

Union Conference Record

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

VOLUME IX.

April 15, 1905.

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

NUMBER VIII.

"LOVE NEVER FAILETH."

OH! for a love that thinks no ill,
That suffereth long—is kind;
That beareth all—and, hoping still,
Endures with quiet mind.

A love that strives to lift the load
Some weaker brother bears;
That cheers with smiles the darkened road,
Till light once more appears.

A love that speaks no bitter words
To grieve another's heart;
But ever seeks to strike the chords
That peace and joy impart.

Reflecting thus that love profound,
Transcending human thought,
Which to creation's utmost bound
Has man's salvation wrought—

We shall proclaim that "God is love,"
His grace both full and free;
Until in that bright world above
That love our song shall be.

—A. Evans.

Acceptable Service.

THERE are many urgent calls for means to open new fields. These calls must be answered; and those in the fields that have already been entered must make diligent efforts to carry forward the work entrusted to them.

Wholehearted service is required in dealing with minds. Let us remember this. Often we are tempted to criticise a man standing in a high position of responsibility because he does not do as we think he ought to do. But the one who has so many responsibilities to carry needs not the criticism of his fellow workers; he needs their encouragement, their forbearance, their patience, and their prayers. He needs the abiding presence of Christ; for it is not always that he has wise, unprejudiced men to counsel with.

In the confusion of many cares and many calls for help, he may make mistakes. Amongst the scores of appeals that come for help, your case may seem to be neglected. At such times remember the heavy burdens that are laid upon the one whom you think has failed to do his duty. Remember that it may be impossible for him to grant your request. Perhaps it would be a great mistake to grant it.

We are all brethren and sisters. If Christ is by your side, filling you with His Spirit, you will appreciate the situation of the men who are loaded down with so many burdens, and will pray for them.

If our church members will walk humbly with God, with contrite hearts, they will control their own feelings, and will not permit Satan to lead them to cherish thoughts and to speak words that will wound and bruise their own souls and the souls of others. They will not hurt the influence of those whom they ought to respect.

But too often place is given to evil surmising and evil thinking. Under the influence of the suspicions that Satan has planted in the heart, very unjust things are said and done. Good and worthy actions seem to be tainted with evil. Men forget that sometimes their best intentions have been misunderstood, and that sometimes they have been as guilty as those they criticise, without discerning their danger.

Let us be kind and pitiful and courteous. Let us not give undue prominence to our feelings. It is because our feelings are allowed to occupy the first place that there are so many unhappy differences among believers. Thus Christ is greatly dishonored. Let us, then,

treat one another with true courtesy and respect. Should you think that your brother has made a mistake, and needs to be corrected, follow the directions given by Christ. Tell him his fault between him and thee alone. If he hears you, you have gained your brother, and have hidden a multitude of sins.

Oh, we need so much the power of the Holy Spirit. We are not in heaven; we are in the midst of the turmoil and din and strife of this earth. Let us then put on Christ, and love as brethren. You may be full of energy and running over with zeal, but remember that this is of no avail unless your zeal and energy are tempered with the meekness and lowliness of Christ. Unless you learn in His school, you will make many mistakes. He invites us, as churches and individuals, to take His yoke upon us and learn of Him. The promise is, "Ye shall find rest unto your souls."

God has a variety of workers, and He treats all impartially. He desires us to change the past order of things. He desires us to cease our evil thinking and evil speaking, and to put away our hasty words. We are to part forever with our cruel thoughts and feelings, and love as brethren. We are no longer to act like unmanageable, undisciplined children. "As He which hath called you is holy, so be ye holy in all manner of conversation." Give up now and forever all wrong habits. Take yourself to task. Discipline yourself. Lift the cross and deny self. Control yourself. Then there will be an opportunity for Christ to let His mind be in you. Your words will be sweet and pure. You will give no place to the enemy by giving way to evil thinking and

evil speaking,—his most successful means of keeping the church in a weak, unconverted state.

Practical Christianity we must have, or we cannot enter heaven. Hearing and preaching the gospel is not enough. We must wear the yoke of Christ. We must learn of Him to be meek and lowly. We must be doers of the Word. "If ye know these things," Christ declares, "happy are ye if ye do them." "Be ye doers of the Word, and not hearers only, deceiving your own selves."

MRS. E. G. WHITE.

Word from Tonga.

WE have published two tracts which we are scattering broadcast here, and which have created quite an interest. One on the use of tobacco has opened up new thoughts to the natives, and the testimony everywhere among them is, "*Mahuaga aubito*" (very precious indeed). Many said they were going to give up the use of tobacco, but they did not know what a hold it had upon them. We told them that they must seek the help of the Lord, or they would not succeed. Some gave it up for one day, others for a week or two, and then gave up the struggle; while a few have apparently overcome the habit.

