

Union Conference Record

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

VOLUME V.

October 1, 1902.

{ Registered at the General Post
Office, Sydney, for transmission
by Post as a Newspaper

NUMBER XIV.

HURRYING HOME.

We are sweeping along to the swing of time
In the marvellous race of eternal years,
Like the measured rune of a musical rhyme
With its mingling sorrows and smiles and tears,
'Tis a grand old race we are sweeping through,
As the years go circling one by one,
From the hand of God out into the blue,
Beyond the reach of the great white sun.

'Tis a pitiful race; for as days go by,
There fall by our side, on the rugged road,
The weak and the wilful, to droop and die
'Neath the crushing weight of a cruel load.
The smart of a thorn is in their side;
The bruise of the stone is a racking pain;
Their woe is a badge which they cannot hide;
They fall as they struggle to rise again.

'Tis a wearisome race; for the load they bear
Has bowed the back of the strongest men;
And those who were anxious to do and dare
Are whelmed in the ooze of a treacherous fen.
The hours were long, and they labored late;
The road was rough, and the mountain steep;
A hand bore down like the hand of fate;
They dropped by the wayside in troubrous sleep.

'Tis a gladsome race; for they who cling
To the hand of God up the rugged way
Can rest refreshed, and rise and sing
Through the whole long span of the laboring day.
Then the night comes down with its soft caress,
And folds them in with a tender hand—
A kiss on the brow and a prayer to bless,
They peacefully enter the slumber-land.

'Tis a glorious race, and the goal in sight
Is the city of God with its mansions fair;
Through all the dread of the darksome night
Our Saviour was waiting and watching there.
We are gathering home—'tis a glorious day;
The harps are tuned for the welcoming song;
We can almost hear, down the star-strewn way,
The swelling tide of that choral throng.

—C. M. Snow.

Take Time to Talk with God.

SPECIAL instruction has been given me in regard to our ministers. It is not the will of God that they shall seek to be rich. They should not engage in worldly enterprises; for this disqualifies them for giving their best powers to spiritual things. But they are to receive wages enough to support themselves and their families. They are not to have so many burdens laid upon them that they cannot give proper attention to the church in their own home. It is their duty to train their children for the Lord.

It is a great mistake to keep a minister constantly at work in business lines, going from place to place, attend-

ing board meetings and committee meetings, sitting up late at night. This brings to him weariness and discouragement. Ministers should have time to rest, to obtain from God's Word the rich nourishment of the bread of life. They should have time to drink refreshing draughts of consolation from the stream of living water.

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them.

When ministers and teachers, pressed under the burden of financial responsibility, enter the pulpit or the school room with wearied brain and over-taxed nerves, what else can be expected than that common fire will be used instead of the sacred fire of God's kindling. The strained, tattered efforts disappoint the listeners and hurt the speaker. He has had no time to seek the Lord, no time to ask in faith for the unction of the Holy Spirit.

In order for the efforts of God's workers to be successful, they must receive that grace, that efficiency which He alone can give. "Ask, and ye shall receive," is the promise. Then why not take time to ask, to open the mind to the impressions of the Holy Spirit, that the soul may be revived by a fresh supply of life? Christ Himself was much in prayer. Whenever He had opportunity, He went apart, to be alone with God. As we bow before God in humble prayer, He places a live coal from His altar on our lips, sanctifying them to the work of giving Bible truth to the people.

I am instructed to say to my fellow-workers, If you would have the rich treasures of heaven you must have secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you can not take time to talk with God, how can you expect power in your work?

The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of a worldly nature to take their time and attention. Unless there is constant growth in grace, we shall be wanting in words suitable for the occasion. Commune with your own heart, and then commune with God. Unless you do this, your efforts will be fruitless, made thus by unsanctified hurry and confusion.

Ministers and teachers, let your work be fragrant with rich spiritual grace. Do not make it common by mixing it with common things. Move onward and upward. Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord.

We need to be converted daily. Our prayers should be more fervent: then they will be more effectual. Stronger and stronger should be our confidence that God's Spirit will be with us, making us pure and holy, as upright and fragrant as the cedar of Lebanon.

MRS. E. G. WHITE.

"Lovest Thou Me?"

"He that forsaketh not all that he hath, cannot be My disciple." Another version renders this, "Every one of you who does not say good-bye to all he has, he cannot be My disciple." This means what it says,—*the forsaking* of father and mother, kindred and friends, plans, etc., all for Christ's sake. He that loveth father, mother, sister, or brother "more than Me is not worthy of Me." It does not necessarily mean a separation from father, mother, friends, wife, and children; it does mean, however, a *forsaking* of them. There are many who are separated from home, father, and kindred, who have not forsaken them. They have said *Au revoir*, but not good-bye. One means to separate only for a short time, with the expectation of a soon return. The other means a *forsaking*. Christ must be our all and in all.

