

Union Conference Record

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

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WHAT MEAN YE BY THIS SERVICE?

Why goest thou into the house of prayer?
What findest thou to edify thee there?
What do its walls to thy affections mean?
Why is thy face within its portals seen?—
What mean ye by this service?

O child of God, let not thy service be
That men not God may thy devotions see;
Drift thou not downward with the flow
of tide,
Let not within men's hearts the thought
abide,

What mean ye by this service?

But O be faithful, child of God, be true,
Thy consecration constantly renew;
Go thou within the house of prayer with
praise,
Thy voice to God in adoration raise;—
This is thy only service.

MAX HILL.

Threatening Evils.

"NEVERTHELESS I have somewhat against thee, because thou hast left thy first love." Rev. 2:4.

This is a part of the message to the church at Ephesus. This church enjoyed great privileges. It was a time when the gospel was presented in its purity, and in the demonstration of the power of the Holy Spirit, first by the Lord Himself and after that by the apostles under the experience of the pentecostal blessings.

Of the condition of the church in its early period we read: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:32, 33.

This is a very interesting description of the condition of things in the earlier experience of the Ephesus church. And in the message to this church the True Witness has many commendatory things to say. He

makes mention of their "works," their "labor," the "patience" they exercised, and "how thou canst not bear them which are evil: and hast tried them which say they are apostles, and are not, and hast found them liars." Thus they are commended for their faithfulness in discipline, and again they are commended for their patience and labor in the expression, "and hast not fainted." Rev. 2:2, 3.

Hardly more could be said in the way of commendation, and we would naturally think that no fault could be found with such a church. But the state of things here described both in the book of Acts and also in Rev. 2:2, 3, was in the time of their first love, and thus it presents to us what a church should be—yea, what the Lord calls it to be. But it is very evident that this state of things did not continue, but that a change came, for the apostle Paul in giving his last charge to the elders of this church speaks of what would take place after his departure, viz., that grievous wolves would enter in among them not sparing the flock; also that right from among themselves men would arise, speaking perverse things, and would draw away disciples after them. See Acts 20:28-31.

If they had continued in that unity and fervor described in Acts 4:32-35, such apostasies could not have taken place, but losing their first love opened the way for all the rest to follow. And time reveals the full consequences, for the church soon passed into other stages of experience than that of Ephesus. In 2 Tim. 4:10, Paul makes reference to one, Demas, who at one time was a faithful co-laborer, but now had departed, "having loved the present world." Thus it is manifest that worldliness was taking possession of the believers. And again in Phil. 2:21 is a significant statement,

"For all seek their own, not the things which are Jesus Christ's." How different this sounds from what we read from Acts 4:32, where "Neither said any of them that ought of the things which he possessed was his own."

All this presents a most practical lesson for our contemplation. May it receive the prayerful study its importance deserves.

It has fallen to our lot to live in exceedingly interesting and solemn times. Great light from the Scriptures of truth are shining forth on our way. We have the benefit of all the history of the past. The experience of ancient Israel is spread out before us, and written for our special benefit. They were chosen to be God's peculiar people, through whom He would reveal the power of saving grace. Yea, they were called to be His salvation to the ends of the earth. See Isa. 49:6. But they failed most ingloriously. Though saved out of Egypt, they perished because of unbelief. See Jude 5.

The soul in its first love is full of ardor, zeal, and devotion. No cross is too heavy, no sacrifice too great. It feels a burning desire to communicate the light it has received, and the salvation it has experienced, to others. Ready to communicate in word, in labor, in means, to the utmost of its ability, its only grief is that it can not do more. Have you not all had this experience? Another characteristic is, that it feels no inclination to murmur, find fault with others, or to criticize, but rather, as expressed in the words, "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all

things, hopeth all things, endureth all things." 1 Cor. 13:4-7. What a wonderful life, and yet is not this the very experience of the first love?

