

Union Conference Record

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

VOLUME X.

February 15, 1906.

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

NUMBER IV.

HITHERTO.

WHEN our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows
Hides our Father's face from view,
Oh! 'tis well then to remember
He has blessed us hitherto.

Surely then our souls should trust Him,
Though the clouds be dark o'erhead,
We've a Friend that draweth closer,
When our other friends have fled;
When our pilgrimage is over,
And the gates we're sweeping through,
We shall see with clearer vision
How He's blessed us hitherto.

—Selected.

Methods of Labor.

ALL who labor in the cause of God in any capacity should be whole-hearted in the work. There is a lesson for us in the experience of Gideon's army. Those whose hearts were in the work were so earnest that they would not stop to kneel by the brook to drink, but dipped up the water in their hands, as they hurried on to battle, and these are the ones God used. Those who made deliberate preparations to drink, and took their time for it, were sent back to their homes. The Lord God of Israel is watching every worker, to see whether he is in earnest, whether he carries upon his heart the burden of souls. God sees whether His servants touch these living interests with the ends of their fingers, or whether they grasp them with all their might. If all had the interest that Knox felt when he cried, "Give me Scotland, or I die!"—a wrestling with God that will not be denied,—the Lord would work with their

efforts, and would give them souls for their hire. They would not be lifted up because of their success, nor would they for a moment fear that some one else would receive the credit due to them. But they would be so grateful to God for the souls saved that His praise would be in their hearts and on their lips day and night. It is such workers that God will make mighty in His cause.

We are altogether too faithless, and too narrow in our views. Gideon's army prevailed, not because of their numbers, but because in living faith they followed the special directions of God. If we make narrow plans, we shall see very little accomplished. Many efforts, though made at great expense, have been in a large measure unsuccessful because they did not meet the wants of the time or the place. For years we have sought to impress upon our people the necessity of working more intelligently. God would have us realise constantly that those around us are the purchase of the blood of Christ, and that it depends very much upon our deportment and manner of labor whether these souls are saved or lost.

It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable and do not act as though they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will. Our laborers should be

very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission,—to call the attention of the people to the precious truths of God's Word. There are many of these which are dear to all Christians. There is common ground, upon which we can meet people of all denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subject of disagreement.

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, old and young, continually improving, learning better how to minister to the wants of all.

The apostle Paul in describing his manner of labor, says: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without the law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

We must learn to adapt our labors to the condition of the people,—to meet men where they are.

Mrs. E. G. WHITE.

Our Island Missions.

"THE time is short—
If thou would'st work for God,
It must be now;
If thou would'st win the garlands
For thy brow,
Redeem the time."

Manila, Philippine Islands.

NO. 1.

AS THE Philippine Archipelago is a part of the great mission field of the Australasian Union Conference, our people will all be glad to become familiar with the condition of things in this field. This great island group lies south-east of China, Manila, the capital, being about 630 miles from Hong Kong. The group is bounded on the north and west by the China Sea, on the south by the Celebes Sea and Borneo, and on the East by the Pacific Ocean. Its northern boundary is at twenty-one degrees, twenty-two minutes north latitude, and its southern at four degrees, forty-five minutes north. It lies between the meridians 116 degrees and 127 degrees east of Greenwich, a total of 1,152 miles north and south, and 682 miles east and west.

The general outlines of the group are those of a triangle, with the base to the south. The large island of Luzon, 480 miles long, is in the northern part, while Mindanao, the second in size, lies in the south-eastern part of the group. Between these two lie a number of smaller islands called the Visayas. Extending from the western end of the island of Mindanao almost to Borneo are the numerous islands of the Sulu Archipelago. Reaching from near the northern point of Borneo in a north-eastern and south-western direction, and forming a part of the western side of the great triangle, is the long narrow island of Palawan, or Paragua, as the Spaniards call it. Between this and the others mentioned is the Sulu Sea.

As showing the immense size of the land area of the group, it is only necessary to say that it is 7,000 square miles larger than the combined area of England, Ireland, Scotland, and Wales. Luzon alone is equal to the combined area of Denmark, Belgium, and Holland, and Mindanao has an area almost equal to Portugal. The

present population of the group is almost 8,000,000. Notwithstanding the fact that it is nearly 400 years since the Spanish flag was raised in the group, some of even the smaller islands have not been surveyed nor thoroughly explored, and the interior of some of the larger ones is entirely unknown.

