

Union Conference Record

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

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Look Up.

THERE is hope in the world for you and me;
There is joy in a thousand things that be;
There is fruit to gather from every tree;
Look up, my friend, look up!

There is care and struggle in every life;
With trouble and sorrow the world is rife;
But no strength cometh without the strife;
Look up, my friend, look up!

There's a place in the land for you to fill
There is work to do with an iron will—
The river comes from the tiny rill—
Look up, my friend, look up!

There are bridges to cross, and the way is long,
But a purpose in life will make you strong;
Keep e'er on your lips a cheerful song;
Look up, my friend, look up!
—Selected.

"I Will Sing and Give Praise."

LET us be guarded. Let us refuse to allow the criticisms of anyone to imprint objections on our minds. Let critics live by their trade of criticism. They cannot speak in favour of the very best of blessings without attaching a criticism to cast a shadow of reproach.

Let us educate ourselves to praise that which is good when others criticize. Murmurers will always pick flaws, but let us not be saddened by the accusing element. Let us not consider it a virtue to make and suggest difficulties, which one mind and another will bring in to harrass and perplex. Keep the atmosphere of the soul clear by dwelling upon the bright sunshine of heaven, which is always shining to make the soul happy. Let us bring all the pleasantness possible into our lives.

When others begin to question and criticise, let us be determined, either by silence or by turning the conversation into another channel, to cut off the words which would not be spoken in wisdom. We are to continue to wait upon the Lord by humble prayer and supplication, making every effort to keep the door of our lips, so

that we shall not utter one foolish word savouring of unbelief.

We are to talk faith, practising the very things we have asked the Lord to give us grace to do. Thus we work out our own salvation, trying to help and save those in trouble by faithful words and kind deeds. It is God which worketh in us, both to will and to do of His good pleasure. The finite and the infinite are to unite in accomplishing the work that needs to be done. God has pledged Himself to supply us with strength, cheerfulness, pleasantness, and joyfulness in our Saviour. Abiding in Him, the word that would cast a shadow over others is left unsaid.

Let us remember that every one has some dark spot in his experience. Let us do all we can to bring cheerfulness and hope into the lives of others. What a blessing this will be to them! In turn they will speak words of good cheer to others, to bring sunshine into their hearts. As we do this work, we shall be in a position to realise that the Lord hears our prayers, because we work in harmony with them, fulfilling all the duty we owe to God and to ourselves. We shall go about our work in a thankful, prayerful frame of mind.

By faith we may claim the promise, "Ask, and ye shall receive; seek, and ye shall find." Yes, we shall find the answers to our prayers; for God will "do exceeding abundantly" above our highest expectation. What precious witness we shall then bear for God! What an honour we shall be to the truth of His word! We shall be able to say, "I waited patiently for the Lord, and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord. Blessed

is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

Doleful, discouraging words will do no good. When Christ abides in us, we shall not even repeat the false statements we hear. We shall not retaliate or bring railing accusation against any, because this would wound our souls deeply, and make us forget our resting place of confidence and peace in Christ.

The enemy stirs up persons whose hearts are not stayed upon God, who are admitting into their hearts unpleasant and disagreeable things to ponder over, and then pass along the unsavoury dish as a repast for other minds and hearts. This is feeding upon Satan's garbage, and makes the soul impoverished.

When Christ was assailed in this way, his melodious voice was heard in beautiful songs, "Many, O Lord, my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward. They cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered. I delight to do Thy will, O my God; yea, Thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy lovingkindness and Thy truth from the great congregation. Withhold not Thou Thy tender mercies from me, O Lord; let Thy lovingkindness and Thy truth continually preserve me."

When unadvised words were spoken, our Lord Jesus in His childhood and youth and manhood, often corrected the evil speaker, for the passionate speech, for the unbelieving speech, for the accusing speech, with the spirited, sweet melody of song.

MRS. E. G. WHITE.

A Visit to Africa.

WE have had no matter from Pastor A. G. Daniells written especially for the RECORD, but from private letters we are permitted to make the following extracts:—

“On our arrival in Table Bay, Wednesday morning, April 25, I wrote telling of our pleasant voyage and safe arrival. At noon a terrible fog settled over the bay, which stopped all business for two hours. I reached shore at 3 P.M., and was met by Brethren Hyatt, Hankins, and Gaskell.

“I was sorry to find that the Conference had closed a short time before we arrived. As there was some important business relating to the Sanitarium left over till Brother Wessels could get here, the Conference Committee and most of the labourers remained in the place till we came. We began meetings Friday night following our arrival. During the seven days following I have spoken three times to the Sanitarium helpers, once to the labourers, and seven times to the public. I can truly say I have never enjoyed greater freedom in my life than here. My rest and Bible study on the boat seem to have given me fresh life. The attendance at the meetings has been good, and the brethren seem much stirred by the message the Lord has given me for them. I have not met more anxious, intelligent hearers anywhere. The principal of the school, Brother Shaw, and his staff of teachers, have taken hold with all their hearts, and have helped to make the meetings a blessing. We shall continue them till after Sunday.

“I have decided not to go to Natal. It would cost a good deal to make the trip, and I could not see much. Brother Joel Rogers and wife, teachers, who have been here seven years, have just returned from Natal, where they have been canvassing for some months. They, and and one or two other intelligent canvassers who have been all over the field, can tell me more about the country than I could learn by a visit at this time. I shall take full notes from them. I expect to visit Kimberley and, if possible, Bloemfontein. At present people are not allowed to go into the Free State without passes from the military authorities, thus you see it will be impossible for me to visit much of the country.

“As far as I can see now, it ap-

pears best for me to go on to London and America before returning to Australia. My present plan is to leave for London early in June. That will bring me into England the first of July. Two months there and on the Continent, will enable me to reach New York about the first of September. I would like to get there earlier, and shall do so if I cannot spend the time in Europe to good advantage, but I hardly expect to get around much faster.

“This week I have been endeavouring to secure passage to London in one of the transports. These boats bring soldiers, horses, and forage out for the Imperial Government, and return almost empty. This afternoon Professor Elffers, who had been working out the case for me, sent word that the military authorities had granted our request. They will take me to London and charge for board only. As it takes about twenty-one days, the expense for the journey will be, first-class from £6 10s to £7, second-class from £3 10s to £4. This is a saving of £14 second-class by the regular lines. Thus the providence of God seems to favour me in travelling.

“I have taken but little time to run around, but next week shall look the town over some. I have been out to the soldiers' camp, and had a look at Cronje's prisoners and guns. I have also been to one of the great military hospitals, where there are 6000 sick and wounded soldiers. I can tell you that war is a terrible thing. This war is costing Great Britain not less than £200,000 every day. There are from fifty to seventy-five transport steamers kept in Table Bay all the time. The Imperial Government is paying for all these vessels, and still the steamers keep coming every week loaded with soldiers, mules, and ammunition. I suppose there are 50,000 soldiers in and near Cape Town.

“I have been living in the school the last two weeks. There is an intelligent, conscientious staff of teachers here. They are Christians. They have studied the Bible and the testimonies to know just how to do their work to the glory of God. As far as I am able to judge, they are doing good work, but they labour under great difficulties. They have only about thirty-five students in the Home. Only a few of these pay full tuition. The greater number are obliged to work out part of the ex-

pense. It is a struggle, and the teachers are doing brave work. They have but few families in this country to draw from for students.

“Some circumstances make it much more difficult to extend the work here than in the Australian Colonies. I believe when the workers all get hold of the arm of the Lord as they may, a great work will be done in Africa. The Lord will be glorified in this land. Believing this, we have all tried to know just what should be done to extend the work in new places. The committee have read what the Lord said about entering new territory, and they are laying their plans to do so. But this is a large, expensive field to work, and help must be sent to open the work in new colonies. There are neither the labourers nor the means here with which to do it. Nothing can yet be done in those parts where the war has been for months. The country is under military rule. No one can enter those places without permits, and even then one's liberty is greatly limited. Food is so scarce that those who are there can only subsist. There are nearly 200,000 soldiers to feed, and it is about all the trains can do to take enough for the people to eat week by week.

“My stay in Africa so far has been exceedingly pleasant in many respects. I have had forty-nine meetings during the forty-five days, beside all the time spent in Board meetings. I do not know that I have ever been blessed more in preaching than here. I truly feel that the Lord has given me a message for the people, and they have seemed to drink it in.”

A. G. DANIELLS.

“Do you know that people sometimes walk in their sleep, with their eyes wide open? You may meet them and look into their faces, but they do not see you; they pass along familiar paths in perilous places, staring straight before them with strained eyeballs, seeing nothing at all. It is a terrible sight, a sleepwalker, walking through the world open-eyed, and blind! I cannot help feeling that a good many of us are living just that way. We see nothing, or only a few trifles around us; while the good, the true, and the beautiful are close at hand, yet unseen. Is Christ passing by while we, wrapped in our own cares and pleasures, do not notice?”

How to Overcome Difficulties.

WE often get into trying situations, not only as individuals, but also as churches and conferences. There are two ways out of such difficulties. One is to cut the cords, the other is to pray ourselves out. I find by some years of experience that the latter is by far the most successful method. It leaves no bruises and wounds which require years to heal.

"Delight thyself also in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him, and *He shall bring it to pass.*" Psa. 37: 4, 5. Say, my friend; you who are struggling with difficulties, do you believe that? If you do, had we not better begin praying? Shall we not oftener commit our ways to the Lord? Shall we not trust Him more to give us what we desire? God wants to give us a thousand fold more than we ever dreamed, not only in ordinary spiritual blessings as we conceive of them, but in *every thing*, and in *every way*.

When the ark of God was in a heathen land, and the time came to send it home, God had means at His disposal, even though it were two cows not used to the yoke. The ark was placed on a cart, the calves tied so they could not follow, the cows started to the place where the ark was to be brought, and they delivered the sacred treasure without accident or harm of any kind. On another occasion, when David and his army and a great multitude undertook the same task, Uzzah put forth his hand to steady the ark, and died on the spot. See how easy it is for God to bring around a thing when the time has come for it to be done, even without human instrumentality or aid.

Let every perplexing thing we meet drive us to God in prayer, and we shall wake some morning to find that the dear Father has driven away the clouds of perplexity, and the beautiful sunshine fills all our horizon.

If there is any kind of difficulty or perplexity among the brethren and sisters, as you visit them take along a good vial of oil with you, well mixed with frankincense and myrrh, and the blessed perfume of the love of Christ. If anyone should begin to talk of difficulties and discouragements, pour on a little oil. Say something good. Turn the current of conversation into another channel.

