

Union Conference Record

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

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THE LAST PASSOVER.

Earth's dark night is drawing nearer,
Even now the shadows fall;
Just a few bright beams of mercy
Yet are shining over all.
But the cry goes forth, "At midnight
Death's grim angel passes by."
Who will heed this solemn warning
As the time is drawing nigh?

Heaven's choicest Lamb is offered,
And its blood is flowing free;
May its stain on thy heart's portal
Show salvation is for thee.
May its crimson flow bring to thee
Life eternal, free from sin,
And may peace, a gift from heaven,
Now and ever reign within.

Let no sleep e'er touch thine eyelids,
Loose not now thy sandals worn,
For rough will be the journey
E'er the coming of the morn.
Let no burden be a barrier
In the way that thou shouldst go,
For thy God will go before thee,
Lest the waters overflow.

M. E. S.

Early Experiences in the Publishing Work.—No. 14.

NEAR the close of the publication of Volume II of the *Advent Review* a new era was reached in the cause, which had struggled with poverty from its very beginning. Accessions to the ranks were being made of men, who, though not classed with the rich of this world, had some means to spare, and willing hearts to use them in the cause where most needed. These with clear perception saw the necessity of having the printing done with type and press of their own. Therefore with the close of Volume II, measures were adopted for the accomplishment of this laudable purpose.

About that time Hiram Edson, of New York, sold his farm for \$3,500 [about £700], that he might have ready money to aid in the work. As he learned of the plan to purchase a printing-press and type, he at once handed Pastor White the necessary amount for the purchase of the same, so

that there need be no delay in the matter. Of this sum he made a liberal donation, and was to receive the balance of the money as donations should come in from the friends of truth. In No. 12 of that volume of the *Review* it was stated that the cost of the fitting up of an office with the press and material was \$652.93 [about £126], and the receipts for this purpose up to that date, October 14, 1852, were \$655.84.

It was decided to equip a printing-office in Rochester, New York. Those of our people who volunteered to labour in the office were inexperienced in printing, and this at once necessitated securing some person to act as foreman, and to instruct others until they learned to manage the work. The matter was made one of earnest prayer, when, lo, a young man who worked in the office at Saratoga, where the *Review* was previously printed, learned of their desire for a foreman, and came and offered his services. He was not a Christian, but had a very pious mother. He had taken a great liking to our people, and, not being addicted to the use of tobacco, thought it would be a great privilege to work in a "clean office" with good people. He consented to receive a smaller compensation of wages, and to refrain from labour, etc., on the Sabbath. His offer was accepted.

A house was hired in Rochester, New York, No. 124, Mount Hope Avenue, which was to serve as printing-office, meeting-room, and a home for all the workers in the office. Luman Masten, the young man from Saratoga, was to be the foreman; Stephen Belden, apprentice in type-setting; Warren Bachelor, roller boy (printer's devil); and Oswald Stowel, of Paris, Maine, was to work the Washington hand-press, while Sister Annie Smith was to be literary assistant. And so an office was installed in one of the rooms of the rented building in Rochester, New York.

In that building the first number of Volume III of the *Advent Review and Sabbath Herald* was printed on a hand-

press from type owned by the Seventh-day Adventists. It was dated May 6, 1852. Some may say, "That was a small beginning, and hardly worthy of mention." Small as it may appear, it was looked upon by the Sabbath-keepers at that time as a new era in publishing the great truths of the third angel's message. As we now look at the proportions of the printing business in this cause, and think of the steady and continued growth of this work, we may say, in the language of one of old, "Who hath despised the day of small things?" Zech. 4:10.

On another occasion, when all surrounding circumstances looked forbidding to any great advance, the question was asked, "By whom shall Jacob arise? for he is small." Amos 7:5. God's answer to such was, "Who art thou, O great mountain [mountain of apparent difficulties]? before Zerubbabel [God's chosen builder] thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. What was expressed in a Methodist book, "The Footprints of an Itinerant," which appeared about fifty years ago—"Every great work of God upon earth has had a small beginning," is true of the printing work of this denomination. It was, however, a time of new courage, and of much rejoicing to this "little flock," when they could praise God for a printing-press of their own.

J. N. LOUGHBOROUGH.

THE bright spots of a man's life are few enough, without blotting them out; and since, for a moment of mirth, we have an hour of sadness, it were a sorry policy to diminish the few rays that illumine our chequered existence. Life is an April day—sunshine and showers. The heart, like the earth, would cease to yield good fruit were it not watered by the fears of sensibility, and the fruit would be worthless but for the sunshine of smiles.—*Selected.*

"Be Ye Separate."

THE requirements of God are set plainly before us; the question to be settled is, Shall we comply with them? Shall we accept the condition laid down in His Word—separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence.

A HIGH STANDARD NECESSARY.

