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Union Conference Record

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

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NUMBER II.

Bible Study, Book of Acts.—G. A. Irwin.

Friday Morning, July 12.

THE speaker prefaced his lesson by remarking that the blessing of God, for which we are to seek at this meeting, does not consist in a happy flight of feeling, but in a knowledge of the truth for this time. Christ overcame the enemy by a "Thus saith the Lord." The more we have of the Word of God stored in the mind, the better it will be for us in the time that is just before us.

The reason why I have chosen this portion of Scripture as a basis for our study, is because it is specially fitting to the time in which we live. We shall, perhaps, not get very far in the book during this series of lessons, but I have been surprised at the depth of truth there is for us, even in the first chapter.

One commentator has suggested that the title of the book would better have been, "The Acting of the Apostles." The title, "Acts of the Apostles," implies that it is a record of the whole acts of all the apostles; but in fact there are but two of the apostles brought prominently to view. The term, "Acting of the Apostles," is more true in this case because the book records how certain of the apostles acted in carrying out the instruction of Christ.

In the labors of Christ, He had called out a few who had become His followers. He was Himself the subject of constant criticism, and finally, of intense hatred. It now becomes a question what His followers will do. How will they maintain the principles that He taught? Gamaliel, speaking to the council, rehearsed several instances in which impostors had arisen and failed, and advised that it would be better to let this movement alone; "for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Consequently, we see these men were under close inspection. How will they succeed in carrying out the work Jesus had begun? They had once proved false; in an emergency they all forsook Him and fled. How will it be now? As the apostle expresses it in 1 Cor. 4: 9: "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men." That word "spectacle" is in the margin "theatre;" they were the actors, the audience was the world, angels, and men. All were intently watching to see what influence the life of Jesus would have upon men.

So Christ says of His people, "Ye are the light of

the world. A city that is set on a hill cannot be hid." Matt. 5: 14. From this we can see that men are to watch the disciples of Christ, and the way they are convinced of the truth is by what they see in us. See also 1 Pet. 2: 12: "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." We are just as much on trial as were the apostles. I well remember, before I became an Adventist, there were a few people of my acquaintance who professed that faith. Everybody supposed that they were Adventists, but their course of life was such as to disgust rather than to attract their neighbors. I afterwards found out that they were not such, that their profession was a reproach to the cause; but it illustrates the fact that our actions should be in harmony with what we profess, and as it was important that the apostles should be true to their teachings, so it is with us.

Another thought in this connection which deserves notice is that the two apostles brought prominently to view in the book of Acts were quite opposite in their qualifications. One was an unlearned and uncultured fisherman, who, in the time of trial, proved a failure and denied his Lord. The other was a man of learning, one who had been active in persecuting the people of God, and who, after his conversion, remained true and steadfast to his new-found Master. This shows how the gospel will act upon all classes of men. The gospel is a great evener. "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away." Jas. 1: 9, 10. Christ places all men on an equality before God. The man of low degree becomes a child of God, and is thus exalted to the highest possible point of honor, for nothing can be more exalted than a son of God. He also gives grace to the men of high degree, by which they are able humbly to accept the experiences of the Christian.

The book of Acts is twofold in its scope. It is historical and prophetic, because here is recorded the struggles of the early church, and their experiences will find a repetition in those of the remnant church when the latter rain will be poured out, only the latter experiences will be intensified. So, while we are making ourselves familiar with those experiences, we are simply studying our own history in advance. The blessing we shall get out of these studies will be from the application we shall make of the Scripture to our own cases. It is thus that we should always study the Scripture.

We should become independent thinkers, drawing for ourselves the divine meaning rather than following the teachings of any man. As we study the Bible, our minds must be active. One great reason why people are so spiritually blinded to-day, is because they fail to study the Bible for themselves.

Let us now begin with verse one: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." "The former treatise" refers to the book of Luke. Both are addressed to the same person. The meaning of "Theophilus" is a lover of God: if, therefore, you are a lover of God, the book is for you. Turning back to the gospel of Luke, we read the first four verses: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." The author says he has undertaken to set forth *in order* a declaration. God is a God of order. He has a definite plan, which is unfolding step by step and has a successive form of development beginning before the birth of Christ. Luke sets forth in an intelligent way the circumstances of the history of His life, which was a gradual unfolding of the plan of the Father. The whole Bible is but a continuous development from the beginning to the end.

Two years ago I asked Sister White whether the different portions of *Early Writings* were placed in order as the events would take place, or whether they were simply put in haphazard. She answered immediately that the chapters occurred in the order in which the events would take place. Read that book with that thought, and there is a significance that will help us better to understand the connection that these things have with each other. For instance, beginning with the chapter on Spiritualism; it is followed by one on Covetousness. Covetousness is one of the leading sins of our age, and is a point on which all are to be tested. Then comes the chapter on the Shaking and the Sins of Babylon, the Loud Cry, and the Third Angel's Message Closed, and so on to the Second Death. Thus in this book the events are set forth in order. So in all the plans of God it is "first the tender blade, then the ear, then the full corn in the ear."

"Of all that Jesus began both to do and teach." What He began to do and to teach was continued by the apostles. The work was begun by the man Christ Jesus, and it was to be carried forward by men. The work of Christ was but the beginning of the work of the gospel, and was left for us to finish. Perhaps the text in John 17: 4 will come to mind, "I have finished the work which thou gavest me to do." The work He referred to was not that of the gospel, but it is beautifully alluded to in the following extract from the *Desire of Ages*: "Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father. The compact had been fully carried out. Now He declares, 'Father,

it is finished.' I have done Thy will, O my God. I have completed the work of redemption. If Thy justice is satisfied, 'I will that they also whom Thou hast given me, be with me where I am.' Christ had now finished His pledge, and only the Father and the Son knew what was included in the compact, and what was meant by those words, 'I have finished the work.'"

Bible Study, Book of Acts.—G. A. Irwin.

Sunday, July 14, at 6 a.m.

ELDER IRWIN proceeded with his study of the book of Acts, which he had begun on Friday. He spoke as follows: There is every evidence to show that Luke wrote the book of Acts, and that what he wrote he wrote under the spirit of inspiration. It required just as much inspiration on the part of the apostles to know what to *leave out of* as to know what to *put into* their writings. We are told that if all the things that Jesus said and did were recorded there would not be room enough to hold the books that should be written. Only that has been recorded which would prove most effective in convincing men of the truth of the gospel, and of their need of a Saviour.

The Lord loves the humble worker. Most of the chosen apostles were uneducated. But God can use a sanctified education. The educated but humble Paul wrote more than all the rest of the apostles put together.

Paul had not seen all that other apostles had, yet he often gives a much fuller account of important events than they. The secret of this is found in the words, "I received of the Lord."

There is no limit to the unfolding of the glory of the plan of salvation. It will unfold more and more to our enraptured gaze throughout the ceaseless ages of eternity.

There will be persons saved in the kingdom of God who have never heard of Jesus Christ. This is proved in Zech. 13: 6, where those ignorant of our Saviour's sufferings will ask, "What are these wounds in thine hands?" Yes, there will be persons in the kingdom of God who never knew that Jesus Christ was crucified for them. It is stated in the *Desire of Ages*, page 762, trade edition, "Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognised as the children of God. How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" (Pastor McCullagh: Is not this just what is meant in Romans 2: 14, where we read, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves?") Elder Irwin: Exactly.)

I have a two-fold purpose in making use of the *Spirit of Prophecy*: first, that I may be in harmony with God, and second, that I may inspire more confidence in the spirit of prophecy. There is no statement in the spirit of prophecy which does not have its counterpart in the Scriptures. You all remember the statement

in *Early Writings* about the saints being delivered at midnight. I was delighted, the other day, to find this statement corroborated in Job 34 : 20, which reads thus : "In a moment shall they die, and the people shall be troubled at *midnight*, and pass away: and the mighty shall be taken away without hand."

We should have unbounded confidence in the spirit of prophecy, that precious gift which God has been good enough to place in our midst. Years after reading it, light may flash into our minds when we are reading some difficult passage in the Bible.

Although Christ has fulfilled His *pledge* to redeem mankind, that pledge over which, as it is so beautifully expressed in the *Desire of Ages*, the Father and the Son had "clasped hands," nevertheless the work of redemption is not yet completed.

The third verse of the first chapter of Acts brings to our attention an important scriptural doctrine, that of the resurrection,—a doctrine the importance of which we overlook altogether too much. (Voices: Amen! Amen!) I do not remember ever having heard a sermon solely upon the resurrection.

This doctrine undermines many of the popular fallacies of to-day. And it does it in a way that gives the least possible offence. We should be exceedingly careful as to how we attack such a doctrine as that of the natural immortality of the soul,—a doctrine which has been sung into people from the very cradle. But the proper presentation of the doctrine of the resurrection will gradually knock out all their props. The controversy then is not between them and us, but between them and the Bible. We must learn to guard ourselves. We must not drive too hard and so grieve away honest inquirers.

This doctrine of the resurrection is so exceedingly important that Jesus Christ gave an infallible proof of its truthfulness. In Christ's time a large class did not believe in the resurrection, just as it is now a days. But everything depends upon the fact of there being a resurrection from the dead.

So important did God esteem the resurrection of His Son that He called many of the saints from their graves to witness the glorious event. This resurrected band included saints who had died away back to the time of Adam. Among them were men and women of towering height and wonderful comeliness, the like of which were not to be found in all the earth. Could their testimony, that they had been raised from the dead, be refuted? I trow not! Such were the persons who witnessed to the truth of the doctrine of the resurrection, until they all ascended to heaven with the Saviour forty days later.

Bible Study, Book of Acts.—G. A. Irwin.

Monday, July 15, 6 a.m.

