

Union Conference Record

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

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FAINT NOT.

"If thou faint in the day of adversity, thy strength is small."

Faint not though the battle be raging,
And to right and to left of thee fall
Friends and comrades in whom thou
hast trusted,
Till alone thou must heed duty's call.

Faint not though the winds blow ad-
versely,
And the billows sweep o'er thy frail
bark :

Grasp thy oar with invincible firmness ;
Look for light, but be brave in the
dark.

The faint-hearted win not the battle,
And to falter is to court defeat ;
'Tis the brave hearts which conquer in
those things
Which make life sublime and com-
plete. —Selected.

"There Shall Be Delay No Longer."

"THE Lord is not slack concerning His promise as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

There have arisen many occasions since the plan of salvation was first put in operation, when God's people, instead of going forward in the light of His providences, giving the gospel to those in darkness, have through delay, lack of zeal, and sin, hindered the progress of the gospel message, and consequently brought delay by many years to the second coming of Christ. If, on the contrary, all the opportunities given by God for enlightening the world, had been seized, the end of all things would have come long before 1907. The delay, therefore, is not on God's part, but on the part of His people. The following are instances of this:—

Through Jacob's sin and the wickedness of his children, God sent Israel into captivity to Egypt, where they remained for over two hundred years. Thus the

witnesses for the gospel were removed from their central position before the nations, and compelled to bear witness in servitude and obscurity. Again, when the time had arrived for their release from bondage, and when God would have been pleased to establish Israel again in the promised land, they took over forty years to travel from Sinai to Canaan, which distance might have been accomplished in eleven days. In these experiences it is seen that long periods of time were practically lost to the spread of the gospel.

It would require much writing to notice all the delays that followed during the history of the kings, when the torch of truth often grew dim, often flickered, and was sometimes well-nigh extinguished; but there is another instance of delay, very prominent in connection with the captivity in Babylon, which is noteworthy.

The time of the Babylonish captivity began in the year 606 B. C., and was, according to the prophet Jeremiah, to last for seventy years, thus ending in the year 536 B. C. Cyrus the Persian, a heathen of noble disposition, was chosen of God to help Israel to return at the appointed time. Money and influence were at hand, but Israel was not ready to accept of God's providences, and return to Canaan. Their immediate return at this time meant much to after generations. The year 536 B. C. was one of great opportunity. History reveals the poor response that was made by God's people at this time, and it was not until 457 B. C., or seventy-nine years later, that the people were ready to carry out the command of God fully.

Likewise in the days of the third angel's message there have been delays, and so we are in this respect no less guilty than ancient Israel. In proof of this I will quote from the Spirit of Prophecy, as follows:—

"If all who had labored unitedly in the work in 1844 had received the

third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people."—*Great Controversy*.

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies for the Church, Vol. 6, p. 450*.

"Had the church of Christ done her work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*Desire of Ages, p. 634*.

"Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. Were every one of you a living missionary the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."—*Testimonies for the Church, Vol. 6, p. 438*.

There has been discouragement and delay in the past, but the Lord sends the stirring message, "There shall be delay no longer." Since these words of cheer have come, our missionaries have been on the wing everywhere, hastening the day of His coming. Many of the dark lands of heathenism are now being entered, and souls from these

lands are turning to God.

There remains still a great work to be done, and the Lord is calling loudly for workers to enter new territory. As the call came to Abraham of old, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," so the same call comes to faithful men and women among us to-day, to leave native country and friends, and bear witness for Christ among the heathen. Abraham took with him "Sarai his wife . . . and all his substance," expecting to remain in the new land as a pilgrim and a stranger till his work was finished. "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned, but now they desire a better country, that is, an heavenly." In like manner will the people of God realise in a keener sense their pilgrim lot, and the joys set before them of a "better country," when the complete surrender is made for service in regions beyond.

Who will respond, and hasten the glad day of His coming?

F. E. LYNDON.

Timaru, New Zealand.

Our Mission Field.

Sabbath-keeping in Java.

WE stayed a week at the Sabbath-keeping colony, and thus had opportunity to study the situation. Many sick people come from all directions for medicines and treatment, some with terrible sores and other afflictions. The lady in charge offers to build a house for a hospital if we will furnish a nurse. It may be wise to accept the offer, as it will furnish opportunity to come in contact with people for miles around. Then as soon as we get Javanese literature, it can in this way be sent to the surrounding towns.

Workers can also be found from among the young people of the colony who may in time be useful in colporteur and nursing work. If we had a good man to take the responsibility of working the land, keeping accounts, and taking general oversight, the lady would be glad to turn everything over to us, while she would give her time largely to teaching the youth and children. Such a man will be difficult to find, as he should have some knowledge of the Javanese language.

A Tour of the Community.

During our stay we one evening made a tour of the community, calling at the different homes. The houses are all made of bamboo, most of them without windows, and so of course are dark and gloomy. As the walls are woven together like basket work, the houses cannot become close and stuffy like plastered houses. On account of the danger from thieves, most of the people keep their live stock right in the houses where they themselves live, especially at night.

In the principal room we often saw two, three, or four carabaos (water buffalos),—perhaps a cow, while some houses contained several goats, and most of them a number of fowls in a convenient corner. But notwithstanding this, the houses were in quite a measure free from any disagreeable smells.

In comparison with many of the natives we had seen in Polynesia, the people were quite active in working their land, though the hustling American and Englishman would probably think they were very slow. In an island so densely populated as Java, the people must either work or starve.

The Javanese have been ruled with a firm hand, and are quite submissive to the rule of the white man. On meeting them we are generally addressed in terms of great respect, the native often half kneeling as he speaks to us. Before his superior or his Dutch employer, he generally kneels when receiving his orders.

