

Union Conference Record

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

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HITHERTO AND HENCEFORTH.

Hitherto—the Lord hath helped us,
Strengthened, comforted, and blessed,
Guided by His chosen pathway
To the promised land of rest.
Over hills and through the valleys,
Lonely wilderness and plain,
He hath led us in the sunshine

And the rain.

He who hath redeemed from evil,
Guarded in the pilgrim way,
Fed us with the "food convenient,"
All our life long to this day,
Will be with us through the passing
Years, if many or if few;
Goodness, mercy, aye have followed
Hitherto.

Jesus is the same forever,
"Hitherto," "henceforth" upholds,
What He hath been bears a promise
That each coming day unfolds;
With His hand upraised in blessing,
Still He blesses as of yore,
On we press, for He is with us
Evermore.

As we raise our Ebenezer
On the threshold of the year,
Lord, we pray Thou wilt deliver
Us from every faithless fear.
So the pillar of our witness
Shall to others stand as true,
When recording, "God hath helped us
Hitherto."
—Selected.

The Power Promised.

To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and woman with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word.

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Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same.

Mark the word: "The multitude of them that believed were of one heart and one soul." Acts 4: 32. The Spirit of Him who died that sinners might live animated the entire congregation of believers.

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The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come.

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The outpouring of the Spirit in the days of the apostles was the "former rain," and glorious was the result. But the "latter rain" will be more abundant. What is the promise to those living in these last days?—"Turn ye to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 9: 12; 10: 1.

* * * *

Christ declared that the divine influence of the Spirit was to be with His followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking,

though offered in its infinite plentitude.

* * * *

Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize His missionaries with the Holy Spirit.

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The presence of the Spirit with God's workers will give the presentation of the truth a power that not all the honor or glory of the world could give. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes.

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My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bibles in your hands, say: "I have done as Thou hast said. I present Thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" Christ declares: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Matt. 7: 7; Mark 11: 24; John 14: 13.
MRS. E. G. WHITE.

"Of all the gifts that heaven can bestow upon man, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."

What Causes the Shaking Time?

We are living in the last days, in a time of confusion, when men find it difficult to determine what is truth, but in the midst of this universal confusion the child of God need not be confused, for "the path of the just is as the shining light that shineth more and more unto the perfect day." In the midst of the multitude of voices He will distinguish the still, small voice, saying, "This is the way, walk ye in it." Through comfort of the Scriptures he may have hope. The church of Christ will be preserved by the voice of God's prophet to-day just as truly as anciently. She will come up out of her wilderness experience leaning on the arm of her Beloved.

The great danger that existed anciently, which resulted in the rejection of the numerous warnings given by God through His prophets to His people, exists to-day, because human nature is the same. Of the people *then* it was said, "I have even sent unto you all My servants the prophets, daily rising up early and sending them;" also "Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but *walked in the counsels and in the imagination of their evil heart*, and went backward and not forward." Jer. 7: 25, 23, 24. They had more confidence in their impressions of right than in God's voice. We cannot follow inclinations or impressions, only as these are in harmony with a plain "Thus saith the Lord." It is hard for men to believe the voice saying, "You are poor," when they feel rich and in need of nothing. This means a denial of feelings and impressions.

Our righteousness must be witnessed by the law and the prophets. Anything that is not in harmony with the truth given in the Bible and magnified in the Testimonies, is not a safe impression or experience to rely upon. God said to Eve, "In the day thou eatest thereof thou shalt surely die." Another voice said, "*Thou shalt not surely die.*" She believed the latter, and ate. She *felt* no ill effects, and this confirmed her in her belief that God was wrong, that her own impressions and feelings were more reliable than His word. God does not want His people to rely upon their experience or feelings. He wants His people to

have faith in His word. There was nothing in Eve's experience or feelings to indicate that what God had said was true. God's word was true nevertheless. She related her experience to her husband, "*And he did eat.*" There are thousands who are building upon an experience of this kind, but any experience that is not in harmony with the law and the testimonies is unreliable. When a person has demonstrated to his own satisfaction that his experience is more reliable than a "Thus saith the Lord," or than the plain directions given in the Testimonies, he is being led by a misleading spirit. "Beloved, believe not every spirit, but try the spirits whether they be of God," is the warning that comes to us.

