

Union Conference Record

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

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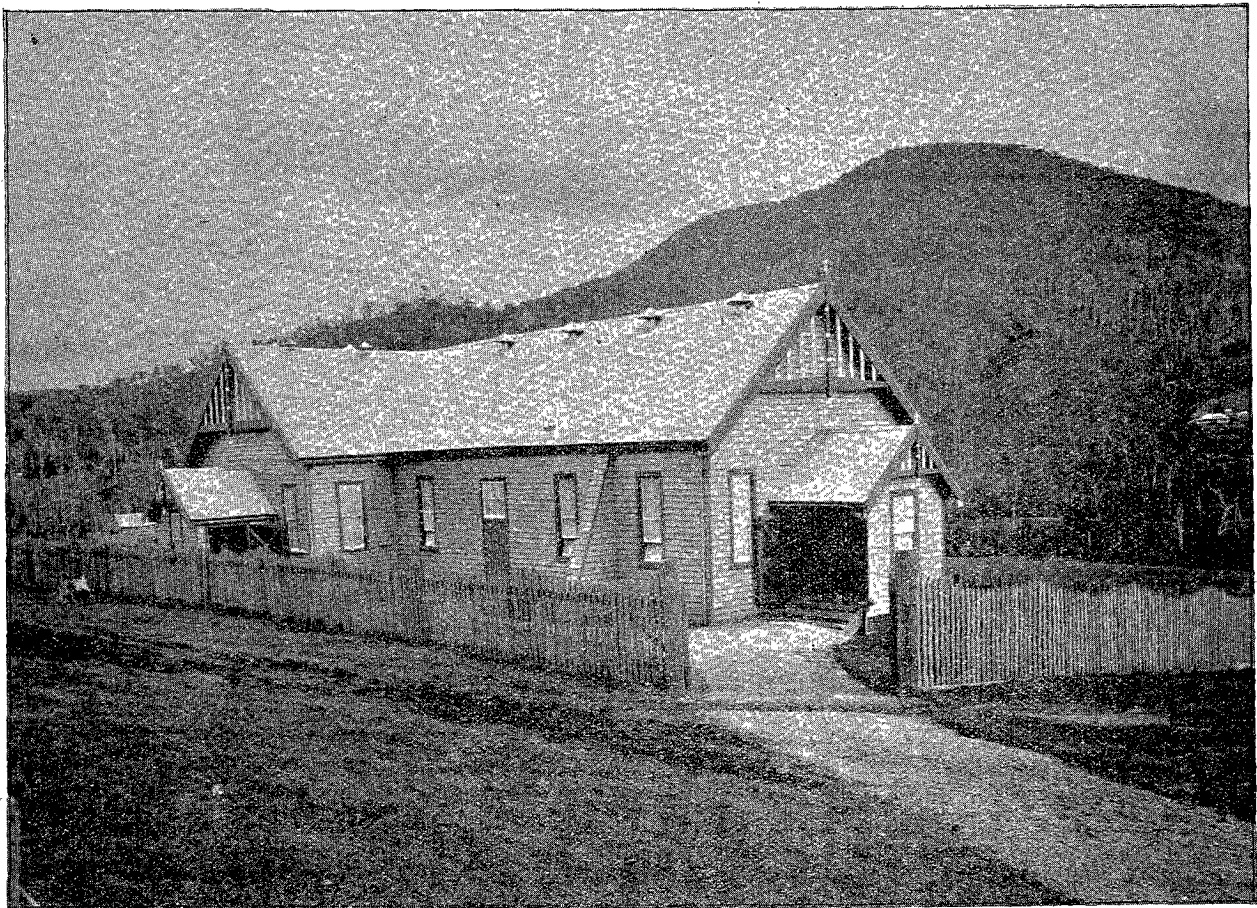
Sermon by Pastor G. B. Thompson.

October 13. 7.30 p.m.

Organisation.

I CERTAINLY feel very thankful to be here. It is a privilege I never expected to enjoy, but I feel very

said that where there are two or three gathered together in His name, He would be there in the midst. Now, just as surely as the Bible is the Word of God, the Lord is here in our midst; for I know that there are more than two or three who are gathered here in the name of the Lord. We have



Our Church at Warburton, in which the Union Conference was held.

glad for the opportunity of visiting this field, and I am very desirous that the special blessing of God shall be in our meeting. The success of the meeting does not depend on men, but it depends upon our personal relationship with God, and having Him as the One who will preside in our midst. I am glad that He has given us the promise that He will be here with us during our gathering. You know He

much for which to be thankful. Here we are on the earth which is full of sin, crime, and wickedness of every kind, yet God has preserved our lives through another period, and we have come from the different fields with our burdens, with our perplexities, and with our hearts anxious for the work of God, and I know the Lord will be here in response to our earnest cries. There can be no question

concerning this. He has been with His people all through the ages, and I do not believe He has now left the world. I believe He is here with His people, and that He intends to lead them through to the promised land. I am confident that there is no place in all Australia where the interest of heavenly beings is centred as much as here in this very place. I believe the Holy Spirit will be here. I have no doubt that Jesus Himself will visit this place.

On the other hand, brethren, I am of the opinion that there will be other companies and agencies who will walk around here. Not only is heaven interested in this place, but it is a spot in which the powers of darkness are also interested. It says in "Early Writings:"—

"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. 'But,' said he, 'the sect of Sabbath-keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolise it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very vigilant then. Cause disturbance and confusion if possible. Destroy love for one another. . . . I saw that Satan carries out his plans well. As the servants of God appoint meetings, Satan with his angels is on the ground to hinder the work. He is constantly putting suggestions into the minds of God's people. He leads some in one way, and some in another, always taking advantage of evil traits in the brethren and sisters, exciting and stirring up their natural besetments.'"

Satan and his angels are here, and the Lord and His angels; and, brethren, we want to keep in touch with the right forces. We want that our hearts may be tuned to the heavenly music; we want to be sure that the thoughts that are in our minds are prompted from the right source, for this extract says that Satan will put suggestions into our minds, if we will let him. And so I feel that we ought to make this occasion a time of great earnestness and of prayer to God for His blessing. It is all right to plan; but we need, above all else, the power of God to carry out the plans.

Seventh-day Adventists are entrusted with the mightiest work that God has ever committed to human beings since the fall of man. I can think of no time since Adam left his paradise home when man ever had committed to him such a work. Just think of it! In one short generation of time an unpopular truth is to be carried to all the unwarned millions of the world. It is a tremendous proposition, and when we stop to think of what has yet to be done, and how short the time is, we are certainly facing the most stupendous problem that human beings ever faced. We are confronting something that is entirely beyond our ability to accomplish; we cannot do it in our own strength, but I believe that God who said it would be done in this generation knows how to do it, and He will accomplish it through such beings as we are; and so I feel anxious above everything else that we may get a blessing from God such as we have never before experienced.

Not only are we facing the greatest work that man ever faced, but we are connected with the mightiest movement that has ever been since the days of Christ. Our work commenced in weakness. It began in the lifetime of persons who are living to-day, without money, without churches, without publishing houses, without schools, without anything behind it in either intellectual standing or fame in the world: it began when all the people in the world who believed were just a few humble souls with no material possessions to show; all they had was what God said in His Word. But they had all we have; they had the message, and from that humble beginning, with only a few, the work of God has moved on and spread out, here and there, on this side and on the other. It moved into one State and then into another, and then into other States; and by and by small conferences were organised; a publishing house established; a school started, and the work began to assume definite shape, till it reached the point where an organisation was effected; not all we have now,—it did not need it all. As the work has grown, the organisation has been perfected. This was necessary in order properly to carry forward our work.

In 1874 our first foreign missionary left for Europe, and the work from that time on began to grow among the millions of Europe. Then later, in 1885, some came to this field with the truth of God, and other fields have been reached. I am glad that the flag of the third angel's message has been unfurled in nearly all the nations of the world. There are a few souls somewhere under almost every flag that are looking for the same Christ for whom we are looking; expecting the end of time just as we are; and looking for the consummation of the same hope for which we are looking. And I am glad that we are all one,—in India, China, Fiji, Australia, England, we are all one in Christ Jesus—one body of people.

Then the instruction came that we were to divide up our work, and place responsibility upon the shoulders of more men. That has led to the organisation of Union Conferences. In the United States of America there are ten unions; two or three in Germany; in Canada two; in Australasia one Union Conference; and one also in South Africa, in the West Indies, in Russia, and in Scandinavia, besides mission fields all over the world. Now the organisation of this work I consider to be the most wonderful thing in the world except the message. The organisation of our work, I believe, has been in the order of God. His hand has directed it, and His Spirit has moulded not only the work, but the great organisation of our work throughout the world. It fits every nation, and is constituted to carry forward, not only one branch of the work, but all branches of this great cause. We have the publishing department,—perhaps the oldest and first,—the educational, the medical department, the young people's department, the Sabbath-school department, the foreign department of the General Conference, and the Negro department. These are all organised to carry forward certain branches of the work of God; but they are all there for one purpose,

and that is to carry the third angel's message to the world.

The Lord has only one object in view in all this, and He has only one thing in view for any of us. We have only one business (or ought to have), and that is to carry the third angel's message to the world in this generation. God wants us to have our eyes focussed on this one thing.

And when we get our minds centred on that, and really understand what is required of us, and all move together, then we shall see something accomplished. Now what is needed in this great cause to give it success is for the burden and the responsibility to rest upon the shoulders of every Seventh-day Adventist. I believe we ought to make our organisation so effective that it will reach out and gather in every man, woman, young person, and child that is in this cause, to carry forward the work. Speaking about the time under the outpouring of the Holy Spirit, we are told in "Early Writings," p. 132: "The company of guardian angels around them had been doubled, and they were clothed with an armour from their head to their feet. They moved in exact order, like a company of soldiers."

Some people have been preaching disorganisation to us, but everything that the Holy Ghost has to do with is organised. And the people of God that are triumphant under the shaking time "move in exact order, like a company of soldiers." I believe there is need of this very kind of organisation, and when there is something to be done, we should all take right hold and do it.

I was impressed once in reading about a company of English soldiers. They were to storm a dangerous fort, and the general lined up the company and told them the danger and what was necessary. He also told them that probably those who stormed the citadel would not return. The general said he would turn his back, and those who volunteered might step one pace to the front. When the general looked, he saw an unbroken line, and said he was sorry there were no volunteers. One of the officers said, "General, we have all stepped one pace to the front; we are all volunteers." If men can do that for the honour and fame and glory of an earthly kingdom, we ought to do it in the cause of God and for His kingdom. I believe in this kind of organisation.

Now, the Lord is a God of order; He is a God of system; He is not the author of confusion. He represents His church, His work, by a body, a living body, a growing, living organisation. That is the representation He gives us of it, and His work has always been an organised body. Here is a statement from the "Testimonies," Vol. I, p. 653: "Has God changed from a God of order?—No; He is the same in the present dispensation as in the former. Paul says, 'God is not the author of confusion, but of peace.' He is as particular now as then. And He designs that we should learn lessons of order and organisation from the perfect order instituted in the days of Moses, for the benefit of the children of Israel." Where does the Lord direct our minds to get an example of organisation? He tells us to go back and look at the perfect order and organisation there were in

the days of Moses. Now we will go back and look at that just a moment. When Moses first started he was doing the whole thing. Everybody went to Moses with their affairs, big or little, and they burdened him with it. They took the matter to him, and they stood there from morning till night. By and by Jethro told Moses that it would not do; it would wear him out, and kill him." It was so; and from the suggestions Jethro made there was a system and an organisation brought in, to which the Spirit of God says we are to look as an example for our time. Deut. 1:12.

It says in Deut. 1:15: "So I took the chief of your tribes, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes."

Now you notice that the whole body was divided up into tens, fifties, hundreds, and thousands, with rulers over each of the divisions, and certain questions that pertained to the particular divisions were dealt with by the leaders, and some questions were carried up to Moses. The whole camp of Israel was divided up, the companies of ten with their leaders, the fifties, and hundreds, and thousands, each with a leader. I know that details differ, but the great principle remains the same, and the Lord has told us to go back and learn lessons of order and system from the perfect order that was instituted in the days of Moses; and I believe that under the guidance of the Spirit of God we have an organisation that is similar. What would correspond with the thousands in our organisation is the General Conference; the hundreds would be the Union Conference; the fifties, the local conferences, and the tens correspond to the churches exactly. Read Num. 10:1-5. When there was a certain signal given, the camp was to move forward. Now suppose, brethren, that when the signal to move forward was given, a leader of a hundred, or a fifty, said, "I don't see any sense in moving on; I don't see what all this is for. We have just got settled here, and everything is fixed." We may as well stay here, and move when we are ready. The rest of Israel's camp would move on, and this leader with his fifty would remain behind. Do you think that would work? What do you think Moses would have done with him? Or here is another leader with his ten, who acts in the very same way. What would have happened? They would have been picked up by the enemy; it would have been ruin for them to have stayed. The only safety of the body depended on moving all together. When the bugle was heard, the whole camp moved together.

Brethren, this is what God wants in the third angel's message, and when this thing comes to pass among this people, and God's children can get together and plan, and they all move on together—the work will be finished in this generation, and we can go to heaven. Just think about it! To illustrate: The General Conference delegates get together, and they form some plans; some recommendations are passed for raising funds, say £30,000. What do you think Pastor Daniells and his committee ought to do with the plan? Just place it in one of the office pigeon holes, and say, "That is a splendid plan?" What would the committee do with it? They say

they must pass it down to the Union Conference, and then the Union Conference gets the plan; and the president and his executive look it over and say, "Well, this plan is an excellent one, and is nicely worded," and then they fold up the paper and put it in one of the pigeon holes. Is that all right? If you had a committee like that, you would get a new one. But what should the Union Committee do with it? The only thing they can do is to hand it down to somebody else. And to whom should they hand it down? The only place is the local conferences. The local conference gets the plans and reads them over, and says, "We don't see any sense in these plans, and do not think they are the proper thing. We will make some of our own." And so they put them into an envelope and file it somewhere. Is that right? They ought to hand them down to the churches, of course; that is the only place they can send them.

Well, the church elder gets them, and then what? Perhaps the conference wants to raise a fund to buy some tents, or for missions; or desires some books to be sold, or something else, and the elder says, "I don't see any sense in this; it doesn't appeal to me at all." And so the plan, instead of being brought before the church, is used to kindle the fire in the morning, and the church never sees it or hears anything about it. What kind of leadership is that? Is that any better than for the Union Conference president to pigeon-hole them? You see the whole plan thus breaks down. What is the Union Conference? It is composed of the Seventh-day Adventists in this Union. The success of every plan of organisation depends upon its being brought right home to the local church, and being put into operation; and until that takes place, until that work is done, the local churches can render abortive every plan made in the Union Conference.

Brethren, I believe we ought to take the plans God's people lay, and execute them. We can accomplish something when, like in the regiment of English soldiers, the command comes to go forward, every man, woman, and child, takes a step to the front. Something will then be done. If every man, woman, and child who loves this message will take hold of the plans, we can fill the publishing houses with work; we can make them so busy that they will have to run night and day. The organisation will be made effective by our people taking hold and doing something. We would then see a mighty work accomplished in the educational line, in the gathering in of students, and in the medical work. God has laid the responsibility of this cause upon *your* shoulders, not upon the shoulders of two or three, or half-a-dozen in a conference. He has laid upon the shoulders of all the people the burden of this work, and unless we carry this burden we shall fail to get to heaven. "Not more surely is the place prepared for us in the heavenly mansions than is the special place prepared on earth to work for God." Two places prepared,—one in heaven, the other on the earth; and just as surely as we fill the place on earth, we shall fill the place in heaven. But we shall never fill the place in heaven unless we fill the place here on the earth.

You are all familiar with the text in Judges 5: 23: "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." What is this awful curse upon them for? What had they done? Oh, the trouble was that they had not done anything. There was an issue, and there was a work on. Here was a company of people in Meroz that sat down and took it easy; they did not do anything; they simply sat there, and they let the conflict rage at the front. And God said, My curse is upon them. Well, brethren, the Lord will not excuse you and me any more than He could excuse the people of Meroz. There is a mighty work on here; we are facing the most stupendous work that men ever faced. I am glad for the effective way that our work is organised, so that every man, woman, and child in this cause can be in the work.

I have a statement here from D. M. Canright, which he wrote in September, 1906, and it was published in the *Christian Standard*, of Cincinnati:

"Many suppose that Adventism is a small local affair, soon to pass away. This is a great mistake. While this people has not made a rapid growth like some other religious bodies, yet they are increasing each year more than the year before. More than this, they are laying the foundations for a wide and lasting work. They are here to stay, and to become more aggressive as time goes on. . . . So far as I know, not another set of people of any sect, according to their number, is doing anywhere near what the Adventists are doing in the circulation of denominational literature. Millions upon millions of copies of their works, small and large, are annually scattered over the earth. . . . They have a thoroughly organised system of working, which aims to put into active service every member of their society, from the little child up to the oldest grandma."

I thank the Lord for this kind of organisation that we have. I long for the day when our organisation shall become so perfect that every church elder or leader will take hold of the plans for God's work and make them effective in the locality where he lives. "Rome never had a more thoroughly organised system of proselyting than has the Seventh-day Adventist church to-day. It is arranged so that everyone can do something, no matter how poor or ignorant he may be."

I thank the Lord for this; and so I feel anxious that as leaders among God's people we shall go home and give the plans to the people and see that they are executed; and when we do this we shall see this great cause move on to victory. There is need of making more progress. I am glad for what has been done, but we are not moving along as we ought; there is need of a greater work being accomplished than we are doing, and I see no way for it to be done unless we move faster than we have been doing. Let us seek God with all our hearts; let us humble ourselves before Him, and He will lead us into right channels; let us go back to our homes, and with the power of God's Spirit arouse our churches from their stupor, and carry forward this work as it has never been carried forward before.

Report of the Publishing and Educational Convention

HELD OCTOBER 13-23, 1910

Devotional Meeting.

Friday, October 14.

THE first one of the early devotional meetings was held on Friday morning, from six to seven, and was a foretaste of good things to come. After a season of earnest prayer in which gratitude was expressed to our loving Heavenly Father for His unnumbered blessings and mercies, and in which petitions were sent up that the Holy Spirit might control in all the deliberations of the convention, Brother Johanson spoke in the interests of the publishing work. The results of the convention will depend largely upon the personal expectation of the delegates, and the realisation of our need of "sitting at the feet of Jesus and learning of Him." There is a knowledge that puffeth up, but that knowledge which we should seek, and in which only we should glory, is that spoken of by Jeremiah, "Let him that glorieth glory in this, that he understandeth and knoweth Me." Success in this as in every line of work depends upon seeking and following the counsel of God.

OCTOBER 13, 9.15 a.m.

First Meeting of the Convention

THE convention was held in our comfortable and commodious church at Warburton, Victoria, and opened with a large attendance of the delegates to the Union Conference. Although the weather had been very cold and stormy for some days previous to the meeting, it became settled and fine for the opening service, calling forth praise and thanksgiving from all present.

A. H. Piper occupied the chair. After singing, prayer was offered by Pastor Thompson. Brother L. A. D. Lemke led out in the programme on the publishing work with the following paper:—

How to Get Our Literature into the Hands of the Greatest Number of People, and Its Principles into Their Hearts.

It is very gratifying to note the wonderful work that has been accomplished by our publishing work since its rise in 1845. Subscription books to the amount of £2,645,000 have been circulated throughout the world, and through them many have been won for the truth.

Now it may seem—and some have expressed the thought—that we have reached the limit, and that the best days for our book work have passed. But I do not believe that this is so. No, right now the

opportunities of success are greater than ever before, provided we plan and work on right lines. Now, in order to do this we must—

1. Understand the nature of this work.
2. Select the right workers.
3. Give them the right instructions.

We Must Understand the Nature of This Work.

It seems to me that when we are clear on this point it will not be so difficult to decide the other two. I will quote from "Testimonies to the Church," Vol. 9, p. 61:—

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelising ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand."

"The canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time." "God has ordained the canvassing work as a means of presenting before the people the light contained in our books, and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. This is the very work the Lord would have His people do at this time."—Vol. 6, p. 313.

We are told by the Lord that the circulation of our literature is missionary work of the highest order, and that it is ordained of God. I believe that it is right on this point that we need to come up. We need to impress upon our minds the solid truth that "if there is one work more important than another, it is that of placing our literature before the people." We are told that we cannot too highly estimate this work, for "the printed page is essential, not only in awakening people to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the Word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, will strengthen the gospel ministry in every way; for the Holy Spirit will impress the minds as they read the books, just as He impresses the minds of those who listen to the preaching of the Word. The same ministry of angels attends the books that contain the truth as attends the work of the minister." Reading these statements from the Lord we are forcibly impressed with the importance of this work, and it will be well for us to keep in mind these things when considering—

The Selection of Workers.

This is a very important matter, and in it we ought to be guided by right principles; and

seeing that this work is ordained of God, we are safe in going to Him for counsel. In Vol. 6, p. 317, I read:—

"Since canvassing for our literature is a missionary work, it should be conducted from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position, should not be once named among us."

Here we have the foundation principles of success in the circulation of our literature. Please note carefully that prospective workers should have a *burden of service*; that their object should be *not to get gain, but to give light*. Let us hold up the standard set by the Lord, and on no consideration let us engage men who have any other purpose in view.

The question arises, Where shall we look for workers? Shall we accept only men who are young and well educated, and not those of maturer years who may not have had the privilege of education in their youth, although they have succeeded in life, and are consecrated to the Lord? Let us see what the Lord says regarding this matter. In Vol. 7, p. 25, we read as follows:—

"Those whom God chooses as workers are not always talented in the education of the world. Sometimes He selects unlearned men. To these He gives a special work. They reach a class to whom others could not obtain access." "In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labour, that success may crown their efforts. They cooperate with heavenly agencies; for they are willing to spend and be spent in the service of the Master. *No one is authorised to hinder these workers.*"

Again I quote from the same volume, p. 144:—

"In choosing men and women for His service, God does not ask whether they possess *learning, or eloquence, or worldly wealth*. He asks, 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?'" "The Lord chooses His own agents, and each day under different circumstances He gives them a trial in His plan of operation. In each true-hearted endeavour to work out His plan, He chooses His agents, not because they are perfect, but because through a connection with Him they may gain perfection."

I believe that when a man offers himself for the work in answer to the Lord's call, we will do well to accept him even though he may not reach our ideal. When God calls a man for a certain work, He knows that he has the talent which, if developed, will bring success.

The Training of Workers.

In "Gospel Workers," on page 282, we read:—

"If God has called men to be labourers with Him, it is equally certain that He has called them to make the best possible preparation to rightly represent the sacred elevating truths of His work."

In "Christ's Object Lessons," p. 333, we read:—

"The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labour or speak for God."

All who have the responsibility of training men for work in the circulation of our literature should make it plain that the work is not easy, the road is rough and steep, and that they will meet with difficulties and perplexities, especially at the start,

and that in order to be successful they will need to maintain a close connection with the Saviour.

"There is danger of attaching too much importance to the matter of etiquette, and devoting too much time to education upon the subject of manner and form. . . . Some are in danger of making the externals all-important; of over-estimating the value of mere conventionalities. The results will not warrant the expenditure of time and thought given to these matters." "The most essential and enduring education is that which will develop the nobler qualities which will encourage a spirit of universal kindness. . . . Let every worker for Christ make it his highest aim to win souls to God rather than to be looking at and teaching mere superficial acquirements. Direct your energies to the fitting of living stones for the building of God's temple."—*Gospel Workers*, pp. 317, 318, 319.

In the discussion that followed, the following thoughts, among others, were brought out:—

The need of care in selecting agents, that they may be men and women consecrated to the Lord, who enter the work to labour for the salvation of souls.

In our literature the Lord has given us something that will carry much of the expense of every line of work, while at the same time spreading the knowledge of the truth. Therefore all ought to have a practical interest in the distribution of literature.

There are needed men and women who will make canvassing a life work; who will feel it a privilege to engage in this work.

Occupations which call for little preparation and instruction are not much esteemed. If our canvassers are thoroughly trained, the standard of the work will be raised.

J. M. Johanson read a paper entitled—

Union Conference Responsibility to Local Work; Local Responsibility to Union Conference Departments.

The special feature in our organised work which this convention is called upon to consider is that of our publishing work. This is the one department which includes every other phase of our work, and which, therefore, if rightly used, will invariably be found to be our strongest agency, not only for pioneering, but also for building up and sustaining every other enterprise in the great work of this denomination.

If the work in any department is weak, no matter which department it may be, it will invariably be found that the condition is the result of failure to recognise the importance of the publishing work as the factor for success.

The object of organisation is to ensure unity in purpose and action by means of judicious distribution of responsibility and the consequent division of management. The principle underlying our organised work is a divine principle. However, it is one thing to admit of a right principle even to the extent of recognising it in general plans of organisation, and it is quite another thing to allow that principle to govern every detail in every department to the extent that nothing will be allowed to hinder the advancement of the general interests of the enterprise in hand in order that the best possible results may be ensured from our work as a whole.

The real difficulty in our work has been that with all the light and experience God has given us, we have been so slow to sink self out of sight, and in that we have failed to become fully conformed to the divine plan. We have as a people the best form of organisation, and the very best facilities for doing a thorough and rapid work. All that is required to make our organisation accomplish to the fullest extent that which it has been designed to accomplish, is a living, practical recognition of the principle which binds the various departments of our work together; for nothing less than this can bring in that close cooperation that will make each department work disinterestedly to make the complete body strong to fulfil its mission to the world.

This principle of thorough cooperation which applies to the whole body in its various departments, applies as fully to the publishing department in its subdivisions, and it is only a united, disinterested effort with one definite object in view—that of the rapid spread of the message—which will in the best sense of the word bring success to our publishing work.

The one object of our work is that of saving souls for the kingdom of God. Everything else which may legitimately enter into our work is merely incidental to this great purpose. The greatest and most important question before us, therefore, is that of reaching the greatest number of people possible with the saving message of truth by means of the printed page, and how we may best maintain a growing output of literature in a way to meet the special requirements of the field and the urgent needs of our times.

In order to ensure the greatest efficiency with the smallest possible investment and expense as regards plant and management, the Union Conference has taken the sole responsibility of the production and importing of literature for the whole field. This comprises the publication of subscription and trade books as well as tracts and periodicals. To this end a complete publishing plant has been established, consisting of type-room, photo-engraving department, and foundry with electrotyping plant, also a well equipped press-room and bindery department, with competent operators, and the necessary staff for the editorial, clerical, and general management departments.

In order to furnish promptly supplies for the field, a large stock of complete literature ready for shipment, and in the various stages of manufacture, must be on hand always, while at the same time, paper stock and imported goods are continually on order from foreign houses. This calls for a large investment of means and a system of strict cash business. All paper stock, as well as other printing and binding material, is imported in most instances on the principle of cash with order, and in exceptional cases, cash on delivery. Labour is of course a cash transaction, so that all the stock the institution carries and sends into the field is paid for in hard cash, which makes the payment of interest a heavy expense item.

The Union Conference through its publishing house further undertakes to pack all goods free of charge, and to ship free on board, Melbourne, and also to pay freight on shipments of £25 value and

over, thus enabling the societies to obtain practically all their goods without coastal freight expenses. The goods shipped are guaranteed, and should any defective book be sent out, the Signs Company is responsible to make it good, and to refund any extra expense incurred.

Thus the Union Conference has assumed large financial obligations in order to build up and sustain the publishing work throughout the field. It is therefore not sufficient to work for a turnover, which will enable the institution to merely pay its way. We must work definitely to increase our output, and at the same time plan for the reduction of our heavy liabilities.

The circulating department is, as before stated, entirely under the control of our local conferences, which, according to the principle underlying our organisation, undertake to maintain the output of literature. This necessitates the employment in each conference of an experienced worker as State agent and manager of the subscription book work, a competent secretary conversant with all the details of tract society work, and experienced in planning and carrying forward the various lines of church missionary work necessary to a systematic aggressive effort in the circulation of our smaller literature; and in most instances this also necessitates the employment of a treasurer and secretary's assistant.

Tract society work is just what tract society workers make it. It may be made the most practical as well as the most far-reaching missionary agency in the conference, or it may simply be made a department for attending to routine or detail work. The aggressiveness of the department will of necessity be in proportion to the missionary spirit and enterprise of the workers, just as the extent and influence of its missionary operations will depend upon the thoroughness and despatch put into the office work day by day.

The first concern is of necessity the up-keep of the subscription book business. This in itself, with the assistance of a corps of well instructed agents, will ensure an output of literature sufficient to maintain the business of the department on a sound financial basis. The tract society department may thus not only be made the means of a strong, aggressive, soul-saving work through its agents, and by means of the church missionary work, but success in this effort invariably becomes a source of strength to other lines of evangelical work and a means of increased income to the conference. This should furnish sufficient cause for local conference committees to assist their tract society workers and canvassers in every way possible. Canvassers should be afforded the best opportunities for thorough instruction with a view to increased efficiency. The tract society secretary should have all the help needed from conference workers and members of the executive committee to strengthen her hands in the various lines of aggressive work. The State agent should expect special help from the president and others so as to obtain the best members our churches can furnish as permanent workers in the canvassing field.

But the responsibility of the executive committee does not end here. Seeing that in order to furnish

supplies to the field, the Union Conference has to conduct its business on a strict cash basis, each tract society should be so managed that it will not only maintain an efficient staff of agents, but its finances must be so planned that it can do a cash business with the publishing house. In other words, each conference should not only control, but it should finance its circulating department, and not run its business on a credit system, which at best is a detriment to its own work, and frequently a source of embarrassment to the manufacturing end of the enterprise. This is readily within the reach of every conference and tract society, and it is the only safe policy for successful business. It is the most effective way whereby the tract society can ensure quick and complete returns for its employees; and it is only by each conference carrying the work on this basis that it can truly be said to recognise fully its obligations to the Union Conference.

To adopt this plan throughout the field will, moreover, mean increased efficiency in the sales department, with more thoroughness in the field work, and therefore better results financially, and what is of the first importance, better opportunities for making of the work all that God designs it should be as a means of a strong, self-supporting, soul-saving work.

The question was asked, "What would be considered a cash business by the tract societies? To this Brother Johanson replied by giving some of the past history of the work in this respect, and urging the advisability of making the business one of cash with order, that the interest-bearing liabilities might be materially lessened.

In response to the question, "Who are the responsible managers of the book work in the States?" reference was made to the point raised in the paper which places this responsibility on the executive committee of the conference.

The question was asked, "What is the relation of the Union Conference canvassing agent to the book work?" Brother Johanson in reply stated that the Union Conference in session was the legislative body, the executive committee and department secretaries the administrative body, appointed to carry into effect the decisions of the conference. Therefore the Union Conference agent should cooperate with the State conference officers, and they with him, in making the plans effective.

"Give Us Our Work."

"GIVE us our work!" Thus do we often pray,
And, reaching for the stars, go on our way,
While just beneath our feet fair jewels lie
That in our haste, unheeding, we pass by.

"Give us our work!" let us no longer say,
But, knowing whom we trust, begin each day
To do the duty next as our life task.
The blessing comes—though we have ceased to ask.

"Give us our work!" The Heavenly Father knows
Just when His child the needed fitness shows
For greater work prepared for him to do,
And in the Father's time shall we know, too.

—Selected.

OCTOBER 14, 3.15 p.m.

Second Meeting of the Convention

J. E. FULTON occupied the chair, and the meeting was opened by singing and prayer. L. A. Hoopes read the following paper on—

Our System of Education.

Our Time and Message Demand It.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Our message is the judgment message. It is the last message of mercy which is ever to be given to our world, and it must be given in this generation.

Our work reaches beyond the boundaries of States and Empires. It is world-wide in its sphere of influence. Our missionaries must go "to every nation, and kindred, and tongue, and people." How necessary, therefore, that all who are to have a part in it, should have some preparation which will specially fit them to perform their appointed work. Eternity is not to be left out of our reckoning. Our school work here below is but an integral part of the great university course above: "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus;" "increasing in the knowledge of God."

The Public School System is Not Adapted to the Needs of Our Work.

The public-school system has nothing in common with the third angel's message as such. Outside of our denominational schools, what academy, seminary, college, or university, in this world is graduating students with special reference to the work of the last message of mercy to the world?—Not one. On the other hand, they are inspiring their pupils with just the opposite spirit. There is no doubt but what the leading educators have in mind the development of first-class citizens—men and women who can take their proper place in the world's work. But who can deny that the commercialism, higher criticism, infidelity, atheism, and spiritism, in thousands of cases, are directly traceable to the public schools. Mythology and the old school of psychological teaching, employed in the early part of the child's training, lie at the foundation of all these evil developments. And as surely as a wrong premise will logically lead to a wrong conclusion, just so surely will a wrong system of education lead away from the message. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are taught [margin] to do evil." Jer. 13:23.

We must have no quarrel with the State as we stand in our heaven-appointed work of educating our children. We are under obligation to train our

children to be the best citizens or subjects to be found anywhere in this world. And what more does the State require? As to methods, we are entitled to use the best methods there are under the shining sun. Whatever the State may have that has real merit in it as a method of teaching it has derived directly or indirectly from Him who is the fountain-head of all wisdom and knowledge. In our schools the Bible must take the leading place in the curriculum. This cannot be said of the public schools. Religious teaching belongs to the Church, not the State. Being thus deprived of that text-book which should be the foundation study all through the course of training, the State school must be placed on one side as not being adapted to train labourers for the message.

The System.

The Scriptural Idea of Growth.—"First the blade, then the ear, after that the full corn in the ear." "But grow in grace." "Add to your faith, virtue," etc. "Increasing in the knowledge of God." Mark 4:28; 2 Peter 3:18; 1:5; Col. 1:10. In our study of plant life we watch it under all its stages of development. The plant may present a great variety of phases during its existence, but each phase is inseparably connected with every other phase. Just so with our educational system. We may have many different schools, but they are links in a chain of schools covering sixteen years of study. Each link is inseparably connected with other links in the chain. These schools may be briefly enumerated as follows:—

(1) The home and church schools; (2) the mission, intermediate, and special schools; (3) the academy, the training-school, or college. In all of these there must be a required and fixed standard which applies to the same studies the world over.

The Home and Church School.

The lack of time forbids that we dwell on the importance of this first school in the child's experience. It is in this school where the true foundation is laid for true character building. The wise man said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. . . . Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons." Deut. 4:5-9. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Responsibility.—It is no light responsibility which is enjoined upon the parent, then upon the church,

to properly educate and train these young minds for the service of God. But this is what everyone does when he assumes the part of a parent. And there is no way of escaping it. Would that there was some way of making all sense the real necessity of doing all possible to impart Christian education to the children in their tender years. Early impressions are most lasting. When we fail to give the children this important instruction while they are young, they will suffer an irreparable loss. And the responsibility will surely rest somewhere, most probably upon the parent. It is a duty that he owes to his child. He owes it to God, for it is an intrusted talent committed to him along with the gift of parentage. He owes it to his neighbours, and in turn to the world. The State requires it of him on the basis of good citizenship. His circumstances and environments may militate against him and incapacitate him from doing his whole duty by the child. It is in such a case that the church's obligation begins. And there is no way of escaping this responsibility, for the great Head of the church says, "Let all share the expense." But it may be urged that the church is not situated financially to educate her children. Then the church in her larger capacity, the conference, must come to the assistance of both parent and local church. "Let all share the expense."

Conference Jurisdiction.—Acting on this principle the various conferences have established educational departments for the purpose of carrying on church-school work. A city-mission school would come under the same arrangement as the church school. Other mission schools would naturally look to the Mission Board having in charge the mission in which the school is situated. But in every case care must be exercised to keep the standard up to where it should be all the time. Thoroughness at every step is required. No haphazard work should be permitted. It will be, therefore, incumbent upon all who have responsibility in this matter to see that uniform courses are maintained, so that there may be no difficulty in classification in going from one school to another. This will apply to those institutions other than church schools, which are doing school work in literary lines.

The Intermediate School.

The intermediate school is what the name implies. It is a school which does intermediate work between the ordinary church-school and the advanced work of the academy. The scope of its curriculum embraces the seventh, eighth, ninth, and tenth years of the system. The following diagram will illustrate the relationship of these various schools.

Church School								Academy							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
								Intermediate School				College			

Should a child begin at the age of six and complete one grade each year by the time he is fourteen, he would have completed full eight years of church-school work. However, most church schools carry no more than six years. The

intermediate school begins with the seventh year, completes the church-school work, and does the first two years of academic work. It would greatly simplify matters if all the church-schools were prepared to do the full eight years. The pupils would then be prepared to enter upon the straight academic course. But since they are not, it is imperative that intermediate schools should be established.

Adolescent Period.—In some respects this is the most restless and critical period in the school work of the child. This is too little understood by both parents and teachers. In this the State school system has been very remiss. Public educators are waking up to the fact that very grave mistakes have been made by excusing the child from school at the age of fourteen. Now steps are being taken to have the child in school several years longer. In many instances there are such changes taking place in the mind and body of the child which render him less capable of judging for himself than at the earlier years. Without a doubt there are more fatal decisions made at this period of life than at any other. How needful then that this school be a pastoral one. Those in charge will be expected to exercise a great deal of kindly paternalism. In some respects theirs is the most difficult school to care for. They not only have the literary instruction to give, but they have to do what a great many of the parents have failed in doing—that is, hold the restless spirits, and at the same time exercise that tender, loving watch-care over them day and night, until the restless spirits are quieted, and converted or reconverted. To meet such conditions the intermediate school should be an industrial and manual training institution. "There must be the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

Those of Mature Years.—The intermediate school may be the only one that many people will ever have the opportunity of attending. There should be some regular training classes for those who are of mature years, and who cannot attend the regular training school. An excellent opportunity is thus afforded the conference to conduct special classes for a few weeks each year for the benefit of its labourers who have not had the advantages of schools.

Relationship to Conferences and Schools.—The Union Conference Educational Department, under the General Conference Educational Department, is advisory to all the schools in the Union. The department should see that proper courses of instruction are maintained, and that duly qualified teachers are employed who can teach the subjects outlined in the syllabus. When we touch the financial phase of our school work, the educational department has a very decided responsibility. This will be dealt with in connection with school finances.

So far as other schools are concerned, the intermediate school will be in perfect agreement with them. All intermediate schools will have the same work to do. The boards of management for

the intermediate schools are elected by the State conference in which they are located. The financial support must come from the State conference, and naturally the State conference will look upon the school as their school.

The Academy and the Training-school.

Our training school demands more time and attention than what we have to give it in this brief paper. The entire field looks to this institution for trained workers. Pupils from every part of the Union are on the roll. For this reason, the school is particularly a Union Conference school. Its board of management is elected by the delegates of the Union Conference in session.

Just the position that this institution occupies in our denominational work deserves more than a passing notice. It would be well to read some things which have been sent to this people from time to time regarding our training schools. The college was the first educational institution established by the denomination in 1874. Since that time thousands of pages have been written by the same author, emphasising the importance of these schools of higher learning. Here are a few statements:—

"Young men who desire to enter the field as ministers, colporters, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as scriptural truth. Those especially who have the ministry in view, should feel the importance of the scriptural method of ministerial training. . . . There is hard work to be done in dislodging error and false doctrine from the head, that Bible truth and Bible religion may find a place in the heart. It was as a means ordained of God to educate young men and women for the various departments of missionary labour that colleges were established among us. It is God's will that they send forth not merely a few, but many labourers. But Satan, determined to overthrow this purpose, has often secured the very ones whom God would qualify for places of usefulness in His work. There are many who would work if urged into service, and who would save their souls by thus working. The church should feel her responsibility in shutting up the light of truth, and restraining the grace of God within her own narrow limits, when money and influence should be freely employed in bringing competent persons into the missionary field. . . . Every church should make special provision for the training of its missionaries, thus aiding the fulfilment of the great command, 'Go ye into all the world, and preach the gospel to every creature.' My brethren we have erred and sinned in attempting too little. There should be more labourers in the missionary field."—*Vol. 5, pp. 390, 391.*

An Educated Ministry.—"The merchant, the carpenter, the farmer, and the lawyer, all have to learn their trade or profession. . . . The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds, under the control of Satan, that the minister will have to meet. He should be well-balanced by religious principles, growing in grace and in the knowledge of our Lord Jesus Christ. Too much haphazard work has been done, and minds have not been exercised to their fullest capacity. Our ministers will have to defend the truth against base apostates, as well as to measure Scripture evidence with those who advocate specious errors. Truth must be placed in contact with bold assertions. Our ministers must be men who are wholly consecrated to God, men of no mean culture. . . . A higher grade of preparation is required in order to do good service for the Master."—*Vol. 5, pp. 528, 529.*

Education of Workers.—"Mistakes have been made in not seeking to reach ministers and the higher classes with the truth. . . . A fund should be raised to educate men and women to labour for these higher classes, both here and in other countries. We have had altogether too much talk about coming down to the common mind. God wants men of talent and good minds, who can weigh arguments, men who will dig for the truth as for hid treasures. These men will be able to reach, not only the common, but the better classes. Such men will ever be students of the Bible, fully alive to the sacredness of the responsibilities resting upon them. They will give full proof of their ministry. We have too little working talent in the different branches of the cause. . . . We should have broader plans for the education of workers to give the message. Those who believe and love the truth, have done nobly in giving of their means to sustain its various enterprises, but there is great lack of capable workers. It is not wise to be constantly expending means to open untried fields, while so little is done to prepare workers to occupy them. God's work must not be hindered for want of agents to execute it. He calls for cultivated men, who are Bible students, who love the truth that they open to others, and who bring it into their own lives and characters. . . . Young men must soon bear the burdens older ones have borne. We have lost time in neglecting to bring young men to the front, and give them a higher, more solid education. The work is constantly advancing, and we must obey the command, 'Go forward.'

"The cause of God needs teachers who have high moral qualities, and can be trusted with the education of others—men who are sound in the faith, and have tact and patience; who walk with God, and abstain from the very appearance of evil; who stand so closely connected with God that they can be channels of light—in short, Christian gentlemen. The good impressions by such will never be effaced; and the training thus given will endure throughout eternity. What is neglected in this training process is likely to remain undone. Who will undertake this work? We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counselled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labour for the educated classes, and to meet the prevailing errors of our time.