Our Parting.

Our parting from this interesting community was very affecting. We left early in the morning and were accompanied by most of the people for a quarter of a mile. There they stopped and gathered round their teacher, and sang two of their sweet songs.

As the bright, expectant faces of the large number of children looked up to us with love and affection, we felt that God had some jewels in that company. We spoke a few words of encouragement to them through our interpreter, and went on our way; but before doing so, everyone eagerly pressed forward to shake our hands and to say "Slamat djalan" (peace to you on your journey). Though their surroundings have been unfavorable, these children seem as favorable subjects of God's grace as any others. Java, as well as every other country, is ripe for the last message. We need not fear to sound it abroad to every people.

Visit to a Mission School.

From here we went about twenty miles to visit a brother of our hostess, a minister of the Mennonite body, who conducts a large school for the Javanese children, also a hospital. Under his charge are about 200 children and youth. Most of them are in the primary classes, but a few are taking more advanced study preparatory to becoming teachers and gospel workers. The farm contains probably 400 acres, and is neatly and tastefully laid out. Rice is the principal crop, but there are thousands of kapok trees, also coconuts. About the mission and school buildings are large numbers of ornamental trees. A fine church building stands on a lovely central spot. Over four hundred, including children, are counted as Christians, while many more are attendants at the church.

In the school rooms the children were quiet and orderly, and showed good musical ability in their singing of hymns. Christian education does wonders for the youth of this country. In consideration of its educational and medical work, this community receives a government subsidy. The head of this mission has an assistant minister, and a German from Russia in charge of the hospital.

Near this place the Government has planted large areas with the valuable teak and rubber trees. We were shown every courtesy by the workers here, and given every opportunity to study the workings of the colony.

All Phases of Javanese Life.

From here we went to Samorang, a city on the coast, where we spent the night. The next morning we left for Batavia, stopping one night at Maos on the south coast. By this zigzag course we were able to see all phases of Javanese life. In this trip we passed through some of the finest parts of the island.

A thousand years ago, before Mohammedanism became the religion of the archipelago, this was the centre, probably, of the Buddhist worship and religion. Here immense temples were built, some of which remain to the present time in a fair state of preservation. One of these, Baro-Boedloer, is of vast proportions. We did not have time to visit this temple as it was several miles from the railroad; but at Djacdjakarta, where we spent two hours, we saw hundreds of images of Buddha and other fierce-looking gods and goddesses, which, I understand, were taken from the Baro-Boedloer temple. Some of these images were very large, others were small. All showed that the workmen who formed them,

had a fair knowledge of sculpture. Before we reached Djadjakarta, we had a momentary sight of one of the smaller temples by the side of the railroad.

Our next stop was at Buitenzorg, where we spent four days. In this lovely spot is the residence of the Governor-General of the Netherlands East Indies. The botanical gardens here are very fine. The location and climate of Buitenzorg are probably unexcelled in Java, at least in the same altitude.

At the time of Brother Jones' visit here last year, an interest in our work was created, and he found many waiting to be instructed further. These were among the Chinese. Though the Chinese here are nearly all heathen, we saw no signs of idolatry as far as image worship is concerned. This is different from anything I ever saw among this class before. This place is also ready for the message of truth.

To-morrow we go to Batavia, and take ship for Padang, Sumatra, to spend a week in consultation with Brother Wantzliek.

E. H. GATES.

Refreshing.

ALTHOUGH the past week has been spent almost in idleness owing to a delay in the arrival of my books, still it has not been uninteresting. A train ride of about fifty miles among the growing crops, in spring sunshine, to the city of Soochow was a pleasant experience. Of course, third class travelling is not luxurious, and one is among the coolie class of Chinese. Still it receives the greatest patronage, so gives a better opportunity for selling calendars. To hold up the calendar to their view and raise one finger to indicate that the price is one cent is not the best method, perhaps; though it has the advantage, that they look at the paper instead of the one speaking.

There are very few foreigners apart from the missionaries. The native population is about 700,000. One lady whose husband is employed on the railway, possesses the "Desire of Ages," which she purchased from me about five years ago at a timber concession in West Australia. She spoke highly of the book, and stated that a sister of hers who also bought the book at the same time, is residing isolated in the country a few miles distant. The cost of travelling the 100 miles was about 3s and occupied five hours all told. Although nothing was accomplished, still it was like an oasis to meet truth-laden books in such a far-away corner.

Does not this indicate that this is one of the means that God will use in spreading this glorious message to all quarters of the globe? R. A. CALDWELL.

En Route to Fiji.

Samoa.

LESS than two days' voyaging from Tonga, brought us into the harbor of Pago Pago, the United States naval station. It seems a good harbor, though small, but the island itself is small, with very high, precipitous cliffs. There seems to be little level land on the island.

On shore I met some natives who understood Fijian, as I did also in Tonga. This made it easy to converse. I note many similarities in the languages, many words being identical, or nearly so. The structure of the languages is quite similar. Most of our time in Samoa was spent at Apia, German Samoa. We had two full days here. The time was filled in visiting our few brethren and looking over the sanitarium building. Also while there I visited the Governor to interview him about the work in the islands of Samoa under German control.

We are sorry to see our work languish as it does at present, but there must be better days ahead for Samoa. It is a hot climate and many seem unable to weather it. Several who have been there as our missionaries have left because of failing health, and one, Sister Marita Young, died there after a very short illness, well-nigh a year ago. While in Samoa I stood beside her grave, and recalled her devoted and unselfish life: how she lived and labored for others, and then died, away from home and kindred. How sad! There were circumstances peculiarly sad connected with her decease. Yet at her grave, as I planted the first flower as a tribute to her memory, I was glad to be able to repeat, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." From her little garden at the sanitarium, I plucked a few balsams and their seeds. Here the garden of flowers outlives her—fit emblem of her kind, cheerful, loving words which live on.

