Conf.	June 30, '06	75 0 0	80 8 6	63 15 5	219 3 11	306 5 9	...	...	87 1 9
" Tract Soc.	" "	153 7 7	263 11 5	90 10 6	507 9 6	927 4 1	...	...	410 14 8
Q. H. Fds. Agency	" "	68 1 3	168 2 10	23 19 6	260 3 7	236 19 6	23 4 7	36 3 10	...
N. Q. Tract Soc.	" "	43 10 3	66 8 10	10 13 5	220 12 6	289 11 8	...	...	68 19 2
S. Aust. Conf.	" "	295 13 2	100 16 6	300 16 0	697 5 8	152 1 3	545 4 7	117 12 0	...
S. A. Tract Soc.	" "	235 17 5	232 6 0	115 3 5	583 6 11	653 17 7	...	22 6 0	70 10 8
Hydrophatic Inst.	" "	990 13 10	80 13 2	57 10 11	1128 17 11	900 9 8	228 8 3	85 16 6	...
Tasmanian Conf.	" "	167 3 11	85 12 3	206 17 4	459 13 8	111 11 5	348 2 3	137 12 1	...
Tas. Tract Society	" "	240 12 4	147 1 3	12 3 0	399 16 7	520 7 5	...	...	120 10 10
" H. Fds. Co.	" "	78 2 7	8 19 0	10 13 8	97 15 4	109 16 0	...	...	12 1 2
Victorian Conf.	" "	535 10 0	165 15 5	781 11 0	1482 16 5	57 17 8	1424 18 9	134 12 4	...
Vic. Tract Society	" "	242 6 9	482 10 0	35 14 10	760 11 7	270 8 10	490 2 9	134 13 6	...
Helping H. Mission	" "	139 5 6	...	2 2 0	132 7 6	230 19 9	...	...	98 12 3
West Aust. Conf.	" "	382 7 9	322 9 1	316 14 3	1021 11 1	451 14 3	569 16 10	146 4 8	...
W. A. Tract Soc.	" "	283 7 7	368 18 3	148 14 7	801 0 5	792 13 9	8 3 8	...	...
W. A. H. F. Depot	" "	223 6 8	161 5 0	45 13 8	430 5 4	399 14 0	30 11 4	36 2 5	...
Fiji School	" "	122 16 6	...	24 10 7	147 7 1	...	147 7 1	147 7 1	...
Totals		57210 14 2	27663 0 10	9609 5 3	94593 2 2	62229 8 4	33891 5 4	5656 14 7	1628 11 10

connected by a monthly steam service. In fine weather it is four and a half days' steaming.

The island is twenty-one miles in circumference, from two and one-half to six miles wide, and about seven miles long. The soil is very fertile, of a reddish color, and of volcanic origin. Thousands of the beautiful native Norfolk pine beautify the entire island. Bananas of several varieties grow almost wild. Guavas, grapes, peaches, kumara (sweet potatoes), Irish potatoes, and other vegetables, and maize and wheat are raised.

The visitor is surprised at the large number of horses and traps seen. A good horse is worth only from £5 to £7. The temperature is very equitable, ranging from sixty to eighty degrees the year round. No manufactory of any kind is carried on. Whale fishery is in some years very remunerative.

The total number of inhabitants is 967, of whom 723 are Norfolk people, descendants from original Pitcairn Islanders. Some of these were born upon Pitcairn Island. The remainder are connected with the Church of England Melanesian Mission.

HISTORY OF OUR WORK.

Norfolk was first visited by the ship *Pitcairn* in September, 1891. Brother and Sister L. A. Reed were then left there, and remained somewhere about six months, leaving quite a large company of believers. But many of these, having no shepherd, drifted back into their old church relationships, a few remaining faithful. Later Pastor John Cale and wife spent some time here, working from house to house, trying to recover what had been scattered. They left a good influence. During their stay a stone church building was erected in a portion of the ruins of the old

convict prison. This is a large comfortable room, but not attractive from without, and not conveniently located, being near the sea coast and some miles from the centre of population.

Stephen Belden and wife were encouraged by Sister White to locate in Norfolk. This they did, at an advanced age, and manifested a real missionary spirit. They still love their island home, and plan to remain there working until Jesus comes, or until laid to rest. Brother Belden is a practical man, being able to repair clocks and watches, and make sets of teeth, and do general carpentry work, etc. But he seems nearing life's end, being afflicted with cancer of the face; and so also is Brother Alfred Nobbs, the other elder of the church. This has led the church to appeal to this conference to send them help. They need someone who can lead in their church services, conduct Bible-readings, and visit among the people; and if the person sent could conduct a church and night school, and could help some in carpentry and cabinet work, it would be a desirable combination.

It seems to us that there is need also of a public effort, such as a couple of short tent-meetings. No such services have ever been held. Brother and Sister Gates and Nessie and Miss Hattie Andre spent three months on Norfolk two years ago. By visiting, Bible-work, and church services, and some help in healthful living, their visit was a blessing to the church and people.

During my stay of six weeks, almost every home on the island seemed open for visiting. None could have been more cordial, and the Lord seemed to be removing prejudice and opening hearts to the truth. We visited about one hundred families, some of them many times. From three

to four public services were held each week in the church, and from two to three Bible-readings in private houses. All were well attended, many not of our faith being present. Two baptismal services were held, and thirteen persons baptized. Four of these were re-baptisms. The church membership was thus raised to twenty. Since then Sister Christian has died, leaving the present membership nineteen. The wife of Brother Julius Christian, the delegate from Norfolk, has offered the free use of a cottage and twenty-three acres of land from three to five years, to any workers this conference may send. This place is healthfully and beautifully situated.

On our arrival in Sydney, a dear aged brother and sister gave me a cheque for £50 to be used in sending a laborer to Norfolk or in the erection of a church on the tableland. They also have offered to pay £15 toward the support of an industrial student from Norfolk at Avondale School. We hope to have two or three such students in the school next year.

G. B. STARR.

Devotional Meeting.

September 21.

THE early morning, with its opening glories, again called to worship and to prayer, and a glad response was given by the large congregation that had attended through the week of conference meetings.

Brother Olsen said in opening the service, "We are nearing the close of this conference. We have passed many important resolutions, and this means much aggressive work."

An exceedingly interesting letter, from Brother Jones of Java, was read, telling of the needs and openings for work in that island country. More than 30,000,000 of people are there without the light that the message would give. The situation in that land is now most favorable for the opening of the work.

During the meeting £20 was promised by two of the delegates to pay the way of a Sabbath-keeping young sister, now in Java, to the Avondale School.

Brother Gates stated: "My heart has been stirred a thousand times as I have gone to these people and beheld their need. Now the call comes to us. I hope we will be able to answer this call. Now, just now, is the time to work in foreign fields."

Thirty-one joined in expressions of praise and devotion before the meeting closed.

Thirteenth Meeting.

SEPTEMBER 21, 1906, 10 : 15 A. M.

THE meeting was opened with singing, followed by a scripture reading and prayer by S. W. Nellis.

Sister Hindson presented an interesting report of the work of the Sabbath-school Department, which showed encouraging progress both in spiritual interest and in donations. She also gave some figures showing the number of young people's missionary divisions, and some of the work they have done during the past year.

A letter from G. F. Jones to the conference was read by R. W. Munson. It was written from Java, and urged that a laborer be sent there at once, as there is a remarkably favorable opening there at the present, which we must enter within three months, or others may enter and close the door against us. [This letter, which was a very interesting one, will appear in the Fourth Sabbath Reading for October.]

The Committee on Plans and Recommendations pre-

sented recommendations Nos. 59-63 and 67.

Adjourned to 3 : 30 P. M.

O. A. OLSEN, *President.*

E. M. GRAHAM, *Secretary.*

REPORT OF THE SABBATH-SCHOOL DEPARTMENT.

FOR THE THREE YEARS ENDING JUNE 30, 1906.

THE blessing of the Lord has attended the Sabbath-school work, and we are glad to be able to report progress in this department. In 1903, when we made our last report, our church membership was 2772, and the Sabbath-school membership 2979, or about 200 more than the church membership. On June 30 of the present year our church membership was reported as 3602, while our Sabbath-school membership has reached 4405. These figures show a gain in the Sabbath-school membership of 1426, or just about fifty per cent. of the number enrolled three years ago.

By a comparison with the church membership, it is also seen that the increase in the Sabbath-school membership is considerably more than the increase in the churches, thus indicating not only the organization of additional schools where churches have been raised up in new territory, but also the building up of the old schools.

HOME DEPARTMENT.

One of the most encouraging features in our Sabbath-school work has been the effort put forth in behalf of those who have hitherto been deprived of the Sabbath-school privileges. The Home Department of our Sabbath-school was organized that the isolated ones and those who are within reach of our schools, but unable to attend, including the aged, invalids, or all who by force of circumstances are shut out from attending the regular sessions of the Sabbath-school, may still keep in touch with the Sabbath-school work, through a regular study of the lessons.

Our aim in this Home Department work is to carry the Sabbath-school to all who cannot come to it. We now have 297 isolated ones in our Home Department, who are being comforted and cheered through the weekly study of the lessons, and who in turn are helping to swell the donations to missions by their contributions.

OUR ISLAND SCHOOLS.

At the beginning of this Union Conference term none of the island schools were included in our reports, as all that were reporting at that time sent their returns direct to the General Conference. Now all the schools in our mission fields are sending in their reports and donations to us. We now have twenty-eight island schools with a membership of 547, which ranks them fourth in point of membership with the Australasian States.

The donations from our island schools are also larger than those of several of our smaller conferences. Thus we see that while our island fields are receiving our donations, our schools in the islands are contributing to the same fund, and thus the means expended upon their fields is flowing back into the treasury to help others in our island world. Considering their situation, and the scarcity of money in many of these fields, their contributions have been most liberal.

In the standard maintained in the Sabbath-school work, and the preparation of the lessons, which in most of the fields have to be translated into the native tongues, they are not behind the schools in this country, but in some instances set a good example, worthy of our imitation.

THE SABBATH-SCHOOL LESSONS.

As the real object of the Sabbath-school is a systematic study of the Word, with a view of instilling into the minds of

its members such knowledge of Bible truths as will lead them to seek a knowledge of its saving power, the lessons are of paramount importance. The subjects covered during the past two years have seemed especially adapted to our time and needs, and have been most helpful. Never have we heard so little adverse criticism of the Sabbath-school lessons or so much in appreciation of their real benefit and helpfulness.

We might illustrate this by one of the practical subjects treated, in which we could see the results. After the quarter in which we studied the subject of tithes and offerings, several of the conferences reported the largest tithe ever received in their fields, and this was attributed by the conference officers to the influence and education received along these lines through the Sabbath-school lessons.

At this time when our church-school work is in its initial stages and is beyond the reach of many of our children, let us appreciate the opportunities and possibilities of the Sabbath-school, which remains "a potent and permanent factor" in our midst, and which, as we are told, "possesses marvellous power."

Considerable difficulty has been experienced in getting the *Little Friend* containing the primary lessons from such a distance, as such a long time must elapse from the time the order is forwarded before receiving the papers, and the same is true in reducing the clubs. It is also quite an objection that the date of the lesson found in the paper does not agree with the time that the lessons are used in this field, thus causing confusion in our schools. If the children's lessons could be printed in this field as are the senior lessons, these difficulties would be obviated.

"THE SABBATH-SCHOOL WORKER."

In January of 1904, the publication of the *Sabbath-school Worker* was resumed. In order to encourage the circulation of this journal in this field, a very liberal concession was made by the General Conference in placing the subscription price at the same rate as it is furnished in America, although done at considerable loss to them. Our schools have shown their appreciation of the *Worker*, and of the concession made to this field by taking quite a large number of the journal, and this is doing much in building up the Sabbath-school work in this field. The notes on both the senior and primary lessons have been found very helpful. In a recent letter Sister Plummer, the secretary of the General Conference Sabbath-school Department, writes:—

"I appreciate the improvement that is coming into the work in Australia, and I am glad for the growing *Worker* list. The one in charge of the circulating department told me to-day that Australia had done the best of any of the foreign English-speaking countries in supporting the *Worker*." The fact that the *Worker* has been introduced into many of our schools does not benefit those who are without it. Let us not cease our efforts until every school has been supplied.

CONVENTIONS.

A number of Sabbath-school conventions have been held in the various states with very encouraging results. The secretaries invariably report that wherever such gatherings have been held, those in attendance were encouraged, the schools represented improved, and altogether it is felt that the Sabbath-school conventions prove a great help as a means of education along Sabbath-school lines. We can never know the influence for good, or the far-reaching results of such efforts.

It will be seen by these figures presented that our Sabbath-school donations have considerably increased during the past three years; not only in the one year over the previous

one, but in the total of the two years over that of the previous two years' term.

DONATIONS.

For Year Ending June 30, 1904	...	£ 804 15 8
" " " " 30, 1905	...	846 8 6
" " " " 30, 1906	...	1003 0 11
Total		£2654 5 1
Amount Given Two Years Ending June 30, 1906	£1849 9 5	
" " " " 30, 1903	1201 17 9	
Increase	£ 647 11 8	

It will be noticed that our donations have exceeded the £1000 mark during the past year. In addition to our offerings to missions, £291 8s 1d has been given as tithe into the State Departments.

Three years ago, at our Union Conference, there was a strong sentiment expressed in favor of giving our Sabbath-school donations to fields and enterprises outside of our organised conferences, and the various fields chosen as the objects of our donations were in harmony with this.

We now show the various fields and enterprises to which our donations have gone. It will be seen that in all but two instances we have given to the work in our island fields, and these were the donations of two Sabbaths only in the two years.

SABBATH-SCHOOL OFFERINGS.

Rockhampton Baths (special)	...	£ 20 5 1
Fiji School Requisites	...	30 8 6
Singapore Treatment Appliances (special)	...	34 3 7
Suva Vou, Fiji, Church Building	...	38 3 8
Christchurch Sanitarium (special)	...	41 7 9
Lau, Fiji, Church Building	...	49 9 4
Sumatra Church Building (two specials)	...	63 2 8
Island Literature	...	151 10 1
Eastern Polynesian Literature	...	170 16 0
Maori Literature	...	208 5 5
North Queensland Mission	...	213 13 6
Malaysian Literature	...	220 13 0
Sumatra	...	227 10 5
Malaysian Field (two quarters)	...	352 4 7
Pacific Islands (four quarters)	...	832 11 6
Total		£2654 5 1

We again show the donations as given by the States with the Sabbath-school membership of each State. It will be seen by this that New Zealand has given the most to missions, and also the largest amount per member of any of the conferences.

DONATIONS BY STATES.