"We see the need of encouraging higher ideas of education, and of employing more trained men in the ministry. Those who do not obtain the right kind of education before they enter upon God's work are not competent to accept this holy trust, and to carry forward the work of reformation. Yet all should continue their education after they engage in the work. They must have the Word of God abiding in them. We need more cultivation, refinement, and nobility of soul in our labourers. . . . Efforts must be made to fit young men for the work. They must come to the front to lift burdens and responsibilities. Those who are now young must become strong men. They must be able to plan and give counsel. . . . The work is now greatly retarded because men are carrying responsibilities for which they are unfitted. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of old, experienced workers into the hands of those unable to manage them? Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust?"—*Vol. 5, pp. 580-585.*

What more shall we add? "Of all the institutions in our world, the school is the most important." And again we are told that "the wants of the cause will continually increase as we near the close of time. Means is needed to give young men a short course of study in our schools, to prepare them for efficient work in the ministry and in different branches of the cause. We are not coming up to our privilege in this matter. All schools among us will soon be closed up."—*Special Testimony, 187, Vol. 5, p. 156.*

This last phase, the closing up of schools, is much nearer than what many realise. Already very stringent laws are on the statute books which tend to circumscribe our operations, especially church-school work. And the same thing is work-

ing towards technical schools. It all shows the importance of our doing something that will bring our school work up to that plane which it should occupy.

"Do something, do it soon, with all thy might;
An angel's wing would droop if long at rest;
And God Himself, inactive, were no longer blest."

R. Hare: "We have come to a time when the world demands, our work demands, and Jehovah demands that we become more perfectly fitted for service, and as ministers and workers there never should come a time in our experience when we feel that we have got as far as we ought to go. I would indeed like to see every one of us as ministers get this thought down deep into our souls, that God is looking for a more perfect ministry. And then in regard to our children. I am sorry to say that many of our parents do not realise the difference between the schools of the world and our own schools. There is a difference that parents have never measured; they have never understood the value of our schools. We need to guard very cautiously these tender minds so easily impressed with the world's unholy influences."

W. J. Smith: "I am especially glad for the point that has been raised of a necessity for the proper training of our school teachers. I know there have been openings in New Zealand for church-schools, but we have not been able to assure our people that we have teachers who have sufficient training. I am glad there is a prospect of lengthening the teachers' course at Avondale, to ensure that our teachers who come from that institution will be properly trained to do the work.

G. B. Thompson: "I have very much appreciated the thoughts that have been brought out. One point that Brother Hoopes emphasised was that from our young people must come the material to carry the message to the unwarned millions of the world. Now this is a statement that ought to stand out before us as a great fact. Here is China and India, with half the population of the world. Here is the great island world of this conference, with its fifty millions; the material to carry the message must come largely from our schools, and there is nothing that we can do better than to build up our educational work. There is nothing that we can do better than to get our young people into our schools. There was no investment ever made better than that of investing in our young people, and getting them into the school. I am glad for the number of pupils we have in our schools. In 1888 we had eight schools, ten years later we had twenty-one schools, in 1909 we had eighty-three schools; all doing work above the primary grades. These schools were located in twenty-two countries, and had an enrolment of 6,521. In 1908 the schools doing primary work numbered 525, and had an enrolment of 10,487. Taking it altogether, we had about 17,000 young people and children in various parts of the world being trained and taught the Bible. They are not taught the Bible in the public schools; they are taught to disregard it, and that it is not the truth.

The greatest asset we have in this denomination is the young people and the children. They are

worth more than anything else we have, and I tell you we need as labourers and parents to take hold of this work in a new way. It is a terrible thing to send our children into schools to be taught that God does not exist; to be taught all these things that take the faith out of the heart, and send the children away without hope in God. Seventh-day Adventists should put forth more effort. I believe the foundation of this work, the thing for which we need to labour, is not so much to build more institutional training schools, but to build up our church-school work. I believe in having colleges, academies, and intermediate schools, but I believe we ought to create the necessity for them first. Let us get hold of the children who will be the missionaries in a few years from now. Their voices will be raised in defence of this truth when the parents are forbidden to speak.

A paper was read by Dr. Eulalia Richards:—

Our Schools and Our Health Institutions.

A number of years have passed since as a denomination we received this message: "Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. . . . As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth." (Testimonies, Vol. 7, p. 59.) This being the case, an intimate relation must necessarily exist between our training schools for Christian workers and our health institutions.

If medical missionary work is necessary to the advancement of God's cause, it is essential that every student in our training schools for Christian workers, whether he be training for the ministry, the Bible work, canvassing, teaching, or any other branch of our denominational work, acquire a practical knowledge of health principles and the care of the sick. In past years many precious lives have been lost in the mission fields because our missionaries, godly men and women though they were, were untrained in tropical hygiene, and ignorant of the prevention and treatment of the deadly diseases they must meet. Others have laboured under a burden of invalidism when a thorough knowledge of physiology and hygiene would have resulted in increased strength and efficiency. Still others have spent weary years gaining access to the people of a mission field, when an intelligent use of our "entering wedge" would have quickly opened many hearts and homes.

We believe that each of our training schools for Christian workers should provide a short but thorough course of instruction in such practical subjects as anatomy, physiology, dietetics, cookery, the treatment of common diseases, accidents and emergencies, healthful dress, general and personal hygiene. So far as possible, the teaching of these subjects should be illustrated with practical demonstrations. The instructor should be either a physician or a trained nurse who has had not only a practical experience in treating the sick, but who thoroughly understands the methods of treatment, cookery, etc., employed in our health institutions.

We further believe that every student, prior to graduating from the school, should be required to pursue this course of study. Those intending to go to foreign mission fields should have, in addition to the above short course, thorough instruction in tropical hygiene, tropical diseases, bacteriology, and hydrotherapy. This instruction could be obtained in our training school for missionary nurses.

A number of students in our schools for Christian workers may desire to obtain a training that will enable them to devote their lives more exclusively to medical missionary work. Such may, after having completed the necessary preparatory work, pursue the nurses' training course. This brings us to a consideration of the relation which should exist between these two training schools—the training school for Christian workers and the training school for missionary nurses.

We have been told that, so far as possible, our sanitariums should be located near our schools, so that the two institutions can cooperate in training our young people for Christian service. When this proximity does not exist, it would seem that the advantages to the school of being near a sanitarium may be in part obtained by having a sanitarium trained nurse of experience or a physician upon the school faculty. We believe also that under such circumstances a small treatment room thoroughly equipped with such simple appliances as are necessary in the treatment of common diseases is absolutely indispensable to the school.

There is a strong conviction among the instructors in our nurses' training schools the world over that the entrance requirements for the nurses' training course should be higher. Until the educational standard is raised we shall be unable to bring our nurses to that high degree of attainment that should mark the graduates from our training schools. In the past, many of our nurses in training have been greatly handicapped by their deficiency in preparatory education. It has been our duty to endeavour to instruct nurses in electricity, bacteriology, chemistry, advanced hydrotherapy, and other kindred subjects, when some of them were more in need of instruction in reading, writing, spelling, grammar, and arithmetic. Even though these nurses succeed in completing their nurses' training course, their after service is marred by their lack of general education. Our nurses, whether employed in our sanitariums, in city or mission work, meet with all classes of people, the wealthy and highly educated as well as the poor and ignorant. It could hardly be expected that the untutored nurse who can neither read, write, nor speak correctly should make the same impression for God and truth as the more cultured nurse who has a good degree of education. Christ, our Example, though untaught in the schools of the rabbis, was cultured and refined in speech. Of Him it was said, "Never man spake as He spake."

In order that the missionary nurse may prove to be "a workman that needeth not to be ashamed," we believe that the entrance requirements for the nurses' training school should be made to include a thorough understanding of all of the common branches of learning. We believe also that it is a

great advantage to the would-be nurse to obtain this preparatory training in one of our schools for Christian workers. The student who has had a thorough training and discipline in one of our schools is better able to withstand the temptations that always assail the nurse in training in our sanitariums than is the inexperienced, though perhaps educated, person who comes to us straight from the world. We would therefore suggest that so far as possible the young people of our denomination who are planning to enter the nurses' training school should arrange to obtain their preparatory training in one of our schools for Christian workers.

One of our earliest training schools in America, the academy at South Lancaster, Massachusetts, has recently provided what is termed a preparatory nurses' course. Thinking that this course of study as adopted in South Lancaster may prove suggestive, we give it as announced in their calendar for 1909 and 1910:—

Preparatory Nurses' Course.

1. Requirements for admission.	
(a) The student should be fourteen years of age.	
(b) The student should have had six years of church-school work, or its equivalent.	
2. Requirements for completion.	
Seventy-eight units in four years' work.—	
Arithmetic - - - - -	7½ units.
Algebra - - - - -	3 "
Bible - - - - -	12 "
Book-keeping (elementary) - - - - -	1½ "
Botany - - - - -	1½ "
Civil government - - - - -	1½ "
English, including Rhetoric - - - - -	12 "
Geography - - - - -	3 "
History (general) - - - - -	3 "
History of United States - - - - -	3 "
Industrial work and study - - - - -	12 "
Physiology - - - - -	3 "
Penmanship and drawing - - - - -	3 "
Reading - - - - -	3 "
Science (elementary) - - - - -	3 "
Spelling - - - - -	6 "
Total	78 units

One unit means one study, twelve weeks, five days in a week, with forty minute recitation periods.

The following diagram shows the relation of this course to the departments:—

Church School						Academic						Special Training	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
						Intermediate							

It should be understood that the course of study as outlined above is suggested merely as a preparation for the nurses' training course, and not as a part of the course itself. In most of our nurses' training schools the course of study covers a period of three years. The first year of this time is spent largely in laying the foundation, the studies pursued being anatomy, physiology, the theory of hydrotherapy, massage, and general nursing, also Bible. During the second and third years, in addition to further text book work, the student gains practical experience in nursing (medical, surgical, and maternity), bath-room treatments, massage, and electricity. The instructors in our nurses'

training schools have experienced one great difficulty. They have found that in order to give the nurse her full amount of practical experience, it is sometimes necessary to begin the practice-work before the text-book work has been completed, or sufficiently pursued to enable her to grasp the subject in hand and intelligently to apply her knowledge.

It would seem that this difficulty would be largely obviated could a portion, say the first year's work, of the nurse's training be given at the Avondale School instead of at the sanitarium. We believe that the adoption of this plan would be advantageous to the student, to the sanitarium, and to the school. The student would then have the opportunity of laying a sound foundation, devoting regular and uninterrupted time to the study of important subjects, a knowledge of which is essential to the acquirement of practical experience. This knowledge would be acquired under capable instructors, whose whole time and thought could be given to the work of teaching.

In our sanitariums, where the instructors are physicians and matrons whose time is largely devoted to the care of the sick and the performance of a large number of other duties, it is extremely difficult for regular systematic and uninterrupted instruction to be given. Then again, the nurse in training is likely to be called upon to nurse the sick, or to perform other service which seriously interferes with regular and uninterrupted class periods so necessary during the early months of the nurse's training. Were the nurse to take her first year's training at the Avondale School, we believe she would be able to cover a much larger amount of work than is included in the first year of the sanitarium course as now given. This would mean that in the two years spent in the sanitarium, more time could be given to actual nursing and to the pursuit of such advanced studies as would render the nurse a more capable and efficient worker. This plan would necessitate the addition to the Avondale faculty of a nurse well qualified to teach. But as has already been pointed out, the services of such a nurse would be of incalculable value to the Avondale School.

Whether or not this plan of giving the first year of the nurses' course at Avondale is deemed to be practicable at present, we would in any case urge upon this body the importance of making every possible effort to increase the efficiency of our only training school for missionary nurses. With this in view, we would suggest the following definite steps:—

1. The organisation of the school, such organisation to consist of the appointment of a school board and faculty, one of whom shall be chosen to act as principal or head.

2. The careful consideration and adoption by the training school faculty of a course of study suited to the needs of this field.

3. The selection by the faculty of the latest and best text books for nurses.

4. The provision of a small library, also of much needed apparatus for the use of students and teachers.

5. The maintenance of the same high standard of order and discipline in our nurses' training

school as prevails in our school for Christian workers.

6. The requirement of a moderate tuition fee, if need be, in order that nurses in training may devote more time to study and practical courses.

In closing we would summarise our suggestions as follows:—

1. That our schools for Christian workers provide a short but thorough course in hygiene and the care of the sick.

2. That every student, prior to graduation from the school, be required to take this course of study.

3. That the graduates from our schools (and others) who are under appointment to mission fields, be asked before proceeding to their fields of labour to take at our sanitarium training school for nurses a short course in tropical hygiene and the treatment of tropical diseases.

4. That the entrance requirements to our nurses' training course be made to include a thorough understanding of the common branches of learning.

5. That so far as possible, this preliminary education be obtained in our schools for Christian workers.

6. That, if deemed advisable, the first year's work of the nurses' training course be given at the Avondale School.

7. That our sanitarium training school for missionary nurses be thoroughly organised, and that every possible effort be made to increase its efficiency.

A paper written by R. W. Brown on our school in the mission fields was read by Pastor L. A. Hoopes:—

Relation of our Schools to Missions.

"The subject of education should interest the whole Seventh-day Adventist body."—*Testimonies*, Vol. 6, p. 162. "True education is a missionary training."—*Ministry of Healing*, p. 395. Therefore the whole Seventh-day Adventist body should be interested in training our young people for missionary service. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 27. Then "let every Christian educator," nay, every Christian worker, "encourage and assist the youth . . . in gaining a preparation to join the ranks."—*Ibid.*, p. 271.

I consider the home with parents as teachers to be the strongest factor in a missionary training. This is evidenced by the lives of such men as Moses, Joseph, Daniel, and above all, by the life of Christ, as well as by scores of others both in ancient and modern times. But the subject, no doubt, is intended to include especially the church schools, intermediate schools, and training schools in their relation to the foreign mission fields.

Church Schools.

"When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth

which the older workers cannot do, because their way will be hedged up. Our church schools are ordained by God to prepare the children for this great work."—*Testimonies*, Vol. 6, p. 203. How needful, then, are the church schools! How important their work! And how carefully should the work be done! Life decisions are often made in childhood. Eliza Agnew chose her life-work at the age of eight.

From the beginning of a student's experience on to the time when he takes up active work, there should be a strong missionary spirit. Much will depend upon the teacher. "The very best talent that can be secured is needed to educate and mould the minds of the young, and to carry on successfully the many lines of work that will need to be done by the teacher in our church schools." "Teachers should have the true missionary spirit; for the children are to be trained to become missionaries."—*Testimonies*, Vol. 6, pp. 200, 201.

How best to arouse and sustain a missionary spirit will depend largely upon the individual teacher as he seeks to adapt himself to circumstances. First he must magnetise them by his own spirit. Missionary meetings in which the children act a part should be a strong feature. Much may be accomplished by reading or telling missionary stories, biographies, etc. In the geography class especially there is a good opportunity to acquaint them with their own work. Children's hearts will always be touched by a recital of the customs of those in dark heathendom and the things dared and done by those at the front. Let them have a part in raising funds for missions. "Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth."—*Testimonies*, Vol. 6, pp. 203. "Let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God."—*Testimonies*, Vol. 6, p. 203.

Intermediate Schools.

Practical work and manual training should be given especial attention in the intermediate schools, for it is at this age that students are best able to learn the trades and handicrafts. If the missionary idea is constantly held before them, the students will take a much greater interest in their work. For instance, they must learn to do carpentry, for as missionaries they may have to build their own houses and chapels. They must learn gardening, for they may not only need to teach the natives how to garden, but may have to grow their own food. Many a missionary's life has been saved or lost through such knowledge or lack of knowledge. And so an added incentive may be given to engage in each industry or trade.

This is the time of all times to encourage the reading of missionary biographies and travels. Young people who crave something active and exciting can find the most thrilling tales in the lives of such men as John Paton, David Livingstone, Jacob Chamberlain, or Grenfell of Labrador. "It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions

beyond, let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the Apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, and the present daily unfolding history of missionary effort. . . . Let them study all lands in the *light of missionary effort*, and become acquainted with the peoples and their needs."—*Education*, p. 269.

Training Schools.

Much of the work done in the church and intermediate schools should be continued in the training school. A more extensive study of missions should be made. Every student should gain a knowledge of missions and missionaries both in ancient and modern times. Well directed programmes in the weekly missionary meetings may be made a chief means of encouraging this study.

Our training schools should, wherever possible, teach modern languages as a preparation for the foreign work. Years spent in school may, if care is not exercised, lessen rather than increase the desire to enter the work. An actual experience in missionary work should be gained while in school. The students should be impressed with the thought that if they have given themselves to the Lord for service they are *now* "in the work," and should make use of the daily opportunities for service. Wherever possible an actual experience should be gained during vacation in canvassing or tent work, or perhaps a year may be spent in this way, and then a return to the school for a year. Unless this experience is gained in some way the student will miss much in school, and will feel helpless when he is thrust out into the work.

Our workers, and especially those who have been in the foreign field, may have a great influence in all our schools in sustaining a missionary spirit. It is important that our workers should visit the schools, and come in contact with students and teachers. They should make the students feel that there is a place for them in the work, that much is depending upon them, and by relating their own living experiences in the work they may encourage the long and sometimes weary time of preparation. From start to finish education is a missionary training.

After the reading of these papers some time was given to discussion. Mention was made of the necessity of all our people, old and young, continually improving themselves by study: of our young people being the ones who must largely carry the message in the foreign fields; of the value of investment of money in sending students to our schools; that the greatest asset of the denomination is our young people.

Sabbath Evening Service.

Friday, October 14.

The weather on Friday evening was all that could be desired. At 7:30 p.m. between three and four hundred brethren and sisters met in the church,

and began the Sabbath services by singing from full hearts:—

"Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our guardian, Thou our guide;
O'er all our thoughts and steps preside."

The sentiment of the hymn suited the occasion. Prayer by Brother Butz followed the petition of praise. The remainder of the evening was occupied by Pastor G. B. Thompson, who preached a sermon on—

The Last Message.

The text on which the discourse was based is found in the fourteenth chapter of Revelation, verses six to seventeen. These verses, said Brother Thompson, are perhaps the most familiar to us of any in the Bible. They constitute the foundation of our work. The Bible is the foundation of our faith, and because we believe the Scriptures, we pay heed to the warning contained in the text, and prepare for the great event the text announces. An angel is seen flying in the midst of heaven declaring that the hour of God's judgment is come, and calling upon all people to worship Him that created all things. Then follows a most fearful denunciation pronounced upon those who do not heed the warning, and the message ends with a description of the coming of Christ in glory.

The time has come for this message to be delivered, and Seventh-day Adventists are the only people who are consecrating themselves to the work. They are planning for it. Every book, paper, and school is devoted to it. No other ministers than Seventh-day Adventists preach about it. The message contains the most fearful denunciation found between the lids of the Bible. We are told that people who study the book of Revelation go crazy. The time will come when those who have not studied it will go crazy. The proclamation of this message is the most sacred trust ever committed to man. It begins with the judgment and finishes with the coming of Christ. We have seen the beginning and shall see the climax. Gradually the message has girdled the earth. In one generation it must go to every people—Eskimo and Patagonian, Siberian, and South Sea Islander; to all the millions of earth, heathen and civilised. Half the earth's population is in China and India. If one person could pass by a certain place every second all the years since 1885—the year the work began in this country—there would still be many to pass by.

There is only one means by which the work can be accomplished. The Holy Spirit must do it, and we see many evidences of its workings. The hand of God has been preparing the way for many years past. The Bible has been printed in hundreds of languages. Great and good men have been raised up to work in dark countries: Carey in India, Morrison in China, Livingstone and Moffat in Africa. They were the pioneers of the way, and God's saints. We can hear one say as he died in the attempt to carry the gospel through the closed door of China: "O rock! when shall thy door be open?"

The following from the January *Missionary Review* shows how the way has opened up for missionary work during the past one hundred years:—

"The story of a century of foreign missionary achievement should thrill us with enthusiasm for the tasks that are yet before us:

1810.

"Nearly every country in Asia and Africa was closed to the gospel.

"The church did not believe in foreign missions.

"There were practically no Protestant Christians in heathen lands.

"Only one hundred foreign missionaries had been sent out.

"The Bible was translated into only sixty-five languages.

"Only a few thousands of dollars were given to foreign missions.

"There were no medical missionaries.

"There were no mission hospitals or orphanages.

"There was no native ministry.

"Missionary work was not recognised in American and British colleges.

"There were no unmarried women missionaries, and no organised work for women.

"There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

1910.

"Practically every nation in the world is open to missionaries.

"All evangelical churches are interested in missions. To speak against missions is counted a disgrace and a sign of ignorance.

"More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith.

"There are nearly 22,000 foreign missionaries in the world.

"The Bible has been translated into 500 different languages and dialects.

"Total foreign missionary contributions amount to nearly \$25,000,000 [\pounds 5,000,000] annually.

"Thousands of medical missionaries in the heathen lands treat 3,000,000 patients a year.

"There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.

"There are over 6,000 unmarried women missionaries to heathen women and children.

"There are about 93,000 native pastors, evangelists, etc., working among their own people.

"There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands.

"There are over 160 publishing houses and mission presses, and 400 Christian periodicals on the mission fields.

"Thousands of college students are on the mission fields, and thousands are preparing to go."

The following statement was made at the World's Missionary Congress, recently held in Edinburgh:—

"The next ten years will, in all probability, constitute the turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. The non-Christian world is known to-day as it never has been before. The work of exploration has been comprehensive, thorough, and so far as the inhabited parts of the world are concerned, it is practically completed. The whole world is remarkably accessible. Railway lines are being rapidly extended in different sections of Africa, in the Levant, in Central Asia, in the Chinese Empire, and in the more populous parts of the East Indies, giving missionaries easy access to hundreds of millions of people."

There are also other great movements which have for their object the placing of the gospel within the reach of all the heathen in this generation. Thus the Lord is going before us and opening the way. The work is no dress parade, but it is the greatest undertaking ever committed to the hands of man. Said that venerable missionary, John Paton, on beholding the natives in their paint, and nakedness, and misery, "My heart was as full of horror as of pity. Oh, what a harvest field to enter upon! Where shall I begin? Cruelty,

oppression, slavery, licentiousness in its most hideous form; morality, even in its initial stages, unknown; vice and degradation rampant, covering as a plague the hearts of the people. Who is to stem this torrent of iniquity? Who is to raise the backwater to stem this seething current of cruelty in this dark place of the earth? Who is to lock the floodgates, and check the surgings of their human passions and thirst for their brother's blood? Who is to lift up the cry of warning and the voice of mercy to these New Hebrides natives? Who is sufficient for all these things?—*The Spirit of the living God!* He alone can check sin. He alone can shut the floodgates of iniquity. He alone can stay the terrible ebb and flow of human misery and woe. What was true of Tama is true of every heathen land to-day."

More millions go to bed hungry each night in China than in any other land; more bodies endure torture, more women suffer from the limitations of their sex, more men pay the penalty of their vices, more brides commit suicide, more young men sell themselves to be put to death in China than can be found in any other clime, simply because the sweetness of life is gall, and existence is misery.

If it were not that the infinite God is at the head of this work the task would be hopeless. The magnitude of the undertaking is measured only by our inability and unfitness to perform it. The message started in weakness, and has spread on and on, imperceptibly almost, over the United States, South America, Europe, Asia, and other Catholic and heathen countries, until now it girdles the earth. The line is thin and weak, yet the same God who started it can cause it to spread until it covers the whole earth—every kindred, nation, tongue, and people.

Men and nations and the hosts of evil have tried to stop the work, but it has marched triumphantly and majestically on, and some day the victory will be consummated in the glorious appearing of the great King. Apostasies occur now and again as they have done all through the history of the church. The devil becomes more crafty, and his inventions more insidious. Formerly he openly opposed the work; now he pretends to be a better Adventist than the others, and claims that he has the truth, and those who remain faithful are the ones who are apostatising. This is how he worked in the courts of heaven.

"Satan resolved to make an effort to overthrow the government of God, and set up a kingdom of his own. He began this work by doing just as men who ought to know better are doing to-day. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of the angels with his disaffection. Because he was not supreme, he sowed seeds of doubt and unbelief. Because he was not as God, he strove to instil into the minds of the angels his own envy and dissatisfaction. Thus the seeds of alienation were planted, afterward to be drawn out and presented before the heavenly courts as originating, not with Satan, but with the angels. So the deceiver would show that the angels thought as he did.

"It was most difficult to make the deceiving power of Satan apparent. His power to deceive

increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels were marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things.

"That which Satan had instilled into the minds of the angels—a word here and a word there—opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy."

The world is sinking. Men are losing confidence in God. What a blessed privilege it is to take to them this final message of hope. God help us to walk in the light, and finally triumph with it is my prayer.

Devotional Meeting.

Sabbath, October 15.

AT six o'clock on Sabbath morning Pastor J. H. Woods conducted a Bible study on trust and confidence in God. The following are the texts used in the study:—

Ps. 3: 5, 6. God is our sustainer and defender.

Jer. 10: 23. Man cannot direct his own steps.

Prov. 4: 26 (margin). The Lord gives instruction concerning the way.

Prov. 29: 25. "Whoso putteth his trust in the Lord shall be safe."

Ps. 34: 8. "O taste and see that the Lord is good: blessed is the man that trusteth in Him."

Isa. 12: 2. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation."

Ps. 22: 4. "Our fathers trusted in Thee: they trusted, and Thou didst deliver them."

Rom. 4: 3. Abraham believed God, trusted in His promises, and it was counted to him for righteousness.

Heb. 11: 8. His complete confidence found expression in implicit obedience.

Gen. 22: 1-18. He endured severe tests.

Heb. 11: 17. "By faith Abraham, when he was tried, offered up Isaac."

Rom. 4: 22. Faith is imputed for righteousness.

Rom. 8: 4. It leads us in the way of righteousness.

2. Cor. 1: 24. We stand by faith.

2. Cor. 5: 7. We walk by faith.

Heb. 10: 38. We live by faith.

Rom. 5: 1. We are justified by faith.

Acts. 15: 9. We are purified by faith.

Acts. 26: 18. We are sanctified by faith.

Rom. 1: 17. And in the gospel is the "righteousness of God revealed from faith to faith."

1. John 5: 4. By it the world is overcome.

Rev. 1: 12; 15: 2, 3. Faith finally leads the people of God on to the sea of glass, and enables them to sing the song of Moses and the Lamb.

The Sabbath-school.

October 15.

THE Sabbath-school was preceded by a service of song accompanied by the Warburton orchestra. Promptly the superintendent opened the school at 9.45, and all united in singing to the glory of God, "Holy, holy, holy! Lord God Almighty!" Pastor Hoopes prayed that the Lord would richly bless the school with His presence this morning. The superintendent, A. G. Miller, called attention to the object of the Sabbath-school offerings, and Pastor G. B. Thompson seconded the remarks by urging that liberality characterise the offerings. Brother Alipati, a native Fijian, sang a hymn in his native language, and Sister P. Tunheim spoke a few words about the Javanese mission field, expressing her thankfulness for the liberal way our people provide for the cause in foreign lands. After singing, the school divided, the children, adjourning to a tent, listened to a talk by Alipati. Pastor W. L. H. Baker reviewed the senior division; Sister Bree reviewed the junior. The senior members of the school were united in one class, Pastor R. Hare conducting the recitation. The attendance at the school was 275, and the offerings amounted to £5 2s. Altogether the school was interesting, profitable, and instructive, and served as an object lesson, illustrating how Sabbath-schools should be conducted to make them what they ought to be.

Sermon by Pastor G. B. Thompson.

Sabbath, October 15, at 11 a.m.

The Final Triumph.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15: 2, 3.

"He that overcometh shall inherit all things; and I will be His God, and he shall be My son." Rev. 21: 7.

A SHOUT of victory is contained in these verses, a joyous, glad refrain that will ring down through the ages of eternity. But victory implies a battle, a mighty struggle between the beast and its overcomers. The third angel's message is a message of warning against the worship of this unholy power. God threatens with His wrath, unmixed with mercy, all who receive the mark; that is, acknowledge the authority of the beast—the apostate church—in their hands or in their minds. On the other hand, the beast "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17. All men are called upon to choose whom they will serve. Trouble is usually greater in anticipation than in realisation, but the awful time of trouble that immediately precedes the coming of Christ will be far more terrible than can be imagined. The road the servants of God are called upon to tread is exceedingly rough, but it will not be long.

God has given us many promises to cheer us on the way. It is good to fix the mind upon these promises, and by faith view the glorious things in store for us. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." 1 Cor. 2:9, 10. Moses had his heart fixed upon the eternal inheritance. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:24-26. The prospect of a home in the kingdom of God was worth more to him than the throne of Pharaoh. The promises held out to Moses are held out to every son and daughter of Adam. The city of God is attainable to every one who is willing to forego the treasures of Egypt and the pleasures of sin.

The time will come when all the inhabitants of earth shall see the New Jerusalem; but few of them, however, will view it from the inside; the great majority will be on the outside, and will perish in the purifying fires that cleanse the earth. We are deciding now where we shall stand on that great day. The victory must be obtained day by day, and it is not altogether a victory over external difficulties; its greatest triumph will be obtained over enemies that are within. The controversy is just as real as a contest between earthly armies. The greatest enemy with which we have to contend is the desire for evil in our own natures. The real overcomer is the one who overcomes himself. We have a great battle to fight. Our unregenerate condition is vividly portrayed by Isaiah: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:6. Here is presented a terrible picture of natural man. The Saviour Himself testified that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23. These are things against which we are to fight. And it is well to keep in mind that the physical conflicts of youth are not to be compared to the terrible soul struggles of middle age, when the sins have taken deep root in the natural man, sins long cherished and nurtured by indulgence, whose roots have sunk deep down into

the flesh, and bones, and sinews of the man, until they have become a part of his very being.

The man who shall ultimately stand on the sea of glass will overcome all these things, for we are told, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure." This text foreshadows a great miracle. It is impossible that man should accomplish the work in his own strength. Poor, frail, imperfect creatures cannot make themselves rich, strong, and perfect. God alone can do it. Creative power alone can work that transformation in man that the text calls for, and the great God has pledged His word that "Him that cometh unto Me I will in no wise cast out." God never makes a promise He cannot fulfil. He will give us power to triumph.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time, the awfully solemn declaration has gone forth, '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.' I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."

God can save to the uttermost, but it is necessary that we consecrate ourselves to Him and His work. Christ consecrated Himself for service to us. Though He was rich, yet for our sakes He became poor. He surrendered heaven and all there was there, and came down to save you and me. We also must be willing to surrender all. As the poor widow gave all that she had, so Christ gave all that He had; we must give all that we have. The widow did not inquire if the money were used rightly or not. She gave to the Lord all she had. No one can give an equivalent to the widow's mite while he still has a shilling left. Her gift included her last penny, "all her living." Our gifts, in order to be equal to her's, must include our last penny. God estimates our consecration, not by

what we give, but by what we have left. The disciples "forsook all and followed Him." The same spirit will characterise every one who will ultimately stand on the sea of glass. The young man who ran and kneeled and asked, "Good Master, what shall I do that I may inherit eternal life?" was undoubtedly in earnest. Jesus made to him no harsh proposition, but He looked into his soul, and put His finger on the plague spot. He did not ask the young man to do anything. He does not ask us to do anything. His answer was, "Yet one thing thou lackest." The young man was sad and grieved, "for he had great possessions." If we are like the young man, we too shall be sad and grieved; if not now, we shall on the day we see Jesus coronated. We are to be like men waiting for their Lord. It is well for us to ask, how should men act who are really waiting for the coming of Christ? Men would leave their trades and businesses, and make trade for our publishing houses. Books would be sold, schools would be built, more missionary meetings would be held. There would be a shrinkage in our earthly business, and an expansion in heavenly enterprises. The minister must set the pace. He is required to leave his home, friends, yes, even his family if necessary, for the cause of Christ. When the Bible says, "Remember the Sabbath day to keep it holy," we believe it means what it says, and we endeavour to keep the day. When the Bible says, "God only hath immortality," we believe it. When the Bible says that a man must "forsake all that he hath" in order to follow Him, we say we believe it, but often our actions belie our professions. How can a man forsake all that he has, and still continue to enlarge his business, buy more houses, cultivate more fields? Nothing can stand between a man and a command from his God. Entire consecration of self and all that it holds dear is the requirement stated in terms so explicit that "a wayfaring man though simple" cannot misunderstand it.

The reward should be kept constantly in mind. It is worth all that can possibly be surrendered or endured for it. The glorious stellar trip promised to the 144,000 will repay a million times all the disappointments of life we may have. A view of the glorious country of God, illuminated with the transcendent beams of the Almighty, will forever banish from our minds the beggarly elements of this present evil world, and fill our hearts with an unutterable longing for the glad day to come when the Lord will take us to His home of everlasting joy.

Sabbath Afternoon Service.

October 15.

THE discourse of Sabbath afternoon was given by Pastor Hare. The purity of heart and life required under the message was pictured in the words, "Be ye clean that bear the vessels of the Lord." God is now looking for a "peculiar people" divested of earthliness, who can rightly represent Him and His work before the world.

Christ's rebuke to James and John—"Ye know not what manner of spirit ye are of"—contained a warning that we would do well to recognise. Naturally man is possessed of an "unclean

spirit," but God has power to cast that agency of evil out, and then it is our privilege to accept the pledge: "Let this mind be in you which was also in Christ Jesus." When the mind of Christ possesses the man, the spirit of uncleanness will not rule his life or appear in his actions.

Adultery, fornication, and all the catalogue of unholy things, appeared as the outgrowth of the evil within the man; while the fruit of the Spirit of Christ would appear in "love, joy, peace, patience, and temperance." The essential, then, to holiness of life, is to get the Spirit of Christ within, and from that position it will rule the man.

This transfer was typified in the removal of all leaven—the symbol of evil—from the homes of Israel, in connection with the ancient passover. Every fragment must be destroyed, and death was threatened to anyone in whose home it might be found. The new leaven for the coming year was obtained from the "sheaf of the first-fruits," gathered from the early harvest, and presented before God to typify Christ, the spiritual first-fruits.

God's people are to be animated by the mind of Christ, not by the old leaven of malice and wickedness. With this new motive power, man may do all that God requires of him.

"The seal of God can never be placed upon the forehead of the impure man or woman." How needful, then, that we hasten to secure the purity of life that God has for His people.

In one of the art galleries in Italy there stands a beautiful marble statue of David in his boyhood. It is the work of the great sculptor, Michael Angelo. But in its first stages another artist had worked upon the block. Through want of patience or want of skill, his work had proved a failure, and the block had been rejected. Angelo saw it covered with dust and dirt in a back-yard. He cleansed it, removed it, and finally perfected its form, until it became the admiration of a world.

The great Artist has much skill and supreme power. He can take the child of earth, and from the deformed, defiled clay He can make an image for the palace of the King. Will we LET Him do it?

OCTOBER 15, 7.30 p.m.

Third Meeting of the Convention

A MEETING of the convention was held the evening after the Sabbath: J. M. Johanson in the chair. Prayer by G. Teasdale followed the opening song.

A paper was read by B. F. Machlan on—

The Christian Teacher and Elements of His Success.

Someone has said, "All education which does not refine and ennoble its recipient is a curse instead of a blessing." A liberal education only

renders a rascal more dishonest, more dangerous. Educated rascality is infinitely more of a menace to society than ignorant rascality.

The world says, "Never before was the opportunity of the educated man so great as to-day." Never before was there such a demand for the trained man, the man who can do a thing superbly well. If the world needs the educated man, the trained man, how much more the cause of God in these closing days. When God gave into the hands of Seventh-day Adventists the solemn message of Revelation fourteen, at the same time He opened to them the storehouse of knowledge. And for what purpose?—To train Seventh-day Adventists to do things, and to do them superbly well.

We read in Romans the tenth chapter, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" and we may well inquire, How shall they preach except they be trained? The world has its method of training men, but Seventh-day Adventists have been given God's way. Aside from the work of the Holy Spirit, the teacher is the great factor in the training of gospel workers. To them is given a most solemn work. The prophet Daniel said, "They that be wise [teachers] shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." We must conclude, then, that the work of the Christian teacher is a high and holy calling. But "he who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted. Here Christ stands revealed as the great master Teacher; and to-day the Christian teacher must look to Jesus as his pattern." "We have not a High Priest"—master Teacher; for the priests were teachers—"which can not be touched with the feeling of our infirmities." How necessary, then, that the men and women to whom we entrust the training of our boys and girls, be men and women who can be touched with the feeling of their infirmities. In that the teacher himself hath suffered being tempted, he is able to succour them that are tempted. A good old brother once said to me, "Christian education is to put your arm around a bad boy and make a good one of him," and no better definition can be given. This work is one of sympathy, love, and forbearance. If the teacher does not find these elements of character prominent in his make-up, he may be sure God has not called him to the work. He must suit his bearing to the hour, laugh, listen, learn, or teach. To the dull pupil he must be a light. The teacher never shows his skill so much as when he transforms the dull, spiritless child into an active, hard-working student. Anyone can teach a bright child, but it takes a master-hand for the dullard. No teacher is justified in supposing the lesson of the day is well-taught until the dullest pupil in the class understands it perfectly.

"In every human being Christ discerned infinite possibilities. He saw men as they might be trans-

formed by His grace,—in the beauty of the Lord our God. Looking upon them with hope, He inspired hope; meeting them with confidence, He inspired trust; revealing in Himself man's true ideal, He awakened for its attainment both desire and faith." "In the presence of such a Teacher, of such opportunities for divine education, what worse than folly is it to seek an education apart from Him," "to seek to be wise apart from wisdom; to be true while rejecting truth; to seek illumination apart from the light, and existence without life; to turn from the fountain of living waters and hew out cisterns, broken cisterns, that can hold no water." How necessary, then, for the Christian teacher to study the character of the great Teacher! He who appreciates the responsibility involved in the training of the youth, will realise that the instruction in scientific and literary lines is not alone sufficient. He must have a more comprehensive study than that obtained alone from books. He should possess not only strength, but breadth, of mind; should be not only whole-souled, but large-hearted. Experience in practical life is most essential. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, and courtesy, the Lord says are essential qualifications. "Because there is so much cheapness of character, so much of the counterfeit all around the youth, there is the more need that the teacher's words, attitude, and deportment should represent the elevated and the true."

"Great is the responsibility of those who take upon themselves the guidance of human souls. The true father and mother count theirs a trust from which they can never be wholly released. The life of the child, from his earliest to his latest day, feels the power of that tie which binds him to the parent's heart; the acts, the words, the very look of the parent, continue to mould the child for good or for evil. The teacher shares this responsibility, and he needs constantly to realise its sacredness, and to keep in view the purpose of his work. He is not merely to accomplish the daily tasks to please his employers, to maintain the standard of the school; he must consider the highest good of his pupils as individuals, the duties that life will lay upon them, the service it requires, and the preparation demanded. The work he is doing day by day will exert upon his pupils, and through them upon others, an influence that will not cease to extend and strengthen until time shall end. The fruits of his work he must meet in that great day when every word and deed shall be brought in review before God."

[The quotations in this article are taken from "Education."]

The question was raised as to how discipline should be administered in our church-schools and others.

Brother Machlan related some experiences of his own in the discipline of students. He expressed the thought that what was needed was to lead the students to see their faults, and to enlist their sympathies in correcting them. It is best, generally speaking, to reprove the students alone rather than publicly. When punishment is given, it should be

thorough. Dull children should be encouraged to pray for themselves, and be prayed for by the teacher. They should never be dealt with harshly. Incorrigible children should not be taken into our schools. If any prove unmanageable after entering the school, they should be dismissed. If parents object to a child being punished, the best way to meet the difficulty is for the teacher to meet the parents, lay the matter before them, and solicit their cooperation in the matter.

Devotional Meeting.

Sunday, October 16.

FROM the many excellent points presented by Prof. B. F. Machlan in his study on "Education," at the Sunday morning meeting, the following are culled: True education is a missionary training, and has but one object—the salvation of souls. There are many parents even among the Lord's chosen people who have the idea that their son or their daughter needs an education so that he or she may be successful in business, or so that a position of honour or trust in the world may be maintained. To such comes the warning, "Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim." An exalted position is given to the thorough training of teachers, as nothing perhaps militated against the work of our Christian schools as a meagre preparation for teaching. Not all are called to teach. Not everyone has the ability to teach a church school. While it is true that a deeply spiritual mind is the first qualification, it is by no means the only one.

OCTOBER 16, 9.15 a.m.

Fourth Meeting of the Convention

G. B. THOMPSON in the chair. A hymn was sung, after which A. H. Piper spoke of a German Lutheran minister who has been interested in the truth and is now keeping the Sabbath, and who was at that time defending it before the Lutheran Synod in South Australia, and needs our prayers. E. H. Gates led in prayer. A paper was read by E. M. Graham on—

The Relation of Young People's Work to Our Schools.

The young people's work should create in the minds of our youth an ambition to enter our schools to fit themselves for the Lord's work. The young people's work has two phases, that of training and developing the children and youth who have been brought up in, and that of helping children and youth who have recently come into, the truth. Our young people's work is now well established, and in almost every church and company there are organ-

ised efforts being made for the children and youth.

The two main points aimed at in the young people's department are study and work. Efforts are made to induce the youth to study. For this purpose the doctrinal studies have been undertaken, that all may become intelligent on the points of our faith, and so be able to give a reason for their hope. The missionary reading course was taken up that they might become familiar with the history of our message, as given in many of our good books, and also be encouraged to read other books that would build them up in the faith.

The programmes provided for their meetings are also designed to be educational to them. Efforts are made to teach them to read in public clearly and distinctly, so that the hearers will get the sense of the reading. They are also taught to present subjects in their own words, thus taking the first step toward public speaking. The great aim in all this is to teach the young people to use their brains and store their minds with the words of life that they may have a firm and intelligent hold on the truth.

The other main point is to get every youth and child to become an active worker for God. If what they take in by study is to be effective in their own lives, it must be given out in some way to others. They are encouraged to distribute our literature in various ways, to do Christian help work, and to earn money for the foreign mission work, so dividing their efforts between the home and foreign fields.

If rightly directed, the study and work should create a desire in the hearts of the youth for more of them. As they realise the blessings that come to them from studying and working for others, they will naturally desire to gain a fitness for devoting their whole time to the service of others, in giving them this last warning message. This will turn their minds toward our schools, and they will be prepared to make sacrifices to get there, and to make good use of their opportunities while there. In this way our young people's societies are factors in preparing students for our training schools.