Samoa is an interesting group. The marks of the curse are evident, but we are confident that there are many who will listen to the last great message, and obey.

At Savaii, a large island of the group, we saw the active volcano for three nights, and on the third night

our ship passed close by. It was both weird and picturesque. The mountain belched forth the lava, which ran in a stream to the sea, ten miles distant, and there, still red hot, it rushed madly hissing into the great deep.

J. E. FULTON.

OUR FIELD WORK.

Among the Churches and Isolated Members.

SINCE our good camp-meeting I have been visiting our churches and isolated brethren in the north, holding the week of prayer with each as we visited them in succession.

Broken Hill.

My first visit was with the Broken Hill Church, where I spent over a fortnight very pleasantly, and profitably we hope. The meetings were held from house to house, and the dear Lord responded in rich blessings as we drew near to Him. This church is so far removed from the Conference headquarters that it has not had as much help as the churches nearer by. However, they have gone bravely ahead, doing what they could to spread the light to those about them. Broken Hill has a population of from 30,000 to 40,000, and so is a large field for labor. A good, strong tent mission ought to be conducted in Broken Hill.

There we organized a young people's society in which all took hold with real zeal and hearty good will. One man, who had given up the truth, was encouraged to take hold of the strength of the Lord again. A letter from there states that the church is working with energy, and greatly enjoying it. Brother Blunden has just gone there with Brothers James and George Powell to canvass the place for "Great Controversy." We trust the good Lord will prosper them, and that much good will result.

Terowiz.

From there I went to Terowie, where Mrs. Butz and Alma joined me. Brother Roesner met us, and drove us to Parnaroo, a distance of 16 miles, where we spent ten days most pleasantly, holding the week of prayer and doing what we could to build up the kingdom of God in the hearts of the people. Mrs. Butz presented the young people's work, and at the expressed desire of everyone, a young people's society was organized,

and started its career with a lively interest. There are a goodly number of nice young people there, and we felt a burden to see them give their hearts to the Lord and enter His service. The last Sabbath we held a revival service and called first on the parents to re-consecrate themselves to the Lord, and then upon the youth and children to give their hearts to Him. The sweet Spirit of God came in, and one after another arose till every one, from the oldest to the youngest, was on his feet, expressive of his purpose to reconsecrate himself to the Lord, or to start in His service. It was a touching sight, at which angels rejoiced. One brother said, "This is the best meeting we have ever had in Parnaroo." Feeling that these youth should have help to establish them, I have planned to return there as soon as possible.

Burra.

Our next stop was at the Burra, where four sisters faithfully hold up the torch of truth. We could spend only one night there, so we had a long meeting, at the close of which I baptized three of them. We were very glad to meet with them, and only regretted that we could not remain longer.

Wallaroo and Moonta.

The next day we went on to Wallaroo, where we spent three days, Mrs. Butz occupying the time principally in setting forth the young people's work. One day we visited Moonta, where there are three sisters.

Kadina and Tickera.

Kadina was the next place visited, where Mrs. Butz again set forth the young people's work. A deep interest was manifested in both these places, and the missionary meetings were organised into young people's societies. It was necessary for Mrs. Butz to return to Adelaide, but I remained a week longer, holding the week of prayer at both Wallaroo and Kadina. The Lord blessed the efforts greatly. I spent two nights at Tickera with Brother and Sister Manners. Though alone there, their hearts are warm with the love of the truth. I baptized seven at Kadina, one being a dear old brother eighty-six years old. Three were members of one family, a mother and two children, the first two of the eight children of the family.

Crystal Brook.

Crystal Brook was my next place of visit, where I spent a short time most pleasantly. There are five Sabbath-keeping sisters there, who accepted the message about a year before. We found them growing in the love of the truth.

I baptized two of the young sisters, who we hope will yet be workers in this message.

Laura.

From here we visited Laura, where one dear couple are the Lord's standard-bearers. I celebrated the ordinances with them, and it was a precious season. Their hearts are in the message. I rode on a bicycle sixteen miles to visit a sister, but I found she was away. However, I spent a pleasant hour with her husband.

Jamestown.

The next ten days were spent with the company at Jamestown, holding the week of prayer. The Lord is blessing this little company. On Sunday we gathered on the banks of a pool of water in a secluded, quiet spot. In this pool we buried a young man in the watery grave, with his Lord, after which the ordinances were celebrated, at which time the Lord came very near.

Quorn.

I next took the train for Quorn, spending about ten minutes with the only sister in Petersburg, while waiting for the train. We had good meetings at Quorn the week I spent there. The dear Lord especially blessed us the day we celebrated the ordinances, and unity and harmony was restored. All were greatly blessed, and took hold of the Lord's work with united courage and zeal. Here and at Jamestown young people's societies were organised also.

I visited Port Augusta one day, where two sisters are the only representatives of the last warning message to the perishing world. From Quorn we returned to Adelaide. We felt that the Lord blessed the entire trip beyond our expectation, and to Him we give thanks for His goodness to the children of men.

E. S. BUTZ.

tions are preparing for the conflict that is to come. In fact, that is the only reason there is peace. He thinks there will be two or three years of peace, and then war. And this agrees with the Word of God."

This is a significant paragraph, and it very clearly indicates the true condition of feeling and apprehension that exists in the minds of those who best know the real status of things in our world.

But do not all these things go to show that now, just now, is the time to rise in all the power and grace that God will give to finish the work? What a momentous time is this indeed! May we all be fully aroused to its full import.

