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# Union Conference Record

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

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## A MOTTO FOR THE NEW YEAR.

"He led them on safely, so that they feared not,"  
Ps. 78: 53.

"He led them," not in pastures fair,  
Nor where still waters be,  
But through the surging waves of care,  
Through sorrow's trackless sea.

Ah, but He led them "safely," bade  
The watery depths divide,  
So that, dry-shod and undismayed,  
They reached the other side.

"They feared not." Why, how could  
they fear,  
That feeble, helpless band,  
With such a mighty Saviour near,  
With God so close at hand?

So, as another year I meet,  
My trustful heart grows calm,  
For God will surely guide my feet,  
And shield His child from harm.

Safe in His care, I fear no ill,  
But follow where He leads,  
For in the wilderness He still  
His flock protects and feeds.

His presence cheers me as I press  
Along life's pilgrim way,  
Singing sweet songs of thankfulness,  
And nearing home each day.

—Selected.

## Instruction to Workers.

### TO MINISTERS AND TEACHERS:

Those who teach the Word need not feel that they must search up some new and intricate subject to present to the churches. The most profitable subjects that can be presented are those that Christ dwelt upon when teaching His disciples, and the multitudes that daily followed Him. His lessons seemed always new and interesting. The common people heard Him gladly.

When our ministers seek to present something that is new and strange to the common people, they are not following the custom of Christ. Sometimes the things they endeavor to present they do not themselves understand, and they lead minds away from the path of truth and righteousness. Self, self! When

will self die! and when shall we learn what it means to follow in the footsteps of Jesus!

Let us as ministers and teachers study the sermons of Christ, and by prayerful effort learn to comprehend the very spirit of these discourses. They are to be presented so that the common people can understand them. Let us study over and over again the fourteenth to the seventeenth chapters of John. The last sermons of Christ, and His last prayer for His disciples, contain precious instruction, the treasures of which, study as we may, we can never exhaust.

The work to be done in our churches should begin with our leaders. When they humble their souls before God, when they confess their sins and become truly converted, their lives will reveal the transformation within. Selfishness will be emptied from their hearts, self-confidence will die, the disposition to dominate and control will disappear.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh."

This is a representation of the man who does not humble his heart before the Lord, and give up his will to the will of God. This man has lost his discernment, and can not be trusted; and because he has rejected the warnings of God, he has greatly hindered the work of the Lord. He shall "inhabit the parched places of the wilderness, in a salt land and not inhabited."

Another class is represented in the next words of the prophet: "Blessed is the man who trusteth in the Lord, and whose hope the Lord is. He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in

the year of drought, neither shall cease from yielding fruit."

The prophet continues: "O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise.

"Behold, they say unto me, Where is the word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow Thee: neither have I desired the woeful day; I knowest; that which came out of my lips was right before Thee. Be not a terror unto me: Thou art my hope in the day of evil. Let them be confounded that persecute me, and let me not be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction."

We need to understand these Old Testament figures and representations. Let us give them earnest consideration. We are slow to realize that these things foretold by the Lord's servants have been fulfilled, and are being fulfilled in our present history.

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that sufficient facilities shall be provided for the working out of His plans. My ministering brethren, I bid you seek counsel from God. Seek Him with the whole heart, and "whatsoever He saith unto you, do."

MRS. E. G. WHITE.

October 22, 1905.

"God accepts faith at the cross,  
but He will demand character at the judgment."

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**The World-wide Field.**  
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He who works in the field of the world  
 Must work with a faith sublime;  
 For the seed he sows must lie in the  
 earth,  
 And wait for God's good time.  
 But nevertheless the harvest is sure,  
 Though the sower the sheaves may  
 not see;  
 For never a word was spoken for Him  
 But will ring through eternity.

—Selected.

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**A Japanese Editor's Description  
 of Our Sanitarium at Kobe,  
 Japan.**

A SHORT time ago a friend introduced me to the editor of the largest Japanese paper in Kobe. I showed him through our Sanitarium, and had him take dinner with us. Shortly after this he wrote up the things which he saw here, in three consecutive numbers. The Japanese patients have just been pouring in since then. They say they saw the article in the paper, and want to know if we can help them. This was the very thing we have been praying for, to have an opportunity to work for the Japanese people. We were able to take care of some of them at the Japanese Sanitarium, and the rest we had to turn away. One of our teachers translated two of the articles as follows:—

A Visit to a Strange Place.  
 Strange Experiences—An Afternoon at  
 the Kobe Sanitarium.  
 Skull working in the Dark.  
 Editor's Hair Standing on End, and  
 Sparks of Fire from His Body.  
 Skeleton of the Editor Seen through  
 His Clothes.  
 Model of Vegetarian Diet.  
 Hygienic Cooking to Be Taught with-  
 out Any Fee.