When God revealed His Son in Paul that he might preach Him among the heathen, he conferred not with flesh and blood, but at once proceeded on his journey to Arabia. When the message came to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," he "obeyed and went out, not knowing whither he went." No inquiries were made about the wage, and no questions asked about the fertility of the soil of the promised land or its climate. God was his exceeding great reward. He did not say as did Peter, "We have forsaken all and followed Thee, what shall we have therefore?" He wanted to be a blessing; this was sufficient reward. He had no expectation of ever returning to his father's house, or to his kindred, or old associates. God had an experience for Abraham to gain to fit him for usefulness that could not be obtained among his associates. He had trials before him which were designed to develop character and make him a blessing to humanity. If faithful, the promise was, "In thee and in thy seed shall all the families of the earth be blessed." God leads His children to-day by ways they know not. In order to fit them for usefulness it is often necessary for them to separate, as did Abraham, from father, mother, and kindred. But those who are blessed with faithful Abraham are willing to endure trials if only they can have the assurance, "*And thou shalt be a blessing.*" What greater reward can man ask for than this, to be a blessing to humanity? Men can do more even for relatives and friends by their absence, when God calls them, than by their presence.

Truly, if they had been mind *full* of that country from whence they came, they might have had an opportunity to have returned. Abraham had his mind *full*, but not of that country, or his kindred. His mind was filled with the exceeding great and precious promise, "Thou shalt be a blessing." "In thee and in thy seed shall all the families of the earth be blessed." Had his mind been filled with father, mother, kindred, associates, country, etc., all that would have been necessary would have been an opportunity or excuse, and he would have returned. How many there are to-day who start out as Abraham did, but with *minds full of home*. They have not forsaken either houses, or lands, father, or mother,

for Christ's sake. All that is needed is adversity or an *opportunity*, an excuse, and they return to the place where their hearts are. In every such case the longed-for opportunity will surely come, and they will see a wonderful providence in the way being opened for their return.

No doubt in many of these there was more of a providence in their return than in their departure. They should never have left until they had forsaken all for Christ. All that is necessary with many is for some one to offer to pay their return fare, and they forsake all, and go. Friends or relatives often become ill and die. We expect this before we leave them, for this is the lot of all. It is right that we should love our fathers and mothers, but often all that can be done for them is done by friends and relatives present. Why then spend the means and forsake our appointed place and work. God can many times do more for them by our absence than by our presence. God permits these trials to come for their sakes as well as our own, then says to both them and us, "Lovest thou Me more than these?" To the young man who said, I cannot follow, I cannot go where Thou leadest until my father (who was, perhaps, feeble) is buried, Jesus said, "Let the dead bury their dead, follow thou Me." It is safe to follow Him; it is not only safe, but it is best, best for the followers, best for the relatives. If they are ungodly, such a life of consecration may be the only means God can use to save them.

God so loved that He gave His only begotten Son; by this we know He loves us. It may be a needful test for godly fathers and mothers in their last moments to offer up their son or daughter, as did Abraham, so that God can say, "Now I know that thou fearest [or lovest] Me, seeing thou hast not withheld thy son, thine only son, from Me." "No man, having put his hand to the plough and looking back [to his country, or his kindred], is fit for the kingdom of God." The only safe way is to "let thine eyes look right on, and let thine eyelids look straight before thee. Turn not to the right hand or to the left."

Our course may be difficult to explain to our unconverted relatives, and may lead to a fulfillment of the Scripture, "Think not that I am come to send peace on the earth: I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother. And a man's foes shall be those of his own household."

Anciently the time came when only those who had forsaken *all* could be engaged in the battles of the Lord. He commanded the officers to speak unto the people, saying, "What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house." "And what man is there that hath betrothed a wife? let him go and return unto his house, lest he die in the battle." No man could engage in God's work who was *mind full* of house or marriage. "And the officers shall speak further and say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." There is no place for discouraged men, for fault finders, for critics. They weaken the hands of those who would be loyal. Strength is not in numbers, but in character. God with us, is our strength. God is not dependent upon numbers for success. To Gideon He said, "The people that are with thee are too many. . . Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there re-

turned of the people twenty and two thousand. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there. . . So he brought them down unto the water; and the Lord said unto Gideon, Every one that lappeth up the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." Here was a second test after the fearful and fainthearted had returned. God could use only those whose meat and drink was to do His will, who were willing to deny self, whose minds were stayed upon Him, and upon His work. All were thirsty as they came to the water's edge. Those who made self first fell down upon their knees and drank, forgetting everything else. Some forgetful of self kept their eyes upon the enemy in front of them, dipping the water with the palm of the hand, and then putting it into the mouth. "And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, by the three hundred men that lapped will I save you." "In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel." God's work to-day is not in need of numbers, but fearless, courageous, loyal men who can inspire others, men that have forsaken all, houses, lands, wife, children, all for His sake, and that will not ask, "What shall we have therefore?" Luke 14: 25-33.

The Christian life is a battle and a march. We really do not understand or know our weaknesses until we are brought face to face with severe trials, then the thoughts of the heart are revealed. In mercy, God allows circumstances to arise to test our loyalty to Him and the work. He wants to see whether we are true to Him, and can be trusted, whether He is first and last and best in everything, whether we are really seeking first the kingdom of God and His righteousness.