The time has come when we must build in every detail of life according to the pattern. The question that is of vital importance is whether we will believe God rather than our impressions and experiences. Peter said he was an *eye witness* of Christ's majesty, and he *heard the voice from heaven*, but there was something that to him was surer than these impressions—that was the "sure word of prophecy." The impressions made upon our senses are not always reliable. The word of prophecy must witness that what our eyes see and our ears hear is reliable. The word of prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Spirit. But there were also false prophets among them, even as there shall be false teachers among us. How can we tell these false teachers? They may relate to us their wonderful experiences, what their eyes have seen, or their ears heard: but will this influence a child of God?—No, for he has placed his dependence on the "more sure word of prophecy." "If they speak not according to this word it is because there is no light in them." The Bible and Testimonies must become our fashion plate. We must go to them to know how to dress. They must become our text books in matters of hygiene and diet. We must go to them to know what and how to eat and drink, and how to live in other respects. It will not do for us to follow any other voice or impression.

It will not do for a man to say, as I heard one say recently, who ate some cheese and a large quantity of biscuits at night, "I sleep better by eating something at night. There is no evidence that it does me harm; in fact, I feel better." Shall we believe such an experience when arrayed against what the Testimonies teach? If we do, it

will only be a matter of time until we shall be governed entirely by our experiences and impressions, and the voice of God will be set aside as in the case of Eve. God has permitted the present controversy among us as a people, in order that all may cease following their impressions and experiences and may recognize the need of faith in the Word of God and the testimonies of His Spirit.

"The just shall live by faith." True faith will deny anything that opposes and exalts itself against God, or arrays itself against what has been written. It will say, "Yea, let God be true and every man a liar." True faith will put no confidence in experiences. Its confidence will be in what the Lord says. Those who possess this faith will only have confidence in their experience when that experience is in harmony with God's word, and *because* it is in harmony with it. Such faith will not be common in the last days. "Nevertheless when the Son of man cometh shall he find faith?" "Strive to enter in at the straight gate, for straight is the gate and narrow the way that leads to life, and *few* there be that find it."

We must all appreciate more highly the gift God has placed in the remnant church and study the Testimonies that we may gain a better knowledge of God's word and know what God would have us do, and then live up to every ray of light that comes to us. If we turn from a plain "Thus saith the Lord," and do as Eve did, go contrary to the revealed will of God, we shall gain an experience that will result in our ruin. We will think our way is right when it is not witnessed by the law and the prophets. It is on this point that the great test will come, this will be responsible for the shaking time. Ere long God's people will be a unit, they will see eye to eye. Then God can make bare His arm in the sight of the nations. Our strength will not be determined by numbers, but by our loyalty to God.

No one can understand the human heart. The prophet asks, "Who *can* know it?" God alone knows the heart, and we can only know it by believing God's word concerning it, and how its deceitfulness has come to the surface in the lives of various ones as they were placed in trying positions. It is self-trust, or a belief that the human heart is not as bad as God represents it to be, that has been responsible for the many apostacies of the past. All who refuse God's record of the utter pollution and deceitfulness of human nature, will see no need of being born from above. They will walk "in the

counsels and in the imagination of their evil heart," and will go backward and not forward. "It is written" will be the stay of God's people at this time.

D. H. KRESS, M. D.

Our Mission Field.

Manila, Philippine Islands.

I ARRIVED in Manila December 26, after a remarkably smooth voyage, exactly one year from the day I left there at the time of my first visit. I soon found Brother and Sister McElhaney, and am greatly enjoying their companionship after my long trip. This is the coolest time of the year, but the climate is very enervating. It

other officials, and try to interest them in our religious liberty publications.

To-day (December 30) is "Rizal Day," and we have been witnessing a grand parade in honor of Dr. Jose Rizal, who lost his life in an effort to free his Filipino countrymen from the shackles bound upon them by the Spanish friars. Dr. Rizal was a bright, young Filipino who went to Spain and took degrees in medicine and philosophy at Madrid University. He also took post-graduate work at Paris and in Germany.

While in Europe he wrote books in which he attacked the friars, and on his return, led in a protest against the validity of the title of an estate claimed by the Dominican friars. As at that time the Philippines were under Catholic control, he was tried for sedition and rebellion, and convicted. But

might hear the last message, and He will hold us responsible if we fail to do our duty toward them. Brethren in Australia, shall we do it?

E. H. GATES.

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Our Rarotongan School.

WE closed our school a week ago, and the native youth attending the school have gone to their homes for a month. We had a simple closing-exercise, to which we invited the parents and friends. The parents seemed well pleased to see the progress their children had made. All went to their homes very happy, but not a few could not keep back the tears as they said good-bye. They realise that they have had a happy year. The boys from the village of Avarua banded themselves together to keep the Sabbath as they had kept it at the school, although all their parents are Sunday-keepers.