The training schools, in their turn, have a relation to the young people's work. The students should be trained to make work for the children and youth a part of their future labours. They should be taught effective methods of dealing with them, interesting, instructing, and developing them. They should become intelligent concerning the principles of organisation, and the relation the young people's societies sustain to the church. Then when they go into the field to labour, they will be prepared to help other young people to take their places as students in our schools. Thus the young people's societies may be a help to the schools, and the schools a help to the societies.

G. B. Thompson spoke on the beginning of the work for our young people. He said: "I feel very glad for what our young people's societies are doing, and for the strength that this department has brought into our work. About four years ago our young people's work was organised as a separate department of our General Conference. Prior to that time

it had been fostered to some extent by the Sabbath-school department, but it was found that the Sabbath-school department was not able to give it the attention it should have. At the General Conference council in Switzerland, four years ago, the matter was given a good deal of consideration, and there it was decided to organise it as a separate department. To-day it stands as a very strong department, and there is nothing that has helped more in filling our schools with strong young people than the work of the young people's societies.

Mrs. Hindson read a paper on—

The Relation between the Sabbath-school Work and Our Schools.

The question before us, as I understand it, is the educational value of the Sabbath-school, and its relation as an educator to our schools. Let us first briefly consider something of the scope and influence of the Sabbath-school as an educational agency.

A Far-reaching Influence.

Included in the membership of the Sabbath-school are those of tenderest years to the oldest in our ranks. Before any other department of our church work comes in touch with the plastic mind and the susceptible nature of the little child, this institution comes in contact with them. Few are too young, and none too old to belong to the Sabbath-school, and to share in its benefits. We have yet to learn of the first individual who has successfully passed examination, and graduated from this institution.

It can readily be seen, therefore, that an organisation that has to do with the spiritual welfare of all the little children, of all the youth, and of all the adults in the denomination, as well as of many not identified with us, has a very broad field and a far-reaching influence. In this respect the work of the Sabbath-school is unique, including, as it does, all ages and all classes. With whatever other branch or department of the work we may be connected, we are members of the Sabbath-school as well. And now that the home department is becoming so well established, the isolated, the invalid, and those whom duty calls to be absent in body, can be partakers of the privileges of the Sabbath-school. But it is not in numbers that our strength lies, nor by the membership alone that we can measure the success of this work.

Object and Results.

The educational work of the Sabbath-school is four-fold. It affords opportunity for—

1. Bible study.
2. Training and experience in service.
3. Study of the mission field.
4. Giving to missions.

Bible Study.

Primarily the object of the Sabbath-school is to encourage individual systematic study of God's Word, and through this agency to obtain results in the conversion of the unconverted and the spiritual

growth of the members. As the Word of God is the basis for all true education, and the only means by which we can develop Christian characters, and as it is in connection with the Sabbath-school alone that many are brought into personal touch with its life-giving power, we can see how important a place the Sabbath-school fills, and the great possibilities in this work. While it is true that the work of the parents underlies every other, and that the home is the child's first school, where a foundation should be laid for the life to come, the fact remains that many homes are divided, so far as loyalty to God and His message for this time is concerned, and hence the influence for good in these homes is weakened. But in the Sabbath-school, with the Word of God for our text book and our guide, and carefully selected consecrated officers and teachers, the influence is a positive one for the ingathering and upbuilding of souls. And as the vast army of little children come from week to week, what a golden opportunity is ours, as Sabbath-school workers, to start their feet in the upward path. Then there are the youth who stand at the dividing of the ways, but are susceptible to the touch of a loving, guiding hand; and those of riper years, many of whom have come amongst us late in life, with so much of error to unlearn that they need the benefits of the Sabbath-school quite as much as do the younger ones.

Personal Training and Experience in Service.

In the Sabbath-school opportunity is offered for burden-bearing and soul-winning. Hundreds who to-day are bearing burdens in the work, were not only led to give their hearts to God through the influences of the Sabbath-school, but here in their youth they first learned to bear the yoke of Christ. And realising the blessedness of service, they were prompted to fit themselves for a broader sphere of usefulness. Many personal experiences of this kind could be related.

Study of the Mission Fields.

Another educational phase of the Sabbath-school is the study of the mission fields. "Beginning with the child in its earliest years, on up through the various divisions, the Word and the field are studied together. And thus in childhood's earliest, tenderest years a desire is implanted to enter upon the work concerning which he studies. The Sabbath-school is the place where many have received their first love of the truth, and their first impulse to go out into the field and publish this message to the world." The mission studies as now provided afford an excellent opportunity for this study of the field, and with the help of the missionary map, that should be in every school, these exercises can be made very instructive.

To Give to Missions.

That the Sabbath-schools have become an important factor in the support of our mission fields needs no argument to prove. That the missionary spirit is rapidly developing will be shown by the Sabbath-school report to be presented later. It would be difficult to determine which derives the greater blessing, the mission field or the Sabbath-

school, were we not told that "it is *more blessed* to give than to receive."

Then, in addition to this four-fold educational work of the Sabbath-school, we might mention the importance of an education in regularity in attendance, punctuality, and last, but by no means of least importance, order and reverence in the house of God. The earlier these lessons are learned, and the more deeply they are impressed the better.

The Sabbath-school a Feeder to our Schools.

As the youth in our Sabbath-schools are led to give themselves to Christ and form a love for the study of the Word, giving promise for future usefulness, they should be encouraged, and helped if need be, to enter our schools for more general training, and in this way our Sabbath-schools may become valuable feeders to our schools. Few are prepared to know the youth throughout our ranks better than the faithful Sabbath-school officers and teachers, who are working for their spiritual interests.

We feel confident that the instructors in our educational institutions here present will tell us that the youth who have been faithful members of their home Sabbath-schools, having acquired a love for the study of the Word, and a desire to become fitted for service, are just the material they want in the schools, and that if all who enter the schools have had such a foundation laid, that their work in building the superstructure will be comparatively easy.

How our Educational Institutions Can Help Forward the Sabbath-school Work.

While upon our Sabbath-schools, in conjunction with the parents, rests the responsibility of laying a good, sure foundation in our youth, before passing them on to the schools, our training schools are, in turn, in a position to further the interests of the Sabbath-school more perhaps than is fully realised.

At centres of learning, such as Avondale, Cambridge, Heidelberg, the Sydney Sanitarium, and Warburton, young people are being trained for the home and mission fields, and here as object lessons to these students, the very best Sabbath-schools should be maintained that it is possible to have. No effort should be spared to attain a high standard of excellence in these centres.

Consecrated and capable young people should be associated with those of longer experience in Sabbath-school work to gain a training in the various offices of the school. While they should be encouraged to work for the spiritual interests, they should also be taught thoroughness and promptness in performing the various duties pertaining to their offices. Too much importance cannot be attached to this, as the mould that they receive, while they are in training, will be given to the schools in the fields to which they go.

An example may serve to illustrate: A student from a training school connected with a large church, and when the time for the election came, as it was known that this young lady had served as secretary while at school and wrote good reports, she was elected to this office. But the superintendent soon learned that she was quite ignorant of

some of the duties of the secretary, and that it was very difficult to convince her of the fact. She had not been so instructed at the school where she attended. The first quarter was well nigh over before she could be led to see that she did not understand much that she ought to know and do, and it took a part of the second quarter to awaken any real interest or enthusiasm in her work. At the end of her six months' term she expressed thankfulness for the experience she had gained, and offered of her own accord to instruct the in-coming secretary in the methods she had been taught. Now it was much more difficult to instruct this secretary than it would have been had she never served in this capacity, and especially in a place of training where she thought that the methods employed were beyond question.

A special effort is being made at this time, by means of the reading course, convention work, etc., to raise the standard of teaching in our Sabbath-schools. Those who take the reviews and the class recitation are encouraged to do so without frequent reference to the lesson quarterly and Bible, and to question rather than to tell. This is difficult for many who have not received a special training in methods of study and of teaching. Those in our training schools are in a position to help us materially in this effort. We need the cooperation of our educators in raising the standard in this respect.

As the students and nurses go out from our various training institutions with correct conceptions of the Sabbath-school work, enthused with its importance and efficacy, as the result of the ideal kept before them, and with a practical understanding of the work in its various details, they will have a moulding influence upon the Sabbath-school work through the length and breadth of our field that will tell much for its upbuilding, and aid materially in making of the Sabbath-school work what the Lord has said that it should be, "One of the greatest instrumentalities and the most effectual in bringing souls to Christ."

A. H. Piper: "I have no fault to find with the machinery we have in operation to run these two departments. We need machinery, we need organisation; but I often feel that sometimes we forget the personal element, the interest that our conference presidents ought to take, and many do take in the young people's and Sabbath-school work. There comes a time in the life of every young person when he reaches, as it were, the cross-ways, and it is just there that the work of the president, or field worker, or church elder, has such a great influence in deciding the destiny of our young people."

Help in Time of Temptation.

It is one thing to be tempted, another thing to fall.—*Shakespeare*.

Temptations are a file which rub off much of the rust of our self-confidence.—*Fénelon*.

Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe.—*Tryon Edwards*.

OCTOBER 16, 3.15 p.m.

Fifth Meeting of the Convention

G. B. THOMPSON in the chair. After singing prayer was offered by H. M. Blunden. A paper was read by Sister E. M. Graham on—

The Education of Church Workers.

The education of church workers is a very important problem, and a very difficult one to solve in a satisfactory manner. But more depends on it than perhaps all realise, for we are told "if every church member were a living missionary, the gospel would speedily be proclaimed in all countries." It seems, therefore, evident that the Lord is waiting for all His people to become active workers before He cuts short the work in righteousness. The education of church workers divides naturally into two lines, the developing of leaders and the training of the rank and file.

The system of organisation of the work which has been found most effective is to divide each church into small bands, with leaders over them. A leader is generally appointed to take charge of the missionary meetings, and the church missionary secretary attends to the business. This plan gives a church missionary secretary, a missionary meeting leader and several band leaders to educate in each church. The work of educating these church workers falls chiefly on the State field missionary secretary, where there is one, and the State tract society secretary. When a church or company is ready to be organised for work, and this should be as soon as it is well established in the truth, these officers should meet with the church officers, and enlist their interest and cooperation in the work. If the elder's other duties will admit of it, and he is suitable for it, it is well for him to act as leader of the missionary meeting and to throw all his influence into making it a success. The members should be divided into bands, and leaders selected for the bands, first from the church officers, and if more are needed, from the most intelligent and active of the church members.

When these have been selected, the State officers should appoint a meeting with the missionary meeting leader, church missionary secretary, and leaders of bands. At this meeting practical instruction should be given to these individuals in their duties. The work should be carefully planned with them, and care be taken to see that each understands just what is required of him. The leader of the missionary meeting and the church missionary secretary should be given additional individual instruction in their duties. The church missionary secretary should be taught how to keep his books, how to order supplies, and other details that pertain to his work. The leader of the missionary meeting should be taught how to use the programmes provided by the State society, how to make programmes himself, how to vary the necessary exercises, how

to get reports of labour, and, in general, how to make the meetings interesting and profitable. The church missionary secretary should be taught to assist the leader in planning for the missionary meetings.

The State officers should meet with these leaders from time to time, receive reports from them concerning their work, and further instruct them as their reports show their needs. The State officers should hold meetings with the church in order to give instruction to the people concerning their duty to work, and how to work. Various lines of work should be presented, that all may find their places, as all are not able to do the same work. After the church has been divided into bands, the leaders should meet with their bands, and plan work of some kind for every individual. They should have frequent meetings with the members of their bands that they may keep them at work and help them on their weak points.

While this work of educating church workers falls chiefly upon the State field missionary secretary and State tract society secretary, every conference worker ought to understand how to do it; for if a church is organised in some country place, far from head quarters, the work will fall upon those who brought out the company. If they neglect to do it, that church will ever be weak and ineffective for good. Whereas if the work is well done, the church will carry forward the seed sowing and add other souls to its numbers, leaving the conference labourers free to go to other unworked fields. A working church is a living, growing church. An idle church is a dying church, a discredit to those who raised it up.

Conventions can be used to good advantage in educating church workers. Where convenient two or three churches can be grouped together, and a Sunday devoted to considering various lines of work, and opportunity be given for questions and discussion. Where there is only one church available, a profitable convention can still be held. These meetings for consideration of the work are usually enjoyed by the people, and give a new impetus to the work.

In this paper we have dealt particularly with the question of education as related to the work of the church for the public. But all church officers should be carefully instructed in their work. When a company is brought out and is ready for organisation, with officers all selected, the conference workers should meet with those officers, together and individually, and instruct each one in all the duties of each respective office, taking pains to see that each one understands exactly what his office requires of him. If careful work of this kind is done every time a church is organised, we will have less trouble with our churches than we have had with some in the past, and they will be more likely to stand solidly and firmly for the truth until the end.

G. B. Thompson: "I feel that this question is of very great importance. There is great need of setting in active operation the dormant energies in our churches. What we need is leadership, someone to set the churches to work, and when we as a

denomination arouse and get to work, there will be a greater movement than has ever yet been seen. I believe all our people want to work; they love this truth the same as we do. The great thing that will help in the field is for every one of us to go home from this meeting, fully determined that we will endeavour to train others to work in the cause of God."

Sermon by Pastor Cole.

October 16, 7.30 p.m.

ON Sunday evening, October 16, Pastor Cole spoke from the text, Ex. 14:15, which reads: "And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward." This is the message to God's people to-day. See "Testimonies," Vol. 9, p. 172. Practical lessons were drawn from the experiences given to the children of Israel at that time, and it was shown that God delivers His people, who call upon Him, out of all the difficulties which are encountered by the way.

How to Go Forward.

1. By the study of God's Word and prayer. Josh. 1:8.

2. By following the leadings of the Holy Spirit. Eze. 1:12.

3. By counselling and planning for the work. I Sam. 22:1, 2; I Chron. 13:1.

A very striking parallel was drawn between the experiences of the children of Israel and the people of God at the present time. Among the lessons we should learn from God's dealings with ancient Israel are: (1) Do not murmur; (2) take all your troubles to the Lord; (3) let Him guide you; (4) read the Bible; (5) pray much; (6) keep close to your brethren. Then your journey will be one of constant victory. The command given to us to-day is, "Go forward."

Devotional Meeting.

Monday, October 17.

IN presenting the publishing work on Monday morning, Brother L. A. D. Lemke stated that where in our work difficulties and failures are made, there are two positions which we may take as to the cause of the failure. One is to look at the flaws and faults we may be able to find in others, in individuals, or in our institutions, for the cause of the failure. The other way is to look within. "Let a man examine himself." Often, like Israel at the Red Sea, we are placed in strait places, in order that we may learn to exercise faith, and that God's mighty power to deliver may be revealed. The Lord's command to the publishing work is, "Go forward."

To find men and women who will make the distribution of our literature their life work is one of the difficulties which confronts those who are the leaders in this work. To keep constantly before our people, young and old, the holy exalted nature of our canvassing work, will do much to overcome this difficulty. Too often men who have made a

failure in other lines of work are asked to take up the canvassing work as a last resort. This should not be. Men of talent, good address, and with business ability, as well as a deep Christian experience, are needed.

OCTOBER 17, 9.15 a.m.

Sixth Meeting of the Convention

CHAIRMAN, E. H. Gates. The meeting was opened by singing, and prayer was offered by W. L. H. Baker. A. W. Anderson presented a few introductory thoughts on a review of past efforts, and was followed by A. G. Miller, who read a paper on—

Periodical Work.

How to Improve Present Conditions.

The question, "How can the circulation of our periodicals be increased?" is one which usually appears on the programme of every missionary and publishing convention that is held. This is due to the fact that either the plans suggested are not given a fair trial, or if tried, are not effective. We feel confident, however, that with the united cooperation of all, the circulation of our periodicals in this field cannot only be largely increased, but that in the proper development of this work lies the solution of one of the most difficult problems confronting this Union Conference, and that is, How can we enlist the services of the large body of our young men and women who, while they are anxious and willing to be actively engaged in the spreading of the third angel's message, are now devoting their energies to work in commercial institutions? This certainly is a matter which cannot receive too much attention. In the Spirit of Prophecy the question is asked, "Who will bear the responsibilities of the cause of God when a few more standard bearers fall?" The answer is given, "We can but look anxiously upon the youth of to-day as those who must take these burdens, and upon whom responsibilities must fall."

We will consider first the circulation of our church periodicals, the UNION CONFERENCE RECORD and the *Review and Herald*. Just to the extent that the success of the message depends on the distribution of our publications to the world, so the life of our members is dependent on their receiving the messages the Lord is sending to His people through His servants as contained in these periodicals. One effective way of increasing the missionary spirit in our churches is by our people reading the reports of the progress of the work throughout the world. So that in order that the circulation of our missionary periodicals may be increased it will be absolutely necessary to see that our church periodicals are regular visitors to the homes of our own people. This then is one of the most effective ways of improving present condi-

tions; and to accomplish it, our workers who visit our people at their homes and meet with our churches should keep before them continually the importance of subscribing to these two periodicals. Encourage our people to follow the suggestion given in "church missionary work" that "several families might club together to subscribe, and pass the papers round."

The Australasian Health Magazine and Signs of the Times.

All will admit that our missionary periodicals should also have a far wider circulation than they are enjoying at present, and it is to the consideration of this part of the subject that we wish to call your special attention. Of course, the publishers must depend largely on our tract society workers and church missionary secretaries to encourage our people to use these periodicals in connection with their missionary work, but the main difficulty has been that with their small circulation the margin allowed to those who are working in the field is not sufficient to make the work self-supporting. It is also true that, as far as the *Signs of the Times* is concerned, the tract societies have had a very small margin to pay for their expense in connection with their work of receiving and forwarding orders and carrying accounts. In thinking over this matter carefully, the Signs Publishing Company has made a proposition to our tract societies that we feel confident will meet with their hearty approval, and we trust will be the means of rapidly increasing the circulation in the different States.

At the present time the circulation of the *Signs of the Times* is about 9,000. We feel sure that by a united effort this could be increased to 17,000, so that we have based our figures on this number.

We have figured out the proportion of each State according to their membership, and will be willing to allow a certain discount off each invoice, based on the number of *Signs* taken weekly. First of all, we will place all our societies on the same basis and allow a discount of $1\frac{1}{4}$ per cent. on the present circulation in addition to the regular commission for new subscriptions. When a State is circulating two-thirds of their proportion, we will allow $2\frac{1}{2}$ per cent. discount; when their circulation is equal to five-sixths of their proportion, $3\frac{3}{4}$ per cent.; and 5 per cent. will be allowed for their full proportion.

This certainly should be an inducement to our tract societies to do their utmost to increase the circulation of the *Signs*. But even should the circulation of the *Signs* and the *Health Magazine* in their present form be largely increased, we feel certain that something else must be suggested to make this periodical work a channel through which our young people can be trained and educated for efficient service in the Lord's vineyard. The solution of this problem, we believe, lies in the publication of a magazine which will carry with it a commission large enough to enable our young people to make their work self-supporting. We would suggest a magazine of about 64 pages, with perhaps a cover printed in two colours, to retail at 6d. per copy, with a discount of 50 per cent. to agents, the price to tract societies being 3d. less 5 per cent. If an agent will sell two copies per hour, working eight

hours a day and five days a week, this will give a profit of 20s. Of course there will be a few incidental expenses, but even then the amount received will be far larger than many are receiving at the present time from outside institutions. Thirty-five agents earning 20s. a week would mean a commission of £1 15s. per week to our tract societies, or £91 per year. But in order to make the periodical work a success, it will be absolutely necessary for a thorough organisation on the same lines as our regular subscription book business. It will need the supervision of a general field agent and State agents. Periodical workers will have to be found who will give their whole time to this work; territory will have to be assigned, and reports rendered weekly to the State tract societies.

At the present time many young people find it difficult to commence canvassing for a large subscription book, whereas if it were possible for them to gain an experience by handling a magazine, a far less number would become discouraged, and through this channel a stream of agents would continually be flowing into our regular canvassing field.

We submit these suggestions for your careful consideration, feeling confident that if all will unite heartily in this effort, a mighty work will be accomplished which will be the means of hastening the spreading of the third angel's message to all the world in this generation, which is the one aim of every true Seventh-day Adventist.

Miss E. H. Gregg read a paper on—

Tract Societies and Periodical Work.

Perhaps no two statements from the Spirit of Prophecy have exerted a greater influence on the circulation of our literature than the following: "Our power and efficiency as Seventh-day Adventists are largely dependent on the literature that comes from our presses," and, "It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do."

The question of how to reach the people in our cities and thickly populated centres with the message of truth is of great importance at this time. This demands careful thought as to ways and means for best arousing and following individual interest, and to this end our periodical work is the best agency we have. As the tract societies are the sole agents for the distribution of literature, and have full control of the territory, they are solely responsible for working up and maintaining the circulation of our periodicals. This being so, the publishers should keep the tract society secretary liberally supplied with sample copies, interesting descriptive circulars, price lists, and all necessary information concerning the periodicals to be circulated. An up-to-date list of all single and club subscriptions should be sent to the tract society secretary and conference president every three months, to enable these officers to work intelligently. If the tract society were allowed a discount on all periodical business, both on new and renewal subscriptions, it would be enabled to do more aggressive work in securing periodical subscriptions. What means shall the tract society employ

to increase the circulation of our periodicals? It should be the aim of the Union Conference to make the circulation of the *Signs of the Times* at least 20,000 per week, and the *Health Magazine* should be no less per month. In order for this to be an accomplished fact, it is necessary to have the co-operation and hearty support of every Seventh-day Adventist. There is no line of work, however, that can be carried forward to a successful issue unless someone carries direct responsibility for it; hence someone should be made responsible for the periodical work in each State. This individual, with the State tract society secretary, could then consider ways and means for enlisting, as far as possible, the interest of everyone in the circulation of our periodicals.

The question of how to work the cities is still before us. The servant of the Lord has said that the cities *must* be worked. Thorough, systematic effort must be put forth to reach souls with the printed page who otherwise would not hear God's last warning message to a perishing world. It has been proved in the subscription book work that companies of from six to twelve agents working systematically in the large cities, meeting frequently for counsel and prayer, relating experiences, etc., do better work than one who is alone. Why cannot such companies be formed in every city to engage in the work of periodical selling? The subscription book agent is frequently visited by the State canvassing agent, and especially at such times when the work goes hard. If our periodical workers had such a person, one who could work with them, and take a personal interest in them, and suggest the best methods of work, it seems evident that many of our young people who to-day are working in worldly enterprises could be induced to take up this work. The first question would naturally be, "What remuneration will the tract society give if I take up this work?" This is a fair question, and sufficient profit should be allowed to encourage our young people to take up the work. As you all know, a good profit of 1s. 3d. is allowed on every yearly subscription to the *Health Magazine*, and 1s. on every yearly subscription to the *Signs*. But *Signs* workers usually sell single copies which are supplied to them at 8d. per dozen. It takes a great deal of energy to sell six dozen copies a day, making a profit of 2s., or for five days work, earning the sum of 10s. Is this sufficient inducement for our young people to take up this work? If it were possible to place the *Signs* in the hands of our young people in the form of a magazine, issued quarterly, then monthly as the circulation increases, selling at 6d. per copy, sufficient profit could be obtained to give the periodical canvasser a livelihood. One of the blessed results which would follow such systematic house to house work would be the development of good agents, and the preparation of the towns for the reception of our large books. Such agents would soon develop into book agents, and here would be seen the necessity for the one in charge of such agents to ever be on the lookout for fresh recruits.

The tract society secretary should work through the church missionary secretary and conference labourers in securing individual subscriptions:—

1. By personal correspondence with those not found on the subscription list.
2. By getting believers to send one of our periodicals for one year, or less time, to their friends or relations.
3. At camp-meetings, by making a tent-to-tent canvass.
4. Through the efforts of conference labourers who have an eye for subscriptions as they go from church to church, or as they organise new churches.
5. By publishing in the UNION CONFERENCE RECORD a "roll of honour," comprising the churches in which every family is supplied with the *Signs* and *Health Magazine*.

Regular Church Clubs.

This is a good stand-by method of systematically keeping up the work with our missionary periodical. The following suggestions as to how to organise and pay for a church club have been followed with considerable success:—

Let the church missionary secretary—

1. Carefully study the club rates for churches.
2. Decide about how many copies the church should take regularly, then make plans accordingly.
3. Show the church in the missionary meeting some of the striking results accomplished through the circulation of the papers.
4. Read carefully the vital articles found in the paper itself, and talk to the church about them.
5. Instruct the church members to pay for their papers every fourth week.
6. Endeavour to get each member to subscribe for a certain number, thus making a large church club.
7. Last, but not least, one reason why many do not take a club is because they do not know how to use the paper. The following methods of distribution have proved successful:—
 - (a) The personal delivery plan, delivering to regular customers.
 - (b) Sending to the tract society subscriptions for friends.
 - (c) Selling the paper on the street.
 - (d) Mailing the paper to friends in connection with missionary correspondence.
 - (e) Supplying hospitals, prisons, and other institutions, reading rooms, and reading racks at railway stations.
 - (f) The housewife can supply each tradesman who calls at the home.

A decided effort should be made to get the news dealers to handle our periodicals. If they were supplied with attractive posters, calling attention to special features in the paper, in many cases they would be glad to handle them.

The circulation of our literature should be recognised by the entire denomination as the most effectual means of heralding the message of the third angel, and bringing to an end the great controversy between truth and error, and every legitimate means should be used to enlist the rank and file of the church in the work.

OCTOBER 17, 3.15 p.m.

Seventh Meeting of the Convention

J. E. FULTON in the chair. After singing and Scripture reading, J. H. Woods offered prayer.

Miss L. M. Gregg read the following paper:—

Ways and Means of Increasing the Output of Literature.

We know of no better means for increasing the output of literature than for our conferences to follow out the recommendation passed some years ago when the "Missionary Campaign" was inaugurated. We learn from the publishing office that 19,219 less helps have been used by our agents during the past two years than in the previous two years, and yet the profits from the trade book sales in all societies amount to £654 18s. 9d., an increase of £139 9s. 6d. over the previous two years. This proves conclusively that our missionary campaign is responsible for a large increase of business. This is as it should be, and yet we have scarcely begun to reach the aim called for, of enlisting every man, woman, and child in the denomination in earnest, active, systematic work week by week.

In order to carry out this work a close oversight of the churches must be given by those who are not burdened with other duties. One of the most useful and profitable workers a conference can employ should be its field missionary secretary; but in order for him to do effective work he must have natural ability for organising, and tact to deal with every person he meets. If he does not have these qualifications it would be better for him not to undertake this work. This officer should also have keen perception, be well versed in what is going on in his State, so that at a moment's notice, if necessary, he can organise his forces for a quick work when any issue comes up. Very much has been lost to the cause because opportunities for circulating much literature on some special subject have passed unimproved.

Scarcely a month passes but what a campaign on some issue could be carried forward successfully. The minds of the people are constantly exercised on some topic or other, either in health or temperance matters, religious liberty, the labour and capital question, or some theological point. The success of the recent New South Wales temperance campaign shows what can be done. About a quarter of a million papers and tracts were paid for by the public. This not only brought a blessing to our own people and work, but it has caused much prejudice to be removed, and has placed our work in a much more favourable light in the minds of many, and we believe will result in some being added to our ranks. Seventh-day Adventists are always ready to give their services to a good cause, if they are taught how to work, and definite work is placed in their hands.

We know of no better way to increase the output of literature than to plan definitely for campaigns in every church and company, teaching the local officers their duty and responsibility, and planning with them to meet every issue which comes up, enlisting every member in active service. As far as possible the general public should pay for the literature which is used. If approached in the right way much can be brought into the cause in this way. It has been proved in almost every State that our tracts can be sold readily. Our church members need to be educated in this, and we believe that thousands of tracts will then be circulated, and instead of being a drag on our people a good revenue will be derived.

Much more should be done in bringing before our own people the books published by the denomination. From personal experience we know that our people will buy freely if their attention is called to these books, and a brief canvass given showing their contents and importance. All of our labourers should realise that this is a part of their work. Especially should the field missionary, tract society, and young people's department secretaries bring before the notice of our church members all new books, pamphlets, and tracts, and be ready with numerous suggestions for the securing of means to buy these, when necessary. If this is done, a return in profits almost equal to the travelling expenses of such officers can be brought into the office.

Let us not forget that this is a reading age. Satan well understands the potency of literature in the pollution of the world and the destination of men and women. On the other hand, God has given us literature by which we are to counteract this influence. He has brought into existence our publishing houses and agencies for this express purpose; so let us not be afraid of persistently urging our people everywhere to build up good libraries of our books in their own homes, thus safeguarding both themselves and their children.

Another great help in placing our literature among our own people is the frequent holding of general missionary conventions in the conference, conducted by the missionary secretary, the secretary of the young people's department, and the Sabbath-school department secretary. If properly presented and carefully selected, much literature can be sold at such meetings. In one of our conferences a series of conventions was held recently, and the direct sales in these meetings were: 34 copies of "Great Second Advent Movement," 130 sets of "Teachers' Reading Course" books, 54 subscriptions to "Sabbath-school Worker," 30 "Soul Winning Texts" books, 425 sets of Leaflets, 175 Temperance books, besides odd books and tracts which were recommended to meet certain circumstances.

By placing these things in the hands of our own people, they are able to recommend them to their friends, and know what to use to meet any argument or interest that may arise.

A wise distribution of advertising matter will help largely in increasing the output of literature. Business men recognise the value of this; and spend large sums of money annually in this way. Our workers and church members should be encouraged to enclose in every letter and parcel some leaflet

advertising some tract or book. Wherever opportunity offers, a neat card advertisement could be hung up. We must, however, not overlook the fact that our literature is different to any other, inasmuch that it will not be largely sold through the usual public channels, but it must be carried directly to the people. Our people must recognise that this is God's plan, and that in order to enlighten the world with the third angel's message, they must prepare to be God's messengers in this work.

R. Hare: "Sometimes I think that our brethren and sisters do not fully appreciate what our canvassers have to go through, and I believe that one great stimulus we might give this work of circulating our literature is to keep a warm place in our hearts for our canvassers, and a warm corner in our homes. We want to remember, too, that when we come to distribute our literature, there is danger of our doing it in a cold, formal way. There should be a warm heart behind it, full of sympathy for those in darkness."

The question of supplying all canvassers with small literature was discussed. There was a time when this was done, and it was stated that a way should be provided to get the necessary funds to supply our canvassers with tracts for free distribution.

OCTOBER 17, 7.30 p.m.

Eighth Meeting of the Convention

PASTOR E. H. GATES in the chair. After singing, prayer was offered by Professor B. F. Machlan. A paper was read by A. W. Semmens on—

Scope and Merit of our Health Publications.

Scope.

"The Lord gave the word; great was the company of those that published it." Ps. 68:11.

The God of heaven has given great light to the Seventh-day Adventist Church. To this remnant people He has committed a wonderful chain of truth which encircles every phase of the gospel. One of the most important themes of the special message for this time is that of health and temperance.

The medical missionary work is the entering wedge for present truth. "If we would elevate the moral standard in any country where we are called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body." The health work has been designated the right arm of the message. It will open many doors and assist in raising the moral standard of the people, thus preparing their minds for the reception of the gospel of Christ.

The work of this message is not confined to one country, or limited to one particular nation, but it is world-wide. It is to go to every nation, kindred, tongue, and people. Then shall we not labour earnestly to break up the fallow ground, that the people may be ready to receive with gladness the message of the gospel of health—those great principles which will disarm prejudice and open wide the gates of the mind for the reception of the truth in all its fulness? And in what better way can this be done than by the dissemination of our health publications?

"The masses—what a significant expression! How could the surging tides of humanity in our colossal cities—the labourers, artisans, clerks, shop-girls, seamstresses, and all the rest of the toiling millions—be more suggestively described in the aggregate? Indeed, this new application of the word has had its origin in latter-day conditions. It has come into being on the crest of the great wave of struggling, suffering, relentless humanity which threatens to engulf our twentieth century civilisation. Never before in the history of the world has the condition of the labouring classes figured so largely in the public welfare; never before have social questions taken such a strong hold on thoughtful men and women."

What is our responsibility in the matter of educating the masses in health principles at this time, when the great questions of social reform are everywhere stirring men's minds to intense activity? Of one thing we are certain, and it is this: That it is most important that our health literature shall be placed in the hands of the people. God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the principles underlying true health reform.

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fulness. Both the physical and mental powers are to be so trained that they can reach the highest efficiency.

Our health publications should have a vast scope, and should reach all classes of people. The Great Physician ministered to both the rich and the poor. The common people heard Him gladly. Patrician and plebeian alike shared in His blessings, and were benefited by His labours of love for both body and soul.

Merit.

The value of our publications on health topics is dependent upon their adaptability to the present needs of the people. They should therefore be clear, concise, practical, and devoid of that "padding" which is a marked characteristic of present-day products. Many medical books of to-day are, to use a colloquialism, "Jerry built,"—voluminous and pretentious, but lacking in simplicity and definiteness, and thus failing to meet the real needs of the people.

The intrinsic value of all the medical books circulated by our people should lie in their proclaiming with no uncertain sound the gospel of health and temperance reform. "To make plain natural law and obedience to it is the work for this

time." Our aim should be to meet the people where they are, but we must at the same time elevate the standard and help them to realise that the body is the sacred temple of God; that man is created for God's glory; and that in violating physical law he is violating the law of God, and bringing upon himself sure retribution of sorrow and suffering. Unless our medical publications inculcate these principles, they will fall far short of attaining their true object. The true merit of our medical literature lies, therefore, in setting forth the philosophy of health in full accordance with the principles of the third angel's message. We come now to the consideration of the questions—

1. Shall we aim merely at circulating general medical works?

2. Shall we aim especially to educate people in health principles?

It is my firm conviction that simply to circulate general medical works wholly from the commercial standpoint would be to fall far short of discharging our obligations in the matter of enlightening the people on the importance of health. While it is essential that some of our medical books shall be prepared in such form that they may be handled by our canvassers, yet it should ever be borne in mind that the paramount object to be attained is the enlightenment of the individual, and not merely the making of money. If this important truth is kept ever before those who prepare the health publications and those who circulate them, our literature will bear the divine impress, and will be a most potent factor in bringing before the great masses of the people the message of true reform.

"The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people. There has not been that interest taken in the circulation of our health literature that there should be. The circulation of these journals must not be neglected, or the people will suffer a great loss.

"Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time.

"Ministers can and should do much to urge the circulation of the health journals. Every member of the church should work as earnestly for these journals as for our other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place."

The circulation of our medical books and health and temperance journals will be a powerful agency in preparing the people to accept the special truths that are to fit them for the soon-coming of the Son of man. Thus the primary object of our health literature is to pave the way for the truths of the message. Only when the monetary consideration becomes entirely secondary, and our medical publications are prepared and circulated because of their value as pioneer missionary instrumentalities, —then, and only then, will they fulfil their true mission.

2. Shall we aim especially to educate the people in health principles and healthful living?

As stated in our consideration of the first proposition, merely to place in the hands of the people general medical books without emphasising the fundamental principles of true reform would be to fail in accomplishing the true purpose for which these books are to be circulated.

"Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful view of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. God desires His light-bearers ever to keep a high standard before them. By precept and example they must hold this perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul. Let those who have obtained a knowledge of how to eat and drink and dress so as to preserve health, impart this knowledge to others. Let the poor have the gospel of health preached unto them from a practical point of view, that they may know how to care properly for the body, which is the temple of the Holy Spirit."

We have a responsibility in the education of the people that no other denomination or organisation has—a work that no others can do. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist. All should realise that the promulgation of our health and temperance principles is an important part of the Lord's great work for the salvation of souls. Each should therefore feel a personal obligation to aid in sending forth fully instructed men and women who will exert a powerful, saving influence in the communities and the homes to which they go.

Our message is to reach all classes, and whether given personally or through the medium of medical books, periodicals, or tracts, the truths and principles should be presented in a plain and practical manner, reaching the people just where they are; yet never sacrificing one particle of principle for the sake of expediency.

"God's blessing will rest upon every effort made to awaken an interest in health principles; for it is needed everywhere. We should awaken

to our God-given responsibility in this matter; for God purposes to accomplish much through this agency. Educate people in regard to the laws of life, so that they may know how to preserve health. It will require earnest, patient, protracted effort to establish the work and to carry it forward upon hygienic principles. But let fervent prayer and faith be combined with your efforts, and you will succeed."

There are various avenues through which we can reach the masses: By our medical institutions, health food cafés, by personal efforts, and through our literature—subscription books, health and temperance periodicals, pamphlets, and tracts. These are the main avenues through which the people may be reached. Personal contact with the people is the principal means by which the work can be accomplished. By personal effort much may be done to increase the patronage of our institutions, where the people may receive a thorough education in the principles of right living. It is through our institutions especially that the higher classes can be reached and instructed in health reform and hygiene.

Our ministers, Bible workers, and canvassers should be trained in health lines; for a knowledge of medical missionary work will greatly add to their efficiency. Workers thus trained can intelligently instruct the people in such matters as the simple treatment of disease, hygienic cookery, sanitation, and other lines of helpfulness. Thus many may be saved from untimely graves, and led to accept the message, which will ensure to them "an inheritance among all them which are sanctified."

The success of our sanitariums as healing agencies is largely dependent upon their being manned by earnest, consecrated workers. It is also evident that in order for our health publications to accomplish the greatest possible amount of good they must be circulated far and wide; and this can be done only by the hearty cooperation of all our people.

"Ministry of Healing" is a book which contains the instruction regarding healthful living for this time. The Spirit of God has stated that "it contains the counsel of the Great Physician. It should be used as a medium to educate the people in health principles."

"We have reached a stage in this earth's history when we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence."

To sum up briefly: We have found that the scope of our health publications is world-wide. Their merit lies in the fact that they contain those great, yet clear and definite principles pertaining to the gospel of health and Christian temperance, which the Great Physician has given for the guidance of His people in these perilous times. In view of these facts, should we not cast all other considerations aside and circulate our medical missionary literature with but one aim in view—to reach and educate the masses who are in darkness

and ignorance concerning the laws of health, and to save them body and soul. This is our work for the present hour.

Devotional Meeting.

Tuesday, October 18.

ON account of a very heavy rain falling, the devotional meeting was not so well attended on Tuesday morning as usual. But the beautiful seed thoughts presented by Professor Machlan from articles written by Mrs. White were well worth coming through the storm to hear. The Bible was shown to be a photograph of the mind of God; a casket containing jewels of inestimable value; a work which would broaden the intellect and refine the character as no other book possibly could. Several incidents, which were drawn from Professor Machlan's many years of experience as a teacher, served to illustrate the principles which underlie true Christian education. The Bible, while not necessarily the text-book for all studies, must be the source of all truth. The acceptance of present truth and consequent study of the Word of God has in a few instances led to a remarkable opening up of intellects, which would otherwise have remained very ignorant and uncultured.

OCTOBER 18, 9.15 a.m.

Ninth Meeting of the Convention

PASTOR J. E. FULTON in the chair. The opening exercises consisted of singing and a season of prayer. Pastor L. A. Hoopes read a paper on—

School Finances.

Introduction.

In what we have to present there will not be anything so very new, but that which has met with quite general approval in the past. Especially would we direct your attention to what the Lord has been pleased to communicate to His church through His chosen servants. In Vol. VI. of the "Testimonies" we read as follows:—

"I wish that I could command language to express clearly the importance of the proper management of our schools. All should feel that our schools are the Lord's instrumentalities, through which He would make Himself known to man. Everywhere men and women are needed to act as channels of light. The truth of God is to be carried to all lands, that men may be enlightened by it.

"As a people having advanced light, we should devise means by which to develop an army of educated missionaries to enter the various departments of the work of God. We need well-disciplined, cultivated young men and women in our schools, in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women who, having high intellectual culture, are fitted to do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind that which the Lord has designed. As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work

committed to our hands. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished, that the work of Christ may not be hindered by lack of skilful labourers, who will do their work with earnestness and fidelity.

"Some would be content with the thorough education of a few of the most promising of our youth; but they all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility in both private and public life. There is great necessity for making plans that there may be a large number of competent workers, and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about this much-desired end.

Freedom from Debt.

"That our schools may nobly accomplish the purpose for which they are established, they should be free from debt. They should not be left to bear the burden of paying interest. . . . Whenever it is possible, let our institutions be dedicated free from debt.

Economy.

"Not only for the financial welfare of the schools, but also as an education to the students, economy should be faithfully studied and conscientiously and diligently practised. The managers must guard carefully every point, that there may be no needless expense, to bring a burden of debt upon the school.

"If our schools are conducted on right lines, debts will not be piling up, and still the students will be made comfortable, and the table will be supplied with plenty of good, substantial food. Our economy must never be of that kind which would lead to providing meagre meals. Students should have an abundance of wholesome food. But let those in charge of the cooking gather up the fragments that nothing be lost.

Good Management.

"The financial management in some of our schools can be greatly improved. . . . When the managers of a school find that it is not meeting running expenses, and debts are heaping up, they should act like level-headed business men, and change their methods and plans. When one year has proved that the financial management has been wrong, let Wisdom's voice be heard. Let there be a decided reformation. Teachers may manifest a Christ-like excellence in serious, solid thinking, and plan to improve the state of things. They should enter heartily into the plans of the managers, and share their burdens."—*Pages 206-210.*

These words need no comment; they place the matter in a very concise form—we are to shun getting into debt. Unless there is very careful supervision, debts will increase; we see so much that needs to be accomplished, and before we are aware, we have gone beyond our limit. The tendency is to undertake to do work in advance of that which the school is set to give. This calls for more extensive equipment and a corresponding financial burden.

We need well-equipped institutions for the work they are to accomplish. Our large field, and the dearth of labourers we have to work it, make it imperative that we make the most of our institutions that are already established.

The Entire Field.

Care must be exercised to see that the entire field is being served to the extent of our resources. There are many church-schools and mission schools which are continually drawing on the funds, and there will always be an increasing demand for more of these schools. Extensions or improvements in any of our institutions should be most carefully studied by those who have the general oversight of the entire field before anything is done that would make a heavy draft on the funds of the conference. Even the improvements that may be made from the profits derived from the running of

the institution should be carefully considered as to the after effects.

