

Union Conference Record

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

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DEVOTION.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,—
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer upborne,
The world I leave.

No words can tell what sweet relief
Here for my every want I find;
What strength for warfare, balm for grief;
What peace of mind.

—Charlotte Elliot.

The Hour of Worship.

IF ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptation; and unless some mighty arm is stretched out to rescue him, man goes where the arch rebel leads the way.

And yet in this time of fearful peril some who profess to be Christians have no family prayer. They do not honor God in the home; they do not teach their children to love and fear Him.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the fountain of wisdom, the source of strength and peace and happiness. Jesus prayed to the Father "with strong crying and tears." Paul exhorts believers to "pray without ceasing." "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Pray one for another," James says; "the effectual fervent prayer of a

righteous man availeth much."

By sincere, earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power.

In the family, order should prevail. The members should be trained to regular habits. There should be a fixed time for rising, a time for breakfast, and a time for worship, either directly before or directly after the morning meal. How appropriate it is for parents to gather their children about them before the fast is broken, and point them to the heavenly Father, who so liberally gives them the bounties of His providence! How fitting for them to thank Him for His protection during the night, and to ask for His help and grace and the watch-care of His angels during the day! How fitting, also, when evening comes, to gather once more before Him, and praise Him for the mercies and blessings of the day that is past!

The father, and in his absence the mother, should conduct the morning and evening worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read, and a long prayer offered, the service becomes wearisome, and a sense of relief is felt at its close. God is dishonored when it is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it.

There is no reason why the hour of worship should not be the most interesting and enjoyable hour of the day. Questions may be asked, and a few earnest, timely remarks made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise

God for His goodness, and ask Him for help. From time to time let the service be varied. As circumstances permit, let the children unite in reading and in prayer.

Fathers and mothers, make the hour of worship intensely interesting. A little thought given to preparation for this hour will enable you to make it both pleasant and profitable. Eternity alone will reveal the good results with which such seasons of worship are fraught.

The life of Abraham, the friend of God, was a life of prayer. Wherever he pitched his tent, close beside it was built an altar, upon which was offered the morning and evening sacrifice. When his tent was removed, the altar remained. And the roving Canaanite, as he came to that altar, knew who had been there; and when he had pitched his tent, he repaired the altar, and worshipped the living God.

So the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew His mercies and blessings will descend upon the suppliants.

Fathers and mothers, each morning and evening gather your children round you, and in humble supplication lift your hearts to God for help. Your dear ones are exposed to temptation and trial. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Victory can be gained only by resolute and unwavering purpose, constant watchfulness, and continual help from God.

Parents, each morning consecrate yourselves and your family to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay

all your plans before God, to be carried out or given up as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be moulded more and more after the divine Example. And "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." MRS. E. G. WHITE.

Religious Federation.

LONG ago the prophet told of a time when the people would say, A confederacy, Isa. 8:9-13. Surely that time has come; for this spirit of "trusts," combines, and federation is certainly abroad in the earth to-day.

Not only in worldly matters does this spirit rule, but it is reaching out to control in religious matters as well. The way is thus being prepared for the general movement that will prohibit anyone from acting a part or having a part in earthly affairs who has not the "mark of the beast."

Recent steps in this movement are thus reported by the Melbourne *Argus* of September 19:—

The question of the federation of the Protestant churches in Australia has advanced another stage. Recently the subject engaged the attention of representative Presbyterians and Methodists, and resulted in the adoption of a basis of union, which will be submitted in due course to the supreme courts of their respective churches. Within the past few days the question was also considered by a duly-accredited committee of the Presbyterian and Congregational churches.

Careful consideration was given to the subject by the committee at several sessions, and yesterday afternoon a decision was arrived at, which, as in the previous instance, will be submitted for the approval or otherwise of the General Assembly of the Presbyterian Church of Australia.

A joint committee of the Presbyterian and Baptist churches also conferred yesterday on the subject of a basis of union. The committee defined the ground which is common to the respective churches, and arranged the preliminaries for a discussion of the points of difference, and then adjourned to a day to be fixed.

We know that when this plan of federation is accomplished, and accomplished it will be, there will be no room in the world for any gospel workers except those recognized and delegated by this religious combination. No forms of religion will be esteemed correct but those set forth in the name of this federation, hence any digression will be regarded as heresy and rebellion. And finally there will be no toleration for any

who do not belong to this so-called "Evangelical Union."

Satan will work through these great religious agencies to hedge up and hinder the true work of God. In the name of religion he will endeavor to overthrow the commandments of God, and to silence every voice that would call the attention of man to the law of Jehovah.

When all the denominations harmonise in their views, and unite in rejecting the Sabbath of the Lord, the true people of God, who proclaim the Sabbath law, will indeed appear as a "Mordecai in the gate." Clamorous tongues will then demand, as Rome demanded in the past, that the voice of these unrecognised teachers be silenced.