Talk of the good things and not of the unpleasant things. If any persist in their complaints, remind them gently that "When the people *complained*, it *displeased the Lord*: and the Lord *heard it*; and *His anger was kindled.*" Good King David, a man after God's own heart, said: "I *complained* and my spirit was *overwhelmed.* SELAH" (which means, don't you forget it.) That is always the result of complaining. You see his spirits sank in discouragement and gloom just as soon as he complained.

God does not want any of His people to manifest unbelief by thinking or talking doubt and discouragement. Perplexities and difficulties will arise and multiply till the end, but the language of every heart must be, "Now thanks be unto God, which *always* causeth us to triumph."

E. W. FARNSWORTH.

Finish Thy Work.

FINISH thy work, the time is short,
The sun is in the west,
The night is coming down, till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, till then, rest never:
The rest prepared for thee by God
Is rest forever.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done, well done."

—Horatius Bonar.

Don't Be Too Tender.

DON'T be too swift to take offense. Many times the shot is not aimed at you. Don't cry before you are hit. But if you are hurt, bear it in silence. Don't tell it. Don't parade it before others. Suffer it in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake.

You can get the victory over the devil by not talking about your injured feelings. He likes you to speak of it often. It adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when he was beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the gospel, yet they rejoiced that they were counted worthy to suffer for His name's sake.

—Selected.

Contrasts.

"God's To-days."

"To-day if ye will hear His voice."

"As thy day is, so shall thy strength be."

"Now is the accepted time; now is the day of salvation."

"Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

"Do with thy might what thy hands find to do," to-day.

"Pay thy vows," to-day.

"Sin shall not have dominion over you," to-day.

"Reckon yourselves dead indeed unto sin, but alive unto God."

But, "Whom the Son shall make free, is free indeed" now from bondage to sin.—John 8: 36.

"But where sin abounded, grace did much more abound."

But Christ is a Saviour, now.

But that limits the power of God. Christ is able to save to the uttermost, all that come unto God by Him. The life of Jesus is to be made manifest in our mortal flesh. 2 Cor. 4: 11.

"But this is the victory that overcometh the world, even our faith," 1 John 5: 4.

"He that abideth in Him, sinneth not." "He that committeth sin is of the devil."

"Have faith in God."

"We are more than conquerors through Him that loved us."

"There is nothing too hard for God."

"All things are possible to him that believeth."

"They purified their hearts by faith."

Now, thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.

The Gospel is the power of God unto salvation to every one that believeth.

"Satan's To-morrows."

"Go thy way for this time, when I have a more convenient season"—to-morrow.

You are sure to fail to-morrow—no use starting.

Put it off until you are better—until you have made some improvement in yourself.

Keep your mind on the troubles that may possibly overtake you. Think constantly of the difficulties, distresses, and misfortunes that may come—to-morrow. Sadden every present joy with sombre pictures of future ills.

Put it off until to-morrow, until the neglected work of many to-days overcrowd many to-morrows.

Postpone it till to-morrow.

Impossible! Sin will have dominion over you as long as you live.

Do nothing of the kind; you will only fail, and exhibit your folly and weakness.

No, no; not free indeed. Sin will continue to control you at least in part, if not to-day, to-morrow.

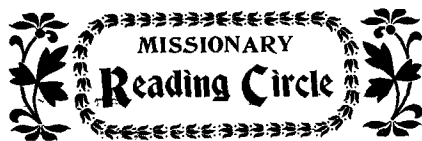
Possibly, in the future, when I am chained, but not while I live—not now.

He cannot save on my territory. I control the mortal flesh.

I have succeeded in making the whole human race doubt the power of Christ to save from sin, and I am determined that you shall not be an exception. All men expect to sin, and I'll see that you do.

There is the point, but men do not believe God; they believe what I say, and so sin, and I gain the victory. I can do nothing against the shield of faith, but few know it. Keep quiet on this point. This is the key to the situation. All things are possible to him that believeth. Therefore I keep men from the promises—from the Bible containing them—and keep propagating unbelief, sowing doubt—and failure is the result. More believe me than believe God. The Jews stumbled here. They sought it not by faith. They substituted the traditions of the elders for the word of God, and to-day the religious world is repeating their history. I inspire these traditions. God inspires the Bible. I inspire comments to obscure the clear promises.

G. B. STARR.



"Seek ye out of the book of the Lord,
and read."

"WITH patience that is infinite,
Beside the furnace waiting,
There sitteth One whose hearts's desire
Hath never an abating.
If thou'll consent, He'll not leave thee,
Until His image He can see.

Bible Studies.

Lesson 5 (Review)—July 28 to Aug. 4.

1. Define prophecy, contrast symbolic and literal prophecy, citing illustrations of each. By what means is prophecy given? 2 Peter 1: 21. To what is it compared? Verse 19. How "sure" is it?

2. Give a summary of the dream of Nebuchadnezzar, and the interpretation thereof, as spoken by Daniel.

3. Compare the histories written by men with the world's history written in Dan. 2: 37-43, in comprehensiveness, minuteness, brevity, and accuracy.

4. Read the prophecies relating to the overthrow and destruction of Babylon, and relate the account of their fulfilment.

5. Relate briefly the principal historical facts concerning the kingdom represented by the breast and arms of the image.

6. Read the prophecy referring to Grecia, and summarise the corresponding history.

7. Connect important events with each of the following dates:—B.C. 606; B.C. 538; B.C. 457; B.C. 331.

Lesson 6—August 4-11.

The study this week is but a continuation of the previous lesson, and the entire prophecy should be carefully reviewed. Learn the essential historical points so thoroughly that you can lay the text-book aside, and from the Bible alone state each point in the interpretation of the dream, and cite its historical fulfillment. Try this many times; for it is only by constant repetition that we are enabled to make this knowledge our own. Even the children, if given proper attention and encouragement, may learn the lesson so perfectly as to be able to state each point clearly and intelligently. All the lines of thought presented by the author are not covered by the outline, but they may be followed with profit by the readers.

(Dan. 2: 40-49; "Thoughts on Daniel," pages 56-77.)

1. Review Nebuchadnezzar's dream and the historical events connected with the prophecy of the first three kingdoms.

2. Study especially the following points concerning the next kingdom:—

(1). Rome.

(a) Succeeded what empire.

- (b) Fitness of symbol representing it.
- (c) Extent of territory (See map, page 64).
- (d) Kingdom weakened and divided.
- (e) Efforts to unite the kingdoms; result.
- (f) The ten kingdoms of the western empire.

3. The prophecy closes with a description of a kingdom differing in every feature from those that precede it:—

(2). The Coming Kingdom.

- (a) How symbolized.
- (b) Establishment yet future. Give texts.
- (c) Nature of the kingdom.
- (d) Terms of heirship.
- (e) Last unfulfilled event in this prophecy.

4. How was Daniel rewarded by Nebuchadnezzar?

Lesson 7—Aug. 11-18.

THE story of this lesson is doubtless familiar to all. Be not content with a mere study of the facts set forth. Consider carefully the principles involved in the incident, and the latter-day lesson it teaches. Even the children should understand clearly their obligation to respect and obey the laws of the land, and also the exact point at which the obligation ceases.

(Dan. 3: 1-30; "Thoughts on Daniel," pages 78-84)

1. What previous experience may have led Nebuchadnezzar to make the image of gold?

2. Contrast the lesson taught in the image revealed in Nebuchadnezzar's dream with the one designed to be taught in the image built by him.

3. Describe the image, and the details of the dedicatory exercises.

4. What accusation was made against certain of the Jews?

5. Repeat the conversation between the king and Shadrach, Meshach, and Abednego.

6. Describe the execution of the penalty, and the result.

7. What was the effect of the miraculous deliverance, upon the king, and upon the people?

8. What comparisons were the Babylonians able to draw between the God of the Hebrews and the gods of their nation?

9. As a help in personal experience, study the use of the words "fiery" and "furnace" in the following texts: Eph. 6: 16; 1 Peter 4: 12, 13; Deut. 4: 20; Ps. 12: 6; Isa. 48: 10; Matt. 13: 41-43.

Lesson 8 (Review)—Aug. 18-25.

1. Give a synopsis of Dan. 3: 1-30.

2. What two occurrences in this lesson seem to be the outgrowth of previous experiences?

3. Was the refusal of the three Hebrews to worship the image, a violation of the decree in Jer. 27: 6-11?

4. What ways of compromise were possible to the three Hebrews? What effect would any compromise have had upon the purpose of God in connection with this event?

5. Were the servants of God *sure* of deliverance from the fiery furnace? Would it be any evidence that their course was wrong if they had been permitted to perish? What is the real purpose of God in miraculously delivering his people?

6. How may the same principle involved in this lesson be made a text for us?

7. Cite texts setting forth our duty to earthly rulers and our duty to God. At what point does our obligation to civil law end? In case the commands of God and those of men conflict, what "ought" we to do?

Study other great deliverances:—

(a) Noah from the flood. Gen. 8: 1-19.

(b) Lot from Sodom. Gen. 19: 15-23.

(c) Israel from their enemies. Ex. 14: 19-31.

(d) Apostles from prison. Acts 5: 17-28; 12: 5-10.

Mission Studies.

Society Islands.

Lesson 5.

THIS island group is located in longitude 148-155 west, and in latitude 16-18 south. The principal islands of the group are Tahiti, Raiatea, Moorea, Huahine, Tahaa, Borabora, Maupiti, and Maitea, of which Tahiti is the largest.

Tahiti is said to have been visited by white men as early as 1606. Captain Cook visited it in 1769, and discovered other islands of the archipelago, to all of which he gave the name of Society Islands. Tahiti is a beautiful island, high mountains with steep peaks forming the centre, and extending down to the sea, or to a level belt of land extending round nearly the whole island. On this strip of land grow cocoanuts, breadfruit, oranges, bananas, sugar-cane, limes, lemons, guavas, alligator pears, and many other fruits and vegetables. Some of the peaks reach an altitude of 7,000 feet. The island is surrounded by a coral reef, and is about forty miles long.

Before the introduction of Christianity, all the natives were idolaters and savages. The following is a description by an eye-witness, of a *marai*, where human beings were offered in sacrifice to the gods in the early days:—

This *marai*, or place appointed for the worship of the *eatooa* (god), stands on a sandy point of land, projecting a little way out toward the sea. I arrived in company with an Otahitian priest, between 11 and 12 o'clock. At the south end were set up five stones. . . . These are designed to mark out the places of the officiating priests, who sit cross-legged on the pavement. The middle space is where the human victims are slaughtered by being knocked on the head with a stone or club, after which the principal priest scoops out the eyes of the murdered person. . . . When this ceremony is concluded, the corpse is thrown into a pit, and covered with stones.

Hundreds of men and women were sacrificed to the abominable superstition of these idolaters.

In 1891 I visited one of these old *marais*, near which I found some human bones.

