

# Union Conference Record

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

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## EXPECTING.

(This Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. *Heb. 10:12, 13.*)

He expecteth, He expecteth!  
Down the stream of time  
Still the words come softly ringing  
Like a chime.

Ofttimes faint, now waxing louder  
As the hours draw near  
When the King in all His glory  
Shall appear.

He is waiting with long patience  
For His crowning day;  
For that kingdom which shall never  
Pass away.

And till every tribe and nation  
Bow before His throne,  
He expecteth loyal service  
From His own.

He expecteth,—but He heareth  
Still the bitter cry  
From earth's millions, "Come and help us,  
For we die."

He expecteth,—doth He see us  
Busy here and there,  
Heedless of those pleading accents  
Of despair?

Shall we, dare we, disappoint Him?  
Brethren, let us rise,  
He who died for us is watching  
From the skies,—

Watching till His royal banner  
Floateth far and wide,  
Till He seeth of His travail  
Satisfied!

## Seed-Sowing.

UNDER the figure of a man sowing seed in the soil, Christ taught some of His most impressive lessons. Because of their very simplicity, these lessons have not been valued in accordance with their importance.

Had Jesus drawn His figures from subjects which gave a show of learning to His parables, undoubtedly many would peruse them with greater interest, but so insignificant a thing as the scattering of wheat and other grains in the ground does not appeal to them, seeing they do not understand, that "the same laws that govern earthly seed-sowing, govern the sowing of the seeds of truth."

Christ's hearers entirely misunderstood the nature of His work and of the kingdom He came to establish. Not comprehending the spiritual character of true religion, they adopted worldly policy, and expected that Christ would set up His kingdom by methods that would appeal to the prejudice of the

Jews. But He disappointed them.

Instead of using earthly forces to compel obedience, He moved in harmony with the laws God had ordained in the physical world. He had sufficient power to compel conformity to His wishes; but that would have been to defeat the God-given plan of having a redeemed kingdom ruled by love alone.

The greatest forces in the world are those which work in a quiet way. Thin wooden wedges driven into the crevices of rocks and then moistened, rend the massive rocks asunder. A tiny sprout from a grain of wheat, which is so fragile that it can be crushed between the thumb and finger with scarcely an effort, is capable of lifting a clod of earth a thousand times its own weight as it seeks to find its way to the surface of the ground.

Most people are familiar with the story of the rending of the tomb made of massive blocks of stone strengthened with iron bands, by the power stored up in a tiny seed which happened to become

lodged in a crevice between the blocks of stone.

Knowing the power hidden within an unpretentious seed, and understanding the need of an influence that could change the purposes of the sinful heart, Christ told His hearers that it was not by force of arms that His kingdom was to prevail, "but by the implanting of a new principle in the heart." And just as in the earthly sowing the harvest is not gathered immediately, so in sowing the gospel seed Christ gave his hearers to understand that the harvest could be expected only "after patient toil, and through losses and disappointments." Christ Himself "went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost." In like manner must all His servants do their work. "In toil and tears, in solitude, and through sacrifice, must the seed be sown."

Christ's work was to "sow the world with truth," and the work of every disciple is the same. This does not refer alone to the preaching of sermons, but applies to all the acts of life. All are daily sowing, either to the flesh or to the spirit. "To him that soweth righteousness shall be a sure reward;" but "they that plow iniquity, and sow wickedness, reap the same." (*Prov. 11:18; Job. 4:8.*) If all Christians realised that every word and action is either a germ which will develop into a plant of loveliness, or a noxious seed that will become a root of bitterness, more care would be exercised in all their intercourse with others.

E. H. GATES.

THE battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God.—*Testimonies.*

## Religious Liberty.

### Studies in Liberty.

#### Some Tests of True Liberty.

*"And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor." Jer. 34: 15.*

"THE sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33: 14, 15.

Those who are looked upon by the Lord as having been delivered from bondage, have the principle of liberty so thoroughly alive within themselves, that they cannot oppress anybody in any way. They do not selfishly ask for liberty for themselves only, but for all men. The test as to whether a man is actuated by the spirit of freedom is not to be found in the profession he makes, but in the life that he lives. Burke wrote some of the most beautiful paragraphs on liberty that have ever been penned. His acute remarks are equally true of religious as of civil liberty, but it makes a comment on the tardiness of human progress to note that the very man whose profound mind thus declared the nature of true liberty, opposed with all the force of his impassioned speech the first attempt to lighten the burdens on the English non-conformist. Men often, while discerning abstract principles, fall lamentably short in their application of them to concrete matters of life.