We learned that they met together at the beginning of the Sabbath, and sang some of the hymns they had learned at the school. Then Sabbath afternoon they came together again, to study the Sabbath-school lesson, when some of the parents also met with them. Their leader is Kao, the eldest grandson of the aged sister of whom we have written before, who wants her children to be missionaries. We feel greatly encouraged over their faithfulness, and pray that it may continue.

A. H. PIPER.

December 11, 1906.

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The Melbourne Cafe.

IN writing from Melbourne early in January, Brother Fisher says:—

I am fully persuaded that we are not a day too soon. In fact, we are far behind; but my heart rejoices to know that we have at last made a start, and got the flag flying. We are becoming acquainted with a fine class of people, and receiving a hearty welcome and promise of substantial support from the public. Dr. Norris, the Chairman of the Board of Health, and Dr. McInerney, one of Melbourne's leading doctors, have both visited us, besides many other prominent men, and expressed themselves as being agreeably surprised.

I found it necessary to bring another experienced worker from Sydney, on account of the many questions that were being asked with reference to our foods and methods. We have some fine young people here in Melbourne, who are connecting with the work, and who are anxious to take hold of the reform movement. Our staff of workers now numbers ten in all.



OUR RAROTONGAN SCHOOL.

is hard for white people to retain strength in this city.

Manila is built on ground scarcely above sea-level, and until within the last few years, was a hot-bed of indescribable filth. A system of drainage is being constructed, which will be a great help to the city.

Brother and Sister McElhaney are becoming acquainted with a good class of people. As soon as some needed literature arrives, they will make a systematic effort to place present truth literature in the hands of all the white people, and also to secure readers for our periodicals. They are sending literature to the American teachers in the different provinces. There are hundreds of these teachers, and many are among the brightest young people America produces. In a few days we shall visit the Governor-General and

his real offence was that he dared to think for himself, and desired to set his people free from priestly domination. Ten years ago to-day, he was publicly blind-folded, and shot in the back, on the beautiful Suneta (public park), where to-day thousands are doing their utmost to honor his memory.

Hundreds of friars were present at the execution, and rejoiced at his death; but probably not a single one was present to-day. This execution was the signal for the downfall of friar domination in this archipelago. Within sixteen months from that date, Admiral Dewey's guns destroyed the Spanish fleet a short distance from where I am writing, and to-day the preaching of the gospel is allowed as freely here as in Australia. God's hand allowed this, in order that this down-trodden and priest-ridden people

The following is the result of the first five weeks' attendance for meals alone:—

First week (four days) ...	115	persons.
Second week ...	274	do.
Third week (two holidays) ...	221	do.
Fourth week ...	350	do.
Fifth week ...	451	do.

We have had very few disapprovals, if any. One lady and gentleman, who visited us for the first time, said at the close of the meal that they "came in to scoff, but left to praise."

EDUCATIONAL.

The New Zealand School.

NO DOUBT the readers of the RECORD will be pleased to learn that after a search of one year a location has been found for the New Zealand school. In the effort to find a suitable place many sites have been inspected, and we have covered the most of the North Island and a portion of the South Island in our search. No other place that we have inspected has given such satisfaction as the one we have now secured. The climate is as nearly perfect as any I have ever enjoyed; in fact, it is recognised by the Government as the most healthful part of New Zealand. The country is beautiful, and the soil is very fertile. It will produce in abundance all kinds of grain, fruit, vegetables, clover, and grass. The building sites are all we can ask, being high and overlooking the entire country for miles around. Not only is this a good place for our school and food factory, but also a most excellent location for a sanitarium.

The property is situated in West Cambridge, two and a half miles distant from Cambridge Railway Station, and about one hundred miles south of Auckland, near the Main Trunk Line from Auckland to Wellington. This line is expected to be in operation in eighteen months, and will thus open up a large extent of country between Cambridge and Wellington.

The property consists of 168 acres, and was purchased at the rate of £14 per acre. We are to take possession of the place January 22, 1907. Good springs provide ample water. There is no timber on the place, but coal is plentiful and can be purchased at the rate of fifteen shillings per ton. To those acquainted with the circumstances, it is very evident that the Lord has led in the selection of this property and has directed in all details connected therewith.

We shall report matters of interest from time to time as they develop.

We earnestly request the prayers of all our brethren and sisters in behalf of the work here. S. M. COBB.

Launceston Church-school.