God sees that some have powers which may be used in the advancement of the work, and He puts these persons upon trial. In His providence He brings them into positions that test their character, and reveals defects and weaknesses that have been hidden from their knowledge. He gives them opportunity to correct these defects, thus fitting them for service. In following Him who forsook all, who though He was rich, yet for our sakes became poor, it is necessary to forsake all. When they said to Him, "Behold Thy mother and Thy brethren without seek Thee," He replied, "Who is My mother, or My brethren? And He looked round about on them which sat about Him, and said, Behold My mother, and My brethren. For whosoever shall do the will of God, the same is My brother, My sister, and My mother." Jesus said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters or father, or mother, or wife, or children, or lands, for My sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." With Him we shall say, Who is my mother? Behold my mother and my brethren. Whosoever shall do the will of God the same is my mother, my sister, and my brother. D. H. KRESS.

FEW causes age the body faster than wilful indolence and monotony of mind—the mind, that very principle of physical youthness.—James Kane Allen.

The Importance of Tract and Missionary Work.

EXTRACTS FROM THE TESTIMONIES.

THE tract and missionary work is a good work. It should be in no way belittled; but there is continual danger of perverting it from its true object.—"Gospel Workers," p. 334.

A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. Many have left some portion of the work undone because it is not agreeable, expecting the next coming minister to finish it up for them. They would better not engage in the work unless they can bind it off thoroughly, so that it may not ravel out. They should lead the young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them.

A mere assent to the truth is not enough. There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. They should be instructed in regard to the claims of God upon them in tithes and offerings. They must learn that the tithing system is binding upon God's people in these last days as truly as it was upon ancient Israel. *The tract and missionary work should be presented before them. Nothing should be kept back.*

Ministers too frequently neglect these important branches of the work,—health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work.

Ministers must impress upon those for whom they labor the importance of bearing burdens in connection with the work of God. The people must be taught that every department of the work of God should enlist their support and engage their interest. The great missionary field is open to us, and the subject must be agitated, again and again. The people must understand that it is not the hearers of the Word but the doers of the Word who will have eternal life. Not one is exempted from this work of benevolence. All who become partakers of the grace of Christ are not only to communicate of their substance to advance the truth, but to give themselves to God without reserve.—"Gospel Workers," pp. 98, 99, 100.

If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor.—"Gospel Workers," p. 342.

OUR people can keep our printing presses busy printing present truth if they will all work. The tracts, the pamphlets, the journals, the books,—all are needed by the people. But they do not know that we have them. Workers are needed to carry them to their doors. We must have our diffidence burned out by the fire of love for souls.

It is the enemy that fills the mind with fear and trembling. Jesus will go with you and strengthen you to meet strangers, and to speak in kind and earnest words to them.

Small publications loaned or sold will awaken a desire for more reading on the same subjects, and you will be gaining an education on the small publications that will enable you to present the larger ones.

G. B. STARR.

REPORTS FROM THE FIELD.

NEW SOUTH WALES CAMP-MEETING.

ONLY a few more days remain before the opening of the meeting, and those who have not yet ordered tents should do so at once. Those who wish to donate labor instead of money toward the expense fund should be on the ground Monday morning, October 6, or as soon afterward as possible. October 6-9 will be busy days on the camp-ground. Men with sledge-hammers, shovels, axes, saws, and hammers, can do just as acceptable work for the Master at this stage of the meeting as anyone can in the desk after the meeting begins. If those who can will bring a few tools with them, it will be a great help. All tools should bear the owner's mark.

The following committees have been appointed:—

GENERAL WORK: G. A. Snyder, J. Hindson, P. B. Rudge.

EDITORIAL: G. C. Tenney, C. W. Irwin, H. E. A. Minchin.

ADVERTISING: W. Woodford, W. J. McGowan, T. Patching.

DECORATION: A. R. Sherwin, W. F. Dray, J. Hay, Mrs. F. L. Sharp, Mrs. J. Hindson, Mrs. G. A. Snyder.

RECEPTION: F. W. Paap, P. H. Lloyd, J. J. Stuckey, Mrs. G. A. Irwin, Mrs. Dr. Kress, Mrs. G. C. Tenney, Mrs. T. Patching.

MUSIC: F. L. Sharp, J. H. Paap, C. W. Irwin, Mrs. J. H. Paap.

USHERS: J. Hindson, J. J. Stuckey.

CARE OF TENTS: F. W. Paap, G. W. Tadich, R. Salton.

SANITATION: Drs. D. H. and L. Kress, W. Woodford.

YOUNG PEOPLE'S MEETINGS: G. W. Tadich, C. W. Irwin, J. H. Paap.

CHILDREN'S MEETINGS: Mrs. C. W. Irwin, Mrs. G. A. Snyder, Mrs. G. W. Tadich.

PASTORAL: G. A. Irwin, G. C. Tenney, G. A. Snyder.

BAPTISM: G. C. Tenney, W. Woodford.

SAVAGE-SCHOOL SUPERINTENDENT: J. H. Paap.

SAVAGE-SCHOOL SECRETARY: Mrs. J. Hindson.

Other committees to be appointed after the meeting opens. The Lord "confides that every man will do his duty." Read carefully Joel 1: 14-20; 2: 1, 15-18, 23, 28; Zeph. 1: 14-18; 2: 1-3; then come to the meeting expecting that "the Lord will do great things." He "is able to do exceeding abundantly above all that we ask or think," if we will only "trust and obey." He is able anyway, but we can never receive the full benefit of His ability until we place ourselves in line with His purpose.

Yours in the work,

G. A. SNYDER.

NEW SOUTH WALES CONFERENCE.