1. Give the location of the Society Islands.
2. What are the principal islands of this group?
3. Tell about the discovery of the group.
4. Describe the appearance of Tahiti, and name the products of the soil.
5. What was the moral condition of the natives before the gospel was heard?
6. Describe the *marais*, where human sacrifices were offered.

Introduction of Christianity.

Lesson 6.

The gospel was first preached to these islanders in 1797, when the missionary ship *Duff* brought out a company of men from the London Missionary Society. These men experienced many hardships as they tried to reach the hearts of the savages, and many years passed before fruit was seen; but after sixteen years of weary waiting, they were rewarded by seeing King Pomare yield to the claims of God. Afterwards large numbers of the natives accepted Christ. One of the leading missionaries was Mr. Nott, who remained in the group about 50 years. By him the Bible was translated into the native language. The Scriptures are almost the only literature possessed by these natives.

It is a point of interest that the island which first heard the preaching of the gospel at the close of the last century, was the first to hear the sound of the judgment message at the close of the present century.

From Tahiti the gospel went to the other islands of the group. Moorea, ten miles from Tahiti, was one of the first to receive the light. It was here that John Williams, called "the martyr of Melanesia," first located in 1817. From this island he went to Huahine, ninety miles west, and set up a printing press for the publication

of religious literature. About 1820 he removed to Raiatea, twenty-five miles from Huahine, where he built a large house, which still stands. Here he remained for a few years, and saw many natives converted. In time the opposition of the heathen party ceased, and most of the natives became Christians, nominally at least. As a result, the influence of the missionaries became so great as to be almost paramount.

1. When and by whom was Christianity introduced into these islands?
2. Tell the experiences and hardships of the early missionaries.
3. Who translated the Bible into the native tongue?
4. What island, after Tahiti, was the first to receive the Gospel, and who first preached it?
5. Where was printing first done by Mr. Williams?
6. Where did he locate in 1820 for missionary purposes?
7. What were the results of Mr. Williams' labours at Raiatea?

French Missionaries.

Lesson 7.

Later on, Catholic missionaries from France began work in the group, which led to a quarrel between them and the Protestants. The French Government interfered in favour of the Catholic priests, and in 1844 took possession of Tahiti. Previous to this, Saturday was observed as the Sabbath, though called Sunday. The French soon changed it to Sunday. Nearly all the Protestant missionaries left the islands in consequence of the interference of the French, and to-day nearly all the Protestant ministers are connected with the Paris Missionary Society. Though nearly all the natives are professed Christians, a low state of morals prevails. The people are kind-hearted, and generally hospitable, but badly demoralised by the influence of the white men living among them. Being simple-minded and confiding, they are generally just what their teachers make them. Wine and liquor drinking, which is practised by all the whites,—ministers and people alike,—is indulged in by nearly all. Licentiousness is all pervading.

1. Tell the results of the arrival of Catholic priests in the islands.
2. What day was observed as the sabbath previous to this?
3. With what society are the Protestant missionaries now in the group, connected?
4. Describe the moral condition of the natives at the present time.

The Third Angel's Message in the Group.

Lesson 8.

In 1886 Bro. J. I. Tay, of California, in trying to reach Pitcairn Island, landed at Tahiti, and remained for a few months. In 1890, when the ship *Pitcairn* made her first trip, Bro. Tay, Pastor A. J. Read, the writer, and their wives landed in this group and remained about three months. Meetings were held on board the ship and on shore, and many books were sold.

From Tahiti we proceeded to different islands of the group, finding many persons—whites, natives and half-castes—who were friendly to the truth. Many books were sold, and donations of food and curios received. When we left the group nine persons were keeping the Sabbath, one of them a half-caste preacher.

In August, 1892, Pastor Read and wife located in Tahiti to continue the work. The result of their efforts was an organization of native members at Arue, and the erection of a neat house of worship. In 1893 Pastor B. J. Cady and E. C. Chapman located at Tahiti, the latter to take charge of a printing office. Other missionaries have laboured in the group, but none except Pastor Cady and Brother Stringer remain.

Besides the church referred to above, there is a company of natives and half-castes at Papeete, the capital, and at Paia, eighteen miles away. Church buildings are in process of erection at each place. At Raiatea there is a company of Sabbath keepers—whites, natives, and half-castes. In other islands there are scattered believers. Pastor Cady is superintendent of the field. He has bought a large cocoanut farm, and is conducting a native school in Raiatea.

1. What Seventh-Day Adventist missionary first laboured in Tahiti?
2. Tell of the work done by the missionaries who went to the island on the *Pitcairn*.
3. What was the result of the work done in Tahiti, and on the other islands of the group?
4. Who laboured in the islands in 1892, and with what results?
5. What other missionaries went to the group in 1893, and who now remain?
6. Tell the results of the work in Tahiti.
7. What has been accomplished at Raiatea?
8. What has been established by Pastor Cady at Raiatea?

E. H. GATES.

Our Sabbath Schools.

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

CONDUCTED BY MRS. V. J. FARNSWORTH.

True Life.

BE what thou seemest: live thy creed,
Hold up to earth the torch Divine;
Be what thou prayest to be made,
Let the Great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go:
The life above, when this is past,
Is the ripe fruit of life below.

—Horatius Bonar.

How to Organise and Conduct a Children's Missionary Society.

THE success of the Children's Missionary Society at Dora Creek, N.S.W., has aroused considerable interest.

In answer to the enquiries of many who feel that similar societies might be organised in connection with the churches throughout Australasia, we will explain how this may be accomplished.

Mrs. Rundle, of cookery-book fame, in explaining how to dress a hare, says, "first *catch* your hare;" and she might have added, "and *keep* him."

The first thing, of course, is to get the children together. The best method is for one of the lady teachers in the Sabbath School, who is of a practical turn of mind, and one who has a love for children, and is beloved by them, to invite the children to meet her at an appointed time, and to bring their young friends with them.

When they are all assembled, sing a familiar hymn, and tell them, "*We* are going to form a children's Missionary Society, and will begin work next Wednesday. *We* are to earn money to send to — (whatever the object may be for which it is desired to raise money), by making and selling articles of furniture, by keeping missionary hens and selling the eggs, and by various other means."

The names may then be taken of those who are willing to join the Society. Appoint a secretary to call

the roll, and keep the minutes of each meeting. It will be found that many children will attend such a missionary meeting who either are not allowed, or cannot be induced, to attend the Sabbath School.

Ask the girls to bring needles, thread, pins, scissors, buttons, and odds and ends of cloth, plush, velvet, silk, ribbon, etc., etc., and the boys such carpentering tools as they possess. Tell them that work will begin in real earnest at the next meeting. After another bright hymn, and a few cheering words, the children may be dismissed.

There should be a lady instructor, or leader, to every five girls, and a gentleman to the same number of boys. They should plan the work in advance, and endeavour to have everything so arranged that no time will be wasted. Many articles which the leaders have begun, can be finished by the children, under their supervision.

When Wednesday afternoon arrives, be sure to be at the place in good time to greet the children as they come in. Treat all alike. Greet those unlovely in both disposition and looks with the same warmth as you greet the rest. One of the gentlemen should act as chairman, and see that a programme similar to the following is carried out:—

1. Give out a familiar hymn, and ask one of the ladies to play the organ. All hymns should be carefully selected beforehand.
2. Call upon someone to lead in prayer.
3. Sing another suitable hymn.
4. Call the roll.
5. The secretary should read the minutes of the last meeting.
6. Confirmation of the minutes, after any corrections that may be necessary.
7. Handing in of the money earned by the children, and explanation by each of how he or she earned it.
8. Separation of divisions for work.
9. Work, work, work.
10. Closing hymn.
11. Giving out of missionary papers, either to sell or to give away.

Among the articles which the girls can make, or assist in making, may be mentioned: clothes for the orphans, pincushions, pinwheels, penwipers, needle cases, patchwork quilts, pocket handkerchiefs, scrap-books, etc.

The boys can assist in making rustic fern-baskets, bird cages, walking-sticks, bedroom screens, fire screens, envelopes, toys, and puzzles.

The rustic fern-baskets should be built "log-cabin" style, the sticks of

she-oak or other suitable wood being threaded on four wires, one at each corner. These wires are joined about eighteen inches above the basket, and make a convenient handle. A piece of a kerosene case answers very well as a board for nailing to the two lowest sticks to form a bottom.

Excellent walking-sticks, of a pretty mottled appearance, can be made by simply taking off the bark, burning over a candle, then sand-papering, and rubbing in raw linseed oil. An extra finish can be given by varnishing after the oil has dried.

The screens should be made of American redwood, and covered with Japanese muslin. Mitre the frames, as in a picture frame, and black lacquer the edges. Fasten on the muslin with very small black tacks, and run an edging round of green velvet, using brass-headed tacks. The hinges of the leaves of the screen should be made like an N, and should run the whole length of the joint.

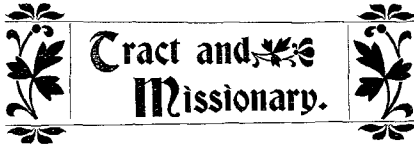
Many interesting puzzles can be made out of sand-papered galvanised wire.

The pin-wheels are made of two circular pieces of cardboard, two inches in diameter, covered with plush or velvet in two different colours, and sewn together ornamentally with coloured silk. Pins are then inserted all round between the two pieces of cardboard. These pin-wheels are very handy for gentlemen to carry in their vest pockets.

All these articles can be readily sold by the children, who make capital salesmen. It is truly surprising what a large sum they can thus earn in a quarter.

H. E. MINCHIN.

"IF they were encouraged to do so, the children would *earn* means to devote to benevolent purposes, and to the advancement of the cause of God; and their interest would be increased by the fact that they had invested something in these enterprises. Their small donations would be a material aid, and the children themselves would be far better physically, mentally, and morally, for the effort they had made." This instruction was written by Sister White four years ago. We give on this page one way in which this work may be done. Older ones and children will be blessed as they engage in it.



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

CONDUCTED BY A. T. ROBINSON.

The Circulation of Our Literature.

THERE are many statements in the *Spirit of Prophecy*, setting forth in the strongest manner the importance of getting the gospel message for our time into the homes of the people. God, in His infinite love and mercy, has permitted the light of His truth to shine into our hearts and has given us grace to walk in the light, and we can now rejoice in the "blessed hope" of our Saviour's soon coming. The apostle exhorts us as follows,— "But to do good and to communicate, forget not; for with such sacrifices God is well pleased."