CONFERENCE.	S. S. MEM'SHIP.	AMOUNT.
New Zealand	625	£563 8 8
New South Wales	1117	514 19 5
Victoria	779	419 13 2
West Australia	464	413 3 7
South Australia	336	217 10 7
Island Missions	547	195 18 5
Queensland	293	165 14 1
Tasmania	244	163 17 2
Total	4405	£2654 5 1

In a letter from Sister Plummer, previously referred to, bearing date of August 8, she speaks of two goals to which they are very anxious to attain during the year 1906, and asks that we pass the word along to our schools. I know of no better way to do this than to present the matter before this conference. She says:—

There are two things which I wish the year 1906 could see accomplished. One is the *Worker* in every Sabbath-school; the other is that our Sabbath-schools reach the point of giving £200 a week to missions. Neither of these goals are very far in advance of where we now stand. It would only take a

concerted effort to reach them. I believe that if a proper effort were made to advertize the *Worker* and to urge the other schools to give it a trial, that many conferences could be recorded as having reached that ideal,—the *Worker* in every school. The other height to which I feel we must attain, and that we should even go beyond, is for our Sabbath-schools the round world over to give £200 a week to missions. This is only a comparatively small step in advance of what we are now doing, but it is a land-mark that I want to see decidedly reached, and established, so that we shall never fall below it. Two hundred pounds a week for missions from our Sabbath-schools! Doesn't it sound splendid? And it is not impossible, for our schools would only need to give a trifle beyond what they are now giving in order to reach it. If all would make the improvement that your field has made, it could be done. I want to start that motto out among the schools, Two Hundred Pounds a Week to Missions. Will you not help pass the word along?

I shall certainly feel when the year 1906 closes that if we can show that the *Worker* is in every school, and the Sabbath-schools of the world are giving £200 a week to missions regularly, that we shall have passed a turning point in the history of our work. The *Worker* in each school means a better home school. It means souls saved; it means a constant inspiration to each officer and teacher to do better work; it means the giving of detailed information, instruction, suggestions, and experiences, that will help every worker to make the Sabbath-school what it ought to be—one of the greatest instrumentalities for soul saving. The £200 a week from our schools for missions means that our Sabbath-schools are imbued with a missionary spirit that will carry the advent message to all the world in this generation. It means the building of additional missionary enterprises in countries where the work is now started; it means the sending of rays of light into darkened lands; it means the hastening of the coming of the Lord. Certainly we can not work for higher or better objects than these.

In reference to the Sabbath-school donations, it is interesting to note that during the past year, our offerings to missions in this field have amounted to £19 5s per week, or nearly one-tenth of the amount desired to be realized by the whole field. Considering that our Sabbath-school membership is only about one-eighteenth of the total Sabbath-school membership throughout the world, our showing is very favorable. But when we remember that the Australasian field was the first to which Sabbath-school offerings were ever given in our denomination, it seems fitting that we should take the lead in the liberality of our donations, returning to the general work with interest that which has been expended upon us.

YOUNG PEOPLE'S WORK.

It was at our Union Conference three years ago that we took our first step towards the organisation of our young people's work. Although the work has not moved rapidly, it has gone steadily forward. In no instance have we pushed the work where the Lord has not seemed to indicate that the time had come for such a movement. In every instance so far as we have learned, the blessing of the Lord has attended the work, and it has been made very clear to those in charge, that the time had fully come for such an effort in behalf of our youth.

While we can give a fairly accurate record of the number of societies and their membership, we cannot give any just conception of the amount of work that has been accomplished, as it is only just recently that we have prepared blanks for such reports, or made any special effort to obtain them.

Number of societies	...	...	53
Present membership	...	...	1003
Isolated members	...	...	36
Missionary letters written	...	...	764
“ “ received	...	...	67
“ visits	...	...	1375
Bible readings and cottage meetings	...	...	443
Subscriptions taken	...	...	62

Papers sold	...	...	15,448
“ posted and given away	...	...	57,143
Pages of tracts sold	...	...	1742
“ “ loaned and given	...	...	36,018
Books sold	...	...	565
“ loaned	...	...	67
Hours employed in Christian help work	...	...	573
Persons supplied with food, clothing, etc.	...	...	207
Offerings for home missions	...	£46 7 0	
“ “ foreign	...	£114 5 9	

Of the £114 given to missions, £37 has been contributed by West Australia toward the support of Timothy Tay, our Chinese worker in Singapore, and £35 by the New South Wales young people toward a fund for the Singapore teacher. All the other conferences have undertaken the support of one or more native workers in the islands. Thus far we have been unable to find sufficient laborers to meet the demand, but while our island missionaries are looking for the men, the funds are being raised for their support.

The report that we present, represents the work of three months only of most of the societies. It has been the universal testimony of those who have been called to lead out in this work, that the youth and children have been more ready to respond to the efforts in their behalf than we have been to help them. One State secretary wrote just recently, and she expresses the observation of others:—

“I have been surprised at the way the children and youth have responded. They simply want the work placed in their hands and they are ready to do it. The great difficulty is to find the men and women capable of supervising this work, and who have the real burden of it at heart.”

Had we the time, scores of most interesting and touching experiences could be related illustrating the willingness and spirit of sacrifice on the part of the youth and children in connection with this movement.

We desire to express our sincere gratitude for the hearty co-operation of the workers in the various conferences, and our thankfulness to the Lord for the degree of His blessing that has attended the work.

ANNA L. HINDSON.

Fourteenth Meeting.

SEPTEMBER 21, 1906, 3 : 30 P. M.

THE meeting opened with singing, and prayer by W. L. H. Baker.

The Committee on Plans and Recommendations presented recommendations Nos. 20 and 45, which were adopted.

The Committee on Credentials and Licenses presented a report, which was adopted. (See Credentials and Licenses.)

The Committee on Nominations presented a further partial report, which was adopted. (See Nominations.)

Adjourned to 10 : 15 A. M., Sunday.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

THE meeting Tuesday evening, September 18, was devoted to the Fijian and Tongan fields. A Fijian hymn was sung by Emori and Pauliasi Bunoa, both of whom were in Fijian dress, Pauliasi in minister's dress, and Emori in the holiday attire of the young men. Many interesting curios were exhibited. After Brother Parker had presented his report of the Fijian Mission and Brother Thorpe's report of Tonga had been read, Brother Butz read the twenty-third Psalm in the Tongan, and spoke of the peculiarities of the Tongan field and its needs. The closing hymn was sung in Fijian by Brethren Fulton and Parker and their wives.

Statistical Report of the Australasian Union Conference for Two Years Ending June 30, 1906.

Name of Conference or Mission.	Area in Square Miles.	Population.	Number of Churches.	Membership of Churches.	Number of Companies.	Membership of Companies.	Number of Isolated Sabbath Keepers.	Total Sabbath Keepers.	Number of Sabbath Schools.	Membership of Sabbath Schools.	Number of Church Schools.	Membership of Church Schools.	Number of Church Buildings.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Canvassers.	Total Laborers.	Laborers on Conf. Pay Roll.	Total Tithes Received.	First-Day Offerings, and Annual Offerings to Foreign Missions.	Fourth Sabbath and Miscellaneous Individual Gifts to Missions.	Total Sabbath School Offerings.	Sabbath School Donations to Missions.	Sales of Bibles and Periodicals. Retail Value.
Australasian Union	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
New South Wales	310,706	1,473,973	22	845 13	121	66	1032	35	1117 4	73	13	5	2	1	1	1	18	36	19	£ 1140 9 4	£ 348 12 10	£ 319 4 8	£ 439 12 1	£ 350 8	£ 6391 9 11
New Zealand	106,259	857,539	15	417 10	87	91	595	29	625 2	28	12	15	1	1	1	1	34	43	10	£ 3453 4 9	£ 221 17 5	£ 294 0 6	£ 493 15 1	£ 386 12 3	£ 5525 15 8
N. Queensland	...	...	1	19 2	15	...	...	...	...	...	...	...	...	...	...	...	3	1	...	£ 197 0 3	£ 19 9 8	£ 30 15 5	£ 27 11 1	£ 4 6 2	£ 537 3 7
Queensland	668,497	526,366	5	234 4	29	28	291	12	240	...	...	...	...	...	...	...	12	1	...	£ 1009 14 5	£ 29 6 9	£ 67 18 10	£ 107 4 5	£ 35 10 5	£ 5073 12 9
South Australia	934,000	362,595	10	319 3	10	14	343	12	336	...	...	...	...	...	...	...	5	1	...	£ 1797 16 5	£ 100 1 1	£ 127 15 5	£ 207 8 5	£ 154 4 4	£ 3084 10 5
Tasmania	26,215	178,038	6	297 1	5	20	262	11	244 3	58	2	2	2	2	2	2	5	1	...	£ 1526 14 10	£ 63 9 3	£ 127 15 5	£ 134 6 1	£ 169 8 5	£ 2095 8 11
Victoria	87,884	1,210,304	17	665 1	5	20	692	26	779 1	3	...	...	...	...	...	...	12	1	...	£ 3934 10 1	£ 110 10 4	£ 183 3 9	£ 421 12 1	£ 298 6 1	£ 3682 17 4
West Australia	975,920	237,977	14	293 3	24	34	353	26	404	2	34	...	...	...	...	...	7	2	...	£ 1136 19 1	£ 132 11 1	£ 140 10 6	£ 385 14 1	£ 270 14 10	£ 604 8 9
Fiji	3,080,075	4,847,392	9	3001 37	293	303	3642	149	3340	1	0	40	...	...	...	...	19	5	...	£ 1955 4 9	£ 1016 18 5	£ 1241 18 2	£ 2217 4 6	£ 1680 1 3	£ 20915 7 4
Norfolk Island	8,000	121,000	8	79 1	4	32	115	11	129 3	24	4	1	1	1	1	1	8	2	...	£ 195 2 5	£ 15 5 4	£ 6 12 0	£ 20 12 5	£ 20 12 5	£ 97 3 0
Pitcairn...	21	700	1	19	...	7	26	1	30	...	...	...	...	...	...	...	2	1	...	£ 21 16 0	£ 17 0	£ 18 9	£ 6 17 0	£ 5 19 0	£ ...
Rarotonga	6	154	1	91	...	72	1	130	...	...	...	...	...	...	...	...	3	2	...	£ 24 9 2	£ ...	£ ...	£ 1 5 10	£ 1 5 10	£ ...
Singapore	200	13,500	1	20 2	20	...	40	3	55	1	18	1	1	1	1	1	3	2	...	£ 56 3 2	£ 3 0 10	£ 4 5 10	£ 7 3 7	£ 7 3 7	£ 10 9 7
Sumatra	227	300,000	...	1 25	2	27	1	47	1	17	...	...	...	...	...	...	4	0	...	£ 91 8 8	£ 9 11 1	£ 2 14 2	£ 13 1 10	£ 8 19 2	£ 591 7 6
Tahiti	161,612	3,000,000	...	1 10	...	10	...	...	...	...	...	...	...	...	...	...	2	1	...	£ 21 14 1	£ ...	£ ...	£ ...	£ ...	£ ...
Tonga	1,701	3,600	...	1 6	...	6	...	...	...	...	...	...	...	...	...	...	2	1	...	£ 58 5 11	£ 3 3 7	£ 6 11 4	£ 18 14 1	£ 17 14 10	£ 69 13 9
Tonga	642	30,000	4	61 1	6	2	69	9	128	1	4	3	1	1	1	1	2	4	...	£ 153 8 6	£ 16 10 4	£ 1 7 7	£ 39 9 2	£ 39 9 2	£ ...
Tonga	374	22,500	1	12	...	1	13	1	23	1	2	1	1	1	1	1	2	1	...	£ 149 0 6	£ 41 17 3	£ 51 1 6	£ 27 3 3	£ 27 3 3	£ 1 6 3
Totals	12,545,353	111,341,5	106	3283 44	360	317	3997	176	4195 10	29	57	29	13	19	100	167	92	£ 9823 13 2	£ 11137 3 10	£ 1315 0 4	£ 3531 11 2	£ 1088 8 6	£ 20685 7 11		

Sabbath Opening Service.

As at the opening of the first Sabbath of the conference, all were called together, Friday evening, September 21, for a special service to mark the commencement of holy time.

Pastor S. M. Cobb announced hymn No. 240, "Welcome, Welcome, Day of Rest," after which he remarked upon the marked presence of the Lord in the work of the preceding week. He said that this had been the best conference he had ever been privileged to attend.

He thought that this conference should mark a new era in our Christian experience, and that we should seek the Lord for that preparation which would enable us to receive the outpouring of the Holy Spirit. A part of Acts 2 was read to illustrate this line of thought.

A short season of fervent prayer followed, in which Brethren Nellis, Kress, and Cobb engaged, invoking God's blessing upon the Sabbath services. Testimonies of praise and thanksgiving for the blessings received during the conference, on the part of those present, then followed.

PRAYER FOR HEALING.

At six o'clock, just as the Sabbath was opening, there was a meeting of about half a dozen of the delegates and their wives in the home of Brother E. C. Chapman, to hold a special service of prayer for the healing of one of the sisters, who had especially requested it.

Pastor O. A. Olsen led the meeting, under the direction of the Spirit of God. After relating several striking instances of divine healing in which definiteness of purpose and petition were emphasized, Pastor Olsen called for a season of prayer in which he requested that all should make confession of sin to God and seek forgiveness as a fitting and needful preparation for the anointing and special prayer for healing.

The deepest solemnity marked the service through-

out. A spirit of great tenderness and deep contrition rested upon all who were present, and tears flowed freely from every eye. The presence of God and His holy angels was felt in a marked degree by everyone. A holy hush fell upon the meeting as one of the brethren led in prayer for healing as the oil was placed upon the forehead of the sister who was the subject of special prayer. The power of God descended as others prayed, and all hearts were broken with genuine contrition, and comforted by the overshadowing presence of the Holy Ghost. Time passed unperceived, and the writer for one felt that "it was good to be there."

The hand of the Lord was laid in healing upon the sister for whom prayer was offered, and she arose to her feet with praise upon her lips. Her husband who entered the meeting with a severe cold was completely cured of it. Another sister who had some time since been greatly strengthened physically in answer to prayer, laid hold of God for complete healing as she and others were mentioned in the prayers. She felt, as it were, the hand of God laid upon her body in a sensible manner of healing. Others were richly blessed, and all received a great spiritual refreshing.

In a word, it was a pentecost, and all renewed their consecration to God. Prayer was offered for one sister who is across the seas, but whose health is in a precarious condition. We felt that prayer was heard on her behalf. Pastor Olsen invoked God's special blessing upon the Sabbath services, in which all heartily united. One marked feature of the meeting was the earnest prayers that were offered in behalf of the superintendent of the island work, and of our missionary brethren from the islands who needed a fitting-up healthwise for their difficult and trying work.

The meeting closed some time after the service in the church had concluded. All departed greatly comforted and with a fuller sense of the "loving kindness of our God."

TRUE WORSHIP.

SYNOPSIS OF SERMON BY PASTOR ROBERT HARE, ON SABBATH EVENING, SEPTEMBER 21.