YESTERDAY morning we left off at the first chapter of Acts, verse 3. We spoke briefly of the doctrine of the resurrection, and we want to continue that thought this morning. The importance of this doctrine cannot be overestimated. The apostles spoke of it as recorded in Acts 4:1, 2. This specially troubled the priests and officers of the temple. Let us bear in mind the fact brought out yesterday morning. The priests said, "We remember that that deceiver said, while he was yet alive, After three days I will rise again." Pilate told them to take the watch and make the tomb as secure as possible

This they did. Yet in spite of all their precautions Jesus came forth. The angel that took Satan's place came and rolled away the stone. The guard fell as dead men. Presently they rushed away to the priests and told their tale. These bribed the soldiers to spread the lying report that His disciples had come by night and taken Him away. So in order to counteract these false reports the disciples had to bear testimony to the resurrection.

To-day by modern theology the resurrection is denied. So it is important that the resurrection should be as earnestly proclaimed now. If this is done it will undermine all the false doctrines of to-day. A correct understanding of the resurrection will settle both the question of the immortality of the soul and the Sunday question.

Let us turn to the masterly argument of the apostle Paul in 1 Cor. 15. We shall read from the beginning. Verse 3. "What I also received." You will notice that the death and resurrection of Christ is the great theme of the apostle Paul. Verse 6. "Five hundred brethren." This matter is referred to in the *Spirit of Prophecy* as follows:—

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him; but some doubted." There were others beside the eleven assembled on the mountain-side. This meeting at Galilee had been appointed by the Saviour. The angel from heaven had announced it to several of the disciples, and Jesus Himself had given them special directions in regard to it. The place upon the mountain-side was selected by Jesus, because of its accommodation for a large company. This meeting was of the utmost importance to the church, which was soon to be left to carry on the work without the personal presence of the Saviour. Jesus here designed to manifest Himself to all the brethren that should assemble, in order that all their doubt and unbelief might be swept away."—*Spirit of Prophecy, Vol. 3, p. 234.*

We understand that these were all the people who believed on Jesus during His life. The meeting had been appointed beforehand, and the people came in by circuitous routes, and then Jesus revealed Himself to them, and established in their minds the doctrine of the resurrection. 1 Cor. 15: 4. If this doctrine is not true, there is no hope for those who lived in Paul's day, and no hope for us to-day.

Verses 15-24. This language is brief, but comprehensive. It is characteristic of Paul. Hear him again, "I have fought a good fight, I have finished my course. I have kept the faith." What was that faith? See 1 Cor. 15: 4: "And that He was buried, and that He rose again the third day according to the scripture." This was the faith of Paul. "Henceforth," he says, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." In writing to the Thessalonians he says, "For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."

Let us read again from the *Spirit of Prophecy*: "The spirit of Jesus slept in the tomb with his body, and did not wing its way to heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight."—*Vol. 3, p. 204.*

How often we have heard funeral sermons preached in which it was stated that the spirit of the dead had taken its flight to heaven, and was now looking down upon them all. Have you ever heard that? (Voices: Yes.)

I read again, "Christ rested in the tomb on the Sabbath day, and when holy beings of both heaven and earth were astir on the morning of the first day of the week. He rose from the grave to renew his work of teaching His disciples."—*Id.*

My brethren, I am persuaded that we do not appreciate as we should the ordinances of Jesus Christ, which are the appointed memorials of His work. These are very important. If these things are faithfully taught they will nullify the false doctrines of the day. They must be presented clean and straight. We ought to study these things more, and preach them more. There is many a soul held in bondage by these traditions who is longing earnestly for relief. I knew a sister once who had lost a little baby girl. She believed the popular theory that the child's spirit had gone to heaven. She was worried every time she thought of the child. She thought that she would not be able to recognise her baby again, as she would be grown into a woman. Now, to that woman, the doctrine of the resurrection would be a great comfort. You remember in *Great Controversy* it says, "The angels of God bear the children to their mother's arms on the resurrection morning." Listen again, "The resurrection of Jesus was a type of the final resurrection of all who sleep in Him. The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples. As Jesus arose from the dead so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured in this mortal life, but they will rise in perfect health and symmetry, yet in their glorified bodies their identity will be perfectly preserved."—*Desire of Ages*, trade ed., p. 963.

There is a so-called scientific reasoning presented to-day that nullifies the beauty of the resurrection. Men tell us that human bodies change every seven years. Then when we die and go back to dust this is assimilated by the trees and plants and so our bodies can never be found again. Now, I believe, God is going to bring the individual. (Voices: Amen.) Read what Job says, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself." Job 19: 25-27. He expected to come forth again and be the man he was before. God who made man from the dust can reproduce the exact man again. In *Early Writings* this is written concerning William Miller: "Angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."—Page 120. I believe the power of God will bring back the individual, just as Jesus came forth the same person, although in a glorified state.

I remember a person once asking me the question, "What about Lazarus, whom Jesus raised from the dead? Did he die again?" Maybe you have been asked the question. This will settle it:—

"During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter, and Lazarus. But these were not clothed with immortality. After they were raised they were still subject to death. But those who came forth

from the grave at Christ's resurrection, were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first-fruits of my power, to be with me where I am, never more to see death, or experience sorrow."—*Desire of Ages*, trade ed., p. 944.

"Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord." "So Christ the first-fruits represented the great spiritual harvest to be gathered for the kingdom of God." "As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth."—*Desire of Ages*, trade ed., p. 943.

Christ came up as the first-fruits and brought with Him a few of the holy men of every age. These He took with Him to heaven. These formed the wave-sheaf. In the Levitical dispensation this was presented before the Lord at the commencement of the harvest. Pentecost was the ingathering of the harvest. When the final harvest comes, all in Christ will be raised and taken to glory.

You may ask, "What became of those persons who were raised at Christ's resurrection? Where are they to-day? What are they doing? Let me read again, "The work of redemption involved consequences of which it is difficult for men to have any conception. There was to be imparted to the human being striving for conformity to the divine image, an outlay of heaven's treasures, an excellence of power, which would place him higher than the angels who had not fallen."—*Special Testimony*. I will read it again. Just think of it. Let your minds comprehend it. Sin has so marred our spiritual conception that we can scarcely take in a statement like that. After a thousand ages of sin God is going to raise poor sin-dwarfed men higher than the angels who never fell! This will not only be done in the future, but *has already been done!* It was done in the cases of those resurrected with Jesus Christ. If we will only yield to the Holy Spirit it is our privilege to stand in the presence of God higher than the angels who have never fallen. Is there not inspiration in that thought? Let us turn to Rev. 5: 1-10. Now where are these resurrected ones? (Voices: In heaven.) What are they doing? (Voices: Ministering for us.) Jesus prayed, That where I am there they may be also. Where is Christ to-day? (Voices: In heaven.) What is He doing? (Voices: Ministering as our High Priest.) Then these redeemed ones are living with Jesus in heaven, assisting Him in ministering in the heavenly temple. Turn to 1 Chron. 24: 1, 2. There we see that Aaron was high priest and his four sons assisted him, and their twenty-four sons likewise helped in the temple service. The earthly tabernacle was only a pattern of the heavenly. In heaven the four living creatures and the twenty-four elders stand higher than the angels ministering before the Lord. It says of the angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1: 14. Look at Rev. 15: 7. There we find that one of these redeemed ones gives the vials full of God's

wrath to the angels who pour out the plagues. This shows that they stand higher than the angels. "Out of every kindred and tongue and people and nation."

Every people and every nation has a representative there. The poor, despised, and oppressed negro has a representative there. When the cries of this oppressed people come up, not only is Jesus there, but a representative who has been through it all. The heathen have a representative there. Is not this a beautiful thought? Does not that bring earth and heaven nearer? This is going to be literally and entirely fulfilled in the case of every one who will hold on to the truth of God. Soon the "Harvest Home" song will be sung. God is not going to be beaten by the devil. This earth is going to be more beautiful than before sin came into it. Listen to this from *Desire of Ages*: "The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed, but exalted. Our little world, under the curse of sin, the one dark blot in His glorious creation, will be honored above all the other worlds in the universe of God. God shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable gift—

Immanuel, God with us."

So this earth is more honored than the other worlds. "Immanuel—God with us." He will be with us always in this world made new. This world will stand at the head of the universe of God. We poor mortals are to be exalted to stand with it. Is this not inspiration enough to cause us to be faithful?

A suggestion: I would like to accentuate the thought that the doctrine of the resurrection explodes popular theories. Notice in the fifteenth chapter of Corinthians how popular falsehoods are prefaced by "if": "If Christ be not risen!" "If the dead rise not." "If in this life only we have hope in Christ," etc. Now notice, "Christ is risen," verse 20. One "is" annihilates all the "ifs" you could stack together.

The Work in Fiji.

EVENING AFTER SABBATH, JULY 12.

J. E. FULTON.

I FEEL it a great privilege to speak on behalf of Fiji and of presenting before the delegates some of the needs of the field. All will readily agree that present truth must be presented to the people of Fiji. Said our Lord, "Go ye into all the world and preach the gospel." So we must obey Him, and go to the islands of the sea. The field is the world, and the islands are part of it. Isaiah says, "The isles shall wait for His law."

I wish to tell you about my five years' labor in Fiji, but first a little about the size of the islands. The area of Fiji is 8,000 square miles, which would represent a country about one-third the size of Tasmania. There are 200 islands in the group, only eighty of which are inhabited. Of the rest some are small, fertile islands, while others are bare rocks. The population of Fiji is 120,000. In this respect it is larger than Tonga, Samoa, or any of the eastern groups; on the west, however, New

Guinea and others are much more populous. Viti Levu is the largest island, on which stands Suva, the capital. Formerly the capital was Levuka. The next in size is Vanua Levu. The native name of the island is Viti, not Fiji. Through Favium the 180th meridian passes.

In the eastern part of the groups are found many Tongans, who have drifted over in their canoes and have intermarried with the Fijians. The descendants of these are much lighter in complexion than the Fijians. The Fijians say their ancestors came from the west. The western inhabitants are dark. Among the inhabitants are found Tongans, Samoans, Solomon Islanders, and from twelve to fifteen thousand Hindus from India. The last-named have been imported to work in the plantations, as, though the Fijians are not lazy, they cannot be depended on to work all through the year.