There are evidences on every hand that the Lord blesses every well-directed effort to send out the silent messengers bearing to the people the glad tidings of the Saviour's soon coming. Hundreds, and probably thousands, are rejoicing in the light of truth to-day, who would have been in the darkness of error, had they not received a tract or paper, calling their attention to these great truths. One evidence that our literature is doing a great work is the fact that it is creating no small stir among professed Christian people who feel opposed to the blessed light which the Lord is causing to shine into many hearts. The following, copied from an American religious paper, shows that our literature is exerting a mighty influence in the world:—

"Will you, dear readers, follow me somewhat patiently, while I pass over some of the past and present plannings of a would-be set of Reformers. Over fifty years ago our Satudarian friends began an active effort to overthrow the accepted Sabbath of the Christian world and supplant it with something else. . . . While there are many thousands of Sunday Christians to every Satudarian Christian, these Satudarians have published and circulated tons of literature against the Sabbath, while its friends are doing almost nothing to uphold the day.

"In a recent Christian Endeavour convention they circulated nearly two hundred and forty thousand pages of literature in one day against Sabbath legislation. Last year in the National Christian

Endeavour Convention, in spite of the most persistent effort on the part of the officers and managers of the Convention to keep hurtful literature out, they managed to circulate more tracts in one night against the Sabbath than the Southern Methodist Church has ever published. . . . Their main office of publication, in Battle Creek, Michigan, claimed a few weeks ago to have sent out in a few months over sixteen thousand personal letters to law-makers, urging the importance of this movement. Their largest printing establishment on the Pacific Coast, with one hundred and fifty hands, receiving over five thousand dollars per month in wages, is constantly at work publishing literature against the Sabbath. Four times each year they propose to publish a 1,000,000 illustrated edition of their large weekly paper, *The Signs of the Times*, a copy of which is to be sent to the editor of every newspaper in the land and to every lawmaker, and they are contemplating sending a copy to every Christian minister in the land. Their Kansas house sold over one hundred and thirteen thousand dollars worth of literature during the past two years.

"I give below some idea of another scheme of great significance. Mrs. S. M. I. Henry, an evangelist of the National W. C. T. U., having accepted Satudarianism, has been sending her false, unscriptural teachings to the officers of every local W. C. T. U. in the land. . . . The Adventists have printed and sent out thousands upon thousands of her tract, *How the Sabbath Came to Me*. . . . And Mrs. Henry urged upon the church that they greatly increase that kind of work.

"Will the W. C. T. U. sit mum, and the leaders of the Christian Endeavour and Young People's societies sleep, while the Seventh-Day Adventists flood these organisations with their literature? Is it not enough that nearly 3,000,000 men are robbed of their Sabbath, and nearly a quarter of a million are being hurled into premature graves, and a large percentage of these into drunkards' graves, annually? And what for? That a few Satudarians may have liberty to work on the Sabbath, in open violation of the law of God and the laws of this land. Shall not the Christian people of this land rise up and guard against such a stream of poisonous literature being put into the hands and heads of the women and youth of this country? It is suicidal to this nation to be indifferent in such a time, when such an issue is upon us, and such an opportunity!"

From reading the above we might feel like flattering ourselves that we are doing what ought to be done in this line. But listen to the word the Lord has sent us, "There should be a most thoroughly organised plan for the distribution of our literature, and it should be faithfully carried out. . . . The silent messengers of truth should be scattered like the leaves of autumn. Our publications should have a wide circulation, for they are doing a great work. There is

much missionary work to be done in their circulation. *Not a fiftieth part is being done to extend the truth that might be done by scattering the publications.* The demand for our publications is greatly increasing. A great crisis awaits the people of God. The momentous struggle of the ages is just before us. We are approaching stormy times."

Answers to Missionary Correspondence.

SOME very encouraging letters are being received by the New South Wales Tract Society. We believe that quotations from a few of these will be of interest to our RECORD readers, and a source of encouragement to those who are engaged in missionary correspondence, as showing some fruits of this line of work. One gentleman writes:—

Permit me to return you my heartfelt thanks for your gift of literature to me. The book, *Steps to Christ*, is one of the best I have ever read. Words cannot express my thankfulness for such a gift. I am also delighted with the tracts sent; but have not as yet had time to study them as I would like. . . . I hope to have the opportunity of visiting some of your institutions, and becoming more fully posted in your work. I am a subscriber to the *Herald of Health*, and have seen a good many copies of the *Bible Echo*. I have also had lengthy interviews with one of your canvassers, and have been deeply impressed by his arguments. I have been a Wesleyan local preacher for upwards of twenty-five years, and have been surprised at the information gleaned during the past few months.

A missionary in India writes:—

Your very kind letter is received, also the *Bible Echo*, for which I thank you very much. I am reading it with very much pleasure. The subject of the Lord's return is one very dear to my heart. I have not read any of the books noticed in the *Echo*, but feel that it would be a pleasure to do so. . . . I am now working among one of the hill tribes in the Himalaya Mountains. There is not a Christian among them. May I ask your prayers in this work, that the Lord will pour out His Spirit to convict of sin.

Another, a resident of this colony, is very thankful for the literature sent, and expresses a desire to come to the Sanitarium for treatment when able to do so. We will give quotations from other letters later.

We would be glad to see in this department from month to month brief quotations from letters received by our colonial societies and missionary workers generally. May the Lord greatly bless in this work.

A. L. HINDSON.



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

Abiding With God.

LET everyone, whate'er his calling be,
Therein abide with God: so wrote of old,
Saint Paul to them at Corinth, and to me,
With loving lips, to-night, that truth was told.
I had grown weary with my strifes and cares,
And murmured o'er the service of the day,
Wherein I had forgotten, unawares,
That thus I might still honor and obey.

Therein abide with God: would I might ne'er forget
That evermore I might with Him abide:
What matters how or where the stamp is set,
Or where the furnace where the gold is tried,
So that the metal has the sterling ring,
So that the likeness of the King is shown,—
God's coinage still, that to the soul may bring
Such wealth as merchant princes have not known.

So let me see and serve, and thus abide:
Not simply patient, or at best content;
Not with eye-service, wherein, love denied,
In rounds of duty, solemn days are spent.
Give me, O Lord, a joy that is divine;
Touch thou my lips with constant themes of praise;
Since, having thee, all things I need are mine,
Whate'er my lot, whate'er my length of days.

—New York Observer.

Monthly Summary of Australian Canvassing Work.

Victoria and Tasmania.

JUNE, 1900.

Home Hand Book—	Orders.	Value.
L. Abramovitch, Lara, Vic.....	6	£9 16 6
Other books.....	1	15 0
D. Deering, Ballarat, Vic.	1	1 7 6
Other books.....	1	17 6
C. P. Michaels, Geelong, Vic....	50	74 3 0
W. Beatty, Bendigo, Vic.....	2	3 9 6
G. Burgess,	9	15 13 0
Other books.....	1	1 1 0
Ladies' Guide—		
Mrs. M. Masters, Melbourne, Vic.	9	8 1 0
Mrs. E. Deering, Ballarat, Vic.	1	18 6
Other books.....	1	4 6
—, Melbourne, Vic.....	6	6 15 0
Masterpiece—		
Geo. Masters, Melbourne, Vic.	5	4 11 0
Patriarchs—		
B. Judge, Seymour, Vic.	21	15 10 0
T. Southon, "	13	9 1 0
W. Ryder, Traralgon, Vic.....	14	10 12 6
E. Crick, "	29	27 8 6
Sunshine—		
R. J. Stoaite, Oakleigh, Vic.....	22	10 12 0
Other books.....	4	3 13 6
Bible Readings—		
L. P. V. Larsen, East Coast, Tas.	26	26 17 6
—, Melbourne, Vic.....	37	25 13 6
Daniel and Revelation—		
C. P. Michaels, Geelong, Vic...	6	4 10 0
Coming King—		
E. Adcock, Hobart, Tas.....	21	8 2 6
L. Southon, "	16	6 6 6
M. Southon, "	15	6 2 6
E. Southon, Launceston, Tas..	3	1 5 0
E. Roberts, Williamstown, Vic.	50	15 16 6
C. Rule, Malvern, V.....	26	9 13 0
	396	£308 18 6

New Zealand.

MAY, 1900.

Home Hand Book—	Orders.	Value.
J. Reekie, Ashburton	25	£40 15 0
Mrs. Hamilton, Carterton	9	13 2 6
J. Johnson, Patea	7	9 12 6
W. Richardson, Auckland	5	6 17 6
J. Nash, Waitakerei	18	26 2 6
R. L. Irving, Invercargill	3	4 10 0
J. Knox, Hawera	4	7 0 0
J. B. Anderson, Christchurch..	1	1 7 6
Ladies' Guide—		
Mrs. A. D. Anderson, West Coast	15	13 2 6
Patriarchs—		
W. W. Ward, Inglewood.....	4	2 17 6
	91	£125 7 6

JUNE, 1900.

Home Hand Book—	Orders.	Value.
I. Johnson, Hawkes Bay.....	36	£51 15 0
J. Nash, Auckland.....	17	23 7 6
J. B. Anderson, Christchurch...	11	16 5 0
R. L. Irving, Invercargill	6	8 12 6
Mrs. Hamilton, Carterton	1	1 7 6
Ladies' Guide—		
Mrs. A. D. Anderson, Hokitika	9	12 7 6
Patriarchs—		
A. E. Rickards, Balclutha	3	2 17 6
W. W. Ward, Inglewood.....	5	3 10 0
	88	£120 12 6

New South Wales.

JUNE, 1900.

Patriarchs—	Orders.	Value.
H. J. Cooper, Bangalow	22	£17 16 6
E. Appleton, Woodburn.....	7	6 1 0
G. A. Wood, Gresfrod.....	3	1 12 6
Bible Readings—		
H. E. Hughes, Goulburn.....	22	20 4 6
Coming King—		
Mrs. A. E. Edwards, Bathurst.	52	15 3 0
Home Hand Book—		
J. Lord, Moruya.....	12	18 7 6
W. Smith, Grafton.....	8	15 2 6
J. C. Jensen, Mittagong.....	8	13 18 6
Ladies' Guide—		
Mrs. M. A. Gregg, Warren.....	31	30 18 6
Mrs. C. Paap, Maitland.....	18	20 0 6
J. F. Hay, Gunnedah.....	6	7 5 0
Masterpiece—		
T. W. Palmer, Narrabri	34	36 14 0
Other books.....		2 19 6
	223	£206 3 6

South Australia.

JUNE, 1900.

Bible Readings—	Orders.	Value.
J. E. Steed, Murray River.....	25	£18 18 6
Desire of Ages—		
L. A. Apollon, Pt. Pirie	35	42 6 0
Coming King—		
M. Janeczek, Parkside.....	23	7 16 6
E. Underwood, Moonta	6	1 7 0
A. Davey, Unley.....	21	6 6 0
Ladies' Guide—		
Mrs. C. Gooding, Belair	6	6 17 6
Home Hand Book—		
F. Redward, Maitland.....	18	29 14 0
A. W. Waight, Yorks Peninsula	16	26 3 0
Miscellaneous	7	8 8 6
	157	147 17 0

West Australia.