The people of the Philippines divide themselves naturally into three grand divisions: First, the pagan tribes who live in the mountains. Upon these the Catholic faith and Spanish civilisation have made but little impression. Of these tribes may be mentioned the Negritos, who are the aborigines of the northern islands; the Indonesians, who are the aboriginal tribes of Mindanao; the Igorrotes of Luzon, who are said to be the finest of the wild tribes; and a number of smaller tribes that I will not attempt to describe or name. Second, the seven tribes, all of Malay origin, the Visayan, Bicol, Tagalo, Pampango, Pangasinan, Ilocano, and the Iban, who accepted Spanish rule, adopted Spanish civilisation, in part at least, and were converted to the Catholic faith. Third, the Mohammedan Moros, who occupy the Sulu Archipelago and parts of the island of Mindanao.

With the exception of the Negritos, there is good evidence for believing that all these tribes came originally from the Malay Peninsula, and ethnologists believe that their migrations took place 600 or 700 years ago. Of the civilised tribes, the Tagalos are the most numerous and the most intelligent. At some time previous to their migration to these islands they had come in contact with Hindoo civilisation, which previous to the Christian age flourished in the Malay Peninsula and Java, and had built the wonderful temples that are still to be seen in the jungles of Java. When the Spaniards came to these islands, the Tagalos had a knowledge of some of the arts of civilisation, and even cannon were manufactured by them at that early date. Though the educated Tagalo speaks the Spanish, the tribe retains its mother tongue, and has quite a literature, even newspapers being at present published in that language.

The natives of the Sulu Archipelago are all Mohammedans. For centuries their name was a terror to the islands for a thousand miles to the north and south of their stronghold at Jolo, their capital, and the religious and commercial center of

the race. They were fierce fighters and pirates, like most of the Mohammedan race, and though their progress was checked by the Spaniards, they were never reduced to obedience to the Spanish crown.

In addition to the peoples already mentioned, there are many thousands of Chinese in the islands. Generally these are the small traders of the towns. There are also many half-castes, mestizos they are called, scattered through Manila and all the provinces. Since American occupation of the islands, many of the Spanish have returned to the home land.

E. H. GATES.

Singapore.

JAVA, we are glad to say, has now a Sabbath-keeping family. The mother and daughter were baptised here, and there are several younger children, while the father is not unfavorable to the truth. A small Sabbath-school will be begun by them, which will be a light for the millions of Java. We have lost these dear witnesses from Singapore, that seemed so much needed for the encouragement of others, but the Lord's way is the best, and this is another evidence to us that there shall be delay no longer, for they are to witness in new fields.

Sourabaya, where they have gone, has as large a population as Singapore. There is a good work to be done among the Dutch themselves, and I cannot help feeling impressed that there is a goodly number among them waiting for our message. Love the Dutchman, and you can reach his heart.

We are about to lose another family from Singapore, that has recently accepted the truth. They will move to Kuala Lumpur, in the Malay Peninsula. This is an enthusiastic, progressive Chinese family. Almost every day they invite us to teach them the truth. They fairly thirst for it. They examine and probe every text carefully, even demanding the literal Greek and Hebrew text, as we go along.

One of our soldier brothers has just left for home, as he has served his time. This excellent young man will probably go to one of our schools in America after he has seen his friends. This continuous moving away is a phase of the Singapore work. Several interested ones have gone to Europe and to other places.

One lady of the highest official class came and asked us for a bundle of our tracts, that she might have them to read and distribute on the steamer. "What then? notwithstanding, every way, . . . Christ is preached: and I therein do rejoice, yea, and will rejoice."

One of these inveterate old Chinese mothers-in-law has been raging against us since her daughter was baptised. She has been a strict Sunday-keeper, but the last two Sundays she has worked hard and has kept the Sabbath instead. Her son-in-law testifies that he has just spent the happiest Christmas of his life, and that they now have peace at home.

A leading influential Christian lady here has worked against us as with a sword. She says the Adventists have taken her best girls. We sympathise with this poor lady with all our hearts. We trust that she will soon see that it is the Lord that has taken them, and may she follow them and learn that the Word of God is sharper than any two-edged sword.

I was met the other night in the street by a young Catholic, with whom I have held a few readings, and he said "I have had no rest night or day. I am determined to resign my position in the government office so I can keep Sabbath." Thus you see the Spirit of the Lord is working night and day upon the hearts of His faithful ones yet in Babylon, saying to them, "Come out of her, my people." We are impressed that the time is very short, the harvest great, and the laborers few.

A young soldier, now in the house, is in great trouble about his salvation, saying, "How can I prepare for the judgment while I am living to to learn how to kill?" The Lord has opened the way so he can be bought out, and he will soon be free from the army. He greatly desires to go to one of our schools. I believe the Lord will help him in this also.

Thus far eight have been baptised, and others who are not yet ready we hope will be ready soon. We are truly thankful for these faithful souls. The other churches have contended desperately for them, but the Lord is fighting for us and giving us marvellous victories.