This great religious combination will be nothing more or less than "Rome the Second," an image to the beast, and it will naturally exercise all the power of the first beast.

Proud, selfish, intolerant men will act the part of the leaders in this movement, and many of their followers will not see the real issue of the question until they have gone too far to retract. Persecution will again lift its hand of blood to spoil the people of God. Religious bigotry will again hurl its anathemas against those who "keep the commandments of God and have the testimony of Jesus."

This is the time for us to work with heart and soul, in getting the truth before the nations; soon it will be too late, for "the night cometh when no man can work."

R. HARE.

We Must Not Be Discouraged.

IF there is one class above another that Satan tries with all his power to discourage it is the one laboring in the cause of God. If he can use a co-laborer or a brother in saying or doing something to dishearten those who are determined to press through every difficulty, whether the church or the world praise or condemn, he rejoices.

If we would keep our eyes off from others, letting God direct their efforts and discipline them Himself, many of our trials and difficulties would disappear.

There is but one way to become discouraged, and that is by yielding to sin. Sin poisons the mind, condemns the conscience, and disheartens the soul. It is while we are watch-

ing others with a jealous eye, that we fall into the snare Satan has laid for our unwary feet. Never was he more determined than now to dishearten every one of God's servants. Never was there a time when those who labor in the cause of God should seek Him more earnestly and press forward with greater faith and courage than now. We must not fail now. We read in Vol. 7, page 276:—

We are living in a time when Satan is working with all his power to discourage and defeat those who are laboring in God's service. But we must not fail nor be discouraged. We must exercise greater faith in God. We must trust His living word. Unless we have a firmer hold from above, we shall never be able to cope with the powers of darkness that will be seen and felt in every department of the work!

We have recently dispersed from the session of our Union Conference to our various fields of labor, to meet new duties and untried temptations; but let us with hearts filled with love for the brethren, remember each other at the throne of grace. Let the strong plead for the weak, and let the prayers of the feeble ascend for the valiant men, who for years have borne the burden of the work. Let all press to the front, not in self-sufficiency, but in faith, love, and humility, and in solid ranks. We shall be able to enter the stronghold of the enemy, and souls now in his grasp, will be released, and with us shout victory over the powers of darkness. E. HILLIARD.

THE FIELD.

Queensland.

AFTER leaving the Union Conference, we sailed from Sydney on the steamer *Koonoowarra* for Brisbane and Queensland Conference, our future field of labor. Our party consisted of Pastor R. D. Quinn and wife, and the writer's family consisting of my wife and three children.

The weather was all that could be desired, and as the steamer kept close to land all the way, we enjoyed the voyage very much, our minds reverting continually to the many blessings we enjoyed during the session of the Australasian Union Conference. We feel that God has greatly blessed us in every move we have made. We are especially thankful that our lines have fallen in

such pleasant places, and we are delighted with our field of labor.

We had a union meeting with the Brisbane churches the day after we landed, being the Sabbath, and felt that God's presence rested on the congregation and the speakers. I conducted the forenoon service, and Pastor Quinn the evening service. Sunday evening the house was again filled with an appreciative congregation that seemed much interested in a sermon preached by Elder Quinn.

Brother Quinn has gone to Maryborough. Brother Smart will join him in a few days to open up the work in that place. Sister Tuxen has developed a good interest there, which it seemed should be followed immediately by a strong effort.

In company with Brother Mills I go to Rockhampton to-night, and later will join the company at Maryborough. I will also visit Toowoomba as time will permit.

We are all of good courage in the Lord, and feel determined to push the battle to the finish.

Wishing to be held before the throne of grace by God's people, we are yours for service,

S. W. NELLIS.

Greetings from Sumatra.

FROM a letter written by Pastor Munson, our missionary in Padang, on the West Coast of Sumatra, we cull the following:—

I shall have an encouraging report to send you, both so far as the local earnings and the progress of the work is concerned. The Lord is blessing us and giving us access to the hearts of some of the people at least. We realise His co-operation and feel His blessing in our hearts, having the witness of His Holy Spirit in our efforts to do His will. There is a peculiar joy in proclaiming the Third Angel's Message, which we never knew when we were Methodists laboring in Singapore.

I wish to say that we are particularly pleased with the news which has reached us with reference to the transfer of the Malaysia field to the Australasian Union Conference. Ever since Brother Gates's visit early in 1902, we have felt a growing attachment for Australia and our dear brethren there. Pastor Irwin we knew and loved in America, also the Doctors Kress. Dr. Kress was my first doctor at the Sanitarium where I found the truth. He was a great comfort to me when I first came to Battle Creek, and the genuine sympathy he manifested for me was the best medicine he could possibly have given me.

We believe in the fellowship of the saints, and we look forward to the day when we may meet all our brethren and sisters in Australasia in the new earth, if not before.

Again I wish to say that we heartily approve of the action of the General Conference

in placing this field under the Australasian Union Conference, and send kindest greetings to all the brethren and sisters, and crave an interest in your most earnest prayers. Please read Numbers 6 : 24-26.