O. A. OLSEN.

The Sabbath-school

Sabbath School Quarterly Reports,

For the Quarter Ending March 31, 1907.

South Australia.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Black Swamp...	17	£ 6 6	£ 1 5	£ 8 9
Broken Hill ...	29	1 7 5	7 0	2 10 5
Crystal Brook	4	12 9	1 9	16 1
Gawler ...	29	2 15 9	8 1	3 18 1
Jamestown ...	11	12 0	1 3	14 9
Kadina ...	20	...	...	...
Kangarilla ...	20	14 0	1 11	17 8
Kensington ...	50	2 15 0	9 1	4 11 11
Mt. Gambler ...	34	1 4 9	...	1 7 6
Parnaroo ...	21	19 9	2 8	1 6 2
Prospect ...	58	2 11 5	6 8	3 12 10
Quorn ...	12	19 6	3 6	1 15 11
Wallaroo ...	12	8 9	1 7	10 0
S. Home Dept.	7	1 0 0	5 4	1 8 0
Camp-meeting	...	5 0 0	...	5 0 0
Totals ...	324	£21 7 7	£2 10 3	£28 18 1

Tithes from Schools £2 6 7
MRS. A. W. SEMMENS, Sec.

Tasmania.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Bishopscourne	11	£2 10 11	£ 5 10	£3 3 0
Bismarck ...	51	1 14 8	3 9	2 2 11
Devonport ...	15	2 0 0	5 0	2 10 0
Esperance ...	9	1 0 0	2 2	1 4 8
Hobart ...	59	2 14 9	8 4	3 12 7
Kettering ...	8	12 9	1 10	16 3
Launceston ...	18	1 0 0	5 3	1 8 3
St. Mary's ...	21	15 0	2 4	19 4
Upper Huon ...	32	1 2 8	5 9	1 12 5
S. Home Dept.	28	16 9	11 7	1 11 9
Totals ...	252	£14 7 6	£2 11 10	£19 1 2

Tithes from Schools £2 1 10
MISS ANNIE METCALFE, Sec.

A Significant Paragraph.

In a recent number of the American *Signs of the Times*, we find the following paragraph:—

"*War Impending.*—The Emperor of Germany wants no International Exposition in Germany, says a news despatch from Washington, 'because he knows that a great war is imminent in which almost all the great nations of the earth will be participants.' And Hiram Maxim, inventor of guns and high explosives, tells us that despite the recent peace meetings, the world is on the verge of a great conflagration. The world is at peace to-day, but the na-

New South Wales.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Avondale	229	£14 8 0	£1 8 0	£17 8 0
Ashfield	23	1 12 1	6 10	2 14 6
Auburn	27	1 1 1	6 9	1 10 11
Blayney	10	4 0	1 0	5 6
Bathurst	14	17 7	1 4 2	1 4 2
Cornwall	22	1 6 0	10 0	2 0 0
Eugowra	40	1 19 3	15 8	3 2 1
Epping	27	1 15 10	5 0	2 5 4
Gordon	13	7 7	3 0	11 7
Guildford	17	3 3	10	8 5
Grafton	11	...	6 0	6 0
Goulburn	4	4 0	1 6	6 0
Hornsby	28	10 6	1 6	1 3 6
Hamilton	30	1 15 10	5 10	2 5 5
Kellyville	18	6 9	6 9	16 11
Marrickville	55	1 11 2	3 10	1 9 0
Maitland	24	7 1	1 9	1 0 8
N. Sydney	38	1 4 4	3 3	1 13 8
Oxley	8	1 4 0	6 0	1 13 3
Orange	17	4 5	7 6	7 6
Parkes	22	15 9	4 6	1 2 6
Prospect	15	7 1	7 10	7 10
Parramatta	34	15 6	6 9	1 12 2
Patterson	12	10 7	1 7	16 6
Plattsberg	34	17 6	2 4	1 4 4
Paddington	33	3 6 6	10 0	4 5 0
Penrith	3	2 0	9	3 3
Stanmore	76	3 3 0	17 1	4 15 7
Tarana	13	17 7	2 0	1 1 9
Wahroonga	68	2 17 6	6 5	4 19 9
Woodburn	7	18 4	2 0	1 3 7
S. Home Dept.	100	3 3 9	12 5	4 3 8
Totals	1073	£48 7 10	£8 12 6	£68 18 4

Tithes from Schools £6 10 6
MISS EDITH H. GREGG, Sec.

West Australia.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Arthur River	13	£ 9 10	£ 5 8	£ 13 10
Bridgetown	90	1 14 10	...	1 18 9
Boyanup	9	5 6	...	6 0
Bokara	16	18 11	...	1 1 1
Bunbury	10	1 8 7	...	1 10 8
Carnarvon	6	17 0	...	9 0
Collie	15	11 5	1 3	14 0
Cue	4	7 8	...	8 8
Cook'nup-Udoc	18	4 10 0	...	5 0 0
Capel	32	1 5 4	3 9	3 1 0
Fremantle	28	17 0	...	19 0
Geraldton	11	16 0	2 6	1 0 6
Heldberg	32	4 12 3	4 6	5 7 6
Jumperding	15	12 2	...	18 0
Kalgoortie	34	1 11 0	...	1 16 3
Midland Junct.	55	1 17 1	6 8	2 18 2
Narrogin	17	1 8 9	...	1 12 6
Osborne Park	33	...	...	...
Perth	60	3 6 5	...	3 7 8
Pingelly	5	1 1 3	3 7	2 7 9
Quellington	10	12 0	...	13 4
Spring Valley	13	1 18 4	1 6	5 2 1
Upper Preston	19	4 1 11	...	1 6 7
Warren-Sp'g'd'le	15	1 10 0	10 3	2 4 9
Wongamine	8	2 1 6	2 6	2 9 7
York	9	18 3	...	1 0 4
Camp-meeting	...	...	5 0 0	5 0 0
Totals	502	£39 13 0	£7 2 2	£53 16 4

Tithes from Schools £ 4 15 7
MRS. L. V. FINSTER, Sec.