As the truth is brought into practice in the life, the standard is to be elevated higher and higher to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of His meekness and grace: but we are to stand as firm as a rock to principle. It requires moral courage to do this, and those who are not firmly established on the Eternal Rock will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God.

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity and holiness and separation from the world as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Probation is about to close. In heaven the edict will soon go forth: "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall

be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more.

This is the reason why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watching and prayerful, these evils enter the heart, and crowd out all that is good.

DANGER OF WORLDLINESS.

Many who profess to believe the Word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near. It is so easy to drift into worldly methods and customs, and have no more thought of the time in which we live than had the people in Noah's day. But if men forget, Satan does not; and while men sleep, he works. Through his influence, the lust of the flesh, the lust of the eyes, and the pride of life control men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious Word of God is neglected. A novel or a story-book engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the Word of God is set aside.

It was because they overlooked the Word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin. They are weighed in the balances and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance.

I appeal to the churches: Stand out separate and distinct from the world—in the world, but not of it, reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and by faith carrying light into all the high-ways and by-ways of the earth. Oh, that all may arouse and manifest to the world that theirs is a living faith, that a vital issue is before the world, and soon Jesus will come. Let men see that we believe that we are on the borders of the eternal world

MRS. E. G. WHITE.



The Levant Union Mission.

WHAT a wealth of historic associations cluster round the Mediterranean shores! Old Dr. Samuel Johnson said:—

"The grand object of all travel is to see the shores of the Mediterranean. On these shores were the four great empires of the world—the Assyrian, the Persian, the Grecian, and the Roman. All our religion, almost all our law, almost all our arts, almost all that sets us above savages, have come to us from the shores of the Mediterranean."

The word Levant suggests the region of the sunrise, which, to old-time Europe, was the eastern Mediterranean. In the Levant union organization are grouped our missions in Greece, Turkey, Syria, and Egypt. Fifty millions of people live in these lands of the Bible story—Greeks, Turks, Armenians, Arabs, Syrians, Egyptians, Copts, and many others, among all of whom our work is beginning.

In 1889 a Greek shoemaker, who became a Seventh-day Adventist in California, returned to his former home in Constantinople to work at his trade and to sow seeds of gospel truth. Through this simple ministry others received the light, among them a young Armenian theological student, Z. G. Baharian, who began to preach and to publish the message that had come to him.

Adventist believers are now located in Constantinople, Nicomedia, and in the provinces of Bithynia, Galatia, Pontus, Iconium, and Cilicia, where Paul and other New Testament missionaries once laboured. Again and again our Armenian workers have been driven about or imprisoned, even as apostolic missionaries were; but God

has delivered them, and the work has increased.

Our Armenian, English, and German missionaries are located in Constantinople, Smyrna, Athens, Beirut, Jaffa, Jerusalem, and Cairo.

Eastward in this field our work has reached the region of Damascus and the Euphrates Valley, and representatives of the remnant of the ancient Assyrian nation have received the faith. Southward our outpost is Luxor, on the Nile, by the ruins of the ancient temple of Karnak, though it is said that our publications are known among many villages, from Alexandria to Assuan. The languages thus far represented are the Turkish, Armenian, Greek, Syrian, Arabic, and Coptic.—*Review and Herald*.

The Russian Empire.

HUTCHINSON'S "History of the World" says:—

"One of the most remarkable developments in the history of the nineteenth century is the sudden advance of Russia in European and Asiatic influence."

Its area stretches out over more than one-seventh of the total land surface of the globe. About fifty distinct nationalities are gathered within its borders, and work for all of its one hundred thirty millions requires the use of about forty leading languages, besides many dialects.

In educational and industrial development, Russia has made marvellous strides, while the progress towards constitutional forms of government has awakened new hopes in the hearts of the people. Many thousands from European Russia are emigrating to Siberia. The railways projected into Siberia have opened up some of the finest agricultural country in the world.

Our mission work reaches from Finland in the north to the borders of Persia, and from the Baltic provinces in the west into Siberia on the east. Riga, on the Baltic, is the head-quarters of our Russian Union Conference.—*Review and Herald*.

Progress amid Trial.

"You need not pray; your God will not hear you." These were the scoffing words oft repeated by the keeper of a Crimean jail to our first missionaries sent to Russia in 1886. Almost immediately they had landed in jail, accused of preaching heresy. In the old Russia this was a charge equivalent to a sentence to Siberia, and the jailer

assured them that this was the road they would soon be marching over. But when, after forty days, by intervention of the United States minister, orders for the release of our two brethren were wired from St. Petersburg, the jailer, who himself delivered the message, said, "Your God has heard you."

In the years that followed, the message spread far and wide in Russia. Often the workers were imprisoned; the believers were exiled. Others took joyfully the spoiling of their goods to pay fines levied for attending sectarian meetings. "Brother John Perk and others," says Elder H. J. Loeb sack, writing of the former days, "often escaped death only through the use of the rustic costumes of the Russians. Under such circumstances," he says, "the Lord has blessed the work, and spread the truth through the whole of European Russia, and now the message has advanced even into Siberia, and on to the Chinese frontier."