The Sabbath-school membership of thirty-eight has increased but slightly this quarter. Our efforts have been directed more especially

to establishing and preparing for baptism those already brought out. No public meetings have as yet been held, but the work is growing. The large number of different nationalities that we find here, together with the fact that Singapore is a missionary station jealously guarded, combine to make progress in our work slower than we had anticipated. We are thankful for the work that has been started in Java and the Malay States from this centre, and this interest we will endeavor to keep up by correspondence.

On the whole the work is onward, and there is cause for rejoicing. The prayers that have been offered in behalf of Singapore have been heard.

G. F. JONES.

First Impressions of Tonga.

PART I.

OUR first impressions of Tongatabu were favorable. In fact, we were pleasantly surprised in the climate and the people. We arrived after a safe and uneventful voyage, feeling thankful to our heavenly Father for His kind providences and leadings to this place. We appreciate the privilege of being connected with the work of the Lord, and the confidence reposed in us by our brethren in sending us to Tonga.

We found Brother and Sister Butz fully expecting someone to relieve them on the November 19 mail boat. They remained here for six weeks after our arrival. We were very much pleased to meet with the nice little company of three families of Sabbath-keepers, brought into the truth by the labors of Brother and Sister Butz. The church and school-house, with the background of tall cocoanut palms, makes an attractive picture in the mission grounds. The Lord has greatly blessed the little school of twenty-eight members, a report of which will appear later. We were pleased to see how orderly the children were, and the evidences of advancement made in one year by children unable to read or speak a word of English at the commencement of the school year.

A few days after our arrival, in company with Elder Butz and our native brother Timothy, we visited some of the surrounding native villages. We left Nukualofa at ten o'clock in the morning. After three

and one-half hours' rowing against the wind, we came to a place called Hoe. Here we visited the natives and distributed tracts. We came in close contact with real native life at this place. There were two churches here, the Free Church and the Wesleyan. After two hours' visiting we decided to go to another village and there remain for the night, but on returning to the seashore found the tide against us.

This necessitated our remaining at Hoe for the night. Our brother Timothy found us a house in which to stay, and we had the privilege of sleeping in a native house which was made nice and clean and inviting with new mats on the floor. We were made very comfortable, and learned a lesson in hospitality. In the morning we left Hoe for Nukualaka, with invitations to call again.

At Nukualaka we witnessed a native breakfast comprised of jelly-fish and green bananas, the sight of which was so revolting that we could not remain very long. Two natives carried the food in on a long tray made of leaves, and placed it on the floor. About a dozen natives made a raid upon the food. Each one had a little stick which he dipped into the jelly-fish and carried to his mouth, smacking his lips as though partaking of a great delicacy.

We left this place and reached Makanga about one o'clock. In this place we visited a very sick man, and distributed literature. We had two houses offered to us in which to remain for the night, so we divided our company. Brother Butz was invited to hold a meeting, and a profitable time was spent with about sixteen natives.

Next morning we set sail for a trading station, spent a little time with the trader, and left for Kalonga, three miles further on. Here we visited a preacher who had given up tobacco through reading Brother Butz's tract on the subject. The natives were having a feast in honor of some sports. The feast consisted of twenty pigs, quantities of jelly-fish, and kava. We returned home the same day. Coming home our boat stranded several times, and our pilot partook of a salt bath. Between pushing the boat and sailing and rowing, we arrived at our starting place at half-past nine in the evening, thankful for the privilege of carrying the gospel to this people in this generation, and sad to see the degradation which existed.

This is an interesting people. Iniquity prevails, but the Tongans have kind hearts. Already we love them and are striving with the language, in order to be able to tell the gospel story in our visiting among them.

E. THORPE.

The Dark Places.

THE people whom God has made the depositaries of His law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been intrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings:" and the promise is given, "Lo, I am with you always, even unto the end of the world."

E. G. W.



THE FIELD.

Visit to New Zealand.

ON December 20, I boarded the steamer *Mokoia* for Auckland, New Zealand, where I arrived on the afternoon of December 24. Here I met Brother Cobb, who had come to meet me, and to join me in visiting several places prior to the camp-meeting.

The evening of my arrival I spoke to the church at Ponsonby, Auckland. We had a precious season together, studying the Word, and considering the wonderful way in which all things are being prepared for the

final consummation, and what manner of persons we ought to be in order to fulfil the mission God has given us, and be ready to meet our Lord.

The following day we spent together visiting friends in Auckland. It is now twelve years since my former visit to New Zealand, at which time I made a short call at Auckland in company with our dear Sister White and Brother W. C. White. How rapidly time passes, and soon all will be finished.