North Queensland Mission.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Charter Towers	5	£ 11 7	£ 9	£ 13 10
Townsville	26	2 1 5	6 1	2 16 10
S. Home Dept.	9	1 5 6	6 5	1 15 6
Totals	40	£ 3 18 6	£ 13 3	£ 5 6 2

Tithes from Schools £ 10 9
MISS EMMA B. HILL, Sec.

New Zealand.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Aratapu	8	£ 14 3	£ 2 3	£ 19 3
Cambridge W.	19	1 5 5	5 4	2 0 1
Christchurch	49	3 16 6	2 1 6	6 16 2
Dunedin	7	14 3	8 3	1 10 0
Epsom	27	1 5 7	11 0	2 11 6
Gisborne	38	5 11 10	1 0 0	7 10 4
Hastings	20	1 4 11	3 8	1 11 8
Hawera	12	1 0 1	3 4	1 8 4
Kaero	22	1 16 0	12 0	2 15 0
Napier	50	3 11 0	15 7	4 15 11
New Plymouth	13	1 1 7	2 5	1 7 6
Norsewood	7	15 6	7 6	1 5 6
Ormondville	10	15 3	10 0	1 8 0
Oamaru	9	1 3 7	4 0	1 10 7
Pahiatua	14	15 0	10 0	1 10 0
Palmerston N.	29	2 6 0	6 0	3 1 3
Parkhurst	11	12 2	4 4	19 9
Petone	20	1 19 2	5 8	2 15 4
Ponsonby	32	1 13 2	5 7	2 9 4
Pungaere	4	2 9	2 6	5 10
Rangiora	3	13 1	3 6	1 16 9
Stratford	10	11 0	2 6	15 0
Tologa Bay	35	1 1 9	7 6	1 12 6
Temuka	14	10 9	1 0	13 0
Wanganui	35	1 18 11	6 9	2 16 7
Wellington	16	2 10 1	13 7	3 16 2
Woodville	15	1 17 6	15 0	2 18 4
Waimate	3	3 6	1 0	5 0
S. Home Dep.	213	8 0 7	5 15 5	15 6 11
Totals	745	£49 11 2	£17 7 2	£78 11 7

Tithes from Schools £7 15 10
MRS. A. G. MACKENZIE, Sec.

Victoria.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Amherst	11	£ 12 4	£ 2 7	£ 17 0
Ararat	4	14 5	1 7	18 0
Ballarat	64	1 6 11	8 4	2 13 7
Bendigo	38	1 13 3	5 2	2 2 9
Brighton	7	13 6	2 4	1 5 0
Brunswick	37	17 3	3 6	1 17 7
Bunyip	25	1 7 1	3 6	2 10 7
Creswick	8	10 5	2 3	15 3
Devenish	23	2 11 10	3 4	3 3 2
Drouin	17	10 11	5 1	1 12 9
Geelong	20	18 1	3 0	1 9 8
Hawthorn	35	1 9 2	5 5	2 13 0
Horsham	11	9 0	6 6	10 6
Koo-wee-rup	10	1 3 2	2 7	1 7 11
Moonee Ponds	50	1 3 3	3 11	2 2 5
N. Fitzroy	88	1 13 8	5 7	3 13 3
Sassafras G.	9	11 0	1 3	13 7
S. Melbourne	26	7 10	1 10	12 1
Stawell	30	3 4 1	11 11	4 10 1
Warburton	78	5 0 10	14 0	7 7 0
Williamstown	26	1 3 1	3 9	1 19 1
Windsor	66	2 4 1	13 7	4 11 8
Yambuk	15	2 4 5	7 10	2 19 0
Yarraville	19	...	1 5	18 4
S. Home Dep.	56	8 19 8	1 3 9	11 8 5
Camp-meeting	...	7 13 6	...	7 13 6
Totals	773	£49 2 9	£6 16 5	£71 17 5

Tithes from Schools £6 12 1
MRS. W. L. H. BAKER, Sec.

Queensland.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Brisbane, S.	48	£ 1 4 8	£ 5 3	£ 2 0 6
Brisbane, N.	38	1 12 7	4 2	2 0 10
Buderim Mt.	9	11 7	3 4	16 6
Gatton	38	2 19 2	8 6	3 14 0
Rockhampton	41	15 3	1 0	18 0
Toowoomba	17	19 10	6 1	1 10 11
S. Home Dept.	45	3 4 1	...	3 11 4
Totals	236	£11 7 2	£1 8 4	£14 12 1

Tithes from Schools £1 7 11
MISS CAROLINE PREBBLE, Sec.

Island Missions.

Name of Colony.	Present Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
Cook Is.	52	£ 17 10	£ 2 5	£ 1 0 3
Fiji	241	5 12 8	...	5 12 8
Friendly Is.	27	3 12 5	...	3 12 5
Java	11	2 5 0	...	2 5 0
Norfolk	37	1 0 4	...	1 4 0
Pitcairn	131	...	...	8 10
Samoa	4	2 0 0	...	2 0 0
Society Is.	143	5 3 9	...	5 3 9
Singapore	59	7 4 5	1 7 8	8 12 1
Samatra	11	1 0 6	1 6	1 2 0
Totals	716	£28 16 11	£1 11 7	£31 1 0

Total Summary.