How often we have heard the soul in the rapture of its first love express itself something like this, "How changed is everything. The earth, the sky, the trees, and flowers, all look so lovely." And this first love sees in every human being a blood-bought soul, yea, the purchase of Christ's own life. And how it yearns for the salvation of every one out of Christ. Self and self-interest are lost sight of in labor, toil, and sacrifice for others' good. Blessed is the experience of this first love. It bears the characteristics of heaven. Then to lose this first love, O, what a loss! What else can replace it that will bring the same fruit?—Nothing, nothing.

In this first love there is no compromising with the world, there is no patterning after the world. The world's fashion plates have no attractions for the soul in its first love. There is only one thought always first and uppermost; and that is *Jesus*. Yes, *Jesus, Jesus*. He, and He only, can satisfy the soul longings, and to be like Him is the chief aim and object. To the soul in its first love the yoke of Christ is easy and His burden is light. It is living for Jesus only, and shares with Jesus His love for perishing souls and all humanity.

When the first love is lost, how changed is everything. The form of godliness still remains, the outward routine is still followed, the theory of the truth is still professedly believed in, but there is a lack, a void, that is very keenly felt. The first love is gone, with all its blessings.

The soul's intimate relation with Christ seems to be wanting. That earnest fervency of spirit is absent, and as a consequence, outward attractions and worldly associations are gaining ground, and with them worldly manners. There enters in a feeling that it is not well to be so peculiar, and Satan suggests that you can do more good if you associate more freely with the world, and in doing that you must adjust your dress and deportment accordingly. And before one is aware of it, he begins to look like the world, in dress and outward adorning, and so much so that the Christ-likeness is quite gone. How much this losing of this first love means, and how terrible its consequences. The ques-

tion is worthy of most careful and prayerful study on the part of every individual.

Note how seriously the Lord regards the matter: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2: 5. The candlestick being removed, total darkness would be the result. What an experience!

What, then, is called for?—*Repentance*. To the Laodicean church the message is the same, "Repent." The situation is a serious one. There are not few among us that give evidence of having lost their first love. And now the Lord calls on us to repent by doing the first works over again.

We are now nearing the week of prayer, and we are all desirous that it may prove a time of great blessing, a time of real refreshing from the presence of the Lord. But how much we shall realize will depend on ourselves, and the attitude in which we place ourselves to the Lord and His work.

We plead for a turning to the Lord with all the heart. Our souls long for the times of refreshing promised from the presence of the Lord, but the condition is this: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

The Lord is not arbitrarily withholding any blessing. He is more willing to give His Holy Spirit to them that seek Him than parents are to give good gifts to their children. Then what is hindering the blessings we so much need and desire? According to the prophet, it is sin that separates from God and stands in the way of the blessing. Isa. 59: 1, 2.

Brethren and sisters, old and young, one and all, shall we not give this matter our most serious consideration, and turn to the Lord with all the heart? "Therefore also now," saith the Lord, "turn ye even to Me, with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." Joel 2: 12, 13.

Thus the Lord has outlined the

course for us to take, and shall we not respond by doing just what the Lord has instructed us to do? Just as surely as we fulfil our part, so surely will the Lord meet us with the outpouring of His blessing. Yes, just as surely as we repent and do the first works, as we are bidden, turning away from the world and to the Lord with all the heart, so surely will there be a renewal of the first love with all its blessings, attended by joy and peace in the soul.

And just as surely as this will be, so surely will we see a real missionary spirit come in among us. Love, unity, and great grace, will be the experience.

Is not this the experience that is so much needed just now as we are in the closing moments of the closing work, and while Jesus is engaged in the very closing work of the investigative judgment? Just now it is that sin must come to an end and everlasting righteousness be brought in, yes, to each of us individually. May God grant it to be so, is our earnest prayer.

Would it not be a proper thing to set apart at least the last day of the week of prayer, May 16, as a day of fasting as well as prayer. I merely make the suggestion. It is not the rending of the garment, but the heart, and yet in times of much earnestness the people of God have availed themselves of abstinence from food that they might give themselves the more unreservedly to the Lord. There may not be any general appointment for fasting, but that need not hinder any individuals or any church from making such an arrangement. Indeed, I would almost rather see people take hold thus because they feel the need of it for themselves, than I would a general appointment. But whatever you do, let it be a whole-hearted service.