THE text taken was John 4 : 23, 24. The thought was presented that God is seeking those who will, upon learning the truth, worship Him in spirit and in truth. This thought that God seeks such is confirmed by 2 Chron. 16 : 9. To illustrate what it means to *worship in spirit*, reference was made to the parable in Luke 18 : 9-14. God heard the prayer of humility, but the one who kept self uppermost, and made that his idol, was worshipping in the flesh, and not in the spirit. So when we go to worship, if self is there claiming attention when God only should be worshipped, we cannot worship in spirit. We are also to worship *in truth*. God's word is truth (John 17 : 17), and for our worship to be acceptable, it must be in accordance with God's word, which is the truth. Brother Hare also spoke briefly of the seven seals of Revelation, which illustrate the history of God's church from the time when Jesus Christ gave it a pure doctrine down through the ages of sin and selfishness until the end of time, when the few who are found worshipping the Lord in spirit and truth will be gathered home.

Devotional Meeting.

September 22.

As THE calm stillness of this beautiful morning dawned over the scenes round Avondale, many hearts responded to its Sabbath promptings, and the house of prayer was soon filled with prayerful hearts. Brother Baker conducted the praise service at 6 A. M. "It is pleasing to know that others are thinking of us, but better still to know that God is thinking about us. The ear of faith can hear His voice saying, Fear not, I will comfort you. Think not that you are forsaken. Though your pain touch no responsive chord in the human heart, I know your suffering.

"The Elder Brother of our race is by the eternal throne. He knows the weakness of humanity and the force of our temptations. Are you tempted? He will deliver. Are you wounded? He will heal. The Lord counts the number of the stars, yet He binds up the broken in heart. The heavier your burdens, the more blessed the rest when casting them upon the Burden-bearer. Every soul is as fully known to Jesus as if he were the only one for which the Saviour died. The Saviour would have passed through the sufferings of Calvary for the sake of one soul. When the soul lends itself to Christ, a new power takes possession of the heart. God's promise is 'I will give you a heart of flesh.' A change is wrought that man can never accomplish for himself. It is a supernatural work, and brings a supernatural element into human nature.

"The only defence against evil is the indwelling of Christ in the heart by faith. The most manifest sin against the Holy Ghost is the persistent striving of the human heart against the heaven-sent invitation to repent."

At the close of the study, twenty-six expressed their desire to know more of God's will and God's way.

THE SECOND SABBATH-SCHOOL.

ON Sabbath, September 22, as on the previous Sabbath, two Sabbath-schools were conducted, one at the church composed of the conference delegates and visitors and the residents at Avondale outside of the School grounds, and the other at the School chapel for the benefit of the students. Brother Cady gave a short talk at the opening of the Sabbath-school at the church on "What Sabbath-schools Ought to be." Brother Pallant reviewed the lesson on "The New Birth," and Brother Butz taught the lesson. Brother Cady and Pauliasi occupied some time talking to the children in the primary division, and Sisters Butz and Finster in the kindergarten. All the exercises were of deep interest. The donations amounted to £4 5s 0½d.

THE HOLY SPIRIT'S POWER IN THE CLOSING WORK, AND THE CONDITIONS FOR ITS RECEPTION.

SYNOPSIS OF SERMON DELIVERED BY PASTOR O. A. OLSEN, SABBATH, SEPTEMBER 22.

SCRIPTURE LESSON: Isaiah 40.

THE opening text was John 7 : 37-39. The following thoughts were presented: "We have now been together a week, and have enjoyed much of God's presence. I am very desirous that now in these closing hours of this conference, we may yet receive all that God has for us. Thank God, He has told us, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' The greatest evil in this day is that men feel themselves rich and increased in goods, and having need of nothing. So I pray that God will give us the hungering heart, a real thirst after righteousness, that there will be no rest until we are filled with the fulness of God."

(The following texts were read to show the importance of faith, and the evil of unbelief: Mark 9 : 23; John 11 : 40; 1 John 5 : 4, 5; and John 6 : 64. Also Mark 16 : 17, 18, which names some of the signs that will follow *them that believe*.)

"It is evident from these Scriptures that *believing* is something of the very greatest consequence to every individual. It is also patent that a mere profession, a mere connection with the church, is not believing. We may be ministers, we may have had holy hands laid upon us, and yet be disbelieving. That apostle of old that betrayed his Lord had the same privileges as the other apostles. And yet it was said of him, 'He believeth not.' You can see that *believing* is nothing more or less than accepting *all* the words of God, and yielding ourselves implicitly and unreservedly to Him to do His will. Upon these conditions only, may we receive His grace and power. The Spirit of the Lord cannot operate where there is unbelief (Matt. 13 : 58).

"In the messages to the seven churches, each one closes with these words, 'Hear what the Spirit saith unto the churches.' I believe we all are thankful that the Lord has connected the gifts of His Spirit with His work in the earth, and places them in the church for the work of the ministry, and for the edification and perfection of the saints, that we may all develop the full stature of the measure of the fullness of Christ. And I am so thankful, brethren, that the Spirit of Prophecy has been connected with this work from its very beginning, and that we have it still."

"TAKE heed unto thyself and to the doctrine."

(Brother Olsen then read extracts from the Testimonies of the Spirit under the heading, "Reasons for Inefficiency and the Remedy." Some reasons given were the retaining of things in the heart and life that God cannot bless, making provision to praise and glorify self; and cherishing a harsh and critical spirit.)

"Now this is truth to every one of us, and these evil surmisings, these harsh criticisms, these evil speakings, these murmurings, complainings, and fault-findings, grieve the Spirit of God away, and the Lord cannot work with us. And without the Spirit of God, we can accomplish nothing. Now we want the Holy Spirit in the ministry, in the church, in the mission field; and the way to get it is to repent. So the message to the Laodicean church—to us, is *repent*. Then let us decide to-day to put away every wicked thing. I would rather meet the devil as a roaring lion than as an angel of light, pretending to be so holy while throwing out insinuations against this institution and that work, against this brother or that minister. That is the spirit of the wicked one. That is the way he worked in heaven, and so he works on earth.

"In Acts 1:8, we find a very gracious promise. 'And ye shall receive power.' When Christ sent out the twelve and the seventy, He endowed them with power (Matt. 10:1; Luke 9:1). But in the seventeenth chapter of Matthew, we meet another experience. A man brought his son to the disciples, and they could not cure him. Had not Christ given them power to heal?—He certainly had, but you see at once that they had lost it. What was the difficulty?—A wrong spirit had come in among them, and they were contending as to who should be the greatest. The Spirit of God could not work mightily with such a spirit as that. When Christ left them, He promised them the Holy Spirit. So they prayed and confessed and humbled themselves and put away their wrongs until they were all of one mind. When they were all humble and lowly at the feet of Jesus, then they were in a position to receive the blessing and use it to God's glory.

"Now is not the Spirit of the Lord waiting to-day? Why is it held back? Why was it held back from the disciples? Its first office is to reprove sin. Then, until the sin is put away, it can go no farther. When the disciples put away their sins and became converted and humble, then the restraint was taken away and the Spirit came in a rushing, mighty whirl. My brethren, we must not rest until we have this experience and gain this efficiency. The disciples obtained it by earnest, persevering prayer. Now shall we receive the Holy Spirit? Shall we turn to God with all the heart? If a people ever needed the power of the Holy Spirit, we need it now. Isaiah 58:11 shows what the Lord wants to make His people in this time of spiritual dearth; in this parched condition of the earth He wants to make them a refreshing to all the earth. John 7:39. And who will receive this, brethren?—Those who believe, who turn to God with all their hearts and put away every wicked habit.

"Now, my brethren, shall we in the presence of God, as ministers, as members of the churches, one and all, shall we to-day renew our covenant with God? God expects more of us now than ever in the past. We must take advance steps and reach higher ground, and determine to attain a higher experience in the things of God. We will turn to hymn No. 104 in 'Christ in Song,' 'Fill Me Now.' Now all who wish a part in

this reconsecration, in this surrender and turning to God, rise to your feet."

(The whole congregation arose and stood while this hymn was being sung, after which prayer was offered, and the meeting was closed.)

Ordination Service.

Sabbath Afternoon, September 22.

THE church was filled to its utmost capacity by the time the hour for service arrived. After the opening hymn, "Pray for Reapers," a fervent prayer was offered by Pastor Munson, invoking God's special blessing on the service. A holy awe seemed to pervade the audience and the spirit of solemnity deepened as the service proceeded.

O. A. OLSEN.—It is certainly a great pleasure to meet on such an occasion to engage in the setting apart of our brother from the islands of the sea. After singing another hymn we will make a few remarks, followed by Brethren Gates and Parker. We shall also wish to have Brother Pauliasi himself bear his testimony before the conference in connection with the ordination. Then we shall join together in the ordination prayer. Brother Baker will lead out, followed by Brother Gates, and Brother Fulton will pray in the native tongue. Then will follow the charge of the Lord as written in His Word, and after that we will all join in a testimony meeting. We want all to have a part in this service.

Hymn No. 1032, "Go, Preach My Gospel," was then sung.

O. A. OLSEN.—Turning to Matthew 28:16-20, read the great gospel commission. There is much encouragement here. This great commission, which takes in all the world, is backed up by all power in heaven and in earth. Could there be any better backing than this? What a wonderful encouragement. And then follows the assurance, "Lo, I am with you alway, even unto the end of the world." Thank the Lord for this. "Lo, I am with you," not now and then, but always. Would that we could sense the sacredness of this high calling, and all the meaning there is in it! "Go ye into all the world." What is the field of operation?—All the world. And this gospel of the kingdom shall be preached to all the world,—to every nation, every kindred, every tongue, every people, and "Lo, I am with you." What a wonderful blessing it is that at this last hour, in this closing part of the mystery of God in the earth, you and I are privileged to have a part. Praise God for it! Oh, that we may quit ourselves like men and be strong!

We have entered upon a very solemn time. A time when Satan will work with all deceivableness of unrighteousness. We have entered the perils of the last days and they are rapidly increasing. Our faith will be tested, our courage will be tested, our confidence in God will be tested; and if there is any such thing in us as failure, we shall fail. But I am glad, brethren, that by the grace of God we can be above failure, if we walk humbly before the Lord. The nearer we come to the end, the closer the trials come, and the more the difficulties increase, the more we shall want to be on our knees pleading with God; and I can assure you this, that from this time on there will be more fasting than ever before, there will be more humbleness of soul than ever before. Like Jacob of old, we shall wrestle, as it were,

and get a blessing. "I will not let Thee go except Thou bless me." If our faith is not firmly rooted and grounded in the eternal, it will be shaken. Let us heed God's instruction by following His word, and walking in His counsel.

I am so glad that we are encouraged and exhorted to heed the voice of the Spirit in these last times. God has come very near to this people. We have been much honored, much fortified, and the plans and machinations of Satan, and the manner of his working have been made plainer to us than to any other people in the past. Now I will not take further time. We will ask Brother Gates to speak, who has had charge of the mission work, and who is better acquainted with the brother before us than most of us.

E. H. GATES.—I will read Isaiah 11: 11. "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover His people that shall be left . . . from the islands of the sea." You will notice here that He is speaking about the remnant, and we know very well to whom that refers. We read in the book of Revelation about the remnant, and the opposition that will be brought to bear against the remnant people. Now, I do not suppose that there is a person that feels more interested in what we are about to do this afternoon than I do. Sixteen years ago, on October 20, when I left the shores of America to engage in labor among the islands, there were but two companies of Sabbath-keepers in all that region. We had one small organisation in the Hawaiian Islands that had been organised by Elder Healey. About the same time, some work had been done in Pitcairn. To-day there are some hundreds who are obeying the truth among the islands, beginning with the Eastern part of Polynesia and stretching across the Pacific—a few here and a few there. It is with the deepest interest I take part in this service this afternoon, not because of the large numbers who have accepted the truth—probably large numbers never will accept the truth in these islands; but it is a fact that souls that at one time were in the darkness of heathenism and even cannibalism, are to-day rejoicing in the light. Now it is of the deepest interest to me that our brother who is to be ordained knew in his youth what it was to eat human flesh, in other words, was among cannibals. The work is going to these dark islands. You are laying plans at this meeting to send workers to New Guinea, to send workers to that populous island of Java, with its almost 30,000,000 of people. Now this rejoices my soul. I have waited to see this day: I see it, and rejoice. A few days ago in the conference here, you voted that Pauliasi Bunoa should be ordained to the gospel ministry. This is the first worker from those who have accepted the truth in the islands to receive ordination. I hope that the time is near when we shall see more than one ordained to the gospel ministry from the dark islands where heathenism rules almost supreme.

C. H. PARKER.—A brief history of Pauliasi might be of interest this afternoon. Pauliasi was brought up in another denomination, and spent some thirty-two years as a minister, and ten years as a missionary to New Britain, New Ireland, and other cannibal islands. Seven years ago he came in contact with the truth. His heart responded to the truth, though it was not without a struggle that he gave himself to this message, because he realized what a difficult thing it was for him

to take his stand among his people there. He thought he would go out in the bush with his family and lead a hermit life. He saw he could not do that.

The first Sabbath that he took his stand for the truth, the people lined the beach as he left for the mission. They laughed at him, and called him a fool, and all these things, and when he came back that evening, they met for a council to drive him out of the town. But he faltered not. He has been our pioneer minister in the opening up of new fields, and the seal of his ministry is the souls that have responded to the truth. There are a goodly number of them, and I can say that those who have received the truth in Fiji respect Pauliasi. The officers of the government respect him. Brother Fulton and I have studied Pauliasi; and we have not come to this conclusion hastily. We believe God has called him to the work of the gospel ministry, and to a part with us in this ministry.

PAULIASI BUNOA.—I will tell you concerning my faith in this truth. For many years I belonged to another church, and my faith was firm and steadfast in what was taught therein. When the light of the truth



PAULIASI BUNOA.

came to my heart I rejoiced in it, and did not doubt that it was God's truth. The truth that I heard in the Seventh-day Adventist church is something that cannot be overthrown or controverted. It is built on the firm principles of God's Word. I made a careful comparison of the truths as set forth by this denomination with what is written in God's Word, and have been fully con-

vinced that it is indeed the truth taught by the Word of God. There are many things that I believed while with this former people that are the same in this truth. All these truths that I formerly believed and which are substantiated by the Word of God, I have never thrown away, but hold them firmly still. The ground of my faith was, and is, and shall be, God's Word, and God's Word alone. I have heard now of the Sabbath, of the Lord's coming, of true baptism, of feet-washing, and tithing. I find these to be clearly taught in God's Word. I know this to be the truth of God that I did not understand formerly.

Some things that I formerly believed to be true I now find to be error. I wish to read a scripture in Ezekiel 27: 26. [Reads.] From this time onward, I desire always to separate the clean from the unclean in my belief. To accept that which is clean and put away that which is unclean. Not only do I desire to live by these truths myself, these truths which sanctify us, but I desire to teach the truth I have received to my fellow-countrymen in Fiji.

O. A. Olsen.—I am glad and rejoice with you to hear such a clear statement of the position and the work of the one that God has commended to our charge. It certainly is a great source of gratification to every one of us as our brother shall leave us and go back to the islands, that we have met him, become acquainted with him, heard his personal testimony, and know what he will teach among his native brethren and people. Should there be any one in the congregation that sees any reason for not ordaining this brother, let him speak. I think that you all believe, not only the delegation, but all this congregation that have heard this testimony and the explanations of Brethren Gates and Parker, that he is called of God and that we should set him apart; if so, indicate the same by raising the hand. [Every hand was raised.] Now we will step down on this platform and follow out the Lord's instruction.