The use of tobacco is begun in fancy by both sexes, and with kava drinking, is a part of their social fabric. On entering a house, if they have no kava or do not care to go to the trouble of making it, the first word following the greeting is to apologise for not having any kava, and the next thing is for the girls or women to prepare cigarettes by rolling up the tobacco in a dry banana leaf. To neglect this is an insult. I will mention a case in point. A man took the tract home, and he and his mother decided to give up the filthy, demoralising habit, and succeeded after a long, hard struggle. But, alas! a few weeks later he was seen with a piece of tobacco behind his ear, where the natives regularly carry a piece, as a scribe does a pen. On being asked about it, he replied, "Mooni" (quite true); "but I had to prepare cigarettes for visitors at the kava party, and could not refuse smoking." Six months ago I had the privilege of baptising the first native man, who had struggled over a year

to overcome the tobacco habit. A great change is to be seen in the man since he left off the use of tobacco, kava, and pork—trinity of filth.

The latter part of 1903 I visited some outlying islands of this kingdom, and distributed literature in all of the villages. In one village I handed a quantity of tracts to a native minister, asking him to distribute them there. A week later he told Brother Tindale and me that half a dozen of the people there had come to him for more tracts, saying that they had formed a "union" to stop the use of tobacco. He answered them, "I brought this good thing to you, and you get the benefit of it, for it has led you to stop smoking; but I get no good from it, for I continue to smoke." In talking with him he did not seem to think that he needed to give it up.

I talked with an apparently nice old man, one of the oldest native ministers here; in fact, I took passage in his boat for ninety miles. He said, "True, it is bad to smoke," and, "The tract is very, very good," but kept on smoking all the time. We stopped for a night at a little island. They wanted to prepare a pig and a fowl for me, but I told them I wanted only a kumala (sweet potato), with which I satisfied my hunger.

As I had been seasick, I lay down on a mat in one corner of the native house, and tried to sleep; but the islanders came in with kava and tobacco to honor the old minister. Soon the air was thick and foul with tobacco fumes. The kava ring was formed by the natives sitting in a circle, cross-legged, on the floor mat. The programme consisted of a speech from the presiding orator, responded to by the speaker of our party, then a bowl (the half shell of a large cocoanut) of kava each, and cigarette smoking, sometimes passing a cigarette around, each man taking a puff from the same one. This programme was faithfully carried out until a late hour, while I lay in the corner, my head almost bursting from the poison in the air. (It was raining outside, so I had to stay inside.)

The next morning our minister held a religious service with the flock who had regaled him the night before, and we came to Tonga over a high, stormy sea, glad to get home. I had planned on a four or five weeks' trip, but was away ten before I could get passage home.

This minister told me that he remembered when the ministers did not use tobacco. He was at a meeting when a vote was taken as to whether or not they would use it, and he voted against its use. But the flesh prevailed over the spirit, and all use it now.

Not long ago I was told by our native brother that the leading white missionary asked his wife where her husband attended church. On being told that he worshipped with us, he replied, "*Aho Titu*" ("Seventh Day," as we are called) is "*lotu tabutabu*" (a holy religion), but he thought that the natives never could live up to it, as it is too holy for them.

After returning home, I was kept busy building a small school-house, painting and repairing the house, and staining and varnishing the chapel seats and pulpit. We had no money to hire the work done, so the children—Alma, our little daughter, and three half-caste children we have living with us—and Mrs. Butz helped me build the school-house, all but putting up the rafters. Mrs. Butz also helped me paint the mission house outside and in; in fact, she did most of the painting while hearing the children's lessons. Since that time, however, we have a teacher from Australia.

Prejudice is gradually wearing away, as is illustrated by the following fact: When we came to Tonga, the Wesleyan minister would not recognise us in any way, but wrote a bitter article against us in the native paper. For two weeks Mrs. Butz nursed the wife of one of the Wesleyan European missionaries through a serious illness in the mission house, at their earnest solicitation. At the close they thanked her most heartily and said they did not know how they could have gotten on without her.

Many of the natives recognise that we have "the truth," are the "true church," etc., but they are bound by custom, habits, and the church. Their social life makes it almost impossible for them to take their stand—impossible, but for the grace of God. They have a sense of right, but have not the courage of what little conviction they have. I think one of the worst effects of tobacco and kava is to deaden moral sense, and to cause them to be satisfied with themselves. The enervating climate also tends to make people indifferent. Pray that God will give us wisdom, and that His Holy Spirit will arouse

the people from this state of lethargy. They are all members of the churches, and seem to think that is all that is necessary. In a most literal sense they "take no thought for the morrow." E. S. BUTZ.

Rarotonga.

THE white lady who is interested in the message is progressing very favorably. She has accepted all that Mrs. Piper has presented, and we have great hopes of her taking a decided stand. It is a great encouragement to us to have a white person interested, because, as a class, they have opposed our work on the island to no small extent.

Our church and school are holding their own, and the attendances are keeping up. I have great hopes of getting away to one of the other islands shortly. Shipping, however, is so infrequent that a definite plan cannot be made and kept. Once on another island, it is hard to know when you can get away again. Our islands are not like those of Fiji, close to one another, but are from 130 to 150 miles apart.

With the new year, we began the Fourth Sabbath Missionary Readings, and the taking up of a collection. At the first meeting our handful of people gave six shillings and eightpence, which we consider very good.