It is not necessary for me to talk of the climate and productions. These can be gathered from any encyclopædia. I shall talk of the people and their needs, as I believe all are interested in our work.

Present truth was first introduced into Fiji by the *Pitcairn* about ten years ago. Many of our publications were sold at that time to the white people, about three thousand of whom were then living on the islands. After the visit of the *Pitcairn*, Brother Tay was left there to the time of his death. He lies buried in Suva. Brother Cole, who labored for two years on Norfolk Island, afterwards labored for one year at Fiji. Then I joined him. Soon he left on account of sickness. He is now in America, but he still loves Fiji and its work. He has been instrumental in procuring us a printing press, typewriter, and a magic lantern. He has also induced the North Pacific Conference to send a laborer to Fiji.

Later, C. H. Parker and wife came to Fiji, but after two years they were compelled to leave on account of failing health. Fiji has thus had its ups and downs with its workers. Only one European minister and one licensed preacher are now in Fiji.

About one year ago we commenced meetings in Suva. Our Sabbath-school in Suva numbers forty-five, twenty-one of these being baptised adults. On the other islands are a few isolated Sabbath-keepers. Our missionary house lies across the bay from Suva at the native village of Suva Vou, or New Suva. There are three Sabbath-keepers on Vanua Levu. One of these is the father of the boy now attending Avondale School. At Levuka there is one white Sabbath-keeper.

Among the brethren who first accepted the truth was Brother Pauliassi Bunoa. He was engaged for thirty years in missionary work among the Wesleyans. He labored for ten years in New Guinea, where he lost his wife and children. Previous to my visit to America he was very much interested in the truth. I was translating a small tract, and in this work he helped me much. This helped him to see the Sabbath. In fact, this was one of the means of leading him to see not only the Sabbath, but baptism, and other truths, as he would constantly question me about these things. He was much perplexed. He took them to the other missionaries. They said to him, "You don't want to be unsettling yourself over these things. You have been a worker amongst us for thirty years, and see what has been done. These people don't understand the language. Don't allow them to unsettle you." "Yes," he replied, "these people may not understand the language, but they understand the Bible, and prove these things from the Bible. I want to know the truth. I want you to

show me from the Bible whether these things are right or not." His mind remained unsettled till my return from America, when we held meetings in Suva. Then with his wife and family he stepped out. There was a young man who was associated with Pauliassi. We talked about the truth to him. He said he was going to keep Sabbath, and he remained faithful in spite of persecution. He has been studying the truth for some weeks now. He is the captain of a small sailing vessel, and has been spreading the message among the islands.

After Pauliassi had started to keep the Sabbath, other teachers came to Suva Vou and began speaking against the truth. After the sermon was over, Pauliassi had a talk with the white man who conducted the meeting. (Voice: "Were you there?") No. I was not, and I regard it as providential that I was not there. The talk was in Fijian, while had I been there it would have been in English. It was thus better for the natives I was away. The missionary asked Pauliassi why he had given up his former belief, and joined these Adventists. Said Pauliassi, "If you can give me one text from the Bible under your arm, then I'll give up keeping Sabbath and come back to Sunday and die as I have lived." The missionary began talking about the blessedness and triumphs of the church. "Tell me from the Book," said Pauliassi, "not from your mouth. Then I'll keep it." The missionary replied, "Just think how the Lord has blessed us." "What constitutes a blessing?" said Pauliassi. "Is it numbers? Daniel was the only one in the lions' den, yet he had the blessing of God." (Voices: Amen! Amen!) As the conversation closed, Pauliassi took the missionary's hand, and he said: "There is a Judgment approaching. You are not the judge and I am not the judge. If then I am in the wrong I will charge Moses, who gave the law to the people in the wilderness. I will blame the prophets, who exhorted the people to be true to the Sabbath of the Lord. I will blame Jesus Christ, who kept the Sabbath and spoke no word of any change. I will charge the great apostle to the Gentiles for his teaching and example in meeting with the people on the Sabbath day. If you are wrong, whom will you accuse?" This was a better argument than any I could have used.

Now, don't think this is some great person, but a man of God raised up in Fiji to help us in the work. (Voices: Yes.) He has helped us in translating and working among the natives. When given any position the natives are usually proud, but this man is humble. The Lord has used him, and, we believe, will use him. Recently when Elder Gates and I visited different islands, he talked quietly among the people.

Let me mention one instance of his usefulness to us. Once in making a journey among the islands in our cutter we took a pilot. Our vessel was tossed upon the waves all night. It was most squally at midnight, and our vessel was being driven toward a coral reef. As Pauliassi was a good navigator he was at the rudder. We thought we could see the point we were making for; so we imagined we were on the right course. We made slow progress and thought we were making toward the land. But we were deceived, and sailed on in the darkness. All excepting Pauliassi imagined we were inside the coral reef which surrounded the island. We commenced to run toward the land, and soon heard the murmur of the sea on the reef right ahead of us. The pilot was confused. Pauliassi said, "Let me have the boat." This

pilot was no good but for eating yams and other things. Pauliassi took charge of the boat. Ambrose, a high chief you have heard about, told Pauliassi to leave the boat alone as he would go on the reef. It is a great offence to disobey a high chief, but Pauliassi quietly answered that it would be all right. Just as the vessel was about to run on the reef, he ran it alongside, and when he came to the narrow opening he shot the boat through into the open lagoon behind. We reached our destination safely at two o'clock on Sabbath morning.

He has gone with the cutter since, preaching round the islands. White people have come to listen to him, and have been much surprised. He has scattered much literature round about the islands. His native home is on Vanua Balavu. He has been instrumental in creating a great interest among the islands. His last trip was made to Kadavu where he left much literature. He has done great service, and the Lord is not done with him yet. His age is about fifty years. If you were to ask a Fijian how old he was, he would say, "I don't know. I think I am about thirty." No one keeps any record of his age. Pauliassi commenced to work when quite young, and he is very willing to work.

Ambrose, whom I have mentioned, is a chief of high birth. He would be king if the old government were still in existence. His old subjects still bow to him and respect him. His wife is a lady of high birth also. Both have now accepted the truth, and are living a very consistent life. He gave up drink and tobacco at once, and has never touched them since. He is very anxious, perhaps rather too eager, to present the truth to his people.

People say he was the biggest rogue in Fiji, and that we must have paid him a big sum of money to keep Sabbath. I remember when he came to church one Sabbath morning, he prayed and broke down and cried. He invited us to the town and gave us land. I was quite carried beyond myself. It seemed too good to be true, and we all cried with him for joy that morning. He has been many times tempted by white men, who like him to drink with them, but he has remained true to his convictions.

Some little time ago a hospital was opened. All the missionaries were there and the great chiefs. Wine was passed round to the missionaries and the chiefs. No Adventists were there except him, yet when the wine was passed to Ambrose he said, "No, I cannot drink it." He came to me to pay tithe one day. I said, "How did you get money to pay tithe?" "O," said he, "I won a lot playing billiards." I told him that he had been among bad companions, and the Lord did not approve of these things. A Fijian proverb says, "If you go with clean clothes to a place full of mud you will get it on your clothes." "Well," said he, "I'll never go again. But here's the money." He had done it quite innocently. He has the reputation of being the best billiard player and draughts player in Fiji. He has a bright, quick mind, which now he is devoting to the study of present truth. He is next to Pauliassi in intelligence. An old man named David is also helping us. He was a deacon in the Wesleyan church, and was a faithful, humble old man.

Now, I must tell you the needs of the fields. We need literature. We have only two tracts. One is a small tract on the Sabbath question, which was first printed in California, and afterwards here at Avondale. The other tract is on the Lord's coming, and has been

translated by Elder Gates. We have a little press, and print a small paper in Fijian. We have gotten out fourteen numbers. These have been circulated in different parts of the group. Calls are coming from all parts of the field for papers and tracts. Just as I boarded the steamer to come here, I received this letter from a man in the interior: "I have received the letters and tracts. I have read them. Since doing so, daily as I go about I have felt condemned as I see the seventh day is the Sabbath, also about baptism. I want to see you or Pauliassi. I was glad to read the paper." (In answer to a call, Elder Fulton read a part of the letter in Fijian.) Calls for literature come from all parts of the group. Captains of steamers and others offer to take papers and distribute them freely. Some want 100 copies or more. On one occasion my wife and I went out distributing papers. Some men were at work on the bank of a river. One of them recognised us and asked for papers, and soon fifty others did likewise. They all swam out round the boat and eagerly grasped their papers. Then they swam ashore holding up the paper with one hand and swimming with the other. The Fijians have the Bible in their own language, and the Wesleyans print a paper even smaller than ours. Once they had Bunyan's *Pilgrim's Progress*, but it is out of print now. A Fijian Bible cannot now be had. We sent to London for a shipment some time ago and received only one copy. We need literature very much in Fiji. You brethren would not like to be situated as we are in Fiji with so little literature to help you in your work. As soon as possible we hope to have *Christ our Saviour* printed in Fijian. (Voice: How are you going to sell your books?) Well, the natives have no money. In some islands you would not find sixpence. How then do they live? They collect their yams or copra, and take them to market and buy clothing, food, and any things they need before they go back. Should there be a little money left they buy bread with it and eat it going home; they have no use for money among themselves. Now I believe in spite of this we can sell the books to the natives. Let us establish agencies here in these colonies and get them to send their cocoa-nuts to you. Then, brethren, turn out your cows and use cocoa-nut milk. Thus we can sell the books.

The next question is how are we to get them to these islands. Our small cutter is poor accommodation, and is at the mercy of reefs, currents, seas, and hurricanes. We need a little launch, and we believe one can be got at a reasonable price. We could sell our cutter and buy the hull of a launch with the proceeds. Then we would need £150 to buy machinery to put in it. With a launch we could cross the reefs at half-tide, which is impossible with a cutter owing to the deeper draught.