IT is with feelings of deep gratitude to God that I look over the past year's work. I realise that God's presence has been with us, and His tender watchcare exercised in behalf of our little school in a very special manner. As I have noticed the work of the Spirit of God upon the hearts of all the pupils, my heart has been made to rejoice. With some, progress in every way has been rapid and continual; while with others the growth in grace has been more gradual, yet none the less marked. I am sure that every child is earnestly seeking to correct his defects of character.

There are only six children of our own faith in the school, as our company here is small; but the Lord has brought in others from time to time until at the present, our little school numbers twenty. One of these children who has been in the school since it first opened, is now with her mother attending our meetings and keeping the Sabbath. Bible-readings are held in the home, and the father is desirous of keeping all the commandments, but not seeing how he can obtain a livelihood, has not yet had courage to act out his convictions.

Just a few weeks prior to the close of the school the Lord sent us four pupils. All of these are from families who are becoming interested in the truth. The fourth to come was a small boy who had become a confirmed truant, refusing to go to any school, until his mother had decided to send him to a home for wayward boys. As a last hope he was sent to our little school; and during the short time he has been connected with it, his attendance has been regular, and he has manifested a keen interest in all his work. At home he speaks of the school as "delicious," and I believe he will ever think so. Another boy, also an incorrigible truant, who has been in the school for almost two years, has been a more difficult case to deal with; but the Spirit of God has been doing a mighty work on his young heart, leading him at times to obtain victories over himself that I know have caused the angels of heaven to marvel.

The servant of the Lord has told us that youth from the world, some even who have been degraded, will connect

with our church-schools, and will thus become converted; and will, in turn, carry the truth to their homes. Again, we read that every school should be a "city of refuge" for the tempted youth, a place where their follies shall be dealt with patiently and wisely. May the purpose of God be fulfilled till a whole army of youth is trained to do service for God here, and to shine as the stars in His kingdom hereafter.

Our school closed with a meeting which was looked upon by the children as especially their own. In the afternoon the church was very prettily decorated by their young and deft fingers. The various items of the programme for the evening, which were almost entirely contributed by the children, were selected with a view to proving helpful along the lines of Christian education in the home and school. The house was well filled, and at the close each child was presented with a Bible, being a gift from the church members. Such a gathering does much to turn the hearts of the parents toward the children, and the children toward the parents, thus helping to bring the day of Elijah, the prophet, which is to usher in the coming of the Lord. EDITH B. HILL.

SHINE JUST WHERE YOU ARE.

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings:
Don't spurn to be a rush light,
Because you are not a star;
And brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garnished sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow
Instead of the sunlit land;
You may carry a brightness with you
That no bloom or darkness can mar,
For the light of a Christlike spirit
Will be shining wherever you are.
—Selected.

THOSE who decide to do nothing in any line that will displease God, will know, after presenting their cases before Him, just what course to pursue, and they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised.—*Desire of Ages*.

**MISSIONARY
 CAMPAIGN.**

"Can you help an erring one?
 Do it now.
 Stay not for to-morrow's sun;
 Do it now.
 Bid them leave the paths of sin,
 And a better life begin;
 If some wanderer you can win,
 Do it now."

My Word Shall not Return unto Me Void.

In my recent report in the RECORD we saw that very important results followed the scattering of a little seed some years previous in the city of Winnipeg, Canada. We are pleased to learn that other grain is springing up in that district. In a copy of the *Review and Herald* just received, we read of the accession of small companies of believers here and there in the regions beyond Winnipeg, as the result of tent efforts in those parts. God has verified His promise to honor every faithful effort to advance the message. This applies not only to the prairie regions of Canada, but to all parts of the great harvest field, including New South Wales.

A few months ago, I was called in haste to attend a man who had injured his foot with a broad-axe. I found the man with his foot bound up, lying in the bottom of a fisherman's boat at the wharf, about a stone's throw from our house. I had him removed carefully to my surgery, and at once began the treatment of the injured part. The broad-axe had cut through the foot and into the sole of the boot beneath.

I remarked to him that God overruled such distressing accidents for good. A fisherman who had bound up the foot and assisted in rowing him to my office, said he had endeavored to console the man in his misfortune with the same remark. When the wound was dressed and a sandal put on, the fisherman observed that his friend now looked like an Israelite. I replied that it would be very commendable in anyone to be "an Israelite indeed, in whom is no guile," as our Saviour said of Nathaniel. Such a man, the fisherman informed me, was my patient, whom he knew well.