JUNE, 1900.

Patriarchs—	Orders.	Value.
F. Masters, Kalgoorlie.....	12	£7 15 6
Bible Readings—		
Mrs. Cleal, Waroona.....	4	4 0 0
Masterpiece—		
F. Masters, Kalgoorlie.....	31	33 4 0
Ladies' Guide—		
Mrs. Cleal, Waroona	14	15 0 0
Other books.....	3	2 0 0
	64	£61 19 6

Queensland.

JUNE, 1900.

Christ Our Saviour—	Orders.	Value.
R. S. Hodgson, Mt. Morgan ...	23	£5 13 6
C. H. Hughes, Ipswich	26	11 5 0
A. W. Horwood, Gladstone ...	5	17 6
A. Ferguson, Cooraparoo	19	4 6 0
Coming King—		
A. Ferguson, Cooraparoo	7	1 15 0
C. Prebble, Maryborough	5	1 15 0
Desire of Ages—		
W. Codling, Peak Crossing	14	20 13 0
A. W. Horwood, Gladstone ..	5	5 10 0
Home Hand Book—		
A. W. Horwood, Gladstone, ...	8	13 13 0
R. S. Hodgson, Mt. Morgan ...	19	26 17 6
Ladies' Guide—		
R. D. Cozens, Maryborough ...	10	10 16 0
Other Books—		
A. W. Horwood, Gladstone ...	2	1 11 6
	143	£104 13 0

TOTALS FOR JUNE, 1900.

	Orders.	Value.
Victoria and Tasmania	396	£308 18 6
New South Wales.....	223	206 3 6
South Australia	157	147 17 0
Queensland	143	104 13 0
New Zealand	88	120 12 6
West Australia	64	61 19 6
Grand totals.....	1,071	£950 4 0

THOUGH the last conference year in Africa was one of war, yet the canvassers have sold 7,350 books. During the same time 130,000 periodicals were sent out. This is a large number when the cost of postage is considered. Many papers have been given to the soldiers. Some of these have written, asking for books, and one who is a prisoner in Pretoria, wrote for more literature. One man who was about to enlist received a tract, and has since begun to keep the Sabbath. Most of the labourers in Africa expect to partly support themselves by canvassing during the present year. Many people in Natal are inquiring for truth.

A CANVASSEER in the Upper Columbia Conference U. S. A. carries his "helps" with a team while canvassing for *Great Controversy*. This man has brought more people into the truth than any of the ministers of the Conference, and has made his work self-supporting. He is an earnest, energetic man. This is what all our canvassers should be.

A MAN passes for what he is worth. What he is, engraves itself on his face, on his form, on his fortunes, in letters of light, which all men may read but himself. There are confessions in the glances of our eyes, in our smiles, in our salutations, in the grasp of our hands.

EDUCATIONAL.

"Study to show thyself approved unto God."

CONDUCTED BY E. R. PALMER.

What We Need.

"We need, each and all, to be needed,
To feel we have something to give
Toward soothing the moan of earth's hunger.
And we know that then only we live,
When we feed one another, as we have been fed
From the hand that gives body and spirit their
bread."

—Lucy Larcom.

Notes.

THE enrollment of students at the Avondale School has now reached 155.

A FEW days ago we had the pleasure of welcoming Miss Emily Appeldorff back to our school family. She was a student here when the school opened in 1897. For nearly two years she has been engaged in Bible work in Western Australia, and has now come to Avondale for a short, special course to prepare for church school work. It is a great blessing to the school when the old students are able to come back with a good report from the field, and with a positive testimony of the Lord's blessing, such as Sister Appeldorff is able to bring.

OUR readers will be pleased to learn that we have a student direct from Cuba. His name is Caesar Garcia Peña. One of our canvassers in Port Pirie, South Australia, became acquainted with him soon after he landed, and Brother J. H. Woods sent him over to the school. We hope he will develop into a good worker for God. He can talk very little English, but is so skilful in making signs to indicate his meaning that he has little trouble to get along. He is making very good progress in learning the English.

THE spiritual interests of the school are still growing. The Friday evening prayer meetings are intensely interesting. Nearly all the students take part in these meetings regularly. A short time ago, when the prayer meeting was thrown open for the

students' testimonies, eight immediately arose, each intending to be first in praising God. Almost constantly during these meetings there are several on their feet at once. The Lord is greatly blessing our students, for which we are glad.

THE principal, Brother C. B. Hughes, has recently organised a floricultural society, which has been joined by quite a number of the young men. They are undertaking to raise donations for flower seeds, roots, and ornamental trees, and they are donating a large part of their recreation hours to the work of making flower beds and a bush-house. Brother Hughes is undertaking to teach the art of caring for and training these plants, thus enabling the boys to learn much that will be useful, while they are so generously devoting their time to beautifying the surroundings of the school.

The Business Department.

MISS ANNIE HIGGINS, who was among the first students in the Australasian Bible School, arrived at Avondale from Western Australia, June 25. For about seven years she has been a constant worker in our Tract Societies in Victoria, Queensland, and Western Australia. The Lord has blessed her much in all features of that work, and has given her an experience, which we trust will be a blessing in the position she is now called to occupy. She has been engaged to teach the classes in the business department, and take charge of the business office. Two book-keeping classes have been organised, in which there are twenty-seven students. The class work will be made, as nearly as possible, a duplicate of the accountant's work in our Tract Societies. Thorough attention will be given to the theory of book-keeping, the working out of which, on the proposed plan, will make the students familiar with prices, discounts, and general methods employed in the business offices of our various organisations.

A Beautiful Baptismal Service.

THE "Old Dry Log," a fordable place in Dora Creek, where all the baptismal services in connection with the school have been held, is, with

each year, becoming a more sacred spot. Last year thirty-two students were buried there with the Lord in baptism. On five different occasions since the beginning of the present school year, the members of the church and school have assembled at this beautiful spot to witness the sacred rite. The deep forest which surrounds the place, the quiet stream, and the fern-clad banks, unite in making it a fitting place for the human soul to lay off its old body of sin, and take up the new life of peace and love. On the Sabbath following the Week of Prayer, twenty-three students went forward in this ordinance, sixteen of whom united with the Avondale Church. The Bible teacher, Brother A. T. Robinson, officiated, being assisted by Brother E. W. Farnsworth and the officers of the church. The following is a list of the candidates:—

Maud Hall	L. G. Paap
Mattie Lockwood	E. Chapman
Maud Rice	A. Rowe
Rachel Heaton	S. M. Fletcher
Matilda Voss	J. Todd
May Paap	W. R. Webb
Annie Patava	F. Smart
Ella White	Milton Hare
Mabel White	Emil Bernoth
G. Hamilton	Fred Williams
B. Newcombe	Harold Carr.
Gladys Bell.	

Students Building Churches.

MANY of the older students, under the direction of Brother and Sister Robinson, are working up the missionary interests in the neighbourhood. Children's meetings and a Sunday School are being held at Awaba, Sabbath services and Sabbath School at Dora Creek, two Sabbath Schools in the bush near Martinsville, and a children's meeting and Sunday School at Morisset. Services are also held in the Avondale Church, Sunday evenings, particularly for the benefit of the public. A little church is now being erected at Morisset for the accommodation of the meetings held there. This undertaking originated with the students. They have raised the *money*, and, with the exception of a little help from experienced carpenters, they have done the *work*. Thus the students are learning the A B C of church building. One important feature of the lesson is to be, how to dedicate a church with *no debt* upon it. When this church is finished, they intend to build another at Martinsville.



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

The Week of Prayer in the Colonies.

Victoria.

ALL our churches report good meetings. Everyone thinks the readings were excellent. The donations seem to us to be small, and for this we are sorry.

G. B. STARR.

West Australia.

THE week of prayer was the best week I have spent in the colony. I can only write concerning the Perth Church, as I have not yet heard from the isolated brethren nor from the Fremantle company.

It was good to hear confessions made to one another and to God, and to listen to the earnest supplications and thanksgivings. The testimonies borne showed that new experiences and victories were being gained.

JESSE PALLANT.

South Australia.

THE week of prayer has been a time of refreshing to our people in this Conference. Brother Knight had charge in Broken Hill; Brother Semmens, Kadina; Brother Steed, Gawler; Brethren Davey and Mitchell, Prospect; Brother Green, Black Swamp; Brother A. S. Sharpe, Kangarilla; and Brother Rogers and the writer in Adelaide. In the last-named place meetings were held each afternoon and night.

The work in this corner of the vineyard is onward. We are of good courage, and feel to rejoice in the Lord.

J. H. WOODS.

Tasmania.

I VISITED the little company at Latrobe and spent Sabbath and Sunday with them. We had some good meetings. I have since received word from Sister Fletcher, the leader of the little company, saying they held nine meetings in all, had a good spiritual blessing, and received £1 3s 6d in donations. The company number only four or five adults.

Monday, I went from Latrobe to Devonport, and visited Sister Niel's and Brother Richard Sealyer's families. On my way home, I stopped one night and most of the next day at Little Hampton, and read some of the readings with Brother Murfet and son. Had an excellent visit with them, and just before leaving they gave me five pounds for the tent fund.

At Launceston two meetings were held on the first Sabbath, and after that one each day. This church has ten members. The donations were £1 5s 4d.

The Bismark Church reports as follows: Our church membership is 45. A few strangers attended our meetings on Sunday evening. We held a meeting every evening except the first Friday. Each of those in regular attendance seemed interested and received a blessing. The interest in our weekly Wednesday evening Bible studies is also growing. The amount of donations was £1 3s 8½d.

The present membership of the Hobart Church is 87. A meeting was held every day with the exception of Friday. Some received a rich blessing and were much strengthened. The Sabbath meetings were fairly well attended, and the last Sabbath we had a good meeting. When the members read the texts they had chosen to place on their envelopes, nearly all took part. Donations, £10. The total amount of contributions received so far is £13 12s 6½d.

E. HILLIARD.

New Zealand.

This has been a season of great refreshment and spiritual advancement to many of God's children in this field. For the most part the weather was fine, and the meetings in all the churches were well attended. One of the elders of one of our largest churches writes: "We have had a blessed week. The work of the Holy Spirit on all our hearts was more and more manifest as the week went by. Victories over Satan have been many this week, and it is true that 'we overcame him by the blood of the Lamb and by the word of our testimony.' All seemed to feel the solemnity of the occasion, and desires were often expressed that we might press together more earnestly and love each other more fervently. . . . We believe our prayers were heard and granted, and it is our desire that the fruits of the Spirit—all of them—

may be manifest continuously in our lives, that we each may receive some precious spiritual gift according to His will."