Most of the religious denominations of to-day pretend to believe in the principle of liberty for all, and yet it would be almost impossible to find one of them that practised the doctrine. There is an almost universal clamoring for legislation that will infringe the rightful liberties of other men. In England the 75,942 summonses; the 2468 cases where the goods of passive resisters were sold; the 300 cases where persons were sent to the common prisons because they did not feel that they could conscientiously support the teaching, in the schools, of religion that they could not

accept as true,—all this tells in clarion notes that we have not yet come to the place where we are willing to recognize the rights of others.

The members of the "Lord's Day Alliance" state in their articles of union and work that they will work for the full and free rights of all men. In spite of their profession, they recently boasted of success in securing a law for the observance of the first day of the week as the Sabbath, and that in this law there is no exemption for anyone who observes the seventh day. The speaker of the meeting is reported to have said that "The Lord's Day Alliance now controls Canada." Now at this very time, Lord Elgin announces the following instructions for the Governor of Malta: "It being our intention that all persons inhabiting our said island should have full liberty of conscience and the free exercise of their respective modes of religious worship, we do hereby require our said Governor and Commander-in-Chief to permit all persons within our said island to have such liberty and to exercise their respective modes of religious worship, provided they be contented with a quiet and peaceable enjoyment of the same, giving no offence or scandal to the Government."

In America the theory that all men are created free, and hence all have an equal right to "life, liberty, and the pursuit of happiness," is becoming more and more "a sounding brass, or a tinkling cymbal." All profession of liberty without the possession is worse than hollow mockery. It is truly refreshing to find a few men here and there in whose hearts the lamp of freedom and good-will toward all burns clear and steady. Such men are the salt of the earth, and the joy of the Lord. This liberty points men to the land where all the inhabitants are free, not only from the spirit of domination, but from all the consequences of sin.

"In your association with others, put yourself in their place. Enter into their feelings, their difficulties, their disappointments, their joys, and their sorrows. Identify yourself with them, and then do to them as, were you to exchange places with them, you would wish them to deal with you. This is the true rule of honesty. It is another expression of the law, 'Thou shalt love thy neighbor as thyself.' And this is the substance of the teaching of the prophets. It is the principle of heaven, and will be developed in all who are fitted for its holy companionship.

"The golden rule is the principle of

true courtesy, and its truest illustration is seen in the life and character of Jesus. Oh, what rays of softness and beauty shone forth in the daily life of our Saviour! What sweetness flowed from His very presence! The same spirit will be revealed in His children. Those with whom Christ dwells will be surrounded with a divine atmosphere. Their white robes of purity will be fragrant with perfume from the garden of the Lord. Their faces will reflect light from His, brightening the path for stumbling and weary feet.

"No man, who has the true ideal of what constitutes a perfect character, will fail to manifest the sympathy and tenderness of Christ. The influence of grace is to soften the heart, to refine and purify the feelings, giving a heaven-born delicacy and sense of propriety."—*Mount of Blessings, pp. 192, 193.*

1. What is the attitude of all truly free men toward God? Matt. 22: 37; Ps. 84: 10.

2. What toward His law? Ps. 119: 44-47, 97; 40: 8.

3. How do such men treat their fellowmen? Lev. 25: 10; Phil. 2: 4; Gal. 5: 13; 6: 10.

4. How do they treat even their enemies? Matt. 5: 43, 44; Rom. 12: 17-20.

5. Do men who live in Christian freedom, definitely recognize the same privilege in all other men to think, speak, and act that they ask for themselves? Matt. 7: 12. This is *practice* in the church as well as out of it.

6. Can primary rights and liberties self-acquired, be given or imparted by any man? Jer. 13: 23; 2 Pet. 2: 19, 20. No. God is the giver of all rights and liberties, and He calls upon men everywhere to recognize these gifts as His.

7. What is the only principle that will enable men thus to treat God and their fellowmen? Matt. 22: 37-39.

8. In what way are this love and liberty to be obtained? Rom. 5: 5; 2 Cor. 3: 17. W. A. HENNIG.

"OUR thoughts and purposes are the secret springs of action, and hence determine the character. Every thought, feeling, and inclination, though unseen by men, is discerned by the eye of God. With what care, then, should we examine our hearts in the light of the divine law, and compare ourselves with the one faultless Pattern, that no defect may be found upon us in the day of God. We can not afford to make a mistake in a matter in which eternal interests are involved."

**Lessons from Past Experiences.**

In the spring of 1861, when the war broke out in the United States, President Lincoln called for 75,000 men for three months. Few believed the war would last that long. Those who believed what had been shown Sister White in Parkville, Michigan, January 12, 1861, knew something serious was before this nation. "We knew that a most terrible war was before us, which would cause great distress and anguish." As the war progressed, the North was confident of final victory, not realising how well the South was prepared for the conflict.