It was the desire of Brother Cobb that we visit as many places as possible in the interests of the work, before the camp-meeting, so on December 26, we boarded the train to Rotorua. Here we met Dr. Ross, who with his co-workers were busy in their little sanitarium. Rotorua is a very interesting place, being noted for its many hot springs and geysers. Our time being very limited we could see only a very little of the wonders of the place. While we walked about a little, I was very forcibly impressed with the powers God has stored up in the earth in preparation for the great day of destruction now so near at hand.

Returning to Auckland the next day, we immediately boarded a steamer for Whangerei, to visit the Drs. Keller at Hikurangi, where we arrived the next day. We found Brother and Sister Keller well and of good courage, and very glad to see us. This is a country place, and their work has extended over a large territory. While they have been blessed and prospered in their work, they have a great desire to be more closely connected with our organized work, and that is as it should be. They are now starting on a brief visit to Europe and the United States. On their return they will doubtless be called to some post directly connected with the work.

Again returning to Auckland, we spent Sabbath, December 30, with our brethren there. In the forenoon we met with the church at Ponsonby, and in the afternoon with the church at Epsom. Dr. Kress had arrived on Friday, and together Dr. Kress, Brother Cobb, and myself started for Wellington and Christchurch.

During our stay at Auckland we were kindly entertained by Dr. Caro at his sanitarium. We found the doctor very busy, so much so that it was difficult to have even a short visit with him. He, too, seemed to

be prosperous in his work. Just as we were leaving Auckland, Brother Butz arrived with his family from Tonga, in time to see us before we left. He was on his way to Sydney, and from there to South Australia. He reported a favorable passage.

We reached Christchurch on Wednesday morning, January 3. Here we spent the rest of the week and were very kindly entertained at the Sanitarium at Papanui. This was my first visit to this place. The institution is pleasantly located at Papanui, a suburb of Christchurch. I was pleased to make the acquaintance of Dr. Gibson and his associates. The past year has been the most encouraging in the history of the institution. They have enjoyed a good patronage and much of God's blessing.

O. A. OLSEN.

West Australia.

LATE in November we pitched our tent in a small place called Narrogin, newly settled on the Great Southern Railway. Narrogin is not a municipality, and its population, estimated to be about 700, is scattered throughout the bush.

We had scarcely started our meetings when the Baptist minister began a crusade against us, and announced that he would speak on "Seventh-day Adventism Behind the Scenes." We attended the meeting, and listened to Carright's attacks on Seventh-day Adventists. This necessitated a review of his discourse the following Sunday, to a well-filled tent.

Notwithstanding a continued opposition, our interest increased, and we had a good congregation every night until the Christmas holidays, when it dwindled down to only a few; but after Christmas the attendance began to increase, and now, at this writing, January 15, we have good congregations. Last night we had a well-seated tent with some forty outside, attentively listening to "The Change of the Sabbath."

Many are interested, and one has decided, but it is too early to draw any conclusions as to how many will eventually take their stand. This locality is certainly a place of fallow ground, and we have often asked what causes the people to come to hear us, some of them coming four miles. They do not come to hear good singing, for we are not good singers; but we do the best we can,

usually singing one familiar hymn, which is followed by prayer, and then preaching commences. They certainly do not come to hear eloquent or oratorical discourses. If this were so, they would be disappointed and stay away. What then draws them to the tent?—The power of the message, told in simple, everyday language, and impressed upon their minds by God's Holy Spirit.

We often go out early in the morning in the bush to counsel with our heavenly Father, and talk with Him as to a familiar friend; asking Him to help us to gather out a company to His honor and glory. We are of good courage in the Lord, trusting that His word shall not return unto Him void, but bring precious sheaves with it. Brethren, pray for us. N. J. WALLDORFF.

R. HOWIE.

“Not by Might, nor by Power, but by My Spirit.”

THE readers of the RECORD will be pleased to hear of a special blessing which attended a short course of Bible readings just given at the Auckland Sanatorium by the writer. Five of the lady patients, three of them mothers of families, gladly and understandingly accepted the truth, and yesterday attended the Epsom church to keep their first Sabbath.

One of these sisters wrote to her husband telling him the texts used during the course of instruction, and to her joy received answer that he too would keep the Sabbath with her and the children. The home they are building is to be built without any Sabbath work.

Another lady, who came to the institution three weeks ago, sick and in deep sorrow, declares that the God of all comfort has comforted her heart, and has given her an object in life, to bring up her three fatherless boys for the Lord.

A third, one who was given up by the local doctors to die, is shortly returning to her home in health, and rejoicing in the truth; while a young Christian, who has served the Lord all her life, states that the Sabbath has brought the rest she has long waited for. The fifth sister is already arranging her work so as henceforth to keep the Sabbath according to the commandments.