My readers easily suppose, glancing at my peculiar headings, that I have been dreaming. But it is neither a dream nor a vision that I experienced the day before yesterday with my keen, open eyes. You would have noticed a large mansion towering on the right side of the slope which leads from Sankakuchoba to Kitano-cho, and having on the top of the gate these letters, "Kobe Sanitarium," in the shape of a crescent.

This is a hospital of a peculiar kind, which is superintended by Dr. Dunscombe, from America. It is quite different in its nature from the ordinary hospitals. Here they do not use medicine at all, but by nutritious vegetarian food, by electricity, massage, and different kinds of baths, they help their patients to get well by natural means, without caring for profit. There

are actually many people who have recovered from chronic diseases by receiving the treatments here in this Sanitarium.

I visited the Sanitarium on the afternoon of the day before yesterday through the introduction of my foreign friend. We walked between the green turfs within the gate, and pressed the bell at the porch, which was shaded by the big leaves of the spreading branches of white magnolias. It was Dr. Dunscombe who met us at the door. He is a refined gentleman of middle age, and is neither too fat nor too thin. He treated us with very polite manners, and led us into the drawing-room. The room was quite large; although its decorations were not elaborate, it was simple and refined and refreshing. The machinery of electricity seemed as if it were waiting for the guests.

When I was there, I was told that the patients were not allowed to smoke, which seemed strange to me, being such a close friend to tobacco.

Presently Mrs. Dunscombe appeared, and we were introduced by the doctor. She has a very bright complexion, and she is very gentle and graceful. I was surprised by the pleasant manner with which she treated her guests. I felt that the foreign ladies are more skillful in the treatment of guests than are the Japanese. Dr. Dunscombe, my friend, and I talked over various subjects, and we were presently invited to dinner.

At the opposite side of the table sat Dr. and Mrs. Dunscombe, and I took a seat beside my friend opposite the doctor. I waited almost impatiently for my dishes, being very anxious to see what they could give me without using meat. By and by the boy carried in soup. Indeed it was peculiar. It was made of fruit entirely, and had a pink color. The host first bowed his head, and asked the blessing. Though a heathen, I was obliged to bow mine also, because I thought it would seem very awkward for a man to keep erect, as he might seem senseless, while the others were offering an earnest prayer.

I tasted a spoonful of the soup. What a deliciousness my tongue felt! It was cold and sweet, and had a refreshing flavor. Next we had toast, which I call a nutritious test, and which was peculiar to the Sanitarium. The dish which I thought most special to this dining-room, was the butter made of *nankin mame*. This was peanut butter, had a brown color, and is very much like Japanese *miso*. It was very nice. If you want some, go to the Sanitarium, and you can get plenty if you are generous enough to pay only seventy-five *sen* for two pounds.

Next I had a still more peculiar dish. It was made of nuts, American corn, and tomatoes. "How do you like it?" our host asked; "don't you taste some meat in it?"

I was quite sure that I tasted meat in it. If one were not told beforehand, he could easily be deceived to take it for minced meat. Moreover, it had a very light taste, and seemed to me to be more easily digested. Besides these there were many dishes, but they were all vegetable. The fruit-ice was very nice and new to me, and the sponge-cake, too. I was told that the cake was made without baking-powder,

Of course they do not use liquor or alcohol, but they use lemon juice for drink.

I tasted and tasted, and felt as if I were taking food that would keep men's lives as long as they wished.

W. C. DUNSCOMBE, M.D.

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**Young People's Work.**  
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**LITTLE BY LITTLE.**

"Little by little," the torrent said,  
 As it swept along in its narrow bed,  
 Chafing in wrath and pride.  
 "Little by little," and "day by day,"  
 And with every wave it bore away  
 A grain of sand from the banks which  
 lay  
 Like granite walls on either side.

It came again, and the rushing tide  
 Covered the valley far and wide,  
 For the mighty banks were gone.  
 A grain at a time they were swept away.  
 And now the fields and meadows lay  
 Under the waves, for the work was  
 done.

"Little by little," the tempter said,  
 As a dark and spreading snare he spread  
 For the young, unwary feet;  
 "Little by little," and "day by day,"  
 I'll tempt the careless soul astray,  
 Into the broad and flowery way,  
 Until the ruin is made complete.

"Little by little," sure and slow,  
 We fashion our future of bliss or woe;  
 As the present passes away,  
 Our feet are climbing the stairway  
 bright  
 Up to the region of endless light,  
 Or gliding downward into the night,  
 "Little by little," and "day by day."  
 —Selected.

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**The Missionary Volunteer  
 Reading Course.**

NO 1.—"EARLY WRITINGS," PAGES  
 11-38, 78-81.

1. NOTICE the experience through which the author of this book passed at the time of her conversion; and contrast the influence of the two dreams she then had.

2. Trace the movements of the people of God as presented in her first vision.

3. Find Bible texts on each of the following topics: "Time of Trouble," "Description of the Son of God," "Deliverance of God's People," "New Jerusalem."

4. Write out briefly Sister White's experience in accepting her life-work, enumerating some of the trials she met.

5. How were the fifty texts given

her in vision especially applicable to her experience at that time?