For an intermediate school to plan to do advanced academy work would mean greatly to increase expenses. We must calculate on one additional teacher for each year of school work beyond the sixth. The advanced studies call for more elaborate equipment, more class-rooms, living-rooms and furnishings, and more industrial enterprises to supply work for the students, and a constituency sufficiently strong to meet all these demands. An increase in the number of teachers and employees in an institution multiplies difficulties and perplexities for those who have to manage; and a poorly managed school, with poor discipline and a lack of Christian sympathy and cooperation, is death to Christian education. As with the school, so with every other branch of our work. How discouraging and expensive it is to transport labourers long distances, only to find that miscalculation has been made as to what is expected of them, thereby necessitating changes. How carefully these features should be considered before such appointments are made.

Salaries of Teachers.

"The labourer is worthy of his hire." No class of labourers has to bear greater expense in preparing for his life work than has the teacher. The laws of the land are such that he must be continually expending in order to keep abreast with the times and meet the requirements of the State. His salary, therefore, should be something more than his clothes and living cost. This applies to teachers of all classes of schools in the denomination. The cost of preparation and the degree of responsibility should govern in fixing the salaries.

The church-school teacher is a conference labourer, and should receive just the amount of consideration that the importance of the work demands. It would be a good thing if a happy medium, a fair uniform wage, could be adopted throughout all the conferences. Should any conference give a higher wage, let it be on the basis of a more expensive place to live. While we would not advocate working merely for the sake of the salary, yet this must be sufficient to meet ordinary living expenses, and enable the teacher to keep up with the studies. This phase of the question has been greatly overlooked, and, as a result, few have qualified for this important work. We sincerely hope that this conference will mark the beginning of better times for some of our self-sacrificing teachers.

Tuitions of Advanced Schools.

In Volume 6 we read again:—

"In some of our schools the price of tuitions has been too low. This has in many ways been detrimental to the educational work. It has brought discouraging debt; it has thrown upon the management a continual suspicion of miscalculation, want of economy, and wrong planning; it has been very discouraging to the teachers; and it leads the people to demand correspondingly low prices in other schools. Whatever may have been the object in placing the tuition at less than a living rate, the fact that the school has been running behind heavily is sufficient reason for reconsidering the plans and arranging its charges so that in the future its showing may be different. The amount charged for tuition, board, and residence, should be sufficient to pay the salaries of the faculty, to supply the table with an abundance of healthful, nourishing food,

to maintain the furnishing of the rooms, to keep the buildings in repair, and to meet other necessary running expenses. This is an important matter, and calls for no narrow calculation, but for a thorough investigation. The counsel of the Lord is needed. The school should have a sufficient income not only to pay the necessary running expenses, but to be able to furnish the students during the school term with some things essential for their work. Debts must not be allowed to accumulate term after term. The very highest kind of education that could be given, is to shun the incurring of debt as you would shun disease."

It will be observed that there is danger of placing the tuitions too low. After a school has been provided and well furnished by the patrons of the institution, then the tuitions and other charges should be adequate to meet all necessary expenses. The tuition of one institution very materially affects other schools. The tuition for strictly literary work should be uniform, unless there are extraordinary reasons why they should be raised to meet the corresponding extra prices in the common commodities of life. If the tuition is inadequate to meet these expenses, we can count on the attendance being too small, or that there are leakages somewhere.

The special Bible teachers of these advanced schools are really conference or Union Conference labourers, and receive their support from the tithes. This instruction is given in Volume 6, p. 215.

Tuition of Church Schools.

This is quite a different thing from the advanced schools. The church-school is a conference institution. The conference undertakes to educate all the children of Seventh-day Adventist parentage, and it is only right that the parents should be assessed a certain regular amount for the education of their children. This is justly due from them. They may plead poverty, or their lack of opportunity to do as they would like, because of circumstances over which they have no control, yet it is nevertheless a debt which they owe to their children and to the conference. And for the church-schools we call this assessment, tuition. It should be placed within reasonable bounds. This tuition may be quite inadequate to meet the running expenses of the church-school. But when every Sabbath-keeper comes to look upon this question of the Christian education of his children as he should, it will be surprising how much will flow into the Conference Educational Fund. Should the tuition prove inadequate, then resort must be made to some plan to subsidise the conference in this work. This we shall consider under another heading.

The tuition of those not of our faith is a matter which should receive careful consideration. It may be considered as a missionary project, or it may be dealt with as a purely business transaction. As a rule, those not of our faith do not contribute otherwise to our educational fund. Unless it be treated as a missionary work there is no good reason why these should not pay a somewhat higher tuition than the members of the church. And it should be explained that the church is being frequently called upon to contribute to the conference for the support of this work.

Advanced Schools, Departmental Work.

Every advanced school should be provided with the necessary equipment for strong departmental

work; such as boarding and care of buildings, laundry, farm, garden, dairy, poultry, carpentry, blacksmithing, and any other industry which is essential to the work of the school. These should be educational features and not commercial enterprises. The commercial feature always has the tendency to switch the school off its legitimate work. The school enterprises can well be limited to the production of those commodities which can be used in the school itself, or in the prosecution of the third angel's message. To attempt to compete with the world in strictly worldly enterprises would be to incur the displeasure of the trusts, trades unions, and labour unions, which in turn will only hedge about our operations, and leave our enterprises a financial loss, and possibly under a heavy indebtedness.

Departmental Work Self-Sustaining.

(a) The farm, the dairy, the orchard and garden, the apiary, and the poultry runs, should be valuable assets to any well-regulated school. They should furnish by far the largest part of the provisions of the school table. These lines furnish work for much of the unskilled labour exhibited on the part of many students. By this we would not convey the idea that these enterprises do not call for skilled labour, for they do. There is no line that is attracting the attention of the great men of earth more than the scientific researches in the physical and natural sciences connected with the common avocation of farm life. It is the "A B C" of the education given in our schools. It makes the student resourceful and reliant. It enables the school to do with a much smaller amount of actual cash.

(b) The boarding, laundrying, and care-of-buildings departments should be so arranged that the receipts will always exceed the expenditures to the extent of keeping them constantly replenished. A failure to do this is not economy. The wear and tear of utensils and furnishings, the interest on money invested, insurance, depreciation of buildings, and the wages of employees, must always be taken into consideration in fixing this class of tuition, and the wage to be paid pupils for their work.

Mechanical Lines of Manual Training.

All the mechanical lines of manual training should be most practical. These include domestic economy, cooking, sewing, carpentry, blacksmithing, tin-smithing, painting, masonry, tent-making, broom-making, leather work, chair-caning, and various phases of printing and book-binding, and sloyd work in general. Incidental fees should be charged for the actual cost of material used in class work. Along these lines our schools must stand at a par if our certificates are to be recognised by the various States where our teachers are employed. Our normal and sloyd work must be thoroughly efficient. Every prospective teacher should be required to make drawings of the most approved models, and pass a satisfactory examination in the construction of the article thus designed. These drafts and models actually made by the pupils should be the best certificates that any State inspector should require.

Wage of Student Labour.

This is not the least perplexing question with which the managers in our schools have to deal. To supply remunerative employment for such a large company of young people is no small undertaking. Then it must be understood that there are many of these young people who have had no real experience in manual labour, and it takes some time before their work is of any value to the institution. It may be even a loss. Then there are others who do not care to work, and it is marvellous how much time gets down on the time-sheet where there is no work to show for it.

With strictly commercial work dropped out of our calculations, we must likewise drop out the question of what would be called a fair wage. The whole question must be put on the basis of industrial tuition. In no instance could a rate be fixed equivalent to what expert labourers could command in the world. Some may enroll who could command several shillings per hour in the world, whereas the school may not be able to pay him a shilling per hour. It would be better to put him on the list of instructors, and pay him as an instructor. Thus it will be seen that this matter must be decided on its merits by those in charge. And since the institution cannot give what it does not possess, it therefore follows that every charge and every wage must come within the limits of the resources.

Relief from Indebtedness.

The motto should be, "Not to get into debt." But if debts are already embarrassing the institution, then by all means get out of debt.

"One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness; and He will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When His people will come up untied to the help of His cause in the earth, no good thing that God has promised will be withheld from them."—*Vol. 9, p. 75.*

All recognise this as the "Christ's Object Lessons' Plan," which has been such a relief in the past.

Plans for Assisting Students.

There are several plans which have been devised for assisting young people to obtain an education. There is the "Scholarship," the "Industrial," and the "Church," or "Conference Educational Fund." The scholarship plan is to be most commended because it leaves the student free-handed to pursue his studies, unencumbered with debt or with too much time being spent in manual labour. It enables him to complete his course much quicker. This plan has been adopted in other countries with a good degree of success. The canvassing work has been especially recommended in Vol. 9 of the "Testimonies":—

"Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. And in many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing." . . . How much better is this plan than for students to go through school without obtaining a practical education in field work, and, at the end of their course, leave under a burden of debt, with but little realisation of the difficulties they will have to

meet in new and untried fields. How hard it will be for them to meet the financial problems that are connected with pioneer work in foreign lands. And what a burden someone will have to carry until the debts incurred by the student have been paid. . . . On the other hand, how much might be gained if the self-supporting plan were followed. The students would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field, would be of untold value to him in foreign fields. . . . Let wise plans be laid to help worthy students to earn their own schooling by handling these books, if they so desire. . . . A great work is to be done in our world in a short time, and we must study to understand and to appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons" and "Ministry of Healing" as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions. . . . And as we labour in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conference in the home field will have means to contribute liberally to the support of the work that shall be undertaken in new territory."

As to the church or conference establishing an educational fund, there could, doubtless, be some sort of an arrangement for supplying these relief books to worthy young people whom the church or conference could recommend. In this way the fund would be serving a double purpose.

The industrial plan is one where the pupil spends one year working in the various school industries, thereby gaining a credit. Then he starts in as a half industrial. This requires a much longer time to complete his course. The one advantage that this plan has over working outside, is that he has the benefit of the good influence which the school may exert. In most cases it would be better for the pupil to earn his schooling, or a large part of it, before entering.

The Church-School and Its Support.

We have already noted what the parents' obligation is in the matter of a fair tuition, and of what the conference proposes to do for all the children of the church. There are some very essential things which must be taken into account before the conference can do what it proposes to do. First, there must be a suitable place provided and equipped for a school. Second, the conference must be supplied with the necessary funds before a teacher can be employed. The first of these items must rest with the local church desiring a school. The second comes under the admonition, "Let all share the expense." It must be apparent to all that a question of such far-reaching consequences must receive more than a spasmodic or intermittent attention. There ought to be a definite and well-defined, practical plan for the support of this fundamental missionary work. The fund should be replenished as systematically as the tithe, the fourth-Sabbath offerings, or the royalty on a standard denominational book.

A number of our little churches have done heroically in maintaining their little schools from the small tuitions, the sale of a few "Object Lessons," and from the gifts of the friends of the cause. But their work is worthy of a greater subsidy. A responsibility rests on the entire body of believers. No doubt there are some who look upon the case about as hopelessly as Moses did when asked to

go to Egypt and deliver Israel from bondage. But the Lord's interrogation was, "What is in thy hand?" Well may we ask ourselves the same question. "What is in our hands?" We reply, the wealth of heaven has been emptied into our hands in the form of literature containing the third angel's message. And this literature is to be circulated just "like the leaves of autumn." But it may be urged that the wealth of the Gentiles is to be brought in. We reply that the Gentiles' method of doing business is on the basis of value received. We have the message, and they must receive it. It is of greater value to them than all their gold. God has made this people the repositories of this great treasure. Rightly handled it would abundantly subsidise every enterprise for the dissemination of the message. It will do the same for our church-schools.

Already our publications have supplied a revenue sufficient to circulate them to the extent they have gone thus far; for the year 1908 they reached the large sum of about a quarter of a million pounds throughout the world. During this time there were fewer than 4,000 labourers all told. What would the showing be if every believer stood in his allotted place in this work? Such expressions as "twenty" and "a hundred times more might be accomplished," are quite familiar to most persons present. Compared with past records there certainly is plenty of latitude for a far more extensive work being accomplished through our publications.

OCTOBER 18, 3.15 p.m.

Tenth Meeting of the Convention

G. B. THOMPSON in the chair. The meeting was opened with singing and prayer by J. A. Chaney. A paper was read by L. A. D. Lemke on the subject—

How to Make Our Organisation More Effective.

We have all, I have no doubt, a firm belief in organisation, and have experienced to some extent its advantages and benefits. We have proved that it is effective. The question which we now have to consider is, "How can we make our organisation more effective?" We shall confine ourselves in this paper to three points, as follows:—

1. Compliance with present arrangements.
2. Cooperation between departments and individuals.
3. Change, to meet altering circumstances and enlarging sphere.

Compliance.—The most perfect organisation will utterly fail unless all to whom it applies give ready and faithful compliance to its requirements. Our organisation to-day has been framed by those amongst us of the most experience and soundest judgment, and we believe under the guidance of

the Spirit of God; and we should loyally respect it for these reasons. Some may see what appear to be flaws, and may have ideas of other methods which in their opinion would better meet present conditions, and in this they may be perfectly right. But until as a body we can consider such views and unitedly make such changes as seem advisable, it is the duty of all to abide by the decision of the body as represented in the present organisation. In no other way can we present a united front to the enemy.

I quote from Vol. 9, page 258: "In order that the Lord's work may advance healthfully and solidly, His people must draw together. The spasmodic, fitful movements of some who claim to be Christians are well represented by the work of strong but untrained horses. When one pulls forward, another pulls back, and at the voice of their master one plunges ahead and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren, and prefer to act alone. If men will wear the yoke of Christ, they cannot pull apart; they will draw together; they will draw with Christ."

Cooperation.—In passing to this section I shall continue to quote from the same Testimony, page 259: "On the other hand, the leaders among God's people are to guard against the danger of condemning the methods of individual workers who are led by the Lord to do a special work that but few are fitted to do. Let brethren in responsibility be slow to criticise movements that are not in perfect harmony with their methods of labour. Let them never suppose that every plan should reflect their own personality."

This section is headed "Unity in Diversity," and conveys to my mind the thought that the Lord requires of us cooperation and not centralisation. There is a danger, we are told, of some seeking for the latter. In the former there is strength and power; in the latter weakness and loss. This is evident on the principal that "in a multitude of counsellors there is safety." In cooperation we get the benefit of the wisdom and careful thought of many; in centralisation the limited capacity of one human mind, however keen and wise the one may be. I quote again from Vol. 9, page 260: "I have been shown that human instrumentalities are liable to seek after too much power, and try to control the work themselves. . . . I have often been instructed by the Lord that no man's judgment should be surrendered to the judgment of any other man." All must be prepared to grant to others the full liberty the Lord has given them in the place to which He has appointed them. Again I quote, "Let every man stand at his post of duty, to act his part for this time, and know that God is his instructor."

The publishing house has its own work, and its position should be respected by all, and in its turn it should confine itself to the specific work assigned to it. I have known of tract societies, in the endeavour to make an extra shilling or two, stepping into the sphere of the publishing house and causing friction, which has resulted in pounds of loss to the work.

The tract society also has its rights, which should be equally respected by all. The control of agents within its territory should be left entirely to the society. Yet we have known of instances when direct negotiations have been conducted with agents by the publishing house. This should not be.

The State agent is appointed to a definite work in which he should have the support of the conference president and other workers. He should have a free hand to manage the work of his agents. He will work along the policy laid down by the publishing department, adapting it to the special needs of his own field. The mistake has sometimes been made in the past of conference presidents seeking to plan the work of the State agent. That is not the best way to work. The State agent should do the planning, and submit his plans to his president and committee before putting them into operation. Many of us may remember hearing the fable of the coach whose parts grew discontented and wished to change places. The coachman gave them their wish, and soon the wheels were trying to do the work of the pole, and the springs the work of another part. The result was painful to all, and progress ceased. We can learn from this the benefit of organisation and cooperation. Let one man do his own work, and let the other attend to his, and the coach will roll along.

I might at length state the relation of the various other workers one to another. But let it suffice to say that there must be harmony between secretaries, agents, and all, and a determination on the part of all to abide loyally by the adopted policy.

The general agent's work will avail nothing unless he has the full cooperation of every president and State agent. He forms the general plan and lays it before the various State officers, who will form their plans in harmony therewith as far as practicable under existing circumstances in the respective fields. The general agent at the same time will be in such close touch with the publishing house, that books will be made as required and sold as made. This will remove the necessity for holding of heavy stocks.

Change.—It will be for this conference to consider our present organisation and the present needs of the field, and to see whether changes may not be made to advantage in some respects.

One feature presents itself forcibly to my mind which I shall mention here; it is the selection and training and licensing of our agents. It is not sufficient to give them simply the theory as to how the work should be done, but we will need to go out with them into the field, not for one or two days, but until they are firmly established. I would strongly advocate that our State agents use our large towns and cities to train their agents. This is beneficial in many ways. Town and city work is generally the hardest, and if we stand by our agents there and help them to do efficient work, then we may safely trust them out in any part of the State, and they will be no further trouble to the office.

There is another matter that I trust will be duly considered. We are continually in want of men as leaders in our home work as well as in our foreign mission fields, and up to the present we have been compelled to take men out of one conference and

place them in charge of the work in another State without really knowing whether they are capable of doing the work that they are asked to do. In order to avoid this, I hope that arrangements will be made at this Union Conference so that these men can be tried before they are placed in charge. I trust that whatever is decided on during this Union Conference, will be faithfully carried out by every worker.

The paper received some consideration; some points as to the relation of various officers being discussed.

A. E. Hodgkison read a paper on "City Canvassing, Resident Canvassers, and Regular Agents." As a paper was presented at the Convention preceding the Union Conference two years ago by Brother Hodgkison on this subject, and published in the special RECORD of September 7, 1908, page 8, this paper is not given here.

Reference was made to both the difficulties and necessity of city canvassing. Emphasis was laid on the advisability of training new agents in the cities.

OCTOBER 18, 7.30 p.m

Eleventh Meeting of the Convention

E. H. GATES in the chair. Meeting opened with singing and prayer by A. H. Piper. A paper was read by J. E. Fulton as follows:—

Our Mission Schools.

In the great gospel commission, Jesus said, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Thus the prominence of teaching was upheld by the Master in giving His commission to His disciples. And the teaching was to be carried forward among all nations, and all things that He had commanded them were by the disciples to be taught to others.

All denominations that have been successful among the native races of the earth have sooner or later come to understand the importance of mission schools. In the earlier experiences of some denominations, the great importance of this line of missionary work was not at first observed. But in India we call to mind the noble work carried on by Alexander Duff, the great Scottish missionary, who did such a great work along educational lines. As the third angel's message has made its way to the dark parts of the earth, we realise that great prominence must be given to the establishment of well equipped mission schools.

Literary Standard.

In our mission schools we should prepare to give a good common school education. Of course, much depends on the field; a higher standard may

be required in one field than in another. The writer does not believe that it will be necessary to teach the higher branches in our mission schools that it is necessary to teach in such a training school as Avondale, because the literature in these languages is insufficient to carry the natives so far. But we make a mistake if we aim at a low standard of education. Many would be surprised to find the quickness of mind displayed by some of the natives in, say, Tonga, Samoa, and Fiji; and I think also in Rarotonga and Tahiti, and the teacher who goes among them with a poor training himself, will soon find that he is handicapped; and it will not be long before his pupils will find out his literary deficiency. Studies covering common branches of school education, drill in present truth, and the teachings of some industries, will perhaps meet what is required in the way of a literary standard.

Text Books.

In the island fields the text books are often very meagre. In Fiji at present, after having had a number of books translated, we are able to have some variety in the way of text books. At the first we had few other books besides the Bible. I suppose in starting a school in New Guinea, the Bible would be about the only text book; perhaps a few other small books might be procured from other missions.

The Language.

The question may be asked, in what language shall the teaching of the truth be imparted,—in the language of the race to which the teacher is sent, or shall he teach them the truth in his own language?

In a country where there are many dialects, such as we find in New Guinea, this may be quite a perplexing question, and call forth considerable discussion. But I feel satisfied that better results will be accomplished by teaching the people in their own tongue. At the time of Pentecost, when the Spirit of God was poured out upon His people, we read that "every man heard them speak in his own tongue," and again, "and how hear we every man in our own tongue wherein we were born?" It is difficult to come near to the hearts of the people unless we address them in their own language, which is the language of their hearts. I would not say that there could be no exceptions, but to me this would appear as the rule.

Industries.

Agriculture is the A B C of the industries to be taught in our schools, whether in the home field or in the foreign field, but this is emphatically true in the island fields, because the people in the islands largely follow agricultural pursuits. It is important from this standpoint that the students in this way largely support themselves. In many fields their wants are meagre, and on the soil they can raise largely of everything they need.

There are other industries in the different mission fields besides the fundamental one just mentioned: but while a few have been tried, none can be, at this stage of our work, very highly recommended. It may be that some of the workers from foreign fields in discussing this paper may be able to recommend others.

The Sex Problem.

The same general principles apply in consideration of this question wherever it is viewed. But we believe, because of the customs of the native people,—the fact that they are so recently removed from heathenism,—that more latitude must be allowed upon this question, than can be in our home schools. We must not forget the grossness of the native make-up, and their special weaknesses. Were I asked to give advice respecting our native students, I would say unhesitatingly to our workers, get the young native people married early, and married as well as possible.

Qualifications of Teachers.

Teachers for our mission schools should have the best possible school training. They should be men with a knowledge of men; they should be men with foresight; they should be men with adaptation; they should be men with a general knowledge of affairs. If possible, they should be carpenters; they should be farmers, and, in many cases, they should be boat-builders, sailors, and blacksmiths; but above all, they should be men with love and tenderness burning deeply in their hearts. The position of a teacher is a trying one anywhere, but much more so among the native races—crude in their manner, and only a little way removed from the great darkness of their forefathers. With every other qualification spoken of in this connection, without love, all is as the sounding brass or the tinkling cymbal. Without many of the qualifications mentioned, where love is present, much will be accomplished.

When God was sending forth His workers for the great foreign field in apostolic days, we read in the 13th chapter of Acts that He said, "Separate me Barnabas and Saul for the work whereunto I have called them." God thus chose the wisest, the best qualified workers for the foreign field. In like manner, brethren, in considering the work in our foreign missions, let us not be satisfied with meagre qualifications on behalf of our training teachers.

The point was emphasised of the necessity of teaching the natives the Bible in their own language. The question of providing food for the students of the island schools was touched upon, and it was stated that it was unwise to accustom the students to the use of imported foods, as a return to their native foods would become distasteful. Married people are preferable as teachers.

S. W. Carr gave a short account of his work in New Guinea.

A. G. Stewart told of their experience with the Government of Fiji on the proposed improvements of the educational system.

Ratu Ambrose and Alipati each spoke briefly in favour of our Fijian school.

CHARACTER is bounded on the north by sobriety, on the east by integrity, on the south by industry, and on the west by gentleness.—*Frances E. Willard.*

Devotional Meeting.

Wednesday, October 19.

IN opening the devotional meeting on Wednesday morning, Brother S. W. Carr, delegate from New Guinea, reminded us that just sixty-six years ago many earnest hearts were saying throughout the world, "Only three more days and our Lord shall come." How deep was the heart searching in view of that solemn event! Should ours be less to-day? After the bitter disappointment the prophecy revealed that this people were to prophesy again, and this is the work in which we are now engaged. One of the principal factors in doing this prophesying is the publishing work. This department of the work is carrying the message in a way that the minister cannot do. New centres are constantly to be formed which are to be as lights, faithful witnesses, memorials of God's holy Sabbath.

Brother A. G. Stewart, principal of our Fijian school, in continuing this subject, spoke of a visit of the secretary of the Methodist work to our Fijian school. When handed a copy of the *Review and Herald*, which gave a list of our publications in many languages, he expressed his astonishment at the world-wide scope of our publishing work. Among the many advantages accruing to the work where printing plants are established in the mission fields, Brother Stewart spoke of the many errors in proof-reading which can be avoided, delays in shipping overcome, local issues promptly met; and the printing plant provide industrial training for the students. Interesting experiences were related which showed the wonderful power of literature in the mission fields.

OCTOBER 19, 9.15 a.m.

Twelfth Meeting of the Convention

J. E. FULTON in the chair. After singing, a short extract from the "Testimonies" was read on the need of more love and unselfish service for perishing souls. Prayer was offered by G. Stewart. A paper was read by H. M. Blunden—

Education and Training of Workers.

The subject assigned me naturally resolves itself into two distinct parts: first, that of training; and second, that of the education of our canvassers. To the casual observer it may appear that the terms are synonymous, but further thought will make clear a marked difference. Education is the more comprehensive word, including within its meaning the term training. Training is that department of education in which the chief element is exercise or practice for the purpose of imparting skill or dexterity in the performance of any given task, and in this special instance the task of effecting the sale of some particular book.

It is thus clearly seen that the work of the State agent should have to do merely with that portion of the canvasser's education which we here termed training, that worker having received the first portion of his education before being handed over to the State agent. This we suggest as the ideal plan. Under existing conditions, however, the whole work generally falls upon the State agent. He is called upon to impart the knowledge as well as teach the practice of his art, and since we must take conditions as we find them, we will first deal with the relation of the State agent to this broad subject, leaving the "ideal plan" to be discussed later. The saying that a man must work out his own salvation as a canvasser is good as far as it goes, but it does not go very far. That is only part of the programme.

The best canvassers any tract society can have are the canvassers it builds for itself. The oft-repeated statement that men who succeed and put up big reports are "born canvassers" is the veriest kind of nonsense in this age of science and progress. Salesmanship is a science, and further, it is a science which can be learned. Naturally, the root must be in the man himself, but the knowledge of how to develop that root into a plant that blossoms and brings forth fruit is right where the work of the State agent comes in.

One good canvasser trained and developed in this way is worth half a dozen men of the negative stamp, and is one of the finest assets a tract society can possess. It is at once evident, however, that to develop such men the State agent himself must be so thoroughly acquainted with his work that he knows every nook and corner, every turn and bend, in his profession. He must also be able to ply that profession in a scientific and business-like manner. Such a man will naturally win the confidence of his agents, and confidence is the secret of all true leadership. Without it, all the efforts of a general agent to develop good canvassers will count for little, and are almost worse than wasted.

The greatest boon to the interests of our circulating department is a State agent who is not afraid of the truth, and who knows how to use it in dealing with men; the greatest drawback is the time-serving man who is afraid of hurting some agent's feelings if he does his duty.

Now, the actual work of training the canvassers may be done in three ways: By institutes, which all agents will be called on to attend; by actual, personal work with the men in the field; and by correspondence. All of these methods we deem absolutely necessary.

Institute work should be conducted on the class principle, and care should be taken that the valuable time of so many should not be occupied in discussing subjects which in themselves are good, yet not sufficiently important to come into the programme of such a meeting. There will be a tendency on the part of those present to spend much time in relating experiences and incidents which have come to them in their work, but this should be carefully avoided as the volume of instruction to be imparted is so great and the time usually so limited that every moment must be made to count.

At the opening of the convention the instructor, who naturally should be the State agent, should place before the class an outline of the work to be covered during this meeting, having those present make a careful copy of the same in an exercise book especially provided for the purpose. The value of the free use of the note-book during such a meeting should be impressed upon all, so that the instruction imparted may be carried by the worker into the field in such form that he can make constant use of it. The outline having been thus placed before the class, the instructor must now be careful to adhere strictly to it as he proceeds from point to point in the discussion of the principles of scientific salesmanship. We would suggest some such outline as that appended:—

SALESMANSHIP.

Eccl. 9:10; Col. 3:23; Eccl. 10:10.

- | | | | |
|----------------------------------|--|--|---|
| 1. The man—
personality | { 1. Consecration
2. Positive Qualities | { 1. Power of initiative
2. Power of attraction
3. Enthusiasm
4. Faith
5. Tact
6. Adaptability
7. Speech | { 1. Amiability
2. Sunshine
3. Courtesy |
| 2. The pre-
approach | { 1. Dress and orderliness
2. The walk—bearing
3. Expression of countenance
4. The greeting | | |
| 3. The psychol-
ogy of a sale | { 1. Attention
2. Interest
3. Desire
4. Resolve | | |
| 4. Taking the
order | { 1. Writing
2. Deposits
3. Securing the delivery | | |
| 5. The delivery | | | |
| 6. Concentration of effort | | | |
| 7. The canvas-
ser's capital | { 1. Time
2. Territory
3. Strength
4. Money | { Plan your work and
work your plan | |
| 8. Business re-
lations | { 1. Keeping accounts
2. With State agent
3. With tract society | { 1. Reporting
2. Ordering
3. Settling accounts | |
| 9. Getting ready | { 1. Training prospectus
2. Learning canvass
3. The equipment | | |
| 10. Demonstration | | | |

The State Agent in the Field.

It is right here that the State agent's work tells for so much in the making of successful salesmen, and the consequent rise in his society's monthly summaries. But much judgment and discrimination are needed in deciding which of his agents should be visited first; where exists the greatest urgency for his help and encouragement. There are within his reach two ways of determining this question,—first and foremost, by a careful study of the details of the agent's weekly reports as they reach the office; and second, by his personal correspondence with his men from time to time.

If the State agent understands his work as he should, the report itself will invariably reveal to him the reasons for its large or small showing in actual sales. All the details in every report should

be carefully studied,—the percentage of orders taken for exhibitions given; the average number of hours worked; the number of calls; as well as the disposition of bindings, should all receive attention. It will not take many weeks of such scrutiny before the man in the office knows just where his help is most needed, and on just what points his agent needs bringing up.

Now comes the actual work with the man in the field. It is here that the State agent comes in contact with that which was not revealed in the reports—the personality of the man; and his capacity to help the canvasser will be measured to a very great extent by his own personality—his dress, his manner, his disposition; in fact, everything which enters into his make-up. If inconsistencies of a pronounced character exist, he should not be afraid to mention them in a kindly spirit, and suggest ways of overcoming them.

We believe that a large part of the work in the field should be done by the State agent while the canvasser stands by and takes points. An occasional canvass on his part is not out of place, but as a rule, under such circumstances, you see him at his worst, as nervousness will play a large part in his programme. Far more will be accomplished by example than by verbal correction.

We cannot too strongly emphasise the importance of the State agent having such a perfect knowledge of his work that he knows how to put into practice with ease and adroitness every feature which enters into successful salesmanship. If he is not so qualified, a wrong mould will be placed upon his pupil which it will take much time to correct, if it is ever corrected.

Above everything else, the State agent must be a man filled with enthusiasm for the cause he loves. This is the thing that spells success, for enthusiasm is an expression of the mighty force that does things. The courageous enthusiasm of a real leader in the book work culminates when it is communicated to every member of the canvassing staff. It has then produced an army of doers, for enthusiasm is the first requisite in salesmanship.

Correspondence.

The correspondence method of training should be kept in constant use, and the agents should be encouraged to write quite freely concerning their work and the difficulties met by the way. A freedom in asking questions should be encouraged, and the State agent must never consider it too much trouble to answer in detail any questions thus asked, or to offer any needed suggestions of better methods even though such advice has not been sought after. Time so spent is well spent, and will give valuable returns in increased efficiency, and consequently better reports.

We have endeavoured to describe what methods should be used in training salesmen, and we think it is evident to all that to perform such duties, the master-salesman—the State agent himself—must of necessity be a man of education and practical field experience if he is going to meet with the first grade of success in such work; at the same time being endowed with those qualities of leadership

which alone enable him to deal successfully with men.

The Ideal Plan for Educating Canvassers.

"In the Olympic games to which the Apostle Paul calls our attention, those engaged in the races were required to make most thorough preparation. For months they were trained by different masters in the physical exercises calculated to give strength and vigour to the body. They were restricted to such food as would keep the body in the most healthy condition, and their clothing was such as would leave every organ and muscle untrammelled. Now, if those who were to engage in running a race for earthly honour were obliged to submit to such severe discipline in order to succeed, how much more necessary is it for those who are to engage in the work of the Lord, to be thoroughly disciplined and prepared, if they would be successful? Their preparation should be as much more thorough, their earnestness and self-denying efforts as much greater than were those of the aspirants for worldly honours, as heavenly things are of more value than earthly. The road to success is not a smooth way over which we are borne in palace cars; but it is a rugged path, filled with obstacles which can be surmounted only by patient toil."—*Vol. 5, p. 551.*

"It is a disgrace to allow a work of such magnitude as ours to be done in a defective, inaccurate way. God wants as perfect work as it is possible for human beings to do. It is a dishonour to sacred truth and its Author to do His work in any other way."—*Vol. 5, p. 553.*

"The merchant, the carpenter, the farmer, and the lawyer, all have to learn their trade or profession."—*Vol. 5, p. 528.*

"Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this work. . . . Educate, educate, educate young men and women to sell the books which the Lord by His Holy Spirit has stirred His servants to write."—*Vol. 5, pp. 329, 330.*

The distinction between the terms education and training, as pointed out in the opening remarks of this paper, is again brought to view in the extract from Volume 5, as just quoted. Repeatedly in this instruction the Lord emphasises the need of men of talent, education, and culture in this department of His work. We are told that those who have been in school should go into the canvassing field and put to use the knowledge they have gained. Again, we are told that the canvasser occupies a position equal to that of the gospel minister.

Now, in seeking out men for the ministry, do we look to our training centres for men of talent and education; or do we, on the other hand, go to the churches, and there pick up any man who may happen to be out of employment, or in it for that matter, and because he is a man of consecration and bright, Christian experience, even though he may be almost wholly devoid of education—do we, I ask, take such a man and consider him a fit subject for so exalted and sacred a work as that of the

gospel ministry? It is evident to all that such a policy would spell suicide to our evangelical work. In choosing such men we look to our schools for the very best they have to offer in the way of talent, education, and consecration; and that is as it should be; we would not have it otherwise.

But it appeals most forcibly to us that the same policy should be followed in searching out men for the book work, if ever we are to say "Amen" when the Lord states that this work is on a par with the ministry; if we are to believe Him when He instructs that He needs men of well-balanced minds; strong, well-educated men to engage in this work. While acknowledging that to some extent our canvassers must be selected from the rural and artisan class, and put right into the field without attending school, yet we believe that we must look largely to our schools to supply the workers for this department of the work as well as for other branches, if it is ever to occupy the position the Lord intended for it.

Why should there not be connected with our schools a canvassing department as well as a musical department, a normal department, or a Biblical department? It seems only reasonable that there should be. If a regular class in salesmanship were conducted in our school by a competent and experienced man who was proficient in other branches of education, we believe that the existing dearth of general bookmen would soon become a thing of the past, and that our young people would look to this department of the work for permanent employment as they now do to other branches; and the natural consequence would be a better class of workers and increased efficiency all round.

Some systematic method of educating and training our canvassers should be planned at this meeting. Our summaries and returns will be determined by the kind of training given our field force. Right here, to a large extent, lies the solution of the present condition of tract society finance, and if some such plan is not devised, then we cannot look for the increase of business necessary to right the condition which now exists. We believe that the student taking such a course in our training school should first be required to complete the preparatory course of study which gives him a fair, general education. After the completion of this course, one year more should be given, and should consist of Bible, book-keeping, English, and the art of gospel salesmanship, and first aid. The student should then be passed on to the field.

Then the work of the State agent would be simply to direct the worker in the acquirement of skill or dexterity in the prosecution of his art,—gospel salesmanship,—the canvasser having received his education in the proper place—the school. This, as already stated, we consider the ideal plan, and trust that some measures will be taken in the near future to create such a department.

B. F. Machlan: I do want to say something on this matter, because I am interested in it. I remember in one of our leading schools the canvassing work had very little place. A few students

went out, but were not doing anything. We succeeded, however, in getting four students for the State agent to train, with the result that at the close of the next year we had a class of fifty young people who were ready to train for the canvassing work. The four who had previously gone out trained, came back, and their reports were so inspiring to the other students that fifty of them concluded they would train for this work. The next year we had 102, and 100 went out into the field. Now the training was imperfect, and the students did not do quite as well as they could otherwise, and it seems to me that Brother Blunden has struck a very vital point in the canvassing work this morning. I do not know of a better place to train them than in the training school. The course outlined is a good one; it gives them enough training to make them ready to meet the people, and I know the course as outlined will be of inestimable value to any young man or young woman, and so I hope that this conference will take some definite steps to open such a department in our school.

Miss P. Tunheim gave an interesting account of her experience in the canvassing work, showing the comparison in her work before she received training, and after she had had three months training in the school.

J. M. Johanson: There was a time when we received more canvassers from the school than we have had recently, and I am real glad to hear what Professor Machlan has said. However, this course of study presented this morning is not merely with the idea of starting a canvassing department in our schools, but also for use in institutes, and I trust this will be carried into effect in every State. If it can be arranged, instead of our State agents attending every camp and general meeting that is held, for more time to be put into institute work, we would see better results. We need both the department in the school and also the work of the institute.

The following paper was read by A. H. PIPER:

Local Control of Work and Territory, and Local Responsibility.

The acceptance of the principles of the third angel's message brings with it the obligation to give those principles to others. For this purpose some plan must be devised whereby the work of giving the message can be carried on in a regular and systematic way. In order that this may be done we have our conference organisations, each comprised of the churches within the bounds of the conference, those bounds being generally the State boundaries. With this simple statement of the reason for the existence of the local conference, it can readily be seen that the burden and responsibility of the work in all its departments must rest upon the local membership. Hence the responsibility of the work rests upon an evangelical basis, each member being equally responsible with his fellow member for its well-being.

Our paper has to do in particular with the subscription book work, but what has been said concerning the responsibility of the work as a

whole is equally true of a part or one department of it. In other words, the local membership of any conference is responsible for the well-being and up-keep of the subscription book work within the territory of their conference, and this book work is best cared for when we trust its interests to the hands of the membership of the conference. But the question that forces itself upon us in this connection is, Do all of the members in our conference realise, as they should, their obligation? Do half of them sense it? We sometimes fear that they do not. Not by any means is it inferred that they care not, but rather, is it not because we have not always educated them along right lines? At the organisation of the conference, and in the organisation of churches for admittance to the conference, this principle of local responsibility for the book work may not have received the attention that its importance warranted. It was being carried on before the organisations were effected, and, perhaps, without another thought of the consequences involved in organising, it has been simply taken for granted that it would continue, and there, on the part of the majority, all concern ended. It seems worth while here to state another aspect of the question. Is there any ground for the supposition that may-be the general attitude of our people toward the book work has been largely brought about by the manner those of us leading out in the work have related ourselves to it and to the people? Have we, through our anxiety to further its interests, really made it look as though the responsibility for its welfare rested upon another basis than the local membership, and by so doing have gotten the people to look to an institution as the responsible party?

In that the people of the conference are responsible for the work in their territory, it must be that they have the right of the control of their own work, and hence any institution that may be established, or is in operation, for the help of the conference, such as the publishing house, is not to control, but to be the servant of the conference. The realisation of this would have a wholesome effect upon all concerned. On the part of the local membership they would respect the plans and suggestions of the officers that they have chosen to carry on their own work. They would communicate with them, and with them only, on all matters pertaining to the interests of the book work. This will bring the field into close contact with the local office, and this is so very desirable in order to obtain the best results. On the part of the publishing department it would be that its officers would in their work communicate only with such officers as the local conference have placed in charge of their book work. It would seek to carry out their wishes and do all in its power to forward the work for which the conference has made the local officers responsible. In its desire to promote the work of getting our books into the homes of the people, it will always work through the appointed channels; namely, the local tract society. This will result in bringing the local officers into very close contact with the officers of the publishing department. They will respect the wishes of those who have the publishing work in hand, and will always give

consideration to any suggestions that they may have to forward the book work in the local office and field.

But right here let it be emphasised that the publishing house, or Union Conference publishing department, has been called into active operation simply because of the responsibility resting upon the membership of the local conferences to scatter the printed page containing the message. This being so, does it not follow that every member in our local conferences from the president down has a responsibility resting upon him to care for the well-being of the publishing institution? This must be so, for obligations are mutual.

If this be a rightful presentation of the subject of our paper, then the officers of the publishing department will realise their relationship to the local conference, and the officers of the local conference will realise that they are just as responsible for the development and financial success of the subscription book work as they are for the purely evangelical work in their conference. Thus when all the departments work together harmoniously, each doing its duty, then, with God's blessing, we shall see success.

G. B. Thompson: I believe that local responsibility is the key to success, and when we recognise the fact that we are all responsible for everything, that is, that the burden of everything connected with this Union rests on our shoulders, then we shall see success. We shun responsibility on the plea that we have no ability, and that accounts for our inactivity many times and prevents us from presenting the truth to the perishing souls around us. Now, are there any in our churches who would say that they could not do as well as the woman of Samaria? I believe they would be ashamed to admit it, yet what a wonderful work she did for her town. That kind of local responsibility will carry the third angel's message all over this world in a few short years. We want to have a face to face talk with Christ and get converted. Down at the foundation of everything must be the transformation of life, and when that comes we will have a burden for the souls of our neighbours. We want to go home and inspire all our brethren with this thing, and impress upon all their individual responsibility to go out and do something for the Master.

The next topic considered was presented in a paper by J. L. Branford; the subject was—

Scope of State Agent's Work.

Having charge of the subscription book work, the State agent has a very wide scope. He should be a man of very many qualifications. He should stand high in judgment, in discernment, in the ability to gain the love and esteem of those who are working under him. To be successful in the management of beings with minds, he must be able to gain their confidence. In activity, in endurance, and in courage, he should have no superior.

He needs to be a man of strong faith in the message. He must be willing to sacrifice all that he is to the work in which he is engaged. It is his

duty to see a bright side where there does not appear to be one, and to smile when defeat stares him in the face.

He should have the management of the field work, and should allot all territory to the agents. He should have the discernment of character that will enable him to know with which book the different agents will be successful. It is his duty to go out into the field with the new agents and show them the best methods of work. On these occasions he has to take orders whether the territory is hard or easy; and it is at these times that his test comes, for it is necessary for him to bring his work up to the highest state of perfection. Therefore these are his greatest opportunities for development.

He should keep up a constant correspondence with his agents, for this is the link that binds them together, and gives him a grasp of his work. Often a good courage-filled letter will prevent a disaster.

It is his duty to have the general oversight of the office work of the subscription book department, but it is not necessary for him to be conversant with every detail. In every important matter, whether in office or field, the State agent and secretary should counsel together.

The State agent's work is of such a nature as to enable him to take an active part in the executive work of the conference, for his work takes him to almost every corner of the State. He is not only acquainted with every church, but his work often takes him over territory beyond the limits of the churches. Therefore the State agent should be a help to the president in these matters.