Pastor Steed reports from Wellington: "The Wellington Church can truly be called the scattered church, for so many of its members live far away from the city. The company meeting in Wellington, therefore, is a small one, and as some of our number were not able to attend, owing to bad health, our meetings seemed small indeed. But what we lacked in attendance was amply filled up by the good Spirit of God, whose presence we all realised."

In another church one of the leaders writes that the meetings "were well attended, better than I can remember them to have been any previous year. Some were kept at home on account of sickness. All who attended earnestly desire to have a part in bringing the kingdom of God nearer."

The church at Kao was visited by Pastor Teasdale, who not only was able to spend the Week of Prayer with them but remained for a week or two afterwards. He reports, that while visiting each family, and praying with and for them, he not only himself was blessed but the Lord came very near to all. "As a rule, the people are of good courage, although Satan is sorely trying some."

Brother Wantzlick, writing from Wanganui, reports an excellent service. At first there appeared to be some adverse circumstances, but these the Spirit of the Lord cleared away, and then there was freedom and much of His blessing.

The offerings which were made during this season in behalf of the work at large were indeed encouraging. The total amount thus far stands at £59 10s 11d. This is a little more than double the amount given last year. I think from the experiences of this special week the lesson has been impressed upon the minds of most of us, that any effort that may be put forth to secure the blessing of God is always in place, and that the returns are always greater than the expenditure. What a privilege to serve in the cause of such a Master.

W. L. H. BAKER.

"THE soul that is yielded to Christ, becomes his own fortress, which he holds in a revolted world, and He intends that no authority shall be known in it but His own."

Queensland.

THE work in Queensland seems to be advancing. In some respects and at different times this is more apparent than at others. Over a great portion of the country the severest drought that comes within the range of its history is being experienced. This has a depressing effect upon different features of the work, especially the sale of our books. The number of canvassers is small.

By the arrival of Brother C. A. Brandstater and wife from Battle Creek, we are able to make a start with the medical work in Brisbane, a step which we have reason to believe will give new force and impetus to the cause of gospel truth. So far they have been engaged in private practice as nurses and in teaching. Now steps are being taken to establish treatment rooms in a prominent part of the city. Arrangements are also being made, with good prospects of success, to secure the help of Brother Skinner and wife for the same work in Rockhampton.

Bible work in Brisbane is reaching quite a large number of good people, and from time to time these unite with those who are keeping the commandments of God. At the same time the day of trial is testing the gold, silver, precious stones; the wood, hay, stubble. For the most part, those who have espoused present truth are developing firmness of character, and trust. But some are still wavering or floundering in the slough of despond. May the Lord help them to come out on the right side.

Early in June, Dr. Caro and Elder Farnsworth visited Queensland. The former came more particularly in the interest of the medical work. They visited Rockhampton, and Dr. Caro called at Ipswich and Toowoomba. It happened that the rain interfered with Dr. Caro's most important lectures; but we all felt that the visit of these brethren was timely and helpful.

At a meeting of the Conference Committee it was decided to hold our next camp-meeting in Brisbane early in October, if we can arrange for that time. Other matters referring to the interests of the work were discussed and settled. A visit from the secretary of the Union Conference immediately followed, when our accounts were thoroughly audited, and found satisfactory.

About June 13, Pastor H. C.

Lacy came from Toowoomba to Brisbane to stand at the head of the mission family and evangelical work. Sister Lacy has also undertaken to conduct our first Queensland church school in connection with the South Brisbane church. June 18 my wife and I started for Rockhampton where we expect to spend some weeks until the camp-meeting time. On our way we stopped at Maryborough where we found one lady keeping the Sabbath through the influence of two young lady canvassers, and others are considering the matter with interest. At Bundaberg we visited the work being carried on by Bro. G. W. Tadich. He is working in an unostentatious way, but the Lord is giving him access to hearts. About fifteen or more have taken their stand for the truth. Among these we were especially glad to greet Brother Jacobsen and wife, whom, I believe, were the first Sabbath keepers in Queensland, but through discouragement had been led to give it up. They are again happy in God. Our visit was very encouraging, and we hope for a goodly company there in the near future.

The Rockhampton church has mostly stood alone since its formation. Discouragements have overtaken some, and the enemy is trying hard to cast down some of the faithful to the ground. But we believe God will help us, and we hope He will do great things for the dear brethren there, all of whom we have learned to love in the gospel.

There is a great work to be done in Queensland. Seeds of truth are springing up here and there. We are looking forward hopefully to the approaching camp-meeting, trusting that our work will receive a strong impetus there. G. C. TENNEY.

Victorian Church Officers' Council Meeting.

IN response to an invitation from the Victorian Conference Committee to the church officers in their Conference, twenty-five persons met in the North Fitzroy Church, Sunday afternoon, June 10, 1900, to talk over the needs of their various churches, and to counsel together for aggressive work.

Pastor G. B. Starr, who had just made a round trip to the Ballarat, Bendigo, and Geelong Churches, responded for same. He stated he had the pleasure of assisting in the

opening of the new church building at Ballarat, where God had signally blessed and given evidence of His willingness to meet the sinner, and help those who had fallen and were anxious to turn to Him. At the opening of the service a man took a solemn vow never again to use intoxicating drink.

Each family in the Bendigo Church had been visited and encouraged; and plans were laid for future aggressive work in the city.

North Fitzroy, Williamstown, Windsor, and Brighton churches were each represented, and their condition and needs spoken of.

At North Fitzroy three district prayer meetings have been organised, with good results. The interest and attendance at these meetings were increasing. The Sabbath School has a large attendance, and a live interest. The church day school, recently organised, with one teacher and twenty-eight scholars, has rapidly grown to between sixty and seventy scholars, with two teachers. Parents speak well of the progress made by their children.

The Windsor Church is very happy in their new place of worship, a church building on High Street, Windsor, which they have rented for a term of years at a low rental. The building has been thoroughly renovated—walls tinted, woodwork grained, and everything is clean and sweet. The church has full control of the house, and much enjoyed the privilege of meeting together every night during the week of prayer. In addition to their donations to the week of prayer, they raised about £6 towards the Students' Aid Fund.

Brighton, though small in membership, holds its regular services, and every Sabbath afternoon a Bible study, at which a number of strangers are in attendance.

Williamstown has much appreciated the recent assistance rendered in their Sunday night meetings by Pastor R. Hare. They called for help in their Sabbath School and youths' meetings, and the Conference Committee responded by requesting Bro. W. H. J. Bowes, of North Fitzroy, to labour in that church for a time.

The president urged upon the officers the necessity of keeping before their church membership the importance of system and regularity in the payment of their tithes. Men in the employ of the Conference are dependent upon the receipt of their

weekly wage with which to meet obligations in the form of house rent, groceries, fuel, etc. Delays in the payment of tithes cause delays all along the line. We do not want our workers to become involved in debts to grocers, milkmen, or others. We insist that they do not. Such a course would misrepresent the cause of truth. We must then in turn be punctual with them, and not get in debt to our workers. The man who withholds God's tithe assumes the responsibility of all these evil results. "Bring ye all the tithes into the storehouse," in response to God's call, "that there may be meat in mine house." Bring regularly of the first fruits, not the last. It is a good habit to form in everything.

J. GILLESPIE.
Conference Secretary.

South Australian Conference.

THE first annual session of the South Australian Conference was held in Adelaide, from July 12 to 15, 1900. There were three meetings, which were well attended by members of the Adelaide Church. W. Knight represented the Broken Hill Church, A. Waight the Kadina Church. E. W. Farnsworth, Dr. E. R. Caro, and E. M. Graham were present on behalf of the Australasian Union Conference.

The President (J. H. Woods) gave the opening address, briefly reviewing the rise and progress of the work. He spoke of the pressing needs of this portion of the field, which were a church building in Adelaide, some tents for use during camp-meetings, and a camp-meeting.

W. Knight gave a report of the work at Broken Hill, which showed an improvement in attendance and spirituality on behalf of the church members.

A. H. Piper read a report from J. H. Steed, who was actively engaged in the canvassing field and doing good work; and spoke of the interest aroused by M. Janeczek, another canvasser, recently a convert from Roman Catholicism, through reading *Thoughts on Daniel and Revelation*.

E. W. Farnsworth gave other instances of the good results recently experienced in Queensland, New South Wales, and West Australia

from the work of the canvassers. Little companies were springing up all over the colonies as a result of the books sold. He spoke of the many encouragements to be seen, and the needs of the cause in South Australia.

The following committees were appointed by the President:—On Resolutions—W. Knight, A. W. Semmens, A. H. Piper; on Nominations—H. Mitchell, J. Higgins, C. Davey; on Credentials and Licenses—A. W. Semmens, A. H. Rogers, T. Thatcher; on Auditing—W. Vercoe, G. Wakeham, A. Waight, J. Bowhey, with the Conference Committee.

The Treasurer presented the financial report, which showed that the debt of £57 17s 6d, taken over at the time of organisation, had been reduced to £49 0s 10½d. The financial report of the Tract and Missionary Department was presented, and both were adopted as audited and confirmed by the Treasurer of the Australasian Union Conference.

The Committee on Resolutions presented the following report:—

1. That we hereby express our grateful appreciation of the manifest goodness of the Lord, as shown in the progress of the work of this Conference, since its inception; and that we pledge ourselves to a renewal of consecration vows, believing this to be essential for the future welfare of church and people.

2. That because of the experience of the past, which has shown camp-meetings to be a powerful medium by which to reach the people with the truth, it is advisable for arrangements to be entered into for holding one in the coming spring.

3. That we hold a camp-meeting next October.

4. That in view of a camp-meeting being held, the Tent Fund already established receive more cordial support, so that a number of tents may be made.

5. That owing to the many openings which present themselves for aggressive work in different parts of the Conference, and which the labourers are unable to meet, it is advisable for this Conference to consider the advisability of obtaining another labourer or Bible worker, preferably self-supporting, or partially so.

6. That in order to assist the

Tract Society to pay the debt assumed at its organisation, the Conference (if able to do so) carry the expenses of one of its officers, or assist in doing the same.

7. That we urge upon our agents the necessity for personal consecration, so that the work of distributing our literature may, by their persevering efforts, be steady and aggressive, and also carry with it the solemn sense of its importance, which it is so necessary to realise.

8. That our agents should understand the desirability of keeping their accounts well within the mark, and even if possible to pay cash when ordering their supplies, so that by this means the burdens of debt familiar to the past may be removed.

9. That the brethren of the church in Adelaide be encouraged to secure a lot and erect a church building, thus to remove the disabilities under which they have long rested, and also to be a monument bearing witness of the truth in this city.

10. That we earnestly invite all the members of our churches to be members also of our Sabbath Schools, and by this means to share in the blessings which follow the united study of the Word of God, and become more established in the present truth.

11. That we heartily endorse the plan set forth in connection with the Missionary Reading Circle, and urge upon all to join therein.