O. A. OLSEN.

Indian Ocean, March 10, 1908.

"Oh, never can we guard too well
These tongues, which oft, with fire of hell,
Set rolling words which surge and swell
Like fiery flames. And naught can stay
Their work of death; they leap and sway
Like cruel fiends in heartless play."

"A GOOD example is the best sermon."

"ALL our actions take their hues from the complexion of the heart."

Our Mission Field.

Sumatra.

WHILE nothing of great moment has taken place since last we wrote, we have nevertheless had many evidences that the Lord is with us in our work for the people.

It was a pleasure for us to have Brother Gates spend a week with us recently in counselling and planning for the work in these parts, and also in getting the several Battak natives to attend our School here in Singapore, six of whom we had living with us at our mission home. Their names are Immanuel, Hezekiel, Gaius, Petros, Hermenes, and Simion. The three former, being the oldest, accompanied Brother Gates on his return to Singapore, while it was thought best for the present, to have the three younger return to Tarvetving, their home.

It is the special desire and ambition of Immanuel and his companions, to write for and edit a paper in their native tongue (Battak), setting forth the present truth and circulating it broadcast throughout the interior. This is their own original plan of operation.

As they have the Bible in their own language, and are able to read and translate our Malay literature freely, it can readily be seen how the message could, by this means, be made to speedily reach the remotest parts of the interior, occupied distinctly by the Battaks, who are counted as being the oldest and original stock of natives of Sumatra. We earnestly pray that the Lord's guiding hand may be over this movement, for we are utterly helpless in the matter, as we can not even speak the Malay language clearly yet, much less the Battak.

Brother Gates has since written, saying that they are getting on well, and enjoy being at the School. I am sure it would have entertained our Avondale students to have listened to the singing of these six natives in their own tongue in the four parts, which sounded sweet and sad. During our worship they would sing all our hymns at first sight of the music, though they could not read the words. Several of them play different brass instruments and the organ. We sincerely hope that these may become channels through which the light

of the true gospel may be shed freely and rapidly to this entire race.

The Lord has certainly prepared the way by means of more than sixty German missionaries who have done faithful work in breaking up the fallow ground, teaching this people to read, and introducing the Bible freely throughout this land.

At present I am working in the Dutch community, particularly the more well-to-do, along the Belantoeng. This is where the governor and other high officials reside. I introduced my work with the tract on "The Second Advent," followed with others. I was encouraged from the first with pleasant and courteous receptions on the whole, and have at present over one hundred names on my list, of those who are reading our literature.

Monday and Thursday evenings we hold Bible-studies at our Mission for the Dutch people, and Tuesday evenings for the Dutch Eurasians. Among the few who have attended these meetings we have had the judge, Mr. Haining, and his wife. He is manifesting a keen interest in the truth, urging me to stay, and to come again each time I call on him at his private office. The Roman Catholics sternly refuse to accept the reading matter at first, but with some persuasion have accepted it with but few exceptions. We are glad for this measure of success, knowing that there is hope of gaining some souls for our Lord's kingdom when we can get the people to read.

Although tried severely at times, we are grateful for the good health we have been enabled to maintain. While as yet none of the English-speaking Dutch have decided to obey the truth, they are still reading our books, and we will hope and labor on, believing the promise of God, that "His word shall not return unto Him void." G. A. WANTZLICK.

OUR
FIELD WORK.

South Australian Conference.

THE eighth annual session of the South Australian Conference was held in connection with the New Thebarton Camp-meeting, March 5-15, 1908. Seven meetings were held. Pastor E. S. Butz occupied the chair. The roll was called, and fifty-four, representing the ten churches in the

Conference, responded. Brethren J. E. Fulton, W. A. Hennig, and A. Mountain attended on behalf of the Union Conference. Brother G. S. Fisher was elected as a delegate in behalf of the Cafe.

The following committees were appointed:—

PLANS AND RECOMMENDATIONS: Dr. W. H. James, E. S. Butz, R. Hare, R. H. Constandt, G. Hubbard, T. A. Brown, L. A. D. Lemke.