As Brother Pauliasi kneeled in the centre of the platform, the others knelt around him while Pastor Baker led in prayer, followed by Pastor Gates. As they prayed, the Holy Spirit descended upon the congregation and such a subduing, sanctifying experience of the power of God was seldom witnessed by those present. The sense of God's presence deepened as Pastor Fulton led in prayer in the Fijian tongue.

All seemed greatly moved and a holy joy filled every heart. At the close of this prayer all stood and joined in singing, "There Are Angels Hovering Round," in a manner that indicated that all believed the sentiment the words of the hymn expressed.

There was a searching power in this holy influence that was noted in the many testimonies that followed. The secret of this blessed manifestation is revealed in the first verse of the first chapter of Acts, "They were all with one accord in one place." A spirit of unity and brotherly love had pervaded the whole conference from the very first meeting.

There was much prayer daily ascending to God and the testimony meetings testified to a deep sense of unworthiness and a laying hold of God for perfect cleansing. The ardent desire of every heart seemed to be to get right with God and as a result God came in with rich blessing.

Report of the Victorian Conference For Three Years Ending June 30, 1906.

Beginning of the Work.

THE work in Victoria is the oldest in Australia, and was begun by the first workers who arrived in this field from America, June, 1885. From the very beginning prosperity attended the work, and as early as three years later, or more definitely, in August, 1888, the Australian Conference was organised in Temperance Hall, Rae Street, North Fitzroy. So great had been the prosperity that at this time the church membership numbered 266 and the reported Sabbath-keepers numbered 335.

The Conference covered much of the territory of Australia, and included four churches, Adelaide, Ballarat, Hobart, and Melbourne. Subdivision of the territory began in 1895, when New South Wales was set off as a separate conference. In November, 1899, South Australia was organised into a conference. In February, 1901, Tasmania was set off, and lastly, West Australia was set off, March, 1902. This reduced the original Australian Conference to the limits of the State of Victoria, which has since been recognized as the Victorian Conference.

Statistical Comparisons.

The standing of this Conference, June 30, 1903, and June 30, 1906, with the gain for that period, is shown in the following:—

	1903	1906	Gain.
No. of Churches	9	17	8
Membership	518	665	147
No. of Ministers	3	3	
Licensed Preachers		2	2
Bible Workers		10	10
Cauvassers	5	12	7

The tithe paid for the year 1904 amounted to £1612 17s ½d; for the year 1905, £1758 8s; and for the year 1906, £2136 2s 3d. The increase from the year 1903 to the year 1904 was £100 2s 6d; the increase from 1904 to 1905 was £185 10s 11½d; and the increase from 1905 to 1906 is £357 14s 3d.

Tract Society Department.

The accounts of the Victorian Tract Society for the year 1904 show a loss of £16 13s 1½d; for the year 1905, a gain of £147 15s 4½d; and for the year 1906, a gain of £134 13s 6½d, making a total gain for the three years of £265 15s 9½d.

In reporting the amount of missionary work performed by the Victorian Tract Society for the three years, saying nothing of the letters that have been written and received in missionary correspondence of the Society, there have been 993 periodicals posted, 166 tracts sent out, and 111 books posted and given away. In the general distribution of literature, *Signs* have been distributed to the number of 16,012; *Good Healths*, 1589; tracts, 20,501; and there are other items of interest which we will not take time here to report. The donations received by the Society during this period have amounted to £24 12s 9d.

The sales of subscription books, retail value, for the year 1904, amounted to £2428 15s 6d; for the year 1905, £2927 16s 6d; and for the year 1906, £2714 9s 2d, making a total for the three years of £8071 1s 2d.

The fourth Sabbath collections for the year 1904

amounted to £73 os 1½d; for the year 1905, £82 12s; and for the year 1906, £91 11s ½d, making a total of £247 3s 2d.

The annual offerings for 1904 amounted to £43 16s 8d; for 1905, £74 4s 3½d; and for 1906, £65 18s 1d, making a total for the three years of £183 19s ½d.

Work for the Blind.

Associated with the Tract Society is the Braille tract work. A. W. Phillips, a blind brother, has charge of this work. He has copied thirty-eight of our different tracts, such as, "Way to Christ," "Coming of Our Lord," "Millennium," "Spiritualism, a Satanic Delusion," "Christ and the Sabbath," etc. These are copied into the Braille system of writing, and are kept in constant circulation through the post to different blind people throughout Australia and Tasmania. Three copies of each tract are prepared. This makes 114 in all, especially prepared for the blind, that are kept in circulation among this people. Brother Phillips says that he has recently received at least a dozen interesting letters from different readers. This department of the work is wholly self-supporting, and has in hand a surplus of £50 or more.

Sabbath-school Department.

The number of Sabbath-schools in 1903 was seventeen; in 1906 there are twenty-six, showing a gain of nine. The membership of the schools in 1903 was 609; in 1906 the membership has increased to 779, showing a gain of 170. The Sabbath-school donations to missions for the year 1904 amounted to £115 12s 6d; for the year 1905, £134 11s 7½d; and for the year 1906, £169 9s 0½d., making a total of £419 13s 2d.

The Helping Hand Mission.

The Helping Hand Mission, another institution of the Conference, located in Latrobe Street, Melbourne, instituted for providing assistance to some of those who are more or less destitute of the ordinary comforts of life, was organised on September 13, 1898. According to the balance sheet, the loss on this institution for the year 1904 amounted to £223 6s 9½d. This loss, however, was largely made up by the liability of unredeemed tickets, which, previous to that time, had not been taken into account. The value of these tickets amounted to £205 9s 1½d. So that the loss of 1904 might be reckoned as the liability of unredeemed tickets from the founding of the institution to that date, and a general loss in addition of £17 17s 10d. The inventory depreciation for the same year was placed at £56 11s 8d, which is considered by those who prepared the scale, as being on a sound and safe basis.

For 1905 the net gain according to the balance sheet was £25 9s 2d. Yet for the year 1906 there has been a loss of £37 5s 6d, partially accounted for by those in charge as being the result largely of another institution of somewhat similar character, recently founded and known as the Central Mission, and somewhat more attractive to those who have not learned the necessity of a control of appetite, in that it offers no restrictions in diet. The donations to the Mission for 1904 amounted to £35 6s 8½d; for 1905, £31 12s 9d; and for 1906, £32 17s 3d.

One of the more interesting phases of the work of the Mission is that, for the year 1904, relief in penny courses of food and sixpenny beds was given to the

amount of £245 3s 4d. In the same way, for the year 1905, relief was given to the amount of £232 19s 6d; and for 1906, £214 14s, making a total of £692 16s 10d. Assistance to this amount has been provided in food and beds, to individuals in need, and in return for work. In addition to this, food and beds have been provided to those unable to work, free, for the three years, in value to the amount of £69 16s.

Health Foods.

The health food business in the Victorian Conference has been conducted by the Tract Society, and has been a successful enterprise financially as well as in other respects. The health food sales for 1904 amounted to £675 7s; for 1905, £681 14s 9d; and for the year ending June 30, 1906, £964 12s, the total value of foods sold for the three years being £2321 13s 9d. For the last year, the sales have averaged a little more than £80 a month.

During the past three years, three camp-meetings have been held in this Conference and a considerable amount of aggressive work performed, the results of which cannot be estimated in any report of this character. It is our earnest desire that prosperity may continue in this field and that in these days of fearful peril and solemn warning the people of God in this Conference shall unite, and with heart and soul take up every duty, and with an heavenly anointing, and in God's own order, finish this work.

W. L. H. BAKER.

SOUTH AUSTRALIA.

THE South Australian Conference was organised November 25, 1899, with a membership of 190. The annual tithes was £450, the Sabbath-school offerings about £50, with eight canvassers in the field, selling about £2000 worth of books per annum. Prior to this, South Australia was a part of the Central Australian Conference. In launching out as an independent conference it took its share of the liability of the Central Australian Conference, which amounted to £115 15s which was afterward reduced to £57 17s 6d in order to foster this young Conference. The share of the liability which fell to the South Australian Tract Society was £37. These liabilities were necessarily increased by loans in order to start the working of the departments. The Conference assets consisted of tents, poles, etc., amounting in value to £27 15s.

The first session of the Conference was held July 12-15, 1900. The medical work was started at that time by establishing treatment rooms called The Hydropathic Institute, which has prospered to a good degree as shown by its report. It has won the confidence of the medical profession as well as that of the people. It has not only taught and applied the principles of health which have proved a blessing to many, but through its agency as an entering wedge, a goodly number have been converted and led into the light of present truth.

The young people have been doing a good work for the young, and in some places for those who are too old to be classed with the young people.

There are five organised societies doing good work in the way of loaning tracts and other publications, selling papers, visiting the sick and ministering to them, seeking out the poor and needy and supplying their necessities, etc. Some have visited the hospital with flowers, and the reformatory with reading matter.

There are a goodly number of capable young people who might develop into valuable workers; plans are being laid to

form a class of these and instruct them in giving Bible-readings to the interested ones found in the tract rounds.

Some very interesting cases have been found or developed by the work of the young people, some of whom have taken their stand by keeping the Sabbath, and others give every promise of doing so. I will mention one case to whom the papers were sold. Being a local preacher, he carried the truths from the papers into the Baptist pulpit from week to week, thus giving the light to others. He seems hungry for truth and accepts the light as fast as he sees it. He has read "Thoughts on Daniel" and is reading "Thoughts on Revelation," having bought the book from a *Signs* seller.

I here submit a report which was handed me:—

Five organised societies doing good work. The following has been reported by three societies:—

Letters written	...	...	...	133
Letters received	...	...	...	29
Tracts given away	...	...	...	978
Tracts loaned	...	...	...	2007
Tracts sold	...	...	...	88
<i>Signs</i> given away...	...	...	...	5730
<i>Signs</i> sold	...	...	...	3153
Other papers given away	...	...	...	3661
Books sold	...	...	...	202
Books loaned	...	...	...	19
Missionary visits made	...	...	...	667
Subscriptions for <i>Good Health</i> taken	...	...	...	13
Bible readings given	...	...	...	22
Kettle-holders sold for church building fund	...	...	...	14
Medical treatments given...	...	...	...	6
Cooking lessons given	...	...	...	2
Packets of groceries given away	...	...	...	12
Parcels of clothing given away	...	...	...	2

The canvassing work has enjoyed a good degree of success and some excellent results have followed. There are seven regular canvassers and three putting in part time. The Tract Society is realizing a small gain year by year. In 1904 the Society carried a debt of £108 11s 4½d, which has been reduced to £70 10s 8½d. We hope that the net gain may be increased and that we shall soon see the Society free from this burden. The total value of books sold the past two years is £3084 10s 5d. Ninety-five per cent. of the orders taken have been delivered.

The Sabbath-school is enjoying a good measure of success in deepening the spiritual life of its members. A number of conventions have been successfully held, and were appreciated by the schools. Earnest and vigorous, aggressive, evangelical work has been carried on in the field and has been attended with a fair amount of success, which we believe to be of a substantial character.

At present there are ten churches in the Conference with a total membership of 319. There are also three companies and some isolated Sabbath-keepers, making a total of 343 Sabbath-keepers. There are four church buildings, two of which have been built and dedicated during the year just past.

The tithe has steadily increased since the organisation of the Conference. The amount paid in 1903 was £491 12s 8d; in 1904, £772 8s 8d; in 1905, £838 4s 2½d; while in 1906 it amounted to £959 6s 2d.

South Australia has two ministers, one licensed minister, and six licensed missionary workers.

The "Christ's Object Lessons" work has resulted in putting 1137 books into the field. We hope soon to renew our effort in this work and finish it.

At our last conference council it was found that there was still £126 of the allotment to South Australia for the Removal of the Signs Fund to be raised. It was also decided to raise £250 to start the sanitarium work, and £100 with which to purchase tents. About £200 was raised at

the conference by pledges. Since then we have visited the churches and the amount has been increased to about £270, leaving about £200 still to raise.

Our visit to the churches enabled us to form the acquaintance of our brethren, and learn their hopes and needs. We found them good, earnest people, who love the truth, and are willing to sacrifice for its success.

We feel grateful to our Heavenly Father for the privilege of having a part in His glorious work wherever He calls us, and for encouragement we have received from the co-operation and zeal of our fellow-workers and brethren during our short connection with this Conference. We praise God for His protecting care over the Conference, and the spirit of peace, unity, and devotion on the part of the workers. We are thankful that in this, our lines have fallen unto us in pleasant places. In closing, we wish to recognize and acknowledge that the credit for the peace and prosperity which have attended the Conference all belongs to God, from whom all blessings flow; and it is our desire and purpose to show our appreciation of His blessings and many benefits by rendering better service to Him in the future.

EDWIN S. BUTZ.

REPORT OF THE NEW SOUTH WALES CONFERENCE.

As we take a retrospective view of the work of the great closing message in our Conference, during the triennial term closing June 30, we have many reasons for the sincerest gratitude to our Heavenly Father. We gladly recognise His sovereignty, and remember that He is the author of every blessing. His favors, so numberless and full, call for acknowledgments of gratitude, and for a renewal of our vows of loyalty and zeal to His cause. And as we record our thanksgiving for the blessings of the past, we do also for the privileges and benefits of this Union Conference, which has again been held in our midst.

OUR FIELD,—ITS AREA AND POPULATION.

The area of New South Wales is 310,700 square miles. Its population is about 1,473,973, being, as you see, at about the one and one-half million mark. It has a great congestion of population in its cities, nearly one-third of the entire population of New South Wales being in Sydney and Newcastle. And there are about 100 other places with a population of 1000 each.

THE COUNTRY,—ITS PROSPERITY.

We can but touch upon the point of the country's prosperity in its bearing on our work. Some parts of the State have gone through great struggles on account of drought, which has brought want and suffering, but latterly there have been welcome rains, which have fallen over almost the entire State, bringing blessing, and hope, and renewed courage to all. Late governmental reports show unprecedented financial gains, indicating that the State is considered to be prospering.

OUR WORK,—ITS BEGINNING.

Present truth was first preached in Sydney about fifteen years ago. This Conference was organised November 8, 1895. It started with a membership of 321. Since the work started in the State, about ten camp-meetings, and over thirty tent-meetings, have been held with varying success. It is indeed interesting to read a tabulated report of 1896 showing the condition of the Conference at that time. While the growth of

the work has not been rapid, it has been steady, and after these ten years have passed, we are led to praise God for what has been done.

THE MEMBERSHIP. NUMBER OF WORKERS.

At our last Union Conference, the membership of the Conference was about 600. After three years it is about 830. In 1903 there were thirteen churches. There are now twenty-two churches. The number of workers has varied with the different years, the present number being four ordained ministers, two licentiates, and eleven Bible-workers. As to workers, we lament there are so few to meet the calls both at home and from abroad. There ought to be many young men to meet the calls which are coming from many places. May a spirit of consecration and devotion rest down upon the youth throughout all our borders!