THE regular annual meeting of this conference will be held in connection with the camp-meeting to be held October 9-19, near Sydney. Delegates should present their credentials to the conference secretary on arrival at the camp-ground, and all should plan to remain on the ground a few days after the close of the camp-meeting proper.

The regular committees for the nomination of

officers, and the formulation of plans and suggestions, etc., will be announced early during the camp-meeting. Plans for the Sabbath-school work, missionary societies, temperance work, and young people's organisations, also for the furtherance of evangelistic work by the distribution of literature, ministering to the destitute and afflicted, etc., will be carefully prepared by committees, and presented to the general body for further consideration and final action.

These conference meetings will be intensely interesting, and we hope for a full attendance of all our people at each meeting.

GEO. A. SNYDER,
President.

WORK IN SOUTH AUSTRALIA.

FAITHFUL work is being done by those who recognise that they are "laborers together with God," and some good results follow such a course. It was my privilege three weeks ago to visit Kangarilla, a small country town, twenty-two miles south of Adelaide, where is a small company of Sabbath-keepers. On the Sabbath we celebrated the ordinances of the Lord's house. The presence and blessing of God was manifested as songs of rejoicing and testimonies of praise ascended from hearts of those who had experienced the blessings of God, found in service for Him. At this meeting was a young man and his wife who have accepted the truths for this time, and have applied for baptism. His father and brother are interested, and are studying to see if these things are so. After the meeting, the father, who has been a slave to the tobacco habit for over thirty years, threw away his pipe, saying, "That is my last smoke." Our prayer is that God, who alone can accomplish, will give grace and strength to the carrying out of this good resolution.

On Sunday morning, we journeyed a distance of about five miles for a baptism service, "because there was much water there." A small company of people gathered to witness the burial and resurrection of this young brother and sister. May God help them to walk in newness of life.

Brother Craddock reports success in his work at Mt. Gambier.

The brethren are pushing forward the arrangements for the camp-meeting, which is to be held October 9-19, 1902, on the old Kensington Oval, near Adelaide.

A. H. ROGERS.

FROM TASMANIA.

I HAVE been at the "Christ's Object Lessons" work a little of late. I delivered twenty-four books at Longford, and three at Lilydale. I took one order and sold one for cash, and also sold four copies of "Daniel and Revelation."

It is true we have made a fair start, but look at what we still have to do! There are yet about 1,200 copies of the book to sell. I am encouraged by what has been done, and that which encourages me most is that some of the brethren are taking hold of the work nobly. There is much more importance attached to the sale of the book than many of us are aware of. The long looked for "song of jubilee" will be heard through the length and breadth of the land when the reproach of debt is rolled back through the sale of this book. That, my brother, will be the time for one to "throw his hat so high it will never come down." Not yet, for we have not started the first note of that glorious tune. Those

who enter heart and soul into the sale of the book, uniting their interest in rolling away the financial bondage, will come in with clear voices and a hallelujah ring on the chorus. I want a part in that song, and I feel that I must have it. If we sell our quota and can then assist others, I think all will be willing to do so. I hope that all in these States will sell enough copies of the book to learn the tune.

E. HILLIARD.

THE WORK IN TASMANIA.

AFTER seven years' waiting, and hoping against hope, the Launceston Sabbath-keepers are to have a church building. The location has not been finally settled upon, but it is thought they will have to go a little distance out of town in order to be able to buy an allotment at a reasonable price. Part of the building will be fitted for church-school purposes. The Hobart brethren are very much satisfied with the results of the school connected with their church. Its leavening effect is very marked amongst the children, and its repute amongst those not of our faith is good. If parents rightly appreciated the value of the souls of their children, they would display more energy in establishing these schools as the Lord has directed.

The question of a camp-meeting this year is one that is commanding considerable attention just now. All are desirous of having one, but opinion is somewhat divided as to whether it were better to hold it, as it will necessarily have to be in or near one of our large centres, where we have been working so many years, in order that our people can attend, or have the workers go out into new fields with the tent. Possibly the difficulty will be overcome by doing both. The camp will probably be pitched toward Hobart, and the tent toward Devonport.

The sale of "Christ's Object Lessons" is progressing steadily, and encouraging testimonies are borne by those who participate in the work. The tract society office has been moved from the private house in George Street to a neat little shop near the centre of the city. Already the extra sale of foods pays the increase of rent several times over. Arrangements are being made to secure a secretary to release Sister Hilliard, in order that she may be free to labor with her husband, and also a general agent to take the place of Brother Fletcher, who has entered the employ of the Echo Company.

GEO. TEASDALE.

THE MATERIAL FUND.