Name of School.	Membership.	Donations for Singapore Church.	Special Donations for Maori Work.	Total Contributions.
N. S. Wales	1073	£48 7 10	£ 8 12 6	£68 18 4
N. Zealand	745	49 11 2	17 7 2	78 11 7
N. Q'land Miss'n	40	3 18 6	13 3	5 6 2
Queensland	236	11 7 2	1 8 4	14 12 1
S. Australia	324	21 7 7	2 10 3	28 18 1
Tasmania	252	14 7 6	2 11 10	19 1 2
Victoria	773	49 2 9	6 16 5	71 17 5
W. Australia	502	39 13 0	7 2 2	53 16 4
Island Missions	716	28 16 11	1 11 7	31 1 0
U. Conf. H. Dep.	3	6 6	...	...
Grand Totals	4664	£266 18 11	£48 13 6	£372 2 2
Total Tithes from Schools	...	...	...	£32 1 1

The Sabbath-school Report.

WE are sorry that the Sabbath-school report for quarter ending March 31, 1907, has been so slow in appearing. Owing to the lateness of one report, the whole has been kept waiting.

We are very glad to be able to present so good a report in many of its features. The membership has reached 4664, as compared with 4378 of one year ago. The total donations to missions, which were £261 3s at that time are £315 12s 5d, as shown by this report. Of this, £266 18s 11d goes to the Singapore church building, and £48 13s 6d to the Maori work of New Zealand. In addition to the donations to missions, tithes from the schools amounting to £32 1s 1d have been given, making their total gifts £347 13s 6d. Out of the total contributions of the schools, of £372 2s 2d, only £24 8s 8d was reserved for their own local expenses.

The New Zealand schools have given the largest amount to missions,—£68 18 4d. New South Wales and Victoria gave very nearly the same, the former giving 1s 2d more than the latter. Tasmania is the only state that has given all of its contributions, reserving nothing at all for school expenses. Some of the other states have reserved but very little, and none have kept a large amount for their own expenses:

The Sabbath-schools in our mission fields have now reached a membership of 716, and follow close on to New Zealand and Victoria. Their offerings this quarter amount to £31 1s. We are glad to welcome the schools of Java and Sumatra, which appear for the first time in this report.

We trust that all who have to do with reporting for the quarter that has just closed, will exercise promptness, that we may get them in in good time.

Missionary Campaign at Bismarck, Tasmania.

BISMARCK is a country district in Tasmania, situated about twelve miles from the capital, Hobart, where one of our churches is located.

At the close of our Tasmanian missionary convention, held in Hobart, it was decided to make Bismarck the first place for starting our Missionary Campaign. Accordingly, it was announced that a series of meetings would be held, May 18-26. The president, Pastor Pallant, presided. The writer was present on behalf of the Tract Society.

Pastor Pallant lead out in the studies, which were largely educational. Instruction was given concerning the duties of the various offices connected with the church, forcibly outlining from the Scriptures the solemnity and importance of these offices.

The meeting opened with a good attendance which was maintained throughout, and an excellent interest prevailed; so much so, that on the night devoted to tract work, no less than 1050 tracts were taken by the brethren, for free distribution.

On May 26, a public meeting was held in the local hall, when Pastor Pallant gave a discourse on the history of the church of Christ, from apostolic time to the present; he also dealt with its future work.

This large hall was filled with an attentive audience of those not of our faith, and we pray that much good will result. Thus closed a series of meetings in which the Spirit of the Lord made itself felt from first to last.

Since the Campaign meetings, the work has taken a permanent shape. The territory has been appointed to leaders of bands, and by them to the members of the various bands. I might mention here, that Bismarck is a place where there is such a number of Sabbath-keepers that it was thought unnecessary to do tract work with the outside people, as they knew all about

us and our points of faith, and much prejudice existed. But it did not work out that way. Since our people here started their tract work they have had only one refusal to take the printed matter loaned by them. Thus the whole of the territory will be canvassed with the truth in tract form; and we trust that a rich harvest of souls will be the result.

Since the Campaign meetings, the church missionary meetings have been reorganised. They report excellent attendance, and good live meetings. All are busily engaged, and hence have something to report at meeting. Every church can have this experience. We long to see this Campaign work spread from church to church until every Seventh-day Adventist has a part in the work of the Master.

A. E. HODGKISON.



Majorie Darwood.

Do You Lack Courage?

AN isolated sister in her letter received the other day, writes:—

“Many thanks for the parcel of literature you sent. Much of it has already been distributed. I did not expect to write again until later, but have received a letter from Mrs. — and I want you to read part of it, so enclose same. Do you not think she will come right into the truth? She has not

attended church for years, and I never heard her pray. We can see the salvation of God in this case I am sure. I have known Mrs. — for years, and have sent her papers many times, but never had courage to speak, they were such matter-of-fact, irreligious people. Finally I felt so condemned about it that I wrote all that was in my heart to her, told her how much I loved her, and yet had never warned her how near the end is. She told me that letter was a call to her, and I, in my unbelief, thought she would laugh at it. We made it a matter of prayer that her husband would not prove a hindrance to her, and the Lord fully answered, for her husband has helped her.”

How many others might be helped by a letter? Shall we not engage more in missionary correspondence, and thus reach *some* who otherwise might not

hear these truths? A letter may mean the salvation of some soul. Will you take courage and write it? Valuable suggestions on this line of work are found in the new booklet, “Church Missionary Work.” L. M. GREGG.

For the Children.