EDUCATIONAL.

We have five church-schools in the Conference. Another church has just applied for a teacher. We look upon this as a very important part of our denominational work, and one that needs much encouragement. Our churches need to sense much more keenly the importance of church-schools.

ERECTION OF BUILDINGS.

Two church buildings have been erected during the triennium just closed, and two church-school buildings have been erected during the same period.

TITHE. CONFERENCE STANDING.

The tithe for the two years ending June 30, 1903, was £2,736 11s 10d. The tithe for the corresponding time ending June 30, 1906, was £3,823 1s 9½d, an increase during the past two years of £1086 9s 11½d. The Conference, at its organisation in 1895, was left with a legacy of debt amounting to £615 7s 9½d. This has been gradually worked off till at last the Conference stands with a credit balance this year, the first time in its existence. At the beginning of last year, it started with a debit balance of £95 14s. The credit balance shown on our June 30 balance sheet is £213 17s 8½d.

TRACT AND MISSIONARY SOCIETY.

It is impossible to give a satisfactory report of the work done in this department, because it cannot be reckoned in pounds shillings and pence. Some excellent work has been done by our agents. Our canvassers have endured many perplexing trials under varying conditions. I am sure there are some sacrificing missionaries among our canvassing force. Much work has been done from our office in the way of correspondence with agents, societies, and isolated members. Much good has been done with our scattered Sabbath-keepers. It has stimulated them to more faithfulness in God's service, and by tithes and substantial donations from them from time to time, has shown this line of work to be one of gain, if only considered from a monetary view; but the gain is not to be reckoned in that way. We believe that many souls have been greatly helped by this line of work. Our workers have been quite active in conducting children's meetings and also assisting in young people's meetings.

Referring to the volume of work done from our office, I submit a few figures. The total value of the book sales for the two years ending June 30, 1903, was £7,276 15s 10d. The amount for the two years just closed

has been £5,256. The average number of agents has been about seventeen.

The financial condition of our society is not at all what we would like. It may partly be explained by the hard times brought on by the drought of past years. Some of our agents who became involved in debt in those times have not recovered since the better times have prevailed. Some agents have become involved in debt, and have left the field. Some with very large accounts are doing very little to reduce their indebtedness. A large sum has been written off to bad debts. In one case an agent, who had run into debt with us to the extent of £90, apostatized, leaving us his large account. These accounts that have run a number of years are difficult ones for the Society to deal with, but we have determined to go into the matter. We have had a good many meetings where our tract and missionary workers have met together with members of the Conference Committee. We have considered the monthly balance sheet, and have carefully talked over the accounts of agents. We have also considered applications for the canvassing field. We have decided that the standard for this important work must be raised. We cannot report that there is yet any great apparent change for the better, but we believe that we know better how to go about matters, which will secure a different standing at the end of another year. We trust that we have seen our darkest day, and that with the country's returning prosperity, and above all, God's blessing, we may soon see better days.

THE SABBATH-SCHOOL AND YOUNG PEOPLE'S WORK.

We are glad for the work which has been done by the Sabbath-schools during the past three years. We cannot over-estimate the work of the Sabbath-school. Many are the blessings that come to God's people through the agency of the Sabbath-school. The increase in our membership during the last three years has been 412 members. The present membership stands at 1117. The amount contributed to missions for the two years ending June 30, 1903, was £297. For the three years just ending it has been £509 10s 7d, and £357 for the past two years.

We are glad for what has been done along the line of organising young people's societies. This is an important work. Earnest work must be put forth to save our youth. The Testimonies speak plainly that this work should be done. Some societies are doing good work, and carrying out interesting and profitable programmes. Children's societies are organised, and some very interesting things might be related of this work. The children have the missionary idea made prominent before them, and they are working to support the foreign work.

The work in the city of Sydney where there are so many thousands unwarned of the crisis before us is a problem that we feel we must deal with without further delay. Much has already been done in Sydney, but much is yet left to do. It has been thought wise to plan for a special city mission, and in carrying forward this line of work we are sure that the Conference will be glad to co-operate with the Sanitarium. We want the services of some of the nurses in doing the work that needs to be done for the people of Sydney who are so ignorant upon the subject of health. We can also assist the Sanitarium in giving the nurses the practical train-

ing they require to fit them for missionary work. We hope to see a strong city mission in Sydney before long. The congestion of population in this large city presents a tremendous argument for such work.

We are deeply grateful to God for His fostering care over us since our last Union Conference. We have confidence that He who has led us along, will continue His gracious dealing with us. We believe that the confidence of our brethren and sisters in New South Wales is growing in the message. We look forward with courage to the certain triumph of this great work.

J. E. FULTON.

Devotional Meeting.

September 23.

THE closing devotional service of the conference was held on Sunday morning. For more than a week these meetings were conducted with an increasing interest and attendance. The words of praise spoken came from hearts touched and subdued by the Holy Spirit.

Brother Starr opened the meeting by a short talk on the necessity of being fully employed in the Lord's service. When we are unoccupied, Satan will keep us occupied with ourselves. The watch dog that has nothing to do grows jealous of attention, but the dog in the chase forgets all of this. I want the Lord to pour into my heart the inspiration that is in His heart to finish this work.

Brother Olsen stated that honest employment is the best remedy for many ills. The farmer gets up to work, but we read of those who sat down to eat and drink and then "rose up to play." This led to evil.

Words of recent council were read from Sister White. "The time has come for decided efforts to be made in our cities. Read Luke 21. This is the message for this time, and it is written to this generation of the end. We must let nothing interpose between us and the work God has given us to do. Special efforts must be made to bring the truth before those in the cities.

"Let no time be lost in picking others to pieces. All contention is to cease. We are to love as brethren. Let us go up into the mount with God, that we may come back with the reflection of the glory of God upon us. The only place we can obtain it is in the mount with God. There is a work to be done in studying the Word of the Lord as revealed in His law. There has been much casual reading, but how much real study? Christ lived among men and preached the very precepts of that law in the world.

"The work will soon be cut short in righteousness. We must become more persistent and more devout in our efforts to carry it forward to completion. The time has come that we must not only be active, but we must concentrate that activity so as to make it tell. If we spent more time in the mount with God our work would be more effectual.

"There must come more convincing power into our preaching. The sword of the spirit must be edged anew and sent forth with power. Shall we put ourselves to it like men with all the realities of eternity before them? We want the Holy Ghost power to go forward and complete God's work in the earth."

Many glad hearts responded to the call of consecration, and this last devotional service will be long remembered by those who shared in its blessings. May

the Lord hasten the glad day when His people shall gather in the great praise service in the kingdom of God.

Fifteenth Meeting.

SEPTEMBER 23, 1906, 10 : 15 A. M.

THE meeting opened with singing, followed by a scripture reading and prayer by W. L. H. Baker.

W. D. Salisbury called a legal meeting of the Signs of the Times Publishing Association, Ltd. It was voted that it adjourn till 8 : 30 A. M., Monday.

The Committee on Plans and Recommendations presented its final report, embracing recommendations Nos. 53-58, 68-70, 73, 74, 21-23. All but Nos. 73 and 74 were discussed and adopted in the usual way. Nos. 73 and 74 were adopted by a rising vote of the entire congregation.

Adjourned to 3 : 30 P. M.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

Sixteenth Meeting.

SEPTEMBER 23, 1906, 3 : 30 P. M.

THE meeting opened with singing, and prayer by E. H. Gates.

The Committee on Distribution of Labor presented its report, which was adopted. (See Distribution of Labor.)

A letter from S. T. Belden of Norfolk Island to the conference was read, expressing his faith and trust in God, and praying His blessing on the conference. The letter reads as follows :—

TO THE members of the Union Conference of Australasia assembled, greeting :

Dear Brethren,—

I pray that the peace of God and of our Lord Jesus Christ may be with you on this occasion, imparting wisdom and love in all your deliberations and plans for the extension of the work in this wide field. Be assured that my heart is with you in seeking heavenly wisdom and blessing.

I also pray that you may be able to take such action in reference to some who are seeking to lay other foundations and to draw away disciples after them, which is not according to God's leading, as shall effectually meet it, and demolish it. I can say that my faith was never stronger in the fundamental truths of the third angel's message than now. There is no dragging of that anchor. It is sure and steadfast.

With reference to myself, I confess I was greatly distressed because of our season of prayer for my recovery not seeming to be answered, together with the fact of our receiving a letter from a sister in Melbourne at the same time. My fear was that I never knew what true faith in Christ for salvation is. But I am happy to state that we received letters from Sisters Hindson and Graham and also one from Brother Starr, which gave me new hope, establishing me in the truth that there is a blessing for those who die in the Lord. As I lay off the armour, and lie down to rest, may the younger ones be of good courage, and strong in the Lord, and fight valiantly the battles of the Lord till the work is finished and the victory won.

I am glad that we could send a delegate to your conference.

Yours in hope,

S. T. BELDEN.

J. E. Fulton gave the substance of a letter from one of the Fijian brethren, asking that two laborers be sent there. The request has been granted.

Voted, That the secretary be requested to write a letter to Brother Belden, expressing the sympathy of the Conference, and the encouragement that his letter had given those who heard it.

Voted, That the special RECORD be one shilling with the stiff cover, and sixpence without the cover.

Adjourned, *Sine Die*.

O. A. OLSEN, *President*.

E. M. GRAHAM, *Secretary*.

Philippine Mission.

To THE delegates and brethren in conference assembled, greeting,—

The object of this report is not to set before you what has been accomplished. You are doubtless aware that we have but recently come to this field. We have still a great deal to learn of the situation and needs of this great field, but we have observed some things that we believe will interest you, and for this reason we thus address you.

This group of three thousand islands and islets with its eight million people appeals to the Australasian Union Conference for help. The Lord has laid on this Conference the duty, yes, more, the privilege of giving the last warning message to the surrounding island fields. We hope the present session will witness the beginning of a new era in missionary operations. We would that we had the power to set before you the real conditions as we see and feel them.

Here is a people, divided into many tribes and dialects, bound down in chains of the most abject darkness. Six millions of them are called Christians. But the true principles of Christianity are as foreign to them as to the savages of New Guinea. A few hundred years ago these people changed their pagan idols and images for those of the Papacy. The principle is the same, it is heathenism under another name.

Mrs. McElhany is endeavoring to teach a nineteen-year-old boy to read English. She has promised to give him the text-book "Gospel Primer," when he can read it through. This boy is a good Catholic, and every morning religiously crosses himself and faithfully attends the church for the sacrament. He has a dread of missing these things, seemingly believing they are fetishes of some good sort. He points with great pride to the towering structures that everywhere abound, over whose entrances are always to be seen the triple crown. This boy did not know who Jesus was, or that He had ever been upon the earth. He is in absolute darkness, darkness that is intensified many times when we consider that he is perfectly satisfied with his religion, and has been taught to look on anything else as of the devil. He is a fair sample of millions of others. Brethren, what are we going to do for these people? They need the third angel's message, although they are the farthest from realizing that need of any one. Sometimes I wish I had a thousand tongues to warn all these people in their own languages.

This is an opportune time. Never in the history of this message will there be a better time to prosecute the work here. Although the material conditions of the Filipinos are vastly better than ever before in the history of the islands, they are not satisfied, but are clamoring for independence. There seems to be a growing sentiment in the United States in favor of relinquishing control of these islands. A new presidential election and change of governmental policy might bring this about. We will not speak of the political advantages or disadvantages of such a change, but from the standpoint of missionary effort, it would doubtless be an unfortunate thing. At present there is the utmost freedom and liberty in religious matters. There are no Sunday laws to restrict any one. However, if independence is granted to the Filipinos, it is

not difficult to see that the Catholics will control matters. Even now they are organising their forces for political purposes. Does it not seem that now is the time to take advantage of the providential circumstances existing here? Why wait until these circumstances change to our disadvantage?

Another, and more important reason that these islands should be worked, and worked *now*, is that the coming of Christ is near at hand. This reason applies to every field, of course, but here is a great field, open and ready. Why delay longer? We have waited eight years too long in entering this field, with the result that almost everywhere we turn we see other denominations establishing their work with strong corps of workers. They are constantly adding to their forces. Five missionaries are now on their way to join the Methodist ranks. Several of these bodies are spending large sums on church and school buildings.

The Filipinos are divided into eight main racial divisions, which in turn are subdivided into many others. It is claimed on good authority that there are one hundred and fifty tribes with names. These people can be reached only through the medium of their own languages. Many are under the impression that these people generally can be reached through the Spanish language. This is a mistake, however, for only about eight per cent. of the people understand even colloquial Spanish. Here in Manila the Filipinos have newspapers and periodicals published in their own language. Some papers publish both Spanish and Tagalog editions. The Methodists publish their literature in the Tagalog language. They have a well equipped publishing house here. Their services are also conducted in the native languages.

Our Plans.

Those who have not labored in a field of this kind can scarcely conceive of the difficulties to be met. Conditions are very different from those of a land where workers can erect a tent, hold meetings for a number of weeks, and leave a company of believers. In a land like this it is often a labor of months or years to bring about the same results. We believe the best plan for working this field is by means of the printed page. The truth must be sown like the leaves of autumn. In Manila and some other centres we can reach many through Spanish literature. Doubtless before this reaches Australia, we will have received a good supply of Spanish books, papers, etc. As we circulate this literature, we will meet people who are, or will be, interested in the truth; thus we will have doors of opportunity opened to us for Bible studies and personal labor. In the meantime we are very busy perfecting our knowledge of the Spanish language. We expect to continue this until we have the complete mastery of the language. In this language there is a field large enough to demand all the time we can give to it. Through the Spanish language we hope to find talent capable of translating our Spanish publications into the native dialects. Public efforts, as we understand the term in Australia, are, for the present, not adapted to the needs of the situation here. Our labors just now will need to be largely personal.

Our Needs.

We trust we are not blind to the needs of other great and needy fields in urging our own. Our greatest and most pressing

need is WORKERS. If every delegate, minister, and worker present at this conference could be spared for the work in the Philippines, and distributed among the millions of these islands, the field even then would be scarcely touched. Such a force of workers could be kept busy on the island of Luzon alone. Any comparison that I might use would fail to set before you the situation as it really is. We should have workers established in each of the main language centres, of which, as I have said, there are eight. These workers could at once address themselves to the study of the language spoken in their district. As soon as they mastered the languages, they could prepare literature, and by personal labor and the printed page, they could go forth "conquering and to conquer."

We are not demanding that this conference vote to send a certain number of workers to this field, but we do earnestly request that you will prayerfully consider our needs. Every day that we delay adds to our difficulties. The other denominations are pressing into these fields, and they will resent our efforts among them.