6. What light, in addition to that of the first vision, do those related on pages 2-38 give.

7. How does the vision on page 32 emphasize the immutability of God's law? Some of the Advent people were already keeping the Sabbath. See the "Great Second Advent Movement," pp. 249-251.

8. Note the necessary qualifications of those who are sealed.

Supplementary Helps. — "Life Sketches of Elder James and Mrs. E. G. White," chap. 5; "Great Controversy," chaps. 39-42.

M. E. KERN.

### Our Young People's Work in Queensland.

A MOST interesting feature in connection with the work in Queensland, and one which it is safe to say has done more than any other effort could do to foster in the churches a live interest in mission work at home and abroad, is that of the young people's work.

At the session of the Union Conference, October, 1906, a provision was made for strengthening the Tract and Missionary Department of the Queensland Conference by the additional help of a corresponding secretary. This has proved a step in the right direction, and a means of steady advance in the aggressive work of the department.

The progress made is especially noticeable in connection with the young people's society, by the steady increase both in membership and activity, and consequently in results. In addition to active effort in home mission work, a definite interest is taken in foreign work; and one aim of the society is to support a worker in New Guinea. The leaders in this work set out with the purpose of raising £30 in twelve months. To some this seemed quite an undertaking for the young people; but God's blessing was earnestly sought, and a start was made in faith, with the result that in ten months the offerings from the efforts of these earnest young workers, have amounted to £50. Thus encouraged by their expectations being exceeded by £20 more than they began to work for, they now hope to make the total £60 by the end of the year.

This is all the more interesting

and encouraging when it is noted that the offerings for the first quarter were £4 4s 9d, while for the second quarter the amount was £5 0s 2d, thus showing a very marked increase in the financial results from more recent offerings.

A special effort has been made for the young people and children of families of isolated Sabbath-keepers, and with most gratifying results. Suggestions are made each month for the study of a given Bible subject, and sent out to the members; and the excellent letters received month by month indicate that the youth and children apply themselves to a careful and thoughtful study of these lessons. One young sister who keeps the Sabbath under great difficulties, sent in nine shillings as her offering; while a young girl who stands quite alone in the truth, and who is meeting with much ridicule and opposition, sent in twelve shillings for the work.

Surely this is a work that should have the prayers and support of every church-member. What has thus been accomplished so far in Queensland and in other places, is, however, merely an indication of the marvelous possibilities in this particular department, and we therefore trust that the good work will be encouraged, and receive the hearty support of our church-members in every place.

J. M. J.

### A Handsome Apology.

NED and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I apologized."

"I am glad of that," said his mother. "Did you tell her you were sorry?"

"No, that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and just said: 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."

—*Youth's Companion.*

### Notes from Warburton.

THE following interesting items of news came in a private letter from Brother James Gregory, of Warburton. We pass them on to our readers:—

We very much enjoyed Brother and Sister Chaney's visit. He spoke to us on several occasions, both in the church and in our meetings at the office. His earnest gospel talks, and the many interesting experiences that he had to relate concerning his work in Africa, were a source of great help and enjoyment to us, and we wish that we might more often be favored with visits from our workers in the field; for it serves as nothing else can, to keep alive the interest in missions and missionary work. Brother and Sister Caldwell also made us a brief visit, and at our Sabbath-afternoon young people's meeting, he gave us an account of his travels while canvassing in the East. Yesterday, Brother and Sister Marriott came up for the afternoon, as they wanted to see our office and surroundings before leaving for New South Wales. They expressed themselves as pleased with our little settlement and with the natural beauty of the place.

Of late we have had to take on several new hands in the factory, to relieve the pressure in the different departments, but we are still extremely busy. Last week we shipped over two and one-half tons of books and other matter to different places. In the press-room we have nearly finished an edition of "Seer of Patmos," and we have another 10,000 edition of "Desire of Ages" on the press. The new and revised edition of "Heralds of the Morning" is being pushed through the editorial- and type-rooms as rapidly as possible, and we hope soon to have it on the press. Besides this, we have two medical works in hand, and are planning for new editions of a number of tracts on different subjects. The tide seems to have turned almost wholly in the direction of smaller tracts, and for the leaflets we have had an enormous demand. Some tracts that lay on the shelves for years when consisting of sixteen or thirty-two pages, now have a very rapid sale when condensed.

At the rear of the factory we are building an addition to be used as a room for the storage of paper and signatures, for we are very much crowded for room at the present time, and this will relieve somewhat the congestion in the main building.

We have had some very hot and trying weather of late, but owing to some timely rain, everything is very fresh and green, and some of the gardens are looking well.

Our little church-school is making good progress under Sister Faulkhead, who is teaching until the end of the year.

We have of late received some very encouraging letters concerning the *Sigs*. One gentleman in Tasmania recently wrote us that in consequence of reading the series of Bible-studies now running in the Home Department, he and all his family have commenced to keep the Sabbath. These and similar experiences are

an encouragement to us to exert our utmost endeavors to make the *Signs* practical and interesting, and a faithful exponent of the great truths of the third angel's message.