NOMINATIONS: A. H. Rogers, J. E. Fulton, C. Davey, W. Bowhey, B. J. Smith.

CREDENTIALS AND LICENSES: S. N. Walter, W. A. Hennig, J. Potter.

Brother Butz, the president of the Conference, gave a report of the Conference for the year, which showed progress and extension of the work in all lines.

The Sanitarium buildings are in progress. One cottage is just completed, and one is in the course of erection. Two good nurses have been promised, and some patients are waiting to enter the Sanitarium. So we hope to open it just as soon as the cottages are completed and furnished.

The Cafe has been started, and for a beginning the patronage has been satisfactory. We welcome these institutions as factors contributing to the one great end of fitting men and women to stand again faultless and blameless in the presence of the great, pure, and holy God.

There are ten churches in the Conference, with a membership of 334. During the year twenty-eight members were added, ten by letter and eighteen by vote. Twenty-three were lost during the year: three died in the faith, ten were transferred to other churches, and ten were struck off our rolls because of apostasy. We greatly regret that this latter step was necessary, but our church-rolls must bear a truthful record.

The tithe receipts have amounted to £1,120 7s 0½d, as against £1,086 19s last year, a gain being made of £33 7s 11½d. The contributions for special work amounted to £241 5s 8d, and for local church work £58 17s 11d.

Both the Kensington and Prospect churches have paid off their church debts, and now appear for the first time on our books as assets. There are two church-schools at Prospect and Kangarilla, with a membership of fifteen. We have two ministers, one doctor, six licensed missionaries, and twelve canvassers in the Con-

ference. There have been five tent efforts, at the following places: Balaclava, Mt. Gambier, Penola, Goodwood, and Edwardstown. Brethren Hare, Hubbard, and Cozens gave reports of their work, telling of difficulties they had to encounter as they went forth to labor, and how out of it all, God had brought blessings.

Brother C. Baron presented a report of the working of the Hydro-pathic Institute for eight months ending February 29. His report showed that there had been a profit of £27 13s 3d on the working of the institution for that period; there had been a profit of £55 15s 10d on the sale of health foods, and treatments had returned £507 19s 8d.

An indebtedness of £1,050 was upon the establishment, made up largely of loans effected to purchase appliances for the equipment of the institution. These appliances are assets, and though nearly all of the loans have been put into the institution, it is hardly expected that, owing to depreciation and poor demand for that class of appliances, they will fully offset the liabilities. Having to pay interest placed the institution at a decided disadvantage. A plea was made whereby those who had money they would like to see in the work, and would be willing to lend it free of interest, might put it into the institution.

Dr. W. H. James spoke of the circumstances attending, and leading up to, his connecting with this Conference, and his work since coming here, and the employment of his time since he has been in this State.

Sister Thomas, the State Sabbath-school secretary, presented her report of Sabbath-school work for the year. There were twelve schools in the Conference. Two new Sabbath-schools have been added, and it is hoped that the new Sabbath-keepers at Penola will soon be organized into a school. The total Sabbath-school membership is 339, as against 353 in 1906. There has been an increase in donations, and some schools have given all their donations to missions. The total contributions were £171 16s 3½d; the amount given to missions was £152 1s. A discussion followed on the topic of giving all the donations to missions, and it was the unanimous opinion that this system should be adopted, and that any incidental expenses be met by special donations.

The Secretary and Treasurer of the South Australian Tract Society then read a report of its working for the period of nineteen months ending January 31, 1908. The Tract Society had been prospered, and we are glad to report that that branch of the work in this State is now out of debt. The balance-sheet was then presented, and adopted. Beginning with July 1, 1906, there was a debit balance of £69 18s 2½d. The period closed with a credit balance of £3 15s 4d, thus showing a gain for the time covered, of £73 13s 6½d.

The General Agent, Brother Lemke, then presented a tabulated report of the canvassing work in the State for twelve months ending February 29. The average number of canvassers was nine; 2,378 orders for subscription books had been taken, representing a value of £1,957 15s 6d, and £71 17s 3d worth of helps, making a total of £2,029 12s 9d, this being an increase of £237 17s 6d for twelve months. Experiences were given by individual canvassers, and these proved intensely interesting, as they related instances of signal help and blessing received.