Another pressing need is a mission house in Manila. We feel thankful for the action of the General Conference in appropriating a sum not exceeding one thousand pounds for this purpose. In a city where high prices have exceeded our greatest expectations, we do not know how far such a sum will go towards accomplishing the desired end. We have spent considerable time in investigating the matter, but as yet have found nothing suitable that can be bought at anywhere near such a sum. The reasons making such a place necessary are many. In a few years the high rent would pay for a place. A permanent location for headquarters for the work is most desirable. A home for the workers, with room for holding meetings and for school purposes, is necessary. In time it may be needful to establish a small printing plant for publishing literature in the native dialects. We submit this for your consideration, and trust you will take some definite action for the accomplishment of this object.

We solicit your earnest prayers and sympathetic interest in the great East India mission fields. Brethren, the burden for these perishing millions rests heavily upon the hearts of the few workers who have entered these fields. We need your help, your prayers. We need consecrated workers. May God bless you in your deliberations, and help you to remember the isles that are waiting for His law.

J. L. McELHANY.

Singapore.

FROM the very day of our arrival in Singapore, October 28, 1904, we realized that we had to grapple with difficulties that could be met only by a prayerful and persevering plodding, knowing that the victory would be ours if we only held on, enduring unto the end.

Those who go to a foreign field where friends, home, and a welcome await them, never can know the feelings of loneliness and perplexity that are experienced by those who land first in a country so utterly different to our own in social customs.

No better plan of work for Singapore presented itself to our minds than to quietly and humbly visit the people in house-to-house work, using *Good Health* as an introduction. The first morning that we began our visits was an expectant time for each of us, and on meeting again at home our eagerness to tell our varied experiences could not be described. How happy we felt that a beginning had been made in Singapore. Brother Caldwell came in with three orders for "Desire of Ages," and in the afternoon did even better; again our joy was full. The first house I visited I was promptly ordered away by a big Catholic Eurasian woman, which made me all the more determined to do better in the next house, where I met a pleasant Jew, and later, Chinese, Arabs, Singalese, Armenians, Dutch, English, and Malay; indeed, I wondered how many more different

kinds of people I would see during the day. If ever I desired a gift from the Lord, it was that I might possess a hundred tongues to speak to these people.

December 1, we moved to 32 Sophia Road, a respectable and prominent house, where we invited friends and neighbors to come; and here, when Brother Irwin was in Singapore, we held some evening meetings. In going out to invite the people to these meetings, my first call was at the house of Mr. Fox, whose family now keep the Sabbath, and who were the first to be baptized, becoming the firstfruits of Singapore, and of Java, where they are now located. Before this, a timid young Chinese married lady had begun, but through the persistent visits of the missionaries, she was induced to give it up. However, we held on to her, and she was finally baptized. The contest is constant and unwavering. It is truly the same old controversy that took place between Moses and Pharaoh over the Israelites.

A certain old Chinese lady, after finding her daughter was baptized (she did not tell her mother, fearing to be hindered), went the round of the missions relating her grievances against us. This caused a great ferment in the home and outside, but in a few days she began to keep the Sabbath herself, and has been my humble student twice a week ever since, and now in a very zealous way she goes about preaching the faith she once destroyed. The husband of her faithful daughter loves the truth also, and is an enthusiastic worker among his business friends in the city, taking orders for *Good Health* and *Signs*, and recommending the treatments. For the first time, last Sabbath his pineapple plantation was not worked, and his coolies rested. Here again we raise our Ebenezer. The introduction of the third angel's message creates a real history of battles and victories in the lives of each in our company. Satan disputes over Singapore as he did over the body of Moses.

The number baptized reaches only twelve, but the Sabbath-school membership is forty-seven. Eight have left Singapore, which diminishes our company; some others are nearly ready for baptism, and several men are convinced of the truth, but lack the faith to obey.

Timothy and his family arrived from Padang on May 17, 1905, and his boys formed a nucleus for a church-school, which has been continued ever since. Brother and Sister Davey arrived a week after Timothy, and were at once busy in giving treatments. The treatment-room has been fitted up for the third time, and is now in a good location. Combined with this is the health food depot. Both these branches might do a splendid work here. Timothy moved in with Brother Davey to take a nurse's course, but later, circumstances led us to send him canvassing for the Malay tract on the second advent, and the *Good Health*. He has started in fairly well, and reaches a class which others could not.

As an inactive body becomes sick, so does the church that does not work. To prevent this calamity, we have started all the members of our Sabbath-school, both large and small, selling the *Signs* and giving out tracts.

About the year 1893, an American brother canvassed Singapore and the Malay Peninsula with medical books, and sold a great number. Then again in 1900 Brother H. B. Meyers and son were five months and a half working over this same territory with "Man the Masterpiece," and sold 283 of them, 123 "Ladies'

Guide," 69 "Great Controversy," and 89 "Patriarchs and Prophets," a grand total of 564 books. Following this was Brother Caldwell's work with "Desire of Ages" and *Good Health*. The value of his sales was £262 12s 9d. Now we are truly thankful to say, Brother Parkin has taken over 350 orders already in Singapore for "Daniel and Revelation," and all this in the very face of the onslaught against us, most of the people knowing it is from our mission. This is proof that there is a very good feeling generally toward us in spite of the opposition. This is the Lord's doing.

The following is the report for seven quarters :—

Sab. keepers.	S. S. Memb.	Tithe.	S. S. Offerings.	Ret. Value of Books.
4	3	£2 4 4	£ 9 0	£30 8 0
5	10	11 1 6	11 1½	61 18 0
9	21	12 7 0	1 7 7	139 18 9
22	36	12 0 0	2 4 8	30 8 9
21	38	17 0 0	2 9 8	135 16 5
21	39	22 11 0	2 6 7	52 3 4
25	47	38 9 0	4 2 2	237 16 5

We have donations towards our church land and buildings amounting to £47 12s, of which £10 was sent to us from friends in America, and the remaining £37 was raised among ourselves here. A rich Indian merchant has become interested in our work, and has promised to buy church land, if it can be found, and we may pay the money back without interest when convenient. Another rich Chinese Mohammedan has offered us ten to fifteen acres, ten miles out, for our training school, and has given to Timothy the same to build a home for himself and family. Some of the rich Jews have also become interested in our effort.

In pleading the needs of Singapore, with its 300,000 population, we are also pleading for its surrounding cities and nations, which are more or less dependent on Singapore as their great central city or depot. From this place also we trust the greatest of all treasures, the third angel's message, may be sounded out into every province.

Singapore is a very difficult field to work, but it is a very ripe field for our message, and success will follow a faithful, house-to-house, personal contact with the people. This should be borne in mind by everyone who intends to make this his field of labor. The climate is warm and humid, which makes it very trying to most Europeans.

Praying that the presence of God may be with you at your Union Conference, directing in every matter,
I remain faithfully yours,

G. F. JONES.

RECORD CIRCULATION.

	1903	1906	Member-ship.	Members to each paper taken.
New South Wales	108	192	1032	5
New Zealand.....	70	113	595	3
Queensland.....	46	46	325	7
South Australia.....	40	52	343	6
Tasmania.....	33	45	262	6
Victoria.....	97	136	692	5
West Australia.....	58	77	353	4
Foreign.....	13	25	...	...
	465	686	3602	
Exchanges and free copies	56	56		
	521	742		

PLANS AND RECOMMENDATIONS.

EDUCATIONAL.

1. In view of the urgent calls for church-school teachers we recommend, That ministers and other workers earnestly co-operate with church members in encouraging suitable young people to prepare themselves for this line of work, and that each conference provide a fund from which such persons, at the discretion of the Conference Committee, may be assisted in their preparation for this work.

2. That the Board of Managers of the Avondale School plan to send some member or members of the faculty to assist the churches of our various conferences during vacation, and that such member or members counsel with our people in reference to church-school work, and that wherever advisable in counsel with the Conference Committee, institutes for church-school teachers be held.

3. That we request the General Conference Educational Department, that in the matter of text-books, special attention be given to see that all text-books be adapted, as far as possible, to the needs of the schools in all lands.

4. That wherever a local conference in counsel with the Union Conference deems it advisable to start an intermediate school, the course of study recommended by the General Conference Educational Department be adopted as far as practicable.

5. That an assistant educational secretary be appointed.

6. That at the close of the conference at least two meetings of the Conference Committee be devoted to laying plans for the advancement of our educational work, particularly touching courses of study and the means of support for our church-schools, and that the delegates of this conference who are interested in the educational question, be requested to remain and attend these meetings.

PUBLISHING.

7. *Whereas*, Our denominational work has been transferred from the Echo Publishing Company to the Signs Publishing Association,

We Recommend, That the Union Conference Committee give special attention to plans for our publishing department, at present comprehending the Avondale Press and the Signs Publishing Association.

8. That this Committee outline the future policy of these institutions, as well as their sphere of operation, and that in these, as well as in any other institution that may be established by the Union Conference, we devote our efforts entirely to denominational work.

9. That the Union Conference Committee outline the policy to be adopted for the sale, disposal, and winding-up of the Echo Publishing Company.

10. That a special effort be made to give our pioneer papers, the *Signs of the Times* and *Australasian Good Health*, the widest possible circulation throughout the country districts; and that in order to insure a thorough canvass of the outlying districts as well as a reasonable remuneration to those who undertake the work, we request the Signs Publishing Association to plan for the issue of a religious subscription book, with the usual discounts, the retail price to include a six months' subscription to the *Signs of the Times*.

11. That the UNION CONFERENCE RECORD be changed from a fortnightly to a weekly paper at the beginning of the new year, and that the price of the paper be raised to 4/- per annum; that the ministers and all workers do what they can to increase its circulation.

MEDICAL.

12. *Whereas*, Our medical institution at Adelaide has received notice that it must be registered under the Firms Act of 1889 within a given time, and since our local conference is not an incorporated body, it is recommended that in order to avoid additional expense the institution be registered under the Foreign Companies Act; that the institution be registered as a branch of the Sydney Sanitarium and Benevolent Association, Ltd., operating in South Australia; and that steps be taken at once to complete the registration.

13. In view of the growing need of our medical work and the need of educational work being carried on in our principal cities and the field,

We Recommend, That the Union Conference Committee secure, if possible, a competent gentleman and lady physician to connect with the Sydney Sanitarium, to assist in educational and professional work in the Sanitarium, and thus enable the institution to carry forward educational work in the city of Sydney and other parts of the Australasian field.

14. In view of the growing prevalence of alcoholism, the use of tobacco, tea, coffee, and other stimulants in Australasia, and recognising the injurious nature of these poisons upon mind and morals, and believing we are not doing one tithe of what should be done to enlighten those in darkness,

We Recommend, That a special effort be made by conference presidents and the ministry to encourage suitable men and women in our churches to engage in the circulation of the *Australasian Good Health* throughout Australia and the islands of the sea.

15. *We Recommend*, That a special effort be made immediately throughout the field to encourage the sale of our health foods,—

(a) By well organised schools of health and cooking classes conducted so as to reach the various classes of society.

(b) By instructing those in charge of health food depots in successful methods for working up mail-order business in the sale of health foods.

(c) By requesting the Signs Publishing Association to print and stock a series of health tracts, preferably of four to eight pages.

(d) By organising in connection with our missionary campaign an effort to get the health principles before the public by the means of tracts and other literature.

(e) By advertizing our health foods and health food depots on our health tracts as far as possible.

(f) By the careful preparation of neat, reliable advertizing matter for judicious distribution by our people in connection with our other missionary efforts.

16. In view of the importance of health reform and the urgent need of knowing what the Lord has said upon this subject,

We Recommend, That this Conference request the Review and Herald Publishing Association to revise and enlarge "Healthful Living" and publish it as soon as possible.

17. In harmony with the recommendation passed at the Union Conference Council, September 5-16, 1905, with reference to the sale of "Ministry of Healing,"

We Recommend, That this work be entered upon as soon as possible.

18. That each conference place a definite order with the Signs Publishing Association for the number of copies of the "Ministry of Healing" they are prepared to handle immediately; that the money to cover the cost of the number of books ordered be furnished by the local conferences, and that cash be paid for, and delivery taken of, the complete order placed, as soon as the Signs Publishing Association is ready to furnish the books.

19. *We Recommend*, That our sanitariums plan to train nurses and other individuals for medical missionary work, and that the Union Conference outline the course or courses of study to be given.

20. That the prices of health foods be carefully considered by the conference presidents, managers of health food depots, and the Avondale School Board, in order that uniform prices, as far as advisable, prevail at all the principal ports in Australasia.

21. *We recommend*, That a third year be added to the training of medical missionaries, which year shall be devoted to giving a practical training in the city or field work to those who have completed their two years' course of study, and that we recommend the Sanitarium and New South Wales Conference to co-operate in this work.

22. *We recommend*, That our medical missionary nurses who are in the employ of the Union Conference be furnished year by year with credentials showing them to be recognized as medical missionaries.

23. *We recommend*, That wherever practicable, our conferences establish food agencies.

RELIGIOUS LIBERTY.

24. *Whereas*, It is desirable that the various Union Conference departments should be situated as near as possible to the Conference headquarters,

We recommend, That the Religious Liberty Department be located in or near Sydney.

25. That ministers, Bible-workers, and elders of churches especially prepare themselves to educate our people in the principles of religious liberty.

26. That a special effort be made in all our conferences to engage the attention of ministers, school-teachers, editors, legislators, and other public men in the true principles of religious liberty.

27. That a Religious Liberty Department be opened in the *Signs of the Times*, which may interchange with the Health and Home Department as may be deemed advisable, and that our ministers, religious liberty committees, and others forward matter of interest for this department.

28. That in order to cope with the aggressive work at present carried on by the Bible in the State Schools League, in Queensland,

We recommend, That the Union Conference assist our brethren in purchasing literature for free distribution in this present need.

29. That our conferences and tract societies furnish our canvassers with religious liberty leaflets and small tracts for free distribution.

30. *We recommend*, That the religious liberty secretary prepare special studies dealing with the important principles of religious liberty, and that these studies be published in the UNION CONFERENCE RECORD.

TRACT AND MISSIONARY.

31. *We recommend*, That each State Conference employ an additional worker to be connected with the Tract Society Department, in order that these departments do more aggressive missionary work:—

(a) By means of a vigorous missionary correspondence from the office with strangers.

(b) By keeping up a regular correspondence with our churches and isolated members for encouraging and instructing them in missionary work.

(c) By personal work with the churches, helping in their missionary meetings, instructing the librarians, and assisting them in planning work for every member.

(d) By taking supervision of the young people's work, to enlist all of them in active work for others.

32. *We recommend*, That arrangements be made to enable the officers of the Union Conference to train workers for the tract societies.

33. *We recommend*, That in order to have a strong, united, and continuous effort to circulate our literature and promote missionary work throughout the field, the Union Conference communicate plans to the State conferences, enlisting their co-operation in carrying them into effect.

34. *We recommend*, That the most thorough co-operation be maintained between conference and tract society workers:—

(a) By the members of the conference committee who may be available and tract society workers meeting at least once a month for counsel.

(b) By submitting at such meetings a trial balance sheet of the society, and a general report of the work in the field, for the consideration of the committee.