WE have now received a complete list of the pledges toward the Material Fund taken at the Tasmanian camp-meeting and among the Tasmanian churches last autumn, which is as follows:

Hobart & Bismarck Ch's	... £3 16 0	E. Nilsson	... £0 10 0
Mrs Fletcher	... 2 0 0	Amy Atkins	... 10 0
H. Murfet	... 2 0 0	W. Howse	... 10 0
Wm. Byrne	... 2 0 0	E. Byrne	... 10 0
Edith Adcock	... 1 10 7	Ernest Brandstater	... 10 0
I. Robertson	... 1 10 0	J. Dyson	... 10 0
C. P. Michaels	... 1 0 0	A. Totenhafer	... 10 0
H. H. Kringle	... 1 0 0	Aug. Fehlberg	... 10 0
T. Howse	... 1 0 0	Mary Totenhafer	... 10 0
J. Golding	... 1 0 0	E. Voss	... 10 0
K. Judge	... 1 0 0	F. Fehlberg	... 10 0
F. R. Horne	... 1 0 0	Eunice Atkins	... 6 0
M. Ulrick	... 1 0 0	P. Larsen	... 5 0
C. Judge	... 1 0 0	George Dahike	... 5 0
K. Judge	... 1 0 0	Alice Kabe	... 5 0
A. Metcalf	... 1 0 0	Minnie Rabe	... 5 0
H. Eyre	... 1 0 0	Annie Rabe	... 5 0
M. Judge	... 1 0 0	A. L. Voss	... 5 0
H. Howse	... 1 0 0	H. Eyre	... 5 0
H. B. Burburgh	... 1 0 0	Mrs. Howse	... 5 0
E. Brandstater	... 1 0 0	Mrs. Hill	... 5 0
Aug. Totenhafer	... 1 0 0	Mrs. Pease	... 4 0
P. Jensen	... 1 0 0	A Friend	... 3 0
R. Watson	... 15 0	E. Murfet	... 2 0
E. Murfet	... 12 6	Mrs. Furniss	... 2 6
Alta Hilliard	... 10 0	J. Bellette	... 2 6
P. H. Pretzman	... 10 0	Amount previously reported	... 1143 19 9
W. W. Fletcher	... 10 0	Total	£186 8 10
T. Judge	... 10 0		£186 8 10
Minnie Horne	... 10 0		

We have also received a few miscellaneous pledges as follows:

Echo Publishing Co.	£117 7 3	M. Craddock	£0 5 0
W. M. Crothers	6 0 10	Mrs. C. Chapman	5 0
Dr. D. H. Kress	6 0 0	M. Roxborough	5 0
A Student	3 0 0	W. Mitchell	5 0
E. W. Watson	2 0 0	J. O. Olsen	5 0
J. A. Bown	1 0 0	J. Johnson	3 0
E. Timmons	1 0 0	E. Silvester	2 6
E. Ward	15 0	S. A. Duggan	2 6
Friends	14 6	Alfred Hay	1 7
Mrs. F. W. Reekie	10 0	A Friend	1 0
M. E. Learned	10 0	Amount previously reported	... 1186 8 10
C. Ingvoldsen	10 0	Total	£1327 19 6
A Friend	7 6		

FROM Guadalajara (Mexico) Sanitarium, Dr. Erkenbeck writes to the *Review*, "The work at the mission for the poor has been a great educator to the public. Some of our native brethren are laboring faithfully to penetrate the darkness of superstition and ignorance. Also several native missionaries have been relieved of their physical suffering, and are able to return to their work. Some of the missionaries have stayed with us several weeks to take instruction in giving simple treatments. Better days are before us."

Statistical Report of Conferences in Australasian Union Conference, Quarter Ending June 30, 1902.

Name of Conference or Mission.	Number of Churches.	Membership of Churches.	Number of Sabbath Schools.	Membership of Sabbath Schools.	Average Sabbath School Attendance.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Colporters.	Canvassers.	Tithes Paid.	First-Day Offerings to Foreign Missions.	Sabbath School Donations to Missions.	Annual Contribution to Missions.	Miscellaneous Individual Gifts to Missions.	Donations to School.	Sales of Subscription Books.	Retail Value.	Sales of Trade Books and Tracts.	Retail Value.	Value of Conference Property.	Indebtedness of Conference.
Victoria	9 514	14 617	435	3 1 2 1 17	434 1 11	...	27 11 3	49 11 11	...	4 12 6	1019 1 6	124 5 0	344 6 8	528 15 9								
New South Wales	11 650	18 713	570	3 3 2 1 18	333 4 3 0	7 0	33 17 3	91 11 10	5 18 0	...	1117 5 9	170 18 10	304 8 9	256 3 3								
New Zealand	15 403	25 549	411	4 5 3 2 12	282 12 8	8 1 17 10	37 18 3	79 5 10	0 7 0	...	455 4 2	71 10 0	150 0 0	...								
Queensland	6 225	7 234	152	1 2 2 10	125 5 11	0 5 6	6 10 0	23 18 0	0	...	351 17 0	48 18 0	50 13 0	275 7 6								
South Australia	3 223	14 312	227	1 4 1 1 4	108 11 5	...	9 19 5	23 0 3	155 2 6	30 14 6	162 15 6	...								
Tasmania	5 175	9 265	201	2 1 3 2 7	96 1 6	0 17 6	13 16 3	26 3 1	0 9 0	...	439 8 0	38 8 4	122 0 0	5 12 0								
West Australia	3 160	10 176	129	2 1 1 5	153 10 1	...	17 16 2	39 1 5	0	...	560 12 0	36 0 10	123 2 11	...								
Totals	52 2356	97 2865 2125	16 17 13	5 7 3	1533 7 9	3 7 10	127 8 7	332 8 4	6 5 0	5 1	149 10 11	520 15 6	1257 6 10	1065 18 6								

HOW TO GET TRACTS TO LOAN.