Then in 1905 came the new policy in Russia; and a modified degree of religious liberty, amounting to a wholesale deliverance, was proclaimed throughout the empire. In the next year, soon after an address signed by the officers of our conferences and mission fields in Russia had been presented to the czar, the Russian minister of the interior, M. Stolypin, issued a decree specifically granting religious liberty to the Seventh-day Adventists.

Last year, just twenty-one years from the time when our work began in Russia, delegates assembled in union conference at Riga sent the following greeting to the General Conference:—

"Psalm 133, Greeting. We rejoice that during the last twenty-one years, Almighty God has so blessed the humble efforts of His children in this vast empire, with its one hundred forty millions of people, speaking one hundred languages, that it is now possible to organize a union conference, the union composed of three conferences and three mission fields, with a membership of twenty-five hundred.

"We heartily thank the brethren throughout the world for their generous aid and sympathy in former years, when we suffered persecution and imprisonment and banishment."

W. W. PRESCOTT.

LET everything go for Christ, and do not let Christ go for anything. On every promise of the world we may stamp, "Vanity," but on every promise of Christ, "Verity."—*Selected*.

Heard among India's Women.

"SURELY GOD MUST HAVE SENT YOU."

THESE words were spoken by one of India's millions—a young woman with a sad, sweet face.

In going to my work one day, I noticed a path among the trees that I had not seen before. I was impressed to follow it. It led to a house in which I found a young woman crying bitterly. I learned that she had lost her only son, and was heart-broken in her hopelessness.

Sitting down by her side, I told her in a few words the story of the Saviour, and of His love and pity for her. On learning that I spent my time in this way, she exclaimed, "Surely God must have sent you to me. Do come again, and tell me more about this Jesus."

INDIAN GIRLHOOD.

"I shall die, I shall die, I shall die!"

It was a child's cry. I was walking along the Balliaghata district of Calcutta, when the piercing wail rang in my ears. Turning down a street, I came upon a little group standing by a carriage. A bright-faced little girl of ten or eleven, sobbing and crying, clung to her mother's garments.

"O mamma! mamma!" she cried. "Don't send me away; don't send me away; I shall die, I shall die!"

I saw what it was. The little one had been married.

"How can you send such a little one away from home?" I asked.

"Ah, *Mem-sahib*," the mother replied, "it is our fate. We women of India are under a curse. It is our custom, and there is no help for us."

It is to these Indian sisters of ours, in their sorrows and darkness of soul, that we are called to bring the light and joy of the gospel.

MRS. GEORGIA A. BURGESS.

The Jerusalem Sanitarium.

THE natural-cure method of treating disease is not as popular here as in Europe. However, when people fail to secure relief by the method of drug medication, they turn to the *moye hakim*, or water-doctor, who is known far and wide in the city. Our patronage comes from Russians, Arabs, Mohammedans, Greeks, Italians, French, Africans, Austrians, Hungarians, Jews, Spaniards, Germans, and English—in short from most of the nationalities represented here. LUDWIG KRUG.

Our Missions

An Interesting Trip in Fiji.

DURING the last three weeks it has been our privilege to visit the companies of Sabbath-keepers scattered throughout Colo or the hilly country of Fiji.

Owing to difficulties in climbing the steep hills, Brother Parker and the writer, with a few of the students, made this hard but interesting tour. More than once were we led to think of the parable of the Shepherd away on the mountain tops in search of the lost sheep.

Colo is a very picturesque country consisting of high hills covered with a luxuriant vegetation. Some parts are not timbered, but are covered with tall reeds and coarse grass. Interspersed throughout these hills are deep gullies at the bottom of which lie beautiful streams of clear cool running water.

Coming from under the rocks it reminds one of the "smitten rock" where the Israel of God were watered in the wilderness.

The climate in Colo is much cooler than in the coastal districts, and in the cooler months fires are necessary to warm the dwelling-houses.

The natives in this district are a little more crude in their manners than those on the coast, and many of the older ones can neither read nor write. However, they are desirous of improving the privileges which are now possible for them to enjoy, and several of the young people are entering our school at Buresala.

We visited eleven companies, organized one church, baptized three brethren, and gave a good deal of instruction along lines of church and missionary work. We found the brethren of good courage, and anxious to help in forwarding the work.

One dear old brother, who is almost blind, has been going out to the surrounding villages distributing papers and selling books. Although he has no one to lead him in these narrow, native paths, he has asked that more books and papers be sent to him, saying, "I intend to stick at it." Truly an unseen hand is leading this dear old soul.

We were glad of this privilege of speaking to our brethren upon the importance of the school work as a factor for training workers, which resulted in

several young people deciding to enter the school during the present year.

Pray that the Lord may continue to bless the work in this field.

A. G. STEWART.

Norfolk Island.