The week ending Sabbath, February 25, was very rough and stormy, with torrential rains. This had the effect of putting all the streams on the island in high flood. On the morning of the Sabbath mentioned, we started for Titikaveka. When we reached the first stream, we found that the water had washed out the sandy bed of the river, leaving a high, perpendicular bank, and how to get across we hardly knew. Just at that moment a native rode up to us, and told us that he had come from Titikaveka, and that the road was very bad at all the creeks. Then he jumped off his horse and helped us to get across the stream. Instead of continuing his journey, he turned and followed us, directing us where to drive. After he had directed us for four or five miles and we had passed the worst places, he disappeared as suddenly as he had appeared. We seemed to feel that the Lord had sent the man to aid us in furthering His work for the day. We are all well and happy in our work.

A. H. PIPER.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To wake the music and the beauty needs
The Master's touch, the Sculptor's chisel
keen.

Great Master, touch us with Thy skilful
hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie.

Spare not the stroke; do with us as Thou
wilt;
Let there be naught unfinished, broken,
marred;
Complete Thy purpose that we may
become
Thy perfect image, O our God and Lord.
—*Horatius Bonar.*

An Interesting Experience.

I FEEL impressed to send a testimony of the wonderful way in which the Lord healed me in a recent illness. I trust the recital of this experience may increase the faith of many in the never-failing Word of our tender, loving Lord.

In the early part of March, 1904, I was travelling, when an accident occurred as the train passed through a long tunnel, in which I received an injury to my left side.

When I arrived at the house to which I was going, I was in much pain, and was also suffering from the shock to my nervous system. I returned to my home in Kingston, Jamaica, and although I was up and about for a few days, I suffered all the time, till the fifth of April. The pain in my side was excruciating. The part was so swollen that I could not put on my clothing. I tried hot fomentations, but consulted no doctor, as I could not afford one.

The fifth of April I seemed to be dying, and my family was sent for. The physician was called. Prayer was offered incessantly for me by our beloved Elder Tanner and by the members of our church, and I was spared at that time. For weeks I was confined to my bed. There were days when it seemed the agony was more than I could bear.

On Thursday evening, the second of June, I thought of asking for a physician, but did not do it. It seemed impossible to stand the pain. My heart was weak, and I could scarcely speak. Elder Tanner had prayed for me in the morning. Elder Beckner came to see me. After a little conversation with me, he asked if I did not believe in the

healing power of the Lord. I answered that I surely did. He spoke of Peter's wife's mother, and gave these texts: Matt. 7:7; 18:19; 1 John 3:22; 5:14, 15. I heard Brother Beckner's pleading prayer for me, a mother in Israel, that if it was God's will, I should be healed now. I took up the prayer in a distinct voice.

After prayer Elder Beckner said, "Sister Harrison, do you believe in the healing power of the Lord?" I answered, "Yes, I do." He then took my hand, and said, "In the name of the Father and the Son and the Holy Ghost, Sister Harrison, I desire you to *show your faith* by rising." It seems wonderful, but I rose to a sitting posture, and all my weakness, all the soreness, and the swelling were gone. It was indeed a miracle that the Lord had wrought for His unworthy servant, and I was healed. I have not words to express my gratitude to Him. O, the wonderful power of the Lord! Shall we not trust in that Almighty power? Shall we not walk so closely to Him that in the time of need we may call upon Him, and He will hear?
M. HARRISON.

En Route to the General Conference.

HAVING but little freight to put off, and only about twenty tons of pearl shells to put on, our stay at Thursday Island was comparatively short. Promptly at three o'clock we steamed away to the west for a seven days' sail to Macassar in the Celebes Island. About thirty miles out from Thursday Island, just as we were entering the Gulf of Carpentaria, we passed in plain sight of one of the pearl fleets. These fleets consist of twenty or more "luggers" (small boats of from twenty to thirty tons burden), one schooner, and one despatch boat. A manager in charge accompanies the schooner, in which all kinds of stores, supplies, diving-gear, etc., are carried. The luggers with their divers do the actual work, and daily deliver the shells obtained to the schooner. There are nine of these fleets operating within a radius of one hundred miles from Thursday Island. At first the pearl fishing industry was carried on almost entirely by native divers who became quite expert at it, even remaining

under water as long as three minutes at a time. Their operations were, however, carried on in comparatively shallow water, never deeper than six fathoms. As the business came more into prominence, the shallow water soon became worked out, and they were driven into deeper water, which of itself largely did away with the native or naked diver, and brought into use the machines, or diving apparatus. With these machines they can operate successfully in water twenty fathoms deep. But even with the diving machines, the business is attended with much danger and loss of life.

The diver's life is, to a very large degree, in the hands of the man who remains in the boat and manages the pump and life line. A few moments neglect, and the man below would suffocate. We shudder at the thought of being placed in such a perilous, dependent position, and yet we are just as dependent upon our heavenly Father for every breath we breathe, and if He should forget us for a moment, we should perish from off the earth. But thanks be to God, He that keepeth Israel doth neither slumber nor sleep. This business, like gold-digging and hunting, is very fascinating. While it is at rare intervals they find a pearl of considerable value, they keep on in the hope that luck or fortune will favor them by and by. One valued at £1,000 had been found just prior to our arrival, and all was excitement. How strange that men will endure hardship and risk life and limb to obtain a pearl which at best will only bring a few hundred pounds, while they neglect the pearl of greatest price within the reach of all.