We have done a little medical missionary work, but not as we would liked to have done. We need a medical missionary and a nurse.

Fiji is to me one of the most interesting countries on the earth. The Fijians are a good hearted people. Sixty years ago they were cannibals, and it is marvellous what a wonderful change has come over them as the result of the work of the Wesleyans. Now, however, the latter are resting on their oars. We want your prayers. We want young men and women to get ready to go to Fiji. We want you brethren to help us with your means. Now is the time. Soon prejudice will arise and it will then be almost impossible. Will you help us? (Voices: Amen.) If you say so, we'll go forward. The way to say so is by helping us.

Union Conference Proceedings.

Second Meeting, Sunday Morning, July 14, 1901.

PRAYER was offered by S. McCullagh.

The list of New South Wales delegates having been presented, they were seated.

G. Teasdale requested the admission of the Queensland Conference to the Union Conference. G. C. Tenney moved, G. B. Starr seconded, that the request be granted. Carried.

The report of the president of the South Australian Conference was then presented by J. H. Woods, and this was followed by a similar report from Tasmania by E. Hilliard. J. Pallant reported for the work in West Australia. All these reports will appear in full.

An intermission was then taken.

Upon convening after the intermission, it was found that there were no further reports ready, and G. A. Irwin was requested to speak in regard to the recent General Conference session. In substance he spoke as follows:—

It is unnecessary to state that this was the most important conference ever held. This should be true of every succeeding conference as we near the close of our work. That which impressed the speaker most of all was the rapid development of the work of God. This work is continually assuming new phases, and therefore calls for new measures, and each step produces new experiences. Things that seemed to be of much value in former meetings, proved to be of no avail in subsequent meetings, because of the changed aspect which the work assumed, so that it often happens that those things which we think will be useful for us in future emergencies prove of no account.

It was a grand meeting, taken from the first to the last. There were some things which caused anxiety upon the part of all, and a feeling that unless the Lord wrought for us the situation forboded disaster. Many came with fear and trembling. At the meeting held four years ago, radical changes had been made, and some of them were made without mature deliberation as to what the final effect might be in the working out of those changes. They gave rise to problems which were not anticipated. There was great rejoicing throughout our ranks when it was known that Sister White was coming to the conference. The speaker was not sure that we in this country appreciated the privilege we have enjoyed in having her gift in our midst. And now that she was to be once more with them after an absence of several years, was the cause of deep satisfaction. The fact that Sister White was to be present at the meeting undoubtedly increased the attendance, which was very large.

No previous General Conference has been characterised by the spirit which was present at this. It was remarked that this would be either the worst or the best conference ever held. We had reached a crisis, and this would be the turning point. I am glad to report that God's Spirit came in at the very beginning. The changes that were made were brought about by the least possible friction. There was no jangling, and none of the speeches were characterised by animosity or strife. The votes were unanimous, and the spirit of the meeting harmonious. Time was taken for asking and answering questions, and for the consideration of every matter before the conference. The time had come in our history when changes must be made, and all who have read the *Bulletins* will have observed that important changes were effected

in the organisation and management of affairs. The control of all the work was placed in the hands of a committee of twenty-five, composed of those who represent all parts of the work. In this way no department of the work will be neglected. Steps were taken to unify the different branches of our cause. Heretofore there had been two boards operating the mission fields,—the Foreign Mission Board and the Medical Missionary Board. The Foreign Mission Board was practically abolished at this conference, and the Medical Missionary Board coalesced with the General Conference Committee. Under the former arrangement each board was naturally anxious for its part of the work, and the result was a certain measure of friction.

The spirit of union which prevailed in that conference is the precursor of the outpouring of the Holy Spirit soon to come upon us. Elder Daniells was chosen to fill the place of chairman of the committee. You should all remember him in your prayers.

In the distribution of labor, many old associations were broken up, and this is well, because of the influence these associations may have upon the laborers. One feature which has been developing in our work to quite an extent is to be guarded against,—that of bestowing our entire labors upon those already in the truth. Our efforts should rather be to extend the cause, and to carry the message to all parts of the world. While there were many indications of advancement in all lines of our cause, the progress attained has not been a tithe of what it should have been. There has been too much of a disposition to settle down over churches and to remain there. This tendency is proving detrimental to the churches, to the cause, as well as to the workmen themselves.

Question.—Do you consider that the general tendency of the last conference was to centralise responsibilities upon one man, or a few men, or to distribute these responsibilities?

Answer.—As I understand, it was intended to distribute them by placing the responsibility of the work upon various union conferences who should have the direction of all the work within their bounds, and to whom the General Conference will be simply advisory. It is contemplated to carry the distribution of responsibilities even farther. For instance, it is probable that the field in Europe will be subdivided into great families of nations which exist there. By this new arrangement the work can be much better kept in hand, and changes effected quickly and with but little disturbance.

The time having come to adjourn, the meeting was closed in the usual manner.

Union Conference Proceedings.

Third Meeting, Monday Morning, July 15.

PRAYER by E. H. Gates.

After reading of the minutes by the secretary, C. H. Parker moved that Mrs. Hilliard and W. Fletcher act for absentees in the Tasmanian delegation. The Chair consented to the arrangement, subject to the approval of the Tasmanian delegation. The committee on delegation reported that there were three vacancies in the New South Wales delegation caused by members being chosen as delegates at large, and two vacancies in the New Zealand delegation. The committee suggested the

appointment of P. B. Rudge and E. C. Chapman on the New South Wales delegation. The suggestion was approved, and E. A. D. Goodhart added as the third. The secretary then announced the list of delegates at large. E. R. Palmer moved, E. Hilliard seconded, that all the visiting brethren and sisters not delegates be invited to participate in the deliberations of the Conference. Carried.

The report of the president of the New Zealand Conference being called for, W. L. H. Baker submitted a statement as follows:—

New Zealand is situated about 1300 miles east of this place. It consists of two islands, the North and South, which are separated by Cook Strait. The length of each island is 500 miles, and their greatest breadth is from 200 to 250 miles. South of the South Island is a small island called Stewart Island. The Chatham Islands are a group situated to the east of South Island.

The area of New Zealand is 104,032 square miles. Of this area 86,000 acres are habitable, and 53,800 are inhabited. The population numbers 772,000, of whom one-third live in the towns. This includes a native population of 40,000. There are four large cities in New Zealand, two of them being in the North Island and two in the South. Auckland has a population of 57,000; Wellington, 41,000; Christchurch, 51,000; and Dunedin, 47,000.

The first laborers in the Third Angel's Message in New Zealand were Elders Haskell and Daniells, who went there in 1886.

Camp-meetings have been held in Wellington, Napier, Wanganui, Epsom, Auckland, and Christchurch.

Number of churches, 14; church members, 418; Sabbath-school members, 606.

Church buildings have been erected at Kaeo, Auckland, Epsom, Gisborne, Napier, Ormondville, Wanganui, Kaikoura, and Christchurch; while at Wellington we have a hall, the second storey of which is used for church, the first floor being used by the tract society.

TITHES.—In 1899 the tithes amounted to £1223 15s 9d, the average tithe per member being £2 18s 5d. In 1901 it was £1052, the average tithe per member being £2 10s 4d.

CONFERENCE INDEBTEDNESS.—The conference itself has no debt, although there are debts in its departments.

PROPERTY.—The conference owns about twenty tents. It has an incorporated Trust Property Board to which has been transferred two or three properties, including the sanitarium at Papanui, Christchurch.

TRACT SOCIETY.—In the two years from 1899 to 1901 there have been sold 7437 subscription books. The retail value of these was £8842 11s. The retail value of trade books sold amounted to £671 4s 11d, so that almost £10,000 of books have been sold during the two years.

The balance sheet shows now a credit balance of £169 4s 5½d. Besides this the debts that were owing to other societies and to the Echo Company have been very largely wiped out. This result has been accomplished under the blessing of God in the willingness of the agents and the local tract societies to conform to the new cash system.

SABBATH-SCHOOL DEPARTMENT.—The first report made by the Sabbath-schools was in 1890. At that time there were six schools and their membership was 329. Now there are thirty-six schools with a membership of 606. In eleven years the total contributions were

£1277 os 3½d. Of this amount £604 8s 10d was donated to missions. Besides this £101 19s 8d has been donated for special purposes.

It might be said that at our last conference at Christchurch a resolution was adopted to the effect that all the contributions should be given to the object they were intended for, reserving the contributions of one specified Sabbath each quarter for the running expenses of the school. By this means every member is sure that the money he gives will go for the purpose he intends it.

CHRISTCHURCH SANITARIUM.—I might speak of the providence of God in opening this institution. Various sites were looked at by our brethren, but the present one was regarded as utterly beyond our means. When inquiries were made, however, it was discovered it was for sale and at a reasonable figure. There were over seven acres of good land; and a house of twenty rooms. The grounds, although then neglected, had once been beautifully laid out. The price was £1800. It is located just opposite the Papanui railway station, in one of the best suburbs of Christchurch, from which it is distant only three miles, and can be conveniently reached by tram or train. Large bathrooms have been built on to the place, and the grounds are being put in order. There are at present one doctor and twelve helpers and nurses employed in connection with the institution.

The former Health Home at 71 Hereford Street has been closed, and new bathrooms have been opened in a splendid position in Cathedral Square, right in the heart of the city. Brother Brandstater is now in charge of these, and it is hoped they will form a valuable adjunct to the Sanitarium.

FOOD COMPANY.—Under the direction of the Sanitarium Board a food factory has been established, and granola and caramel-cereal are being manufactured. The total sales to June 30, 1901, amounted to £224 14s.

Amongst other matters I might specially mention the arrival of Dr. J. E. Caldwell in New Zealand. He has been called to work amongst the Maoris, and has already met with some very interesting experiences in prosecuting his work.