### Our Canvassers.

"Is the work difficult?  
Jesus directs thee.  
Is the path dangerous?  
Jesus protects thee.  
Fear not and falter not;  
Let the Word cheer thee;  
All through the coming year  
He will be near thee."

### Notes from the Field.

A RECENT letter from Brother Hewitt (Queensland) contains the following interesting statement:—

In looking through our books recently, and noting the consignments on which we have had to pay freight, I find that we have succeeded in placing between five and six tons of books in the districts between Wallangarra and Brisbane. While in the Gympie district, although it has been canvassed at least four times previously for the book we are now selling, we have nevertheless placed about a ton of health books there in twelve months. The district in which we are now working has also been canvassed for this book before, but for all that we are meeting with good success.

Brother and Sister Hewitt have done excellent work in Queensland, not only in placing a large number of books, and by that means creating an interest in the truth, but in bringing many into the truth. And we have had the pleasure of meeting at the recent camp, and later in their homes, those who have been led to take their stand fully for God through the faithful efforts of Brother and Sister Hewitt. Their work is therefore another demonstration of the absolute certainty of God's promise that, "He that goeth forth, bearing the seed basket, shall doubtless come again with rejoicing, bringing his sheaves with him."

Brother Hewitt's statement speaks well for what may be accomplished by re-canvassing, and the Victorian summary just to hand is another practical demonstration of the fact that, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My

mouth." Wherever, therefore, the message of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," contained in our literature, is presented by earnest, faithful workers, we have the promise that it "shall drop as the rain, . . . distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass," thus creating a freshness and growing interest, which may, if wisely followed, prove the earnest of a precious harvest for the kingdom.

The books sold create a demand; and in Victoria, where the books "Great Controversy," "Bible Readings," "Coming King," and "Ladies' Guide," have been sold repeatedly, the business done by the canvassers with the above-named books; amounted to £551 15s for the month of November. We also have a good report from South Australia, where the workers are handling "Great Controversy," "Coming King," "Ladies' Guide," and "Home Hand Book," all of which have been previously canvassed in that field. Their reports amounted to £290 5s 6d.

From the financial standpoint we have had as good, and better, reports in the past, but when we call to mind the great number of books of the same kind sold previously in the territory where this work has been done, these reports demonstrate very forcefully that there is no line of work connected with the message in which careful, intelligent thought and good management will bring better returns to the worker, or do more for spreading the message and winning souls for the kingdom of God, than the sale of the literature.

J. M. J.

WHILE the silent messengers of truth should be scattered like the leaves of autumn, our ministers should not make this work a form, and leave devotion and true piety out of the question. Ten truly converted, willing-minded, unselfish workers can do more in the missionary field than 100 who confine their efforts to set forms, and preserve mechanical rules, working without deep love for souls.

Mrs. E. G. WHITE.

"Jesus did not bid the disciples, Strive to *make* your light shine; He said, *Let* it shine."

## MISSIONARY CAMPAIGN.

### Campaign Notes.

#### IN THE FIELD.

OUR Campaign work is continuing with steady perseverance. Of course some grow weary and lay the armor down to rest awhile, but others take up the work where they drop it, and thus it continues, and will do so "until the Lord shall come."

Since the camp-meeting, one tent mission has been started as the direct result of the Campaign work. One brother admitted he did not have much faith in our plans for the tract work, but he now confesses that the interest created, resulting in the present tent effort, was the result of the circulation of the tracts. Each night, from forty to fifty persons are in regular attendance at the meetings, and are manifesting a genuine interest in the things which are being presented. The entire district is being stirred; and wherever one goes groups of two or three are heard discussing the things they have heard, and acknowledging their truthfulness. Some will assuredly take hold fully, and unite with us in a further distribution of similar tracts.

#### IN THE OFFICE.

Since the camp-meeting the workers in the office have been working hard to send out the many thousands of papers and tracts for which funds were raised during the camp. Over 600 copies of the *Smokers' Number of the Good Health* have been sent to the secretaries of the various temperance societies throughout the State. We do not know what good will be accomplished; our work is to sow the seed, and leave the results with the Lord. Only one copy has been returned to the office, hence they are evidently appreciated to some extent. Hundreds of the *Smokers' Good Health* have been sent to our various island laborers, according to the desires of our brethren and sisters at the camp.

Two religious liberty leaflets accompanied by a letter from the Religious Liberty Department, calling attention to the literature, and also referring to the work of the International Reform Bureau, have also been sent to these same people.

We are now busy preparing the good health and religious liberty leaflets for the 1,600 ministers in this State. When these have left the office, attention will be given to other public men and women.