For these blessings, and also the

pleasant Christian association with Brethren Olsen, Cobb, and Kress, who spent Christmas week with us in our institution, we thank the Lord, who has so graciously manifested Himself, not only to our workers, but also to these patients whom He has been pleased to lead into the light of truth.

Since writing the foregoing, we felt impressed to make a hurried visit to the private sanatorium at Rotoma. Request from the patients for an early morning Bible reading on the Sabbath question resulted in two,—one of whom had previously been interested while at the Auckland Sanatorium, and the other a prominent worker in a Canterbury church,—accepting the truth. Truly the Lord abundantly blesses every feeble effort put forth to help our fellow men. EDGAR R. CARO.

New Zealand Camp-meeting.

THIS meeting was held at Island Bay, Wellington, January 12-28. The location was a good one, and very accessible. The trams from the centre of the city ran by the encampment, making it very convenient for all to attend. The ground was well sodded, making it clean and comfortable.

Many predicted that our tents would not be up very long, as severe storms are very frequent about Wellington, and our camp was in a very exposed position. But we were favored with most excellent weather all through the meeting, so much so that it became a matter of remark by the people living in the community.

On Friday afternoon, January 26, the weather was very threatening, the wind was rapidly rising to a gale, and to all appearance we would have to give up the evening meeting and let down the large tent. We gathered for the opening of the Sabbath, and there we asked God to still the storm, and if it could be to His glory, give us favorable weather for the closing meetings of the camp. Even while we prayed our petitions, were granted, for immediately the storm quieted, and during the evening, through the night, and all day Sabbath the weather was all that could be desired. Every heart was filled with gratitude and praise to God for His special blessing.

The attendance of our people was larger than at any former gathering

in New Zealand. The meeting being held at this central point made it more convenient for many to come. The attendance from the surrounding community was not very large at any time, but was steady, the same ones attending quite regularly. This was an encouraging feature. Many of these were deeply interested, and we shall be much disappointed if good results are not seen as this interest is developed.

The laborers from abroad were Dr. D. H. Kress, Pastor W. A. Hennig, and the writer. The programme was of the usual order, and very full. Every moment of time was fully occupied with earnest work. A spirit of deep solemnity pervaded the entire camp, while harmony and unity characterised all the conference meetings. The various lines and branches of work received careful consideration by the Conference. The new features introduced were a Religious Liberty Department and the consideration of an Intermediate Industrial School for New Zealand. Much interest was shown in both of these branches, especially in the latter.

New Zealand has a large number of young people that ought to be in school. They have done well in sending so many to our school at Avondale, but there are many others that ought to be in school who can not go so far away. It was thus decided to have such a school, and a committee was appointed to select a location; this to be as central as circumstances would permit.

The sum of £717 6s was raised on the ground in cash and pledges for the enterprise. This, of course, is only the beginning; at least as much again will need to be raised to cover the initial cost of land and buildings. Some time will be required to determine the most favorable location, and to arrange other matters connected with the enterprise.

In harmony with the recommendation of the Union Conference Council, Brother S. M. Cobb left New South Wales, and took up work in New Zealand the latter part of October, 1905, and Brother Baker left New Zealand as soon as he could thereafter for his field in Victoria. I was pleased to find Brother Cobb well received, and that the Lord is blessing his work. The outlook for the work is very promising.

While various matters of business received due consideration, the spiritual interests of the meeting were

given first attention. The early-morning meetings were seasons of deep heart-searching, and earnest seeking after God. This was also the case with other meetings.

On Sabbath especially the Lord came very near. Many sought the Lord with deep repentance and confession. On the second Sabbath of the meeting, January 20, fully one hundred people made a special move to seek the Lord, quite a number of these for the first time. Some that had been under conviction decided then henceforth to obey God by keeping all His commandments. Many confessed their hardness of heart, wrong feelings of anger, and bitterness toward others. These confessions brought light and blessing to many hearts.

On Sunday, January 21, Brother Cobb led twelve willing souls into the watery grave of baptism, and on the following Sabbath thirteen more went forward in this ordinance, thus making twenty-five baptised during the meeting. Although the camp closed on Sunday evening, January 28, the meetings will be continued to develop the interest awakened.

On account of the sailing of the steamer for Sydney, it became necessary for me to leave the camp while the congregation was at the sea-side witnessing the baptism. I am much pleased with my visit to New Zealand, and earnestly pray that God will greatly bless the work in that important field. O. A. OLSEN.

The Sabbath-school and Young People.

Report of Young People's Society.