Our Work in New South Wales.

THINKING it would be of interest to our people to learn what we are doing and planning to do the coming season, we submit the following for your perusal.

After the Union Conference closed, we sought the first opportunity to counsel with the Conference Committee and laborers with reference to plans for the summer's campaign. It was decided to defer our camp-meeting until next April, and improve the intervening months with faithful work in new and untried fields, by sending out three companies with tents, each company to continue in a place about seven or eight weeks.

Before this plan could be carried out, it was necessary to purchase two new tents. With a depleted treasury and limited resources this seemed at first scarcely advisable, but upon careful consideration and investigation, it was found that two new tents with everything complete and well finished, could be purchased for the small sum of £50. This was far below the regular selling price. One of these tents is 30 x 48 feet, with a wall eight feet high, and having eight windows at the top of the wall for ventilation, with curtains to drop over them when desired, top of heavy canvas, and two centre poles; the other is a forty feet circular tent, with a wall eight feet high, with extra heavy top, color green, water and mildew proof, with windows in the wall like the other. It was decided to purchase these tents, and push the aggressive work.

But other difficulties confronted us. There was a lack of workers with which to man these tents, on account of Brother and Sister Starr's labors being confined to Sydney and suburbs. It was therefore necessary to take on another laborer. The condition of the Conference financially forbade such a move, but after laying the matter before the laborers and carefully considering some other matters in connection with this, a reduction in the wages of the workers was agreed upon, which enabled the Conference to engage another laborer at a nominal wage. Brother G. G. James and wife were secured for this work.

Brethren F. W. Paap and J. L. McElhany were sent with one tent to Taree, in the Manning River district, a place about 130 miles north of Sydney. Brethren W. J. McGowan and G. W. Tadich took a tent with them to Blayney, about 160 miles inland from Sydney, on the Western line, with Sister T. A. Chapman as Bible worker; while the writer and Brother G. G. James will labor together with the third tent at Orange, on the Western line, about 190 miles from Sydney. All these tents are away from the cluster of churches in Sydney, in territory which has not been worked hitherto by the minister.

I bespeak for each laborer and each tent company, as well as for our Bible workers and canvassers, the earnest prayers of our dear brethren and sisters everywhere.

The Sisters Pearce will labor in the Bible work in Sydney, and Sister Schowie will labor at Woollabra in the Bible work. Elder Starr will hold three public meetings each week in Stanmore, Sydney, and Woollahra, respectively, besides the regular work that he and Sister Starr are doing daily.

Let us all remember them and their work at the throne of grace.

S. M. COBB.

Notes from Victoria.

THE North Fitzroy church clerk, when sending his quarterly report, writes as follows:—

It will cheer you to know we had a precious day in celebrating the ordinances of the Lord's house. There was a spirit of ready response to the invitation for personal testimony. Without any undue pressure, many were unable to testify through lack of time. There are cheering evidences that the Lord is moving out ahead of His people in every line of work. Truly there are sounds of a going in the tops of the mulberry trees.

Dr. James writes from Bendigo,—

Last night (Sunday) we had the church well filled, by far the best audience so far. I believe God will bless the work in Bendigo, and that before long we will have new members.

An isolated brother writes,—

I am sorry I shall be unable to meet with you at the quarterly service personally, but know that we are with you in spirit always. It may interest you to know that we are doing our best in spreading the message, and that the commandments and especially the Sabbath question is being discussed freely in this district among all classes and conditions of men, but it is very hard to get the people to realise the necessity and urgency of this message. I find I now have a new name, and am called "Mr. Saturday." But we pray the blessing of the Lord may be in what we do.

LIZZIE GREGG.

OUR CANVASSERS.

HELPING A SOUL TO HEAVEN.

‘Perchance, in heaven, one day to me
Some blessed soul will come and say,
‘All hail, beloved! But for thee
My soul to death had been a prey.’
Ah, then! what sweetness in the thought,
One soul to glory to have brought.”

Influence of Our Publications.

BUT few realise what can be done by personal interested efforts in a wide distribution of our publications.

“Few have any adequate idea of what the distribution of tracts and papers is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth.”—“Gospel Workers,” p. 410.

For years a persistent and earnest effort has been made in placing our literature in the homes throughout Australasia, and God has wonderfully blessed this work; but while we are glad to know that many are to-day rejoicing in the truth through the efforts of our canvassers, there is no question but that this work might have been made much more fruitful, and many more precious souls might have been won for the kingdom, if the interest aroused by these workers could have been followed up more closely.

A timely letter, showing a real Christian interest in their spiritual welfare, accompanied by a good practical tract or missionary paper, would often be the means of helping people, who have been genuinely interested by the visit of the canvasser, to take a definite stand for the truth. Others again who purchase our books, either through lack of interest or because of prejudice, put them on the shelf, where they remain unread. In either case a tract on some special point of truth, and a letter calling attention to the book they possess and the valuable information it contains would, in most cases, result in arousing anew the interest, and thus cause the book to be read.