THIS is for the special benefit of the children of Australasia, who have shown so much interest in our foreign missions. A year ago, when I was here in Singapore, there was a little Eurasian girl named Marjorie Darwood, who attended our Sabbath-school. Since I left, her mother accepted the truth and was baptized. Now Marjorie attends the day school taught by Brother Mills, from Avondale. She is not quite seven years old, but it would do the hearts of our children at home good to see the interest of this little mite (for she is small even for her age) in our missionary work. Her mother takes a club of the *Signs* to sell, and Marjorie goes out on to the street and disposes of them. Brother Mills tells me that ever since he has been here, which is about three months, she has sold the papers each week. She takes great pleasure in passing in her money to the librarian. So the children who have assisted the Union Conference in starting the work

in this large city, may have the satisfaction of knowing that this little girl is doing the same work that they have done in helping to raise money and teach the people the truth.

E. H. GATES.

Arcadia.

It will be of interest to the readers of the RECORD to learn of the wonderful interest manifested in the message, on the part of the people of Arcadia. This is a fruit-growing district about eight miles from Hornsby, on the Northern Line.

About one month ago a Church of England minister occupied two evenings in discoursing on the subject, "Why I Am not a Seventh-day Adventist." This aroused a genuine spirit of inquiry, and a desire on the part of the people to hear the other side.

Brother Irvine, who lives in this district, arranged for meetings in the Union church, and invited the writer to conduct at least three studies in reply. The weather was good, the church crowded, and the interest keen. Some of the people came twelve and fourteen miles to the service, and listened and asked questions until ten and half-past ten each night. One night I spoke from seven until eleven. I have never in my experience seen such an eager desire for truth. We have held five meetings, visited the people in their homes, and distributed literature, with good results. Already at least six have stepped out, with many more to follow, we trust.

The trustees decided we could not longer have the use of the church, as they wished to make some repairs. We understand the minister made some complaints because they had given us the use of the church, although it is supposed to be a Union church. We took a vote from the people at the last meeting, to know if they would like the meetings continued. They were unanimous in the desire for the continuance of the meetings, so we are taking out one of our field tents, and, if all is well, shall conduct our opening service Thursday evening, July 4.

We wish you could all see the earnestness of this people. They were once very prejudiced. We especially ask your prayers. We greatly desire to see a good, strong church raised up at Arcadia.

The people of Arcadia have seen the third angel's message exemplified in the lives of its adherents in that district. This is worth everything. It will produce an abundant harvest, and we are

already beginning to see fruit. I wish to speak of the assistance Brother H. H. Irvine and Brother Carr have given to me and the effort in every way.

F. W. PAAP.

Notice.

WE wish to request any who have sent manuscript for the RECORD that has not appeared in the paper within reasonable time, or concerning which they have not heard from us, or any who have sent letters that have not been acknowledged, please to let us know. We make this request in view of the fact that there has been much irregularity in the mail service here, and to our knowledge some matter has gone astray. Investigations have been made by the postal authorities, and changes made that we believe will insure greater carefulness in future. All matter for insertion in the RECORD should be sent to Mrs. J. Hindson, Roland Ave., Wahroonga, N. S. W. This address will appear regularly on the last page for convenient reference.

Notes and Personals.

BROTHER A. MOUNTAIN, Treasurer of the Union Conference, was united in marriage on Monday, June 24, in Melbourne by Pastor Baker, to Sister Mary Pallant, sister to Pastor J. Pallant of Tasmania and Sister A. W. Semmens of the Adelaide Medical Institute. After a protracted absence in West Australia, we were glad to welcome Brother Mountain and his wife back to Sydney on June 25.

WE trust that all will give a careful reading to Pastor Olsen's article in this number, "What Do These Things Mean?" In future numbers of the RECORD we expect to present additional matter from the reports of the recent Peace Conference, as it constitutes one of the signs of the times, and much that was said and done is most striking as viewed in the light of prophecy. We believe that our readers will be deeply interested in what is presented on this subject.

Obituaries.

ALLBON.—Died at Stanthorpe, Queensland, June 13, 1907, Henry Allbon, aged eighty-eight years. He was converted at an early age, and for some sixteen years previous to his accepting the third angel's message, was identified with the Plymouth Brethren. When the message was preached in Warwick by Pastors Nellis and Quinn, he was the first to take his stand for the truth, which he upheld till his death. Known to his many friends, both old and young, as "Grandpa," he

was ever respected for his Christian character and example.

We who are left, cannot grieve for him, for we believe his death was in accordance with Sister White's words that the aged and infirm will be laid to rest before the time of trouble to save them, and we believe that he but awaits the sound of the trumpet to call him from his resting place to a part in the saints' reward.

RHAE ALLBON.

MORTIMER.—It is with regret that we report the death, on June 7, of another of our primary Sabbath-school scholars. Little Donald Mortimer was four years of age. He contracted diphtheria, which was followed by congestion of the lungs and heart failure. His bright face will be much missed in the Woodbridge Sabbath-school, which he loved so much. During his illness of several weeks he would often ask for his parents to pray for him. Then with uplifted hands he would mingle his voice with theirs for God's will to be done.

Another bud has been severed here, but we trust it will bloom in a fairer land than this. The parents and loved ones sorrow not as those who have no hope. Only a little while and mother earth will give up her dead.

L. V. FINSTER.

BEHRENS.—Fell asleep in Jesus on June 12, at his home in Doncaster, Melbourne, William Behrens, in his sixty-sixth year. Nineteen years ago Brother Behrens, through reading, accepted present truth, and at that time united with the North Fitzroy Church. About twelve years ago he connected with the church meeting at Auburn. He was throughout a faithful and consistent follower of the Lord, and was true to every principle of God's great message. For nearly eight years he was a great sufferer with bronchitis and asthma. During all these years he attended to his church duties, even when his health was much impaired. He passed peacefully away at 6.30 on the morning of June 12. A wife, six sons, and three daughters, are left to mourn their loss. A large number of friends from Doncaster, where he lived so long, and was so well and favorably known, followed his remains to the Box Hill cemetery. The sons, who have grown to young manhood, were all present, and performed the last act of love by carrying the coffin from the hearse to the graveside. We laid him away in the quiet resting-place, there to await the call of the Archangel and the trump of God.