We had scarcely entered the Gulf of Carpentaria before we encountered strong north-east trade winds, which continued to blow steadily for the next three days, and produced heavy seas and sick passengers.

On the morning of the fourth day we entered the Banda Sea and encountered heavy thunderstorms. The abundant rainfall quieted the sea, which was a great relief to all, even though we suffered some inconvenience from leaking canvas and wet decks.

Tuesday, December 27, we passed some islands to the right, about noon, and in the evening the large island of Timor to the left. This island has an area of nearly 29,000 square miles, and a population of 760,000. The Dutch are the principal owners, but

the Spaniards still have a possession on the West Coast. Coepang is the principal town and capital of the Dutch part, and Delli, of the Spanish portion. The natives are of the Aru Island and New Guinea type. I was unable to learn anything definite relative to missionary effort among them.

Thursday, December 29, found us in the Flores Sea. About noon we passed a large island to the left, and a little later sighted the Celebes Island to the right. We had expected to reach Macassar some time in the night, but instead we were overtaken by a fearful wind and rain storm, which drove us back, so we did not reach Macassar till nine o'clock, Friday morning, December 30. The approach to the city is very pretty. There are coral reefs running in different directions, over which the waves are constantly breaking. Small islands, covered with beautiful trees, and in some instances, nice-looking white buildings, are dotted here and there in the harbor. The city itself has a very ancient appearance, and, as a matter of fact, it is one of the oldest in this part of the world. It is said that the inhabitants knew of Australia three hundred years ago and traded with its natives. It still enjoys the honor of being a free city and port. I was unable, either from statistics or from personal enquiry, to obtain definite information as to the number of inhabitants. The guesses were all the way from twelve to fifty thousand. All of the East India people seem to be represented here, as well as the Japanese and Chinese. The bulk of the business seems to be done by the Chinese. The Celebes is the fourth largest island in all the Malay or East Indian group, containing an area of 115,328 square miles and a population of 1,196,900. The island is a part of the Dutch possessions in the Netherlands East Indies. It is estimated that there are as many as fifty different languages and dialects spoken in this island. The principal articles of export from Macassar are coffee, pearl-shells, gums, spices, ratan, copra, and hides.

Left Macassar at 4:30, December 30, for Sourabaya, Java, a two days' sail to the west. We encountered several heavy wind and rain squalls on the way. At times the rain fell in such torrents that one could scarcely see down to the water from the top of the deck. Several times the engines were almost brought to a

standstill, for the officer on watch could not see what was ahead for the beating wind and rain; but the Lord brought us safely through it all. Christmas and New Year were two of the worst days we have had on the voyage. The greetings, "Merry Christmas" and "Happy New Year," seemed to be forced from each passenger more from a desire to be courteous, than from an inward feeling of joy and happiness. The greater portion of New Year's day was spent sailing up Madura Strait, which separates the Island of Madura from the mainland of Java.

Sourabaya is at the western end of the strait, at a point where it is only about two miles wide. The strait is so shallow that large ocean vessels have to anchor from half to three-quarters of a mile out from the shore. The city seems to be divided into three portions,—(1) custom offices, dockyards, and naval arsenal lie next the shore; (2) beyond this and scattered over a large area is the Chinese and native town, extending inland for five or six miles; (3) the country immediately surrounding the city is low and flat, but in sight from the harbor are some lofty mountain-peaks, one of which—Penangunan—is said to be 6,000 feet high. The Kalimas River runs right through the city, and is the principal thoroughfare for all traffic from the vessels to the city, and vice versa. Hundreds of barges and odd-looking crafts of all sizes, even down to the sampan with which the natives convey us to and from the ship, throng the river as far as we went or even could see. The population is so dense upon the island that labor-saving machinery is not brought into use. Everything is carried upon the shoulders of the native men. At every turn, one is met with some new and odd load to be carried along a public street. Men are used to pull the barges along the river or canal, the same as mules are used in the United States. The city contains a population of about 140,000, 6,000 of whom are Europeans, and over 8,000 Chinese. There are only thirty British residents in the place, two of whom are ladies. The Malay language is used almost entirely, being spoken by both the Dutch and Chinese, as well as the mixed multitude from other nations.

Rice is the staple article of food. Mangoes, durians, and pineapples were about the only fruits for sale. Peanuts are grown quite extensively,

and form one of their principal articles of export. In addition to the shipments of the raw nuts, large quantities of oil extracted from the nuts are put up in tin cans, similar to our kerosene tins, and shipped to Singapore and other ports. We took on board twenty tons of this oil for Singapore. Sugar, rice, indigo, tin, cinchona, and tobacco are the other articles of export.

While there are many wealthy and well-to-do natives and Chinamen, the masses of the people are in poverty and comparative destitution. Thirty or more of the natives worked on our vessel all day without dinner or anything to eat except a few raw peanuts that leaked out of the sacks they were handling, and all they received was one shilling each. The one all-absorbing question, however, is, How are we to reach this people with the third angel's message in the short time yet remaining?