#### IN THE CHURCH.

Each missionary meeting held by the Ashfield Society since the camp, has been of a most practical nature. Every person present has been an "active" worker. Our minds were directed to Eccl. 11:6, and our hands were not withheld during the evening. Hundreds of tracts and papers have been prepared by willing hands. Some would address wrappers, others fold the papers, others stamp. All express themselves as thoroughly enjoying the meetings. Before each meeting closed, the packets would be placed on the table and the special blessing of God would be invoked upon the labor done, and also upon those who should receive the literature.

L. M. GREGG.

#### The Story of an Old Man.

OLD Marshall Robinson was blind and deaf. At least he was so blind, when known to the writer, that he required a walking-stick to feel his way along the streets, and so deaf that he could not hear ordinary conversation. He was for a time supported by the kindly disposed members of the church of which he was an attendant.

In early life, Robinson was of a roving disposition, and knew not the saving power of the gospel. It was not until he found himself shipwrecked in mid-ocean, upon a frail raft, with a watery grave in sight, that he found time to seek God in fervent prayer. There upon the foam-capped billows, which threatened soon to overwhelm the struggling survivor from the wreck, Marshall Robinson prayed as never before, and promised God that if He would spare his life that once, he would serve Him henceforth. The prayer was answered; Marshall Robinson was picked up by a passing vessel, and conveyed to land.

He knew not what was truth, but set to work to find out the right way. He did not forget his promise to God. A tent-meeting was being conducted at that time near the city of Eureka, where Robinson landed. He attended, and at once presented his request as follows: "I am looking

for some one who can *harmonize* the Scriptures." He was rejoiced to find that the Scriptures were already harmonized, and right earnestly did this old colored brother receive the message.

As Marshall Robinson grew old, and blind, and deaf, without relatives to care for him, or means wherewith to sustain himself, his prospects might have been considered by those less courageous to be dark and forbidding, and his usefulness at an end. But not so; his faith and courage triumphed over such difficulties. He obtained a supply of our health journals, and started out, with his long cane reaching out ahead to feel the way and find the gates. Day after day he trudged about the cities, praying as he went, selling health literature; and month after month he returned for fresh lots of journals.

When a call was made to assist in establishing the work in Australia, a good supply of small coin was emptied from his bag as a donation to the work in this field. He was no more dependent. The health literature kept him going, and made him able to help others.

When the season for prayer and social meeting arrived, no one bore a clearer or more interesting testimony than this poor and ignorant old man, who used his one talent more effectively than many use their ten.

Are there not those who are quite as well able to help themselves as was Brother Robinson, who are doing nothing, and have not thought that there is anything they can do? These lines have been written for the purpose of encouraging such to buckle on the armor, and fight a good fight. A thousand agents are wanted for the *Good Health*, and wanted now.

E. C. CHAPMAN.

#### Our Greatest Need.

THE greatest need of the medical missionary work to-day, is personal effort. If we had 100 sisters who would take a dozen copies of the *Good Health* weekly, and spend a little time in introducing them in the homes of the people, we should by their help be able to reach thousands of persons who have not thus far been reached. There is a widespread public interest at the present time in the principles of healthful living. The Lord has opened before us many

doors of usefulness. It is His will that every Seventh-day Adventist's home should be a centre of light and blessing. A number of our sisters are already engaged in this work, and are having precious experiences; but we fear that many, both men and women, are doing almost nothing to spread the health principles. To such the divine invitation is to-day: Son, daughter, go work in My vineyard. There is a large work to do, and only a short time in which to finish it. Every one can do something.

M. E. OLSEN.

#### How It Can Be Done!

FOUR thousand visits can be made this first month of the new year, 1908, if 1,000 Seventh-day Adventists make only one personal visit each week. Ought we not to do that much at the very least? Should we, the end being so near, let an entire week slip into eternity without one visit to a neighbor? one personal appeal? It is the house-to-house work that is so much needed. Nothing else can take the place of the kindly hand-shake, and the hearing of a neighbor's voice in loving, sympathetic words.

Jesus has given His people to the world for this very work. He purchased us for service. "As Thou (the Father) hast sent Me into the world, even so have I sent them into the world." John 17:18; see also verse 20. Then He prays for those who shall believe on Him through our word. "Go," is His command, "into all the world, and preach the gospel to every creature." Mark 16:15. *Here is personal work, "to every creature."* Until this is done, our work is not done.

"There is no limit to the missionary work to be done in fulfilling this commission." "If God's people had possessed the true missionary spirit, the lands lying in darkness would ere this have been enlightened by their self-sacrificing labors. Our publications would have been multiplied, this literature circulated, and the message of truth would have gone forth with no uncertain sound. This message which God bids us carry to all parts of the world, is His last message of mercy to a perishing race."—Mrs. E. G. White, in *A Call to Service*, June 30, 1907.

We are delaying the coming of deliverance. We are lengthening the

history of sin. "Blood-guiltiness" is upon the garments of the remnant church. Let us wipe it off by confession and personal work. Let us hasten the coming of Jesus by doing our work at once.