In "Testimonies for the Church," Vol. 1, pages 266 and 267, is given a vivid account of the disastrous battle of Manassas, Virginia. The people of the North were greatly astonished at the unexpected defeat of the Northern army. As time went on and the war continued, becoming more and more serious, draft after draft was proclaimed. During these trying times as our ministers went out to preach the Word, they found the people so absorbed with the terrible carnage that was going on that it was almost impossible to call their attention to the third angel's message.

Conditions were growing more serious. Many of our people were drafted, and had to go into the war or pay three hundred dollars. At this time meetings of counsel were held in the Battle Creek church, and the leading brethren advised all to pray much and talk little. In the winter of 1865 large bounties were paid for substitutes, and it began to look as if some of the European nations would take sides with the South, and thus bring about a general war.

Thus matters stood, when in the *Review* of February 21, 1865, there appeared a long article setting before our people the seriousness of the situation, appointing a four-day season of prayer for the end of the war, and urging our people to put away all differences, humble their hearts, and seek God earnestly. This they did.

Those of us who participated in those experiences knew what it was to plead with the Lord. Brethren and sisters who had differences confessed their wrongs, and as far as possible made matters right. We all felt that we were doing a special work, and that God was going to hear and answer our petitions. We felt that the only way that the work of God could be carried on was for the war to cease, and so we earnestly pleaded for that definite object.

Immediately after these four days of fasting and prayer, the Northern army began to gain victories. Soon the news flashed over the wires, "Richmond is taken, Lee has surrendered, and the war is over." This all took place within a few weeks after God's people fasted and prayed. It was brought about so soon that men of the world were amazed. A peace convention was held, I think in Washington, D. C., and a large banner was stretched across one of the main thoroughfares, with these words, "This is the Lord's doing, and it is marvelous in our eyes," showing how astonished men of the world were at the unexpected termination of the war. God's people who spent those four days in earnestly seeking the Lord, knew it was in answer to prayer.

GEO. O. STATES.

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**The World-wide Field.**  
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**An Account of the Earthquake at Kingston, Jamaica.**

PASTOR E. W. FARNSWORTH, who labored for years in the Australasian field, and is well known to most of our readers, and who is now one of the Union Conference presidents in America, was sent with other laborers by the General Conference to Kingston, Jamaica, at the beginning of this year, to attend the Union Conference Council in that field. While this meeting was in progress a fearful earthquake occurred, which Brother Farnsworth describes in writing home. A copy of this letter has been forwarded to us, and we pass it on to our RECORD readers, believing that it will be of general interest. Brother Farnsworth writes:—

I know you will be anxious to hear from me long before this reaches you, as you will have heard through the papers of the great calamity that has befallen this city. Well, I have been in a great earthquake, although I was not in the city in the midst of its destruction. The earthquake came yesterday at 3:30 p. m.

Early in the morning, most of the Union Conference delegates went to see the school site and the hall connected with it. After looking over the place we met in committee and were consulting together when the earthquake came. The school is located twenty-three miles from Kingston, and we went there by train. While we were talking together, I heard a roar, and the next instant the earthquake began. It was so severe that a jug standing on the table was overturned, other things began rolling about, and everything was moving. At the first quiver I took in the situation, and sprang for the

door, and was out in a flash. Everything was moving to that degree that it was hard for me to keep on my feet, and in fact, as I jumped from the verandah floor to the ground, five or six feet, I landed on one knee and my hands.

The house we were in was not damaged much. It was ceiled with boards, and so no plastering came down. Had it been built of brick and plaster the whole thing would have fallen flat, but being built of wood and ceiled with boards, it stood alright though it creaked a good deal. We could not get a train back to the city until five o'clock, and you can imagine our anxiety to return. The women folk did not go with us, and the brethren were anxious to know how their wives and children were.

When we drew near the city, we saw smoke arising like the smoke of a great furnace. It was plainly to be seen that there was a great conflagration. As our train came into the city, ruin and disaster was on every hand, in fact, the city is ruined. It seems to me that by far the greater number of the houses are flat on the ground, and those that have not fallen are so badly shaken, and the walls so badly broken, that they will have to be taken down before they can be inhabited. I am sure this is so.

Soon after the earthquake the fire broke out in several places at the same time, and it burned all night. There is not one store left in the city, and some tell us that not a business place of any kind remains. I do not know how many acres have been burned over, but a good many. The city has seventy-five or eighty thousand inhabitants. There is not a street that is not filled with debris from one end to the other. The houses are built mostly of brick or stone. When the earthquake came, the bricks flew across the street, and in places where the wall was not more than six feet high, bricks were thrown half way across the street. You cannot imagine what an awful place this is. Ruin and destruction are everywhere.