The next morning, finding him comfortable, I asked if he would like something to read, and sent him "Christ's Object Lessons." He read it through

before going to sleep that night, and enquired if I had any more similar books. I gave him "Coming King," which was also read through in about twenty-four hours. I next handed him "Great Controversy," which was finished inside of a week. At the end of that time I gave him permission to go home, a distance of thirty miles in the bush, and asked him to report to me in a few days. He wished to take the books home to his family. At his next visit, a week later, I loaned him "Bible Readings for the Home Circle." I arranged to send him the *Signs* for six months, and gave him tracts on the Sabbath and kindred subjects, as he had remarked that he did not know the Sabbath had been changed until he read "Great Controversy." He said that he believed the accident was in the order of God's providence, as he had received great light since the apparent misfortune. In writing to me he said that he was reading from our books daily to his family.

Shortly afterwards I dismissed the case, and he returned to his usual employment of sleeper-cutting, and I almost lost sight of him.

One evening about dusk, two or three weeks ago, he came to town, and I gathered at once from the few words we were able to exchange in the street, and by the firm grip of my hand, and his sparkling eye, that he had something important to tell me. He spent the evening at our home, and told me that, after carefully reading our books, and making comparisons with the Bible, the family were convinced of the truth and began keeping the Sabbath, and that they had been doing so for the past three months or more. Since cutting his foot, about eight months ago, he himself had never worked on the Sabbath. His eldest daughter, a girl of eighteen, was very glad when they began keeping the Sabbath, according to the commandment.

When a boy I remember reading an interesting story about the wonderful productiveness of the thistle seed; and the computation was made, that if a single, tiny seed borne away on the air from the parent plant was received into suitable soil so it could spring up and reproduce a thistle, and the seeds of this were borne off again in like manner to find lodgment in other soil, and this process were continued by every seed produced, the multiplication would be so rapid that in the course of a very few years there could be a plant for every yard of soil upon the surface of our earth.

What wonderful results would be

accomplished in a similar way, if every person in the message were successful in conveying every year the seed of truth to but one soul living in darkness, and these in turn would hand on the message of salvation to others!

This is the work for which the Holy Spirit and angels are in readiness waiting to co-operate with human agencies to carry forward; for we read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Should we not therefore endeavor by every means in our power, to scatter the precious seed on land and sea; and pray, in the words of the hymn,—

Spirit of truth and love,
 Life-giving, holy dove,
 Speed forth thy flight;
 Move o'er the water's face,
 Bearing the lamp of grace,
 And in earth's darkest place
 Let there be light!

A. STUTTFORD, M. D.

How to Help the Missionary Meeting.

Come.

Come early.

Take a front seat.

Bring somebody else.

Don't start a discussion.

Make the stranger welcome.

If the meeting drags, resolve to make it go somehow.

Look as pleasant as you can; it is contagious.

Remember it is God's service, and not that of the human being leading.

Sing. Suppose you do not understand the music? You will feel better for having tried it, and it will encourage others.

Finally, take home that part of the meeting that hit you the hardest, and think it over. Don't pass it on to someone else.—*Selected.*

O, MUST Christ, the Majesty of heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls He died to redeem by His precious blood?—No; let us give, while we have the power. Let us do, while we have the strength. Let us work, while it is day. Let us devote our time and our means wholeheartedly to the service of God, that we may have His approbation, and receive His reward.
 E. G. W.

OUR
FIELD WORK.

"ALL THINGS."

(*1 Chron. 29 : 11 ; Rom. 8 : 32.*)

All things in earth, all things in heaven
Are Thine alone, great King of kings ;
Yet, with Thy Son whom Thou has
given,
Thou freely givest us "all things."

(*Rom. 8 : 28.*)

To those who love Thy holy name,
"All things" shall work for good alone,
For Thou art evermore the same,
Ruling with love upon Thy throne.

(*1 Cor. 3 : 21-23 ; 2 Cor. 4 : 15-18.*)

Thus life, and death, and "all things" here

For children of the Lord are given ;
All "for your sakes" (how this should cheer),
That we may know the joy of heaven.

(*Eph. 5 : 20.*)

Wherefore give thanks, O heart of mine !
Rejoicing ever in that love
Which purifies, till as divine
We reign with Him on thrones above.

(*Rev. 21 : 5-7.*)

When "all things" by almighty power
Shine forth in Eden beauty fair,
The saints in glory, hour by hour,
Shall with their Maker "all things" share.
W. R. CARSWELL.

West Australia.

In a general letter written by Pastor Finster, President of the West Australian Conference, on December 27, to the brethren and sisters in that field, he says :—

"Since our last letter our tent has been pitched at Bunbury. The attendance has been small, but a few are interested. The brethren are of good courage and doing their best to push the work. Sister Lillian Clarke is assisting in the mission instead of Brother Martin, who has been called to take up duties in connection with the school work. Sister Dawkins reports some new ones keeping the Sabbath at Kalgoorlie. Brother Walldorff still has an interest at Narragin.