What is needed in order to bring about these desirable results, is to establish a close connection between our churches and the field that will

enable us to follow up the good work begun by our canvassers, and with this in view, we desire to call the attention of our readers to the recommendations referring to our tract and missionary work adopted at the recent Union Conference. We feel assured that all will be glad to co-operate in the plan suggested, and that by using the facilities provided by God in carrying forward this work, souls will be saved, and blessed experiences resulting in strength to the cause will come to the church and homes of Seventh-day Adventists throughout the field.

J. M. JOHANSON.

Perseverance.

IN looking back to my first experience in the canvassing work, I can better realise the value of some of the lessons then gained than I could when going through them. Starting work in a mining town where there was considerable depression because of the prospect of the closing of some of the mines, we found it a hard battle to obtain orders for our book. I canvassed about sixty homes before securing my first order.

One day as we were taking a bird's eye view of our territory from a hill overlooking the town, my fellow worker, who had had previous experience in this work, said, “Well, there are a lot of people in this place who need the book we are working with, and who will be willing to purchase it. We are here to find those people, and we will find them if we work our territory thoroughly.” The idea was that we were to persevere in spite of rebuffs and discouragements, until we had found every person in that town who could be induced to purchase our book. The canvasser is a fossicker, and he cannot afford to pass carelessly over any territory because it happens to be hard. As we fossick, we will find many who will have nothing to do with our works, but these are not the ones we are looking for; we must not allow them to discourage us.

Scattered here and there are the souls who will gladly receive the publications we handle, and we must “search all the highways, and pass none by,” because this is the only way to be sure of finding all the good ones.

As we persevered with our work, we found more and more of the people we were searching for, until at the time of delivery three large cases of

books were needed to fill the orders taken.

Many a time this experience has helped me in other places, and has encouraged me to continue the search through thick and thin, always resulting in a fair proportion of orders to the territory worked.

W. M. FLETCHER.

Success in Canvassing.

ONE of our experienced canvassers said recently, “Canvassing is a fine art, and we can only learn it by experience.” This is absolutely true, for there is no work more delicate than that of dealing with souls, and it is only as the worker recognises that

“THERE IS NO HIGHER WORK

than evangelistic canvassing, for it involves the performance of the highest moral duties,” that the necessity for thorough preparation is fully appreciated.

It is safe to state that intelligent thought, coupled with careful management, will repay better in the sale of our literature than in almost any other line of business; but this means that

“HE WHO IS CALLED OF GOD

to so sacred a work should feel that its accomplishment demands all his energies; he should cultivate not only the passive but the active virtues.”

The fundamental principles in this work are always and everywhere the same: Thorough preparation by careful study of the canvass and prospectus as well as of the full copy of the book; by practising to handle the book in an easy, graceful manner; by acquiring thorough command of what you have learned; by cultivating tact in introducing yourself and your book; and last, but not least, in practising the strictest economy in time, continually recognising the fact that

SUCCESS IS NOT A MATTER OF LUCK,

but that it always has been, and always will be true, that the worker who best comprehends these ground-work principles is the worker who will and can best adapt himself to the varied circumstances under which these principles must be applied in actual canvassing.

Encouraging Words From the Field.

BROTHER COOPER, the State agent in Queensland, writes,—

I have enjoyed the work although it has been difficult, and we have worked hard, but the canvassing work is a work I love. It is the Lord's work, and it is a privilege to have a part in it. I have been very much impressed with many places as I have travelled through this State. I know that if we could only get men with sufficient faith to lay hold of the Lord and go out canvassing, they could sell thousands of books. Last week in less than two days' canvassing I took sixteen orders for "Patriarchs and Prophets," and one "House We Live In." This demonstrates that if we will work, the Lord will work for us. People become discouraged too soon, and talk discouragement too much. We must have faith in God and in what He can do for us, and not in what we can do. I cannot express my gratitude to God for the way He has worked for us here. We have prayed earnestly for the work and workers in this field, and while circumstances have been against us in many ways, we have learned to cast all our care upon God. He is pulling us through, and His name should have all the praise.

Sister Gunther writes from South Australia,—

I can really enjoy my work now. When canvassing the Peninsula, I used very often to ride thirty or forty miles a day. Some of the roads were very lonely between the farms, but I felt the Lord was with me, and I had no fear.

The Lord has indeed been very good to me. I realise that all my success comes from Him, for of myself I could not do anything. Through the Peninsula I had taken one hundred and eleven orders, and out of them I placed one hundred and nine, and sold one extra copy when delivering. I must tell you about that. I made an appointment to show a book to a farmer who is a Sunday-school teacher. He asked me quite a number of questions about the state of the dead, the new earth, and many other things. He said he would like to talk with me about a week on those subjects, as they were discussing them at the Sunday-school. He had the young men's Bible class. I had not much time to talk to him, but told him I would send him some reading matter that would explain those things better than I could. He bought the copy of "Patriarchs and Prophets" I had shown him; it was 12/6. When he paid me, he gave me a sovereign, and asked me to send him some more reading that I thought would interest him. I was quite overcome, and felt the Lord had specially led me to go there.