(c) By inviting the tract society workers to attend other meetings of the conference committee where matters connected with the tract society work will be considered.

(d) By members of the conference committee and conference workers encouraging suitable men and women to enter the canvassing field, and by using every opportunity to encourage by precept and example, the circulation of our literature, missionary correspondence, and every other feature of aggressive work.

35. *We recommend*, That the business of our State tract societies with the publishing house and our churches, be carried forward on a cash basis, with two per cent. discount on cash within thirty days from date of statement from publishing house.

36. That a concise manual be prepared for the general instruction of church librarians in the duties and responsibilities pertaining to this important office.

37. That more attention be given to the circulation of our trade books among our people, as well as among the general public:—

(a) By our tract societies using the advertizing matter supplied by the publishing house, with tract society address in only, to work up mail-order business with our own people, as well as with the public.

(b) By encouraging our church members to organise canvassing campaigns for thoroughly working our large towns with our smaller publications.

38. That our tract societies compile monthly from the canvassers' order-books, a list of the names and addresses of all subscribers to our books; that a complete copy of each list be forwarded monthly to the Union Conference office, and there filed in a manner that will make these addresses available whenever needed.

39. That we request the Union Conference and our State tract societies to place a standing order with the Signs Publishing Association for all new publications bearing on present truth, brought out by our American houses; and that in harmony with our organisation, all important business be conducted through the Signs Publishing Association.

40. That we request the Avondale School to start a special course for canvassers, and that the importance of this work be continually kept before the students, with a view of encouraging

graduates from the School to take up this work, preparatory to entering other lines of evangelical work.

41. That in order to strengthen our medical work, we plan definitely for our sanitariums to train young men and women with the specific object that they engage in house-to-house medical missionary work with our health books.

42. That careful attention be given by our conferences to the holding of canvassers' conventions; that such help be provided at these meetings as will prove most efficient in giving the best possible preparation for this important work.

43. That our conference presidents and conference committees arrange definitely to put into operation the recommendations to enlist the co-operation of every man, woman, and child in the denomination in a steady and progressive missionary campaign until this movement shall have accomplished its ultimate object in the closing of the work of the third angel's message.

44. That in order to insure the permanency of this effort, workers' institutes be conducted annually in each State conference; and that at these institutes various plans for the campaign be considered carefully, and such instruction given to ministers, district directors, church librarians, canvassers, and other workers, as will enable them to intelligently organise and help to carry into practical operation the recommendations adopted.

45. That the conference presidents, tract society secretaries, and State agents be appointed a committee to carefully examine, and, if necessary, revise the agents' and deliverers' contracts.

ISLAND MISSIONS.

46. That we secure a small printing press for Singapore, on which tracts, leaflets, and a local paper can be published.

47. *Whereas*, The Chairman of the General Conference Publishing Department has written for advice regarding the advisability of establishing a plant at Singapore, for the printing of literature in the Chinese, Japanese, Korean, and other Asiatic languages, we recommend, That the Union Conference Committee confer with the General Conference in reference to this matter.

48. That a special effort be inaugurated and maintained for circulating our literature in the Malay Archipelago, in the English, Dutch, and Malay languages; and that in order to facilitate the work in the Dutch East Indies, one of our canvassers now in the field be encouraged to acquire the Dutch language and that the Union Conference bear the expense of tuition.

49. That the Avondale Press print two small monthly papers in the Tahitian and Rarotongan languages respectively to assist in disseminating throughout the Eastern Polynesian field the truth of the third angel's message.

50. That the Union Conference provide small tracts and leaflets in the different island languages where we now have missions.

51. That the Fiji School land be purchased for the sum of £250.

52. *Whereas*, Our Pitcairn Island brethren have experienced considerable loss through the wrecking of the little vessel that was furnished to them by the British Government, so that they are not able to communicate with the surrounding islands, or to market their produce, we, therefore, express to them our sympathy; and if deemed advisable by the Eastern Polynesian Mission Committee, render them some assistance toward getting another boat.

53. In view of the urgent call that has come from Java for help, we recommend, That a mission be opened in Sourabaya, and that workers be sent there at the earliest opportunity.

54. *Whereas*, Our Singapore school now located in the mission house in the city needs facilities for enlargement, and should be removed to a country place where students can till the soil and learn different industries, we recommend, That land be secured near Singapore for this purpose.

55. *Whereas*, The thorough organisation of our mission fields adds greatly to their efficiency, we recommend, That the island groups of Fiji, Samoa, and Tonga be organised into a mission to be called the Central Polynesian Mission.

56. That the group of islands known as the East Indies be organised into a mission field that shall be known as the Malaysia Mission.

57. As practically nothing has been done in the preaching of the message to the English-speaking people of Fiji, we recommend, That the Australasian Union Conference be requested to furnish a meeting tent and minister who can spend the winter months in Suva and Levuka.

58. *We Recommend*, That those who are called to go to mission fields to labor, be encouraged to spend, if possible, six months at one of our sanitariums to obtain some knowledge of the treatment of the sick.

SABBATH-SCHOOL AND YOUNG PEOPLE.

59. Recognising the growing work that is being accomplished by the organisation of our young people for missionary work, we

recommend, That every effort be put forth to encourage and extend the work until all our youth and children in the denomination shall be active workers in the cause of God; and that the Union Conference provide suggestive programmes for their missionary meetings.

60. That the Signs Publishing Association print the Sabbath-school lessons for the children in pamphlet form.

61. That the circulation of the *Little Friend* continue to be encouraged in this field, and that we urge every Sabbath-keeping family where there are children to supply themselves with this paper.

62. That our special quarter-end Sabbath-school collections for 1907 be devoted to the Maori work in New Zealand.

63. That the regular Sabbath-school donations be appropriated as follows:—

1st quarter of 1907,	Singapore church building.
2nd "	" to the Java Mission.
3rd "	" to the Manila Mission.
4th "	" to the purchase of Fiji school land.

MISCELLANEOUS.

64. In view of our growing work and the constantly increasing number of institutions in the various parts of the Australasian Union Conference, we recommend, That the Union Conference be incorporated for the purpose of holding such properties, provided that this can be done without involving the denomination in any undesirable way.

65. In view of the growing work devolving upon the Union Conference office, we recommend, That a corresponding secretary be provided.

66. That a special committee be appointed to consider church, Sabbath-school, and conference blanks, and make such revision as may be advisable to bring them up to date.

67. That a Union Conference church be formed.

68. That our Union Conference institutions pay a tithe of their net profits as an offering to assist the Union Conference in carrying forward its work in the mission fields.

69. That our Union Conference institutions submit to the Auditing Committee at its annual session a complete list of their employees together with the salaries paid to each, in order that the said committee may arrange a uniform schedule of wages for the above mentioned institutions.

70. In view of the great financial loss that has overtaken the Pacific Press Publishing Co., by the recent disastrous fire, we hereby express our sympathy with our brethren directly concerned, and recommend that a subscription list be opened in the UNION CONFERENCE RECORD for all who feel it a privilege to assist them in a practical way.

71. *Voted*, That a collection be taken in all the churches in Australasia on the next Religious Liberty Sabbath to assist Queensland in providing literature to meet the coming referendum issue.

RECOMMENDATIONS.

72. The Committee on revision of Salesman's and Deliverers' contracts made the following recommendations:—

1. That the salesmen's contract form at present in use be adopted with the following alterations:—

(a) That a blank for the date of contract be inserted on the front page.

(b) That condition No. 3 be amended by inserting the words "ten per cent." between the words "discount" and "may" on the first line of that condition.

(c) That condition No. 12 and note No. 2 be eliminated.

2. That the deliverers' contract be adopted with the following alterations:—

(a) That a date blank be provided for inserting date on which the contract is made out.

(b) That condition No. 7 be made condition No. 6, and after the words "to remit to the Society" the following words be inserted, "at the close of each week."

73. *Whereas*, The abounding mercies of God have been manifested in a remarkable degree in all our branches of the work since the last session of the Conference as shown by a great increase in membership, unity, and harmony in all branches of the work, a general increase in the amount of tithe, progress of our institutions, and in other ways that might be mentioned, therefore,—

Resolved, That as a conference, and as individuals, we unite in ascribing praise to our Heavenly Father for His matchless mercies and that we show our esteem of God's grace by renewing our confidence in the triumphs of the truths for this time, and by pressing forward into the openings of His providence.

74. That we deem it a privilege to express our thankfulness to our Heavenly Father for the gift of the Spirit of Prophecy, as mani-

festated among us, and with renewed confidence in its integrity and importance for this time, to pledge greater faithfulness, to heed the instruction that has been given through this instrumentality; and that we take pleasure in declaring our confidence in the administration of affairs of the General Conference and in extending to it our earnest, prayerful, and loyal support in carrying forward and fostering the message in all its phases in the great harvest field.

NOMINATIONS.

UNION CONFERENCE OFFICERS.

PRESIDENT: O. A. Olsen.
 VICE-PRESIDENT: J. E. Fulton.
 SECRETARY: Miss E. M. Graham.
 TREASURER: A. Mountain.
 AUDITOR: Treasurer of the Union Conference.
 EXECUTIVE COMMITTEE: O. A. Olsen, the presidents of the seven conferences of the Union, D. H. Kress, E. H. Gates, C. W. Irwin, W. D. Salisbury, J. M. Johanson, W. A. Hennig, A. W. Semmens.
 MISSION SECRETARY: E. H. Gates.
 FIELD MISSIONARY SECRETARY: J. M. Johanson.
 MEDICAL SECRETARY: D. H. Kress.
 EDUCATIONAL SECRETARY: C. W. Irwin.
 ASSISTANT EDUCATIONAL SECRETARY: L. A. Hoopes.
 RELIGIOUS LIBERTY SECRETARY: W. A. Hennig.
 SABBATH-SCHOOL SECRETARY: Anna L. Hindson.

COMMITTEES AND BOARDS.

AVONDALE SCHOOL BOARD: C. W. Irwin, O. A. Olsen, L. A. Hoopes, E. H. Gates, M. Hare, J. E. Fulton, E. C. Chapman, D. H. Kress.

SYDNEY SANITARIUM AND BENEVOLENT ASSOCIATION CONSTITUENCY: J. Hindson, M. Hare, F. W. Paap, E. S. Butz, J. M. Johanson; and to fill the vacancy caused by the death of A. Davis, L. Butler.

BOARD OF TRUSTEES OF THE SYDNEY SANITARIUM AND BENEVOLENT ASSOCIATION: O. A. Olsen, D. H. Kress, G. B. Starr, J. E. Fulton, C. W. Irwin, M. Hare, E. M. Graham.

BOOK COMMITTEE: W. D. Salisbury, J. M. Johanson, A. W. Anderson, W. A. Hennig, W. L. H. Baker.

TRANSPORTATION AGENTS: New South Wales, G. S. Fisher; Victoria, J. Gillespie; New Zealand, S. M. Cobb; South Australia, A. W. Semmens; Queensland, J. H. Mills; Tasmania, P. H. Pretzman; West Australia, R. Howie.

SIGNS OF THE TIMES PUBLISHING ASSOCIATION BOARD: W. D. Salisbury, O. A. Olsen, J. M. Johanson, A. W. Anderson, W. H. L. Baker, J. H. Woods, J. Gillespie.

EDITORS.

SIGNS OF THE TIMES: A. W. Anderson.

AUSTRALASIAN GOOD HEALTH: D. H. Kress.

UNION CONFERENCE RECORD: Anna L. Hindson.

DISTRIBUTION OF LABOR.

G. A. Wantzlick to make Sumatra his field of labor.
 G. Teasdale to go to Java to labor.
 W. H. Pascoe to make Rarotonga his field of labor.
 W. H. Fletcher to connect with the work in Singapore.
 Sister Skadsheim to go to Java to labor.
 Joseph Mills to go to Singapore.
 Gordon Smith to connect with the work in Fiji.
 G. E. Marriott to labor in Fiji.
 R. Hare to go to South Australia to labor.
 R. D. Quinn to labor in Tasmania.
 J. L. Branford to go to West Australia as State Agent.
 A. S. Higgins to connect with the Queensland Tract Society.
 L. M. Gregg to connect with the New South Wales Tract Society.
 H. Mitchell to go to Norfolk Island.
 T. H. Craddock to go to North Queensland.
 W. G. Brittain to make New South Wales his field of labor.
 W. R. Carswell to labor in Queensland.
 Milton Hare to labor in Tasmania.

CREDENTIALS AND LICENSES.

CREDENTIALS: O. A. Olsen, E. H. Gates, W. A. Hennig, L. A. Hoopes, D. H. Kress, B. J. Cady, G. F. Jones, C. H. Parker, A. H. Piper, R. W. Munson, J. L. McElhany, G. A. Wantzlick, G. Teasdale, T. H. Craddock, Pauliasi Bunoa.

MINISTERIAL LICENSES: C. W. Irwin, W. H. Pascoe, J. M. Johanson.

MISSIONARY LICENSES: J. R. McCoy, E. E. Thorpe, R. A. Caldwell, F. Parkin, E. C. Davey, Timothy Tay, S. W. Carr, M. Ella Boyd, Anna Nelson, Joseph Mills, Mrs. Petra Skadsheim, W. W. Fletcher, G. Marriott, Gordon Smith, H. Mitchell, M. W. Carey.

Closing Meeting.

SUNDAY NIGHT, SEPTEMBER 23.

PASTOR OLSEN led out with a few brief remarks, after which an opportunity was given for all to express themselves. As the house was filled, and it was desired that all should speak, the request was made that the testimonies be limited to one or two sentences. The time was well filled, and many expressed appreciation for the truth, and especially for the blessings received at this conference, and a determination to consecrate themselves more fully to the service of God. An opportunity was given for those appointed to new fields to express themselves more fully, and the following are some of the interesting testimonies that were given:—

T. H. CRADDOCK.—Thirteen years ago, when the light shone across my pathway, I bowed my head and said, This is a great thing. To-day it is the greatest thing in the world. The third angel's message is the only thing worth having to-day. I am determined by the help of God to consecrate all my redeemed powers to His service.

MRS. CRADDOCK.—I praise the Lord for blessings received, and I can truly say He has put a new song in my mouth.

R. HARE.—Twenty years ago an aged laborer came to New Zealand. One day he asked me to write a letter for him, as he was busy. As I was writing that letter, I saw a picture on the sheet that has lived in my mind ever since. There was an ox with a plough on one hand and an altar on the other, and underneath was the inscription, "Ready for either." I thought that a wonderful motto for a human life. Through the twenty years that have passed since then, I have not been able to get that picture out of my memory, and I never want to get it out. I want to-day to say to God, "Ready for either." Since that time I have passed through many strange scenes. I have spent three years in America, a year and a half in New Zealand, and more than sixteen years in Australia. Sometimes my path has lain over the burning sands, where all around me the parched bones have lain, and in those hours I have sometimes dreamed of the sunny slopes of my childhood home. But to-night, brethren and friends, I desire to place myself where God can use me. I desire to go from this conference and do better work than ever I have done before, to be more faithful in His service, and then I desire to meet you in the kingdom of God.