After we found that our friends were all safe, Brother Evans and I started out to see if we could do anything to help anybody. We soon found all we could do in helping to dig people out of the ruins. We worked at this until one o'clock last night, and then as we did not see more we could do, we came back and got an hour or two of sleep.

At four o'clock in the morning we went to the hospital to see if we could help there, and we found plenty to do. There were 150 people who had been brought in. Some of these had already been cared for. The surgeons had already taken off twenty-six legs and several arms. Twenty-seven people had died there from their injuries. You must remember that the weather is warm here, and as people were brought in they were laid on the grass on the lawn. Fortunately only a part of the hospital was ruined. There were six surgeons at work all night. By eight o'clock this morning, nurses and other helpers had come, so I did not see much that I could do.

It was reported that one of our brethren here was missing. His name is Johnson, a bright young man, who acted as secretary of the Conference. I looked all about

among the wounded to find him, and as he was not among them, I went among the dead, but found him not. By this time there were about forty dead. I afterwards went to the dead-house, and more than fifty dead were there. He was not there, and so I had to give up my search. We have since heard that he was seen going to a bank a few moments before the quake came. The bank went down flat, and not a man escaped from it. Soon afterwards it was on fire, and it is supposed that every one in the bank was consumed in the flames. Probably they were all killed when the building went down.

While I was at the morgue, I saw men bringing in a load of dead bodies. As the waggon was short they had to put them on top of one another like so many logs of wood. I then went to the wharf, and while standing there a boat came in with thirty or forty dead on it. While Brother Evans and I were travelling about last night, we came across many dead people lying on the side-walks and other places. They had been found, but as there was no conveyance to carry them away, nothing could be done but to leave them where they were until some time to-day. I saw several dead bodies to-day as I was going about. The people are at work trying to get the bodies out of the ruins. It was reported that fifty soldiers were killed at the barracks. It was also reported that nearly all the inmates of the penitentiary were killed. The leading men in the city declare that hundreds of people were buried in the ruins, and burned; for all the business houses went down, and it would seem that but few escaped. Some say there must be as many as 2000 killed, but you must remember that everything is in the wildest confusion. We all know this, that the city, as such, is wiped out; that nearly all are homeless and homeless; that hundreds, and probably thousands, are dead; and that several hundreds more are in the hospitals suffering from terrible wounds.

No one slept in his house last night, and none will to-night. The streets are full of people, and the parks are thronged with them. The weather is warm and dry, so there will be little suffering on that account, which is indeed a great mercy. As I went out last night, I saw hundreds of people going to the parks and to the fair grounds, with great bundles and packs on their heads. I saw more than a hundred women carrying trunks that way, many of them of good size. How heavy they were I cannot tell.

It was the most pitiable thing I ever witnessed, to see the people at the hospital. Men, women, youth, and little children were all lying side by side on the grass, many of them badly bruised, nearly all bleeding. Some were dead, some were dying, and all who were wounded were suffering. I saw a good many children, bruised and wounded, lying with the rest, and they were so patient. I did not see one that was crying. They did the best they could to answer all the questions asked them.

In many places different meetings were being held. The Salvation Army was conspicuous in this. While there are so many people carrying on some kind of religious work, I see none who are having

a hilarious time. I hear no foolish songs, but frequently hear such hymns as this:—

“While on others Thou art calling,  
Do not pass me by.”

Again, in another place we hear:—

“Jesus, lover of my soul,  
Let me to Thy bosom fly,  
While the billows near me roll,  
While the tempest still is high.”

And yet in such a dreadful time, to-day, theft and robbery are going on all over the town. They have looted two stores on each side of us, and the police seem to be in sympathy with the robbers.

I ought to say this is a day later than when I began this letter, and the rough and lawless element seem to be gaining the upper hand, so we have concluded to leave here soon and go to the property which has been purchased for our school. Another reason for leaving is that the water is failing for some cause. The price of provisions is going up at a fearful rate. Besides, we fear that the sanitary condition will be such that it will be unsafe to remain. There is such confusion everywhere that the delegates have decided to return to their homes, and some will go on boats leaving this afternoon, and others will go as soon as they can get passage. Most of the business has been done that we came to do. The officers have been elected, resolutions passed, the school question settled, and in fact, nearly all is done that we could do in the line of business. We are all really well and trusting in God, and have everything we need.

Last night the rumor was started that a tidal wave was coming, and as a result the people began to flock to the race-course. I was out on the streets about nine o'clock on my way home from meeting. I could go for blocks and not meet a person, and not a lamp was lighted anywhere. I never saw such a place before. There were acres of people in the parks. The post-office is down and they have not delivered any letters since I came here. I am of good courage in the Lord and shall do all I can while here, and then return home. You will appreciate that I have written this letter in the greatest confusion.