For some years Sister Mary Owen has been faithfully laboring with the *Bible Echo* in Dunedin. Just before I came over to Conference I made a visit to Dunedin and went with her on her rounds. I was agreeably surprised to find how eager the people were to receive the paper, some of them paying sixpence a copy for it. I made, I suppose, about 150 visits among these people, and was well received. Brother W. H. Pascoe, who last year was a student at the school, is now working down there, and it will interest you to know that he is developing into a good Bible-worker and public speaker. Sister Owen has been selling over 400 copies of the *Echo* every week, besides 100 *Heralds of Health* every month, and health foods. In Christchurch, Brother D. A. Owen has had almost unparalleled success in obtaining subscriptions to the *Herald of Health*. I must also mention the work of a faithful worker, Sister Bader, in Wellington, who sells 144 *Echoes* weekly and 100 *Heralds* every month.

In conclusion I would say that what we need is honest, God-fearing, consecrated laborers to enter these fields. We want workers who will not look for large salaries and easy places, but those whose hearts are aglow with the love of God, and who are willing to go anywhere or do anything however humble for Him.

G. Teasdale presented his report as president of the Queensland Conference. As it was presented in writing it will be given elsewhere. At the close of Pastor Teasdale's remarks E. W. Farnsworth spoke concerning the condition of things existing in that State under the protracted drought prevailing there during which millions of sheep and cattle have perished.

H. C. Lacey, from Rockhampton, spoke of the work there in an encouraging way, stating that the drought had in a measure broken, that business was now reviving, and the workers in the treatment rooms are greatly encouraged by the improving conditions. He spoke of the necessity of coming to the help of the work there, and believes that prosperity still awaits the enterprise.

The Chair then placed before the Conference a communication from W. C. White, relating to the sale of Vol. 6 of *Testimonies to the Church*, a consignment of which has reached us. The proceeds on the book are to be devoted to the work in Scandinavia.

The hour of intermission having arrived, the meeting closed till 11 o'clock.

Upon convening, H. C. Lacey led the Conference in prayer. The Chair stated that the hour would be devoted to the consideration of the Avondale School. The principal, C. B. Hughes, presented a brief written report concerning the working of the school, which was printed in the previous number of this paper.

E. W. Farnsworth, president of the board of directors, being called upon, presented a few observations in regard to the interests of the school. He said, we have much to be thankful for in view of the blessing of God which has attended our work. One instance of this will be of interest. The *Testimonies* have said that "This school farm should be a great object lesson to all who come here." That is, a special blessing will rest upon this place if things are conducted as they should be. Last spring the drought began to come on. The crops looked well, both of fruit and grain. Blackberries appeared on the bushes in great abundance, but the drought came on and everything began to show signs of suffering and withering up. Some of the brethren felt a burden to pray for rain, referring to the text which says, "Ask for rain in the time of the latter rain." As we are living in the time of the latter rain, they reasoned that we might consistently apply the text to literal rain, and ask for it. In a few days the rain began to fall, and since then there has been no serious lack of moisture; so we have been blessed in that respect. The crops grew as if by magic. The maize reached a height of two feet beyond what a man could reach with a walking stick. Brother Walston informed me that there will be about 700 baskets of corn and perhaps 350 bushels of sweet potatoes. Our farm is getting into a condition where we can raise more of our own food. The fruit trees are beginning to bear, though some of the citrus fruit placed on the lower land will need to be changed. We attribute the bountiful harvest we have to the Lord in sending us rain. If we are co-workers with Him, He must send the rain and the sunshine, and we may ask Him to do this. There are many things in connection with the school that I would like to have the Conference take into consideration, for often we are brought face to face with our wants; we need many things. The Board meets to consider the problem. When the chairman will ask, "How are we to get what we need?" the members then look each other in the face. We have

made a resolution not to take the tuition for such purposes until the running expenses of the school are paid. When this is done there is nothing left for improvement. When the matter becomes desperate, the members of the Board just put their hands down into their pockets and get the money. In fact, about everything that we have in the line of appliances has come in this way. Now we look for sympathy and companionship in these things. This is your school, not ours. Accordingly you should make some provision in these recurring needs. The delegates must not think that their work and interests lie wholly within their respective conferences. This building and this estate is yours; these children are yours, and in providing for the school you are simply providing for the education of your own children.

The Government agriculturists have manifested no little sympathy and no little interest in our school, and have shown themselves most friendly and helpful to us, and have tendered us from time to time valuable advice. They advise us to improve the quality of our stock, and this certainly is the part of wisdom, for it costs but little more to raise a calf worth £5 than to raise one worth 5s. We need some kind of mechanical power for sawing wood, grinding feed, cutting chaff, etc. I wish that we could get more land cleared. If we could clear one hundred acres it would be of great service to the school. It is costly to do this, but it would greatly increase our opportunity of giving labor to students, as well as enlarging the returns of the farm. New enterprises might be introduced and made successful if we had someone not already overburdened to push them along. I hope that you will think of all these things, that they will come under your consideration at this meeting, for the burden should not be left for the Board to struggle with alone.

The Chair: Could you give the Conference a statement of the financial working of the school?

C. B. Hughes: You will remember that at the last Conference the balance sheet was not made out because our financial year had not closed, and permission was given to forego it. It is the same now; but we can give you last year's balance-sheet, and from the best judgment we can form I will state that we believe that the school is paying its running expenses.

I will be glad to speak of the interest which the Government Agricultural Department takes in our work, and of the kind attention which they have given to the school. They are interested in developing the same lines as we are engaged in. For this purpose they are making large expenditures of large sums of public money. If we succeed in carrying forward our work with satisfactory results it will be of assistance to the Government in its investigations. So if our work is as successful as it should be, there is a prospect that it may be useful to others as well as to ourselves.

One of the greatest needs at present is strong young men to help in clearing and subduing the land. Help received in this direction is not altogether one-sided, for while the young men are clearing the place they are obtaining an education, and the work they perform enters largely into their characters and education.

J. E. Caldwell said that no other department in the school interested him so much as the agricultural work. He was looking forward to the time when he should place his boys under the guardianship of these teachers. We should be very grateful to God for the advantages

which our school affords. It was dangerous at the present time to send children away from home; but he was grateful that we had a school to which we could safely commit our children.

Question: Is the 7s 6d per week which you charge industrial students a fixed sum, or is it contingent upon the eating capacity of the student?

Answer: The sum of 7s 6d per week is fixed upon the supposition that the table board costs 5s per week. Should it be more or less the amount per week will vary accordingly.

E. R. Palmer spoke in regard to the working of the farm. There is no department in the school work that is more likely to be neglected than this. It is very difficult for an institution to carry on farming and do it well and successfully, and to make it a lesson to young men so that they will be encouraged in that line of work. Here the circumstances have been such as to make our farming a reproach instead of a praise, because of the shifting of management. One man conducts the work along certain lines, and then he is shifted. The next man makes it his first job to change all the plans of his predecessor. This is costly work. It is not a wholesome policy, and it brings discouragement upon the whole scheme. Right plans must be adopted, and they must be followed year after year. The employment of the best farmer that can be found should be considered, one who will work right along and will work in harmony with the principles of the school. This shifting policy may work well in some places, but it will never work well in this department. My counsel would be to find the best farmer we have in Australia, pull him up by the roots, and transplant him on this estate, and here demonstrate what can be done.

S. H. Aymes desired to endorse the remarks which had been made. It will take time to become familiar with the conditions of successful farming in any community because those conditions vary greatly.

W. J. Smith spoke of the management of the Lincoln Agricultural College, Canterbury, New Zealand. While the principal has the oversight of the farm, still they have a good overseer whose time is wholly given to the farm work, which, of course, the principal could not do.

The Chair: We would like to hear from the presidents of the conferences as to how the school is regarded in your fields.

W. A. Colcord: We in New South Wales feel very proud to have the school located in our midst. We feel in sympathy with the school in its wants, and I am sure there will be a willingness to coöperate in these matters which the president of the board had mentioned.

W. L. H. Baker: We in New Zealand feel very much in sympathy with the school. Our students have received excellent training. Public schools do not furnish that which our children need. By the training which they receive here our students are placed in a peculiarly advantageous position, because of their adaptation to variety of work. One of the recent students is now doing efficient work in the conference, and we believe that others will do equally well.

E. Hilliard: Would say for Tasmania we are in harmony with the school, and trust that we shall be able to render help in a substantial way. Our young people have received benefits in this school, and we feel thankful for it, and all the work connected with it.

G. B. Starr: In Victoria we are all interested in the

school and its work. We feel also the need of other schools. We have now two church schools in operation, and want more. Our people are thoroughly aroused as to our duty to provide for the education of our children outside the public school. In the schools that we have already established the improvement of the students is very marked and rapid. We have a large number of students too young to come to Avondale, but who could shortly come and fill these buildings. If there is anything that men and women specially need to fit them for the work of God it is discipline. People who have been brought up to have their own ways, and are unable to control themselves, are in no condition to administer training to the people of God. The foundation of regular habits of working and living is of great value in the character of our students.

J. H. Woods: It needs no argument to show that South Australia is in harmony with the school. The presence of a large number of students year after year proves this. We have quite a number of others who are waiting and expecting to come.

G. Teasdale expressed hearty sympathy with the school, and spoke of the benefit which the Queensland young people, who had attended the school, had received.

Question: How many lines of manual work are being carried on?

C. B. Hughes: Principally farming and clearing land. Outside of this little is done, though there are other lines which are open to some of the students, such as carpentering and printing.

E. W. Farnsworth thought that Brother Hughes had not placed sufficient account upon some of the industries. There is a bakery and health food factory, in which some of the students are receiving training. Then the Health Retreat is an educational factor closely allied with the school. The apiary connected with the school contains one hundred stands of bees, and during the present year has produced 6000 or 7000 pounds of honey. A sewing department is also carried on for the benefit of the girls, and other lines of domestic work are carried on by the students.