"Rest for the toiling hand,
Rest for the throbbing eye;
Through these parched lips of thine
no more
Shall pass the moan or sigh.
Soon shall the trump of God
Give out the welcome sound
That shakes thy silent chamber walls,
And breaks the turf-sealed
ground." J. H. WOODS.

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What Do These Things Mean?

WE have entered significant times. The present condition of things in our world has much in it that calls for serious thought and consideration. Truly it can be said, "We have heard a voice of trembling, of fear and not of peace."

Fear has taken possession of the world. There seems to be a general feeling that some great calamity is impending, and for the purpose of warding off the evil, and fortifying themselves, we see great combinations. Labor is combining, capital is combining, religious bodies are uniting and federating, and even the great nations of the world are forming combinations and alliances for the strengthening of themselves, and withal making greater preparation for war, both defensive and aggressive, than at any time before in our world's history.

While all this federation is going on, together with the arming of the nations, a great stir is being made over the matter of preserving the peace. Peace societies are formed, and meetings held, and speeches delivered. Great conferences and parliaments are convened for the purpose of promoting peace and good will. Even the great nations of the world meet in council at the Hague in the capacity of a Peace Conference. But at the same moment, while the nation's representatives are passing peace resolutions at the Hague, at home the nations are ordering more battleships, launching more and greater *Dreadnaughts*, and preparing their armies and putting themselves in readiness for immediate action.

Can anyone fail to see the meaning of all this? Surely not. The world in general will not understand it. All they can know is a terrible foreboding of evil,—a sense of some great calamity, about to take place. But to the student of prophecy the whole matter is plain.

All this has been most plainly foretold and outlined by the unerring pen of inspiration. We know that all this means that the day of the Lord is right at hand.

We are plainly told, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." But all will not be thus blinded and in darkness. Addressing another class, he says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." Thus there will be a people that will understand the meaning of all these events.

In the recent Peace Conference held in New York City, U. S. A., many very interesting and very significant statements were made by prominent men in church and state. We can refer only to a very few. Here is an utterance from W. T. Stead of England:—

At present there is no question but that we are facing a crisis,—A GREAT CRISIS IN HISTORY,—and is the church of Christ in America recognizing that fact, and has it a mind to speak to the people in this emergency?

This is a significant utterance. Do we fully appreciate the situation? We plead for a true awakening.

Some very significant utterances were made by Archbishop Farley (Catholic) in his paper which was read by Manager Savelle, as follows:—

We ought to welcome all organised religious effort in the interest of general peace, for all such effort is essentially Christian and supremely humane and uplifting.

I believe with all my soul that until we recognize openly the moral power and authority of religion,—not of the vague individual sentiment, but of *organised religion*,—our efforts for a universal peace will accomplish but an imperfect result.

These utterances prepare the reader for further statements as might be expected, and they give no uncertain sound.

I shall not, therefore, entirely surprise any one if in connection with the profound influence of religion in all that tends to create and preserve a state of peace, I call attention to the *continuous existence of a famous tribunal of peace—the Holy See at Rome*.

The Holy See is still the working head of the great Catholic body representing over 256,000,000 souls; and its moral authority was never greater. All its countless adherents would surely welcome the *recognition of the*

Holy See as a factor in international arbitration.

There is no difficulty in seeing the meaning of all this, and also the rapidity with which things are shaping, ready to fulfil the last act of the great drama that is to close the controversy.

Can any one fail to see the meaning of all this? Is it not time that we bestir ourselves, and sanctify our every power to the service of God? Only a moment, as it were, remains. Sooner, much sooner, than we are aware, will the curtain drop, and all will be over.

Then let us be aroused from our lethargy. There is no time now to compromise with the world, in any of our ways and plans. We must stand out distinctly and decidedly for the Lord, and the holy principles of truth and righteousness, revealing the working of the Holy Spirit's power in the transformation of our characters after the divine similitude. Every moment is full of eternal consequences, but a glorious victory with eternal salvation awaits the faithful.

O. A. OLSEN.

ISRAEL.

'Tis passing sad, oh Christian heart,
To think of Israel's heavy night;
Who on Mt. Sinai's lofty crest,
Beheld the glory of God's light;

They who received the holy law
Traced by the finger of their God;
They who beheld the sea divide
At Moses' outstretched hand and rod;

From whom the prophets came of old,
And Israel's sweetest singer swept
The harp-strings with a kingly hand;
Where Jephtha o'er his daughter wept,

Where Solomon on Israel's throne
With matchless wisdom long held sway,
Who built the temple of their God,
Denied to David in his day,—

To whom at last Messiah came,
The Christ who triumph'd o'er the tomb,
"He came unto His own," but—Israel
Turned away and sealed their doom.

Then darkly drear the night closed in
O'er Israel's bowed and stricken head;
"Lo! if thy light to darkness turn,
'Twill be the blackness of the dead."

And now we have the glorious light
That once illumined Israel's way,
And God bids us the message bear,
That He commissioned them to say.

Oh! now, since we have all their wealth,
And they stand desolate and poor,
Shall we not break the Bread of Life
To them, and open Hope's bright door?

Let Faith with steady, gentle hand,
Point to the cross where Jesus died;
Let Love with tender, clinging arms,
Lead Israel to the Saviour's side.

MINNIE A. SANDERSON,