The Conference Treasurer presented the balance-sheet covering eighteen months beginning with July 1, 1906. The Conference was worth £295 13s 2d. At the close of the period just mentioned, the present worth was £935 5s 0½d, this being an increase of £639 11s 10½d.

The Superintendent of the Young People's Work, Sister Butz, presented a report of work done by the combined Young People's Society, which was highly gratifying:—

Missionary letters written	261
Missionary letters received	93
Missionary visits paid	2,809
Bible-readings or cottage meetings	461
Subscriptions for periodicals	10
Papers sold	5,931
Papers loaned	806
Papers posted and given	9,249
Books sold	272
Books loaned	154
Books given	21
Pages of tracts sold	2,294
Pages of tracts loaned	54,078
Pages of tracts given	22,288
Hours given to Christian help work	333
Persons supplied with food and clothes	98
Treatments given	100
Stamps received	18,000

Experiences from individuals were called for, to which some responded, and told of blessings received in working for others.

The Committee on Nominations presented the following report, which was adopted:—

PRESIDENT: E. S. Butz.
VICE-PRESIDENT: R. Hare.
SECRETARY: A. H. Rogers.
TREASURER: R. H. CONSTANDT.
EXECUTIVE COMMITTEE: E. S. Butz, R. Hare, A. H. Rogers, S. N. Walter, R. H. Constandt, Dr. W. H. James, A. S. Thorpe.

TRACT SOCIETY SECRETARY AND TREASURER: R. H. Constandt.

SABBATH-SCHOOL SECRETARY AND TREASURER: Mrs. Thomas.

STATE CANVASSING AGENT: L. A. D. Lemke.

RELIGIOUS LIBERTY DEPARTMENT: E. S. Butz, R. Hare, G. Hubbard.

SECRETARY AND TREASURER OF YOUNG PEOPLE'S WORK: Mrs. E. S. Butz.

The Committee on Credentials and Licenses presented the following report, which was adopted:—

MINISTERIAL CREDENTIALS: E. S. Butz, R. Hare.

MINISTERIAL LICENSE: G. Hubbard, A. H. Rogers.

MISSIONARY LICENSE: R. H. Constandt, Dr. W. H. James, L. A. D. Lemke, B. Cozens, C. Baron, Sister L. Goodhart, Mrs. E. S. Butz.

The Committee on Plans and Recommendations presented the following report, which was adopted:—

1. *We Recommend*, That all our brethren be encouraged to purchase a copy of "Ministry of Healing" for themselves, and to sell as many as possible in order to help the Sanitarium.

2. *We Recommend*, That this Conference raise £200 for the Sanitarium Fund, Tent Fund, and Warburton Fund.

3. *We Recommend*, That clause 1 of Article 2 of the South Australian Conference Constitution, be amended by changing the word "five" to "seven," which reads: "The officers of the Conference shall be an Executive Committee of five members, a President, Vice-president, Secretary, Treasurer, Business Agent, Tract Society Secretary and Treasurer, and General Canvassing Agent; Sabbath school Secretary and Treasurer; and such medical and other boards as may be necessary. The President and Vice-president shall be *ex officio* members of the Executive Committee. These officers shall be elected annually.

4. *We Recommend*, That Article 2, Section 1, be amended by the addition of the words "Secretary of the Young People's Work" after the list of officers.

5. *We Recommend*, That the Conference Committee take hold with renewed energy of Resolution 1 of last year's proceedings, which reads: "*We Recommend*, That the Conference Committee take definite steps to enlist the active co-operation of every Seventh-day Adventist and all Seventh-day Adventist children, in this State, in an earnest progressive missionary campaign that will continue until the closing work of the third angel's message is accomplished."