SACREDLY set apart the fourth Sabbath collection in every church for your own local tract society work. Live librarians always see that it is announced on the third Sabbath of the month. It was voted years ago, at our General Conference at Minnesota that every fourth Sabbath be devoted to home missionary topics, that a missionary sermon be preached, or a live missionary article be read, that this be followed by missionary experiences, and that a missionary collection be taken to be turned over to the librarian of the church society.

Wherever this plan has been adopted and faithfully adhered to, the tract society has gotten out of debt, and a fund has accumulated, so that tracts and other publications could be purchased, from which the members could draw and loan among their neighbors, and all the members should be encouraged to take up a round for tract loaning among their neighbors.

G. B. STARR.

LOAN THE TRACTS.

THERE is no safer, surer, and better missionary work than the systematic loaning of our good tracts to all the neighbors within your reach.

Begin with tracts on health topics. "A Temperance Diet." Have you read it? It is an excellent tract. You will want everybody to have it when you have read it. "Tobacco-using a cause of disease," "Evils of Tobacco-using," "Tea and Coffee," and tracts on the second advent. "Without Excuse" is a good one, "Signs of the Times" is another, and the "Plan of Salvation," "The Way to Christ," "The Second Advent," are all good for the first few visits. Then introduce "Christ and the Law," "Christ and the Sabbath," "Which Day and Why?" and you have the way open for all the others to follow. This is the way some are working in new fields, and find the people very grateful for them. After introducing the health tracts, we introduce the *Good Health* journal, and try to get all who are able to subscribe for it for a year, for 2/6. The premium on this will help to buy your sample journals, and to pay for your tracts, and the blessing of God in sweet comfort and peace in your own heart will attend you. Your health will improve. Your heart will be lighter, and your hopes will grow stronger. You will learn to love the people as you visit them from week to week, and you will find many doors opening that will enable you to be a blessing to them.

G. B. STARR.

A REMARKABLE INCIDENT.

THE following incident was related to me by Mrs. D. Bradley, of Lucknow, India. The circumstances transpired in that city:—

A missionary lady was laboring among certain secluded Mohammedan ladies. She was seeking to impress upon their minds that Christ had more power than Mohammed. To do this, she read and commented upon the man who was born blind, whom the Saviour healed and forgave his sins, and who was thus led to worship the Saviour. See John 9. She had no thought of conveying to her hearers the idea that the Saviour would restore the blind now, but that He was able to do this, and consequently He alone could forgive sins, and that any other support would prove a broken reed.

Present at the interview was a lady who had lost her sight. She could only discern light from darkness, and had been told by eminent physicians that there was no hope for her, only by a very painful operation, and then it

was ten chances to one if she would not lose her sight altogether. Her desire for sight was so great that her heart was wrung with anguish at the thought that she would probably never again have her sight. The missionary woman took great interest in the case, and manifested much heart sympathy. The next time the missionary returned, she met her with a happy face, having the assurance of her Saviour's love—her countenance beaming with joy, and her sight had been restored. The following is the substance of the Mohammedan lady's own story:—

"After you left the other day, I thought I would go to your Jesus and see what He could do for me. I purified a place and made ready, and at the regular season of prayer (Mohammedans pray seven times a day), I told Jesus that the missionary woman had been here, and she had said that He could forgive sins and restore the blind. I told Him that the missionary woman said He was in heaven, but that He looked down and saw us and pitied us, and heard us pray just the same as though He were on earth. I then told Him that, as He was not here personally, I would make the clay and put it on my eyes, then I would go and wash and trust that He would heal my eyes. I went and washed and came seeing,—my eyes were perfectly restored. Now," said the poor woman, whose heart was swelling with gratitude and praise to Him who had not only healed her eyes, but had forgiven her sins, "I shall hereafter believe in your Jesus."

Are there any who would question the power of God in the conversion of this soul to Christ? Hundreds of young ladies are wanted to enter these secluded homes in India to-day, protected by the English Government, and administer consolation not only to such individuals, but to hundreds of thousands of Hindu widows whose lives are made bitter by servitude and oppression, growing out of the cruel custom of caste. Are there not here open doors? Who is there that reads these lines that will give himself to God for the perishing souls in India?—*Divine Life.*

"A LITTLE CHILD SHALL LEAD THEM."

In the work of selling "Christ's Object Lessons," our instructions tell us that "each member in each family, in each church should act a part in this work." And, again, "Let all work together. Let children act a part. Let every member of the family do something." These statements are called to mind by the following taken from the *Iowa Workers' Bulletin*. We are sure it will be of interest, and help other and older children in this work:—

There are times and places in which God can use small lamps better than He can use larger ones; so the Lord can sometimes use His little children where He can not use grown up ones. This has been true of His work in the past, and will also be true of His closing work in the earth. We believe it is true now in the work for "Christ's Object Lessons." Perhaps the youngest worker we have in the State is Oneita, the four-year-old daughter of Brother and Sister Emmons, proprietors of the Pure Food Cafe, this city. She was greatly interested in the work as she heard it discussed from time to time, and had tried to sell the book to some who came to the Cafe. She finally concluded that if she went out canvassing, as her mamma went, she would be more successful. So she pleaded to be allowed this privilege. It was granted, and, with her book under her arm, she entered places of business where older book agents would not be tolerated. The modest little lady was in earnest as she told them of the contents of the book and its mission. The result was that three books were sold in three of the largest stores in the city. As she went to her home rejoicing, she said, "Now maybe they will read those books and keep our Sabbath." I doubt not that these books will be looked over with interest, and that the story of their purchase will interest others. And so the influence of this day's work will widen as the ripples of the sea. God grant that fruit may be gathered for His kingdom.