R. D. QUINN.—"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." I thank God for that experience to-night.

SISTER QUINN.—I am very thankful to-night that God is willing to give me a part in this work.

W. R. CARSWELL.—My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour. I recognize the truth of Christ's words, that if He is lifted up He will draw all men unto Him.

PAULIASI BUNOA.—I am pleased, much pleased, and very much pleased that I am able to be here at this meeting. I have been here now from the beginning of this conference to the last, and I am certain that I see here the custom of heaven. When I decided that I would obey the truth, I did not know

whether there would be another to go with me or whether I would be alone, but I decided that I would obey the truth and the Word of God. A minister asked me when I commenced to obey this truth how long I had been with the former people. I told him thirty-two years. He said, "You have only been a short time with this body, how do you know this is the truth?" I said, "I know that I was a long while with the Wesleyans, but I see that this is very much different from what they believe, and that it is indeed the truth of God." He said to me, "You have left the hundreds, the thousands, and the tens of thousands that you have been with in the past, and now you are going to stay with a very few people. You have left the church and the houses of the missionaries, and you will be in a pitiable condition." I then told him that if I was wrong in the decision I had come to, then Moses was wrong, and the prophets were wrong, and Jesus was wrong, and all who wrote in the Bible were wrong. Then I told him that it was my decision to follow the Word of God, even if that took me off to the bush by myself. When I entered into the Sabbath, and had started to obey God, and had no longer any regard for the day that I had formerly kept as the Sabbath, and I commenced to work on that day, they came and looked at me and called me a fool, and said I was now a crazy man. But then the light commenced to shine brighter and brighter on my pathway. Since I first heard about the Sabbath and the Lord's coming, it has not only been a blessing to me, but also to a number of Fijians who have received the truth. I want to say to the ministers, all the delegates, and the members of the church, that we are all privileged to partake of the promise in Rev. 19: 9, "Blessed are they which are called unto the marriage supper of the Lamb." I am an old man now, but I will not think of that if God calls me, and the brethren of the Conference call me to go off anywhere, to any land; I am ready to go. I trust, in conclusion, that we shall all be clothed in the garments of the work, in the garments of salvation, that we may be able to do God's work.

G. MARRIOTT.—To-night my mind is taken back to about four years ago. A brother sold me "Christ's Object Lessons." I came across an expression in that book, "Take me, O Lord, as wholly Thine, and make of me what Thou wilt." When I prayed that prayer, I did not know that I was asking God to make me an Adventist, or asking Him to send me to Fiji. I thank God for answering that prayer in such fulness. As I go to this new field, I feel a weight of responsibility resting upon me. I have not only to represent God, but to represent His message, also the Avondale School. By His grace I will not disappoint Him.

JOSEPH MILLS.—I am thankful to-night that I have the privilege of being here. I am thankful for this precious truth which the Lord has revealed to me. It is more precious to me this evening than it has ever been before. I am thankful this evening that the Lord ever put it into the hearts of my parents to send me to this School. It is almost nine years since I came here. I came here unconverted, but I am thankful that the Lord led me to give my heart to Him. As He has shown me the high ideal He has for me, I am thankful He has put it in my heart to look up to Him and trust Him. He has encouraged us by the promise in His Word that His grace is sufficient for us. I am thankful for the blessings of this conference. As I will not be here much longer, I desire to express my gratitude to God for all His blessings. I am thankful to know that the Lord has led me all through my days, and I can see His guiding hand through all my experiences at the School. I believe the Lord has had His hand in keeping me here. I believe He has a work for me to do, and He has called me to it. I want that my life shall be a life of praise and gratitude to my Maker, that everything I do may reflect His image. Now, brethren and sisters, I want your prayers, that I may be strengthened for the work in the field and the climate which I shall enter, that I may be sustained there and kept by the grace of God.

Sister Skadshiem gave a very interesting and touching account of God's leading and providential care over her from a little child. In Norway, when but nine years of age, her parents being very poor she was sent to herd sheep, and for five years followed this vocation. While employed in this way, she read her Bible and learned to love the Lord. Later, the way opened for her to go to

America and as she was brought under different influences, she lost her hold upon God, and was bordering upon infidelity when a Sabbath-keeping relative found her and persuaded her to attend Union College. There she found the Saviour again, and present truth. She spent some time in America in house-to-house work with our publications, and in this way earned enough to bring her to Australia when a call was made for workers for this field. She has had many precious experiences here in the work, and now the way has opened for her to go to Java. She asked an interest in the prayers of all that the Lord would go before her and bless her labors in that needy field.

G. A. WANTZLICK.—This is a solemn, yet joyful event to me. I do not know how to thank the Lord sufficiently, that I should be so highly privileged as to have a part in the work in His vineyard. The Lord has been leading me all the days of my life. He has been preparing the way for me. It seems hard to realise that I should be so highly privileged as to be sent of the Lord to this foreign field. I thank God for the opportunity I have of expressing myself in full harmony with every recommendation that has been passed by this conference. I feel I do not want to leave here (I may not see you again) without giving you to understand that my heart is in full harmony with every phase of the third angel's message. I am thankful to the Lord for the faithfulness of His servants who have been instruments in His hands of establishing my feet in the present truth. I thank the Lord that I can go away not feeling lonely or forsaken, but that I can take His Word with me, and His Spirit, which has been a guide and a director to me since I accepted the present truth. I am thankful to the Lord that I am called to this good work, and I desire your prayers that I may prove faithful in the land to which I am going, that I may be an instrument in the hands of God in saving souls for His kingdom.

L. A. HOOBES.—I feel I would like to say this word before this meeting closes. This has been a benediction to my soul. My soul has been refreshed. To-night as I sat here and listened to the testimonies of my co-laborers in the School, and the pupils in my class, it has filled my soul with rejoicing. As I sat on the committee and heard the ideas the committee have for all of our young people, my heart was refreshed. It is true, only a few names have been mentioned here, but I wish to assure you all that the Committee and the Conference have just one desire, and that is that all may find some place in the Lord's work. I do not think I will be amiss as pastor of the church here, on behalf of the church, although I am not authorised to do it, and on behalf of the School, in extending a hearty invitation for the Union Conference to be held here again. It is a real benediction to our work. We feel that we have been built up in the Lord.

At this point, a unanimous vote was taken by the conference, expressing thanks to the Avondale Church and the School for their kind entertainment of the delegates and visitors. Several spoke in behalf of the Avondale Church and the New South Wales Conference saying that owing to the blessings the conference has brought to the vicinity the thanks were due the other way.

O. A. OLSEN.—Brethren, this is a wonderful meeting. And angels are making a record of this in heaven. I do not believe if we go forth in this spirit that we shall have many more such conferences. If we go forth in the spirit and power of His grace and with this unity the Lord will work mightily, and we shall soon see the grand consummation. Brethren, there is a better day coming. There is a grand meeting ahead. We leave loved ones here; we may never meet them again on the shores of time. But, brethren, my hope is centred on the other side. I want a part in that meeting.

As the time had come for closing the meeting, Brother Olsen said, "We will now sing a parting song and then a gathering song." The congregation all joined in singing "The Missionary's Farewell," and "What a Gathering That Will be."

DEDICATORY SERVICE.

MONDAY, September 24, at 11 A. M., an interesting service was held in the Avondale School chapel, to which the delegates to the recent Union Conference, with their wives and friends were specially invited, the occasion being the dedication of the newly erected addition to the Girls' Hall and Dining Room.

Elder L. A. Hoopes, Bible teacher of the School, spoke of the purpose of the gathering, viz., the setting apart to God's service of the building recently erected in connection with the School. He also read the ninety-eighth Psalm, appropriate to the occasion. The School orchestra, led by Brother J. Mills, and accompanied by Mrs. J. H. Paap at the piano, rendered an appreciative selection, after which the congregation joined in singing the hymn "Hail to the Brightness of Zion's Glad Morning!" Prayer was offered by Elder S. M. Cobb, and an organ voluntary was contributed by Mrs. J. H. Paap.

Reference was made by Brother Hoopes to the erection of the new building, and the relation of the School to the mission field at home and abroad. The principal of the School, C. W. Irwin, briefly rehearsed the causes which led to the erection of this building, and the plans employed in its construction. The building was the product of a positive demand, which had been made most evident during the last two years of the progress of the School. At the time he—Brother Irwin—assumed charge of the School, the buildings were incomplete and a small building fund was in existence, amounting to £27 10s 0d. The plans for contemplated additions, however, they were unable to carry into effect until last year, when, after all the available School space had been utilized, a detached cottage had to be used for the accommodation of some of the lady students. Three different places were then necessary to accommodate all the ladies for worship. Arrangements were made to have parlor room provided for in the additions begun, so that the whole School family might be accommodated. The building has been constructed so that, if necessary, a third storey may be utilized at little extra cost. An extension to the former dining-room has also been provided for.

The new building has been erected at a total cost of £589 2s 2d, and constructed entirely from the School's own resources. The supervision of the building has been under one of the teaching staff. The actual cash outlay has been about £400. The balance of the total expenditure, £189 2s 2d, represents student labor, every department of the School bearing a part. The building has been erected free from indebtedness. Interest in the enterprise is added from the fact that the part each student has borne in the labor has been a practical training in useful accomplishments for his future career. Brother Irwin contrasted the difference between this plan and that which might have been employed had the building been erected upon borrowed capital. He also spoke of the recent recommendation passed by the conference in which the institutions voted to pay an amount equivalent to a tithe of their income as an offering to missions, and mentioned the fact that the Avondale School intended to give effect to the carrying out of this recommendation. He therefore handed the president of the Union Conference, Pastor O. A. Olsen, a cheque for £105, as an offering to missions.

Elder Olsen spoke with feeling of the plan of the School, and of the inspiring scene which was present before him,—the large number of students preparing for effective labor in missionary work. He referred to the part the students had borne in the enterprise, and set forth its value as a practical training which would be of inestimable benefit to them in their mission work. He hoped the time would come when scores of young people would go out from the School to every part of the field. He exhorted the departing delegates to bear a burden of prayer for the principal and faculty of the Avondale School. Brother Olsen then read from the report of the dedication of the temple as recorded in 2 Chron. 5: 11-14, specially noting the thirteenth and fourteenth verses. Unity and harmony resulted from the praises thus ascribed to the Lord. The same spirit of unity contributed to the blessings of this day. With much feeling he thanked the faculty for their effort on behalf of missions, and explained to those present that the donation included a gift of thirty pounds from the teachers and friends of the School to pay the passage of Brethren J. Mills and G. Marriott to their respective fields of labor—Singapore and Fiji—assigned them by the conference. The balance of the cheque, £75 pounds, was from the School treasury, to be used at the discretion of the Union Conference.

Brother Olsen stated that he had never received an offering which had brought greater rejoicing to his heart than this. He then offered the dedicatory prayer, praying that the Lord might accept the building newly erected, that the cloud of His presence might hover over it, and that the blessing of the Lord might rest thereon.

Hymn No. 345 from "Christ in Song" was then sung by the congregation, the School orchestra assisting. The words of this hymn were very appropriate to the occasion:—

"This house of prayer, this home of rest,
Here may thy saints be often blest.
O Father! deign these walls to bless,
Make this th' abode of righteousness,
And let these doors a gateway be
To lead us from ourselves to Thee."

The benediction was pronounced by Elder E. H. Gates, after which the congregation repaired to a specially prepared dinner provided by the School for the delegates to the conference, where a bounteous store of nature's luxuries were tastefully and plentifully spread over three large tables in the enlarged dining-room, of which repast more than two hundred persons, including delegates and students, partook.

The day closed with a visit to the various departments of the School viewed in working order, and a cordial invitation was extended to each to view specially the department or industry in which he or she was specially interested. It was noted among the improvements, that the various buildings and offices are all connected with a simple yet admirable telephone system, which has recently been installed, thus bringing each department into an up-to-date business sphere. The health food factory, the printing press, and publishing office of the *Australasian Good Health*, the carpenters, painters, and plumbers' workrooms, and the newly-added—yet apostolic—art of tent-making each received due share of attention. The busy bees of the apiary suggested a fitting finale to the close of the day's operations.

C. H. SCHOWE.

SPECIAL COLLECTION.

For some time past the advocates of religious legislation have been urging the civil authorities of Queensland to definitely arrange for the teaching of religion in the State schools. It has been decided to take a referendum at the next State election. The daily papers are devoting much space to the discussion of the question. Our brethren have been putting forth a noble effort to educate the people in the true principles of liberty; but in view of their inability to carry forward as extensive an educational campaign as the question urgently calls for, it has been decided by the Union Conference to ask all our churches and companies in the Australasian field to take up a collection to help our Queensland brethren in their work. As the *third Sabbath* in October is the time appointed for the religious liberty service, it was recommended that the collection be taken at that time. We trust that a liberal donation will be made to this important work. Send all money through the regular channel the Union Conference Office.

W. A. HENNING,

Religious Liberty Secretary.

A SERIES of Bible studies on the subject of Organisation was given by Brother Olsen at the nine o'clock hour during the conference. These were much appreciated. We had not space to do justice to them in this issue, but we are planning to publish them in future numbers of the RECORD.

"Girding up the loins of your mind; be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

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AN extra large edition of this special RECORD has been printed. Please send in your orders for additional copies wanted to the Union Conference office. The price is 1/- with cover, and 6d without cover.

AS THIS is such a large number of the RECORD, and it has taken some time to get it out, owing to the limited facilities, causing it to reach you a little late, it has been thought best to date our next issue October 21 instead of October 14; you may, therefore, expect the next number about a fortnight after the receipt of this.

By the hearty co-operation of those chosen to assist in getting out this special edition of the RECORD, we have been enabled to give quite a complete account of the conference proceedings. The early morning devotional meetings were reported by R. Hare, the first Sabbath services by L. A. Hoopes, the second Sabbath by R. W. Munson, the evening talks by Harold Blunden, and the conference meetings by E. W. Ward and Joseph Mills. The following rendered valuable assistance in stenographic work: Harry Stockton, Harold Sharp, Prissie Hare, Colin Forsyth, and Milton and Robert Hare. Sisters Cady, Finster, and Hettie Adams assisted in the preparation of manuscript and proof-reading.

NEW SOUTH WALES CONFERENCE AND CAMP-MEETING.

THE New South Wales Conference and camp-meeting will be held at Bondi, Sydney, Flood Street, near Waverley Park, October 18-28.

All business connected with the conference will be transacted at that time. Notice has already been sent to the churches to elect delegates to the conference. Let this be attended to at once. We look forward to a good meeting. Come expecting that the Spirit of the Lord will be present. We are living in solemn times, and we all need just what this meeting is intended to give. We expect to have with us a number of our ministering brethren. A number of missionaries from far-off lands will be present to speak in behalf of their fields.

A Workers' Institute will be held on the ground for church-officers, canvassers, Sabbath-school and missionary workers. This very important institute will begin on Sunday, the fourteenth. Tents can be rented on the ground. Send in your orders.

J. E. FULTON, *President N. S. W. Conference.*

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