In this branch of the work there are two phases,—the religious and the health and temperance. The State agent needs first to have a good, spiritual experience, not only that he may be able to give help to his agents, but also that he may be in a position to minister to the spiritual needs of the churches and those people with whom his work brings him in contact.

He should also have some knowledge of simple hygienic treatments, so that he can instruct his agents in these things. If every State agent would take a short course in one of our sanitariums it would be a benefit to the work in many ways. The world is full of sickness, and if our agents can minister to the sick and heal their complaints they will gain their hearts and confidence.

I well remember on one occasion when canvassing in the back blocks, calling on a lady and showing her my book. She seemed interested, and asked whether I understood what to do in sickness. I told her I had some knowledge of simple treatments. Then she asked if I would look at her boy. I did so, and found that his temperature was almost 105. I told her that if she would accommodate me for the night I would help her to give him some treatment, which I did with good results. Next morning she came to me, and asked how much she was in my debt for the treatment, and when I said, "Nothing," she told me how thankful she was that I had called. She said, "My boy might have died if you had not come." It is needless to say that I obtained an order for my book; and as I continued

on my journey, I found that a member of the family had gone before me, and, as a result, I was able to place a book in every home in that neighbourhood with the exception of one; and this family, hearing of the recovery of the boy, sent for the book a week later.

It is not for the benefit of the people only, but also for that of the agents themselves, that they need instruction on healthful living. They are often deprived of the comforts of home, and are so situated that it is difficult for them to get proper food.

The State agent has another wide scope for usefulness. He should be a middle man, or connecting link, between the men in the field and the publishers. If there is a man in this work who should know the class of book needed in the field, it is the State agent. Not only the subject matter, but also the style of the book, the illustrations, the quality of paper, and also the different kinds of books required for city and country canvassing.

The men in the field are the backbone of our work. If they prosper, the publishing house and the tract society will prosper, too. I fully believe that if State agents would think and plan along these lines, and make their ideas known to the publishers, much more efficient work could be done both in city and country territory.

It is important that the canvassing work should be brought prominently before our people that they may sense its importance and become sufficiently interested to take hold and do the work. And it is sometimes necessary that the importance of this work be brought before our ministers and workers, for we need their cooperation. It is at our conventions and camp-meetings that the State agent should have opportunity to do this. Therefore, the State agent should make the preparation necessary to enable him to stand before our people at our large gatherings, and impress them with the importance of the canvassing work. Laymen are influenced to a great degree from the platform. I believe that one reason why the book work has been trailing in the dust is that our State agents have not been able to bring this work before our people with the force and power that the case demands.

In conclusion, State agents are not born, but developed. To hold this position a man must have ability and book education. These are necessary, but these alone will not bring him success. The education that he needs most is that which is gained by doing the work. It is the experience gained day by day in grappling with the great problems of this message that will enable a man successfully to fill the important position of State agent.

Courage in hard places is the strength of canvassing agents. There is good generalship in studying the conditions of the country, and placing the men accordingly.

L. A. D. Lemke: There is one thing with which I have been especially pleased at this convention, and that is that nearly every paper that has been presented impresses the need of cooperation. It seems to me that this is a thought that goes right through the papers this morning.

G. B. Thompson: There is one point that I feel is very essential, and that is that those who are leading out in this work should keep up good courage and inspire those who are looking to them for help. I believe that this is a very important thing in all lines of our work, and that spirit is the real spirit of leadership. Brethren, if we will just keep of good courage when the prospects look dark and forbidding, and take right hold anywhere, with our faith in God, the work will move on.

OCTOBER 19, 3.15 p.m.

Thirteenth Meeting of the Convention

J. H. WOODS in the chair. After singing, prayer was offered by G. Teasdale.

The subject considered was introduced by the following paper by J. E. Fulton:—

The Publishing Work in the Pacific Islands and East Indies.

The Pacific Islands.

In 1874 Sister White in a vision at Battle Creek, Michigan, saw that many nations were to receive the message, and also that printing presses would be running, and books and papers printed in various countries on present truth. When asked to specify what countries were referred to, the reply was that Australia was the only one she could remember.

In the rapid-running presses which we see here at Warburton, and the presses in the smaller printing office at Avondale, and also in the printing offices in our island field, we see a fulfilment of this vision given by the Lord thirty-six years ago. It is encouraging to see how this has been fulfilled.

In discussing the publishing work in the Pacific Islands and in the East Indies, we must consider all we produce both in the home field and in the island field. The first literature on present truth, produced in an island tongue within the bounds of our field, was in the Tahitian language. A number of tracts and Bible studies, covering points of present truth, were printed in the little printing office which for a few years was operated in the Society Group. Results have followed this first work. At present a regular monthly paper is published in the Tahitian language. About fifteen years ago some tracts in the Maori language were gotten out and circulated, and since that "Christ our Saviour" has been printed at Avondale for the Maori people, and also some tracts produced.

Fiji has a more extensive literature than any other of our mission fields. Here we have a little office where a monthly paper has been printed since 1900, also a number of tracts on various Bible subjects. At the present, "Early Writings" is on our Fijian press. An abridged edition of "Great Controversy," a book of "Bible Readings," a small hymn book with music, and a physiology have

already been produced. These latter books have been printed in Australia.

"Christ our Saviour" has been printed in the Samoan language, also some tracts. Tonga has now a paper and a number of tracts, also the pamphlet, "Bible Studies." Rarotonga has its paper, also a translation in an abridged edition of "Thoughts on Daniel," with tracts on different subjects.

As the writer looks back in his experience to that part of the island field where he was privileged to spend a number of years, he can recount many evidences of the great importance to be placed upon the circulation of literature among the native races. A goodly number of those who have accepted the truth in Fiji have come in through reading our small publications. In a general meeting held a few years ago, a show of hands was called of those who had accepted the truth through reading, and fully one-third of the congregation signified that they had accepted the message through this means. We remember a captain of a native vessel who picked up a torn portion of the first tract published on the Sabbath question. He read it, and so became interested, and then enquired where the literature could be found; on coming to our mission he bought a few shillings' worth of tracts and papers, and took them to his home, read them to his family, and on becoming fully convinced, he and his family took their stand for the truth. This same man took more literature to the north side of the largest island in the group, and circulated it there, and talked the truth until quite a large number had accepted it.

A little calendar printed in Fijian, which had a Bible study for every month of the year, was the means of bringing one of our present force of labourers into the truth. And so we might go on mentioning instances in our experience in Fiji of how God has blessed our literature. Has not the Lord told us definitely to scatter the literature as the leaves of autumn? And when we come to consider the question of getting the truth before the people from an economic standpoint, there is no more inexpensive manner of doing this than by the circulation of papers, books, and tracts. Papers, books, and tracts in the hands of a few missionaries will do far more than a large number of missionaries without the papers, books, and tracts. At the same time the circulation of our literature among the island races is a more expensive matter than in the home field; in fact, in the home field it becomes a means of income to the cause. In some of the native groups, also, we get more or less returns from the circulation of our books and papers.

The East Indian Field.

In considering the work in the East Indies we should now bear in mind that the Philippines and the Malay States have been cut off from our field, and since December 31, 1909, we have not been operating there. This part of the Malay world is where we have had the greatest success in the circulation of our literature. Our efforts must now be directed among the Dutch Indies; and outside of the native influences the Holland language is the only European language

in which we can circulate books to any extent. So far as our experience has gone in the countries of the Malay world, our greatest success has been realised in selling Malay books among the Chinese. A number of books have also been sold to the natives, but these are chiefly those who are engaged in business offices.

There is certainly a great work to be done in the Dutch Indies in circulating our literature. We have yet to reach the most populous part of this great archipelago—the thirty-two millions of Java, the millions of Sumatra and Borneo, the hundreds of thousands in the Celebes, the Moluccas, and other great islands too numerous to mention. There are many people here who should have our literature, but to search them out will be the great task, for there are many who cannot read. When we think of the millions of heathen in Borneo, in parts of Sumatra, and in New Guinea, it takes no argument to set before those who are here present the fact that until the people are taught to read, the literature is of little use to them. But let us consider a mission field better known.

On my recent trip to Java, I took pains to go with our workers and make inquiries with reference to the people they met in the villages in their daily labours, also the number they found who could read. Taking the district near our mission in Soember Wekas, we found that in some villages not a soul could be found who could read. In others, one or two, or a few at most could read. In other places where Mohammedanism is strongest, more could read, but these were chiefly among the Mohammedan priests and hadjies, among whom some would buy, but where generally the prejudice is the strongest.

I feel satisfied that it would be a mistake to publish books of any considerable size in the languages of the East Indies. Of the 5,000 "Christ Our Saviour" which have been published, 1,000 have been sold, and the workers are experiencing some difficulty in disposing of the rest of the edition. But a great work has to be done in the circulation of small tracts and pamphlets.

One matter I felt to urge upon our workers as I visited them in the mission fields, is that they individually should take a live interest in the circulation of our literature. We must have men whose time is wholly devoted to this work; but I think it must be especially true in the mission fields that the individual missionaries, whether they be directly engaged in preaching or teaching, ought to recognise the mighty lever placed in their hands in the printed page; and where labourers are so few as in the great mission field, where a few missionaries are set down amongst millions, every man must to some extent be a canvasser and a colporter.

From previous experience in the mission field, I am certain that those missionaries fail who think of carrying forward evangelical work without the free use of the printed page. To this end we have a capable man in the East Indian field, who is preparing literature and getting tracts published in different languages, so that every labourer can be supplied with literature for every man who is met in the way that can read. But how the circulation

of our literature in our foreign field, or, in fact, among the heathen or semi-civilised races in any part of the world, can really be made a paying work, is a question which I should like to turn over to the free discussion of those brethren who have had more or less experience in the book work.

The importance of this great publishing work as it relates to the Pacific Islands and in the East Indies cannot be overestimated. God has wrought in the fields where we have had the longest experiences, and it has been verified that in getting out literature for the native people, we are working along right lines. It will also be verified in all those fields where we are yet to labour, where people have been taught to read. To circulate our literature as the leaves of autumn, applies not only to the home field, but also to the foreign field, and how to make it pay financially is a question which has given a good deal of perplexity to our workers who have been directly connected with the foreign work. But I do not believe that on this account we should in any way draw back. We have before pointed out that it is the most economical manner of getting the truth before the people, and this is especially true where the literature consists of leaflets, tracts, and pamphlets. God has spoken of this line of work, and we are certain that it is to be continued.

Some discussion followed on the characteristics of the natives as related to the circulation of literature, and the difficulties attending this work.

OCTOBER 19, 7.30 p.m.

Fourteenth Meeting of the Convention

THE chair was occupied by Pastor E. H. Gates, and prayer offered by Pastor C. H. Parker.

J. M. Johanson presented the subject of "A Permanent Institute" at Warburton for the education and training of canvassers.

It was thought that a text book on scientific canvassing is required.

Voted, That B. F. Machlan, H. M. Blunden, J. M. Johanson, A. W. Semmens, L. A. Hoopes, and L. A. D. Lemke be a committee to outline a course of study for the canvassing department of the Avondale School, for the permanent institute at Warburton, and for the intermediate schools in New Zealand and West Australia.

Persevere!

PERSEVERE, though certain failure
Seems to stare you in the face;
Don't stop running if another
Gets before you in the race.

Though the world may count it failure,
God will know you did your best;
In His sight you'll have succeeded,
And have won the victor's rest.—Selected.

OCTOBER 20, 3.15 p.m.

Fifteenth Meeting of the Convention

PASTOR FULTON presided, and after the opening exercises, a greeting to the conference from Pastor L. V. Finster was read.

The meeting was devoted to the presentation and discussion of recommendations pertaining to the publishing and the educational work. These are not given here, as they will appear in the report of the proceedings of the Union Conference.

OCTOBER 20, 7.30 p.m.

Sixteenth Meeting of the Convention

G. TEASDALE in the chair. A paper was read by A. H. Piper as follows:—

The Missionary Campaign Work in the Conference and in the Church.

Organisation.

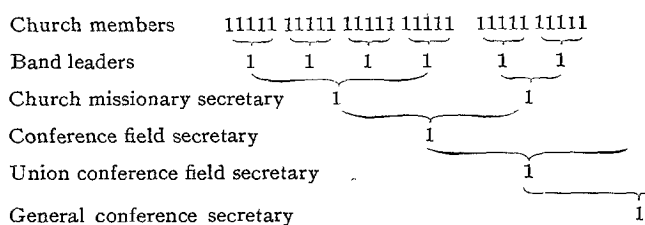
In considering the organisation of the missionary campaign in the conference and in the church, it seems unfortunate that we have not a better term to designate that which should be the one and only work of the advent people—the proclamation of the three-fold message of Revelation 14. A mere human word or expression often fails to convey to the mind the real meaning of the matter under consideration. Especially is this so when we wish to describe or name a work which has the great Creator of the universe as its Originator and Sustainer. The work and the name given it which we are considering in this paper is a case to the point. The missionary campaign is not a product of, nor an adjunct to, the three-fold message, but it is that message itself, doing its appointed work with all that that work means. Nor is the message a mere abstract thing. It is a living force operating the lives of men and women, old and young. It is prophecy outworking whereby men and women become voices as John the Baptist became a voice, "crying, . . . Prepare ye the way of the Lord." In that the Spirit of the Lord has told us that "the church of Christ has been organised on earth for missionary purposes," it is very evident that the organisation of God's people for missionary work has received the consideration of Heaven, therefore, in that this is so, does it not become worthy of the best thought of this people? Surely it does.

Such an important work demands in each conference a field missionary secretary of tact, ability, and consecration, who can devote his whole time to the furtherance of the campaign work in the

field. Then a warm-hearted tract society secretary, who is more or less at the office filling orders for literature, corresponding with the isolated, and receiving the reports of work done, is indispensable. These officers have a very close connection with each other, and should be in constant communication.

In the church, should it have ten or more members, two or more leaders, according to the size of the church, should be chosen, and have placed under their direction the rest of the church members, in bands of about five members to each leader.

In order that we may thoroughly understand this plan of organisation, let us state it inversely by illustration:—



It can readily be seen that with such an organisation as this in harmonious operation, concerted action can be secured on any line of work in any local or union conference, and, if necessary, throughout the entire world. To convince us that such an organisation as this is after the divine order, we need but to read the organisation of ancient Israel in the wilderness, as recorded in Exodus 18. May the children of God in this age be as well organised for work as was said of the children of Issachar of old,—“men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.”

Educational Features of the Work.

Home missionary work lies at the foundation of all other missionary endeavour, hence in the missionary campaign there are great possibilities of an educational nature. “The Lord teaches the church similar to the principles adopted by the primary school teacher. He gives it easy lessons to encourage it for harder tasks.” “Newborn babes” spiritually require the “milk of the Word, that they may grow thereby,” but afterward “strong meat” for “those who by reason of use have their senses exercised to discern.”

Missionary work should begin with childhood. Picking the flowers to carry to some poor invalid draws out their sympathies for the suffering. The child's mind is wrought upon, and “sympathy is the spring of effective ministry.” True ministry does not stop with pleasing the senses, but it reaches out to the saving of the soul, and before long the flowers are accompanied by the text card, and later by the printed page. One step leads to another, and as the child develops and grows, taking harder tasks in missionary effort which call for the exercise of both mind and muscle, he, like the boy Jesus, waxes “strong in spirit,” having “the grace of God upon him.” Nor is this beyond the human, for when the parents of John the Baptist, obeying the heavenly instruction, led their

child in the way God intended he should go, it is recorded even as it was of his Master, that “the child grew and waxed strong in spirit . . . till the day of his showing unto Israel,” at which time he was fitted for and began his life's work. Such a course of missionary training is true education, and it “prepares . . . for the joy of service in this world, and for the wider joy of higher service in the world to come.”

But the majority are not so fortunate as the carefully instructed child of godly parentage. It is in their teens or later that the heart is drawn out to acknowledge the claims of God for the life's best service. Yet that service is educational, and begins generally with the giving of our literature. This brings the worker in contact with the people. He learns to meet and address them in a becoming manner. Confidence grows in that he realises that God is helping him. This is a great step toward selling literature. But before one can sell successfully, he realises that he must know his book. Knowledge sought for a practical purpose is of far greater value than that which comes as a mere matter of course in that it is definite and not general. The act of selling teaches discernment, makes us tactful, resourceful, and persistent. These lessons one must learn before he can be a successful worker for his fellow-beings. Especially are they desirable in the Bible worker, nurse, or office worker who would prove successful in his calling. Hence the work with our literature in no small way prepares for other lines of usefulness. The church worker who will so prepare himself that he can give a Bible reading in an acceptable manner, is doing that which before long will give him ability to conduct a cottage meeting, and later on a larger sphere of usefulness in the church will open itself to him. The missionary meeting, with the necessary programme to prepare and render, is by no means without its means of educating those who fully give themselves to this work. Thus the church worker develops, taking up one line of work after another, the preceding always preparing for the succeeding, until he becomes a worker that “needeth not to be ashamed.”

You may name any missionary effort that you choose, and you will find that it, rightly done, has an educating influence on the worker. Let another line of work suffice to demonstrate this. Take the missionary band leader; he seeks to start and keep at work each member of his band, and in doing so he learns of their several abilities, directs them accordingly, and thus he becomes a true leader of men and women, and is fitted for higher responsibilities. If he could not manage a little band of five, he would be in no way fitted to become the spiritual father of the church.

May every church worker so work with his talent or talents that there may be an increase, and it can be said of him, “Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things.”

The Workers Needed as Leaders.

It has been said that leaders are born, not made. While from the human view-point this may have some truth in it, yet with God all things are possible.

Perhaps the greatest leader that this world has ever produced was Moses. The command of God came to him, "Come now, . . . I will send thee . . . that thou mayest bring forth My people, the children of Israel, out of Egypt." But Moses said, "Who am I . . . that I should bring forth the children of Israel out of Egypt." Then it would seem that God stated the reason why Moses could become a leader, for He said, "Certainly I will be with thee." No one can possibly make a leader in God's work unless God be with him. Hence the first qualification of a leader is to have a very vital connection with Heaven.

In the work of the third angel's message many are called upon to lead out in the various missionary enterprises of the church, and it has been our experience that all do not make that success that we would like to see. The reasons for this are various, but perhaps the greatest lack is the power that comes through prayer. The experience of Jacob ought to be a great incentive to us all in this respect, for it is said of him, when he would not let go the arm of the Lord until he was blessed, that the Lord rewarded him with "power with God and with men." It is this power with men that leaders need, and it will be given to those who seek for it as did Jacob.

Naturally a leader should know about that which he asks others to do. Said one leader of men, "I never ask others to do that which I would not do myself." A faithful, intelligent servant very often makes a good master. He has been through all the varied experiences of a servant, and therefore knows what to expect of others who are going through the same experiences.

It ought to go without saying that a leader should be one that thoroughly believes the third angel's message, and practises its teaching in his life. Such an individual will have a love for souls. When put into office he will realise that the office does not bring to him any power or capability that he did not have before, and, therefore, he will sense to some degree his need of being a learner. In that he knows somewhat his own deficiency, he will have patience with the faults and failings of others. He will not be dictatorial, but will invite those whom he would lead "to come" rather than say to them "go." Nor will the worker that would make a good leader pass over the admonition that "in the multitude of counsellors there is safety," for he will seek advice of those who have had experience in the work. Quick to discern the motives that prompt the actions of the enemy of truth he will know what God's people ought to do to offset such workings. But in these efforts he will not do everything himself, but will put others forward, thus sensing his duty to educate them. All these things will he endeavour to do as unto the Lord, not forgetting the exhortation of Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The relations of the field missionary secretary, the State agent, and the tract society secretary were discussed quite fully, and the statement made that the Executive Committee is the head of the tract society, the State agent being responsible for

the subscription book work, the field missionary secretary for the circulation of small literature and periodicals, and the tract society secretary for the office work, all to cooperate in the work.

J. M. Johanson: I do not know that I have ever been in a meeting where there has been so much free and profitable discussion on such matters as we have before us, and how thankful we ought to be because of the patient way in which the Spirit of God is leading us. About twelve years ago the Lord sent us special instruction concerning this work through His servant, and it has taken us all this time to get to the place where we are really working out the definite plans that He set before us at that time. How much tact and wisdom are needed from Heaven in order to carry out the instruction that God has given us!

A paper written by G. Burgess was read on—

The Duties of the Field Missionary Secretary.

When studying this important branch of the work, can we do better than turn to the text-book the Lord has provided, for the instruction given therein is written "for our learning upon whom the ends of the world are come."

Timothy at one time was appointed as field missionary secretary, so let us consider for a little while the advice given to him when starting out on his mission by Paul. After Paul had completed the organisation of several churches, he sent Timothy to visit them to give some instruction regarding the responsibility now resting upon them as church members.

But you will notice that the work was to begin in his own heart. Paul said: "Take heed to thyself," and in the same connection told Timothy that he must be an example to the believers in word, in conversation, in love, in spirit, in faith, and in purity. He was also to diligently study the doctrines in order that he might thoroughly establish the truth in the hearts of the people, and prepare them to intelligently present it to others. The spiritual condition of the church was to be raised. His instruction was to "charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." 1 Tim. 6:17. Then he was to teach the people that they were to be rich in good works, willing to cheerfully communicate to others the light which they had themselves received.

With these thoughts in mind let us view the work of the field missionary secretary of to-day. He also must begin his work by taking heed to himself, and looking well into his own heart, by asking a few such questions as the following:—

1. Is the truth more precious to me to-day than anything else in the world?

2. Have I surrendered myself fully to God for service?

3. Am I willing to put the interests of God's work before home comforts and companionship?

This is taking heed to himself. The next thing is to take heed to the doctrines. He must study constantly and prayerfully that he may be able to

instruct the weakest and most inexperienced member in the churches to impart them to others. The most important field in which to begin the missionary campaign work is in the most needy church in the conference.

In the first place the field missionary secretary will ever need to keep in mind that he should, in conjunction with others who may be connected with the missionary work in his conference, always be devising fresh plans to keep our people active in spreading the message. All our Sabbath-keepers, young and old, should have their hands filled with work. By this means their hearts will be kept full of love for the message, and there will not be time to spend in fault-finding and criticising, which kills the missionary spirit of the church.

In order that all hands may be kept constantly filled with work, the field secretary will need to be on the alert to suggest new plans, and to enlarge and develop old ones; otherwise there will be more or less stagnation in missionary work. It is better to try new methods, even though some may fail, than to go along month after month in the same rut. It has been truly said that the one who does not make mistakes does not make anything.

Sometimes a specially good number of our periodicals comes out, which deals with a subject that is claiming the attention and interest of the public generally. This is an opportune time to get all his forces to work on it, and to give new workers a start. The periodical work should receive earnest consideration, for there are many who would do excellent work in this line if the field secretary will give the necessary encouragement. At another time a subject, such as the teaching of religion in the public schools, is on the minds of many intelligent people. A live field secretary will be ready to set the members systematically to work with the little tract which has been prepared to meet just such an issue. Again, there is some excitement relative to the dangers of meat eating. What better can we do at such a time than to suggest that our people carry to their neighbours the little tract dealing with the proper diet for man, urging them to seek wisdom from the Lord that they may make clear the principles of healthful living.

When beginning work in a church the field secretary should first counsel with the church officers, explaining to them the importance of the missionary campaign work, and laying before them the general plans in operation for its advancement. If he does this in the right spirit he will usually find them all ready to cooperate with him in his work. If possible he will need to take the first Sabbath service after the elder has introduced him to the church and explained his mission. A good missionary discourse will create a desire in the hearts of the people for a revival, and will lead them to realise that the missionary campaign work will lift the church to a higher plane. When the members feel this they will appreciate a private talk with him, so he must visit every home, and there he can further talk with them and show them that faith without works must die, and that it is through saving others that we save ourselves. If he is inspired with the missionary spirit himself he will soon inspire others with the same spirit.

Those who are inexperienced in doing missionary work may need suggestions from some of our small text books, so it would be well to have an assortment from which they might choose. Some who have studied such helps have become quite successful in giving Bible readings to their neighbours. As soon as possible the field secretary should make inquiries regarding the weekly missionary meeting. In some cases he will find it dead and buried, and will need to plan for its resurrection. He will no doubt discover also that the prayer meeting is either a thing of the past, or cold and formal at best, and but very poorly attended. As so much depends upon the spirit of prayer, he will first need to plan and work for its revival. When the members learn to pray unitedly there will not be much difficulty concerning the resurrection of the missionary meeting, and henceforth these two meetings will go hand in hand.

In some places where regular missionary meetings have not been held, it would be well for the field missionary secretary, when visiting among the members, to keep in mind that he will soon have to counsel with the officers with reference to the selection of a suitable and permanent leader. He should make a note of those who manifest an earnest missionary spirit, and who seem tactful in planning with others. As soon as possible he should encourage the church to select one of these. The new leader will then be able to seek counsel from the field secretary, and will thus benefit from his wider experience.

The division of territory should be carefully considered by him in cooperation with the church officers. Every church member, and also the children, should understand just where they should work, so that they do not overlap each other in doing their regular missionary work.

I would like to say a word here on the importance of every child being set to work at the commencement of the campaign effort in a church, for I have seen what a stimulating effect the activity and earnestness of the young folks have upon the adult members. In fact the success of the missionary campaign work quite largely depends on the united effort of old and young.

As soon as the missionary spirit has been aroused the church members will feel their need of suitable literature with which to labour for those around them, and in the early part of my experience in the work I encouraged them to order, without delay, from the tract society. But in several instances I was about to leave for another church when the tracts arrived. This gave me no chance to work personally with those who needed help. So we decided to carry a good supply with us, and found this a much better plan. It enables every church member to begin work at once, and thus we are enabled to have some good reports in the meetings held during our visit with the church. This tends to encourage those who have been timid about making a start.

The plan of getting every man, woman, and child in this denomination to take a part in the giving of the third angel's message is in harmony with Christ's own teachings. He says, "to every man his work," but He also says, "according to his

several ability ;" so we must study each individual's natural capabilities to some extent, and give him the work to which he seems best adapted.

In order that the effort may be systematised, and the work of the church missionary secretary lightened, it is often a good plan to select sub-leaders, giving them charge of a little band of about six members. These leaders can do much to keep up the missionary interest of the church by encouraging and helping, both personally and collectively, the members of their band. Much will be gained by having frequent seasons of prayer together.

When the church members work unitedly they will soon find interested persons, and the Lord will give them wisdom to lead these into the truth. Some of these may at first be rather difficult to handle, and inexperienced members will feel their need of assistance. For this reason it is often a good plan for the field missionary secretary, when beginning his work in a church, to be on the lookout for one who is, in a special manner, adapted to the work of meeting the people and giving Bible readings. A little extra instruction, and some personal and practical work with this person, will prepare him to help the church members to finish off their work. Of course this cannot always be arranged, but should be kept in mind.

When visiting a church, the field missionary secretary should keep in mind that time is short, and that every moment should be faithfully employed in the upbuilding and setting to work of the church members. Whether the weather be wet or fine, cold or warm, he should be found somewhere doing something in the interests of the line of work which he represents. Wet days afford a favourable opportunity for visiting the homes of our people, and instructing them how to work. He must not become discouraged by apparent difficulties, but must press on cheerfully, and the Lord will give wisdom to surmount them.

To sum the whole matter up, the real work of the field missionary secretary is to get every church member enlisted in the service of Christ. This work is approved by the Lord, for through the Spirit of Prophecy He says:—

"Every member of the church should be instructed in a regular system of labour. All are required to do something for the Lord." Vol. 5, page 308. "The formation of small companies as a basis for Christian effort has been presented to me by one who cannot err." Vol. 7, page 21.

When this instruction is carried out in every church, and when the church members learn the privilege of responding cheerfully and promptly, then the work will go forward speedily, and will soon be cut short in righteousness.

In the discussion emphasis was laid on the necessity of the secretaries taking advantage of every issue that comes up for the circulation of literature.

THE men who *do* things, not the men who merely *talk* about things, are those who bless the world.—*Elbert Hubbard.*

Devotional Meeting.

Friday, October 21.

THE hour for the devotional service on Friday morning was spent in studying the campaign work. Pastor Piper showed what an important factor this was in bringing into active service every member of the church. Following the study there was a short but earnest season of prayer. In the time which was given for relating personal experiences, a number spoke of the value of the campaign work in their churches; how it was arousing the people to work, and how the small books and tracts were being circulated among their neighbours in an effective way. The campaign work is so organised that if an issue arises among the populace, or a popular question is agitated, the leader of the work can send out word from head quarters and suitable tracts or papers can be at once supplied to every church member, so that some phase of the great third angel's message may be brought into notice.

OCTOBER 21, 9.15 a.m.

Seventeenth Meeting of the Convention

J. E. FULTON presided. Following the opening exercises, the first subject taken up for consideration was the following paper by Miss C. M. Rule:—

Work of the Tract Society Secretary.

The tract society department is a very important one in every conference, and upon it much responsibility rests. It stands between the publishing house and the people. As our publishers print the literature, it is the duty of the tract society to place it in the hands of the people through the canvassers and church members.

In regard to the canvassing work, cooperation with the State agent is absolutely necessary. When he is out in the field the tract society secretary should let him know weekly how each canvasser is progressing, and should send a summary of the reports. The canvasser should feel that the tract society secretary, as well as the State agent, has a sincere interest in his work. A hopeful letter, containing items of news and encouraging experiences of others, etc., should be sent to the canvasser each week. Let the secretary endeavour when writing to place herself for the time being in his position. After a hard, trying week's work, a letter full of cheer from the office is very acceptable, and will often do much in helping the canvasser to succeed.

The secretary should carefully note the agent's orders week by week, and plan well beforehand for the deliveries; especially is this necessary when we are a long distance from the publishers. Nothing is more discouraging to a canvasser than to find, when he reaches the place where he intends starting his delivery, that no books

are forthcoming. If we desire to see faithfulness on their part, we must faithfully perform our obligations to the canvassers. When the canvasser reaches the place where his delivery is to be made, and finds not only his books and invoice for the same, but an encouraging, cheery letter awaiting him, he will go forward to deliver his books with the assurance that others are praying for him.

The secretary should see that a delivery book is made out for the canvassers, and returned by them to the office after the delivery, filled in with a clear statement of the cash collected and expenses of the delivery, with remittance of cash. A tract society secretary has an important office to fill. The tract society is the channel of communication between the Union Conference and individual members and churches. The secretary must keep the current constantly flowing, and in order to do this a frequent correspondence must be kept up with the secretary of the Union Conference, and much help may thus be gained. Besides this she needs to keep in close touch with the work in the State conference, to counsel not only with the State agent regarding the canvassing work, but if there is a field missionary secretary in the conference, she should counsel with him as to the best methods of circulating our small books, tracts, and papers among the people; and as we are depending upon the young people to do the most aggressive missionary work, we must have the cooperation of the State young people's secretary. While the field missionary secretary and young people's secretary are actively engaged in the field, the tract society secretary will do her part by correspondence, and by endeavouring to get in personal touch with as many of our people as she possibly can, encouraging all to engage in missionary work. "A working church is a living church," and the only way for our people to maintain spiritual health is by active service for the Master. Much depends on the tract society secretary as well as the field workers.

While the field missionary secretary organises the church into bands for missionary work among the older members, the tract society secretary should be acquainted with the progress made in each place he visits, and as he passes along to other churches she should keep up a correspondence with them, and so help to build up the work. Being an office worker she cannot come into personal touch with the members of our country churches, and in order to write intelligently to them, it is most essential that she keeps in close cooperation with the field missionary secretary and also the young people's secretary.

Before the field missionary secretary leaves for a country visit to the churches and isolated Sabbath-keepers, the tract society secretary should see that he takes with him a sample of one or two books which we especially wish to draw the attention of our people to at the time. In this way many books may be circulated and become a blessing to those who read them. The tract society secretary should seek by correspondence, and personal effort with those who visit the office, to encourage them to obtain our books for themselves, and she will also endeavour to place these books in our Sabbath-school libraries.

A good circular letter should be written and sent out to our churches and isolated Sabbath-keepers monthly, containing items of news concerning the progress of the work in the field, etc., and drawing the attention of the isolated members to the report blank enclosed, also inviting a reply. When a special *Signs* is to be issued, or a new tract published, our members should be notified and given an opportunity to supply themselves with them.

It is the work of the tract society secretary to see that every family has access to the UNION CONFERENCE RECORD. To do this we require the cooperation of every conference worker. When the president or field missionary secretary visits the country churches and isolated members it is well to acquaint them of those who do not subscribe to the RECORD in these places, and if there are any spare copies of late numbers in the office, these could be given to the non-subscribers, and by personal work they could be shown the help this paper would be to them. We need the cooperation of our Bible workers in the circulation of the RECORD, and also in the sale of our smaller books, and as they raise up companies they should remind them of the importance of having the RECORD and our good books.

The tract society secretary should continually look over the office stock, and endeavour, through the field workers and by correspondence, to prevent the books lying on the shelves for a considerable time when they could be disposed of and read by our people. The work of the distribution of our tracts and papers must be encouraged at all times by us. These "silent messengers" will do a great work. We read that "few have any adequate idea of what the distribution of tracts and papers is doing."

There is one part of a tract society secretary's duty which we might mention, and that is the faithful attention which should be given to the orders for supplies as contained in the letters we receive day by day. The prompt despatch of these orders will help much towards gaining the confidence of our people, which we need in order to help them in their missionary work. If we expect them to be prompt and faithful, we must be so too. It may be that through the church missionary secretary's efforts we will receive an order for a good supply of tracts, and in forwarding these and the invoice, a helpful letter should be sent also, inviting the church missionary secretary to write you in regard to their experiences in the disposing of the literature sent, and reminding her to see that the work thus done by the members is faithfully reported on the blanks provided for the purpose. We should seek to keep the missionary work alive in that church by frequent correspondence and help.

The quarterly report-forms should be posted to each church missionary secretary in good time before the close of each quarter with all instructions, and we must work to get these returned to us promptly at the end of the quarter, filled in with the missionary report of work. We should then look carefully over them, and if there is a falling off on certain lines of work, write a good, personal letter to the missionary secretary, finding out the reason of the decrease, and how many are reporting their work. Usually in every church there are

some who object to reporting. Make every missionary secretary feel that you sympathise with her in her difficulties, and are there to help her. When we notice an encouraging increase in the report let us be sure to mention this to her, and invite her to tell us how the members succeeded in doing this. We must be persistent; if our letters do not bring the desired reply, repeated earnest effort will succeed in the end. The missionary campaign programmes need to be sent out at regular intervals with instructions in regard to their use.

Our canvassers should be instructed to send in the names of persons who they think would be interested in the *Signs*, or to whom tracts on certain subjects might be sent. A record must be kept of these names by the tract society secretary, and the people corresponded with either by us or our church members. We have in the office the names and addresses of the subscribers to our large books which have been sent to us by our canvassers, and these should be used by our members in the posting of papers and by missionary correspondence.

The tract society secretary should encourage a cash business by our people as much as possible. The church missionary secretaries should be educated to pay their society accounts regularly every month. We need to inquire into the way that the missionary secretaries' books are kept, and be ready to help in making out the quarterly financial report, if necessary. When there is a field missionary secretary in the conference he should, in visiting the country churches, look over the account books, etc., of each church missionary secretary.

In order to do the best work it is not well for the tract society secretary to be confined to the office year after year. The atmosphere of the four walls for a length of time without a break is not conducive to freshness of mind or body. If it can be arranged so that she may visit a country church now and then for two or three days, it would enable her to write more intelligently and helpfully to the missionary secretaries and others after these visits; and she would get a better understanding of the difficulties and surroundings of each church than she could obtain from others. In this way she can become acquainted with the members, talk over the best methods of work that they could follow, and strengthen the weak points, such as reporting, etc., and she could look for opportunities to increase the sale of our literature among our own people.

If much of the detail work in the office were done by help provided, it would leave the tract society secretary free for other important duties. If it could be arranged so that half a day a week could be spent out-of-doors in doing personal work among the people, it would be beneficial to her and the work in which she is engaged. The personal contact with the people would enable her to appreciate the difficulties of church members and canvassers in their work. She could arrange at times to have one or two of the church members with her who need help. The actual experience is of value as we seek to encourage others to engage in missionary work.

A tract society secretary should be entirely consecrated to the Lord for service; her first work is to

seek the wisdom and grace for her labour from the Source of all wisdom. Never should her duties so press upon her that she can not draw sufficiently from the Fountain which never fails to impart to us the wisdom, faith, and love so much needed. Only in this way can we talk courage and hope to others when perplexities arise. Truly we cannot do effective work without the direction of the Lord through His Holy Spirit. The work is becoming harder, but the Lord has promised us the strength for the battle, and the victory through Him. That we may be faithful in the performance of every duty and filled with love and zeal for our Master is my prayer.

The following paper outlining the work of the young people's secretary was presented by Miss E. M. James:—

The Work of the Young People's Secretary.

Our Aim.

1. The conversion of the youth and children.
2. To organise a young people's society in every place where there is a sufficient number of young people to make such an organisation effective.
3. To enlist the youth who are isolated, and to come in personal touch with each by correspondence.
4. To encourage systematic: 1. Bible study; 2. Prayer; 3. Missionary reading; 4. Missionary labour.
5. To train leaders and prepare youth to carry responsibilities in the work of God.

To accomplish all this, the young people's secretary needs: the cooperation of the parents; the cooperation of the church officers; the cooperation of the field missionary secretary; the cooperation of all conference workers; and most of all, the cooperation of heavenly agencies.

The work for our young people presents an ever widening field for service. To cooperate with the Lord in imparting to the youth a knowledge of God and moulding characters into harmony with His, calls for consecrated workers. It embraces not only the present life, but makes provision for the unending future. The builder builds for a century; we for eternity. The painter paints for a generation; we forever. The sculptor cuts out the marble that soon perishes, but the worker for God is engaged in the work of shaping souls after the pattern of Jesus Christ to endure forever.

No matter what the calling, we find that "success in any line demands a definite aim." The builder draws first a plan for his building, and then works to that end. The painter makes his design, and then applies the paint; the sculptor has a model, or pattern, after which he shapes his statue; and the dressmaker decides exactly how her garment is to be made before cutting into her material; so the worker for God needs first of all to decide in his own mind what he wants to accomplish, and then work with that definite object in view. "The one work which requires the highest degree of skill is the saving of souls." "The material is too costly for experiment."

All are united in the decision that the first aim of our organisation is—

The Conversion of the Youth and Children.

In the daily routine that comes to the young people's secretary, such as mailing programmes, answering letters, making out reports, encouraging young people to earn money for home and foreign missions, there is a danger of overlooking his responsibility in their personal salvation.

The general work of the societies may look encouraging, the meetings be well planned, and a large amount of work accomplished, and yet at the same time if the spirituality of the youth is not deepening, the object of our organisation is not realised. We are looking for the conversion of our youth and children, and nothing short of this should satisfy God's under-shepherds.

"As the sight of home quickens the steps of the weary traveller, so the certainty that probation will soon close, that the eternal destiny of every soul will soon be decided, should spur us on to the utmost activity." As we look into the faces of our boys and girls, and realise that probation will close before many of them reach manhood or womanhood, we feel like sounding the cry, "There must be delay no longer." The message from heaven is definite, emphasising the fact that "the children and youth must meet the crisis of the ages while they are children and youth." "The Scriptures teach that the conversion of children and youth is in harmony with the will and purpose of God, and Bible examples showing the practical results of child conversion are familiar to all."

A prominent business school in one of our large cities makes much of the motto: "The reason most men do not accomplish more, is because they do not attempt more." "Many of our young people are waiting to be personally addressed." "It is personal work to which we are again and again called. This is the most important of all the things we are told to do; but before doing it, we must pray much." The victory is gained, not while talking with people, but in the secret chamber. We are told through the Spirit of Prophecy that "to a great degree this [work of the gospel] must be accomplished by personal labour. This was Christ's method. His work was largely made up of personal interviews." To be indeed a follower of Christ the young people's secretary must become a "personal worker." When we remember that eighty per cent. of those who are Christians to-day became such between the ages of twelve and twenty, we see how important it is in working for the young people of this age that we work for definite results now.

"In working to this end, we set our mark at reaching every youth in the conference, and plan to organise a young people's society in every place where there is a sufficient number of young people to make such an organisation effective, and also

To Enlist the Youth Who are Isolated.

Probably there is no other denomination of people of equal members so widely scattered over the face of the earth as Seventh-day Adventists. This being true, it necessarily follows that many of our young people are isolated from those of like faith. To post regularly the general letters and programmes to these, comes as part of the regular

work, but the worker who aims for definite results does not stop here. Each individual member of the State band is dear to the heart of the Saviour, and should receive as much help as possible.

A great deal can be done by correspondence, but more can be accomplished by personal visits until the children become acquainted with their secretary. Some may suggest, "Will it pay to go so far to visit these isolated children? Will it pay to spend time with one young person here and another there, when we can reach many more by the same effort when they are collected in companies?" Christ's work with individuals,—the woman at the well, Nicodemus, and His long journey to help the woman in Tyre and Sidon, comes as an answer of what Christ would do if He were here to-day. "He thought it worth His while to leave the numberless worlds in allegiance to Him, and come to seek and to save this one lost sheep, our world ruined by sin. From the depth of our hearts we thank Him to-day that He places such value on our salvation."

But the soul-inspiring message comes still closer, and how often have we each taken courage as we have read, "Our relation with the Lord is just as distinct as if we were the only one in the universe for whom He gave his life."

Since the Lord places so much value on souls, and gives such infinite attention to each individual, shall we say of any of our isolated youth: I cannot spend so much time with only one?

The experience of a ship's surgeon, told in the following incident, illustrates the attitude of many professed soul-savers concerning the young:—

"On our last trip a boy fell overboard from the deck. I did not know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times, and worked his hands and his feet. When they had done all they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away as I said to them, 'I think you have done all you could;' but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked down into the boy's face and discovered that it was my own boy. Well, you may believe I did not think the last thing had been done. I pulled off my coat and bent over that boy; I blew in his nostrils and breathed into his mouth; I begged God to bring him back to life, and for four long hours I worked, until just at sunset I began to see the least flutter of breath that told me he lived. O, I will never see another boy drown without taking off my coat in the first instance, and going to him, and trying to save him as if I knew he were my own boy!"