BLESSINGS IN MISFORTUNES.

[THE following experiences of a sister in feeble health, who has gone with her little girl to the mountains to recuperate, shows how God can bring blessings out of apparent misfortunes. Indeed the fields are so white and the laborers so few that we may expect to be scattered.]—*Ed.*

After visiting most of the families in Blackheath, and having many precious experiences, we took a trip, September 24, up to Mt. Victoria. We went by the 2:15 train, intending to return by a train at 3:50. I thought, because of physical weariness, that I would do no canvassing, but felt impressed to take my books along. We ate our lunch and got back to the station just in time to see the train pulling out. I felt rather disappointed to be left in a strange place, not knowing where we would sleep. I found, to my delight, that there would be a goods train later in the evening to Blackheath. The thought struck me that perhaps the Lord allowed me to be left for some good purpose, so I started out with little Marjorie and my books to canvass. The first place that we visited we obtained an order for "Christ's Object Lessons," and at the second place an order for "The House We Live In." Then a lady said she would take a copy if I would take it out in room rent at five shillings per week. That I intend to do. Every place we called the people were very kind. One lady invited us to stay in her house by the fire until train time and take tea with her. We were glad to find a warm place to stay, as evening came on and we had no wraps. When we started away, she insisted on lending us wraps to wear back to Blackheath. So you see we have more than one thing to take us back to Mt. Victoria. My health is much improved. The Lord has blessed. We have now moved to Katoomba for a time.

MRS. E. C. CHAPMAN.

REQUISITES FOR SUCCESSFUL CANVASSING.

A FEW months ago a well known weekly paper, *Success*, offered a number of cash prizes to the individuals who in a given time should secure the largest number of subscribers to it. In a recent number of this paper is a letter from the lady who was the winner of the third prize. Speaking of the requisites for successful canvassing, she mentions the following points:—

"First and foremost, faith in, and enthusiasm for, the magazine you represent."

"It pays to make friends. Be cheerful. Show people that you enjoy your work, and make them enjoy it too."

"Don't be too insistent."

"Be business-like. . . . Say the thing that will tell, in the briefest possible way. One thing I wish to emphasise; Don't plead your need of the money, or any other personal reason to induce people to subscribe. You do your work an injustice by such methods."

"The successful canvasser does not learn any stereotyped formula. Vary the conversation to suit the individual. No two subscribers can be handled in the same way."

"The successful canvasser wastes no time. The day's work, route, etc., should be carefully planned the night before."

Add to these requisites, which were accounted essential by one who was canvassing for a worldly magazine, those of a burning love for souls, and the wisdom that

cometh down from above, and you will see that to be a successful canvasser one needs the qualifications possessed by both the minister and the business man. Truly "there is no higher work than evangelistic canvassing."—*Advocate.*

NOTES.

THE date set for the South Australian camp-meeting is October 9-19. The New South Wales camp-meeting will be held at the same time, as announced in our last issue.

BECAUSE of failure to receive the reports of the canvassing work from Queensland and Tasmania for the month of August in time for insertion in this issue, we will leave all the reports over till next issue.

MORE canvassers are wanted for the *Australasian Good Health*. The commission is one shilling for each yearly subscriber. Many copies can be sold by intelligent young and old people from house to house. A little child ten years old recently went out, and in a short time sold thirteen copies. It can be sold on the street. Many who can not do other work could with profit employ their time in selling this journal. *Echo* canvassers can sell the journal in connection with their *Echo* work.

SEND for the little booklet, "Food, Its Relation to Health," the first number of the *Good Health* library booklets. It is neatly gotten up in simple language, and contains the very information the world needs. It will fit into an ordinary envelope. This booklet should be scattered everywhere. Price, 500 copies, 20/-; 100 copies, 5/-; per dozen, 9d. Send orders to tract societies or to *Good Health* office, 283 Pitt Street.

"THE most independent person in the world is the little child that is absolutely and confidently dependent upon its father for everything. It has no care, and knows no fear, and is under no obligation to anybody. It has everything it wants, and has it as its own by right. Even so it is with the man who knows and implicitly trusts his heavenly Father. The man most completely independent of this world and all in it, is the man who is consciously the most dependent on God."

MANY have yielded to go a mile with Satan who never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom, where they are going.—*D. L. Moody.*

THE total issues of Bibles by the American Bible Society alone during the past eighty-six years amount to 70,677,225. A large portion of these were printed in China, Japan, Siam, Syria, and Turkey. By this increase of knowledge prophecy is rapidly being fulfilled.

WHEN we humor our weaknesses, they force themselves continually upon our attention, like spoiled children. When we assert our mastery of ourselves and compel its recognition, we stand secure in our sovereign rights.—*Chas. B. Newcomb.*

IF you have not slept, or if you have slept, or if you have a headache, or sciatica, or leprosy, or thunder stroke, I beseech you to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruptions and groans.—*Emerson.*

Union Conference Record,

PUBLISHED SEMIMONTHLY BY THE

Australasian Union Conference of Seventh Day Adventists.