12. That we express our appreciation of the work done by the Hydropathic Institute, under the superintendence of A. W. Semmens, since its inception, and solicit the personal recommendation of every member of the Conference, so that their support may conduce to its future progress and advancement.

13. That we request the managers of the Helping Hand Mission to so arrange its operations as to make it self-supporting; and while thankful for the evidences of its usefulness in the past, we trust by this means to see further evidences of this in the future.

14. That we learn with extreme pleasure of the success which has attended the Avondale School during its present term, and pledge ourselves, both by encouragement and financial assistance, to aid our young people to go there.

This report was adopted, with the exception of the sixth resolution, which was deferred until the close of this fiscal year.

The Committee on Nominations presented the following report, which was adopted:—

For president, J. H. Woods; for vice-president, A. W. Semmens; for secretary, J. Higgins; for business manager, J. Higgins; for treasurer, Mrs. J. Higgins; executive committee, J. H. Woods, A. W. Semmens, J. Higgins, W. Knight, H. Mitchell, T. Thatcher, J. Bowhey; for secretary and treasurer, Tract Society Department, Mrs. J. Higgins; for general agent, A. H. Piper; for secretary, Sabbath School Department, Mrs. A. W. Semmens.

The Committee on Credentials and Licenses presented the following report, which was adopted:—

For credentials, J. H. Woods, W. Knight; for ministerial licenses, A. W. Semmens, A. H. Piper; for missionary licenses, J. E. Steed, H. Mitchell, A. H. Rogers.

The report of the medical work was given by A. W. Semmens:—

Treatments to the number of 2521 had been given, value £521 12s, and 894 free treatments, value £287 9s 5d. Two patients had embraced the truth, others were much interested in our health principles and our work in general.

He had given forty-eight health lectures in the Adelaide Church, nine in Gawler, ten in Hyde Park, six at the Semaphore, three to the Vegetarian Society, four in Kadina, two in Moonta, making a total of 82, besides 68 religious meetings. A well-equipped institution had been fitted up, and the receipts had already paid the running expenses, and there was only £88 19s 9d of the initial cost to be recovered before the institution would be on a paying basis.

A. W. Semmens presented a report of the Helping Hand Mission for Women, which covered a period of twenty months.

During that time twenty-nine adults and six children had been taken into the Home, and there had been twelve births. Of this number ten had gone back to their own homes, eleven to situations, five to homes provided by friends, five infants had been boarded out, leaving five adults and two children

in the Home now. Meals have been provided to the number of 8994; 532 garments; 178lb of groceries; three pairs of blankets, a quantity of fruit, vegetables, and wood had been given away. The matron, Miss Semple, had paid 104 visits to the sick and poor. The cash receipts were £185 0s 4d, and the expenditure £184 7s 3d. Of this about two thirds have been given by the public, and one third by the church members. The following goods had been donated to the Home:—283lb of groceries, sixty-one pounds of honey, forty pots of jam, sixteen cans of fruit, six cases of apples, two cases quinces, four bags potatoes, two bags wheat, one case assorted fruit, one case tomatoes, one case and a half grapes, two bags onions, a quantity of vegetables, three pairs blankets, 554 garments, twenty dozen eggs, one sewing machine, one perambulator, and the greater part of the furniture.

A sewing class had been formed in connection with the Home. Twenty-two meetings had been held, with an average attendance of six. Nearly 100 garments had been made and sold, the profits going to the Home. Prayer meetings were held every Wednesday. Deep impressions for good appear to have been made on the hearts of some. The greatest need is Christian homes, to which these girls may be committed, for further instruction in Christian living, both by precept and example.

Dr. E. R. Caro gave a general report of the medical work in the colonies, and outlined plans for aggressive work in various lines. He presented the plans for the new Sanitarium in New South Wales, and solicited the co-operation of the brethren in this important enterprise.

The Secretary for the Sabbath School Department, Mrs. A. H. Piper, gave a general and financial report of the work of that department.

The number of schools at the close of the first quarter of 1900 was eight, the membership 212, average attendance 156, tithe £1 1s 7½d, donations £5 11s 7½d. At the close of the second quarter there were nine schools, membership 253, average attendance 182, tithe £1 10s 11d, and donations £7 0s 2d, and en-

couraging increase in every item. In addition donations had been received for the Christchurch Sanitarium of £2 11s 10d and for the Sydney Sanitarium of 18s 2½d. The donations for the past six months averaged per member as follows:—Gawler, 4s; Kangarilla, 3s 3d; Adelaide, 2s 5d; Broken Hill 1s 10½d; Kadina, 1s 4d; Prospect, 1s 3d; Queens Own Town, 1s 3d; Moonta, 5d.

Interesting papers were read on "The Superintendent and His Work," by J. H. Woods; "The Secretary and His Work," by A. H. Rogers; "The Teacher," by A. W. Semmens; and "The Relation Between Church Members and Sabbath School," by A. H. Piper.

A spirit of harmony and unity prevailed throughout the meetings, and all present experienced the blessing of the Lord.

Adjourned *sine die*.

J. H. WOODS, *President*.

J. HIGGINS, *Secretary*.

West Australia.

GERALDTON is situated on the sea coast, about three hundred miles north of Perth. Eight persons had begun to keep the Sabbath there through the efforts of Brother Shapcott, one of our canvassers, and I was requested to visit them. On account of the weather it was necessary for me to remain two days in Geraldton before proceeding to the place where our people live. While waiting, I had some good Bible readings, and one young lady gave her heart to the Lord.

I have always disliked staying at hotels, but on this journey I was compelled to stop at one, and am glad for my pleasant experience there. I had retired for the night, when the publican came to my room, at 11 o'clock, and asked me if I would go and see his mother, for she wished to speak to me. I found her to be a Christian, and we had a good conversation and a season of prayer. I remained with her till nearly 1 o'clock in the morning, she seemed so anxious for Christian help.

During our talk, her son, the publican, wept and sobbed as though his heart were broken. He now wants to sell his business, and he said, "I cannot serve Christ in such a business." What the result of

this visit will be only God knows; but does it not show us that the Spirit can work even in hotels, and that we should relate ourselves to Christ so he can use us anywhere?

I reached the company of new Sabbath-keepers, Sabbath morning, and spoke to them in the afternoon. There are now thirteen adults obeying the truth. I cannot leave till I have done what I can for them, as we shall not be able to visit them often.

JESSE PALLANT.

Week of Prayer in the Avondale Church.

OWING to the inclement weather the services during the week at the church were somewhat broken up. There was a tender spirit manifested on the part of all, and the blessing of the Lord was felt in all the meetings held. The church responded to the appeal in behalf of missions, in gifts amounting to £70 7s 7d. Of this amount £42 2s 7d has been paid to the treasurer, and £28 5s in pledges are still to be collected.

The church has since been blessed with an addition of fourteen members, students who were converted during the week of prayer. Six had previously been converted, making twenty-one since the school opened this year. To the Lord belongs all the praise.

A. T. ROBINSON.

Latest News from Africa.

THE last letter received from Pastor A. G. Daniells says, "I have received word from the military authorities to be on board the transport *Bavarian* by noon to-day, June 11, to sail for London. The *Bavarian*, used for carrying troops, is a large steamer of 6,776 tons. I hear she is a fine boat, but I have not seen her. I shall try to go second with Brother and Sister Rogers, teachers, who are returning to America to take a course in some agricultural school. To-day I received a very nice letter from Professor Prescott, stating that he had read my statement in the RECORD about visiting Africa, and possibly going on to America via England. He gives me a most urgent invitation to go to England. Their general meeting is appointed to be held August 3-13, at Birmingham. He presses me to attend that meeting, and to come as early as possible, so

as to visit his field. I am expecting to get to England the first week in July. I want to attend the Endeavourers' Convention, July 14-20. I will write on the boat, and post on arrival in London. As the Denmark meeting runs from June 28 to July 8, I hope to get in a few days there, and then go on to Germany. I have had a good time here. Have held just fifty meetings, and have been here forty-seven days. I wish you would put a note in the RECORD stating that I am here safe and well, and working hard, and that I am gathering materials for reports to our papers."

Week of Prayer Offerings.

West Australia.

Perth £6 6 0

Tasmania.

Hobart	£10 0 0	Isolated Families	1 17 0
Bismark	1 3 8		
Launceston	1 5 4		
Latrobe	1 3 6	Total	£15 9 6

Queensland.

N. Brisbane...	£2 17 3	Rockhampton	£1 10 0
S. Brisbane ...	7 13 5	Miscellaneous	2 10 9
Toowoomba...	2 12 6		
		Total	£17 3 11

South Australia.

Adelaide	£9 5 4	Broken Hill...	£4 2 0
Gawler	2 10 0	Mrs. Coles	1 0 0
Kadina	2 5 0	Mr. Bristow...	5 0 0
Prospect	12 0 0	Mrs. Wallenstein	2 0 0
Black Swamp	1 5 0		
Bridgewater	16 0 0	Total	£23 4 4
Kangarilla	1 2 0		

Victoria.

North Fitzroy	£8 0 2	Brighton	£2 15 3
Williamstown	6 16 9	Hawthorn.....	2 4 2
Windsor	3 17 6	Bendigo.....	1 0 0
Geelong.....	5 15 6		
		Total	£30 9 4

New Zealand.

Wellington	£4 10 0	Ormondville	£1 14 0
Napier	8 12 5	Paremata	17 0 0
Petone	2 15 4	Palmerston	* 3 6 0
Cambridge	1 9 6	Christchurch	5 11 9
Westport	5 0 0	Kaero	4 0 6
Auckland	4 15 3	Hastings	13 6 0
Epsom	1 16 4	Auckland	1 8 6
Parkhurst	16 10 0	Blenheim.....	2 0 0
Irwell-Lincoln	4 2 6	Individual offerings	4 16 0
Wanganui.....	5 0 0		
Tologa Bay	1 5 0	Total	£59 10 11
Aratapu	1 13 6		

* And a gold locket.

New South Wales.

Ashfield	£10 10 1	Stanmore.....	£17 18 0
Hamilton	4 2 6	Wallsend	1 1 0
Avondale	23 4 1	Isolated members	1 13 0
Maitland	4 12 0		
Carlingford	3 10 7	Total	£66 11 3

General Summary.

New South Wales	£66 11 3½
New Zealand	59 10 11
Victoria	30 9 4½
South Australia	23 4 4½
Queensland	17 3 11½
Tasmania	15 9 6½
West Australia.....	6 6 0
Total	£218 15 5½

Avondale District Meeting.

A FEW months ago the plan was begun of holding district meetings among the churches in the New South Wales Conference. Such gatherings have been held, with very encouraging results, at Hamilton, Maitland, and Avondale, in the northern portion of the colony, and at Parramatta, in the Sydney district.