"In every church, believers should engage in earnest seasons of prayer for the guidance of the Holy Spirit, that they may be directed to the best places to plant the seeds of truth." Then after praying, go to those persons, those homes, for which the Spirit lays a burden upon your hearts. Angels are among the people, seeing who are inexpressible, who could be reached by personal effort. These same angels come to God's people to find those whom they can use to make the connection. "I have been shown that angels of heaven are waiting for the coöperation of human instrumentalities.

Will not our churches arouse, and seek the Lord in their homes, and then take up whatever line of work they see needs to be done? The Lord Jesus knows the needs of His children, and He will qualify them to do the work He appoints to them to do."—*Id.*

We need not wait, or worry over what we shall say when we reach the people. Jesus has said "Go," and He will teach us in that hour what to say. He will open our lips, and we ourselves will be refreshed by the oil of grace He pours upon others through us.

G. B. STARR.

## The Sabbath-school.

### Our Duty in Relation to the Sabbath-school.

#### JUST A FEW REMINDERS.

THE Sabbath-school is the church at study, so all should attend, and certainly all the young people.

Having connected with the Sabbath-school, what is our duty in relation to it? First of all, let us make up our minds to be always present, and not only ourselves, but let us use our influence with the other members to encourage them to attend regularly. This will greatly encourage the superintendent.

It must be very discouraging to hear read out in the report, "Membership, seventy; attendance, thirty-

five;" so let us, one and all, ROLL UP.

Not only should we be present, but we should always be on time, for "it is our duty to cultivate habits of regularity and punctuality." "It is a good thing to sing praises unto the Lord," and if we carelessly miss the first hymn, we have lost an opportunity of praising God; so let us, one and all, be in time to join in singing heartily the opening hymn.—SING UP.

Now as regards our duty to our teacher. We should not expect perfection in him or her. The Sabbath-school is the training ground for teachers, and every teacher has had to make a beginning. One may not be placed in charge of a class because he or she is eminently qualified for the position, but for the training that it will be in fitting for greater responsibilities, so let us help our teacher. How can we do this?—We can help the teacher, not only by our regular attendance, but by studying well the lesson each week. We should not depend upon the teacher to teach us the lesson, but all having studied it beforehand, the teacher will draw from the class the substance of the lesson, and each member will be benefited by the lines of thought expressed; thus all will be teachers, and the teacher will simply be the leader.

If we have no other Bible-study than the Sabbath-school lesson, our knowledge of the Scriptures will be wonderfully increased by a thorough study of this each week, so let us, one and all, STUDY UP.

What is our duty with reference to the Sabbath-school offerings? If we were more alive to the urgent needs of the mission field, would we not be more liberal in this direction? would we not conserve the penny spent here and the penny spent there *on self*, and contribute to the fund for carrying the truth to those in darkness? If we can not go ourselves, is it not a privilege we have to be able in this way to help send some one else? and if it is our duty, would not a neglect of this be to rob God in offerings? Of course, if we conscientiously regard it as such, our enforced absence for one Sabbath will not materially affect the fund, as we will have the more to give on the following Sabbath, so let us, one and all, PAY UP.

Finally, let our prayers ascend to God for His blessing on our Sabbath-

school: if we do this and back them up by following out these few reminders, which in a nutshell are: ROLL UP (on time); SING UP, STUDY UP, and PAY UP, the Lord will bless our Sabbath-school.

The apostle Paul admonishes us in the words, "It is high time to awake out of sleep," so let us, one and all, WAKE UP. T. W. CARR.

## Business Principles.

THE following was compiled from the writings of Mrs. E. G. White for the instruction of the Avondale Press employees, and thinking that it may be equally helpful to those in other walks of life, we give it place in the RECORD.

#### IMPORTANCE OF OUR TIME.

"Of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342.

#### IMPORTANCE OF LITTLE THINGS.

"It is the little losses which will tell heavily in the end. Gather up the fragments; let nothing be lost. Waste not the minutes in talking; wasted minutes mar the hours."—*Testimonies*, Vol. 7, p. 206.

#### A PLEASANT DISPOSITION ESSENTIAL.

"Ever keep a winning, courteous, kind spirit, and every room will be transformed into a Bethel. Angels of God will work with your efforts."—*Special Testimony to Managers and Workers*.

#### IMPORTANCE OF CONSECRATION.

"Our institutions will give character to the work of God just according to the consecrated devotion of the workers."—*Testimonies*, Vol. 7, p. 144.

#### ECONOMY.

"The publishing work was founded in self-denial, and should be conducted upon strictly economical principles."—*Id.*, p. 206.

"Every man or woman employed in the publishing house should be a faithful sentinel, watching that nothing be wasted."—*Id.*, p. 207.

#### HABITS OF ORDER, THOROUGHNESS, AND DESPATCH.

"It is the duty of every Christian to acquire habits of order, thoroughness, and despatch. There is no excuse for slow bungling at work of any character."—*Christ's Object Lessons*, p. 344.