"Pastor Hoopes, the Bible teacher of the Avondale School, has just made us a visit of about a month, counselling with us in regard to the plans for our new school. He also conducted educational conventions at Perth and Bunbury. These meetings proved a great blessing to all who could attend. We only wish that all our people could have had the instruction given regarding this

important branch of our work. There is a vast difference between the wisdom of this world and the wisdom of God, between the training for this world and for the world to come.

"It was unanimously voted at these conventions that the committee be encouraged to proceed as fast as possible in preparing buildings to start our school in West Australia. It may be of interest to tell you some of the things that have led to the starting of this enterprise.

"For some time we have felt the need of consecrated, trained workers. The long distance to send our young people to Avondale has kept many from the training they needed to fit them for service. Brother Ashcroft, while praying to the Lord, was impressed that he should give his farm to God's cause for a school. He then came and offered it to the committee. The committee felt that in this the Lord was going before us, and that we should follow on as He led the way. When the matter was brought before our people who were present at the conventions, they all felt it was just what we needed in this Conference. The committee, in counsel with Brother Hoopes, went into the matter of erecting necessary buildings to start in a small way. It was thought best to start small and then grow. We are planning that the students will largely do the work on the building.

"We will put up at present an addition to the house on the farm to be used for a chapel and class rooms. The present house will need to be plastered and finished on the inside. It is estimated that it will cost about £300 to do this and get part of the furnishings for the rooms before we can get into them. A few of our brethren have been told of this work at the conventions and have responded quite liberally. I think about £75 has already been promised."

Baptism at Berowra Creek.

DURING the holidays, it was our pleasure to spend a couple of days at the hospitable home of Brother Irvin, near Arcadia. We had the pleasure also of the company of two Sanitarium patients who, with Brother Irvin, had embraced the truth while at the Sanitarium.

We visited from house to house among a number of the neighbors, and held one public service in Brother Irvin's fruit-packing house, which made a very good assembly room.

There was a very good attendance and interest. Evidently a series of meetings should be held here in the near future.

On Thursday, at his special request, arrangements were made for the baptism of one of the above-mentioned gentlemen. After walking three miles to the beautiful Berowra Creek, which seems more worthy of the name of river, we hired a boat, and rowed a couple of miles to a quiet, sandy beach, where after a short, but interesting service, the brother was buried in baptism. He said it was the happiest day of his life.

On our return, we ate our healthful lunch in the boat, and walked three miles to catch the train at Berowra for Sydney. This brother was last Sabbath received into the Wahroonga church.

At Wahroonga, seventy-five persons took part in the ordinances at the quarterly meeting. Among them were several patients, who expressed great pleasure in the service.

G. B. STARR.

* **The World-wide Field.** *

Shanghai.

ONE does not get a complete insight into China by visiting the treaty ports. Nevertheless a fairly good idea of many things can be gathered.

This town is the most important from a business standpoint. Being situated near the mouth of the great Yang-tse, which has its source some thousands of miles inland, places it in a position of advantage with regard to distributing facilities. There are some fine buildings, both for business and residence, and it is still improving. It is very flat, so is not by any means free from sickness.

Its streets are rather narrow. One has to keep his wits about him among the thousands of richshaws and carriages and motor cars, which almost unceasingly fill its streets. A line is also being laid down for the electric cars. One of the most striking vehicles is the wheelbarrow. It has a large wheel about three feet in diameter and a seat on either side. It is made entirely of wood. Many Chinese coolies adopt this mode of travelling, and I have seen as many as six persons riding on one of them. Indeed, it is astonishing what heavy loads the poor creatures can stagger under.

There are many missionaries to be seen in the native costume. For a foreigner it is a fast and ruinous city, and many a wreck morally, physically, and spiritually is the result of the subtle influence of its pleasure-loving community. Apart from the walled city, whose walls enclose upwards of a quarter of a million, there are 475,000 Chinese. The non-Chinese number 12,000 and are very cosmopolitan.

After four weeks' work, I effected my first delivery. Out of forty subscribers not one failed me, though several postponements were received. Recently I called on the one in charge of the Seventh-day Baptist Mission. Five workers are located here and it is their only station in China. It has been in operation over twenty years. A membership of sixty-two is reported. At present Shanghai has no representative of the third angel's message permanently at work. Think of this in your prayers. The needs of China are legion.

R. A. CALDWELL.

December, 1906.

Mission Studies for the Sabbath-school.