56 George Street West, Sydney, N. S. W., Australia.

All subscriptions, copy, and communications intended for the editor should be addressed UNION CONFERENCE RECORD, Cooranbong, N. S. W.

SUBSCRIPTION RATES.

Single subscription, per year, post-paid, - 2 6

Foreign Countries, per year, post-paid (75 cts.) 3 0

Printed for the Conference by the Avondale Press, Cooranbong, N.S.W.

Items of General Interest.

PASTOR E. H. Gates and wife, in company with Miss Andre, have gone to Norfolk Island to spend the summer. They will by this move gain the rest and physical benefits of change, while at the same time they will minister to the spiritual well-being of the islanders.

THE Avondale School calendar for 1903 is now in the hands of the printer. The calendar is to be nicely illustrated and beautifully printed on fine paper. It is intended to have a wide circulation in connection with the work with "Christ's Object Lessons."

PASTOR G. W. Reaser has recently visited the mission at Matabelaland, South Africa. While there he baptised twenty-one natives, and organised a church of twenty-nine members. The workers are well, and the work prospering.

OUR first publication in the Malay language has just been issued by Brother R. W. Munson, of Padang, Sumatra. The tract is a neat, thirty-two page publication. It deals with the signs of the times and coming of the Lord. Thus the work of warning the world goes on, and may God speed the silent messengers onward in their mission of love is our sincere prayer.

PASTOR E. W. Farnsworth left his home in Victoria early in September to labor indefinitely in South Australia. Sister Farnsworth remains behind to carry on her important line of editorial work. Those who are thus separated for a time in the Master's service learn how to treasure and appreciate the promise of our Lord as recorded in Mark 10: 29, 30.

BROTHER Brynton, a worker in British America, gives the following short summary of his past year's work: "I have preached ninety-seven sermons, given 132 Bible readings, attended nineteen other meetings, visited 520 families, taken orders for 129 periodicals and for about eighty copies of 'Christ's Object Lessons,' baptised eight persons, organised three Sabbath-schools and one church, and built one church."

PASTOR J. H. Krum, of Jerusalem, has recently made an extended trip throughout Asia Minor, Cilicia, Bythinia, and Armenia. For five months he journeyed about from village to village, preaching to interested audiences, encouraging believers, and baptising new converts. His report to the *Review* has a decidedly encouraging ring.

BROTHER Ogden reports from Chile that "the work with our paper is moving forward with marked success. We are now printing 5,000 of the *Senales* each month."

THE Southern Training-school at Graysville, Tennessee, shipped from their orchard, during one week, over 500 crates of peaches.

OUR Spanish minister, Brother Enrique Balada, went from Chile into Peru some six months ago, and began the work of presenting the truth to the people of the city of Callao. A few are reported to have accepted the truth, among whom is one who had been a missionary for twenty-two years. This man is now assisting Brother Balada.

THE gospel has made remarkable progress in Corea during the past year, judging from the fact that of the five thousand baptised members of the church not one half were professed Christians a year ago. Both teachers and medical workers are sadly overworked in this field, as they have far more to do than they are able to accomplish.—*Review and Herald*.

THE British Consul at Tahiti has bought a cutter for the Pitcairn Islanders, of fifteen tons burden. June 1 she sailed for Pitcairn with Brother G. F. Jones in command. After visiting Pitcairn, it is designed that she will proceed to Mangareva, which is a centre for the pearl fishing industry of the Tuamotu Islands. By being able to reach Pitcairn Island, and isolated groups, an excellent opportunity of doing service for the Master is presented.

TERRIFIC fires have recently been raging throughout the pine forests of Oregon, U. S. A. The loss of valuable property is something immense, but the saddest feature of the havoc wrought is revealed by the despatch that thirty-eight dead bodies have been recovered, and many settlers are still missing. The besom of destruction is sweeping away whole communities of late. Can any of us fail to see in these fires, famines, earthquakes, and disasters, signs of the coming King? The end is near, and hasteneth greatly.

EARTHQUAKE shocks were recently reported from six different States of the United States of America. Portions of Mexico and Central America have been experiencing the shakes periodically, while the islands of the West Indies are all of a tremor. Just at the time when the people of the sunny South thought that they were secure from such trouble, the intelligence is flashed to other States of the strange rumblings and violent earthquake at Adelaide. From the ice-bound Arctic to the glaciers of the south, the whole world is taking on an unsteady gait. Moved by a mighty power from beneath, volcanoes, long silent, are awakening from their slumbers. These mighty manifestations are God's call to the people for repentance.

FEARS are entertained by some of the people of Spain as to the sanity of their young King Alfonso. One of the principal reasons given for doubting his sanity is, that while viewing the famous shrine of Cabadonga and looking at the "sacred relics" of St. Peter's toe nail and a clipping of hair from the head of good St. Paul, the king did not manifest a spirit of worship, but stoutly affirmed his disbelief in those trinkets of the dark ages, which he called nonsense, and said he had seen enough. This independent spirit on the part of the king may mean better times for poor priest-ridden Spain. We can but hope and pray that the sort of insanity with which the king is afflicted may prove catching.