In the islands composing our missionary field, it is estimated by persons who have made it a study, that there are as many as 500 different dialects and languages. Add to this the habits, customs, religious restrictions, regulations both governmental and otherwise, and the reader can form some conception of the difficulties confronting us. But difficult as it may appear to us, the work will be accomplished in this generation, for this seeming great mountain of difficulty will become a plain before the Lord's messengers in the Lord's message. G. A. IRWIN.

Stand Firm.

AT the Battle of Waterloo a certain regiment sent word to the Duke of Wellington that they must soon yield. The Duke sent back word:

"Stand firm."

"But we shall all perish."

"Stand firm," again said the Iron Duke.

"You'll find us there," then replied the officer, as he fiercely galloped away. And they stood firm; every man of the brigade fell fighting at his post.

Jesus, our great Captain, calls on us to stand firm, to do battle against Satan and all his hosts. Will the young soldiers of the cross prove less brave and true than earthly soldiers fighting for earthly glory?—S. S. *Messenger*.

EDUCATIONAL.

NOW.

"TIME past is gone, thou canst not it recall;
Time is thou hast, improve that portion small;
Time future is not and may never be;
Time present is the only time for thee."

HE lost his game; no matter for that—
He kept his temper, and swung his hat
To cheer the winners. A better way
Than to lose his temper and win the day.
—Selected.

The Stanmore Church-school.

Quarterly Missionary Exercises.

ABOUT two hundred persons assembled in the Stanmore church on Monday evening, March 27, indicating an increasing interest in the church-school quarterly missionary exercises.

A very instructive and enjoyable programme was presented, embracing a responsive Scripture review of the sanctuary, organ recitals, recitations, songs, duets, quartettes, and choruses, all of which were well rendered, showing careful and painstaking preparation on the part of the teacher and scholars. From the youngest to the eldest, all spoke and sang distinctly and clearly, which added much to the pleasure of the listeners. This is a point that cannot be emphasised too much in all our schools—distinct utterance of every word in reading, speaking, or singing.

The Stanmore school is enjoying a good attendance, and the financial features have been placed on a sound basis, so that the running expenses are more than met, and the small indebtedness incurred in the past is being steadily paid off.

The collection of sixteen shillings taken up on Monday evening and the sale of the children's work, amounting to £1 16s, making a total of £2 12s, is to apply on their missionary pledge of £10 toward the new publishing interest at Warburton, Victoria. G. B. STARR.

"THE older I am," says Habit,
"the longer I shall live."

The Children of Rarotonga.

AS SOME of our readers will remember, we used to conduct a small boarding school at Arorangi, but now we have a church-school in Titi-kaveka instead. Three of the children who were at the former, now attend the latter school. While at Arorangi, we used to gather together Sabbath evenings for a praise and testimony meeting. All enjoyed the meetings because they were a source of help. Last Sabbath week I introduced such a meeting to the children who were assembled for missionary meeting, telling them that it was good for missionaries to learn to praise the Lord. A few very shyly stood up and did so. Rauti, a little boy from the Arorangi school, remembering the good meetings there, said, "Teacher, cannot we have a praise meeting every Sabbath evening as at Arorangi?" I then inquired, "How many of you would like such a meeting every week to be held at the beginning of the Sabbath?" They answered with one voice—"All the children want." The first meeting was then appointed; and nothing more was said about it till the following Friday, when, at the close of school, one boy asked about it again. Ten or fifteen minutes before the sun set over the sea that evening, I went to the front gate to look, and there were the dear children on the road coming to meeting. Some were all out of breath when they arrived, having run hard to be here on time. We sang several gospel hymns from the "Song Sheaf." Then each child stood in his or her turn and praised God for His care during the week, and confessed their sins; some confessed having told lies, some had been disobedient to parents, while others had been angry. Many said that they wanted God to cleanse them and help them to serve Him.

Nearly all had selected good verses of Scripture which they read aloud. When all were through, I exhorted them to try with God's help to get complete victory over the things they had confessed.

After a prayer, the meeting was dismissed, and all the happy children went home.

E. GOODING.

CHRIST-LIKENESS shows us individuality in its highest form.

THE FIELD.

A Good Motto.

A CERTAIN missionary society adopted the following motto, which is a good one for every person—young or old—to adopt for himself:—

"I am but one;
But I am one.
I can not do everything,
But I can do something.
What I can do, I ought to do,
And what I ought to do,
God helping me, I will do."
—Selected.

Goulburn, N. S. W.

IT was my privilege to spend ten days at Goulburn and Boxer's Creek where the little companies have been much annoyed of late by two men from Victoria, who taught that it was sin and bondage to work, and except each one sold all he had and gave it away in alms, he could not be saved. Women over eighty years of age were told that they must sell their homes and "come out" and wander about, eating and drinking such things as were given to them (including tea and pork), and sleeping anywhere that God provided—in houses or the open field. How contrary is such teaching to the last act of Jesus upon the cross in providing a home for His mother. John 19:26, 27. The Spirit of Jesus, unchanged as it is, is yet prompting men to provide homes for homeless mothers.