I HAVE much pleasure in forwarding a report of our church here in Norfolk, for quarter ending December 31, 1908.

Sister Semple, who was with us for some two years, and who during this period acted as our church clerk filling the post faithfully and well, has now returned to her home in Australia, and the office vacated by her has since been filled by the writer.

The offerings, donations, and tithes this quarter have far exceeded those of any previous quarter. This is partly owing to the way in which the Lord has blessed the brethren here, and partly to the untiring energies of Brother Mitchell in instilling into the minds of the more careless ones of our flock the necessity of paying a faithful tithe as well as giving free-will offerings to the Lord.

The tithe offering for this quarter is £7 8s. 11d., as against £2 5s. for the previous quarter. The Sabbath-school donations amount to £2 17s. 2½d., and the thanksgiving offerings to £6 in cash and 9s. in shells.

Four new members have been added to the church here this quarter. This has been a great encouragement to Brother and Sister Mitchell, who have proved themselves faithful, zealous workers.

The quarterly meeting was held in the church with much success. The repairing of this building has, under the supervision of Brother Mitchell, been carried on most satisfactorily and is a decided improvement to the place. It has given a new impetus to the work, and members have manifested a greater interest in attending the services.

Brother Mitchell is certainly kept busy; on the Sabbath he attends Sabbath-school and church service; on Tuesday evenings, the prayer meeting at Rocky Point, some four or five miles from the mission house; on Wednesday evenings he holds meetings either in the church or at some private house in the country; on Thursday evenings he conducts a meeting at Cascades, about two and a half miles from the mission house; on Saturday nights he holds a Bible class at the mission; and on Sunday afternoons leads the young people's meeting in the church. On week days,

when he is not visiting he is kept hard at work either in farming or blacksmithing. He gets very little, and in most instances nothing at all, for his labours. Our brother is ever ready to help those in need, and is loved by all.

To-day, Sabbath, we went after the service to the seaside, where three of our number were baptized.

S. McCoy,
Clerk.

January 15, 1909.

Experiences in Fiji.

It is just seven months since we left the sanitarium to take up our work in Fiji. During this time we have been greatly blessed of the dear Lord. We are rejoicing in our labour here, and esteem it a privilege to be placed in this portion of the Master's vineyard.

The natives are a happy kind-hearted people, who never seem to trouble about the morrow. They naturally believe that "Sufficient unto the day is the evil thereof."

It is quite a common thing for the natives to work hard, unloading and re-loading, all the time the steamers are in port, then go straight to the stores and spend the last penny of their earnings. The native who desires to make provision for the future must do it secretly; for as soon as his friends see him with a trifle more than that which will supply his every-day needs, they beg it of him. This system of begging is an evil custom of the Fijian race. It kills the desire in the hearts of many to better themselves, for they know full well that their less industrious friends (?) will soon present their requests, and it is against the custom to refuse to grant a request even though it deprives them of a much cherished article. But in spite of all this they are jovial and happy. It is true that they have many bad habits that cause much sickness, but where is there a people that have not? This is why health reform is connected with the threefold message; and one need not labour long in a foreign field without realizing its importance.

If there is one thing necessary in the education of a foreign missionary, it is a good, sound knowledge of healthful living and simple treatments; for without this he will be greatly handicapped. Scarcely a day passes without its calls for help for the sick and afflicted. Aches and pains, fevers, wounds, sores, boils, ulcers, and all manner of skin diseases, have to be treated. This is the kind of work that appeals to the

people, and makes many firm and true friends of God's work in the earth.

As I minister to the suffering ones, and see the beneficial effects of rational treatments, my heart goes out in gratitude to God for the precious light He has given His people, also for permitting me to receive a training at the sanitarium, where I learned many things that have made my work a rejoicing to me and a help to others. It is surprising what even a short training along medical lines is to a missionary. The importance of it has made itself so manifest that we strongly urge all who intend to become missionaries to spend some time at the sanitarium. This is necessary not only for ministry to others, but for preserving one's own health and strength in debilitating climates.

When we arrived here, we thought that the native foods would form a large part of our dietary; but we soon had to discard them. They do not seem to agree with Europeans for any length of time. Those who are compelled to travel inland and live on native foods suffer disorder of the stomach, and have impoverished blood and skin troubles. I think the cause of this is the heavy, starchy nature of the native foods.

The summer months are just beginning, and the people are on the lookout for hurricanes. We are doubtful if the old mission-house could resist another hurricane, as its timber is old and shows signs of decay. We expect Brother Parker here in a few days to arrange for the building of a new mission-house.

The work is progressing favourably in this land. The truth is quickly but surely reaching to the outskirts of the Fiji group. Natives from other islands call and ask for our literature; and the people of Rewa, where Ratu Ambrose lives, are inviting us to visit them and preach the truth.