On Sabbath and Sunday, July 14 and 15, three services were held each day in the Avondale Church, which was comfortably crowded, between thirty and forty of the friends being present from the Hamilton and Maitland Churches, and a number from other places. Sabbath was a good day. Following the Sabbath School, which was characterised by the presence and blessing of the Lord, Pastor Colcord delivered a sermon, which was much appreciated by all. In the afternoon Sister White spoke, and also on Sunday afternoon, with her usual freedom and power. The services on Sunday took largely the form of a Missionary Conference; various plans were discussed as to how the truth can most successfully be carried to the outlying districts. A committee, appointed at this meeting, have under consideration the publication of an eight-page monthly paper at the Avondale Press, to be circulated very freely, either gratuitously or at a very small cost. We hope to lay the plans of this enterprise fully before all our people in the next issue of the RECORD.

A. T. ROBINSON.

AT the Convention held in Hobart, Tasmania, £76 was pledged to a tent fund for the purpose of purchasing tents for a camp-meeting. It will take about £125 to purchase the large tent and a sufficient number of family tents. £47 has already been paid, and Bro. Hilliard is anxious that all pledges be paid promptly, that the tents may be purchased soon, and that those who have not yet helped in this enterprise, should give proof of their love and interest for the work in Tasmania, by giving according to their ability. Let every one take hold and lift now when help is needed. All donations should be sent to Pastor E. Hilliard, "Invermay," Green-st., Launceston, Tasmania, and he will send a letter of thanks and receipt.

Personal

MRS. TADICH, of Queensland, is visiting her parents in Sydney.

W. KNIGHT returned to Broken Hill, July 16, after attending the South Australian Conference.

MISS SYBIL READ has returned to New South Wales, after spending several years in mission work in Samoa.

AFTER a short visit to Broken Hill, Dr. M. G. Kellogg has returned to Sydney, to connect with the work in this colony.

BROTHER MARK STEED has been appointed to succeed John Mills as bookkeeper for the Sanitarium Health Food Agency.

DR. CARO and Miss E. M. Graham were in attendance at the South Australian Conference held in Adelaide, July 12-15.

BROTHER M. A. CONNELL has been obliged to leave the canvassing field for a time to seek medical aid in the Sydney Sanitarium.

BROTHER JOHN MILLS left Sydney for Brisbane, July 18. Brother Mills goes to connect with the office work of the Queensland Tract Society.

BROTHER W. M. CROTHERS recently spent a few days in Sydney. He spoke in the Ashfield Church Sabbath, July 7, on the subject of Consecration.

BRETHREN DAVIS and Abramovitch began Sabbath meetings at Lara, ten miles from Geelong, on Sabbath, July 7. They had an attendance of one dozen adults.

MRS. T. H. CRADDOCK, who has been, with her husband, working in West Australia for several years, is spending a well-earned holiday in visiting her parents in Victoria.

BROTHER THOMAS SKINNER and family left Sydney, early in July, for Rockhampton, Queensland, where he has gone to open a bath house under the auspices of the Medical Missionary Association.

MISS SUSIE GURNER, who has been connected with the Queensland Tract Society for some time past, left Brisbane early in July. After a few days spent with relatives and friends in Sydney, she left for Coorabong, July 15.

THE little church at Bendigo has started a camp-meeting fund, and already have over £10 subscribed towards it. This is an excellent accompaniment to an appeal for a camp-meeting to be held in a location. May the fund grow exceedingly.

PASTOR C. H. PARKER and wife left Sydney, July 12, for Tasmania, where they will labour for the present. During their short stay in New South Wales, Brother and Sister Parker made many friends, who wish them health and prosperity in their new field.

WE hope to hear soon from many who are studying the Missionary Reading Circle lessons. Your experience may help others. The mission studies this month will be of particular interest to our Sabbath Schools, as our donations to missions this quarter will be sent to Tahiti.

OUR first article by Sister White is worthy of more than careful reading. It was written only a few days ago. Learn from it how to meet questioning and criticism, how to obtain answers to prayer, how to prevent poverty of soul, and how Christ met temptation. Read and practise.

A BROTHER writes: "Last evening we met and studied the first lesson in the 'Bible Reading Circle.' There were twelve women and four men present. We had a splendid time. I tell you there is enough in these lessons, if we only get out what there is in them. They are interesting indeed."

THE special Sabbath School offering, to be given the last Sabbath of the present quarter, will be used to help forward our medical missionary work in Queensland. In Brisbane and Rockhampton the workers are in need of funds to provide proper facilities for the treatment of the sick. We trust all will give liberally to sustain the work in this new Conference.

PASTOR E. H. GATES left Coorabong, N.S.W., Monday, July 16, to visit some of the islands of the Pacific. He expected to sail from Auckland,

N.Z., for Raratonga and Tahiti, to assist the workers on those islands with his presence and counsel. A new church building is to be dedicated at Papeete, Tahiti. All unite in wishing Brother Gates a pleasant voyage and a safe return. Our prayers should follow such labourers, as they face dangers and difficulties in their service for the Master.

BRETHREN C. H. PARKER and J. Hindson visited Lismore, N.S.W., the latter part of June. Some were keeping the Sabbath, and others were interested as a result of reading the literature sold by canvassers in that locality. Six began the observance of the Sabbath, and six were baptised. Four more would have been baptised, but circumstances did not permit. A church was organised with sixteen members, the ordinances were celebrated, officers were elected and ordained, and a Tract Society was organised. A good supply of tracts was bought, a poor fund was raised, and £10 11s. 1d. tithes was paid. Of this company it is said, "This church stands free of debt and happy in the Lord. May the Lord ever keep them thus." The brethren are thinking of building a house of worship soon. Our brethren had many interesting visits. There is an opening for labour near the Richmond River, and there is a bright prospect that good fruit would result from earnest effort there.

Obituary Notice.

SUNDAY, July 8, the Epsom Church, N.Z., lost one of its members by the death of Brother R. J. H. Kinnear, at the age of fifty years. For more than a year he had been suffering intense pains in the head, which resulted in loss of sight and then of mind, until he was relieved by death.

Brother Kinnear and his wife accepted present truth about eight years ago, at Parramatta, N.S.W., under the labours of Pastors Hare and Steed. For a number of years his faith wavered. In his sickness his heart sought the Lord, and He was found of him. During his rational hours, although suffering intensely, his mouth was full of praise to God for His goodness to him; and he frequently thanked Him for this means He was using to draw him closer to Himself. He leaves a wife and three children to rejoice in the hope of a resurrection.

GEO. TEASDALE.

Union Conference Record

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THE August number of the *Herald of Health* was printed by the Avondale Press.

PASTOR COLCORD conducted the quarterly meeting services at Parramatta, July 7.

ONE of our ministers writes: "We all enjoyed the last number of the RECORD very much, and believe this paper will be a real church paper for Australasia."

WE had so much matter for our Field Department, we have omitted the Medical Missionary and Women's Work Departments, and have given the canvassers but half space in this number. Next month we will give the Medical Department double space, and we have an article from Sister White of special interest for the canvassers.

Important Request.

OUR canvassers throughout Australasia are requested to gather the names and addresses of the heads of all families residing in the country portions of their territory, and to send them to the Avondale Press, Cooranbong, N.S.W., to form a mailing list for the *Good News*, a notice of which appears on this page. The list should contain the names of all subscribers for books, whether living in town or country, and these names may be indicated by the letter S. We suggest that the names from old prospectuses be sent in as soon as possible, and that hereafter the lists be forwarded the first of each month. The addresses should be listed according to the post office from which the persons receive their mail.

W. M. CROTHERS.

A Remarkable Prophecy.

THE above is the title of a neatly gotten up pamphlet of 32 pages, published by the Avondale Press. The pamphlet deals with the eleventh chapter of Daniel's prophecy, being the result of a series of studies in the Bible class at the Avondale school during the present school year. By means of paraphrasing and adding frequent notes, that most wonderful chapter is made to unfold its most wonderful story of the rise and fall of empires, from that night when "Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom," down past our own time, even to the establishment of the everlasting kingdom of "Him whose right it is to rule."

The pamphlet may be obtained by addressing the Avondale Press, Cooranbong, N.S.W. Price fourpence. Usual discounts to tract societies.

GOOD NEWS.

At a missionary conference held in the Avondale Church on Sunday, July 15, a committee was appointed to consider the advisability of publishing a small monthly paper at the Avondale Press, the object of which should be to furnish an inexpensive means of sending out the message for our time to all classes, especially to those not reached by the living preacher or by other publications.

The matter was very enthusiastically discussed at the meeting, and has since been carefully considered by the committee to whom it was referred. It has been decided to go forward with the enterprise, provided our people will sufficiently respond to its support.

One way in which this paper will be used will be to send it very freely to the tens of thousands of people living in the outlying country districts and the back blocks, and to the shearing stations. Another way will be to place it in the hands of our canvassing agents to furnish to the many families visited who do not take a book; also to furnish it a year to each person to whom a book is delivered.

The purpose of the committee is to place this scheme in all its details before all the readers of the RECORD, and thus learn if our people are willing to provide such a means of send-

ing out the blessed proclamation freely to the masses. The paper, if published, will deal largely with the subjects of the Coming of the Lord and Temperance Reform, and the name suggested is *Good News*.

A. T. ROBINSON.

Victorian Students' Aid Fund.

To assist in the education of church school teachers needed in every church.

Funds to be loaned to promising persons, all money to be returned to the fund.

All payments and disbursements to be made through the Conference treasurer, at direction of the Conference Committee.

Two persons are now in training, and funds are needed at once. Who will add to the following list?—

Williamstown Church	... £3	10	0
Windsor Church	6	0
W. D. Salisbury	1	0
G. B. Starr and wife	1	0

G. B. STARR.

THERE were 5180 copies of the *Bible Echo* sold in New Zealand during the month of May by five individuals who devote their time to this work. The Tract Societies and individuals sold 1512 more, making a total of 6692.

Appointments

UNION CONFERENCE COUNCIL.

IT HAS been proposed to hold the annual council of the Union Conference Committee at Cooranbong, N.S.W., August 16-27. Beside the members of the Union Conference Committee, representatives of the different lines of work throughout the Australian field, are expected to be in attendance. The meeting will take the form of an open convention.

The matters to be considered at the convention will include: 1. The consideration of reports, historical, statistical, and financial, from each of our conferences and mission fields, including their Sabbath-school and missionary departments. 2. The consideration of the financial and working reports of the medical, educational, and other institutions under the supervision of the Union Conference. 3. The appointment of committees and managing boards of the various institutions and missionary enterprises of the Union Conference. 4. The consideration of working plans of the school, the medical institutions, the Health Foods Co., and the Sabbath-school and missionary departments of the Union Conference.