Question: Can a young man become an expert carpenter and builder through the instruction given here?

Answer: No; not at present.

Question: Is it contemplated to take up broom-making?

Answer: No steps have been taken as yet, though I have talked with an expert, and have learned that broom millet can be raised here, and the industry is in a good condition.

J. E. Caldwell spoke of the advantages of affording to the students education and practical training in those lines of work which they will require upon entering missionary fields.

E. R. Palmer: What is called the secondary education applying to trades and various forms of manual labor, is now receiving a good deal of attention in Victoria, and steps are being taken to make manual training a part of the education of children.

The Chair: I am in favor of a systematic training in all the enterprises spoken of, but we should be sure to obtain a correct view of the real purpose of such education. The primary object of this class of education is that our children may learn of God through the work that they are called upon to perform. Thus labor is elevated to its true dignity, and becomes a pleasure and

not a drudgery. I will read from the new *Testimony* just published: "Had the money which our largest schools have used in expensive buildings been invested in procuring land where students could receive a proper education, so large a number of students would not now be struggling under the weight of increasing debt, and the work of these institutions would be in a prosperous condition. Had this course been followed, there would have been some grumbling from students, and objections would have been raised by parents; but the students would have secured an all-round education, which would have prepared them, not only for practical work in various trades, but for a place on the Lord's farm in the earth made new.

"Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing. There would not be so great discouragements. Opposing influences would have been overcome; financial conditions would have been changed. With the students, labor would have been equalized; and as all the human machinery was proportionately taxed, greater physical and mental strength would have been developed. But the instruction which the Lord has been pleased to give has been taken hold of so feebly that obstacles have not been overcome.

"It reveals cowardice to move so slowly and uncertainly in the labor line, that line which will give the very best of education. Look at nature. There is room within her vast boundaries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement; for nature's voice is the love of Christ, teaching us innumerable lessons of love, and power, and submission, and perseverance. Some do not appreciate the value of agricultural work. These should not plan for our schools; for they will hold everything from advancing in right lines. In the past their influence has been a hindrance."

There is no more direct way to teach the people of God than through the work of agriculture. It is true that the world is waking up to some of the advantages of this education, but they view it from another standpoint. Their object is different from that which we have in view. It is the money consideration that moves the world in this matter. They work from the standpoint of economy, and it is all right for the world to work in these lines; but we have the glory of God in view. We should not be ready to abandon this work because it does not pay financially. Having the right object in view does not hinder us from having the best appliances, and the best stock that can be procured, but if we put the financial phase ahead of the spiritual consideration we shall make a mistake.

Many of the successful men of our time have received their training on a farm, thus illustrating the value of what the Lord has shown us. It is a sin against children to bring them up without the knowledge of how to perform useful work. Let us lay aside our indifference, but let us keep a spiritual rather than a financial end in view. Let me illustrate by a little incident. Last season at our Southern school a patch of cow peas was growing. Weeds were appearing here and there, of which I did not like the looks, so I proceeded to pull them up. What an opportunity was here presented for a spiritual lesson. As I proceeded to pull up the weeds I found that I removed some of the plants with the weeds. This brought to my mind the parable

of our Saviour. Thus in the work on the land we are always able to impress upon the students lessons of the grace of God. Weeds are symbolical of sin. God says to us, "Break up the fallow ground." These lessons enable the students to see in all they do the spiritual significance of their work. Thus will our youth be qualifying themselves for usefulness here, and for a place on God's great farm on the earth made new.

J. Paap wished to endorse all that had been said in regard to selecting a man to conduct the farm work; but he advised that no move be made hastily in this matter lest more changes become necessary. He would like to see the farm well kept. As he travelled through the country he saw large portions of the homes in the country sadly neglected and but few here and there bore the evidences of careful attention.

The time for adjournment having been reached the Chairman called the attention of the delegates to the physical labor period, and asked those present to consider this an essential part of the daily programme. Useful work furnishes just as good an opportunity for necessary exercise as does running and jumping.

Adjourned.

Personal Experience and the Work of God.

A SERMON BY G. B. STARR, SUNDAY EVENING, JULY 14.

"LOOK unto Abraham, your father, . . . for I called him ALONE, and blessed him, and increased him." Isa. 51: 2. And as you look at Abraham, and see how God called him ALONE, and blessed him, and multiplied him, believe that God has called you alone and blessed you, and set his heart upon you. Job 7: 17, 18.

The entire work of God for this world is made up of individual experience. Christ, our leader, has had a personal experience. He was first in existence. He gained an experience in the work of creation and redemption, and in meeting rebellion and expelling it from heaven. He gave Himself to His subjects. He has worked right by the side of His people all through the ages, leading and instructing them. Can we think of Bethlehem, Nazareth, Jerusalem, Capernaum, Calvary, and the Mount of Olives without thinking of Jesus Christ? These are all woven into His life-experience. And the life of Jesus is thus inseparably interwoven into the history of this world. No other person in the universe has had the experience of Jesus, and, consequently, no other person in the universe is fitted to do the work of Jesus, no other person could by any possibility fill His place.

Just as certainly and distinctly has God given to each of us our distinct time and place and experience. "Each has his place in the eternal plan of heaven. Each is to work in coöperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, pp. 326, 327.

Adam, with his failure and repentance, and yet with his honor as the first and head of the human family, has a distinct personal experience that no other has or can have. The individual experiences of Abel, Enoch, Noah, Abraham, Joseph, Moses, Elijah, David, Solomon, Daniel, Isaiah, Jeremiah, Ezekiel, Matthew, Luke, John, Paul, Wickliffe, Luther, Wesley, Miller, and White, are all bound up in the work of God for mankind.

Abraham left his home at the command of God, and gained an experience in a new land, and became the father of a people, of Israel, the people of God. His descendants had an experience in bondage and deliverance. They witnessed the power of God put forth in their behalf at the Red Sea. They heard the voice of God at Mount Sinai. Facts of experience are undeniable and incontrovertible. There is no arguing against an experience. "We saw the work of God, we heard His voice, we ate of the manna He gave us daily, and drank of the water He furnished us; we lived in tents forty years; we crossed the Jordan, while God held back the waters; we saw the walls of Jericho fall before our eyes; we entered and possessed the land. We built a temple, and because of sin our temple was destroyed, and we were scattered among the nations; but our God gathered us again, and we rebuilt the temple, and to this temple Jesus came. We have had this experience; who can deny it?" Brethren, there is no arguing against an experience.

Jesus preached and worked, and died and rose again, and sent forth His disciples to the ends of the world to preach the gospel. Some of these were faithful, others apostatised. God has set His hand the second time to gather His people. To Wickliffe, Tyndale, Luther, and others was given the work of restoring the Word of God and the faith of Jesus to God's people.

To His remnant church is given the high honor of announcing the Judgment and the second advent of Christ to the earth. God led in the study of the prophecy as certainly as He gave it. The movement preceding and following that of 1844 was ordered of God. The same angel through whom the prophecies of Daniel and the Revelation were given, guided in their study, and led the people in their experience and work. He promised to do this. (Rev. 19: 10; 22: 9.) The infallibility of God's direct leading at this particular time and movement was to be seen in the re-establishment of the gift of prophecy in the remnant church. And it was so established. (Rev. 12: 17.) Thus God Himself pointed out His remnant people and gave them their work.

Have you come in contact with this work? Did it lay hold of you? Did you have an experience in embracing it? Ought you ever to doubt this experience, doubt the certainty of God having led you into the truth for this time, any more than should Daniel, or Noah, or Job, or Luther, or Miller, or any other servant of God, to doubt their experiences? If you do doubt, upon what will you now take your stand? If God has placed you in His work, He assuredly has a place for you. Why should you take yourself out of His hands.

No man has any control over the matter of the time and place of his birth, and no more has he of the time and place where he is to hear and have opportunity to embrace the truth, or to choose the place and part he is to act in that work. Thus no one should be jealous of those who were before him in the truth, nor of the place to which God has called them. Has He entrusted us with responsibility, the sacred trust of His work? If we murmur and find fault, with whom are we finding fault? Shall we say that God did not know whom to choose, whom to trust, and when to connect them with Himself and His work? Shall we find fault with God?

Korah, Dathan, and Abiram had an experience in these lines, and left a sad record as a warning for all that should follow. They thought themselves as well qualified to lead as was Moses. But had they had his ex-

perience? Had they seen the burning bush? Had they talked with God, face to face? Had they experienced His power working through them, producing miracle after miracle to convince a Pharaoh? From lack of experience they were unqualified for the work of Moses, to which they aspired.

When did you embrace the truth? Were there others whom God in His wisdom connected with it long before you? perhaps sent them to you with His message? Do you love and respect them for the place which God has given them, and for the esteem in which He holds them? And do you leave to them the work which God has given to them, and faithfully take up the work at the point and place where you entered it, doing faithfully your appointed work? If you do, then will the work go smoothly; for each man will do the will of God, and receive his own reward. There are not two men for one place, but each has his appointed place in the eternal plan of God. Let us find that place and fill it.

Well do I remember my own experience. Well do I remember the little church in Ohio, where I first came into contact with the truth. A large chart of the Law was displayed above the rostrum, where Brethren Butler and Kilgore were seated. The impression flashed upon me,—*this* is the people, and *this* is the work of God. And every step laid down by the speakers was solid masonry.

Brethren, there is nothing in all the world like our precious present truth!

But it is time for me to stop. Before her departure for America, Sister White had a talk with me about long sermons. "Sister White," said I, "I am trying to cut myself down to forty minutes." "Brother Starr," she replied, "preach thirty minutes."

Tasmania.

THIS island has an area of 26,250 square miles, and a population of over 170,000. It is 230 miles long, with an average width of 120 miles. It has quite a rich deposit of gold, silver, and tin, which greatly adds to its resources of wealth. Its climate is said to be one of the finest and most healthful in the world. There are over three hundred cities and towns on the island, the largest being Hobart, the capital. This city and Launceston comprise nearly one-third of the inhabitants.