One native of Suva, who used to be opposed to us, is now a friend; and although he does not observe the Sabbath at present, he firmly believes in it, and teaches it to others. Two weeks ago he sold two of our books to his friends, thus proving his interest in this great work of the Lord. Thus the Lord is using every available help to advance His work. May the Lord keep us so faithful that we may be permitted to labour to the end; and then with His dear people may He take us home to rest.

G. E. MARRIOTT.

“EMPLOYMENT is Nature's physician.”

An Interesting Letter from Sister Marriott.

AS MR. MARRIOTT is writing, I think I will add a few lines.

First of all I praise God for His many blessings to us. Our health is good and we are happy in our work for the Master.

The weather still continues to be almost all one could wish: we are having days more pleasant than you are having in Sydney. In Suva, however, it is quite oppressive, but Suva Vou is on the opposite side of the bay and gets any breeze that may come. When I go to Suva, I feel as though I am in another country.

Although this is the last week of 1908, no hurricane has yet made its advent. For this especially are we grateful, as our home is not very substantial. Brother Parker will be with us in a few days to see about the new mission home. He returned from Tonga a week ago on the *Atua*, accompanied by Miss Boyd. We were pleased to have her and Vai with us while their boat was in port. How pleasant it is to see fellow-labourers from time to time. It makes us think more of the great gathering day not far ahead.

You are wondering no doubt how we are progressing with the language. Well, if the natives speak distinctly, we can understand most of what they say, and they in turn can understand all we say. But we are just beginning to feel safe enough to wade a little distance—sometimes I get into water too deep, but Mr. Marriott is not quite so venturesome. This brings me to my work with the children.

Teaching school for two hours daily has been quite a help in learning the Fijian language, although in one sense the less I know of their tongue the quicker they will learn the English, for my work is all in this language. The parents are all very desirous to have their children speak English.

School commenced in September. At first there were only two pupils, but when we closed for Christmas the enrolment was fifteen. I can never rely on my attendance, for frequently some one takes a notion to leave the Wesleyan school and join ours, then another gets tired or does not care to learn for a while, and so absents himself. There are only four children of Seventh-day Adventist parents who are of school age; in fact one of these is only six years of age. The remaining eleven range from six to sixteen. They are divided into two grades, the first one being the A B C. The second grade is

making quite marked progress. I hope to implant in this young soil, seeds of truth that will grow and bear fruit for the kingdom.

School is held in our sitting-room, or, when the day is not too breezy, on the verandah. Before long we hope to send to Avondale an order for some school requisites.

The Fijians love singing, and they can sing too. It is a pleasure teaching the pupils some of our hymns. Often as I am doing my housework, I catch a strain of “Jesus Loves Me” or “God is Love,” sung by some childish voice.

Mr. Marriott is working in Suva among the European population principally, with “Ministry of Healing,” *Signs of the Times*, and *Good Health*. He meets one here and there who has some interest in things pertaining to religion and health. We truly carry a testing message. One lady says she will welcome us as friends, but we must not talk about our doctrines. She asked for the truth; but, when she saw that it would sever her from relatives and friends, she showed less desire to hear. These people need your prayers very much.

The new boat is an indispensable help to the work in this place.

Our brethren here are well. They have entered into the new year with the desire of living a better life. We love them all very much.

Yours in His service,

A. MARRIOTT.

The Bright Side.

CHEERFULNESS may become a habit and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and a gentleman were in a timber-yard situated by a dirty, foul-smelling river.

The lady said, “How good the pine boards smell!”

“Pine boards!” exclaimed the gentleman. “Just smell the foul river!”

“No, thank you,” the lady replied; “I prefer to smell the pine boards.”

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, and the cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it, nor can poverty take it away.—*Miss Muloch*.

Sabbath-School

The Sabbath-School Past and Present.—No. 3.

"ABOUT the year 1883 Sister White presented what the Lord had shown her in harmony with what He taught ancient Israel. When they came to their synagogues on the Sabbath, each, according to his ability, dropped a bit of money into the treasury as a token of his thankfulness for the blessings of the Lord through the week, the money being used for the work of the Lord in the sanctuary service. She said it would be well for our people to do the same thing. If the children were taught to save their pennies, instead of spending them for sweets and useless articles, and put the amounts thus saved in the contribution, it would teach them benevolence and care for the cause of God.

"How was this instruction carried out?—The first time the people were called upon in this line it was in this form: Let all the children bring in their pennies to their teachers, and use them to get supplies for the Sabbath-schools. As nearly as could be ascertained, during the first year there was contributed in the United States about five pounds. This matter was then urged upon all our people, and the older members were requested to make contributions that they might have means to get maps and much-needed supplies for the school.

"At Milton, Oregon, at the time of the Upper Columbia Conference in 1885, the brethren said they were willing to get their supplies in some other way, but strongly objected to taking the Sabbath-school contributions for that purpose. They said, 'If our people will devote the contributions to mission work, we will donate on the Sabbath.' This conference then voted to devote the Sabbath-school contributions to mission work."