Questions on the Revival of Learning among the Chinese.

(See last week's Record for answers to these questions.)

1. WHAT important item of news appeared recently in the *Sydney Daily Telegraph*?
2. What do the Chinese propose to do with the money so saved?
3. What was the state of things in the schools of Singapore a few years ago?
4. What is the situation to-day?
5. Who visited Bencoolen recently?
6. What happened in the streets of that town?
7. At what island did this brother call?
8. What is the population of the island?
9. What did an intelligent Chinaman plead with him to do?
10. How many pupils were promised him?
11. What did he say they would pay in school fees?
12. Is this thirst for English education confined to this island?

Medical Missionary Work.

WE have been instructed by the Lord that the medical missionary work is to be to the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to prepare the

way for the reception of the truth for this time. A body without hands is crippled and inefficient. In giving honor to the body, honor should also be given to the helping hands, which are agencies of such great importance. The body which treats indifferently the right hand, refusing it aid, will accomplish but little.

Those who go forth as ministers of the gospel should be intelligent upon this subject. Those ministers who, after many years' experience, have no appreciation of the medical missionary work, should not be appointed to preside over our churches; for they are not walking in the light of the truth for this time. Ministers who have not heeded the light God has given upon health reform should not be placed in charge of workers who love the truth and appreciate health and temperance reform in all its bearings; for what help can such be to the church or to workers?

In new fields no work is so successful as medical missionary work. It is the pioneer work. It is the gospel practised; the compassion of Christ revealed. God grant that the importance of this work shall be understood, and that new fields may immediately be entered. Then will the work of the ministry be after the Lord's order. The sick will be healed, and poor, suffering humanity will be blessed.

Let each worker put into practice what he knows regarding the treatment of disease. Thus suffering may be relieved, and opportunities will be found to break the bread of life to starving souls.

Read the Scriptures carefully, and you will find that Christ spent the larger part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ, the restorer; and in our work as His co-laborers we shall have success if we work in practical lines. Ministers, do not confine your work merely to sermonizing. Do practical work. Seek to restore the sick to health. This is true ministry. Let Christ's work be your example.

MRS. E. G. WHITE.

A Correction.

THROUGH a mistake in printing in Brother Parker's report in last week's issue, the quotation, "Our going from place to place will be hedged with *danger*, etc," it was made to read "will be hedged with *angels*."

Notes and Personals.

SISTER ISABEL CHRISTIE, who has been connected with the Pure Food Cafe in Sydney for some time, has been called to Melbourne to connect with our Cafe that has recently been started in that city.

TENT efforts were conducted in the North England Conference last year in Derby, Leeds, Newcastle, and Sheffield, and in the South England Conference at Wood Green (North London), the Isle of Wight, and in Hastings. There were good interests in all these places.

AS THEY stopped at Port Darwin and Thursday Island, our missionaries to the East Indies sold and gave away quite a number of *Signs and Good Health's*; they also sold a number of "Helps to Bible Study." They found some nice people in these places and some who seemed eager for the literature.

OUR school in England has just entered upon its sixth year. They have opened with a very promising class of sixty students. They are older in years and have a better education than others that they have had in former years. All are professing Christians and are there for Christian training. Professor Salisbury, who is in charge of the school, feels much encouraged with the prospects for the coming year. They hope to move to the new premises in the country at the beginning of the next school year.

In a personal letter, Sister Skadsheim wrote on November 28, as follows: "As we have only been here a little over a week we cannot tell very much about the country. What I have seen I like quite well, though many things are not so pleasant as in Australia. Yet I feel as much at home here as I did there. If we can see a few sheaves gathered in from this dark corner of the Lord's vineyard, then our sacrifice and efforts will seem as nothing. If we could only dwell more upon Christ's great willingness in giving up all, our little difficulties would not look so great to us. Yesterday I met a man in a store who could speak Norwegian, and we conversed in this tongue. It seemed so good that here in this strange land I could hear my native tongue. He is a German by birth but lived in Norway six years. He told me of a Norwegian doctor who has a sanitarium up in the mountains whom I am going to visit, God willing, also a captain who lives on the other side of the beach. The Lord may open the way for me to do a little work with these people to whom I can talk, while we are learning the language. It is so nice to have the Fox family here. We had an interesting little Sabbath-school in their home last Sabbath. Brother and Sister Teasdale are happy and enjoying their new quarters. It is so good that we can study the same precious truth together, even in this strange land. We are of good courage in the Lord and glad to be here."