The Union Conference had charge of the field until the Launceston camp-meeting, in February, 1901, when it was organised into a conference. There were but five organised churches, one of which was added in the latter part of 1900. Besides these churches there are eighteen scattered Sabbath-keepers, most of whom pay tithe and remember the cause from time to time with liberal offerings. May the rich blessing of God rest upon these lonely ones. During the past fourteen months thirty-four have been baptised, and twelve more are awaiting baptism.

There are two ordained ministers and one Bible worker paid from the conference tithe. The tithe for eighteen months, ending December 31, 1899, was £279. The amount received from January 1, 1900, to March 31, 1901, was £371 8s, an increase of over £90 in a period of three months less time. The membership at the beginning of 1900 was 166. The present membership is 200, making an increase of thirty-four in the last year. The average tithe per capitem for the year 1900 was £1 5s 7d. There has been in the last year a slow,

steady increase in membership and tithes for which we feel very thankful to God. The conference, including all its departments, owes £100. This debt consists of amounts owed by individuals and the local societies to the Victorian Tract Society, and was taken over by the Tasmanian Conference at its organisation.

Two camp-meetings have been held in this field, one in Hobart, in 1895, the other in Launceston. The one in Launceston was followed by a tent effort, but with no immediate fruit. These are the only meetings of the kind that have been held in the island. A tent was also pitched in Huonville, in November, 1900, and a series of lectures on the prophecies begun, but such a strong prejudice prevailed that the tent was taken down and the effort abandoned.

SABBATH SCHOOLS.—Number of schools, seven; increase, one; membership, January 1, 1900, 173; 1901, membership, 237; increase, sixty-four. The average attendance for 1900 was 124, and for 1901, 163. Donations for five quarters, £56 8s 6d. Children's meetings have been held in some places with good results. The regular lessons have been studied in the various divisions, and greatly appreciated, especially those for the senior division on the book of Galatians. A few conversions have been experienced, which are attributed to this branch of the work. Teachers' meetings are held in most of the schools. The corresponding work of the secretary, and a few conventions that have been held, have produced a marked improvement in this line of work.

WORK OF THE LOCAL TRACT SOCIETIES.—Most of the local societies are doing some good missionary work. Our hearts have been cheered in seeing some of our young people distributing periodicals and tracts containing the message. One member takes six dozen copies of the *Echo*, procures names and sends some out by mail, handing other copies to individuals, at the same time speaking a word of comfort, thus drawing the soul to Christ. This individual's time is largely occupied with secular affairs, still he finds time to work in the vineyard of the Lord. God has blessed, and always will bless the faithful efforts of those who give time and sacrifice means to place the last warning message before perishing souls. There are six individuals, four of whom give considerable of their time to selling the *Echo*. About 450 copies are sold weekly.

THE CANVASSING WORK.—The Spirit of Prophecy tells us that if there is one branch of work more important than another it is in getting our publications before the people. The faithful, God-fearing canvasser has been blessed in every effort to place the truth in the homes of the people. A goodly number of our denominational and health books and periodicals have been sold throughout the island. At present three canvassers are in the field. Since April 1, 1901, £256 worth of subscription books have been placed in the homes of the people.

NEEDS OF THE FIELD.—God-fearing workers are needed to enter cities and villages that have not yet heard the message. A general canvassing agent is also needed to superintend this branch of the work. We trust that this Conference will do all in its power to furnish Tasmania with such an agent. The canvassing work is a great factor in the financial support of the cause, as well as a means of spreading the message, and we feel that it is of such vast importance that it must not be neglected, but pushed forward.

To rightly and more fully represent the work, a small

medical institution is needed. We see no reason why an institution of this kind could not be made self-supporting, if run on an economical basis. We believe that if located in Launceston or Hobart, it would be well patronised, as an interest in healthful living has already been created in these cities. We trust that the medical department will give attention to this matter.

After prayerfully considering the needs of the field, it was decided by the officers of the conference to ask the Union Conference to grant one quarter's donations of the Australasian Sabbath-schools for the medical work in Tasmania.

E. HILLIARD.

Report of the Queensland Conference.

THIS conference was organised two years ago next October at a camp-meeting held in Toowoomba. Prior to that time it was a missionary field supported by the General Conference, and later by the Union Conference. At the time of its organisation there were four churches, with a membership of 181, and thirty scattered Sabbath-keepers, making a total of 211 members. Its tithe the year previous amounted to £363, and the Sabbath-school donations were £27 9s 6d. There were two ordained ministers in the field, three licentiates, six missionary workers, and twenty-four canvassers. Two more churches have since been added, making the number six, with a total membership of 226.

During the first year of the existence of the conference, aggressive work was carried on chiefly in Brisbane, Toowoomba, and Bundaberg. In October, 1900, a camp-meeting, followed by a tent effort, was held in Brisbane, but with practically no results. Immediately after the camp-meeting, Pastor G. C. Tenney was called away from the work in Brisbane, to attend the other Australian camp-meetings; and a few weeks later Pastor H. C. Lacey also left that city to labor in connection with the church in Rockhampton. Early in that year Brother G. W. Tadich went to Bundaberg to develop an interest which had sprung up there, and as a result a small church of twenty-two members was organised, and preparations were made to erect a church building. Recently Brother Tadich found it necessary, on account of his and his wife's failing health, to leave Queensland. Since then the work in Bundaberg has been continued by Sister C. Prebble, aided by Sister Laurensen. There are now in Queensland two ordained ministers, one Bible worker, and five regular canvassers. As the workers have left the colony or discontinued the work, no earnest effort has been made to fill their vacancies for reasons which will be evident to all.

When the conference was organised, it was not expected to be self-supporting from the first. The brethren understood that necessary supplementary means would be forthcoming to enable it to continue the work on the same scale as heretofore. With this in mind the work was pushed in various parts of the colony. During the first year the tithe rose from £363 to £568 7s 1d. This was augmented by a donation from the Union Conference of £50, and other donations amounting to £12 6s; also £40 11s 9d cash on hand when the conference was organised, making a total income of £671 4s 10d. This was not sufficient for the initial expense of a conference; therefore the close of the first year found it £335 13s 3½d in debt, with available assets amounting to £54 7s 7½d, which reduced the actual indebtedness to £281 5s 8d. The ex-

pected financial help did not come; therefore it was found necessary to curtail expenses by discontinuing the mission in Brisbane, and dispensing with the help of some of the workers. The amount of tithe per caputim paid during the year ending September 30, was £2 10s 1d, and I am confident that if the country had not been oppressed and almost ruined financially by an exceedingly severe and prolonged drought, the brethren would have contributed in one way and another almost sufficient means to cover the entire expenditure of the conference.

The Sabbath-school collections increased from £27 9s 6d to £58 15s 6d for the year ending March 31. The recent studies in Galatians have been much appreciated. A letter was recently received from an isolated family reporting that they had all committed the whole book to memory, and the youngest knew it best of all. The progress of this department of the work has not been so marked as we could have wished. Probably one reason for this is, that we have had no one able to give it the time and thought required. One small church school has been organised, with Sister L. Tuxen as teacher. The results manifest in the children are very satisfactory indeed. It is evident that church schools constitute an exceedingly important factor in the education of our children, so that when they become older they will not leave the truth.

Queensland has always been a fruitful field for the canvasser. The people are a book-loving people, and under ordinary circumstances buy freely. As we might expect, the sale of our literature is a very important feature in the work of that colony. When the conference was organised there were in the field twenty-four canvassers, and their sales during the first year amounted to £1863 9s 6d. The late severe drought has hindered the work considerably, and many of the canvassers have left the field. Yet this last year has not fallen behind, the value of books sold being £1868 14s 4d.

The indebtedness of the tract society May 30, 1899, was £799 16s 3½d, chiefly to the Echo Publishing Co.; and the indebtedness of the canvassers to the tract society was £361 0s 10½d. One year later the indebtedness to the publishing houses amounted to £1169 12s 10d, and the current accounts out, £683 0s 8½d. The present fiscal year ending June 30 finds us indebted to the Echo Company £851 11s 9d, and the canvassers and churches are indebted to the tract society £375 12s 5½d. The large decrease in outstanding current accounts has been effected partially by doing a cash business with our customers, but chiefly by discounting freely the value of sums that have been long owing.

Early in the history of the work in Queensland, it was seen that there were special reasons for thinking that the medical work would act a more than ordinary part in the spread of the message there. The sudden changes of temperature from close, oppressive heat to quite cold weather, caused by strong westerly winds, give rise to diseases, in the treatment of which our methods are eminently successful. The arrival in the colony of Brother and Sister C. A. Brandstater, from Battle Creek Sanitarium, seemed to present a favorable opportunity for commencing the work in Brisbane. A good-sized shop in one of the principal streets was rented at £3 per week, and fitted up for Bath and Treatment Parlors, also for the sale of health foods, at a cost of £217 5s 0d. A long delay, and consequent expense in getting the institution into working order, the heavy running expenses

of nearly £10 per week under which it labored, the scarceness of money caused by the drought, and some other untoward circumstances, necessitated the closing up of the institution in a few months' time. The total amount of cash received for treatments given during the nine months the workers were employed was £63 2s 3d. The amount of wages paid to the workers was £193 9s 8½d, besides rent, and other incidental expenses. We were so pressed and embarrassed for means that at a general meeting of all our people who could attend, it was decided to dispose of the furniture and fixings, and close up the institution for the present. The indebtedness amounted to over £450. By disposing of the furniture, and other means, this has been reduced to £308 10s 10d. After deducting the value of stock, current accounts, etc., we have a debit balance of £245 9s 10½d which is mostly covered by loans bearing 5% interest. The sale of health foods and healthful appliances was, from the first, connected with the bath institution. The whole burden of the debt now rests upon this business, which is being carried on in a small shop in Edward Street, shared with the tract society. The average weekly sales amount to a little over £4; and the only expense connected with it is fifteen shillings, one-half the rent of the shop.