**CHRIST IN EVERY TRANSACTION.**

"The Christian in his business life is to manifest to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord,' is to be written upon day-books and ledgers, on deeds, receipts, and bills of exchange."—*Desire of Ages*, p. 556.

**NO SPIRIT OF SELF-PITY NEEDED.**

"We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought."—*Ministry of Healing*, p. 476.

**SYSTEM AND DISCIPLINE ESSENTIAL.**

"The Lord will never accept a careless, disorderly company of workers, neither will He undertake to lead forward and upward to noble heights and certain victory those who are self-willed and disobedient."—*Testimony*, No. 33, p. 81.

**CLASS OF WORK REQUIRED.**

"God wants as perfect work as it is possible for human beings to do. It is a dishonor to sacred truth and its Author to do His work in any other way."—*Id.*

**Our Cafe Work.**

ON Tuesday, December 24, at the Sydney Cafe, we took the opportunity of bidding good-bye to five of our workers, three of whom are leaving to connect with the work in Adelaide, and two with the Avondale School. An excellent, repast was served on nicely decorated tables, around which sat the Cafe staff, also Pastor Pallant, Dr. Franklin Richards (members of the board), Dr. Eulalia Richards, and Brother Hindson.

At the close of the dinner, Dr. Franklin Richards spoke of the close relationship existing between the Cafe and the Sanitarium: their aim is the same, and they are of mutual benefit; they are both educational centres from which the true knowledge of health reform goes forth to the world. Brother Pallant then expressed his pleasure at being present, and the interest he had in the Cafe work. He exhorted the workers to make an entire consecration of themselves—body, soul, and spirit—

to the work, so that God could use them to the salvation of precious souls for His kingdom. Brother Hindson spoke of the early Cafe experiences. His best wishes were for the future prosperity of the institution.

Brother Fisher spoke in reference to the progress the work had made during the year, and the vast amount of educational work that had been accomplished. The past week we had enjoyed the largest patronage ever known since the Cafe had been established. He thanked God for His blessings, which had rested upon the institution in such a marked manner. The one necessary thing, he said, is consecrated workers,—those who are willing to lay all selfish interests on the altar, and be used wherever the Lord may need them. With this spirit they could soon encircle the whole of Australia. The work must be done quickly, or other agencies would step in and we would be the tail, and not, as God has designed, the head. It is just a year since the opening of the Melbourne Cafe, and the Lord is going before us in Adelaide, where He will bless the work as hitherto.

I. M. CHRISTIE.

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**Notes and Personals.**  
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PASTOR OLSEN spent Sabbath, December 28, at Cooranbong, where the New South Wales Canvassers' Institute is convened.

SISTER GRAHAM left on the *Moeraki*, December 28, for New Zealand, where she goes to attend the camp-meeting and conference in that field.

"OUR Duty in Relation to the Sabbath-school," by Brother T. W. Carr, in this issue, was presented in the form of a paper at the Wahroonga church on Young People's Day. All will do well to heed the instruction here presented so tersely.

BROTHER SEMMENS, manager of the Sydney Sanitarium, gave a very interesting and instructive stereopticon lecture on Christmas evening to the Sanitarium patients and family, on the rise and progress of the medical work.

ON Sabbath, December 21, the first baptismal service was celebrated at Warburton, when six of the young people went forward in this ordinance. After holding their Sabbath-school they repaired to the river-bank, where they listened to a timely and earnest discourse by Pastor Baker, after which he immersed the candidates in the sparkling waters of the river.

WE learn from Brother Fisher that he was planning to leave Christmas week on the *S. S. Omrah* for Melbourne and Adelaide in the interest of the health food work. They hope to open a cafe in the latter city. Sister Alice Rigby, who has been connected so long with the Sydney Cafe, was to take the same boat, spending a fortnight with her mother in Tasmania, and then proceeding to Adelaide to assist in the work there. Brother Fisher asks our prayers in behalf of this new enterprise.

THE First Annual Announcement of the Pukekura Training School at Cambridge West, New Zealand, has just come to hand. This was printed by the Avondale School Press, and is a very attractive little pamphlet of sixteen pages. The School is to open February 5, 1908. The faculty for this first year is as follows: Principal, F. L. Chaney; preceptor and Bible teacher, W. J. Smith; teacher of physiology and language, Mrs. Bertha S. Chaney; music and drawing, Miss Mabel Piper; matron, Mrs. H. M. Higgins; carpentry, J. Higgins.

EVERY English-speaking Seventh-day Adventist family in the Australasian Union Conference should take our three periodicals published in this field,—the *Signs of the Times*, the *Good Health*, and the *RECORD*. If any are without these, now, just as we are entering upon a new year, is a good time to subscribe for them. The total cost of these three papers in the Commonwealth is but 2½d per week, and in New Zealand 3d per week, or but half the cost of a daily newspaper. We are made up largely of what we read, and if we want to be out-and-out Seventh-day Adventists, keeping pace with the distinctive message that makes us what we are as a people, let us subscribe for all our papers, and give them a careful reading during the year 1908.