Another Sunday-school superintendent of a little country church away among farmers, said to me after ordering the book, "Are you a canvasser?" I said, "Yes." "Well," he said, "what would we do here if it were not for the canvassers? We have only them to depend on to bring us more light on God's Word."

All these things are so encouraging. Most of the people were so glad to get their books.

EDUCATIONAL.

Closing Days of the Avondale School.

A PLEASANT and prosperous year of school work has just closed at the Avondale School. The closing exercises were held on the third and fourth of October.

The college chapel was prettily decorated with palms, flowers, and ferns for the occasion. On Saturday evening the graduating class rendered an instructive programme, consisting of an address, papers, and selections, bearing on the necessity of intellectual training for the Lord's work, the importance of educating the young, and industrial training. The subjects chosen for the original papers and productions were very appropriate, as it is these toward which the minds of the students in the school are directed during their course of study here. The musical items were also furnished by students.

PROGRAMME.

Piano Duet,	Misses Brown and Kress.
Chorus, School.
Prayer, Pastor Irwin.
Industrial Education, J. P. Gregory.
Importance of Early Training,	Edith Ward.
"The Hardest Time of All,"	Jean Stephen.
	Double Quartette.
Misses Brown, Carswell, Hare, and Osborne.	
Messrs. Blunden, Thompson, Parkin, and Carr.	
Industry, Emil Bernoth.
Selections, N. Mountain.
Results of Early Education,	S. E. White.
Importance of Educational Training	for the Lord's Work, J. Mills.
Piano Solo, A. Trewhella.
Benediction, Pastor E. H. Gates.

COMMENCEMENT EXERCISES.

On Sunday afternoon at 3 o'clock, the commencement exercises were held in the chapel. The programme was opened by a piano solo entitled, "Night Winds," by Mrs. J. H. Paap. The School joined in the general hymn that followed. The sixty-eighth Psalm was read by Dr. Kress, after which he offered the opening prayer.

Addresses to the graduating class and students were given by Pastors Irwin and Gates.

Pastor Irwin said that true education comprehended not only the present life but also the one to come. This subject has many phases, some of which had already been dwelt upon. But the particular one he wished to notice at this time was the

part which God's Word holds in true education. The recognition of the fact that we are not our own, that we have been bought with a price,—and that therefore every faculty and talent of our being should be given to God's service,—lies at the beginning of all true education.

Education has been defined by Solomon in Proverbs 9:10. The fear of the Lord is not a servile fear or dread, but a holy reverence and respect. Only when we have reached this point of "fearing" God, has our education begun. The weariness caused by the studying of many books spoken of by Solomon in Eccl. 12:12, 13, is that which comes of reading works produced by man. One writer makes a statement, and the next one rejects it, and thus the reader is led to perplexity and doubt.

The words dictated by the Holy Spirit bring peace and faith and comfort, because they contain the truth. When the writings inspired by God become the basic educational principles of His people, they become "a wise and understanding people." Deut. 4:6.

Notice the statements of the Scriptures in regard to the child Jesus in Luke 2:40, 52, and the similar one made of John the Baptist in Luke 1:80. Christ's great knowledge came by study—studying the life of man, plant, and animal in the world which surrounded Him, and by the deep study of the written Word. In these two are found the source of true science and wisdom. The great wisdom of Solomon was not poured into him in a moment, but was obtained by study.

In closing, Pastor Irwin admonished the class now finishing their courses, and their fellow-students with them, to steer clear of the wisdom of the world—science falsely so-called—which is foolishness with God, and to cling to God's Word, and work for the true, higher education.

These excellent words were followed by the presentation by Brother Gates of selections from the Spirit of Prophecy on "The True Object of Education."

"God alone can measure the powers of the human mind. The same unseen hand that guides the planets in their courses, and upholds the world by His power, has made the provision for man formed in His image, that he may be little less than the angels of God, while in the performance of his duties on earth." Here we see God's educational ideal

for His children. Here we see the true object of education—that man may be rendered more capable of honoring and glorifying God. The original idea of God in creating the heavenly family from the highest seraph to the lowest order of angels, was that of service. They hearkened to the voice of His commands, and did His pleasure. Psalms 103: 19-21. Man also was created to return “glory” to his Maker, but when sin entered Paradise, the desire of man was changed, and now “there is nothing but the selfish heart of man that lives unto itself.” Another plan, the plan of salvation, had to be instituted so that man might become a “new creature,” “created in righteousness and true holiness.”

The pages of sacred history reveal the lives of men who have been educated in the wisdom of this world, and when this wisdom was sanctified and consecrated, they have fulfilled the true object of education—service to God and man. Such men were Moses and Paul. “But turning aside from all lesser representations, we behold God in Jesus.” In Him we have our perfect pattern of giving and serving.