Bible Study.—This brings us back to the personal labour for those engaged in volunteer work. "Our young people cannot give this message to the world until they have the message." Therefore we seek to encourage a systematic study of the Bible as outlined in the doctrinal Bible class. We cannot overestimate the value of personal Bible study to the youth in training. There is a power in God's Word. The story is told of one little boy who sent a copy of the New Testament to India to be given

to one of the boys there. The missionary gave it to a little Brahman lad, who took it mainly out of curiosity. He was pleased by the idea that a boy in another country should want to give him a book, and he wanted to find out what was in this boy's book. He read it all through, and by the time it was finished that Brahman lad was a Christian. He was so much of a Christian that he made up his mind to become a preacher as well. He studied as a native minister, and for forty-six years preached and laboured among his people. One Testament did it—one boy's gift to another. If the reading of the New Testament can do so much for a little heathen child under such unfavourable circumstances, what can we expect it to accomplish for our boys and girls?

Prayer.—We would also mention the duty and privilege of a young people's secretary to encourage the youth to pray. In this busy, bustling age there is nothing more important for our young people to learn than this. We all need to cultivate more the habit of daily and hourly communion with God. The "Morning Watch" for personal prayer and meditation brings just what is needed to encourage this "set time for prayer," and gives something definite to pray for.

"A father had a son who, through the influence of bad associates, had become reckless. The father had often reasoned with him, mingling tenderness with advice, and tears with remonstrance, but like many a young man 'sowing his wild oats,' he was deaf to parental instruction. At last a fatal disorder had seized the aged parent, and when nearing the end, he called his son to his bedside, and said: 'I wish to make one small request of you. Will you promise to spend half an hour each day in quiet meditation?' Thinking to alleviate the pangs of death, the son promised that he would do so. At first it was difficult for him to spend the half-hour alone, but not forgetting the father's request, he perseveringly kept his promise. The result was that he became a Christian.

The suggestion of a "quiet hour," or "morning watch," is what we want to encourage, and it can do for our youth what this daily meditation did for this unconverted son.

In addition to private prayer and meditation the Lord calls for our young people to "have set times to pray together." He says, "Why do not two or three meet together and plead with God for the salvation of some special one, and then still for another." We have advantages to-day for the finishing of God's work which were not to be had in the early years of the message. The printing press, the railroad, electricity in its various forms,—all have come forward for the finishing of this work; but the one thing more necessary than all else is the spirit of consecration and prayer. This is the spirit that must be possessed, or our plans and aims will be absolutely useless and worthless without the steam in it to run it, so are all our plans of organisation and work unless they are vitalised by the spirit of prayer.

Missionary Reading.—As we watch for the opportunities to surround the youth with those influences

which will lead them heavenward, we cannot leave unmentioned the influence of other good books. It is not sufficient to say to our youth, "We have the Bible, twenty-odd productions from the Spirit of Prophecy, and numbers of other good books you ought to read." Before an invalid we would not think of putting down a waggon-load of vegetables, groceries, and health foods, and saying there is everything he ought to eat. And yet one method is as appetising as the other. To the inexperienced youth these large volumes are no tempting morsel. He has not acquired a taste for the reading of good books. The Missionary Volunteer Reading Course opens up to us a systematic effort in this direction, calling for at least five minutes of each day to be devoted to acquiring this desire for good books. Still we need to exercise care in our work lest duty be performed in a mechanical way or simply in an intellectual way. The aim of the consecrated worker should be for souls, not for minds alone.

Systematic Missionary Labour.—To enlist in service every young person that has been reached by these efforts is our aim. Systematic work is what we expect of these young missionaries in training, and we wish to give them a definite work to do and a definite corner in the neighbourhood.

Training Leaders.

The young people's work not only appeals to our youth and secures their hearty responses in work, study, and prayer, thus keeping them in the truth, but it also develops them into strong workers for God, and as responsibilities are laid on them, they grow into places of usefulness.

Conventions for the consideration of young people's work are a great aid to the secretary in developing leaders and others to carry responsibilities in the local societies. "Such gatherings are a help and an inspiration. It is helpful to exchange plans, and brighten up our ideas, even at the cost of some time and expense. The wise man exhorts, 'If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.' What would we think of a farmer who, because of the time and expense involved, would refuse to take his plough to the shop, or to stop to sharpen his scythe? or the woodman who did not think it necessary to stop and grind his axe? Nothing is ever gained by working with blunt tools, and the time spent in whetting the edge is profitable. The same is true in the work of the Lord. When dealing with human souls no half-rated, bungling work should be done, but the very best preparation possible should be made. For this reason we feel to urge that more conventions be held in our churches, making them truly educational.

The secretary who works with these objects in view finds more than she can possibly do by herself, and needs the cooperation of the parents in the home where the foundation is laid; the cooperation of the church officers, the conference workers, the field missionary secretary, and conference president.

"To those who are teaching the gospel
 With love in their hearts for this truth,
 Comes the gentle reminder from Heaven,
 'Forget not the children and youth.'
 Though the lives of the sheep are all precious,
 Christ loves, too, the lambs of His fold.
 While we're seeking the sheep, then, to shelter,
 Let us leave not the lambs in the cold."

Too much cannot be said of the possibilities before the youth of this denomination. We are living in the crisis of this world's history when the Lord is about to cut His work short in righteousness, and it is to the youth of this generation that He looks for recruits for this last great struggle. The work of training and preparing these youth for the work appointed by God is indeed a sacred

There is a note in them that pleases me greatly, and that is, one of personal interest. I know in our schools it is highly essential that the teacher should take a personal interest in each student.

G. B. Thompson: When the spiritual mould comes in as it has this morning, it always takes the coldness out of our hearts, and we feel like getting down on our knees and seeking God. I am sure that there is nothing that can take the place of personal contact with souls. How many we have passed by and neglected when we could have spoken words of cheer and encouragement. There are so many boys and girls whom father and mother have never asked to give their hearts to the Lord. There are a good many teachers in our Sabbath-schools who have never made a personal



State Agents and Tract Society Secretaries.

WHITE & GILLESPIE, PHOTO.

trust. All heaven is interested. The leaders of heavenly hosts with perfect hand might take up the task, but the Lord calls human hands into service with the promise, "*I will strengthen you, yea, I will uphold you.*"

J. H. Woods: These papers this morning have stirred my very soul. Sometimes we are so engrossed with our own part of the work that we see only that part; but it seems to me that if we consider the work of the tract society secretary, we shall give her more kindly consideration. And then in connection with our young people's work; it is a glorious and noble work, and I know that the success of that department is largely due to the personal work of the secretaries as they visit the homes and take an interest in the children.

B. F. Machlan: I would not feel free to let this opportunity go by without expressing my appreciation of the thoughts presented this morning.

appeal to the young people to give their hearts to God. We have been trying to bring that about in our Sabbath-schools, but it cannot be done by resolutions or other mechanical methods.

L. A. Hoopes: There is something this morning that touches a sympathetic chord in my heart. I know if we could get a glimpse at the records above, we should find that the real success of the work of the third angel's message is due largely to this unrecorded personal work here below. I know that more than one difficult case has been solved by this heart to heart work. Brethren, I believe that this is a work that should be fostered in our conferences, and I am glad to hear expressions from our presidents, for I believe they see in this oncoming army of young people and children that are in our ranks the future forces that are to carry the banners to a successful issue.

A paper on "Advertising," by A. G. Miller, was presented as follows:—

Advertising.

In view of the fact that advertising is the life of any business, it certainly is a topic which should receive its share of attention during this convention. Whether it is our schools, sanitariums, cafés, or publishing houses, their success depends almost wholly on the amount of advertising carried forward on their behalf. The advertising need not necessarily be in the columns of our newspapers; but advertise we *must* if we wish to fill our schools with students, our sanitariums with patients, or to keep the machines running in our publishing houses. In this connection, I shall take the liberty of reading a few extracts from an article by C. A. Bates, one of the advertising experts in the United States:—

"It occurs to me that not one advertiser in a thousand really understands or appreciates the power of advertising. We see fortunes made that have apparently depended on advertising, and yet after all the talk there has been about it, and after all the experience, there are few who realise what advertising really is.

"Men make an advertising appropriation as an experiment,—they say they are going to try it to see if it pays. There is no particular sense in that. The thing to decide is whether or not there are people in the world who really want what you have to sell. If there are such people, then your problem is to find them, and to reach them with the facts about your proposition. It is not a question of whether or not you shall do it, but only a question of how.

"If we fail in business, we do not necessarily conclude that the business is no good, or that people have quit wearing shoes, or eating groceries. We do not say that we will never pay any more rent, or burn any more light; but frequently a man who tries advertising, and finds after he has taken a homoeopathic dose that it has not done all that he expected it would do for him; says that all this talk about advertising being a great business force is nonsense, and he knows it does not pay. He loses sight of the vital principle of advertising—he fails to remember that advertising is simply asking for trade, and that he must ask for trade if he expects to get it.

"Many a man says, 'O, we do not advertise, we just send out a catalogue and some circulars, and then follow them up with personal letters.' That is advertising of a very good, though an elementary, kind. It does not take much nerve to do that, because the proposition is simple and easy to understand. It is simply asking for business. The thing that takes nerve is to spend some thousands of dollars in publishing the news of your business in the newspapers or magazines, without knowing the name or the address of any single human being whom you believe will be interested in your proposition.

"You know that you have something to sell that is really useful. You know that a greater or less number of people have bought it. You know that the people who have purchased are pretty much the same physically, mentally, and morally, as the rest of the folks in the country. You feel sure that the same reasons that brought your present customers would lead other people to you if they really understood your proposition. Therefore it is not a question of trying an experiment, but rather one of starting a continuous and persistent campaign of education that you are going to maintain until it has accomplished its purpose.

"When you figure the number of times your announcement may be published for a small amount of money, and realise how really small is the number of people that you have to interest to develop an enormous business, you begin to faintly understand how great are the odds in favour of success in a persistent campaign of advertising, and how small are the chances of failure, unless it be brought about by foolish extravagance. It is better to start out with a continuous campaign with poor advertising, than on a short experiment with the most brilliant work in the world. A crop of success from advertising requires time to ripen, just as a crop of wheat does. You cannot plant buckwheat in the afternoon and have griddlecakes for breakfast."

While this article refers largely to newspaper advertising, yet its principles apply to all branches of our work.

The plan of printing school calendars to be handed to those interested in our educational work

is a most excellent one. Every young person in the denomination should be kept well informed of the benefits to be derived by attending these educational institutions.

Our sanitariums should also realise that they will receive patronage just to the extent that the public are made acquainted with the methods of treatment, etc., adopted by our medical institutions, and are educated along right lines by continuous, judicious advertising.

Our cafés should be furnished with a liberal supply of advertising matter to be placed in the hands of those interested in health reform.

Our publishing houses also should take advantage of every opportunity to advertise their publications. This is a work that can be carried forward by every branch of the message, and by every man, woman, and child in the denomination. The Lord has said, "If there is one work more important than another, it is that of getting our publications before the people," and this certainly is the highest form of advertising in which we can be engaged.

Far more advertising should be carried forward in connection with all branches of our work. Here are our health foods: if the public were made acquainted with these most excellent products, we should soon find it necessary to enlarge our borders. We do not infer by this that nothing is being done, for we understand that our food factory is running to its fullest capacity; but let the good work go on.

Then in our camp-meetings and tent services: why could not a uniform poster be used by our different States, and printed slips be furnished giving the location and date of the camp? Invitations and other advertising matter should be scattered far and wide. But as far as printed matter is concerned, care should be taken to see that it is prepared in such a way that it will reflect credit on our denomination and the important work in which we are engaged. In view of the fact that we have a well-equipped publishing house in this conference, it would be well for our conference to use these facilities as far as possible.

The definition of the word "advertise" is "to make known by a public notice, especially by printed statements; publish abroad; commend to the public." In Psalm 68:11 we read, "The Lord gave the word: great was the company that published it." So, then, everyone can have a part in advertising, or publishing, the message, and be a "living epistle, known and read of all men."

But first and last of all let us remember that the best advertisement of all is for each one to have a thorough understanding and a deep interest in every phase of the message, and then go forward, working as one man, relying on the Lord for success.

ON Friday evening, October 21, Pastor G. B. Thompson delivered the introductory discourse of a series of interesting talks on the work of the Holy Spirit. Full reports of these instructive studies will appear in subsequent issues of this paper.

Devotional Meeting.

Sabbath, October 22.

SABBATH morning dawned bright and beautiful. Above the western hills stood the pale moon in its waning glory, while the eastern range was gilded with the orient splendours of a rising sun. Long purple shadows stretched over the valley between, while snowy mist-clouds hid the mountain tops. Below there rolled the rapid waters of the Yarra,



WHITE & GILLESPIE PHOTO
Ratu Ambrose and Alipati, of Fiji.

mingling their cascade murmurings with the echo of zephyr winds and forest breezes. The scene was ideal,—one that could not fail to inspire the soul to worship. Before all the shadows had left the valley, the morning worshippers had gathered in the church on the hill.

The meeting was led by Pastor Parker. The judgment scene of 2 Cor. 5:10 was pictured, when all are to appear before the judgment seat to receive reward or punishment for the manner in which they had discharged the personal responsibility with which God had entrusted them. God does not deal with us as companies or classes, but as individuals. Hence it matters not what others may

think, but God's estimate is all-important. Sixty-six years ago, at the end of the 2,300 years, in 1844, the work of judgment had begun, and now we are nearing the close of that solemn work.

The need of God's people is set forth in the message of Acts 1:8: "Power after that the Holy Ghost is come upon you." The Holy Spirit is the connecting link between God and man. We have all the machinery, now we must have the power to drive it. In "Testimonies," Vol. 7, p. 176, we read that "God desires to bring every man into direct relationship with Himself." "God wants us to do more praying and less talking." "There is no limit to the usefulness of the one who, putting self aside, makes room for the Holy Spirit. Let Christians put away all dissension, ask for the power, believing, and it will come." Too often we think that our work is to keep others straight—to see that somebody else goes right—but God can do that work best.

A season of prayer was engaged in, and the service closed by twenty persons bearing testimony. The following thoughts were expressed: "I desire to express my gratitude to God for His blessings to me." "My determination this morning is to seek the Lord with all my heart." "I am going to make Christ a more personal friend than ever before." "I rejoice to see the Spirit of the Lord coming into our meetings." "I greatly desire a deeper experience in the things of God." "I want so to relate myself to God and His service that I shall not prove a hindrance to anyone."

The Sabbath-School.

October 22.

AT 9.45 the Sabbath-school, under the direction of Brother A. G. Miller, began with an attendance of about three hundred. Pastor A. W. Anderson conducted the review of the previous Sabbath's lesson. Unbelief was declared to be the besetting sin of humanity. Hardness of heart, spiritual blindness, lack of understanding, and intolerance for others were shown to be associate evils and succeeding steps in the path of rebellion. Unbelief will bring final ruin to the world just as it did to ancient Jerusalem.

The lesson, "Destruction of Jerusalem and Signs of Christ's Coming," was taught by Sister Faulkhead. The primary division was conducted in a large tent erected near the church. There about forty little ones studied the same lesson simplified.

In closing the school a most instructive missionary talk was given by Sister Waugh. On November 25, 1890, the message first reached the islands of the South Pacific. Five papers teaching that message are now in circulation, with a yearly output of 88,200 copies. Samoa, New Guinea, and Java are yet without papers. Deeply affecting was the scene when Brother Gates, as the first missionary to the South Pacific, stepped forward and grasped the hand of Brother Ambrose, a native chief from the Islands in attendance at the conference. On the canvas Sister Waugh had pictured a white and a black hand clasped across the sea.

This scene presented a realistic demonstration that touched every heart, and brought the tears to many eyes. Brother Ambrose was one of the first converts to the message, and his transformed life has been a living demonstration of the power of God. Brother Brittain sang, "Throw Out the Life-line," and Mrs. Dr. Heynemann sang very impressively, "Will There Be Any Stars in My Crown?"

Brother Miller asked for a liberal offering to assist in the publishing work in the East Indies. The amount given was £9 1s. 10d.

Sermon by Pastor Fulton.

Sabbath, October 22, 11 a.m.

ON Sabbath morning, October 22, Pastor Fulton spoke. His discourse on "The Certainty of Prophecy and Our Position To-day" was listened to by a congregation that filled the church. The scripture chosen was Eze. 12:21-28. This prophecy, in which the Lord warns His people against deferring the promised judgment, was often used by the old advent people. Our history as a people bears testimony that what the Lord has spoken will surely come to pass. While some show by their actions that they believe the Lord delays His coming, it is our privilege to stand as servants waiting for their Lord. It would be well for us oftener to review our position, and to look at the landmarks of time. We have reached the point when the "days are not to be prolonged." God has determined the effect of every vision.

Ten great lines of prophecy have come down to our present position, and we now stand in the days of the voice of the "seventh angel." Our message must be as definite as that of John the Baptist. The great danger is that worldliness may come into the church and hinder the work.

Earthly barriers cannot stay the progress of the message. It started in America; it has now gone all through the States, Africa, Europe, and Australia. Sixty-six years ago Christ took up work as our High Priest in the most holy place. We are now listening to the tinkling of the gospel bells in the closing up of that ministry. This is the anti-typical day of atonement, and the day is almost done.

With the closing days we come to stormy times. And "as the storm approaches, a large class who are not sanctified abandon their position and join with the world in its opposition to the work of God. There were hypocrites in the days of Christ, and in these last days some are going to fail in the same way. May God help us to have more faith in the message, and more courage to go out and help those who are in darkness.

Sabbath Afternoon Service.

October 22.

"YE shall know the truth, and the truth shall make you free," was the text on which Pastor Thompson based the afternoon discourse. Every man in this world, who is of the world, has under him a sandy foundation. In all worldly concerns there is a feeling of uncertainty. But while this is so, there is something that the child of God may

know, and about which there may be no doubt at all.

Men may be mistaken in their opinions, but in knowing the truth there is certainty. "Thus saith the Lord" is the only sure basis upon which our faith may rest. By the study of the Bible, therefore, we may "know the truth."

All along the stream of time God has reared waymarks, and so evident are these that even Satan "knoweth that he hath but a short time." How much more should the child of God know of these solemn days. It is now that all selfishness should be set aside, for the end is near.

The knowledge of "sins forgiven" is one of the things that should ever be appreciated by believers. Persons sometimes confess the same sin a thousand times. This is not God's plan. Sin is forgiven the moment that we confess, if that confession is sincere. To know this we must believe the Word, "If we confess our sin He is faithful and just to forgive." It is not a matter of feeling, but of believing, even as "Abraham believed God, and it was counted to him for righteousness."

Our love to God may be known by the measure of our obedience. Christ-love will keep God's commandments. God loves us, not because we are good, but because He is good. By loving those who are good to us, we may make first-class Seventh-day Pharisees. To be what God wants us to be we must love the erring. On the church Christ bestows His supreme regard. He would have the church reach out after every tempted soul.

At the close of the afternoon discourse a praise service was held in which one hundred and thirty individuals gave testimony concerning the things of God. Some spoke words of confession, while others gave tributes of praise and gratitude to the goodness of God. Some told of experiences that linked them closer to the message and to their fellow-workers.

Musical Service.

Saturday Evening, October 22.

PASTOR ANDERSON gave a short Bible study on the place that music occupied in the ancient church of God. The help that music may be set forth in an interesting way. The Warburton orchestra rendered a number of bright and charming selections during the evening. A solo was rendered by Dr. Eric Caro, of New Zealand, and our native brother, Alipati, gave a graphic account of how the message first entered Fiji. An offering amounting to £8 3s. 6d. was devoted to the island work. Altogether this was a good day, and its lessons and blessings will linger long in the memory of the friends and delegates present.

Devotional Meeting.

Sunday, October 23.

AS was fitting, much of the devotional meeting of the convention was spent in earnestly supplicating the throne of God's grace. Many prayers were sent up that there might be a heart-searching in order that the gift of the Holy Ghost might be received. The leader of the meeting then brought

out a number of helpful thoughts from God's Word and the "Testimonies." "The more a person is centred in Christ the less will he be disturbed by the roughness of the way." The Lord's chosen people are urged to come up higher. There is a mission field for every member of the church, where he can exert an influence for good. The burden of the speaker was that we should get closer to Jesus, and not let the many opportunities and privileges of the convention and conference pass by without having felt the touch of Jesus which would restore our sight and heal our backslidings. "Crowd all the good you possibly can into your lives." It matters not whether we are placed in cottage or palace, it is the spirit which actuates our lives which makes the difference in the results. A few minutes at the close of the meeting were spent in hearing the experiences of those present.

OCTOBER 23, 9.15 a.m.

Eighteenth Meeting of the Convention

J. E. FULTON occupied the chair. This was the closing meeting of the convention. The entire time of this meeting was occupied in the consideration of recommendations presented by the committee appointed by the convention on plans and recommendations. As these will appear in the proceedings of the Union Conference in the subsequent pages of this paper, they are not given here.

Report of the Religious Liberty Secretary.

THE biennial period just past has had many interesting features. This has been noticeable both in the promulgation of the message and in the opposition to the message. We certainly have reached the time when Revelation 12:12 is meeting some part of its fulfilment. Satan knows that he has but a short time, and he is using all his ingenuity to enlist every power possible against the truth. He has, in every nation, found a helpful ally in its law-makers. These men who shape legislation to meet the existing conditions of society are too frequently asleep to the real, inalienable rights of citizens and subjects. The commercial aspects, and fostering of games and pleasure, seem to be the height of their Statesmanship. They seem content to leave the shaping of legislation which affects the conscience of the individual to the church people. We are glad to note that there are some men who have a just sense of their responsibilities, and who are ready to do whatever they can to stay the progress of those who would urge unjust legislation in religious matters. Many of these men are very busy, and are weighted down with heavy responsibilities.

Our Opportunities.

While these men are deeply absorbed in the prosecution of the task laid upon them by their

constituency, when religious questions come up before Parliament, they are compelled to hear discussions of religious matters which they would not take time to listen to at any other time. God designs that this should be our opportunity for getting the message before these men. Perhaps it is the only way that some of them can be reached.

Contemplated Reforms.

It would be a difficult task to draw a distinct line and point out definitely the condition of matters as they stand. One class of church people regard the State and the Church as being united. They look upon the State as the strong servitor of the church. That all civil, social, and moral reforms are a part of the great functions of the Church, and that the civil power, the State, must be brought into requisition to carry them out. All Sunday laws, or any religious legislation, is not considered class legislation. Other church people regard the State and the Church as distinct institutions, and these try to shape legislation so as to bring out the civil features of the case, and when they see that there are some people who will thus be inconvenienced by it, they then propose exemption clauses to meet the demands of the case. This class frequently do not see that this species of toleration is the worst kind of intoleration. Even those who are the most familiar with the truth are somewhat divided as to when we should accept of exemption without a protest. Just such questions confront the people of the Australasian Union Conference.

Three Great Principles at Stake.

The three great principles at stake at the present time in the Commonwealth and the Dominion Government, are—First: loyalty to civil government—the defence question. Second: social reform—the civil-sabbath question. Third: moral reform—the Bible in the State schools question.

All of these questions are confronting us at this time. It does not require much thought to discover the master mind that has wrought in all these matters. It is the same controversy that we see in every country. It seems to adapt itself to the peculiar conditions which exist in the various lands. These same questions were up at the time of our last Union Conference. The Compulsory Military Training Bill was up before the Federal Parliament, and a similar bill was in the minds of members of the Dominion Government. The Lord's Day Bill was before the Tasmanian Assembly. And all through many of the States there was a muttering that the public morals were very lax, and that the proper way to remedy it would be to have the Bible taught in the public schools.

Compulsory Military Training.

Some of the delegates will doubtless call to mind the resolution which was drafted at our last session, to place in the hands of Members of Parliament. The resolution, which also assumed the form of a petition, was as strong a document as the conference felt free to draft on the military question. A goodly number of the government ministry were interviewed by our religious liberty secretary, Pastor Hennig, and this petition was

placed before them. They seemed to recognise our claim, and pledged themselves that nothing should be admitted into the bill that would work a hardship to anyone. Thousands of pages of literature were placed in the hands of leading men all throughout the Commonwealth. Many letters were written from various States, asking that the compulsory feature of the bill be struck out. This bill was simply the compulsory feature added to the 1903-1904 Defence Act.

It has been a very delicate matter to do anything in this without being misunderstood. It is one of those questions which meets with quite a diversity of sentiment. The question of bearing arms is one that must be left to the individual to decide for himself. But what feature of the entire problem will meet the unanimous support of the body of commandment-keepers? We must show our loyalty to the government, and at the same time we must be loyal to God in the promulgation of the third angel's message.

Notwithstanding that the Federal Government ministry changed hands several times, the question of defence seemed to be outside of politics, and the bill was finally passed with few alterations. An exemption provides that one whose conscientious convictions forbid his doing military service may be given non-combatant or civil service instead. The burden of proving his eligibility to exemption rests with the one seeking exemption.

A similar act has been enforced in the Dominion of New Zealand. But in neither act is there a direct exemption from training or other service on the Sabbath. If this is obtained, it must be from the Governor General in Executive Council, and must be so stipulated in the regulations. To meet this phase of the question, the Union Conference Committee has lodged a petition with this honourable body, asking that when the regulations are drawn up, that provision be made for exemption from all kinds of naval, military, civil-service, and non-combatant services on the Sabbath, from sunset Friday evening until sunset Saturday evening. We await with considerable interest to see what the council will do with our petition.

The Sunday Question and Social Reform.

There are a great many people who look upon the Sunday question as the alpha of all social reform, and there is no abatement. This subject is being continually brought to the front. The obsolete Sunday law of Charles II, and the ineffective Police Offences Act, seem altogether inadequate to meet their requirements. In all of the States there is a clamouring for something more drastic. Scarcely a reference is made to the low state of society but what the lax Sunday laws are made responsible for it.

In the Lord's Day Act of Tasmania, they have a Sunday law which is drastic enough for all common purposes. It was introduced as a purely civil-service measure. The promoter disclaimed there being anything religious in the bill. The religious aspect of the bill did not manifest itself until the question came up for discussion in the General Assembly. It was here that the discussion partook of the nature of a religious council. Then

it was too late to change, for it was evident that the bill was now in the hands of those who were only too glad to have such measures introduced. The promoter of the bill admitted that if he had known the turn it would take he would never have introduced it. Our brethren did all that they knew to prevent the passage of the bill.

One favourable feature of the act is that all prosecutions must be initiated by the Attorney General, and so long as there is a friendly official in that capacity, we may reasonably expect that all charges of a persecuting character will be kept out.

All religious laws on the civil statute books are similar in character. They are mighty levers in the hands of those who would impede the progress of the message.

Bible in the Schools and Moral Reform.

The question of moral reform is being worked from several standpoints. We would first mention the work of the Australasian division of the International Reform Association. This association does not hesitate to take the field in the name of religion. Its aim is to suppress, by legislation, intemperance, profanity, gambling, immorality, and Sabbath (Sunday) desecration. They do not differentiate between the civil and the religious phases of these questions. Another large class is seeking to bring about this moral reform, by incorporating the Bible as a part of the syllabus of the public schools. It is a well-known fact that in a number of the States the church ministers have the privilege of going to the schools to teach all who may wish to attend. No one is compelled to attend. But this does not seem to be sufficient. It must be stated in the syllabus that the Bible or portions of it must be read by the teacher, whether he be Christian, infidel, or pagan. The ostensible aim is to make only avowed Christians eligible to the work of school-teaching. The recent referendum in Queensland and the present agitation in Victoria show how persistent these people are.

The General Trend.

There are other questions which reveal the general trend towards religious legislation. The Saturday half-holiday and the Union Label Badge questions are assuming somewhat of a religious sentiment. The Saturday half-holiday is styled the "Prelude to the day of rest."

Quarterly Studies.

It has been thought advisable to set apart one Sabbath in each quarter for the study of the principles of religious liberty. The offerings contributed on these Sabbaths were to replenish the State conference funds for the distribution of religious liberty publications. Just how well this plan has been carried out in the home churches, the delegates are in a better position to know than we. We know that some of the conferences have had a systematic work carried forth in the distribution of this literature.

It is hoped that at this conference due attention will be given this phase of our message, and that it will receive all the consideration its importance demands.

L. A. HOOPES,
Religious Liberty Secretary.

Report of the Australasian Union Conference

HELD OCTOBER 23 - NOVEMBER 1, 1910

The Eighth Biennial Session.

THE eighth biennial session of the Australasian Union Conference was held at Warburton, Victoria, October 23 to November 1, 1910. There were fourteen meetings in the session.

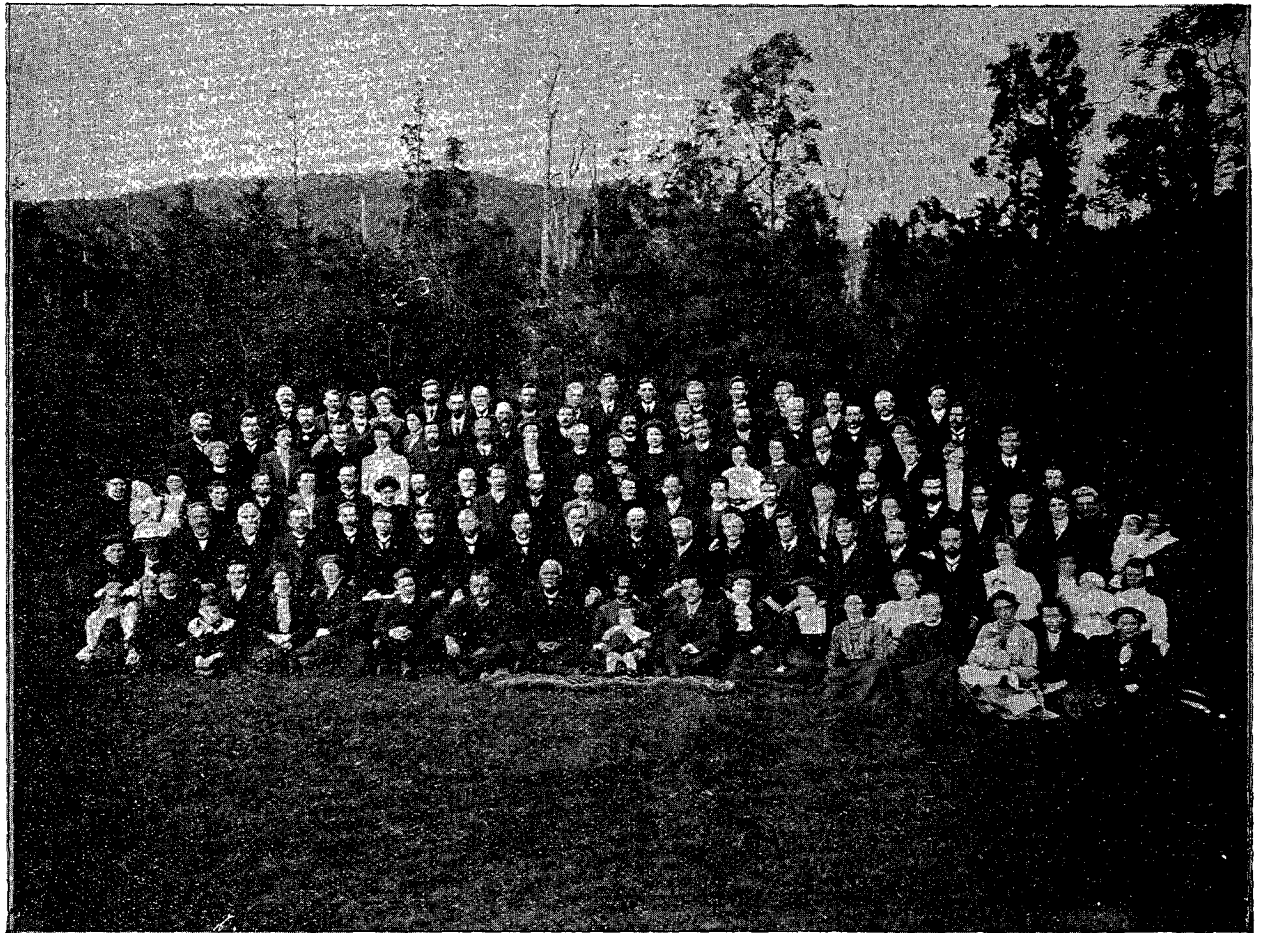
The general work, the conferences, and mission fields were represented by the following delegation:

Brandstater, Dr. Eric Caro, Mrs. Read Smith, F. L. Chaney.

SOUTH AUSTRALIA: J. M. Cole, J. A. Chaney, Miss E. R. Carter, T. A. Brown, A. H. Rogers, J. E. Steed, G. A. Wantzlick, A. H. White.

QUEENSLAND: T. H. Craddock, Mrs. Craddock, J. L. Branford.

VICTORIA-TASMANIA: C. H. Parker, E. S. Butz, N. D. Faulkhead, F. L. Sharp, A. Smart, A. H. Ferris, Dr. James, J. A. McAinsh, J. Gillespie, J. J. Potter, J. S. Stewart, Miss E. H. Gregg, E. Watson, G. Burgess, Miss A. S. Higgins, A. Chelberg.



WHITE & GILLESPIE, PHOTO.

Delegates to the Union Conference.

Delegation to the Union Conference.

AT LARGE: J. E. Fulton, E. H. Gates, A. W. Semmens, B. F. Machlan, J. M. Johanson, L. A. Hoopes, A. H. Piper, Miss E. M. Graham, C. H. Pretymann, Mrs. Hindson, L. A. D. Lemke, G. B. Thompson, S. M. Cobb, Dr. A. V. Heynemann, Dr. E. Heynemann, Mrs. Waugh.

ISLANDS: Miss Tunheim, A. G. Stewart, Mrs. Stewart, S. W. Carr, Mrs. Carr, Ratu Ambrose, Alipati, Stanley McCoy, Julius Christian.

NEW SOUTH WALES: J. H. Woods, H. M. Blunden, R. Govett, P. B. Rudge, W. G. Brittain, Miss F. E. Mills, Miss L. M. Bree, Miss E. M. James, L. J. Imrie, Mrs. Imrie, Mrs. Blunden, Miss Walker, Miss Richards, F. W. Reekie, Mrs. Woods.

NEW ZEALAND: J. Pallant, A. E. Hodgkinson, W. J. Smith, Mrs. Caro, Miss J. F. Johnstone, Miss I. M. Sharp, G. A.

J. Allen, G. Stewart, G. Teasdale, C. Hallam, Mrs. Lewes, Mrs. Butz, J. Golding.

WEST AUSTRALIA: W. L. H. Baker, J. Todd, Miss C. M. Rule, G. H. Palmateer.

SYDNEY SANITARIUM: Dr. E. S. Richards.

AVONDALE SCHOOL: R. Hare, C. V. Bell, C. H. Schowe.

SIGNS COMPANY: A. W. Anderson, A. W. H. Merritt.

SANITARIUM HEALTH FOOD CO.: G. S. Fisher.

The following committees were appointed:—

DISTRIBUTION OF LABOUR: G. B. Thompson, J. M. Johanson, A. H. Piper, B. F. Machlan, A. W. Semmens, E. H. Gates, L. A. D. Lemke, A. L. Hindson, E. M. Graham.

PLANS AND RECOMMENDATIONS: A. H. Piper, J. M. Cole, A. G. Stewart, A. W. Anderson, L. A. D. Lemke, A. W. Semmens,

B. F. Machlan, G. S. Fisher, C. H. Pretymann, N. D. Faulkhead, L. A. Hoopes.

NOMINATIONS: J. M. Johanson, J. Pallant, C. H. Parker, E. S. Butz, S. W. Carr, G. B. Thompson, J. H. Woods.

CREDENTIALS AND LICENSES: E. H. Gates, J. H. Woods, T. H. Craddock, W. L. H. Baker, G. Teasdale.

The President gave an interesting and comprehensive report of the work in this Union for the biennial term, and from day to day reports from the various departmental secretaries and managers of our institutions were presented. Reports were also given by our island missionaries as opportunity afforded, which were much appreciated by the delegates. As full reports from all the mission fields were published in the Special Number I, these are not repeated.

The reports made by the committee on Plans and Recommendations as they were presented from time to time evoked free discussion, and after careful consideration the recommendations were adopted. These follow this report under the heading of "Plans and Recommendations." The reports of the committees on Nominations, Credentials and Licenses, and Distribution of Labour also appear under their own headings for convenient reference. The balance sheet of the Union Conference was presented. See Special RECORD No. I, pages 51-53. The standing of other Union Conference institutions was given. These can be ascertained from pages 54 and 55 of the Special Number I.

At the close of the last meeting an expression was made by unanimous vote of our heartfelt thanks to the Lord for His kind care over us and blessings to us during this meeting.

The meeting adjourned *sine die*.

J. E. FULTON, *President*.

E. M. GRAHAM, *Secretary*.

PLANS AND RECOMMENDATIONS

Missions.

Whereas, The forty thousand heathen Indians of Fiji are as much in need of the saving truths of the gospel as are the Indians in their home land; therefore,

1. *We Recommend*, That steps be taken, as soon as practicable, to teach the gospel to them.

2. That the secretary communicate with the superintendent of the Indian Mission with a view of securing a worker (native) for the Indian work in Fiji.

Whereas, Our literature is a great help in introducing the third angel's message in all lands; therefore,

3. *We Recommend*, That, as soon as practicable, a monthly four or eight-page paper, containing present truth, be published in the Samoan language.

4. That the matter of publishing and editing the Samoan paper be referred to the Island Book Committee.

5. *Whereas*, The prevailing conditions and restrictive laws in the Society Islands make it impracticable to run a mission boat in harmony with the principles of the denomination and with advantage to the interests thereof.

Recommended, That we sell the mission schooner *Tiare*.

Whereas, Land has now been leased at Bisiatabu, New Guinea, for mission headquarters, and that a sufficient area of foodstuff has been planted for present requirements; therefore,

6. *We Recommend*, That a permanent mission building be erected as soon as circumstances permit.

Whereas, Through God's blessing a mission has now

been established near Port Moresby, New Guinea, and that Motuan is the language most generally used in that part of New Guinea; therefore,

7. That we ask the General Conference to make us an appropriation from the \$300,000 fund, for the purpose of building a mission home in New Guinea.

8. *We Recommend*, That a start be made in presenting our literature to these needy people by the preparation and publication of several tracts on leading points of our faith as soon as practicable.

9. That the surplus of the Singapore church building fund be appropriated for general mission purposes in Java.

10. That we ask the General Conference to restore to the territory of the Australasian Union Conference the Malay Peninsular and Singapore.

11. That we defer the appointment of a superintendent for Central Polynesia until after the visit of E. H. Gates to that field.

12. That the superintendents of our mission fields contribute, or have contributed, at least one article for the Signs of the Times each quarter.

Religious Liberty.

13. That the quarterly Religious Liberty studies be continued.

14. That the circulation of Religious Liberty literature be conducted by the Missionary Campaign Department.

Medical.

15. That a more earnest effort be put forth by all our conferences to push the sale of Ministry of Healing for the relief of our sanitariums.

Sabbath-School.

16. That we commend the efforts that have been made in the local conferences in the holding of Sabbath school conventions, and that we not only encourage a greater number of larger and more general conventions, but also recommend that programmes be arranged which can be carried out in the local schools, with such help as can be furnished by the State conferences.

17. That we urge all our ministers and labourers, as they visit the churches and homes of our people, to exert their influence, both by precept and example, on behalf of a daily family study of the Sabbath school lessons.

18. *Whereas*, The needs of our mission fields call for an ever-increasing outlay of means, and our Sabbath schools need the blessed inspiration of a real burden for the heathen; therefore,

We Recommend, That our Sabbath schools give all their regular donations to missions, providing for their expenses by extra collections, or in some other way.

19. That the appropriation of the Sabbath school donations for the four quarters ending March 31, 1912, be referred to the Executive Committee.

Publishing.

20. That recommendation No. 36, passed at the 1908 conference, be amended to read as follows:—

That in order to encourage the circulation of our literature and prepare workers, such as church missionary secretaries, religious liberty workers, and regular canvassers, institutes be held whenever possible in each conference.

21. That the Australasian Health Magazine be made a 64-page, sixpenny magazine, and that it be published at two-monthly intervals, at the Signs office.

22. That the name of the Health Magazine be changed to Life and Health: The Australian Health Magazine.

23. That the Signs of the Times be made a 16-page weekly, magazine size.

24. That a suitable person be appointed to organise the periodical work in all the State conferences, upon a similar plan to that under which the book business is carried on, and that his wages and expenses be distributed among the journals benefited.

25. That recommendation No. 8, passed at the Union

Conference in July, 1899, be amended to read as follows:—

That our ministers and Bible-workers, as they labour in the churches or for the general public in tent efforts or otherwise, be urged to make the circulation of our periodicals and other publications an important feature in their work, and that tract societies allow such workers the same discount as allowed to canvassers.

26. That the Signs Publishing Company take steps to conduct a permanent institute for instructing and training canvassers for our book and periodical work.

27. That the training school for tract society workers, now existent at "Elsnath," and supported by Union Conference funds, be discontinued.

28. That steps be taken to establish a canvassers' course at our secondary schools, and that the services of a practical field man be engaged by the respective school boards, whenever they may consider that circumstances warrant this addition to their staffs.

29. That the Sabbath school quarterlies be published by the Avondale Press.

30. That recommendation No. 35, passed at the 1906 session of the Australasian Union Conference, be repealed, and that in future the publishers grant to our tract societies a discount of 2½ per cent. for cash with order.

31. That each State conference be requested to make provision for its Tract Society Department, in order that the whole of its future business with the publishing house be conducted upon a strictly cash basis, and in order that the tract societies may be assisted to maintain the cash principle, our church missionary societies be encouraged to do their business upon a strictly cash basis.

32. That in each conference definite efforts be made in the sale of subscription books in our towns and cities; and that these centres be made the special training ground for all new agents.

33. That in the event of loss being incurred by an agent through circumstances over which he has no control, such as fire, flood, etc., the loss be shared equally by the agent, tract society or publishing house concerned; that if the loss is brought about by delay or carelessness of the publishing house or tract society, that the institution so offending bear the entire loss, and that the final decision in such matters rest with the Union Conference Executive Committee.

34. That in future each person desiring to enter the canvassing work be required to present, with his application, to the State agent, a reference from the conference president, or some other leading worker of the State in which he has previously lived and worked, or from the elder of the church of which he is a member, or some other person qualified to give such recommendation; that the State agent present such application and reference to the Executive Committee of the conference, for consideration. We further recommend that our evangelistic canvassers, after being proved, be granted a license by the State conference.