When Brother Loughborough reported this to C. H. Jones, chairman of the General Conference Sabbath-school Association, he said, "We will try it in California, and give the proceeds to the mission that is just opened in Australia." The result was that the Californian Sabbath-schools contributed that year £140, which was given to Australia. The next year the plan was

recommended by the General Association, and adopted by our people.

Elder Loughborough says: "I hope the time is near when our people will grasp what the Testimony first presented as to the place of these Sabbath contributions—a thank-offering to the mission work, an offering we should not use as a means of lightening drafts on our own pocket-books, in getting papers and books for ourselves. Let us not consider ourselves as 'the most needy field.'"

As we get a glimpse of the rise and steady progress of the work, and the nearness of the end, it should awaken us to our responsibility, and encourage each to do his part in the great work. For many years the home field has sent out missionaries and money to the English-speaking countries. Now many of these are self-supporting, so we turn to the heathen lands—to China, to Japan, to other lands of the Orient—and to the Mohammedan countries. Workers entering these countries must learn new languages and adopt new customs, and means are needed to send the workers and keep them while there.

The needs are great, and we hope soon to see all our contributions being sent to missions, and the supplies provided for in other ways. In the twenty years since we began the work of giving our donations toward the support of missions, our Sabbath-schools have given over half a million dollars [over one hundred thousand pounds] to carry the message to foreign lands.

We now have 3,461 Sabbath-schools in the world, with a membership of 80,797. A total of forty-one foreign conferences and mission fields gave all their Sabbath-school offerings for quarter ending June 30, 1907, to other mission fields. The Sabbath-schools in the heathen land of China are this year giving their donations to help a people who are in a somewhat worse condition than their own people, if such a thing is possible.

As we read of the progress of the work in all lands, and especially what God is now doing to advance it in foreign fields, and how marvellous are the results, it should inspire us to greater faithfulness. Let us each shape ourselves to the message, and do the part God has given us. God is leading, and these are indications that "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

For the early history of the Sabbath-school work, credit should be given to Brethren Loughborough and Amadon,

and others of our pioneer workers.—*Faye Eagle, in South-western Union Record.*

Young People

Report of the Missionary Work Of the Australasian Union Conference for Quarter Ending September 30, 1908.

NUMBER of Societies	95
Present Membership	1,641
Members in State Missionary Band	163
General Subjects Studied in Meeting:	
Home and Foreign Missions, Testimonies, The Message, Daniel, Steps to Christ, Lives of Missionaries.	

REPORT OF WORK DONE.

Missionary letters written	1,327
Missionary letters received	515
Missionary visits	6,036
Bible-readings or cottage-meetings	2,142
Subscriptions taken for periodicals	107
Papers sold	32,877
Papers loaned	2,961
Papers posted or given away	36,998
Books sold	459
Books loaned	813
Books given	163
Pages of tracts sold	10,893
Pages of tracts loaned	122,338
Pages of tracts given away	131,005
Hours of Christian help work	2,717
Persons supplied with food, clothing, etc.	693
Treatments given	207
Offerings for home mission work	£82 19 11
Offerings for foreign mission work	£181 10 5

Other missionary work has been done by the members as follows: Collecting stamps, giving away flowers, making articles to sell, collecting curios for missionary work, folding and wrapping missionary papers.

This report is somewhat late, as we have been waiting for two of the reports. Some changes that were made at the Union Conference somewhat disorganized the work in several of the States for a short time, but all are getting into steady working order again now, so we expect the next report will be both earlier and better than this one.

We are encouraged as we look over the record of the work for the quarter ending September 30, to see the large amount of literature that has been placed in the hands of the people. This represents quite a number of persons who have been given some knowledge of this last warning message to the world. Time is very short now, and we must be active, and ready to

seize every opportunity to give the truth to our friends and neighbours.

E. M. GRAHAM.

Plans for the Newcastle District.

PLANS have been arranged between the Avondale School, the New South Wales Conference, and the churches at Hamilton, Wallsend, and Maitland to have the help of teachers and advanced students from Avondale School on Sabbath days and Sunday nights, for a connected series of meetings, covering a period of several months.

The helpers from Avondale will reach these places on Sabbath evenings and remain until early Monday mornings. They will unite with the brethren at these places on Saturday nights in selling the *Signs* and the *Young People's Magazine*, and in their Sunday visiting. The people at these places will circulate invitations, and do all they can to work up an attendance.

As one of the aids in this work, Pastor Hare will conduct a ministerial class in Bible doctrines and preaching, at the Avondale School. This class will be composed of only those advanced students who have the ministry in view. This work and the selection of workers is placed under the direction of a committee of five from among the Avondale faculty.

G. B. STARR.

Shepparton, Victoria.