What higher ambition should any student have than to link his life with God's purpose, use his precious entrusted talents for the alleviation of human suffering and sorrow, cast his life into the great furrow of the world's need, and at the soon coming harvest of the earth hear it said, “Well done, good and faithful servant, enter thou into the joy of thy Lord?”

GRADUATES.

Before presenting the diplomas, Professor C. W. Irwin made appropriate remarks on the meaning of receiving a diploma. It signifies credit for work done.

There were fourteen graduates:—

BIBLICAL COURSE.

Joseph Mills.

TEACHERS' COURSE.

S. E. White. Edith E. Ward.

BUSINESS COURSE.

J. P. Gregory. Eva Osborne.

MISSIONARY COURSE.

E. Bernoth. S. W. Carr.

PREPARATORY DEPARTMENT.

L. A. Brown. N. Mountain.

W. Woodford. E. J. Stephen.

Rita Ford. Maud Guilliard.

Earl Walston.

At the close of these exercises, the visitors present were invited to inspect the various rooms in which the work of the industrial and art departments of the school were on exhibition. The primary department also had a room containing some of the work done by the children during this year. This was much enjoyed by those present. The various lines of work shown were from the printing office, the health food factory, the farm, the carpenter shop, the broom factory, the apiary, and the orchard. All these productions give evidence that God's hand is guiding in the work, and that the words spoken by His servant are being fulfilled.

BERTHA S. CHANEY.

The Sabbath-school and Our Young People.

An Important Recommendation.

THE following recommendation was passed by the Union Conference:—

That all Sabbath-school contributions be used in work as outlined by the Sabbath-school Department of the Union Conference, except the donations of one Sabbath of each quarter which are to be used for Sabbath-school expenses.

Several of the State conferences have already passed similar recommendations to their schools, and some are carrying them out with good results. Now the Union Conference places itself on record as favoring the adoption of this plan. This same question came up for consideration at the last General Conference in America, and the reason urged for setting apart a definite time for contributions to local expenses was that all might know that every penny given on all other Sabbaths would go direct to the mission fields. We would be glad to hear from some of the schools that have adopted this plan.

“MAY God help us to deny ourselves every unnecessary expenditure in this time of peril, and move upon all hearts to give liberally, that the missionaries may be sent out to help finish the work, and thus bring back our Saviour.”

Not the Most Needy Field.

NOT long ago I was in a church at a time when they were circulating their “Quarterlies” for the Sabbath-school. I held out a nickel, and said, “I should like a book, please;” but they said, “Oh, you needn't pay for this; none of us pay for them; they are paid for out of the contributions.” Pointing to the line of print on the margin of the lesson pamphlet, I said, “The contributions this quarter are, for the most needy fields;” and then I said, “I beg to state that I am not the ‘most needy field.’” J. N. LOUGHBOROUGH.

West Australia.

THE *Signs* Saturday night movement here was cradled in the children's missionary society. The number taken at first was forty-two, which was afterwards increased to 150. Fifteen hundred of each of the special numbers were sold by the adults.

Three brethren and one sister started in Fremantle with the Religious Liberty number, and sold 500 in three hours. The following Saturday night six brethren and one sister sold 700 in Perth in the same time. Perth was taken first with the Labor number, when 650 were sold, eight brethren and three sisters taking part. The weather was bad, or 1,000 would have been sold. Fremantle was next visited by five brethren and two sisters, and over 600 papers were sold.

Three brethren remained in Perth to sell our regular number, which had just been increased to 150. This number has further been increased to 300, which are on the way, and still further to 500, the order for which left here early in the week. The children are taking 150 weekly, which will leave 350 for the adults to sell in the streets of Fremantle and Perth. “The Lord gave the word; great was the company of those that published it.”

The profits are given in the form of toys, flowers, goods, etc., to the children's hospital, Perth. There are six guineas in hand at present, with which our children intend purchasing a cot for the children's hospital.

A. A. SHAPCOTT.

“How many are deceiving themselves with regard to their true condition simply because of their religious knowledge.”

Report of Young People's Band, Stanmore.

SINCE the last report the members of the Band have generally been actively engaged in the various lines of work.

At the beginning of the month several of the members were attending the Conference, but plans had been formed to carry on the work of these absent members. Volunteers were ready to supply the regular customers with the *Signs*, so that the interest in the papers might be maintained. This afforded an opportunity for some to continue this work, and resulted in forming a regular club of the *Signs* to be disposed of each week.

During the month, between two and three hundred periodicals have been disposed of, and there is good reason to expect some results from the seed thus sown.

The regular visits to the hospitals have been maintained, and many interesting experiences have been related by the leaders of this work.

The spirit of missionary correspondence has also been developed, several letters of interest from other fields having been received.