#### THE KINGSTON LIGHTHOUSES.

Two lights that gleamed from Kingston's rocks

Amid the drifting spray,  
Went out in darkness with a shock  
On the great earthquake day,—  
Jamaica's day of awful gloom,—  
O island in the sea!  
Our hearts go out to those bereft,  
In tender sympathy.

The great calamity unknown  
For days to those outside,  
And onward came with living freight  
A steamer in its pride.  
“Breakers ahead!” alas! alas!  
Too late the warning cry,  
And on the rocks the ship was cast  
By wild waves dashing high.

'Tis thus in life, full many stand  
Lighthouses on its shore,  
And by some earthly shaking, fall  
To lighten men no more;

And still they come, looking for light.  
And looking, look in vain,  
While wrecks along the shore are cast  
By some wild hurricane.

How is your light, O brother mine?  
O sister dear, reply;  
Are you a beacon on the rocks  
Where mortals drift to die?  
Has earthly shaking dimmed your lamp?  
Beware, O soul beware!  
For you are then to other souls  
A death-trap and a snare.

—Eliza H. Morton.

#### Our God.

##### EPHESIANS I.

Verse 3: He hath blessed us,  
“ 4: He hath chosen us,  
“ 5: He hath predestinated us,  
“ 5: He hath adopted us,  
“ 6: He hath accepted us,  
“ 8: He hath abounded towards us,  
“ 13: He hath sealed us,  
“ 4: That we should be holy,  
“ 4: That we should be without blame,  
“ 17: That we should know Him,  
“ 18: That we should be enlightened,  
“ 19: That we should know His power.

Therefore we are now—

“ 3: Blessed in Christ,  
“ 4: Chosen in Christ,  
“ 5: Predestinated in Christ,  
“ 5: Adopted in Christ,  
“ 6: Accepted in Christ,  
“ 7: Redeemed in Christ,  
“ 13: Sealed in Christ;  
and we have now—  
“ 11: Obtained an inheritance in Christ;

and very soon we shall be—

“ 10: Gathered together in Christ.

God does all this for us of His own free will. Verses 1, 5, 9, 11. This has always been His purpose. Verses 9, 11. This is still His good pleasure. Verses 5, 9. And although we have never deserved the least of His favor, He does all this for us by His grace. Verses 2, 6, 7. He glories in doing it (verse 6), that we might praise His grace (verses 6, 12, 14), both now and through eternal ages. Eph. 2: 4-8. Praise Him now and forever.—*Review and Herald.*

He findeth not who seeks his own;  
The soul is lost that's saved alone.  
—Whittier.



the outside work in hand, that is, the oversight, and Sister Jansz feels it a great burden off her mind. It is making me strong and well.

There are so many sick people. I wish we could have a nurse or two here. Lady nurses would do nicely. The climate up here is beautiful and cool.

There are some strange customs and laws in Java. Some are very good, and others are hard to fall in with. It is the law here that I should use my maiden name, so in future you will kindly address me as "Tunheim" instead of "Skadsheim," and please put a notice of this in the RECORD.

My courage in the Lord was never better.

## MISSIONARY CAMPAIGN.

### Notes of Progress.

At a recent missionary meeting one sister reported that during the week she and her children had sold seventy-seven copies of the *Good Health*, also three copies of "Bible Studies." Thirty-four of these were sold in two hours one Sunday morning. She invited her children to go with her, but they did not desire to sell on Sunday, being afraid others would laugh at them. Then she invited them to walk with her. As they saw the success she had, their interest was aroused and they requested to be allowed to call at the houses, with the result they sold fifteen copies. They then wanted to sell the *Signs*, and succeeded in selling several copies of this paper and securing a regular customer.

How many other children might be enlisted in this work if parents would but heed the instruction from God in this matter?

In "Testimonies," Vol. 7, p. 10, we read:—

"On fathers and mothers, God has placed the responsibility of saving their children from the power of the enemy. This is their work,—a work that they should on no account neglect. Those parents who have a living connection with Christ will not rest until they see their children safe in the fold. They will make this the burden of their life.

"Parents, do not neglect the work waiting for you in the church in your own family. This is your first field of missionary effort. The most important work you can do, is to place your children on the Lord's side. When they err, deal with them tenderly, yet firmly. Let them unite with you in

opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. As you take your children with you into the service of the Lord, what a victory you gain."

Shall we not heed this instruction, and take the children with us in our work for the Lord?

At the Stanmore missionary meeting, Sunday, May 11, plans were considered for following up the tract work after the twentieth packet had been delivered. All recognized the fact that these people who had been visited for twenty weeks should be visited with other literature, and our good paper, the *Signs of the Times*, was the most suitable for this purpose.