BROTHER FERRIS, in writing to the conference office in Victoria on January 14 of this year, says:—

Last Sunday night we started the tent effort at Shepparton. The same night the Baptist minister preached against us. Brother Knox and I went to take notes, in order to review. This we advertised for Wednesday night, and the result was a crowded tent, and many outside. The Baptist minister also was present. Brother Smart reviewed him, touching briefly on what he said about Canright and Mrs. White. He then preached the law from the New Testament. At the beginning the Baptist minister interjected, but several of the congregation, other than our people, strongly protested, declaring, "We came to hear the preacher speak, not you. We gave you a chance on Sunday."

The interest and excitement are very keen, but how bitterly many of them reject the truth. Last night the truth was presented with convincing power by Brother Smart.

Our first meetings were rather small, but I believe we shall have a good time before we are finished. The whole town is stirred with the message. The ministers and also the local papers are very much against us, but we believe this will fill our tent.

We ask an interest in your prayers that

some precious souls may be convinced of the truth, and have the courage to step out.



Notes

BROTHER L. LEMKE arrived in Hobart January 21, from New Zealand, and will spend some time in Tasmania reorganizing the canvassing work.

SEVERAL members of the Stanmore Church spent a few hours selling the *Young People's Magazine* last week. Eighty-nine copies were sold. They are planning to go out together another day. The paper sells readily everywhere. Have you tried it?

BROTHER J. J. POTTER, who is to fill the position of State canvassing agent in Tasmania, was expected in Hobart January 28, having left Adelaide January 25. We wish him every success in his new field, and trust that his efforts will be blessed of the Lord.

BROTHER MITCHELL of Norfolk Island writes that the church there have had a good quarter. As will be seen by Brother McCoy's report given elsewhere, their finances have come up very much of late, and especially during the last quarter. Brother Mitchell says that they are glad to report three more precious souls for the truth, with the promise of more later on. They have had an exceedingly wet summer in Norfolk, thirty inches of rain having fallen within six weeks' time.

BROTHER and Sister Cady, who left Tahiti for the United States for a short rest and change in the interest of Sister Cady's health, arrived in San Francisco on December 20. At the time of writing, December 29, they were visiting a brother of Pastor Cady at College Place, Washington. He had had a number of calls to speak to the people, and to the students in the school there, on the island work. They expressed a desire to return to the work in their island field as soon as circumstances will permit.

BROTHER HAROLD PIPER, writing from his new field in Faleloa, Haapai, in the Friendly Islands, says: "You will be glad to know that our day school has opened with a splendid attendance. Our school-house is too small to do justice to our pupils. We have forty enrolled, ranging in age from eight to thirty years. This places our school on a self-supporting basis. Pray for the work in Faleloa." It will be remembered that during Brother Parker's recent visit there, land was secured upon which to erect a more commodious school building.

A SISTER, in writing from one of our New South Wales churches, says: "We have held seven cottage-meetings with a number of persons who are deeply interested. We go every Sunday twenty miles from our home. We realize the responsibility of this work, and ask for your prayers." Since this was written a request has come for help to be sent at once, as they feel that the interest has grown beyond their ability to carry. Such experiences show that there are honest hearts waiting to be searched out, and should be an encouragement to the seed sowers.

ON Saturday night, January 23, a number of our brethren from the various churches around Sydney spent some time in selling the *Signs* on the streets. We have not learned the total number sold, but know that some were successful in disposing of quite a large number. Four brethren in one company sold over eighty copies. Another brother sold forty, another twenty-four, and several sold one dozen. We would be glad to see a band from every church engage regularly in this work on Saturday evenings. Are there not some who read this note that could organize into companies for this work?

The *Sydney Morning Herald* under date of January 6, 1909, makes the following reference to our new journal:—

"The first issue of the *Young People's Magazine* prints a high resolve as its foreword: 'I will this day try to live a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.' The object of this new literary venture is to put a high ideal before the youth of our country and any effort in that direction deserves our heartiest commendation."

BROTHER SIDNEY NOBBS, who after her departure, succeeded Sister Semple as secretary of the Norfolk Sabbath-school, writes: "Our Sabbath-school membership is now thirty-four and the donations last quarter were £2 1s. 8½d., the largest we have had since there has been any record kept. Brother Mitchell is working hard to get the Sabbath-school in a flourishing condition. Although in one sense he is the head, yet he takes a humble seat in the school and lets us weaker vessels have the responsibility, to encourage us to work for God; but he helps when he sees help is needed. Brother Julius Christian is the superintendent. The Lord has blessed us so that we are able to give to His cause more freely. I find that the more faithful we are in giving to Him, the more He will give to us. I believe the Lord is working upon the hearts of some to accept His truth and join the little company who are following the light of God's Word. I hope the truth will take hold of the hearts of the people of Norfolk Island so that they will not be able to resist."

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Two Good Quarterly Meetings.

It was my privilege to be with the churches at Stanmore and Hamilton, New South Wales, at their quarterly services on January 2 and 9. We had specially interesting and encouraging meetings at both places, but very different.