Shortly after the medical work was commenced in Brisbane, Treatment Parlors were opened in Rockhampton, under the management of Brother and Sister Skinner. For several months the patronage was excellent, and the prospects flattering. The board of management made extensive improvements, and involved the institution in several hundreds of pounds debt, expecting increased patronage as the result of the improvements. Just at that time the city water supply became so putrid because of the drought, that people did not care to bathe in it. The drought also affected the finances of the country, and consequently the patronage of the institution so much that now it is in a very critical condition indeed, and unless it receives financial assistance soon will certainly have to be closed. This will seriously affect several of our brethren, who have backed promissory notes, and they say will compel them to go into bankruptcy. The amount spent furnishing the institution was £228 5s 4d, and the amount paid in wages during the last six months was £103 11s 0d. The income during that period aggregates £108 3s 9d, including £12 earned by the nurses at other work. The institution is now £257 11s 4d in debt, and much of this money must be raised soon in order to meet the demands of the creditors. It is also necessary that we supply the institution with two new nurses to take the places of Brother and Sister Skinner, who wish to resign.

With careful economy the present income of the conference will support three ministerial workers, but we feel that we must also have a fourth in order to enable us to fill the openings that are most urgent. A strong effort is necessary to stem the present retrogressive tendency, and start the work forward once again. The whole colony is passing through a most trying crisis, which is felt very keenly by our brethren; but they are of good courage, and respond heartily to a forward call.

We need your help, not because of our successes, but because of our failures. Other conferences plead their progress as a reason for more help. We plead our lack of it, our weakness, our failures, and believe the good Lord will move on this Conference to supply just the help which is required to carry forward His work to its honor and glory.

A Good Meeting.

A GENERAL meeting for the Sydney district convened in the Stanmore church, June 22, 23. The Sabbath-school work and the interests of our children and youth were to be the principal theme. On the day preceding the meeting the weather held out poor promise, so that the attendance at our first evening meeting was small. But on Sabbath morning beautiful weather came to our aid. From Kellyville, Epping, Parramatta, and various suburbs our people gathered in until the commodious house was well filled. The Sabbath-school, led by Brother Jenkins, was a good time. Elder Colcord followed with a discourse from the words, "He shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." Mal. 4: 6. Many excellent truths were impressed upon our minds relative to the care and culture of the children.

In the afternoon Elder Farnsworth preached on the influences which enter into character-making, and the importance of surrounding youth and children with wholesome and proper associations. The Spirit witnessed to the truths spoken. Elder Burden supplemented the discourse with timely remarks. An illustrated lecture on Palestine was given in the evening. A Sabbath-school officers' council was held on Sunday morning. Reports from all the schools showed the work to be progressing encouragingly in each school. There are nine Sabbath-schools in the district, with a membership of 287. The membership may, no doubt, be increased. The forenoon meeting was devoted to impromptu discussions of the various details of the Sabbath-school programme. This was interesting and profitable. On Sunday afternoon the youth and children occupied the time in appropriate exercises, of scripture recitation, songs, etc. It was inspiring and touching to listen to them. The meeting closed with a discourse by Elder Colcord on "Religion in the Home." G. C. T.

THE weather throughout the week has been beautiful and clear. The mornings are somewhat frosty, but the crisp air imparts vigor and life, and the days are warm and pleasant. It is possible that the salutary effects of the morning atmosphere are more or less neutralised by the red-hot stoves which serve to enervate and relax the system and incite many headaches which linger through the day.

We can scarcely forbear to mention a fact that is very apparent to those who visit the Avondale School at long intervals; that is, the gradual change that is coming over the institution for good. This can be accounted for easily, as we reflect upon the magnitude of the undertaking which involved such a great transformation of educational methods and discipline. The material at first was inexperienced in these things, somewhat crude. But as time goes on the transforming power of the school more and more asserts its influence in the life of the students. The boisterousness of uncultivated youth gives place under this influence to Christian courtesy and consideration. Thus the way is opened for the work of the Spirit of God with its elevating and refining fruits.

ERRATUM.—On the following page second line from the top read, "exceeds all our planning" instead of "exceeds all our planning."

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Avondale Health Retreat.

AT the time of the last Union Conference, as will be remembered by those who were present, a portion of the buildings now constituting the Avondale Health Retreat, was in process of erection. That portion of the building was completed a few weeks later, at a cost of £1141 16s 9d, since which time it has been open to the public. During the early part of the present year an annex was erected, 18 x 38 feet, the ground floor of which provides separate bath and treatment rooms for ladies and gentlemen, and the floor above three good rooms for patients or helpers. The bath and treatment rooms greatly add to the efficiency of the institution, while the addition of verandahs and balconies extending from the new building around to the front entrance, add much to the comfort and appearance of the place.

Like every enterprise of this kind, the Avondale Health Retreat has had something of a history, which may not be wholly uninteresting to the Conference. Some time prior to the beginning of the enterprise, Sister White related a dream, the substance of which was as follows: In her dream she saw a new building and inquired what it was. She was told that it was our Cooranbong Health Institution, or words to that effect. She replied that she did not know that we were to have a health institution in this place, and the reply was that that was a part of the Lord's plan. Sometime after the first building was erected she was riding past the place one day with others, when she said to her son, "Willie, that has something of the appearance of the building that was shown to me, but it does not look altogether like it." Since the completion of the new part of the building we have sent her a picture of it, asking her to tell us if in its present appearance it any more nearly resembles what she saw in her dream.

The cost of the new building was £424 11s 1½d, including all the fittings. We now have nineteen rooms, besides bath and treatment rooms.

The sum of £1207 1s 1d has been received in donations for this enterprise. The total cash expenditure on land, buildings, furnishings, etc., up to the present time has been £920 6s 1d. Until within a few months past the running expenses of the institution have exceeded the income, £286 15s of the capital having been swallowed up in that manner, as shown in the balance sheet which will be presented by the treasurer. We are very happy, however, to be able to report that during the past four months we have gotten a little over the brow of the hill, each month's working showing a slight gain over all expenses. The great drawback of the institution has been our not having a physician connected with it. As we have hoped and prayed earnestly in reference to this matter, we feel sure the Lord has heard our prayers,

by sending Dr. and Mrs. Kress. This is better than anything we dared to ask for, and, in fact, excludes all our planning along this line. We have already begun to see many indications of success attending the Retreat since the Drs. Kress have been connected with the work. People in the surrounding country are beginning to find out that there is such a place to go to when in trouble, and appreciate its blessings and advantages. This appreciation has been shown in some cases by the parties paying more than they were charged for operations.

The board of trustees have felt a very strong desire that this institution might correctly represent the principles for which it has been called into existence. We have seen more clearly what those principles are since we have had the counsels of the Drs. Kress, and we are profoundly convinced that the only reason for the existence of such an institution is that it should stand forth as a beacon light, demonstrating the true principles of health reform.

The Lord has spoken good concerning Avondale, that it is to be a centre of education in this and other lines of work, a centre from which the light of the Third Angel's Message is to be shed forth upon all around us. This ideal will be reached just in proportion as we work upon right lines and with faith in God.

We hope the interests of this important enterprise will be considered in the counsels of this Union Conference, and that the best and wisest plans may be laid for its future work.

In behalf of the Board of Trustees,

A. T. ROBINSON, *Chairman.*

Annual Offerings.

BELOW we give the amounts of the annual offerings so far as they have been reported. In some instances, at least, reports are incomplete:—

TASMANIA.		SOUTH AUSTRALIA.	
Launceston	£ 4 14 1	Adelaide Church	£23 4 6
Larrobe	3 7 0	Broken Hill Church	2 5 0
Upper Huon	2 3 0	Kadina Church	4 6 10
Bismarck	2 0 0	Isolated Sabbath-keepers	0 5 0
Hobart	11 4 3	Total	£30 1 4
Isolated members	10 18 9		
Total	£34 7 1		
NEW ZEALAND.		NEW SOUTH WALES.	
Auckland	£ 3 6 4	Ashfield	£ 5 18 6
Christchurch	16 16 1	Stanmore	7 2 0
Epsom	0 16 0	Avondale	21 8 11
Gisborne	2 0 0	Prospect	0 12 6
Kaero	2 15 0	Kellyville	2 3 6
Kaikourā	0 12 6	Auburn	2 5 0
Napier	9 0 6	Hamilton	11 2 1
Ormondville	0 19 0	Wallsend	2 7 2
Palmerston	6 19 7	Corndale and Lismore	14 1 6
Parkhurst	0 18 9	Wahroonga	3 10 0
Wanganui	10 0 0	Parramatta	6 0 8
Wellington	1 18 6	Maitland	2 8 2
		Epping	2 1 0
		Isolated members	2 12 3
		Total	£83 13 3
COMPANIES.		QUEENSLAND.	
Cambridge	0 12 7	North Brisbane	£ 6 10 0
Irwell-Lincoln	3 4 9	South Brisbane	8 6 9
Norsewood	0 18 0	Bundaberg	1 4 6
Paremata	0 12 0	Toowoomba	1 4 9
Petonē	3 2 9	Grantham	3 0 0
Tologa Bay	1 10 12	Rockhampton	3 1 0
Waitakerē	0 3 0	Miscellaneous	4 8 0
Isolated members	8 7 9	Total	£27 15 0
Total	£37 14 10		
VICTORIA.		TOTALS.	
Williamstown	£ 7 12 0	Tasmania	£34 7 1
Windsor	5 18 3	South Australia	30 1 4
Hawthorn	5 4 15 1	New South Wales	83 13 3
Ballarat	3 10 0	New Zealand	73 14 10
North Fitzroy	6 2 0	Victoria	43 9 6
Geelong	3 10 9	Queensland	27 15 0
Brighton	3 4 6		
Bendigo	3 19 9		
Lara	1 1 6		
Isolated members	3 6 4		
Total	£43 9 6	Grand total	£293 1 0