As the church has already paid for a large number of tracts, and holds them for further work, it was agreed that the weekly collection should be continued and used in buying *Signs* to be used as seems best by the members. Four dozen copies were paid for, and we expect the club to increase each week.

Three cottage meetings per week, with an attendance of from eight to fourteen at each, are being held by the Stanmore members, with those who are interested as a result of their tract work. Surely the Lord is preparing hearts to receive this truth, and He is waiting for His people to find those who are searching for light.

L. M. GREGG.

### A Free Loaning Library.

HAVE you ordered your tracts yet to begin work in this Missionary Campaign?

The graduated list given below is one which has been selected by the Union Conference, and recommended for our use in this work.

#### List of Tracts for Systematic Tract Loaning.

1. Coming of our Lord.  
Way to Christ.
2. Origin of Evil.
3. Bible, Its Inspiration.  
Benefits of Bible Study.
4. Signs of the Times.
5. Second Advent.
6. Millennium.
7. Hereafter.  
Is Man Immortal?
8. Spiritualism, Its Source and Character.
9. Law and the Gospel.
10. Christ and the Law.  
Perpetuity of the Law.
11. Rich Man and Lazarus.
12. Samuel and the Witch of Endor.

13. Sanctuary and the Judgment.
14. Sufferings of Christ.  
Baptism.
15. Two Covenants.
16. Elihu on the Sabbath.
17. New Testament Sabbath.  
Origin of the Sabbath.
18. Last Time Question.  
Living by Faith.
19. Seventh Part of Time.
20. Examination of Reasons for Sunday Keeping.  
Rome's Challenge.

We also give a facsimile of the envelope now being used. It tells its own story, and none need fear to begin this work.

#### Free Circulating Library.

Of Religious Publications.

Operating throughout the  
Commonwealth.

The select reading matter enclosed will be left with you for a few days, and then replaced by other of equal merit, if desired.

The object of this Library is to interest old and young in the study of the Holy Scriptures, and to help in understanding them.

The subjects considered are interesting and important, and are condensed into small tract form, especially for those who have but little time for study.

Please Preserve.

Distributed by

No..... Value.....

Who will order a complete set of these tracts with the envelopes, and thus begin systematic work among your neighbors? *Now, just now* is the time to work for your neighbors.

L. M. GREGG.

### Happiness of Heart.

A HINDOO trader in Kherwara Market once asked Pema, a Christian teacher, "What medicine do you put on your face to make it shine so?"

Pema answered, "I don't put anything on."

"No; but what *do* you put on?"

"Nothing. I don't put anything on."

"Yes, you *do*. All you Christians do. I've seen it in Ahmedabad and Surat, and I've seen it in Bombay."

Pema laughed, and his happy face shone the more as he said, "Yes, I'll tell you the medicine; it is happiness of heart."—*Malaysia Message*.

**Progress of the Work in Fiji.**

I MADE the entire trip to Colo last month. I walked over 120 miles. Before finishing the journey the soles of my shoes had disappeared, but I had a very successful trip and a very pleasant one. It did not rain during the whole time. It was very steep climbing. I went in places that the European Wesleyan ministers had never visited. The people were very anxious all along the route to hear the message. At one place, as I was passing through, not intending to stop, the people urged us to stay, if only for a few minutes to rest. I did so. While resting in the house of the chief, the chief of the town entered with the request of that town and two others for us to stop that night and hold a service for them. They urged it upon us. I saw the providence of the Lord in it. We stopped and held the service. The house was overflowing. After the preaching the meeting was thrown open to them, and they asked many questions on the message. I expect we shall hear of fruit as the result of that night's meeting.

Next night we passed through Moses' town. His hair is white with age. He has been a Wesleyan minister for about forty years. He sent two of his boys to our school. Their names are Aarou and Caleb. His third son is a Wesleyan minister. He was at the house while we were there. He has been reading our papers for quite a time, and is convinced that we are right. He has promised that he will be with us at the council.

I baptized twelve on the trip. Quite a number of others desire baptism, but we want everything clear before we lead them in this important step. The people who have accepted the truth in Colo seem to be substantial, and sincere in the step that they have taken. With scarcely an exception, they all seem to have remained firm. Others are taking their stand with them.

For the first quarter of this year, I have baptized thirty-two, and organised two churches. I might have baptized a much larger number and organised several more churches, but it is best to move slowly in these matters. All who have been baptized have given up liquor, tobacco, all manner of unclean food, and worldly amusements. They are also paying tithe.