One pleasing feature of the month's work is the attempt on the part of the children to support the fund for the education of island workers, by means of missionary gardens and sales of work. Keen interest in this important work is shown.

We feel to thank the Lord for the opportunities that have presented themselves for His work, and also for the growing desire for still greater work in His service.

Tract and Missionary Work.

IN the publication of the recommendations passed by the Union Conference, through an oversight the first two of these referring to the circulation of our literature were omitted. We now give them all, so that our readers may have the connection. They are as follows:—

1. *We recommend*, That immediate steps be taken by our different conferences for the State tract societies to furnish the Echo Publishing Company with complete lists of names and addresses of persons with whom our books have been placed, at the close of each delivery.

2. That these lists be copied and prepared in such a way as will enable the State secretary to keep a complete record opposite each name, of all letters sent, literature supplied free, literature sold, and replies received.

3. That, in order not to place a burden, that might hinder other lines of work, upon our State secretaries, we plan to enlist the co-operation of as many of our church members as can undertake missionary correspondence, these workers to report monthly to the tract societies; and that the State secretary, or some one appointed to assist her, should carefully supervise this work.

4. That we request the Echo Publishing Company to supply advertising matter for our trade books and pamphlets in such form as will make it useful in connection with our missionary correspondence.

5. That a vigorous tract campaign be inaugurated and maintained throughout the field, and special attention be devoted to the distribution of tracts by visiting from house to house in our large towns and cities.

6. That our State tract society secretaries report this missionary work monthly to the UNION CONFERENCE RECORD for publication.

A Home at Avondale.

AS NO doubt many of the readers of the RECORD are aware, Brother and Sister F. W. Reekie are under appointment as self-supporting missionaries in Singapore. At the present time they are located in a nice home distant about one mile from the Avondale School, and about three-quarters of a mile from the Avondale Church. Before he can leave for his new field of labor, it is necessary for him to dispose of his property at Cooranbong. There are six and one-half acres of land in all, two and one-half of which are cleared and wire netted for garden. About one-half of the latter is planted with young fruit trees and vines. The whole plot is fenced with strong wire fencing, and the trees are ring-barked. A house, 28 x 20 feet, is built with object of extending. The lot is bounded on one side by the Dora Creek Road, and on the other side by the Maitland Road. Do you not have some children who would be very much benefited by attending the primary department of the Avondale School? Now is the time to obtain a home for them near by. It would be hard to find a nicer location. For particulars apply to F. W. Reekie, Cooranbong, New South Wales.

Notes and Personals.

BRETHREN A. MACDONALD and Thomas Southon and Miss May Southon have entered the new nurses' training class at the Wahroonga Sanitarium.

PASTOR COBB, accompanied by Brother and Sister G. G. James, left for Orange, N. S. W., on the evening of October 3, to engage in a tent effort in that place.

BROTHER F. W. REEKIE, while endeavoring to sell his home at Avondale prior to leaving for Singapore, is putting in a little time canvassing on the Richmond River.

MISS EDITH WARD, one of the graduates from the teachers' course, sailed by the S. S. *Mohioia*, October 10, for Wellington, N. Z., where she expects to teach a church school.

BROTHER MCGOWAN and family and Sister T. A. Chapman left Sydney, October 5, for Blayney, N. S. W., where Brother Tadich has already preceded them, to open a series of tent meetings.

PASTOR WOODFORD and family sailed from Sydney, October 3, for South Australia, their new field of labor. Brother Woodford goes to take the presidency of that conference.

ABOUT thirty students remain at the School to work on the farm, and in the food factory, and Avondale Press, and the other industries in connection with the School, thus earning a credit for another year's tuition.

SISTER ORA PEOPLES, Sister Kinnear of Auckland, and Pastor Tenney's son Ivers, with his wife and child, left Sydney, October 6, on the *Aorangi* for America. Sister Peoples was planning to remain over one month in Fiji.

BROTHER PARKER, in writing from Mua Levu, Lomaloma, Fiji, says that he has recently organized a church in that district. He writes that he is feeling better than when he left Australia, having gained seven pounds in weight, and says that Sister Parker is also improving in health.

SISTER SKADSHEIM is meeting with success in her *Signs* work in Sydney. During the short time she has been working, she has twice increased her club; first to twenty-seven dozen, and since to thirty-five dozen weekly. She promises us a report of her work for our next number.

THE West Australian camp-meeting appointed for October 8-18, will be drawing to a close when this reaches most of our readers. A splendid location had been secured for the camp when last we heard, and prosperity was attending all their arrangements for the meeting.

ALTERATIONS have been made in the Vegetarian Cafe, Sydney, whereby the first floor of the original premises has been converted into a dining room, and the other half of the building closed. They now have the same amount of dining room accommodation as before, at a much less weekly rental. The patrons express themselves as well pleased with the new appointment.