STANMORE.

The Spirit of God was present in a very marked manner in the Stanmore church. Hearts were made tender, and strong men wept together, and put away roots of bitterness, and mingled their tears and voices in loving rejoicing over the restoration of their first love for the truth, for the Lord, and for their brethren. It was good to be there. After a short discourse we celebrated the ordinance of humility and followed with a social meeting. In response to the roll-call, the majority of the testimonies were excellent. The services closed with the Lord's Supper.

I felt specially encouraged and blessed at this service, as I had long known most of those present, and greatly rejoiced in sharing with them these evident tokens of God's presence.

HAMILTON.

The ordinances were postponed at Hamilton until after the baptismal service on Sunday afternoon, so that those going forward in baptism might join us. This also was a good season. The Spirit of the Lord was evidently present at all the services. Familiar texts relating to baptism and faith in Jesus seemed to shine with a new lustre. Quite a number not of our faith were present. Three persons were baptized—two men and one woman. One of these men had been deeply interested in the truth for nine years—ever since the Hamilton camp-meeting. A year ago he gave up flesh food and tea-drinking and has been blessed with improved health and a clear mind. He now ac-

cepts all the truth in the love of it. The ordinances and social meeting following and the Sunday-night service were all of a specially encouraging nature. There is a good interest here at Hamilton.

The brethren and sisters at Wallsend joined us at the baptism and the services following, which added to the interest.
G. B. STARR.

"Greedy" for Our Literature.

THE following letter received by the Victorian Tract Society, speaks for itself. The writer, who lives in one of the suburbs of Melbourne, has since been visited by Pastor Cobb. He found her deeply interested in the message. She has been furnished with a good supply of literature, for which she was very grateful.

AGENT,

Seventh-day Adventist Literature.

Sir or Madam,—

I am sending with this, stamps to the value of 1s. 3d., and in return will you kindly forward at *your very earliest*, "Thoughts on Daniel"?"

As an Orangewoman and one who gives lectures to some of the ladies' lodges, I find there is a great interest aroused concerning the prophecies; and so I beg that, if you have any spare copies for free distribution, you will send some to me. These will be appreciated not alone by myself, but also by the great number of ladies whom I have the privilege of addressing.

At the present time I am preparing a lecture from your lesson pamphlet, "Bible Studies on Present Truth," Vol. XIII, No. 2, 1908. I may tell you that any literature bearing especially on the Papacy will be a big treat. I am greedy for all your literature. I am interested also in the Eastern Question.

You may never know this side of eternity how acceptable this literature will be. Anticipating big things,

Yours respectfully,

December in Manila.

THIS is our first Christmas in the Philippines. It is three years ago since in company with Elder Gates I departed for Hong-Kong, the day prior to Christmas, if I remember rightly.

This December has been an interesting month indeed. It is known to many that at one time it looked as if the Spanish "Patriarchs and Prophets" could not be supplied, but at the last moment a large edition was published. This made the arrival of the book somewhat late. Then they had to be transhipped at Hong-Kong, and by one of those unfortunate circumstances which are unaccountable, they were

delayed. As the notices of delivery had been sent out, naturally I was anxious to receive them, especially as it was nearing the holidays and also the arrival of our new workers. Well, at last the eventful day arrived. All put in an appearance on December 17, and I scarcely know which gave me the greater joy. It is absolutely necessary for the furtherance of the cause that books should be circulated, but unless workers are here to cultivate the seed sown, it is not to such good effect, and the same results cannot be expected. It is still too early to say how the delivery resulted, as many have asked me to call on January 1. About eighty books have been delivered and paid for, and considering all the circumstances the delivery has not been so disappointing as it might have been.

R. A. CALDWELL.

Our Example.

THE following from Elder Luther Warren greatly encouraged our periodical and book agents during the Lodi camp-meeting last May: "Jesus, the Son of God, was a peddler. He said, 'Behold, I stand at the door, and knock'! just like the canvasser. He also said, 'If any man hear My voice, and open the door, I will come in.' This is what the canvasser says.

"Jesus has something to sell. He is peddling something. 'I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, . . . and anoint thine eyes with eyesalve, that thou mayest see.' As He knocks at each home, He virtually says, 'I am peddling jewellery, clothing, and eyesalve.'

"He is like the canvasser in another respect. If the people in the house do not answer when He stands at the door and knocks, He goes on. But like the faithful canvasser, He does not become discouraged, but comes back to that same house and stands at the door and knocks again. He keeps at it. He is so patient with His customers, so gentle, and so kind with us all."—*Selected.*

A Request.

PERSONS having any charts, copies of the "Testimonies for the Church," or other books belonging to me, will do me a kindness by forwarding the same without delay to the Sanitarium, Wahroonga. After February 12 please address any parcel to Takoma Park Station, Washington, D.C., U.S.A., and oblige.
G. B. STARR.