The Spirit and example of Christ also clearly teach that all men should work and eat their own bread. "My Father worketh hitherto," He said, "and I work." He exalted honest toil by engaging in it, working by the side of Joseph until thirty years of age. It was said of Him, "Is not this the carpenter?" Mark 6:3. Now a carpenter is a skilled laborer, not simply one who can saw a board or push a plane. So Paul, the faithful apostle and follower of Jesus, worked at tent-making, and every Jewish child in those days was taught a trade. So it should be now. "Now this we command you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them

that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. 3:10-12. In the previous verses we are commanded to withdraw from any brother who walks disorderly among us, working not at all. Also Titus 3:8, 14. "Occupy till I come" is the command of Jesus.

The Spirit of God blessed in meeting this influence, both in public and from house to house, so the companies at both places were strengthened and encouraged in the truth as it is in Jesus. Quite an interest was aroused to hear and read the truth. Three or four persons signified their intention to take their stand fully to obey all the truth. A young man and a young woman were influenced to leave their homes and follow these persons about, but we hope that all may soon be led to see their error and retrace their steps.

G. B. STARR.

Ashburton, New Zealand.

AT the close of our camp-meeting held at Ashburton, it was deemed advisable, owing to the deep interest manifested by the public, that Pastors Baker and Teasdale remain to conduct a series of tent meetings.

The Lord so worked in our behalf that we were enabled to secure for another fortnight, at a moderate rental, the same beautiful grounds on which our camp was located. At the end of that time there were so many evidences of a great spiritual awakening that we resolved to continue the services.

We were pleased to have Sisters Verrall, Candy, Grubb, and Carrick remain with us for a time to assist in the singing and the visiting. Brethren Mountain, Macintosh, and Ward also remained for a week or two, and assisted in various ways. They began a vigorous campaign with the sale of "Christ's Object Lessons," which work has been carried on with marked success since their departure by Pastor Baker, so that at the present time we have not more than about forty books to sell in order to dispose of our quota for New Zealand. These we are hoping to have sold before this report reaches you.

The angel of the Lord prepared the way before us as we went out to

search for a suitable place on which to re-erect our tent. We found a vacant section near the centre of the town, and the person in charge not only granted us permission to erect our pavilion, but also refused to receive compensation.

With few exceptions, we held meetings every night, and, as usual, had to meet strong opposition both from the pulpit and through the press. The Baptist minister was foremost in opposing the law of God. Pastor Teasdale and Pastor Baker reviewed his discourses, and to letters that appeared in the daily papers, Pastor Teasdale and the writer replied. As a result, the eyes of many honest-hearted persons have been opened, and they are searching their Bibles more diligently. A few have already decided to obey God in keeping His commandments, and several others are standing in the valley of decision.

Owing to the unsettled state of the weather, it was decided to close our tent effort, and to continue our meetings in a hall, where we purpose holding services three nights a week.

At present our force of workers consists of Pastor Baker, Pastor Teasdale and wife, Sister Carrick, and the writer and wife. We secured a nice house, and are all living together. We are of good courage, and happy in the Lord's work.

W. H. PASCOE.

THE property of the Seventh-day Adventists' Publishing Association at Battle Creek, commonly known as the Review Office, was sold last month, and the Association is now finally wound up and its assets transferred to the Review and Herald Publishing Association, of Washington, D. C. The old Association was a large one, using about nine-tenths of its force on commercial work, the new one is to devote itself entirely to our denominational work. This is a step in the right direction, as it is now time to cut loose from worldly business as rapidly as can consistently be done.

"EVIL thoughts are worse enemies than lions and tigers, for it is possible to keep out of their way, but bad thoughts win their way everywhere; keep your heart and mind full of good thoughts, and bad ones will find no room to enter."

Statistical Report of the Australasian Union Conference for Quarter Ending December 31, 1904.