35. That in the event of an agent leaving one society and entering into contract with another society, that the contracting society make itself responsible for the collecting of any debt which such agent may have incurred with the former society by arranging for its payment by a definite percentage levied on the agent's deliveries, the minimum to be five per cent.

36. That our licensed canvassers, as conference workers, be supplied with a limited number of tracts each month by the conference, for free distribution.

37. That the deliverer's contract now in use be amended to read as follows:—

DELIVERER'S CONTRACT.

I..... of..... State of..... hereby engage myself to the..... Tract Society as delivery agent, to fill orders and collect in the territory outlined on..... Agent's Contract. Dated..... on the following conditions:—

1. To begin work on
2. To make the delivery in harmony with the instructions of the society for which I am working.

3. To pass by no subscriber until every reasonable effort has been made to deliver the book he has ordered.

4. To leave no books on credit without collecting at least one-half the retail price of the same, or to be personally responsible for all loss that may be sustained on books left on any other terms.

5. To remit to the Tract Society at the close of each week the full amount of cash collected, less the delivery expenses which are authorised by the society, or in the event of a personal delivery to remit to the Tract Society, as soon as collected, the sum covering my account, according to statement received.

6. To forward cash weekly if the delivery extends over two weeks.

7. To pay no personal accounts, or withhold any money for personal use, until the tract society account, as per statement, is settled.

8. To permit all errors on statement to be corrected after the account, as per rendered statement, is settled.

9. To furnish the society, at the close of my delivery, with a full report of time, expenses, books delivered, cash collected, and any other information that may be required.

10. To be personally responsible for all books not delivered.

(Signed) Delivery Agent.

This is to certify that..... has been employed by the..... Tract Society on the above conditions.

For..... Tract Society.

Date..... State Agent.

38. That clause 9 of the "Agent's Contract" be changed to read as follows:—

"To send to the office, at the close of each week, a complete list of the names of all subscribers, their addresses, description of binding of order taken, and deposits secured."

Educational.

39. *We Recommend*, That the proceedings of the convention (educational) be kept in order, with a view to publication in convenient form for future reference, and that the educational secretary be empowered to issue this as a school manual.

40. That the general form of organisation for our educational work, as outlined by the educational secretary for our Union conference, State conference, local church schools and mission fields be adopted as follows:—

Union Conference Educational Department.

Executive Head.—The Union Conference committee.

Advisory Committee.—Educational secretary as executive officer, and member of the Union Conference committee, principal of the Avondale school, Union Conference young people's secretary, Union Conference Sabbath school secretary, principals of all Union Conference educational institutions, superintendents of church school work.

State Conference Educational Department.

Executive Head.—The conference committee.

Advisory Committee.—Church school superintendent as executive officer, member of conference committee, young people's secretary, Sabbath school secretary, principal of any intermediate school which may exist in the conference, all members of the General or Union Educational Department are ex-officio members.

Church School.

Executive Head.—Church officers.

Administrative Board.—To be composed of three members elected by the church. The director or chairman to

be recognised as a member of the church board, if not already one.

41. That in our mission fields, workers in our schools comply, as far as practicable, with the organisation of schools, as outlined by the Department of Education of the Union Conference, and that the Bible, especially the third angel's message, be made the basis of our educational work in our island fields.

42. That we continue the study of the educational readings, as prepared by the Educational Department, on the appointed Sabbath in each quarter in all our churches throughout the Union Conference.

43. That the Educational Department arrange with the Signs Publishing Company, Limited, for the stocking at as low a rate as possible the following books:—Bible Nature Studies, Nos. 1, 2, 3. Bible Nature Studies, complete. True Education Readers. Mrs. M'Kibbon's Bible Lessons, Nos. 1, 2, 3. Studies in Gospel History.

44. That examination of the pupils in our church schools be supervised annually by the educational superintendent.

45. That the course of instruction for our intermediate schools consist of the fifth and sixth standards of the church school curriculum and the first two years of the Biblical Academic Course.

46. That the Educational Department of the Union Conference prepare a concise, yet comprehensive, course of reading, for the intellectual improvement of all conference workers who labour in word and doctrine.

47. *We Recommend*, That in each local conference the committee on credentials and licenses give due attention to the spiritual and intellectual progress of the person whose name is under consideration for credentials or license.

48. That the following plan be adopted for the support of church schools:—

(1) That tuition fees be charged on the following scale:—

One child from one family, one shilling per week.

Two children from one family, ninepence per week.

Three children from one family, eightpence per week.

Four children from one family, sevenpence half-penny per week.

(2) That every member of our denomination be asked to contribute not less than one penny per week for the support of our church schools, and that a special person be appointed in each church to collect this fund.

(3) That all such monies, tuition fees, and church school funds raised from other sources be forwarded regularly each month to the treasurer of the State conference.

(4) That no Seventh-Day Adventist child be debarred from attending church school on account of the inability of the parents to pay the tuition fees.

(5) That we encourage our members to supplement the Conference Church School Fund by the sale of our health magazine.

49. (a) That, for the guidance of our people, a circular be prepared embodying the resolutions passed at this conference for the establishment and support of church schools, together with instructions from the church school manual, showing necessary steps to be taken.

(b) That a monthly report of the progress made by each pupil be furnished by the teacher to the parents or guardians of pupils attending our church schools.

50. That we adopt the following courses of study for our educational work in the Australasian Union Conference:—

Biblical-Academic Course.

Requirements for admission.—Student must have completed the six standards as outlined for the preparatory school.

First Year.—Bible—Old Testament History, 1st, 2nd, 3rd terms. Commercial Law, 1st term. Algebra, 1st,

2nd, 3rd terms. Bookkeeping, 2nd, 3rd terms. Advanced Physiology, Hygiene, and Treatments, 1st, 2nd, 3rd terms. Industrial Study.

Second Year.—Bible—Life of Christ, 1st, 2nd, 3rd terms. Ancient History, 1st, 2nd, 3rd terms. Astronomy, 1st term. Physics, 2nd, 3rd terms. Rhetoric, 1st, 2nd, 3rd terms. Industrial Study.

Third Year.—Bible—Doctrines, 1st, 2nd terms. Testimonies, 3rd term. New Testament, Greek or Latin, 1st, 2nd, 3rd terms. Medieval and Modern History, 1st, 2nd, 3rd terms. Astronomy, 1st, 2nd terms. Missions, 3rd term. Public Speaking. Industrial.

Fourth Year.—Bible—New Testament, Epistles, Pentateuch, or Prophets, 1st, 2nd, 3rd terms. New Testament, Greek or Latin, 1st, 2nd, 3rd terms. English Literature, 1st, 2nd terms. History of the Third Angel's Message, 3rd term. Psychology (child study), 1st term. Christian Education, 2nd term. Botany, 3rd term. Pastoral Training. Industrial Study.

Normal Course.

Requirements for Admission.—Student must be fifteen years of age, and must have completed the six standards as outlined for the preparatory school.

First Year.—Bible—Old Testament History, 1st, 2nd, 3rd terms. Latin, 1st, 2nd, 3rd terms. Bookkeeping, 2nd, 3rd terms. Commercial Law, 1st term. Algebra, 1st, 2nd, 3rd terms. Industrial.

Second Year.—Rhetoric and Composition, 1st, 2nd, 3rd terms. Latin, 1st, 2nd, 3rd terms. Elementary Physics, 1st, 2nd, 3rd terms. Missions, 1st term. Testimonies, 2nd term. Christian Education, 3rd term. Industrial.

Third Year.—Bible Doctrines, 1st, 2nd, 3rd terms. English Literature, 1st, 2nd terms. Botany, 3rd term. Geometry, 1st, 2nd, 3rd terms. Ancient History, 1st, 2nd, 3rd terms. Model School and Practical Teaching.

Fourth Year.—Bible—Prophets, 1st, 2nd, 3rd terms. Pedagogy, 1st term. Psychology (child study), 2nd term. History of Education, 3rd term. Medieval and Modern History, 1st, 2nd, 3rd terms. Advanced Physiology and Hydrotherapy, 1st, 2nd, 3rd terms. Model School and Practical Teaching.

Commercial Course.

Requirements for Admission.—Six standards completed.

First Year.—Bible, 1st, 2nd, 3rd terms. Commercial Arithmetic, 1st, 2nd, 3rd terms. Bookkeeping, 1st, 2nd, 3rd terms. Commercial Law, 1st, 2nd terms. Correspondence, 3rd term. Industrial Study and Spelling.

Second Year.—Bible, 1st, 2nd, 3rd terms. Bookkeeping, 1st, 2nd, 3rd terms. Commercial Geography, 1st term. Office Routine, 2nd, 3rd terms. Typewriting, 1st, 2nd, 3rd terms. Spelling. Industrial Study.

Shorthand Course.

Requirements for Admission.—Six standards completed.

First Year.—Bible, 1st, 2nd, 3rd terms. Stenography, 1st, 2nd, 3rd terms. Typewriting, 1st, 2nd, 3rd terms. Commercial Law, 1st, 2nd terms. Commercial Geography, 3rd term. Spelling. Industrial Study.

Second Year.—Bible, 1st, 2nd, 3rd terms. Stenography, 1st, 2nd, 3rd terms. Typewriting, 1st, 2nd, 3rd terms. Business Correspondence, 1st term. Office Practice, 2nd, 3rd terms. Spelling. Industries.

Missionary Course.

That the Missionary Course be adapted to those of mature years, and that all applications to enter this course be made especially with the school faculty.

First Year.—Bible Doctrines, 1st, 2nd terms. Testimonies, 3rd term. Bible History, 1st, 2nd, 3rd terms. Reading, Penmanship, Spelling, 1st, 2nd, 3rd terms. Rhetoric and Composition, 1st, 2nd, 3rd terms. Ancient History, 1st, 2nd, 3rd terms. Industrial Studies: Sewing or Carpentry and Blacksmithing.

Second Year.—Bible—New Testament, Epistles or Pentateuch or Prophets, 1st, 2nd, 3rd terms. Medieval

and Modern History, 1st, 2nd, 3rd terms. Physiology, Hygiene and Treatments, 1st, 2nd, 3rd terms. History of Third Angel's Message, 1st term. History of Missions, 2nd, 3rd terms. Industrial Studies: Painting, Domestic Economy or Tinsmithing.

Church-Schools.

Kindergarten or Primer Class.—All children who enter the school below the ages of six or seven years, who are not qualified to enter the standard one, should enter the kindergarten or primer class in preparation for such standard.

STANDARD ONE.

Bible.—Ten subjects from Old Testament and ten subjects from New Testament.

Reading.—(a) To read True Education Reading Series, No. 1; in addition to read from blackboard, lessons in script or print containing in new combinations, words used in this book. Fluent reading and grouping words into phrases.

(b) To spell words used in Reader No. 1. Spelling, written and oral, and more advanced pupils to receive practice in easy dictation exercises.

(c) Transcription of sentences used for reading. Supplementary Readers, Bible Reader, No. 1, Our Little Folks' Bible Nature, Plant Life, or other suitable reader.

Nature Study.—Lessons on common things, animal and plant life of district, with reading lessons from supplementary readers.

Language.—To be learning to speak correctly and naturally, and to be taught to give the substance of short stories told by the teacher.

Arithmetic.—To count, read, and write numbers to 100; to learn analysis of numbers up to 100, applied and abstract.

Manual Training.—Drawing and paper work, cardboard and brushwork, gardening, sewing, and care of the schoolroom.

Specification if necessary.

Sewing.—Needlework drill (including needle, thimble, and position drill), placing a hem, hemming a strip, handkerchief, or duster, with coloured cottons.

Singing.—Singing class songs or hymns sweetly by ear, practice in breathing exercises.

Physical Training.—Games, marching to singing, breathing exercises, physical training.

Teachers' Help : Nissen's A.B.C. of Gymnastics.

STANDARD TWO.

Bible.—Stories of Creation, of Patriarchs, and of Prophets.

Teachers' Helps : Mrs. M'Kibbon's Bible Lessons, Teachers' Manual, p 141.

Reading.—(a) To read with reasonable fluency and expression, True Education Reader, No. 2, and to understand the meaning of the subject-matter read.

(b) To spell words used in reading lessons, either orally or from easy dictation exercises.

(c) Transcription in neat, legible hand, subject-matter of lessons read.

Supplementary Readers : Bible Reader, No. 2, Animal Life, The World and Its People (Nelson and Sons').

Nature Study.—As for standard one, with study of natural objects and living things, and from lessons from supplementary readers.

Formal Writing.—Australian Copy Book, No. 2, or Vere Foster's Bold Series, C.B., or from copies on blackboard in text hand.

Arithmetic.—To write and read numbers to 9999. Addition and subtraction of such numbers. Multiplication tables, and multiplication by numbers less than 1000 in numbers to 10.

Mental Arithmetic.—Easy exercises on foregoing, especially in thorough knowledge of multiplication and division tables.

Language.—To be learning to express thought orally or in writing. To give substance of stories or lessons taught orally by teacher. Picture lessons.

Geography.—Such facts of geographical features of the locality as to slope, drainage, water-courses, etc., as may be evident to young children.

Manual Training.—Drawing as for standard one, with more advanced work, and drawing with instruments as foot rule and square.

Needlework, hemming, placing a fell, beginning to seam, also knitting where possible; in other industrial subjects work as in standard one advanced.

Singing.—To learn to sing at sight, the ascending and descending notes of the scale of C. Also strong tones of the scale by the use of the tonic-sol-fa syllables.

Teachers' Helps : Gerard Gerritsen's Standard Graded Course of Sight Singing, No. 1, 2, 3.

Physical Training.—Class drill and physical exercises, marching to song, breathing exercises.

STANDARD THREE.

(To cover three half-years.)

Bible.—Lesson Stories on Christ as Creator and Saviour, the Apostles and Reformers.

Reading and Spelling.—(a) To read with reasonable fluency and expression, and to understand the subject-matter of True Education Reader, No. 3.

(b) To spell in easy dictation exercises, words used in reader; to be receiving lessons in spelling and word-building.

Poetry.—50 lines from reading book.

Supplementary Readers.—Bible Reader No. 3, House We Live In, Uncle Ben's Cobblestones, Story of Redemption, Christ Our Saviour, Collins' Alternative Geographical Reader, World and Its People (Nelson's).

Nature Study.—As for standard one and two, with objects of more detailed and systematic character: Objects from the natural flora and fauna of the locality, with lessons from supplementary readers.

Grammar and Composition.—Grammar : To be able to give meanings of parts of speech, and to distinguish them in easy sentences.

Composition.—As far as standard two, with reproduction of oral lessons in Bible, Nature Study, etc.; also easy lessons in use of punctuation marks.

Numeration and notation of numbers up to 10,000,000; the four simple rules, with easy problems; £ s. d. tables, tables of weight and measurement, addition and subtraction of money. Also easy reduction exercises in £ s. d. Multiplication and division of money by numbers up to 12.

Teachers' Aids : Southern Cross Arithmetic, Lock's Arithmetic.

Mental Arithmetic.—Easy exercises on above rules. Thorough knowledge of all tables of money, weights and measures.

Writing.—Australian Copy Book, No. 3; also from copies on blackboard, and in bold, legible, small-hand, subject-matter of class work, or Vere Foster's C.B., No. 3, or other suitable C.B.

Geography.—General view of distribution of land and water, also topography of district. Definitions of geographical terms, principal physical features of Australia and New Zealand. Surface, principal mountains, rivers, lakes, and coast features. Chief divisions and principal cities and towns of each State (particular States where schools are by choice). To be able to draw plan of schoolroom and environs to some set scale.

History.—Twelve stories of exploration and settlement of Australia.

Teachers' Helps : Jose's History of Australia, or Stories of Australian Exploration, by C. R. Long, or Sutherland's Australian History.

Manual Training.—Drawing : Freehand drawing on paper of figures made of straight lines, circular, elliptical, or reflex curves.

Drawing from memory. Drawing with instruments.

Paper Work.—Use of horizontal and perpendicular cuts, oblique cuts, simple curved cuts, freehand or geometrical.

Brushwork.

Needlework.—Hemming and seaming, sewing buttons. A garment or article exhibiting previous standard's work to be shown.

Singing.—Knowledge of scale, modulator; practice in singing, tonic sol-fa system, rounds, songs, hymns in one or two parts. Breathing exercises.

Teachers' Helps: Gerard Gerritsen's Standard Graded Course of Sight Singing; also How to Train Children's Voices (T. Haslam Hardy).

Physical Training.—As for standards one and two; also dumb-bell exercises, or with clubs. Physical exercises. Marching to song. Breathing exercises.

STANDARD FOUR.

Bible.—Creation to Joshua.

Teachers' Help: Mrs. McKibbon's Bible Lesson, No. 1.

Nature Study.—As for standard three.

Teachers' Helps: Bible Nature Study; also Supplementary Reading Lessons from reading books.

Reading and Spelling.—Reading: To read with fluency and expression, and to understand subject-matter. True Education Series, No. 4.

Spelling.—Dictation lessons in words from reading lessons; also passages of 10 and 12 lines from dictation from lessons read.

Poetry.—50 to 100 lines from memory, from prescribed reader or supplementary readers.

Supplementary Readers: Hooper's Child Book of Nature. Collins' Alternative Geographical Readers, Nelson's The World and Its People, Nelson's Royal Road to History.

Grammar and Composition.—To have knowledge of and distinguish parts of speech in easy sentences; inflexion of nouns, and pronouns and adjectives (only such forms as in common use). Letter writing. Short descriptions of objects and incidents; reproduction of oral lessons in Bible, nature study, geography, and history.

Arithmetic.—Exercises in addition, subtraction, multiplication, and division; and reduction of money, weights and measures. Bills of parcels and simple accounts, supplemented with practical problems from industrial and nature study.

Teachers' Helps: Lock's Arithmetic, or Southern Cross Arithmetic.

Mental Arithmetic.—As for standard three, with rules for finding price of dozen and score, etc., and their converse. Fractional parts, easy elementary rules and exercises.

Physiology.—Kellogg's Physiology, No. 2.

Geography.—Geographical definitions, main drainage features of each of the continents, great mountain masses, chief rivers, chief lakes of the world, chief countries of the world. Geography of Australia, with detailed reference to the particular State where school exists.

Map Drawing.—The continents; also from memory.

Teachers' Helps: Meikeljohn's Geography, Angus and Robertson's Australian Geography.

History.—A course of lessons to be selected by teacher from following topics:—Julius Caesar and Romans, Augustine and Christianity, Alfred and Saxons, William and the Normans, Henry II. and the Crusades, John and Magna Charta, The Plantagenet Kings, Introduction of Printing, Wycliffe, The Houses of York and Tudor, The Armada.

Teachers' Helps: Stories in English History (by W. Gillies, M.A.), Nelson's Brief History, Ransome's History of the World.

Manual Training and Physical Training.—As for standard three, with the addition of basket-making, chair-caning, cardboard-modelling, and care of schoolroom.

Singing.—As for standard three, with modulator practice in tonic-sol-fa. Lessons in the old or staff notation: the staff, the clef, shape values and time values of semi-breve, minim, crotchet, quaver, semiquaver, demisemiquaver. Rounds and hymns, or two part songs. Breathing exercises.

Teachers' Helps: How to Train Children's Voices (by T. Haslam Hardy), Gerard Gerritsen's Standard Graded Course of Sight Singing.

STANDARD FIVE.

Bible.—Joshua to the Restoration of Jerusalem.

Mrs. McKibbon's Bible Lessons, No. 2.

Reading.—(a) To read with fluency and expression, and to understand subject-matter read.

True Education Reading Series, No. 5, 6.

(b) To spell in dictation exercises words of selected lessons from reading book; also further instruction in rules in spelling and word-building, combined with standard three in small schools.

(c) Poetry.—100 to 150 lines from memory from suitable readers.

Supplementary Reader.—Hooker's Child Book of Nature (Part 2), Collins' Geographical Readers, Nelson's World and Its People, Nelson's Royal Road to History.

Grammar and Composition.—Intelligent knowledge of and inflections of parts of speech; full parsing of plain sentences, analysis of easy sentences. Short essays and descriptions. Reproduction of oral lessons in Bible, Nature Study, Geography, and History.

Bell's Language Series No. 2, or other suitable grammar.

Nature Study.—Work of standard four continued.

Teachers' Helps: First Book of Botany, by Youman; Bible Nature Studies, by Cady.

Physiology.—Kellogg's Physiology, No. 2.

Arithmetic.—Work of standard four continued; also the four rules and reduction in the prescribed weights and measures. Easy examples in the four rules in decimal and vulgar fractions, bills of parcels, and practice.

Mental Arithmetic.—Suitable examples based on above work, framed with a view to practical need of daily life.

Teachers' Helps: Lock's Arithmetic, and Southern Cross Arithmetic.

Geography.—Form and motions of earth, day and night, and seasons; with observation work of apparent movements of sun, changes of time and place of sunrise and sunset, and weather conditions. Chief parts and manufacturing centres of Australia and New Zealand, and their commerce.

Map Drawing.—The States of the Commonwealth and New Zealand.

Teachers' Help: As specified for standard four.

History.—Work of standard four continued; also a course of lessons selected from topics as: The Pilgrim Fathers, The Puritan Revolt, The Civil War and Cromwell, William of Orange, India and Clive, Quebec and Wolfe, Washington, Nelson and Trafalgar, Captain Cook and Australia.

Text book for teacher as specified in standard four.

Manual Training.—Drawing.—Freehand on paper of forms based on same elementary curves as those used in previous standards, of more difficult combinations: also drawing from memory.

Paper Work.—Cardboard modelling, brushwork, needlework, as for standard four.

Physical Training.—As for standard four.

Teachers' Help: Nisson's A.B.C. of Gymnastics.

STANDARD SIX.

(To cover three half-years.)

Bible.—Life of Christ and Acts of the Apostles; Elementary lessons from Daniel and Revelation (Mrs. McKibbon's Bible Lessons, No. 3, 4, Early Writings.)

Nature Study.—As for standard five.

Physiology.—Series of oral lessons from Ferneaux's Physiology, or Foster and Shore's Physiology, Ministry of Healing.

Reading.—To read with fluency and expression, and to understand subject-matter. True Education Reading Series, Nos. 6 and 7.

Spelling.—To spell in dictation exercises difficult words, and passages of twelve lines from reading lessons.

Supplementary Readers.—Collins' Alternative Readers, Christ's Object Lessons, Ministry of Healing, Seer of Patmos, Empire Readers.

Grammar and Composition.—Exercises in parsing and analysis.

Bell's Language Series, No. 3, or any other suitable text book.

Composition.—Essays, descriptions, business letters,

word-building, simple derivations where possible from original languages.

Arithmetic.—Vulgar and decimal fractions, practice, simple proportion, exercises in average percentage and trade discounts, exercises in simple interest; where possible, for advanced students; compound proportion, compound interest, bank discount, proportional parts, square roots, stocks and shares, profit and loss, exercises in metric system.

Mental Arithmetic.—Suitable exercises in above work.

Teachers' Help: Lock's Arithmetic and Southern Cross Arithmetic.

Geography.—Outlines of descriptive geography of Europe, Asia, America, Africa.

Map Drawing.—Various countries of these continents, the ocean, waves, currents, conditions governing climate, tides, etc. Trade and cable routes from Australia.

Teachers' Help: Miekeljohn's Geography.

History.—Course of work of standard five continued; also a course of lessons from following topics:—Captain Cook's Discovery of Australia, Wellington and Waterloo, The Indian Mutiny, Queen Victoria, South Africa, The Boer War.

Also useful lessons on the laws of the country, how the wish of the people becomes law, how laws are carried out.

Teachers' Helps as specified for standards four and five.

Algebra.—Elementary algebra to fractions.

Hamblin Smith's Algebra, Hall and Knight's Algebra.

Manual Training and Industrial Work.—As for standard five.

Writing.—Australian copy books or other suitable standard copy book.

Singing.—As for standard five.

Physical Training.—As for standard five; also we recommend that the Bible be made, as far as possible, the basis of study for oral teaching in each subject.

Miscellaneous.

51. That we ask our local conferences to pay a second tithe for the year 1911 to the General Conference.

52. That the offerings to the work of God, whether Sabbath school, young people's fourth Sabbath, or from any other source, be not tithed.

Whereas, The Spirit of Prophecy is calling our attention to the neglected work of carrying the message to the cities, and that we are to regard this work of special importance at this time, and,

Whereas, We are urged to keep the matter of carrying the truth to these crowded centres of population before our churches everywhere, until all are aroused to a realisation of its importance; therefore,

53. *Resolved*, That we recognise in the work of proclaiming the message in the cities, a call to our people everywhere to engage in a great soul-winning evangelistic campaign, and

Whereas, We have within our Union Conference some large cities and towns where there are many who have not heard the message; therefore,

54. *Resolved*, That the local conferences in the Union be asked to give special attention to the work in the cities within their territory; that plans be laid for a strong evangelistic effort by placing, as far as possible, experienced workers in these centres of population, with whom those of less experience may be associated, that they may be trained for service, and that organised efforts for the sale of our denominational literature be made a strong factor in this work.

55. We recommend that the following letter of condolence be sent to Mrs. Emma Clark:—

Warburton.

The Australasian Union Conference in Session.

To Mrs. Emma Clark,

Fern Hollow, Balbarrup,
West Australia.

Dear Sister,—

Having heard, with profound regret, of the death of your son at Avondale, the Executive and delegates of the Union Conference, assembled at Warburton, hasten to convey to you their sincerest sympathy in this hour of

trial. It is with feelings of the deepest sorrow that we see our workers laid aside, especially when they are young men of promise, such as Brother Clark.

We mingle our tears with yours in this sad hour, and pray that the God of all comfort will comfort you and your family in this sad bereavement.

Whereas, The wages of our labourers should be placed on a missionary basis, and not on the basis of what might be commanded in worldly enterprises; and

Whereas, There is a manifest inequality in the wages going to some families where husband and wife are drawing separate salaries, and other families of which the husband alone is drawing wages of a less amount, though his responsibilities and experience are much greater; therefore,

56. *We Recommend*, That our conferences, managers of institutions and auditing committees be admonished to take this question under serious consideration when fixing the wages of the labourers.

57. That the Australasian Union Conference of Seventh-day Adventists now in session at Warburton extends to the Victorian Railways the hearty appreciation of the manner in which the railway officials have provided for the transit of the delegates and their luggage over the railways of this State.

58. That we express our high appreciation to the brethren and sisters connected with the Warburton church for their generous hospitality and kindness to us during the Convention and Union Conference that has continued for several weeks in this place.

The Committee on Plans and Recommendations presented the following:—

Constitution and By-Laws of the Australasian Union Conference of Seventh-Day Adventists.

ARTICLE I.—NAME.

This organisation shall be known as the Australasian Union Conference of Seventh-day Adventists.

ARTICLE II.—TERRITORY.

This Conference shall comprise the Commonwealth of Australia, the Dominion of New Zealand, the islands of the Southern Pacific and the East Indies.

ARTICLE III.—OBJECT.

The object of this Conference is to teach the everlasting gospel.

ARTICLE IV.—MEMBERSHIP.

Section 1. This Conference shall be composed of such local conferences as are or may be organised in any part of its territory, under the direction of its Executive Committee, and received into its fellowship by vote of delegates assembled at its regular sessions.

Section 2. The voters of this Conference shall be designated as follows:—

- (a) Delegates at large.
- (b) Regular Delegates.
- (c) Institutional Delegates.

Section 3. Delegates at large shall be:—

- (a) The members of the Executive Committee.
- (b) All ordained ministers holding credentials from this Conference.
- (c) All members of the Executive Committee of the General Conference of Seventh-day Adventists.
- (d) All ministers holding credentials from the General Conference.

(e) Such special representatives of the General Conference as may be visiting this field.

(f) Such other labourers as may be present, who shall be received as delegates by vote of the Conference.

Section 4. Regular delegates shall be such persons as are duly elected by a local conference, or appointed by its Executive Committee.

In addition to its president, each local conference shall be entitled to one delegate for one hundred church members in such conference.

Section 5. Institutional delegates. In addition to its manager, each general institution of this Conference shall be entitled to one delegate, who shall be chosen by the employees of the institution concerned.

ARTICLE V.—EXECUTIVE COMMITTEE.

Section 1. The Executive Committee shall carry on the business of the Conference during the interval between its sessions, and shall consist of the president, two vice-presidents, the secretary, the treasurer, the presidents of local conferences, the secretaries in charge of duly organised departments, namely, the publishing, medical, educational, Sabbath school, religious liberty, young people's, and health food departments, and the managers of the Union Conference general institutions, the general agent, and the missionary campaign secretary.

Section 2. All members of the Executive Committee, excepting the presidents of local conferences, and the managers of the general institutions of the Union Conference, shall be elected at the regular sessions of the Conference.

ARTICLE VI.—OFFICERS.

Section 1. The regular officers of this Conference shall be a president, two vice-presidents, a secretary, a treasurer.

Section 2. Election of Officers.—All officers of the Conference, except such members of the Executive Committee who are presidents of local conferences or managers of our general institutions, shall be chosen by the delegates at the regular sessions of this Conference, and shall hold their offices until the next regular session of the Conference, or until their successors are elected and appear to enter upon their duties.

ARTICLE VII.—SESSIONS.

Section 1. This Conference shall hold regular sessions at intervals of about four years at such date and place as the Executive Committee shall designate by a notice published in the Union Conference Record or Signs of the Times at least four weeks before the date of the meeting.

Section 2. The Executive Committee may call special sessions, if occasion requires, by a like notice, and the transactions of such sessions shall be equally valid with those of the regular sessions.

ARTICLE VIII.—TRUSTEES, COMMITTEES, AND AGENTS.

Section 1. The voters of this Conference shall, at each regular session, elect the Board of Management of such institutions and enterprises as are or may be connected with this organisation, in accordance with the acts governing the same; and this Conference or its Executive Committee shall employ such committees, agents, ministers, missionaries and other persons as may be necessary to effectually carry on its work.

Section 2. The Executive Committee shall appoint a financial advisory committee, consisting of at least three persons, who shall examine and report upon the finances of our institutions as required.

ARTICLE IX.—FUNDS.

This Conference shall receive a tithe from all its local conferences and institutions, and all the income raised in or on behalf of its mission fields. The Executive Committee is also authorised to call for donations from the local conferences.

ARTICLE X.—CREDENTIALS AND LICENSES.

It shall be the duty of this Conference to determine who are the approved ministers within the jurisdiction thereof, to grant suitable credentials to the same, and to grant licenses to those whom it shall consider suitable to labour in the cause, and to recommend for ordination such men as shall have given proof of their call to the ministry. In the interval between the regular meetings, the Executive Committee is authorised to perform such duties.

ARTICLE XI.—SYDNEY SANITARIUM AND BENEVOLENT ASSOCIATION LTD. CONSTITUENCY.

The Constituency of the Sydney Sanitarium and Benevolent Association, Limited, shall be provided for annually by the nomination of not less than five or more than ten persons to be elected as members of the said association; and the Board of seven Trustees to act as Directors, in harmony with the requirements of the Articles of Incorporation of the Association.

ARTICLE XII.—BY-LAWS.

The voters of this Conference may make By-laws, amend, or repeal them, at any session thereof. The scope of such By-laws may embrace all subjects consistent with this Constitution.

ARTICLE XIII.—AMENDMENTS.

This Constitution may be amended by a two-thirds vote of the delegates in attendance at any session, provided that if it be proposed to amend the Constitution at a special session, notice of the proposed amendment shall be given in the call for such special session.

By-Laws.

ARTICLE I.—EXECUTIVE COMMITTEE.

Section 1. During the intervals between sessions of the Conference, the Executive Committee shall have full administrative power, with authority to grant and to withdraw credentials and licenses, and to fill for the current term any vacancies that may occur in its offices, boards, committees or agents, by death, resignation, or otherwise, except in cases where other provisions for filling such vacancies shall be made by vote of the Union Conference. The withdrawal of credentials or filling of vacancies on the Executive Committee shall require the consent of two-thirds of the members of the Executive Committee.

Section 2. Meetings of the Executive Committee shall be called at any time or place, by the president, upon the written request of any five members of the committee.

Section 3. Committees.—(a) Auditing: The Executive Committee shall appoint seven persons, not in the employ of the Union Conference, to act with such members of the Executive Committee as may be accessible in auditing the accounts of labourers once each year, or at such other times as may be thought advisable.

(b) Session Committees: The Executive Committee shall nominate for election by the delegates at each regular session of the Conference, the following committees to serve during the session:—

1. On Credentials of delegates, three names.
2. On Nominations, seven names.
3. On Plans and Recommendations, thirteen names.
4. On Distribution of Labour, nine names; to act in conjunction with the Executive Committee.
5. On Credentials and Licenses, seven names.

ARTICLE II.—OFFICERS AND THEIR DUTIES.

Section 1. President.—It shall be the duty of the president to open and preside over all sessions of the Conference. He shall also be the presiding officer of the Executive Committee. The president shall supervise the general official business of the Conference as far as practicable, and whenever circumstances arise which may prevent him from fulfilling this obligation, the first vice-president shall discharge this duty; and in the event of the first vice-president being unable to assume this responsibility, the second vice-president, or some other person, who may be chosen by the Executive Committee, shall act in this capacity for the time being.

Section 2. The Executive Committee shall determine what official meetings shall be presided over by either vice-president, and it shall also determine what duties, not provided for under Section 1 of this Article, shall be performed by either of these officers.

Section 3. Secretary.—It shall be the duty of the secretary to keep a record of all the proceedings of the sessions of the Conference, and of the meetings of the

Executive Committee, act as the general statistician, and conduct the general correspondence of the Conference, not provided for in Article 3 of these By-laws.

Section 4. Treasurer.—It shall be the duty of the Treasurer to receive all the monies belonging to the Conference, to keep an account of the same, and to disburse them by order of the president, or as the Executive Committee shall direct, and to make a full report thereof at all sessions of the Conference, and at such other times as may be required by the Executive Committee. The treasurer shall also collect from the Conferences and Missions and Institutions within the territory of this Conference such financial reports as are required by the Executive Committee, and forward such copies to the secretary as may be required.

ARTICLE III.—DEPARTMENTS.

Section 1. The work of the departments of this organization shall be in charge of the secretaries elected by the Union Conference, associated with the committees selected by the Executive Committee when not otherwise provided for by the Conference.

ARTICLE IV.—BOOK COMMITTEES.

Section 1. The Conference shall provide for two Book Committees. One to examine the publications or manuscripts to be issued in the form of books or tracts by the Signs Publishing Company, Limited; the other to examine all manuscripts designed for publication as books or tracts in the various languages of our island mission field.

Section 2. It will be the duty of these committees to examine all matter designed for publication critically, as to doctrine and diction.

Section 3. Each committee shall be composed of at least five members, three of which must be elected by the Conference.

Section 4. There shall be two members who are members of both committees.

Section 5. There shall be at least two members of the one committee within easy access of the Signs Publishing Company, Limited, and at least two members of the other committee within easy access of the Avondale School Press.

Section 6. The Executive Committee shall choose the other members needed to make up the full number required. The Executive Committee may from time to time appoint such additional members as may be needed to make strong working committees for the improvement of our literature.

ARTICLE V.—FINANCIAL ADVISORY COMMITTEE.

Section 1. The Financial Advisory Committee shall be a duly constituted board of inspectors, who shall investigate the policies and financial standing of all the institutions, such as conferences, publishing houses, sanitariums, schools, health food and mission enterprises, within the territory of the Australasian Union Conference, and report on same to the Executive Committee.

Section 2. The Executive Committee may from time to time appoint such auditors or agents as may be essential to assist in the general work of the financial advisory committee.

Section 3. The officers of this Conference may call for an inspection of the financial standing of any conference, institution, or mission, at any time. It will be the duty of the advisory committee to comply with such request.

ARTICLE VI.—DEFINITIONS.

Section 1. The general institutions of this Conference shall be the Signs Publishing Company, Limited, the Avondale School for Christian Workers, and the Sydney Sanitarium.

ARTICLE VII.—DELEGATED AUTHORITY.

Section 1. The Conference delegates in session assembled may delegate to the Executive Committee power to fill any office provided for by the Constitution

and not filled at the time of the regular sessions of the Conference.

Nominations.

Union Conference Officers.

PRESIDENT: J. E. Fulton.

VICE-PRESIDENTS: E. H. Gates, M. N. Campbell.

SECRETARY: A. H. Piper.

TREASURER: Miss E. M. Graham.

AUDITOR: C. H. Pretzman.

EXECUTIVE COMMITTEE: President, Vice-Presidents, Secretary, and Treasurer of the Union Conference; Presidents of the Local Conferences; Secretaries of the Educational, Religious Liberty, Medical, Health-Food, Publishing, Sabbath-school, Young People's, and Missionary Campaign Departments; Managers of the Avondale School, Sydney Sanitarium, Signs Publishing Company; and the General Canvassing Agent.

EDUCATIONAL SECRETARY: L. A. Hoopes.

PUBLISHING DEPARTMENT SECRETARY: J. M. Johanson.

RELIGIOUS LIBERTY SECRETARY: L. A. Hoopes.

HEALTH FOOD SECRETARY: G. S. Fisher.

GENERAL CANVASSING AGENT: L. A. D. Lemke.

MISSIONARY CAMPAIGN SECRETARY: A. G. Miller.

SABBATH-SCHOOL SECRETARY: Mrs. A. L. Hindson.

YOUNG PEOPLE'S SECRETARY: Miss E. M. Graham.

MEDICAL SECRETARY: (Referred to the Board of Trustees of the Sydney Sanitarium Association and available members of the Union Conference Committee.)

Committees and Boards.

AVONDALE SCHOOL BOARD: J. E. Fulton, J. H. Woods, L. A. Hoopes, A. H. Piper, Dr. F. C. Richards, B. F. Machlan, G. S. Fisher.

SYDNEY SANITARIUM ASSOCIATION CONSTITUENCY: J. H. Woods, P. B. Rudge, B. J. Cady, A. G. Waugh, Dr. P. M. Keller.

SYDNEY SANITARIUM ASSOCIATION BOARD OF TRUSTEES: J. E. Fulton, G. S. Fisher, J. H. Woods, B. F. Machlan, Dr. F. C. Richards, Dr. P. M. Keller, B. J. Cady.

SIGNS PUBLISHING COMPANY: J. M. Johanson, J. E. Fulton, C. H. Parker, A. W. Anderson, N. D. Faulkhead, A. W. H. Merriitt, L. A. D. Lemke.

ECHO PUBLISHING COMPANY BOARD: The same as the Signs Company Board.

FINANCIAL ADVISORY COMMITTEE: C. H. Pretzman, G. S. Fisher, N. D. Faulkhead.

COMMITTEE ON MINISTERIAL INSTITUTE: J. E. Fulton, G. Teasdale, L. A. Hoopes, B. F. Machlan, A. H. Piper.

BOOK COMMITTEE: A. W. Anderson, G. Teasdale, L. A. Hoopes, J. M. Johanson, Miss Agnes Bell, Mrs. A. L. Hindson.

ISLAND BOOK COMMITTEE: J. E. Fulton, E. H. Gates, R. W. Munson, G. Teasdale, Mrs. A. L. Hindson, Mrs. A. G. Waugh.

EASTERN POLYNESIAN UNION MISSION COMMITTEE: F. E. Lyndon, G. L. Sterling, P. B. Dean.

CENTRAL POLYNESIAN UNION MISSION COMMITTEE: Superintendent of Union Mission, H. T. Howse, W. W. Palmer, A. G. Stewart.

MALAYSIAN UNION MISSION ADVISORY COMMITTEE: E. H. Gates, R. W. Munson, E. E. Thorpe, J. A. Chaney, Miss. P. Tunheim.

Editors.

"SIGNS OF THE TIMES": A. W. Anderson. Contributing Editors—G. Teasdale, R. Hare, R. W. Munson.

"LIFE AND HEALTH": A. W. Anderson. Contributing Editors—Drs. Richards, Drs. Keller, Drs. Heynemann, Dr. James, Dr. Stuttaford.

"UNION CONFERENCE RECORD": Mrs. A. L. Hindson.

"TUATUA-MOU": Mrs. A. G. Waugh.

"TE MARAMARAMA": Mrs. B. J. Cady.

"TALAFEKAU": W. W. Palmer, Associate Editor, Mrs. L. G. Paap.

"RARAMA": A. G. Stewart.

Credentials and Licenses.

CREDENTIALS: J. E. Fulton, E. H. Gates, L. A. Hoopes, B. J. Cady, R. W. Munson, F. E. Lyndon, Pauliati Bunoa, R. Hare, A. H. Piper, A. W. Anderson, B. F. Machlan, A. G. Stewart, S. W. Carr.

MINISTERIAL LICENSES: C. V. Bell, W. W. Palmer, G. L. Sterling, L. A. D. Lemke, B. Judge, H. T. Howse, J. A. Chaney, F. L. Chaney, A. H. Ferris, J. M. Johanson, F. L. Sharp, A. G. Miller.

MISSIONARY LICENSES: J. R. McCoy, E. E. Thorpe, Alipati Raimana, G. E. Marriott, Mrs. G. E. Marriott, Mrs. S. W. Carr, Mrs. E. E. Thorpe, Miss E. M. Graham, Mrs. A. L. Hindson, Mrs. B. J. Cady, Miss P. Tunheim, Miss C. Judge, Mrs. L. Thomas, G. A. Wood, Mrs. G. A. Wood, E. K. Hungerford, H. Mitchell, G. Smith, L. G. Paap, M. W. Carey, Miss L. M. Gregg.

MISSIONARY TEACHERS' LICENSES: C. H. Schowe, R. Sisley, W. E. Robbins, Mrs. W. E. Robbins, Miss W. Trunk, Mrs. A. G. Stewart, Mrs. G. L. Sterling, T. J. Roberts, Miss E. Edwards, Mrs. L. G. Paap, Mrs. H. T. Howse, Miss A. M. Williams, Miss J. Sisley, Miss Rhae Allbon, Miss Gladys Machlan, H. E. Sharp.

Distribution of Labour.

J. A. Chaney and wife to go to the East Indies.

Miss J. Sisley to be invited to go to Java as a self-supporting worker.

W. Westerman to make New Zealand his field of labour.

E. S. Butz be invited to make New South Wales his field of labour.

Miss L. K. Minchin to assist in the New South Wales Tract Society office.

C. A. Paap to labour under the direction of the New South Wales Conference.

Miss Eva Clark to connect with the Wahroonga church school.