I celebrated the ordinances with the Ra churches and with the Suva Vou church. These were occasions of great blessing. Our great need is for workers to care for the different interests that are springing up. O, for workers! If

Lau cannot be supplied quickly, I am fearful for the work there. I have just sent Pauliasi on the *Ramona* to take a trip all through Lau. He will visit all the different interests there and return in time for the council. He will bring the delegates from our different churches in Lau.

Alipati has gone to another island to look after an interest that has been of long standing. By this you can see that we have our hands very full. All are kept busy. C. H. PARKER.

*Buresala, Fiji, April 18.*

**A PRAYER.**

O, turn me, mould me, mellow me for use!  
Pervade my being with Thy vital force,  
That this else inexpressive life of mine,  
May eloquent become and full of power,  
Impregnated with life and strength divine.  
Put the bright torch of heaven into my hand,

That I may carry it aloft, and win  
The weary eyes of wanderers here below,  
To guide their feet into the way of peace.  
I cannot raise the dead, nor from this soil  
Pluck precious dust, nor bid the sleepers wake,

Nor still the storm, nor bend the lightning back,  
Nor muffle up the thunder,  
Nor bind the evil one, nor bid the chain  
Fall from creation's long-enfettered limbs;  
But I can live a life that tells on other lives, and makes

This world less full of evil and of pain,—  
A life which, like a pebble dropped at sea,  
Sends its wide circles to a hundred shores.  
Let such be mine, Creator of true life!  
Thyself the life Thou givest, give Thyself,  
That Thou mayest dwell in me, and I in Thee.

—H. Bonar, D. D.

teacher in Singapore, last quarter. We are glad to see their interest in this work, but we know that even more can be done if parents will unite with them in helping them to earn money. Suggest ways and means to your children that they may be able to earn money for the mission work.

ALL Sabbath-school officers who are wide awake to gather up good material on Java for their mission studies in the Sabbath-school this quarter, can find an abundance of matter in the good reports that are coming from our workers in that field, appearing in our columns, and also in the *Signs*. We would call attention especially to the interesting articles on Java that appeared in the *Signs* of May 20

ON the first Sunday of the Hobart Missionary Convention, thirty copies of the "Church Missionary Work" were readily sold to those in attendance. All have not the privilege of attending a Missionary Convention, or of coming in direct contact with those who are leading out in the Missionary Campaign, but all can obtain a copy of the "Church Missionary Work," and from this become acquainted with the very lines of work that are being carried forward.

HERETOFORE the work in the North Queensland mission field has been carried on largely by house-to-house visitation, Bible-readings, and by the book and tract society work. But the time has come for the voice of the living preacher to be heard in that part, and the Union Conference having supplied the mission with a nice new meeting tent, and sent Brother Judge of Victoria to assist Brother Craddock in the work, they have announced their intention to open tent-meetings in Townsville, and the first service was to be held on Sunday evening May 12. Let us remember in our prayers this effort in our northern mission field.

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**Notes and Personals.**  
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PASTOR OLSEN returned from his trip to Tasmania on Tuesday, May 14. Sister Graham is remaining in Victoria a few days on the return trip.

WE learn through Brother Starr, that the tent-meetings at Raymond Terrace in charge of Brother Piper, opened on Sunday evening, May 5, with an attendance of from eighty to one hundred, with some standing on the outside; and that excellent attention was given.

ALL who are anxious to become posted in the various lines of work that are being forwarded in the Missionary Campaign, will do well to obtain a copy of the little book entitled "Church Missionary Work," that is just from the press. See the notice of this book.

THE young people of New South Wales paid in £13 18s 3d to the support of the

THE New Zealand Conference is making a special effort just now to sell 5000 copies of "Christ's Object Lessons" to help them in the erection of their new school building at Cambridge. The churches are entering into the work heartily, and are receiving rich blessings as the result. A few weeks ago Brother Redhead, their State canvassing agent, wrote thus of this work: "Brethren Lyndon and Piper have ordered 110 books. The Christchurch Church is busy selling its quota. The Auckland churches are working in a good spirit. Some members report five orders for two hours' work; one went out twice and sold six books; some have set their marks for 100 books. All who work report good success. The little companies at Dunedin, New Plymouth, and Hawera are anxious to fulfil their part, and are willingly taking their quota of books. One hundred and sixty books are ordered for the Wanganui Church; the little company there do not intend to miss a blessing. The Gisborne Church, consisting of thirty-six members, are taking a keen interest in the school. They ordered 360 books, best binding, and are selling them at 7s each; several members have almost sold their quota."

## Union Conference Record

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### A Valuable Little Book.

THE Australasian Union Conference has prepared the matter, and the Signs Association published a little book of forty-two pages, entitled "Church Missionary Work," which is a compilation of practical hints and suggestions concerning various lines of aggressive missionary work for churches, families, and individuals. The need of something of this kind printed in convenient form for reference has long been felt, and this little work just meets this demand.