Name of Conference or Mission.	Area in Square Miles.	Population.	Number of Churches.	Membership of Churches.	Number of Companies.	Membership of Companies.	Number of Isolated Sabbath Keepers.	Total Sabbath Keepers.	Number of Sabbath Schools.	Membership of Sabbath Schools.	Number of Church Buildings.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Canvassers.	Total Laborers.	Laborers on Conf. Pay Roll.	Total Tithes Receipts.	Tithe Appropriated to Outside Fields.	Annual Contribution to Missions.	First-Day Offerings to Foreign Missions.	Miscellaneous Individual Gifts to Missions.	Total Sabbath School Offerings.	Sabbath School Donations to Missions.	Sales of Books.	Retail Value.												
Australasian Union.																																						
New South Wales	310,700	1,379,700	15	664	9	103	30	797	25	827	12	12	12	1	1	41	5	72	0	6	...	20	0	7	42	6	6	1,052	18	11								
New Zealand	106,259	815,820	13	387	5	45	18	485	21	623	2	4	13	4	1	22	6	386	7	8	...	27	7	11	44	19	0	997	7	10								
N. Queensland	668,497	516,496	5	217	3	10	7	259	8	334	1	2	2	1	1	4	1	341	0	9	...	10	1	7	19	2	0	70	10	10								
Queensland	904,600	362,595	5	317	3	35	7	334	12	336	1	2	2	1	1	7	2	134	13	1	...	10	1	7	13	0	0	348	19	0								
South Australia	26,215	179,361	6	205	1	8	20	234	12	336	1	2	2	1	1	17	5	173	13	11	...	19	14	8	13	0	0	552	17	6								
Tasmania	87,884	1,97,386	12	585	1	15	16	616	20	600	1	4	4	1	1	25	11	158	3	8	...	7	10	5	4	4	0	118	7	5								
Victoria	975,920	237,977	11	240	6	26	9	275	20	234	1	4	4	1	1	19	7	238	8	3	...	14	11	11	33	15	8	845	46	8								
West Australia	8,000	121,000	3	40	7	60	33	133	6	100	3	2	2	1	1	10	7	31	6	3	...	3	1	0	1	5	7	225	5	6								
Fiji	21	700	1	13	1	7	20	40	1	36	1	2	2	1	1	2	5	3	12	6	...	6	0	1	1	0	0	...	13	6								
Norfolk Island	6	154	1	24	1	1	7	98	1	98	1	1	1	1	1	1	1	2	12	0	...	5	7	1	2	10	0	...	6	0								
Pitcairn	200	13,500	1	23	1	2	53	2	66	1	23	1	1	1	1	3	3	4	19	5	...	1	2	10	1	2	10	...	6	0								
Rarotonga	161,612	3,000,000	1	23	1	20	20	20	4	2	23	1	1	1	1	3	4	2	19	2	...	1	5	4	2	7	4	...	1	14	9							
Sumatra	1,791	3,600	1	12	1	8	8	1	1	8	1	1	1	1	1	2	3	3	16	0	...	1	6	4	2	15	5	...	2	7	4							
Samoa	374	22,500	1	12	1	15	15	1	1	23	1	1	1	1	1	3	3	11	6	0	...	1	0	0	6	0	0	...	6	0	0							
Tonga	642	12,800	4	76	1	5	4	86	8	110	1	3	3	1	1	2	3	17	4	2	...	10	8	6	0	0	0	...	6	0	0							
Tahiti	3,252,631	7,863,389	2,285	139	337	219	336	1	1	351	16	233	57	28	15	45	88	185	206	18	0	...	1	8	0	126	18	9	274	12	9	214	11	6	4,414	17	11	
Totals																																						

Notes and Personals.

THE Misses H. and A. Pearce left Sydney, April 11, for Newcastle, where they will labor with the Hamilton Church and also engage in Bible work.

PASTOR COBB left Sydney, April 4, to visit the Clarence and Richmond River districts. He will visit the tent company under Pastor McElhanehy at Grafton, and the church at Corndale.

ON the last Sabbath afternoon of the West Australian camp-meeting, after a solemn service conducted by Pastor Hennig in the tent, twenty-seven were baptised in the East Fremantle baths. A report of this camp-meeting will appear in our next issue.

MISS PRISSIE PRISMALL sailed from Melbourne for Fremantle, W. A., March 9. She is going to start a church-school at Perth. The call for a teacher for that place has been sounding for two or three years, and we are glad that the desire of their hearts has now been granted; and trust this school will be a blessing to the church.

OUR workers in Fiji report a recent baptism at the Ra Coast of fifteen precious souls. This included three husbands and wives, one mother and son, a mother and daughter, and five young men. At another village not far distant, several others are awaiting baptism. May the Lord continue to bless the efforts of our workers in the islands of the sea. "The isles shall wait for His law."

LAST week we were pleased to welcome four new students from New Zealand who were on their way to the Avondale School. They will be there in time to commence work with the second term. We trust they will be blessed and prospered in their efforts to become qualified for more efficient work in the Master's service. We also learn that the attendance at the school is still on the increase.

PASTOR WOODFORD writes from South Australia: "The work is going along nicely at Gawler. Quite a good congregation assembles on Sunday nights, and a large number attend the lectures which I give every Wednesday night. We have from thirty to fifty strangers besides our own people. Last Sabbath we had a baptismal service at Adelaide. Six persons were baptised in the Torrens River, some of the fruit of the camp-meeting. There are more to be baptised yet as the result of the camp-meeting. The Petersburg Mission will start next Sunday night."

THE following is from Pastor G. F. Jones of Singapore:—

I know it is a joy to our brethern in Australia to see the work extending. Although it goes hard in some places, we know that the Lord has gone out before us to cut the work short in righteousness. We enjoy the thought that the harvest and the home-going is so near at hand, and this makes us work with heart and soul to finish the work. What an eventful and privileged time in which we are permitted to live. We are so glad to hear that our school is filled with earnest young people. This is another sign of the Lord's preparation. Before long they must leave for the barren places of the earth so that water can be poured upon the thirsty, and floods upon the dry ground.

"GREATNESS of mind may provoke jealousy, but greatness of heart wins love instead. Sympathy, kindness, helpfulness, cordiality, are qualities we can cultivate without fear, and that will make life better worth living for ourselves and all about us."