ON August 5, 1905, the Kensington Young People's Society was organised. The membership is thirty-two, with an average attendance of twenty-five.

Although our membership has not increased, our work has been going on steadily. The work of the Society is divided up amongst the different committees and so arranged that all the members are given something to do.

The Visiting Committee has given away several parcels of groceries and clothing to needy cases. Seventy-four missionary visits have been made

and over 476 tracts loaned; 406 *Signs* given away and 412 *Signs* sold, while 461 other papers have been distributed; 24 missionary letters have been written and 11 received; 26 *Good Healths* loaned, and 4 yearly subscriptions received; 4 books loaned and 7 sold.

The object of our Society is to win souls. Jesus had but one object in coming to our world. He came to seek and to save the lost. Our work is to co-operate with Him. We feel that we have not accomplished as much as could have been done. We look forward to the coming year with bright anticipations.

Let us begin with renewed courage. Jesus has need of each worker, no matter how humble or apparently insignificant our part may appear to be. We earnestly pray for God's richest blessing on all our efforts.

A. M. GREEN, *Secretary*.

WE have received the following from one of our isolated family Sabbath-school secretaries, and believing it expresses the feelings of many, we herewith give the quotation:—

We enjoy the missionary readings for the Sabbath-school very much. The children are so interested. We do not study them at the time we hold the Sabbath-school, but have some singing in the afternoon, then I read the paper and talk to them about it. Having a large map of the two hemispheres and one of Europe is a great help. Next Sabbath we are going to review the lessons we have had, and see how much we have really learned. Please convey the thanks of our Sabbath-school to the compilers of these papers, for we thoroughly enjoy them. They fill a gap in our Sabbath service, being so well suited for the children.

Encourage the Young.

OUR young people must be encouraged, loved, and helped in the work for themselves as well as in their work for others. As one well says, "Man's sincerity should never be put too rudely to the test, it needs encouragement and indulgent welcome. He who rebuffs it by inhospitality is likely to frighten it from his house." So the sincerity of our young people should be recognised. It should be given indulgent welcome, and every help, kindness, and sympathy should be extended to those who are secretly yearning to enlist in the Master's service, yet shrink from putting themselves forward. We can only say to you who are longing for such experi-

ence, Come along, come with us and we will share our experiences together; we will fight the battles in this spiritual warfare side by side, and together share in the glorious victory. If it is to canvass for our excellent literature, we can say the same thing. Those of long experience are to extend the hand of confidence and comradeship to the youth. It is not enough simply to say, Go, and the Lord bless you, but rather, Come, and share the blessing. Such it seems to me should be the spirit manifested to young people starting out in the highest vocation to which man has ever been called—that of leading souls to Christ.—*Selected*.

O BROTHER man, fold to thy heart thy brother!
Where pity dwells, the joy of peace is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

—Whittier.

Stanmore Young People's Society.

THE report of the Stanmore Young People's Society for the quarter ending December 31, 1905, shows a membership of thirty. The meetings of the Society are held weekly on Sabbath afternoons. Among the subjects considered during the quarter are Mission Work in the East Indies, Mission Work in Rarotonga, A Geographical Study of Japan, Plants and Stones, Means of Serving God, Benefits of Bible Study, and an address Specially to Young People.

The following is a report of work done during the quarter:—

Missionary letters written ..	22
Missionary letters received ..	6
Missionary visits	250
Papers sold	1044
Papers mailed and given away ..	823
Books sold	9
Books loaned	5
Pages of reading matter given away	1125
Pages of reading matter loaned	689
Offerings for foreign mission work	£1 0 4
Offerings for home mission work	8 8

Work is also done in the way of hospital visiting, writing of text cards, systematic distribution of tracts, and ship mission work.

Brother H. E. A. Minchin was appointed leader, and Sister A. Henderson secretary for the ensuing term.

Is It a Life of Sacrifice ?

"GET thee out of thy country and from thy kindred, and from thy father's house." These were the words addressed to Abraham.

The reason why God separated him from his friends and relatives was that He might qualify him for a life of usefulness with which his early associations and surroundings undoubtedly interfered. "And he went out, not knowing whither he went."

Abraham's future life was to be one of faith. There were no flattering earthly prospects held before him. He was to live one day at a time, walking with God. He would meet with providences and experiences he could not explain, but in all he must endure as seeing the Invisible One, guiding and directing. He lived the life of a stranger upon earth.

To-day God tests many as He did Abraham. He calls them away from friends and kindred, from cherished plans, etc., in order that they may develop character, and that He may make them a blessing in the earth. This often means a separation from every earthly tie, or prospect, or from a life of ease and comfort, to enter upon what appears to be a life of self-denial, hardship, and sacrifice.