Every worker in the cause, who is expected to lead out and instruct others in missionary lines, will find this a most valuable book for reference, and all church officers should supply themselves with a copy, as well as every individual member. In addition to the general instruction on the lines of tract distribution, work with our periodicals, missionary correspondence with suggestive letters, Christian help work, and suggestions for the earning of money for missions, etc., valuable instruction is given to the church missionary secretaries in their work, and to leaders of the missionary meetings. This book is also helpful to those in charge of the young people and children's work in suggesting methods of work, and showing how they can be performed.

The price of this little book, neatly bound in cloth, is but 6d, and those desiring to obtain it in a red limp morocco can have it for 1s 6d. In ordering by post, a penny extra should be added for postage. As this work has been prepared solely for the purpose of advancing the missionary work and forwarding the interests of missions, by putting into the hands of every one a work that they can do, no discounts are given on the book, thus bringing the price within the reach of all. Order of your State tract society.

"ECONOMY is not stinginess."

### Influence of a Godly Life.

IT is said of Jesus, "In Him was life; and the life was the light of men." So it is the life of Jesus in us that will give light in the midst of darkness; and when His life is revealed in our person and in all our attitude, it will reveal Christ, and this is the power that will convince and draw others.

I met a sister in the States whose husband was an infidel, and also her other relatives,—father and brothers,—and she was surrounded with these influences, but for fifteen years she remained firm and trusted in the Lord. She never said much, but she lived. At the end of the fifteen years the Spirit of God wrought, and her husband was converted, her brother also was converted, then the other brother, and the brothers' wives, and then the aged father.

They then made request for a tent-meeting to be held in the community, and arrangements were made accordingly. The services were begun on the sixth day of August of that year. When the ministers came and erected their tent, the word went round that Mrs. M——'s preachers had come. The people of the community said, "Mrs. M—— is a Christian, and if the preachers are like her, they are worth hearing." So, from the very beginning, the whole community turned out to the tent-meetings. Why?—Because Mrs. M—— had lived as a Christian among them.

On the sixth day of December of the same year, I, being the president of that Conference, was invited to be present at the dedication of a church. A congregation of fifty had been gathered in and organised, and a church building was erected, and dedicated on that day. This was quick work—from the sixth day of August to the sixth day of December—four months. That large result in so short a time was not because of the ability of the ministers, but was the fruit of the quiet life of that sister—that lonely believer,—living conscientiously for fifteen years in that community, and of her earnest prayers for God to work in His own good time. The Lord waits long, but He never fails.

As an illustration of her character, the following will suffice. Being alone and entirely isolated from our people, her only connection with other believers was through our denominational paper, the *Review and Herald*. Her husband came in one day, at the time her subscription to the paper had expired, and

stated that he could not afford to renew the subscription as he did not have the money. Her meek answer was, that when he could not afford it, she would get along without it. She said no more to him about it; she only talked to the Lord about the matter. Some length of time afterwards, the paper came again. She made it a practice, when she happened to be alone in the house, to take considerable time to talk with the Lord. Sometimes it would happen that the husband would come in unexpectedly, and would notice the tears still wet on her face, but usually, just prior to his arrival, she would brush them away, and meet him kindly and cheerfully. One time he raised the question, "Is it because of that paper that you feel so badly?" With her usual meekness, she replied: "Of course I miss the paper, but when you can't afford to pay for it, I manage to get along without it." As already stated, the paper came again.

O. A. OLSEN.

### A Correction.

IN the special RECORD of October 1, 1906, which contained the proceedings of the Union Conference, quite a serious mistake was made in the New Zealand Conference report. Our attention has only recently been called to this, and we are very glad to take this opportunity to correct it.

The general expenses for the year ending June 30, 1906, were reported as £1896 7s 5d (which was the total expense) instead of £841 17s 7d; the laborers' wages being included in the amount we gave, as well as being given separately. This indicated quite a heavy loss for the year, whereas there was an actual gain of £175 12s 8d. We here give the table that appeared in that report with the correction made:—

	Title Recd.	Laborets' Wag.s.	Gen. Expense.
1904.....	£1010 6 7	£ 683 5 5	£ 616 15 10
1905.....	1430 16 5	911 8 4	596 19 10
1906.....	2022 8 3	1054 9 10	841 17 7
	£4463 11 3	£2649 3 7	£2055 13 3

In addition to the title for that year, the donations amounted to £49 11s 10d, making the total receipts £2072 0s 1d, while the total expenditure was £1896 7s 5d, as previously stated, thus showing a gain of £175 12s 8d.

"THE fact that we are called upon to endure trial, proves that the Lord Jesus sees in us something very precious, which He desires to develop."