Union Conference Record

PUBLISHED SEMIMONTHLY BY THE

Australasian Union Conference of Seventh Day Adventists.

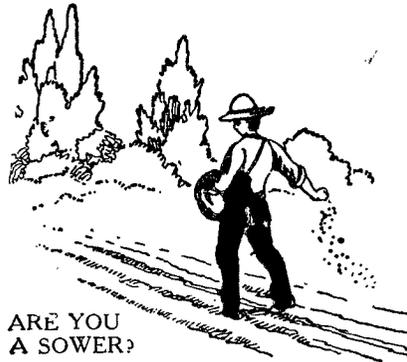
32 Royal Chambers, Castlereagh St., Sydney, N. S. W., Australia.

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.

AUSTRALASIAN Signs of the Times



ARE YOU
A SOWER?

OUR 20,000 LIST

Previously reported	9712
Young People's Society, Nth. Fitzroy	
(Increase)	100
Pastor J. L. McElhaney	72
Miss G. H. Weir	42
Miss Christie (Increase)	24
Mr. E. Ward	18
Mrs. I. Rigby	18
Miss G. McKoy	12
Mrs. A. Moncrieff	12
Mrs. McKenzie	12
Mr. R. Salton	12
Mrs. E. A. Hill	12
Miss Goodhart (Increase)	6
Miss D. Knight	6
Miss Felberg	6
Mrs. E. Thomson	3
Mr. W. Holland	2
Mrs. M. Nichol	1
Mr. P. Jensen	1
The following have subscribed for 3 copies each:—	
Mrs. Carlson, Mrs. J. Richards,	18
Mrs. R. L. Morrish, Mrs. E. Martin,	
Cecil Natrass, Elsie Jones	4
Mr. J. Hoffman 2; May Lord 2	3
Maggie Jarvis 2; Vera Natrass 1	10096
Less expirations	184
	9912

NET INCREASE 200 COPIES.

From the above report it will be seen that not only are new workers engaging in the circulation of our pioneer missionary paper, but those who have been using it for some time are increasing their clubs. Two hundred and twenty-one extra copies have been ordered by our regular Signs workers during the last two weeks. Let all pray that much good will be accomplished through the distribution of these additional papers.

The following extract from a late number of the *Review and Herald* shows the importance of circulating our periodicals:—

"The great object of all our periodicals is the heralding of the second advent of Jesus Christ, and the needful preparation to meet that most important event. Each periodical has its special mission to fill. Good soldiers who stand at the front, bearing the brunt of war and doing important pioneer work are honored; and so let us honor and support the *Signs of the Times* (U. S.) for a similar reason, from a spiritual standpoint."

The above report shows that quite a large number are following this instruction. Are there not many more who should be enlisting under the banner of King Jesus and pressing forward with the glorious truth of the third angel's message as contained in our pioneer missionary paper?

Signs of the Times.

THE following letter has just been received from Sister G. T. Wilson, of Nashville, Tenn., U. S. A., well known to many as one who a few years ago worked faithfully in the advancement of the work here in the colonies:—

"I must tell you a little about my work here. I think I wrote of a Baptist minister who was studying the truth. He has been as studious as a child, has been keeping the Sabbath for three or four weeks, and is holding Bible readings with some of his neighbors. He wishes me to give him a study on Sabbath afternoon, so that he may be sure that he presents it correctly when he gives it on Sunday. He is a happy man, and those with whom he talks the truth, realise that he is in earnest. His wife is with him in the step he has taken, for she started the same time as he did.

"There is another lady by the name of — who is just taking her stand. I was reading with her today. I am so glad for any part in this work. My own soul is refreshed as I see souls yielding to the truth. I desire greatly to be faithful to the end.

"I hear that my sister, Mrs Anderson, and her husband are to leave home on their way to Africa the first week in March, so I feel that I shall have to break away from the work here and visit with them for a few weeks before they leave. My sister is not well, and we feel that she is not strong enough to return so soon, but *their whole life is bound up in the work in Africa*, and they feel that they *must return.*"

As some articles containing valuable instruction have been sent by Sister White for the RECORD, we are inserting them alternately with "Early Experiences." The first of these articles appears in this number and is worthy of careful study.

Words of Appreciation.

ONE of Sister White's stenographers writes: "For many years I have been an interested reader of the UNION CONFERENCE RECORD. Yours is indeed an excellent paper, and one that has held up a high standard, in the matter of Union Conference papers, to the Union Conference in America."

This is one of many encouraging letters we have received lately. We are glad to know that the paper interests and benefits its readers, and would be thankful if all who enjoy reading it would recommend it to others who are not taking it. Our list is steadily growing, and we earnestly desire that every family of Sabbath-keepers may become readers of the RECORD, so that they may be intelligent as to the progress of the message in their field.

HE who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle comfort which the Father's love can minister; of the blessed rest to be realised in His forgiving love, His tender Fatherhood, or the deep, peaceful sense of the Infinite One ever near, a refuge and strength.—*Canon Farrar.*

"PARENTS who train up their children in the way they ought to go, must go in the way they would train up their children."