R. E. Burke to connect with the Victoria-Tasmanian Conference.

A. H. Rogers to work in the Victoria-Tasmanian Conference.

J. E. Steed to labour under the direction of the Victoria-Tasmanian Conference.



WHITE & GILLESPIE, PHOT.

Ordained Ministers in attendance at the Conference.

F. L. Chaney and wife to be asked to connect with the work in the East Indies.

J. Van de Groep and wife, of Java, be invited to attend the Avondale School.

H. E. Sharp to engage in self-supporting work in Java.

A. H. Ferris and wife to take H. Mitchell's place on Norfolk Island.

F. L. Sharp and wife to be invited to go to the Society Islands.

Pastor M. N. Campbell, of Iowa, to be invited to come to Australia as a vice-president of the Australasian Union Conference.

B. J. Cady and wife requested to come to Australia to work in connection with the Union Conference.

Miss L. M. Gregg to be employed as a general worker under the direction of the Union Conference Executive Committee.

T. H. Craddock be asked to labour in the Victoria-Tasmanian Conference.

L. A. D. Lemke to make his headquarters at Warburton, Victoria.

G. Teasdale to take the presidency of the Queensland Conference.

J. Allen to be invited to make Queensland his field of labour.

Miss Mary Gillis to connect with the office work in Queensland.

Melvin Munson be invited to engage in the canvassing work in Queensland.

S. M. Cobb be asked to labour in the South Australian Conference.

W. Hodgkison, of Queensland, to act as State agent in South Australia.

Miss H. Shepherd to be invited to take the Prospect church school in South Australia.

S. Hoopes to connect with the canvassing work in South Australia.

Miss Melva Cobb to go to West Australia as a church school teacher.

J. P. Gregory to be invited to connect with the faculty of the Darling Range School in West Australia.

Devotional Meetings.

During the Conference.

Monday, October 24.—This excellent meeting was conducted by Professor B. F. Machlan, Principal of the Avondale School, and it was a season of refreshing. A few well-chosen statements from "Ministry of Healing" were considered. Some of these served to show that "there is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says." Concerning our words, we should "cultivate the habit of speaking well of others. We cannot afford to live on the husks of others' faults or failures." We may meet with difficulties in our onward and upward march, but we should remember that "trials and obstacles are the Lord's chosen methods of discipline and appointed conditions of success.

Tuesday, October 25.—Although there was a heavy rain falling there was a good representation at the devotional meeting. Pastor Pallant gave a study on prayer, in which were brought before our notice some of the principles underlying effective prayer—so simple yet so pregnant with power. It was clearly shown by the speaker that "the greatest thing that any person can do for God is to pray. Why?—Because prayer makes it possible for God to do that which He otherwise could not do." This is because we have been bidden by the Son of God Himself to *ask*, to *knock*, to *seek*. When we get ourselves into such a relationship with God that we can ask, then it is that we are in a position that God can answer. Why do we pray so little when so much might be ours for the asking?

Wednesday, October 26.—Pastor Cole read extracts from "Christ's Object Lessons" which seemed to impress the minds of many who afterward spoke. The statements are found in the chapter "Shall Not God Avenge His Own," and we reproduce them, hoping that they may be helpful to some who read this report. "None of us need flatter ourselves that we shall have no difficulties. But it is these very difficulties that bring us into the audience chamber of the Most High." "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision." "If in our ignorance we make missteps, Christ does not leave us. 'The arm of Omnipotence is outstretched to lead us onward, and still onward. Go forward, the Lord says, I will send you help.' 'I will be honoured before those who are watching for your failure.' 'He who dwells in the heavenly sanctuary judges righteously. His pleasure is more in His people, struggling with temptation in

a world of sin, than in the host of angels that surround His throne."

Thursday, October 27.—The service was conducted by Pastor Hare, and the subject chosen was "The Confidence That God Gives." Faith is confidence in the Word of God, and comes by "hearing." Hope is the assurance of that which is to come. Rom. 10:17; 1 Peter 1:21. Faith gives the platform on which we may securely stand, while hope is the telescope that reveals the future. In making His covenant with Abraham, Jehovah "interposed Himself" in order that Abraham might have the greatest possible assurance. This was done by the light, representing the presence of the Lord, passing between the parts of the sacrifice. Gen. 15:17. In this action God pledged His own life on the fulfilment of His Word. His promise to Abraham and His action in passing between those parts were the two "immutable things" that must form the confidence and strong consolation of His people. Heb. 6:17, 18.

Friday, October 28.—After singing, Pastor Woods in a few words directed attention to the great needs of our mission field, and called for a season of earnest prayer. The burden of the petitions was that the Lord would raise up and send forth labourers into the fields white for the harvest. Pastor Craddock conducted a Bible study on the character and love of God, as revealed in the plan of redemption. The great power of God is strikingly manifested in the vast scope of the gospel of salvation from sin; and it was plainly shown that it is our privilege and duty to manifest this power in our lives.

Sabbath, October 29.—After the opening exercises and a season of prayer Pastor C. H. Parker gave an interesting Bible study on self-denial, basing his remarks on the following passage of Scripture:—

"And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23.

To deny oneself is to disown oneself, or as it is stated in Luke 14:33: "A forsaking of all," or "A renunciation of all." In the "Twentieth Century New Testament" this idea is set forth as "a saying good-bye." This illustrates the thought nicely. We are to say "good-bye" to self.

After we have said "good-bye" to self, then we are to present the sacrifice which Paul exhorts us to present in Romans 12:1:—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The sacrifice is to be a *living* sacrifice. It has life; it has feeling; it has consciousness: and it is conscious of the cost of the gift. When God gave up His only begotten Son, do you suppose He felt it?—Yea, verily.

As long as truth is perfectly in harmony with our ideas there is no sacrifice called for. But as soon as truth is presented which is contrary to our ideas, then there must be a living sacrifice in order that we may harmonise with the truth. The great object of the sacrifice of Christ was that He might harmonise our wills with His.

In Vol. 7, page 12, we read these words:—

"The world is our field of missionary toil, and we are to go forth to labour surrounded with the atmosphere of Gethsemane and Calvary."

What does Gethsemane teach you and me? What does Calvary teach you and me? Three things: (1) The disowning of self; (2) the saying of good-bye; (3) an offering; a living sacrifice; a giving up of self; a keeping of the sacrifice on the altar. Lest there should ever come into our lives an experience that we should like to take the sacrifice back, let us bind the sacrifice on the altar with cords that cannot be broken. Soon Jesus will come and gather His saints together, those that have made a covenant with Him by sacrifice. *Psa. 50:5.*

In the early part of the Christian era there was a regiment of soldiers in Italy, forty members of which accepted Christianity. This was an unforgiveable offence in those days, but they were given the option of renouncing Christianity or suffering a cruel death. It was decreed that they should be taken to a lake in the Alps and stripped of their clothing. Near by there was a house well furnished with comforts, and music provided as an additional attraction in order to win these soldiers back to paganism. Anyone could enter the house and enjoy the warmth and comfort if he renounced his faith, but unless he was prepared to take this step, he was to remain in the cold mountain air unprotected until he perished. Upon being taken to the place where they were to be put through the test, they offered up this prayer: "Lord, forty men have come forth to wrestle for Thee. Grant, Lord, that forty men may receive the victor's crown ere the morning light shall shine upon this scene." One alone failed. He could not stand the cold, and so returned to the house and renounced his faith. But the commander of the regiment was so touched with the fortitude of the thirty-nine noble men who would die sooner than renounce their faith, that he took off his robes of State and filled the place vacated by the one who failed. When the sun arose in the morning, there lay alongside the cold waters of that Alpine lake forty corpses to witness silently for Christ.

Should we who have so great light exhibit any less fortitude in the work of the gospel?

At the close of the study ten minutes remained before the time for closing. This time was well occupied, no less than fifty-five persons taking part in a testimony meeting, being an average of twenty seconds each.

Sunday, October 30.—The study was conducted by Pastor Brittain, who took up the subject of the preparation necessary in order to meet the "Judge of all the earth," whose approach is so near. We are fast nearing the time portrayed by Amos the prophet, when famine, blasting, mildew, palmer-worm, and pestilence shall distress and perplex the inhabitants of the earth. It is our privilege at this time to be among those who are "called the sons of God." It is this confidence that we are truly God's children, and the assurance that we shall be like Him at His appearing, that should cause all who have this abiding hope to purify their hearts "even as He is pure."

Monday, October 31.—The subject of Pastor Smart's discourse was, "A Call to Stand by the Truth." It was shown that persistent disobedience and neglect to heed the reproofs sent by the Lord, and His calls to repentance, resulted in the destruction of Jerusalem and its people. A like catastrophe will overtake those who in these last days refuse to heed the warning, and continue to disregard their obligations toward God and His holy law. While iniquity abounds on every hand, it is more than ever incumbent upon those who profess to believe the third angel's message to stand steadfastly for the truth,—the principles of God and heaven.

Tuesday, November 1.—This last early morning meeting was conducted by Pastor Baker, who read *1 John 3:1-3*. This scripture shows us something of the love of God, yet assuring us that our Heavenly Father has in store for us something infinitely better than we can discern. It was shown from other scriptures that there is nothing that can work any harm to us if we are fully surrendered to Him who has so freely given us all things. Therefore we are bidden: "Rest in the Lord, and wait patiently for Him." But while waiting, we have a great work to do. The waiting time is not to be spent in slothful indolence. "It will require much painstaking effort to reach God's standard of true manhood. . . . Perfection of character is a life-long work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head."

Our Work in the Large Cities.

ON Monday evening, October 24, Pastor Thompson delivered a brief but stirring address on the importance of our work in the large cities. The following is an epitome of the discourse:—

"Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." *Num. 13:28.*

The work in our large centres of population is a most important one. The Lord has given us specific instruction during the past year that we should give special attention to the large cities, where the population of the world is found. At the last General Conference Sister White spoke often of the importance of the work in the large cities, and has continued to keep it before us. The General Conference has recently taken steps to thoroughly establish this work. A special committee, with Pastor Daniells as chairman, has been appointed to organise the work. This is one of the chief reasons why Brother Daniells did not come to Australia at this time.

Seeing that the Spirit of Prophecy has so strongly urged the importance of this work, it is something in which all should be deeply interested, and is worthy of our serious consideration at this conference. This movement is to extend throughout the world, both the foreign and the home fields receiving attention.

Our cities of to-day are becoming steeped in every form of sin and depravity, and this message

is a trumpet call for us to make an assault on the strongholds of the enemy. We were instructed a number of years ago to work in the large cities, and their need should be taken into consideration by those who have to plan for our various lines of work. The Lord has sent us the message through His servant that the believers in every church are to take part in this work. I regard this as a call from God to our people to wake up and work.

We have spent much time and money and energy in creating and building up large institutions; and many of our best workers are engaged in running them. These are essential to the success of our work. But the great essential to the success of the third angel's message is a large body of believers. The Lord calls for a return to the old-time evangelical methods. I believe that the time is coming when men will leave their ploughs and go out and sell our books and periodicals and thus fill our tract societies and publishing houses with work. This is not a work that can be lightly undertaken. It means something. The cities are centres of darkness and sin, and it requires grit, tact, and skill to accomplish this work successfully. But the cities contain many precious souls, and the Lord is calling to us to go and seek them out and present the truth to them. I am confident that a mighty work will be wrought, because the Lord has said so. This work can be done only by faith in God, and when we take hold of it in faith, He will cooperate with us and give us the victory.

In the great cities of both the home and foreign lands we have a mission field which demands our most serious consideration. The believers in every church should be aroused. For if this call is not responded to, some precious souls will be lost. Some are doing nothing while others are straining every nerve. If we do not respond to this call, the Lord will raise up others who will. Brethren, we have neglected this important work. I believe that we need to change our methods and return to evangelical movements. The President of the General Conference says that he regards the message to our people to work in the large cities as a "call to the greatest soul-winning effort ever made." It is my firm conviction that the greatest thing before us is this great soul-winning campaign. Every one of us should therefore study this work; for it is a call to an evangelical movement throughout the world. May the Lord help us to do what we can.

WEDNESDAY evening, October 26, at 7:30, Pastor Thompson gave a Bible study based on the latter part of Luke 18:8. "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" Faith in God's Word is fast becoming a thing of the past; there is a marked rejection of this Word, both in leading institutions of learning and from the pulpits by professed ministers of the gospel. Portions of the Bible are set aside and looked upon as myths, while salvation through Christ is considered an impossibility. The remnant people of God have the "faith of Jesus" in connection with the keeping of the commandments. The faith once delivered to the saints is the only thing

that will enable us to stand through the trying times before us.

PASTOR FULTON gave an interesting talk on Thursday evening, October 27, on our mission fields and their great needs. All hearts seemed affected as appeal after appeal was made for the many millions in heathen darkness. Java with her 32,000,000 is calling for help, only thirteen workers being in that field to give this last message of mercy. Sumatra with her many millions of inhabitants has only three workers. Then we have Borneo, Celebes, Amboyna, Banda, Aru, New Hebrides, and Solomon Islands which have never been entered by our workers, besides hundreds of islands in the South Pacific. The question, "Shall we leave these islands and not send them help," was answered in the negative by many voices. Young men and women especially were exhorted to consecrate themselves to God, and be ready when He calls to say, "Here am I, send me."

God's Plan of the Coming Kingdom.

Sermon by Pastor Hare, Friday Afternoon, October 28.

THROUGH all the years of human history Jehovah has been working out His plan. This earth was created for a kingdom, and to this it must finally be brought. This plan was in the mind of God when He laid the foundations of the earth, and it was according to the "eternal purpose" that He planned for its inhabitants.

God designed that there should be twelve divisions in this kingdom. Twelve thrones were to be established under its Ruler, subject to heaven. Matt. 19:28. These divisions were symbolised in the twelve tribes of Israel, but God had planned the whole from the beginning. Matt. 25:34; Deut. 32:8.

The 144,000 will complete the number of inhabitants that God requires for this kingdom, and God's work will be completed in securing the number required. Luke 14:22, 23.

When we believe, we become candidates for immortality. Should we prove loyal to God, our names will be retained in the register of life, and for every name on that register there is a place and a crown in the kingdom. Should we fail, our name must be removed, and another will then receive the crown that might have been ours. Rev. 3:11.

God's kingdom will be perfected, notwithstanding all that sin and Satan have done to hinder the work. God is now gathering out His number, and remoulding by His grace the character of those He will immortalise. They are to become a part of His eternal plan, and to be made like the Divine. Jehovah's plan of the kingdom is sure, but are we sure of a part and a place in that kingdom?

IN the preparation of the matter for this number of the RECORD we received valuable assistance from some in attendance at the conference. The services of the three Sabbaths were reported by Pastors Teasdale, Hare, and Anderson respectively, others helping in the reporting and preparation of manuscript.

Sermon by Pastor J. Pallant.**Sabbath Evening, October 28.**

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 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 that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:14-18.

I DESIRE to present before you to-night a few thoughts concerning the "eyesalve" of the third angel's message. This message is sent to the period of church history in which we are permitted to live.

It is said that there are four persons in every individual:

1. The person whom the world knows.
2. The person whom the home folks know.
3. The person whom the individual himself knows.
4. The person whom God knows and God alone.

It is to the latter person that this message is written, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. This is a peculiar statement but it means much.

There are two classes of people I like to labour for; one, those people who are out and out for Christ, and the other, those who make no profession of godliness whatever. But, O! that middle class which is neither cold nor hot. How difficult it is to work for that class! Think of it. It is possible that we may be in that miserable condition and yet not know it.

"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 that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3: 18, 19.

Brethren, the great danger to-day is that you and I may be blind and not know it. God says to you and me, "Anoint thine eyes with eyesalve, that thou mayest see."

Let us study what Paul says about this "eyesalve."

"And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1. Cor. 2: 3-5.

Oh, dear friends, how many souls are depending for their conversion on the wisdom of men instead of the power of God. Let us read on—

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought." Verse 6.

Mark the distinction which the apostle makes between the two kinds of wisdom:—

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." Verses 7, 8.

Among those who participated in the crucifixion of the Lord Jesus Christ were the most learned men of that time, but they did not discern their Redeemer standing in the person of Jesus of Nazareth. Why was it that they did not see it?

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Verse 9.

It matters not how learned the men may be, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." How, then, may we know these things?

"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." V. 10.

It is the Holy Spirit that imparts the seeing power which will make everything clear and plain to us. If ever we are to see the truth spiritually we shall see it by the power of God through the Holy Spirit.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Verse 11.

Let me illustrate this scripture. I approach a gentleman, and talk with him, and he understands me. Why?—Because we are of the same spirit. "Even so the things of God knoweth no man save the Spirit of God." If we ever know the things of God it will be because we are possessed of the Holy Spirit.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." Verse 12.

Oh! I wish that I could emphasise this point. If ever we are saved it will be because we have been convicted and converted by every doctrine of the message, and God has not put a single doctrine into the message which is superfluous.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Verses 13, 14.

How much we need the anointing of the Holy Spirit. Think of the danger we are in if we are permitted to remain in spiritual blindness. How sad it is to think that men crucified the Lord of glory because their eyes did not behold in Jesus of Nazareth the Messiah.

Let us now study some of the experiences of the disciples—

"And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And He spake that saying openly. And Peter took Him, and began to rebuke Him. But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men." Mark 8: 31-33.

With what power and pathos must Jesus have taught them this solemn truth. Had Peter not been so natural he would have understood the import of these words.

"For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. But they

understood not that saying, and were afraid to ask Him." Mark 9: 31, 32.

Why did the disciples fail to understand these words? Christ could not have spoken in plainer language. Doubtless the disciples could repeat the exact words of the great Teacher, but, nevertheless, they failed to understand their meaning. There are many church members to-day who can relate what the preacher has said, but they fail to grasp the importance of the third angel's message.

"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him." Mark 10: 32.

On this occasion Jesus warns them of His death in minute details, and yet they fail to understand His words. Why? Let us refer again to Mark 8: 31-33. Here we have the sequel. They savoured of the things of men. In like manner, just as long as we savour of the flesh, and just as long as we savour of the things of men we shall not understand the message in all its beauty and in all its power.

The Saviour now proceeded to show His disciples the true source of the trouble.

"And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 34-36.

God cannot give to us the Holy Spirit until self has been placed upon the altar. It is self that makes men blind to the truth of God.

"And He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest." Mark 9: 33, 34.

Although the disciples were living in one of the great crises of the world's history they were spending their time in disputing over the foolish question as to who should be the greatest. This led Christ to give them the lesson on humility, showing them that humility precedes greatness.

"And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me." Mark 9: 35-37.

We are to cultivate a child-like simplicity—a child-like faith.

"And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire." Mark 10: 35.

These two disciples thought they knew what they were asking for, but evidently they did not.

"Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again. And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left

hand, in Thy glory. But Jesus said unto them, Ye know not what ye ask." Mark 10: 33-38.

Then Jesus questioned them. "Are ye able to drink the cup that I drink? or to be baptised with the baptism that I am baptised with?" Notice their self-confidence as revealed in their answer, "We are able." How full of self James and John were at this time, and seeing only self they were blinded to the sacred truth for that time. There are thousands who are just as blind to-day.

But the remaining ten disciples were no better, for when they heard of the request of James and John they were filled with indignation. The disciples had failed to learn the great lesson that "whosoever would be first among you shall be servant of all." Self must be overcome, and when we overcome as Christ overcame then we shall see the truth in all its beauty. "He that hath an ear let Him hear what the Spirit saith unto the churches."

Sabbath - School.

October 29.

SABBATH morning, October 29, three hundred and fourteen persons assembled at the Sabbath-school to engage in the study of the lesson for the day. Brother C. V. Bell, of Avondale School, conducted the review, and Pastor G. Teasdale taught the lesson. Pastor A. Stewart, of Fiji, gave an interesting talk on missions, setting forth the vast difference in the populations of our island fields and the Commonwealth of Australia. In the former there are ten times as many people as are found in the latter, while in Australia we have 400 workers against less than eighty in the islands. Thus we have five times as many workers in the homeland as in the mission field, while there are ten times as many people in the mission field as in the homeland. The burden that now rests upon each Sabbath keeper in Australia is to warn no less than 10,521 souls. This calls for the most active and earnest work on the part of all.

The missionary offerings amounted to £4 18s. 2d., and four members of the Sabbath-school placed their birthday offerings in the birthday box.

Sermon by Pastor G. B. Thompson.

Sabbath Morning Service.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 9, 13, 14.

THE test of our discipleship does not consist in belonging to the church merely. The real test of all discipleship—the real test whether we are Christians or not—consists in whether we have God's Holy Spirit in us. Profession is nothing. Unless our sinful flesh is crucified we are not Christians. "If any man have not the Spirit of Christ, he is none of His."

How many of the sons of God are here this morning? "As many as are led by the Spirit of

God, they are the sons of God." It is a very important question to know whether we are permitting the Son of God to lead us or not. We talk and pray a great deal about the Spirit of God. I have come to the conclusion that we can have all of God's Spirit that we want. "As many as are led by the Spirit of God, they are the sons of God." I wonder how many of us are willing this morning to be led. The question is, Are we *willing* to be led? It may be that God may call upon some of us to go to the New Hebrides. Are we willing to go? Are we willing to sell our farms, or our homes, or our businesses and go?

The Carnality of the Human Heart.

If there is anything that we actually need it is a divine power that will come down and change our sinful natures. Only one power is able to do this—the Holy Spirit. The sinful, carnal nature must be changed. "Ye shall receive power after that the Holy Ghost is come upon you." Christ has promised to give us power over all the power of the enemy. That power comes as a result of the Holy Spirit in the heart. Before any of us can see the kingdom of God we must be transformed by the Holy Spirit. Nicodemus, a leading man in the Sanhedrim, came to Jesus by night, and Jesus saw that he needed converting. So He said to him, "Except a man be born from above, he cannot see the kingdom of God." And again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Note the marginal reading of the Revised Version of the following verse: "The Spirit breatheth where it listeth, and thou hearest the voice thereof." Every soul that listens to the voice of the Holy Spirit will have his carnal nature regenerated. The voice of the Holy Spirit is sounding everywhere, and unless men listen to the sound of its voice they will never become sons of God. "If any man hath not the Spirit of Christ he is none of His."

How May We Obtain the Spirit of God?

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Luke 11:13. This is a very precious promise. Every parent likes to give a gift to his child. Even a wicked man knows how to give a gift which will bring happiness to his child. "If ye then, being evil," know how to do that, "*how much more* shall your Heavenly Father give the Holy Spirit to them that ask Him." I am glad that my Heavenly Father is more willing to give me the Holy Spirit than my earthly father was willing to give me a present.

What is necessary in order to receive the Holy Spirit? "Ask, and it shall be given you." How many prayers does God answer? I asked for a great many things when a boy which I did not get. But I afterwards learned that "no" is as much an answer as "yes." How many have asked?—*All*. Then how many have received?—*All*. Some are looking perplexed. Some have asked, and think

that they have not received the Holy Spirit. But, perhaps, there are those who do not know the Holy Spirit when they see it. We ought to know how to recognise the Holy Spirit when God gives it to us. There are a great number of people who do not know that their sins are forgiven. They do not *feel* as though their sins are forgiven. The evidence, however, of our sins being forgiven does not rest upon whether we *feel* as though they have been forgiven, but whether God has promised to us forgiveness or not.

How We May Recognise the Operations of the Holy Spirit.

Let me read from the Bible just how a man feels when the Lord sends to him the Holy Spirit. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7. Has the Lord gone?—Yes! Then has He sent the Holy Spirit?—Yes! To whom?—"Unto you." That is, to *me*.

"And when He is come, He will convince the world of sin." Some people have the idea that when the Holy Spirit is come He will give them a Hallelujah sort of feeling. Now what kind of feeling do you think you will have when God sends you the Holy Spirit? You will feel like a sinner. That will be the evidence that God has answered your prayers. "And when He is come He will convince the world of *sin*." Did you ever get into trouble about some of the things in your life which you did not think were wrong before, but which you are not so sure about now? That is real evidence that your prayers are being answered. The first thing that happens when the Holy Spirit comes to a man is to convince him of sin. The Holy Spirit must take all the rubbish out of a man before He can get in. A man prays for the Holy Spirit, and then he becomes troubled on account of the Sabbath. He finds that he has not been careful about keeping the Sabbath. Another man whose prayer the Lord answers becomes convicted that he has not paid a faithful tithe. Another man whom the devil has supplied with a pair of magnifying glasses in order that he may look at the shortcomings of others, becomes convicted that he has been endeavouring to pull out the mote that is in his brother's eye while he has a beam in his own eye. Then there are those who have grudges against others, and every time they pray these old grudges come before their minds. The Holy Spirit cannot get into the heart until all the old rubbish is taken out, and so when He convinces us of sin, the thing for us to do is to tell Him how mean we are and confess our sins and obtain forgiveness. Those old sins hanging about us are bringing barrenness into our souls. There is only one way to heaven, and that is for us to have all the rubbish taken out of our hearts. That hasty temper must be subdued. Those old grudges must be fixed up. We must do more than simply tell the Lord that we are sorry. That is not enough. How much confidence will a man's wife have in his prayers if he has spent the day in grumbling and fretting and exhibiting a bad temper?

"Behold I stand at the door and knock," says Christ; "if any man hear My voice, and open the

door, I will come in to him, and will sup with him, and he with Me." If I invited a man to visit me, and he came and could not enter my home because boxes full of rubbish blocked the doorway, I could hardly say that I had *received* my visitor. Yet that is the way we have received the Holy Spirit. Let us ask ourselves whether or not this has been our experience. Not always will God stand outside entreating. "My Spirit shall not always strive with man." If ever there was a time when we ought to remove the boxes of rubbish which are hindering the entrance of the Holy Spirit it is *now*.

The only way that we can receive the Holy Spirit is to do what He says. "As many as are led by the Spirit of God, they are the sons of God." Some people are childish when they get old. They want their own way. If we are like that, we cannot get into heaven. What is keeping people out? Suspicion, criticism, dignity, and selfishness.

This is the last time, probably, that I shall have the opportunity of speaking to many of you. Let me make an appeal to you to get rid of the rubbish and let the Holy Spirit take possession of your hearts. Has there been any who have been reproved this morning? If so indicate it by rising to your feet.

About fifty arose, and seventeen persons spoke of their desire to overcome the sins of criticism and faultfinding. All who desired to consecrate themselves wholly to the Lord and to permit the Holy Spirit to lead them were invited to kneel in prayer. Pastor Fulton then offered prayer confessing the sins of the people and imploring the Lord to cleanse hearts of sin and make them fit habitations for the indwelling of His presence.

Sabbath Afternoon, October 29.

PASTOR WALTERS, a Lutheran minister who has lately begun the observance of the Sabbath, attended the meetings during the latter part of the session at the invitation of the Union Conference, and consented to relate some of his experiences to the delegates. After Pastor E. H. Gates had introduced Pastor Walters to the conference, and the latter had expressed his gratitude to the conference for extending to him an invitation to attend the meeting, Pastor Walters proceeded to narrate some things which had led him to accept the Sabbath truth. Having explained that the attitude of the Evangelical Lutheran Synod of Australia toward the fourth commandment was based upon an interpretation of Col. 2:16, that the Sabbath was abolished, the speaker related an interesting experience which he had some four years ago in West Australia. Brother Waldorff, who was labouring in Narrogin, debated the Sabbath question with Pastor Walters, and although he did all he could to defeat the positions maintained by Brother Waldorff, yet he admitted that some of the truths which were held up before him on that evening never left his mind. Two of the best families of his congregation accepted the Sabbath, and he himself became convinced that Brother Waldorff presented the truth which he ought to investigate. First he saw that the Sabbath was not an institution

for the Israelites, but for the people of God of all ages. As he sought for light upon this question he was advised to confer with the President of the Synod in Adelaide. This he resolved to do, and engaged with the President and some other ministers in an exhaustive study of the Scriptures lasting from Wednesday until the evening after the Sabbath. On the Monday another minister came and laid stress upon Col. 2:16. All the texts containing the word "Sabbath" were looked up in the original tongues, but this did not clear the matter up in his mind, and so he returned to West Australia convinced that there was an apparent contradiction in the Bible on the Sabbath question. For three years he was in darkness over the matter. But about four months ago while visiting a family at Boulder City he came across a copy of "Great Controversy," and was desirous of reading that portion of the book which related to the Reformation. Becoming interested in the book he determined to read the whole work, and he became convinced that the author of the book was not a teacher of error, but that the book contained the truth. The scales fell from his eyes, and he could very readily understand Col. 2:16, 17, also Gal. 4:10 and Rom. 14:4, 5, which are regarded as strongholds by opponents of the Sabbath, and are mentioned in the "Encyclopedia Britannica" as proof that the Sabbath is done away with in the New Testament. Later on he borrowed a copy of "Thoughts on Daniel and the Revelation" in German, from which he gathered great light. Sometimes it may seem labour in vain when canvassers are labouring in heat and cold to place these books in the homes of the people, but the promise is given, "My word shall not return unto Me void," and it was fulfilled in his case.

About three months ago while ministering before his congregation he read a prayer which alluded to Sunday as the Sabbath. Unconsciously he pronounced an untruth. He felt so smitten in conscience that he could hardly finish the service. He resolved, however, that he would not resist the Holy Spirit lest he might drive it away from him forever. That night he could get no sleep, and so he promised the Lord that he would confess the whole matter to the family with whom he was staying. Having related his experience to them he was advised to go to Adelaide, and lay the matter before the conference of ministers. He thereupon wrote to the President of the Synod, from whom he received a long reply, earnestly requesting him to come to Adelaide. He decided to accept the invitation, and asked the Lord to send His angel before him, and he was pleased to say that the Lord did not disappoint him.

He then proceeded to narrate some of his experiences in defending his position upon the Sabbath question. Failing to convince him that he was in error some of his brother ministers reproached him for his pride, asking him such questions as, Did he believe that he knew more than Dr. Martin Luther? Most of the discussion, however, turned upon the interpretation of the passage in Col. 2:16. After the opening of the conference he was asked to give an outline of his position on the Sabbath question. Beginning with Gen. 2:2

he proceeded to show that the Sabbath was instituted at creation. This position the conference differed from, holding that the Sabbath was instituted at Sinai. He replied that at Sinai the Lord simply enjoined on His people the keeping of the Sabbath. Commenting upon the text in Isa. 56: 1, 2, where a blessing is pronounced upon those who observe the Sabbath, and upon "the son of man that layeth hold upon it," he pointed out that the expression "son of man" literally translated would be "son of Adam." He reasoned, therefore, that it was evident God intended the Sabbath to be kept by *all* the children of men.

On the following Sabbath he was invited again to give all the Bible proofs for the Sabbath. This he complied with, presenting sixty-four passages which he had carefully marked. He was then accused of presenting Seventh-day Adventist arguments, and subsequently the matter was referred to a committee, which was authorised by the conference to confer with Pastor Walters upon the subject. Several days were occupied in conferring with this committee. This was a time of great trial, but God sustained him.

On leaving Adelaide to attend the Union Conference at Warburton he felt as though he had buried his dearest friend, but the comforting assurance of the Saviour that "everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake shall receive an hundredfold, and shall inherit everlasting life," rang in his ears. He found the Lord was true to His promise, for since his arrival at Warburton he had heard many kind words, and had experienced many tokens of kindness. He assured his audience that even "the cup of cold water" would not go unrewarded.

At the close of Pastor Walters' address Pastor Gates said that he felt sure he expressed the feelings of the whole congregation when he assured Pastor Walters that all were greatly encouraged by his interesting address, and that the prayers of God's people would follow him as he returned to lay before his brethren in the ministry his reasons for determining to keep the Sabbath of the Lord.

Ordination Service.

THIS was a most impressive meeting, and one which will long be remembered by all who were privileged to be present to witness the ordination of Brethren A. G. Stewart of Fiji and S. W. Carr of New Guinea, who were by vote of the conference called to accept the solemn responsibilities of admission to the ranks of the gospel ministry. Pastor J. E. Fulton based his remarks upon Acts 13: 2, and set forth most earnestly from the Scriptures the great responsibility which is laid upon those who are separated from the people in order that they might minister unto them in spiritual things. Pastor G. B. Thompson delivered the charge, and Pastor E. H. Gates offered the ordination prayer, the united prayers of all present being invoked that God would set His divine seal upon the ceremony.

Young People's Meeting.

October 29, 7.30 p.m.

THE programme on the evening of October 29 was rendered by the Victorian Young People's Department. Miss Tunheim, their representative from Java, occupied the greater part of the time in telling of her experiences in that far-away field.

Several rows of the front seats were occupied by happy children, whose sweet singing added to



Sister Tunheim, our missionary from Java.

the enjoyment of the evening. Five of these little ones were dressed in costumes brought from Java. After expressing her thankfulness to the brethren and sisters, and especially to the young people of Victoria, for their efforts in supporting her, she spoke of her early experiences as a shepherdess. She said, "Since going to Java, my mind has often gone back to my childhood days, when for five summers I herded sheep. Often at the setting of the sun I walked up and down the lonely hills of Norway searching for my master's lost sheep; so now at the setting of the sun my Heavenly Master has led me out to Java to walk up and down the lonely hills there, searching for His lost sheep.

Great joy is experienced when a lost one is found in that dark land."

Much was said of the manners and customs of the people, and of the many and varied duties of a missionary. In selling our books there, our sister said that they go out by twos, and while one canvasses the other prays. So the Holy Spirit does the work, and the books are sold.

Sister Tunheim sang in Javanese, "Sweet By and By," and the Warburton orchestra rendered a selection while the offering was being taken. This collection for the work in Java amounted to £4 10s.

The young people of Victoria presented their missionary with some musical instruments to take back to Java. The natives love music, and are always attracted by it. This gives an opportunity to speak a few words of truth to them.

Health Talks.

AS there was no regular session of the conference on the afternoon of Sunday, October 30, a health lecture was announced, and a large number of delegates and friends assembled in the church. A joint lecture was delivered by the Doctors A. V. and E. M. Heynemann, who have but recently returned from America and Scotland, where for some years they have been pursuing medical studies.

Dr. A. V. Heynemann spoke briefly of the digestive process. In language so simple that everyone could understand, he described the digestive organs and their respective functions in connection with the digestion and absorption of food. He also referred to a number of interesting experiments which show the close relationship existing between the mental state and the digestive process. If we would be free from digestive disorders, we must not only masticate our food thoroughly and observe other laws of the hygiene of digestion, but we must be sweet tempered at meal time and banish from our minds all care and anxiety.

Dr. Ethel Heynemann spoke in an interesting and forceful manner of some of the common errors in eating, which result in various disorders of digestion. Among these special emphasis was laid upon hasty eating, neglect of mastication, drinking with meals, too frequent eating, unsuitable food, improperly cooked food, and overeating, particularly of the proteid element. If we would enjoy that degree of health which God intends us to possess, we must give due consideration to the choice and preparation of our food as well as to our manner of eating. "For whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

The Closing Meeting.

ON Tuesday evening, November 1, the last meeting of the Australasian Union Conference was held. Pastor G. B. Thompson spoke in earnest words of the responsibilities and requirements of the work of God and of the relation of our educators to the ministry.

At the close of the address, Professor Machlan, Principal of the Avondale School, was ordained to

the gospel ministry. The deep moving Spirit of God witnessed to the scene. Pastor Fulton offered the dedicatory prayer, Pastor Thompson gave the scriptural charge, and Pastor Hoopes welcomed Brother Machlan to the ministerial brotherhood,—to work and toil in the ministry, and share the joys and sorrows of those who look for the coming Saviour.

The meeting closed with an hour's recital of experiences, in which about seventy persons took part. Cheering and inspiring were the testimonies given. Some spoke of having known the message for twenty, twenty-five, or thirty years, but through all the years the way had grown brighter and the truth more precious. The transferred workers faced their new fields, and told of the hope and courage that pictured the future, while the other workers returned to their work animated by holier ambitions in service and duty than ever before. It was a meeting that cannot be forgotten. Many told of the great blessing the conference had been to them—truly, it was a blessing to all. And when in his closing address Pastor Fulton reviewed some of the experiences through which the work had passed in the years gone by, the sweet, subduing influence of God's Spirit told of a work that human hearts and human hands alone can never do. With the distant stations of the great island field in view, and the varied locations of the home-land before them, the heart of the congregation found expression in the sweet hymn-prayer, "God be with you till we meet again."

So ended the conference of 1910, perhaps the most remarkable meeting in the history of the message in the colonies. In it and through it there came an inspiration that no other meeting has imparted, and its influence will tell on the work as well as the heart of every worker for many days to come.

AT the nine o'clock hour of the conference some valuable studies on the Holy Spirit were given by Pastor Thompson. These were taken by stenographers, and will be published in subsequent numbers of the RECORD that all of our readers may have the benefit of them.

IT has been quite an undertaking for the Signs Publishing Company's staff of workers to get out this large number of the RECORD following so closely upon the Special Number 1, and in addition to all of their regular work which was necessarily broken into considerably by the meeting held at that place. We hope our readers will forget the delay in their appreciation of the fund of valuable matter that now comes to hand in the paper.

Erratum.

IN the first Special RECORD, dated October 24, in Pastor Fulton's address on page 4, a quotation is made from a report which appeared in the Special RECORD of September 7, 1908, in which Pastor Gates is quoted as saying he was informed that "in Borneo there are 30,000 people, and that most of them are Christians." This should have read: "I learned that in Amboyna there are 30,000 people, and that most of them are Christians."

Our New Health Magazine

IN harmony with Recommendations Nos. 21 and 22 passed at the recent Union Conference, the *Australasian Health Magazine* in future will contain sixty-four pages and cover, price sixpence, to be printed every two months at Warburton.

In addition to these changes the journal will also bear the new title:

Life and Health

The Australasian Health Magazine

The illustration shown on this page is a reduction of the cover of the first issue to be dated February-March, 1911. This will be printed in colours.

The editorial staff has been appointed as follows:—

Editor:

A. W. ANDERSON.

Contributing Editors:

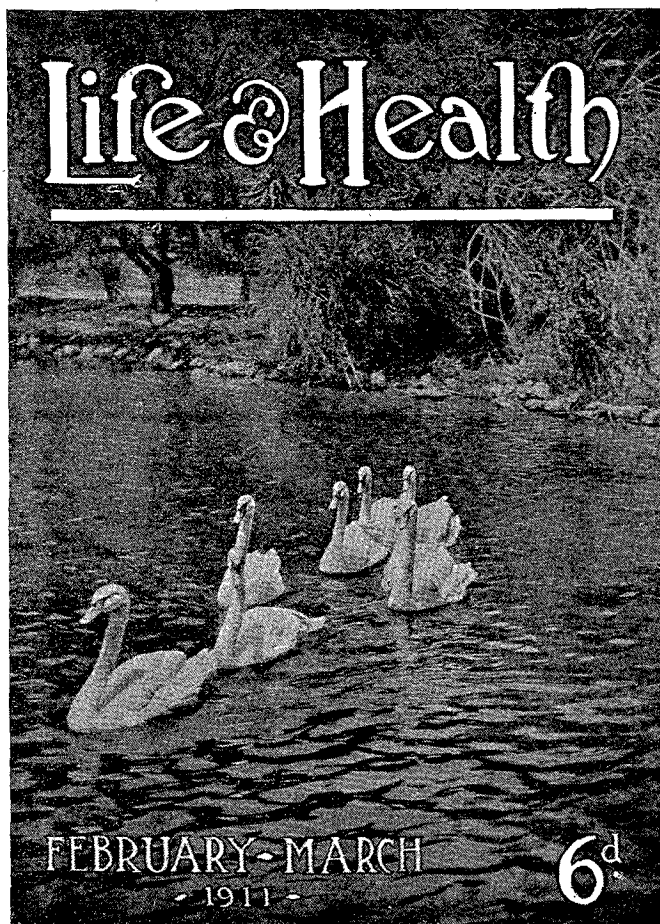
DRS. RICHARDS,
DRS. KELLER,
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Union Conference Record

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The Union Conference.

THE Union Conference is now a matter of the past. And in referring to it we have great reason to thank the Lord for His help during this meeting. The conference proper was preceded by a convention on publishing and educational interests. The earnest study given to these lines of work assisted much in the work of the conference. Both in conference and convention we had the counsel of Pastor Thompson of America. This was greatly appreciated. A lively interest was manifested on all the questions which came before the conference, and often animated discussions would follow, but the good Spirit of God was present, and where His Spirit rules there is always kindness, love, and unity. When a finality was reached on the many questions it was, with hardly an exception, by a unanimous vote. A number of changes and appointments have been made. It was decided by the conference to have two vice-presidents instead of one as formerly. Pastor Gates was elected as one, and the appointment of the other was left to the Executive Committee, who, after careful study, decided to ask the General Conference to send us Pastor M. N. Campbell, President of the Iowa Conference, and also vice-president of the Union, of which the Iowa Conference forms a part. Pastor Campbell is a man of experience, aggressive in spirit, and if he can be released, we feel sure he will be a great help to this field.

Pastor A. H. Piper was elected secretary of the Union, and Sister Graham, who has held that office so long and efficiently, was elected treasurer. Brother Pretzman was appointed auditor. This work takes so much time now that the work has grown, that the treasurer cannot attend to both office and field work.

A few were appointed to the island field. We wish more had been able to go. Brother Mitchell, who has done faithful work on Norfolk Island, finds it necessary to return, and Brother A. H. Ferris takes his place. Our Norfolk delegates seemed to be very thankful for the help given them.

The Executive Committee will still give study to such fields as Borneo and New Hebrides, for which funds have been received to open up the work, and as soon as suitable labourers are found,

further appointments will be made. It may be God will soon lay a burden upon some for these fields. Let us pray that the Lord of the harvest may raise up labourers for His harvest. Truly the harvest is great and the labourers are few! There are thousands of islands, great and small, within the bounds of our Union Conference where the message has not yet been sounded. We need to seek God earnestly over this situation. How can we accomplish such a great work in this generation?

Much pains has been taken to get full reports of the conference before our people in the UNION CONFERENCE RECORD. We hope all will give this paper a careful reading, as it contains much that is calculated to interest and instruct.

We would ask our brethren throughout the field to pray for those who are placed in positions of trust, and for those who are going out to untried fields. We know you are interested in this great work. J. E. FULTON.

EXTRA copies of this Special No. 2, as of the first Special issued, can be had for threepence a copy from our Union Conference office.

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