WITH the close of the year the series of lessons in our Sabbath-schools on "The Everlasting Covenant" also closes. These lessons have not only been of intense interest, but of vital importance, and we feel confident that all who have studied them carefully have received a deeper insight into this subject, embracing the whole plan of redemption. How wonderfully the truth of God unfolds in the study of the Sabbath-school lessons from quarter to quarter! Now we are to have "A Synopsis of Present Truth," each lesson covering an important and distinct subject in itself. If any of our isolated Sabbath-keepers or the individual members of our churches feel the need of additional help in the study of the lessons, they will find the *Sabbath School Worker* a valuable auxiliary, giving as it does comments on every lesson for both senior and primary divisions, and directing us to other works that have a bearing right on the lesson. This journal is an indispensable help to officers and teachers in our Sabbath-schools, and none can afford to be without it. The *Sabbath School Worker* is only 1s 6d a year, and can be ordered through your State tract society.

## Union Conference Record

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## The Union Conference Record.

WITH this number we start another volume of the RECORD. For ten years this little paper has been recording the progress of the work in our Union Conference. The changes that have been made necessary in the paper from time to time are interesting as indicating the growth and development of the work in our field.

The paper was started in 1898 as an eight-page monthly, the type used being larger and the page smaller than the present size. Occasionally when matter was scarce, a number was omitted or the paper reduced to four pages.

During the year 1899 the RECORD was increased to a sixteen-page semi-monthly, which gave its readers no more matter, but visited them more frequently. In this form it was continued until the beginning of last year, when it was found necessary to make it a weekly paper. With all the good reports that have been coming in from the field, the valuable general instruction, and the series of studies on special subjects, the paper has been well filled. We do not know how we could have managed with less space than this change has afforded.

At the time the RECORD was first published, we had but three organized conferences, with Queensland and West Australia as our only mission fields. The membership of our churches at that time was about 1,700. Now we have seven organized conferences, with eleven mission fields, and others soon to be opened. Our last statistical report showed the church-membership to be 3,478, and the total number of Sabbath-keepers, 4,160. The growth of the work has not been alone in the opening of new territory, and the increase of membership, but in every

phase of the work there has been the most encouraging development and expansion.

One has only to look over the RECORD during the past year to see the scope that has been covered, and the many branches of the work that have been represented. Those desiring to become acquainted with the work, and to keep in touch with what is being done throughout the field, will do well to read the RECORD carefully from week to week during the coming year. There is no way in which you can get such a comprehensive view of the work.

Are you interested in the growth of the work in our conferences and mission fields? You will find reports of the same in the RECORD. Do you feel a special interest in the educational or medical work? You will find something of interest concerning these in the RECORD. Are you particularly interested in the circulation of our literature? This is well represented in the RECORD by our monthly canvassers' reports, and by the reports of our Missionary Campaign and young people's work, which are assuming such large proportions of late, and which are becoming such a mighty factor in this closing work. Are you desirous of knowing how the message is going in the world-wide field? Gleanings will be made from the work in all parts of the great harvest field just as far as space will permit.

The RECORD is published for all our people in the Australasian field, and should be taken and read by all. We hope all who do have it, will cooperate with us in getting it into the homes of all our people.

## The New Zealand Camp-meeting.

THE eighteenth annual session of the New Zealand Conference will convene at Cambridge West, Wai-kato, New Zealand, January 9-19, 1908, in connection with the annual camp-meeting, at which time the usual business done at the yearly sessions, together with any other business that may be necessary in the interest of the work in the New Zealand Conference, will be transacted.

As many matters pertaining to the work in this field will be considered, and as each church should be well represented, we request that all send a full delegation to this meeting, and

that as many of our people attend as possible.

To reach Cambridge, take the ten o'clock train at Auckland, and change at Ruakura Junction, fourteen miles from Cambridge. It is 100 miles from Auckland to Cambridge, and the train reaches the latter place at 2.40 P. M.

Will the churches see that their delegates are chosen at once and the names sent to the secretary of the Conference, at Cambridge West? Each church is entitled to one delegate for the organization, and one delegate for every additional fifteen members.

S. M. COBB.

## Scripture Thoughts for the New Year.

(American Standard Revised Version.)

"YET a little while is the light among you. Walk while ye have the light, that darkness overtake you not; and he that walketh in the darkness knoweth not whither He goeth. While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and He departed and hid Himself from them." John 12:35, 36.

"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

"So teach us to number our days, that we may get us an heart of wisdom." "And let the favor of the Lord our God be upon us;

"And establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Ps. 90:12, 17.

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my Rock, and my Redeemer." Ps. 19:14.

TO BE weighed in the balance and found wanting in the day of final settlement and rewards, will be a fearful thing, a mistake that can never be corrected. Shall the book of God be searched in vain for our names? MRS. E. G. WHITE.

"THE Word of God is speaking to-day in over 400 languages, and a vast army of missionaries are scattering the seed of the Word to earth's remotest bounds."