BRETHREN Harold E. Piper and Harold Blunden have gone to New Zealand to engage in the canvassing work; Brethren Arthur Allum, Fred Parkin, W. R. Lamb, and Robert Judge, and Sister Louie Templeman enter the same work in New South Wales; and Brother Emil Bernoth in Queensland. These were all students in the Avondale School during the past year.

THERE has lately been an increase in the staff of periodical workers in New Zealand. Now there are no less than twelve workers who are giving most, if not all their time to selling papers. There are two in Dunedin, one in Christchurch, one in Nelson, two in Wellington, three in Napier, one in New Plymouth, and two in Auckland. These are selling about 1,300 copies per week of the *Signs*, and about 200 *Good Health* per week.

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Missionary Services.

By reference to page fourteen of the Conference Special, No. 2, containing the recommendations passed at the recent Union Conference, you will notice a recommendation passed to have a missionary service on the fourth Sabbath of each month, and that our missionary secretary be asked to prepare and furnish suitable readings for these occasions. This plan has been in operation for several years in the United States, and has been productive of a great amount of good. These readings will contain a general description and items of interest pertaining to our mission fields, and the progress the work is making.

There are two objects in view in sending out these readings. First, that our people may become intelligent as to the field and its needs; and second, that in this way all may have an opportunity to give systematically and intelligently for the carrying forward of the work.

The reading for the last Sabbath in this month will have reached the churches before the paper containing this article, and the purpose of our writing this is to call your attention to the fact, and urge that each individual member may heartily cooperate with the officers of your church in any plans that they may have for conducting this fourth Sabbath service. For the present at least, these readings will be sent only to the elder and librarian of each church, and the leader of each company, and such isolated Sabbath-keepers as have not the privilege of assembling with either church or company. Hence, in order to get the benefit of the reading, it will be necessary for all to attend the meetings appointed for that special Sabbath.

By the action of the late General Conference, additional missionary territory has been added to the Australasian Union Conference, and with it comes additional burdens. In order to meet this obligation, it will be necessary for us all to become acquainted with the needs of the field, and also to encourage and stimulate the missionary spirit and zeal in our churches and families.

The collections taken on this occasion will be devoted entirely to the missionary work of the fields referred to; so please bear these meetings in mind, and plan not only to attend them, but also to have something to contribute as the Lord has prospered you.

We shall be glad to hear of interesting meetings held on each fourth Sabbath, and we shall endeavor to give from time to time through the columns of the RECORD brief reports of such meetings, and the amounts contributed by the various churches and conferences. G. A. IRWIN.

An Important Matter.

Do NOT overlook the article on another page, telling of our work in New South Wales. Two new tents have been ordered and purchased. As these are now finished and delivered and in their respective fields, and as the manufacturer expects his money—£50—very soon, it is very important that our churches, and our brethren and sisters throughout this Conference, lend a helping hand in raising this amount at as early a date as possible.

I trust each one will do what he can to relieve our embarrassment in this matter. Send all money to J. Hindson, 56 George Street West, Sydney, N. S. W. S. M. COBB.

Tasmanian Camp-meeting and Conference.

THE fourth annual meeting of the Tasmanian Conference will be held in connection with the camp-meeting at Campbell Town, November 26 to December 6. This is the most central place we have ever had our camp-meeting, and we hope that the attendance will be larger than ever before. If any wish to come to the meeting with their team, there will be free pasturage for their horses.

Family tents will be let during the

full time of the meeting at the following rate:—

Tent 12 x 10 10/6.

Tent 15 x 12 12/6.

All who feel the need of spiritual strength should come to the meeting. All who are spiritually asleep should come and catch the spirit of the times, that they may return and give the Third Angel's Message to their neighbors and friends; all who are anxious to see the progress of this message and advance with it, should come. Let us have a general turnout this year, and show the inhabitants of Campbell Town and vicinity that we have important truths for which we are willing to sacrifice, and it will have a saving influence upon the people.

E. HILLIARD,
In behalf of the Conference Committee.

Sanitarium Painting, Fire-protection, and Equipment Fund.

THE opening of this fund was suggested by delegates from the various State conferences, who visited the Sanitarium, and approved by the Union Conference Committee and Board of Management.

LIST OF SUBSCRIBERS.

Previously reported, ...	£21	12	0
A. Lorner, ...	3	3	0
Mr. & Mrs. Wood, ...	10	0	0

Notice.

THE sixteenth meeting of the Victorian Conference of Seventh-day Adventists will be held in connection with the camp-meeting, November 12 to 23, 1903. The place of meeting has not yet been definitely determined, but will be announced a little later. A good meeting is confidently expected, and many people will hear the truth for the first time. All of our people should be in attendance, to get good and do good.

W. A. HENNIG.

ALL business intended for the secretary and treasurer of the New South Wales Conference should be addressed to Mr. J. Hindson, 56 George Street West, Sydney.

"Be not too busy with thy work and care
To look to God, to clasp thy hand in His;
Thou needst not all alone thy burden bear.
Listen and wait, obey, and learn His will,
His love and service all thy life shall fill."
—Selected.