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Two of the Bondi Mission nurses spent the holidays in visiting from home to home in two of the suburban churches. They report a profitable time. The object of these visits was to assist in a practical way, in health lines in the home. These nurses took right hold in the preparation of the meals, and by working by the side of the members of the family in cooking the breakfast and dinner, and planning in the selection, combination, and preparation of simple, healthful dishes, endeavored to meet the real, every-day wants of the home life.

By stopping with a family a few days in this way, there was time to become acquainted with the real difficulties experienced in adopting the health reform, to answer questions, and to lend a helping hand to surmount the difficulty. The people express their appreciation of these visits.

G. B. STARR.

Out of London into the Country.

FOR some time past, the British Union Conference has been instituting a search for a suitable property in the country where they could locate their various Union Conference institutions, that are now operating in London. They have at length succeeded in finding a beautiful place that seems in every way suited to their work. It is known as "The Stanboroughs," and is situated two miles from Watford, on the main line of the London and North Western Railway, fifteen miles north-west of London.

The grounds contain fifty-five acres and a house with eight bedrooms, which overlooks a beautiful lawn of twenty acres. The property is entirely hidden on two sides by forests, and there are seventeen acres of woods on the estate itself. There are springs on the place, and they have access to city water as well.

There are splendid building sites for the school, a sanitarium, the publishing plant, and other institutions. There are at least eight large towns quite near where missionary work can be carried on by the students. They have an excellent train service to London, there being fifty-five trains each way daily. Building operations are to begin just as soon as the plans can be perfected.

we are to carry to-morrow, and so on.

This we might easily manage, if we would take only the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—
John Newton.

Jacob and Esau.

The Victorian Camp-meeting.

THE time appointed for this important meeting is February 14-24, and the place selected for the encampment is a grassy paddock in Clarke Street, off High Street, Northcote.

It is earnestly hoped that this meeting may be all that it ought to be. We are rapidly nearing the end of our work. Soon the message will have been given and our Lord will return. Much important business will come before this conference for consideration and we would earnestly invite the brethren and sisters of Victoria to lay aside their ordinary work for these few days and come to this gathering. Those who have a will to pray and to work for the success of this meeting should be present. We need your help, brethren and sisters. We all need God's special blessing that we may be a blessing to others.

Laborers from abroad will be present for the purpose of rendering valuable assistance in making this meeting all that the Lord would have it be. It is expected that all our own local laborers will also be present to share in the burdens of this meeting.

We would therefore urgently emphasize the importance of a general and full attendance of our people of the Victorian Conference, and we would extend to you, brethren and sisters, a most hearty invitation to come to this gathering. We have faith to believe that the good work the Lord started last year at our camp-meeting, He will carry forward to greater success on this occasion.

VICTORIAN CONFERENCE COMMITTEE.

JACOB and Esau stand as representatives of two great classes. Jacob, the supplanter, became Israel, the prince of God. By supplication with weeping he obtained the change of heart which brought the change of name. Hosea 12 : 4, 5 ; Gen. 32 : 28. The words of the angel to Jacob were also addressed to us, who have become Israel by confession and repentance, with faith.

After receiving God's promises in a dream, when fleeing from his home, Jacob vowed to give his tithe faithfully to God. It would be well for the work to-day if Israel would make a similar vow—and keep it. When returning to Canaan, Jacob did a good work in his family and among his servants by inducing them to give up all their idols. Gen. 35 : 2-4. The Israel of God to-day, should by example and precept cause men to turn from their idols unto the living God. For this work our prayers and offerings, as well as our labors, are needed.

Esau stands as a representative of the large class who despise all spiritual blessings, but "who mind earthly things." Of the two brothers it is written, "Jacob have I loved, but Esau have I hated," that is, loved less. See Luke 14 : 26 ; Mat. 10 : 37. Esau is called a "profane person," because he sold his birthright for one morsel of food, and afterwards found no way to change his mind. Heb. 12 : 16, 17 (margin). He loved his own selfish gratification so much that he could not forego it for the blessing of heaven, and so Esau is set forth as representing the finally unrepentant, who meet their reward in the lake of fire. See Obadiah, verses 9, 10, 15-18.

Jacob, with all his inherited tendencies to evil, became a prince of God through humble repentance and faith ; while Esau, because of his self-will (though perhaps more generous by nature), is set forth as a type of the unsaved of all ages of the world. May the Lord help us all to learn the lesson of humility and repentance that we may at last be counted with the Israel of God.

W. R. CARSWELL.

A Year's Troubles.

SOMETIMES I compare the troubles we have to undergo in the course of a year to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives first one stick, which we are able to carry to-day, and then another, which