He who will count all things as mere refuse as compared with the excellency of the knowledge of Christ will not consider it a hardship to forsake all. He is willing to sell all that he has to purchase the field in which is hid from the eyes of the world the pearl of great price.

Such an exchange should not be regarded as a sacrifice, for it is not; it is the only truly happy life. To exchange a poor, worn-out garment for a spotless new one is no sacrifice. Neither is it a sacrifice to exchange a life of sin for one of holiness.

D. H. K.

"Our Island Letter."

A MEANS of communication has been formed by the Australasian Union Conference with the island churches, companies, and isolated Sabbath-keepers in our great mission field, by means of a type-written document known as "Our Island Letter." This letter is first prepared in the English, and consists of six type-written pages containing general instruction and information and

items of progress of the work throughout the world.

Copies of this letter are then placed in the hands of those competent to translate into the various native tongues, so that every one can read it in his own tongue. In this way we hope to have direct communication from our Union Conference Office with all our native Sabbath-keepers. Already we have received word from our first communication, which contained a letter of greeting from Pastor Olsen, to the effect that it was much appreciated. The contents of our letter for this month are as follows:—

1. Progress of the Work, taken from a recent Fourth Sabbath Reading, one page.
2. Family Religion, by Mrs. E. G. White, one page.
3. Items of Interest from Various Lands, two pages.
4. A Brief Account of Avondale School, one page.
5. Work for All, by Mrs. E. G. White, one page.

Pastor Fulton is translating this letter into the Fijian language, and about twenty-five copies are being made, to reach all the churches and Sabbath-keepers in that field. Sister Waugh is doing the translating for Rarotonga, and Pastor Munson for the East Indies, while copies in the English are being sent to our missionaries stationed in the other groups, to translate for their native members. As we get responses from these letters from time to time, we hope to give our readers the benefit of them.

Fourth Sabbath Service at North Fitzroy.

OWING to the delay of the S. S. *Yongala*, Pastor Butz and family were able to meet with North Fitzroy church on Sabbath, January 27. Brother Butz occupied the hour in relating some of his experiences in the Tongan Islands, basing his remarks on Isaiah 60: 9. Brother Butz stated that this prophecy had met a partial fulfillment in the early missionary work of other denominations, but that now the gospel in its fulness was being carried to these islands, and it was gathering out a people who would eventually stand upon the sea of glass, with others from more favored lands.

Elder Butz presented to his congregation the great need of laborers for this vast island field, and urged all so to relate themselves to God that they might be prepared to go to these places should He call them.

Notes and Personals.

SEVEN candidates at Lithgow, as a result of the tent effort in that place, and two at Glenbrook, were recently baptised by Pastor McElhany.

BROTHER C. STEELE of Melbourne has been spending a few days in Sydney in the interest of his business. While here he made his stopping place at the Sanitarium.

SISTER MEYERS, the mother of Brother William Meyers, with her two younger sons, arrived from India, February 10, on their way to the Avondale School.

PASTOR STARR sailed February 1, for Norfolk Island, where he will spend some weeks with our little company of Sabbath-keepers, who have been so long without help.

ON the same day that Pastor Starr sailed for Norfolk Island, and at the same hour, Brother Parkin left on the *Airlie* for Singapore, where he will join our company of missionaries, and represent the canvassing work in that vast field.

BROTHER WILLIAM MEYERS, writing from Colombo, January 2, says, "I am having fairly good success. In eight days' canvassing I have booked £60 worth of orders. I will write again by one of the soon-going mails and tell some of my experiences."

AMONG the general laborers who are expected to be in attendance at the Victorian camp-meeting and conference are Pastors Olsen, Hennig, and Munson, Doctors D. H. Kress and James, Brethren Salisbury, Johanson, and Anderson, and Sr. Graham.

OUR Island Mission Department will be found of special interest. We know that all will rejoice in the successes and victories in the work at Singapore, as reported by Pastor Jones, and particularly in the good news that the third angel's message has found its way into Java.

AFTER closing up his work in Lithgow, Pastor McElhany spent a few days in Sydney planning for his departure in March for Manila, Philippine Islands. For some months Brother McElhany, who has felt a special burden for this field, has been under appointment by the Union Conference to go, and Brother Gates, since his visit to Manila, strongly urges that there shall be delay no longer, and that Brother and Sister McElhany be sent to open up the work immediately.

FOR SALE.—Estey mission organ. In first-class condition. Oak case, two sets of reeds, four stops. Splendid tone. £15 instrument. Will sell for £10. J. L. McElhany, 80 Hunter St., Sydney.

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.

THE week of prayer for this year has been set for April 28 to May 5. It is none too early to begin to think of and plan for this important occasion. Special mention will be made of this in our next issue.

THE Victorian camp-meeting convenes at Camberwell, a suburb of Melbourne, February 15-26. A beautiful piece of ground has been obtained for the encampment, and from latest intelligences we learned that preparations for the meeting were progressing favorably. A special effort has been made to secure a large attendance. Let us remember the meeting and the interests connected with it in our prayers.

A Change.

WITH the next issue we plan to change from a semi-monthly to a fortnightly, thus visiting you regularly upon a definite day of each alternate week instead of twice during the calendar month. There are several advantages to be gained in this alteration: 1. By going to press on a definite day of the week it will enable us to catch the New Zealand boats without delay, and thus reach our subscribers in that field at the earliest possible date. 2. We can reach our people generally on a certain day of the week, thus enabling them to know just when to look for and expect their paper. 3. It will facilitate the work of getting out the paper, both in the Union Conference Office in Sydney, in connection with which the editorial work is done, and at the Avondale Press in Cooranbong, where the paper is printed.

By combining your order for *Signs* with *Good Health* you obtain both journals at the low rate of 5/6.

Circulation of the "Signs of the Times."

For Quarter Ending December 25, 1905.

State.	Circulation per quarter.	Average per week.
New Zealand ..	31,072	2,390
Victoria ..	29,931	2,302
N. S. Wales ..	20,975	1,613
West Australia ..	15,908	1,224
South Australia ..	11,012	847
Queensland ..	11,020	848
Tasmania ..	7,886	607
Miscellaneous ..	5,000	385
and Missions		
Foreign ..	2,517	194
	135,321	10,410
	Circulation per quarter.	Average per week.
Qtr. ending Dec. 25 /05	135,321	10,410
" " Sep. 30 /05	133,274	10,250
Increase	2,047	160

AWAKE.

CHURCH of the living God, awake!

Arise, go forth at His command;
Behold the bonds of darkness break;
The morning is at hand.

Then shall thy beauty win the earth,
And alien hearts shall mercy crave.
When those who name the Name go forth

To witness and to save.
Go forth in the eternal strength;
One soul redeemed shall outweigh
All wealth and pomp and fame at length—

Go work for God to-day!

His love would bid thee sloth forsake;
Thy love shall bid His kingdom come;
Church of the living God, awake,
And bring lost sinners home!

—*Christian.*

Will You?

IN Bunyan's "Pilgrim's Progress" we have the illustration of a man with a muck-rake gathering together some paltry straws, while over his head hangs a glorious crown, which he could have if he only looked up. There are thousands who love the truth of a soon-coming Saviour who are so busy with daily cares that they fail to embrace the opportunities for doing good that come in their pathway. There are none so busy that they cannot pass a paper to their neighbors, and offer a prayer that God will bless the seed sown. There are none so poor but that they can pay for a club of papers if they really desire to work for souls. I fancy I hear some one saying, "I could never pay for a club of papers." You manage to pay for all your actual needs, do you not? Whenever your

love for souls is so intense that you realise their value sufficiently to make a sacrifice to save them from ruin, you will wake up to the fact that you need a club of papers to work with, and you will pay for them just the same as for your other necessary articles. A club of papers will pay for itself if you give it a chance. Hungry souls are all around you, will you give them the bread of life? Look up and take the crown that hangs within your reach.

MRS. S. N. HASKELL.

Food for the Mind.

THINK of hundreds of our workers, who love home and native land just as much as we do, who have responded to the Master's call, and are laboring in distant parts of the earth. Think of the many open doors, from which has been heard repeatedly the "Macedonian cry," and of the anguish of the Mission Board in being compelled to refuse so many of these calls during 1905. Think of the millions of honest souls, nigh and afar, whose ears have never yet heard the sound of this blessed message.

Think of the fact that sixty-one years of the generation which is to witness the accomplishment of this work are already in the past. Think of these things, dear brethren and sisters. Make them the theme of conversation in the home; make them the subject of special mention frequently at the season of family worship. Let earnest prayers be offered that the Holy Spirit may revive the true missionary spirit in the hearts of all our people, prompting them to make liberal offerings. This matter is worthy of our highest and best thoughts.

A. T. ROBINSON.

TRUE GLADNESS.

Be glad when the flowers have faded?
Be glad when the trees are bare?
When the fog lies thick on the field and moor,
And the frost is in the air?
When all around is a desert,
And the clouds obscure the light,
When there are no songs for the darkest day,
No stars for the longest night?

Ah, yes, for the truest gladness
Is not it ease or mirth;
It has its home in the heart of God,
Not in the loves of the earth.
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day
When the heart is glad in Him.

—*Anon.*