The matter of Tent, Sanitarium, and General Funds, came up for discussion. The need of a new tent was emphasized, the one at present in use being thought utterly unfit for use in wet weather. The importance of making up our quota of the amount required to remove the publishing work to Warburton, was dealt with; and the need of funds to start the Sanitarium in the midst of us, was urged. Donations were solicited, and in response the amount of £72 9s 6d was given in cash and promises. The matter of selling "Ministry of Healing" as an aid to the Sanitarium work, was mentioned, and twenty-six individuals promised to take one each. One of our canvassers promised to devote two days to the sale of the book.

During the meetings of the camp, many very encouraging testimonies were borne, full of determination to press on in the closing message.

Adjourned *sine die*.

E. S. BUTZ, *President*.

R. H. CONSTANDT, *Secretary pro tem*.

Bullahdelah Tent Mission.

Just one month ago, the writer, in company with Pastor W. J. McGowan and Brother L. J. Imrie, opened a tent mission in Bullahdelah on the Myall River, North Coast.

A request came to the Conference some months ago from Dr. and Mrs. Stuttaford for a tent to be sent to this place. They have done faithful work in connection with the doctor's practice.

After securing a suitable location and pitching the tent, we billed the town. It is only a very small place, the principal industry being timber-getting.

From the first night we felt encouraged. The Lord gave freedom in presenting the wonderful theme of the "Inspiration of the Bible." As near as I can remember, there were some who never missed a meeting. After the first work we were hindered somewhat by the weather that set in. By aggressive work, not only in the public meeting, but also from house to house, we made steady progress, and within one month of commencing our work, we organized a Sabbath-school of over thirty—young and old.

The Lord gave freedom in presenting this, the most glorious and wonderful message ever committed to mortals. To Him be all the praise. Paul may plant, Apollos may water,

but it is God alone who can give the increase.

Already quite a nice little company have stepped out to obey God; and others are deeply interested. Several expressed their confidence in the message, and said they were sure we were God's people.

God has given some the victory over the tobacco-habit, others over a bad temper. It is very encouraging to watch the joy unspeakable and full of glory, lighting the countenances of those fully yielding to the mighty working of God's Holy Spirit.

With the continued blessing of God, we hope soon to see a strong company holding aloft the banner of the third angel's message—"The commandments of God and the faith of Jesus."

Pray for the work and workers at Bullahdelah. F. W. PAAP.

**MISSIONARY
 CAMPAIGN.**

Call to Service.

1. How many are called? Matt. 22 : 14.

2. What has God given to every man? Mark 13 : 34.

"To every man is given his work, not one is excused. He has a part to act according to his capacity: there is something for all to do beside going to church and listening to the Word of God."—*Testimonies, Vol. 4, p. 391.*

3. Is every person called to service for the Lord?

"Whether believers or unbelievers, all men are the Lord's property. All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great Judgment day."—*Christ's Object Lessons, p. 326; Testimonies, Vol. 4, p. 397.*

4. Is there a place fitted for each one?

"Each one has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons, pp. 326-7; Ministry of Healing, p. 476.*

5. With the call to service, has

God given us the ability to work? Matt. 25 : 15, 16.

6. How has He distributed the talents? 1 Cor. 12 : 8-11.

"To every man God has given according to his several ability. The talents are not appointed capriciously. He who has the ability to use five talents, receives five. He who can wisely use only one, receives but one. None need lament that they have not received larger gifts; for He who has apportioned to every man, is equally honored by the improvement of each trust, whether it be great or small. The one to whom five talents have been committed, is to render the improvement of five; he who has but one, the improvement of one."—*Christ's Object Lessons, p. 328.*

7. What must he do then, in order that his ability may be used for God? Eph. 4 : 7.

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental powers. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation by faith in Christ, they are one with Him, and in their human weakness they are enabled to do deeds of Omnipotence."—*Desire of Ages, p. 993.*

8. What is the purpose of ministry? 1 Peter 4 : 10.

9. Must we make distinction in ministering?

"But we are not to think only of great and gifted men, to the neglect of the poorer classes. Christ instructs His messengers to go also to those in the highways and hedges, to the poor and lowly of the earth. In the courts and lanes of the great cities, are families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. They do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. They are pressed with suffering, want, unbelief, despondency. Disease of every type afflicts their soul and body. . . . In these suffering ones, we are to see those

whom Christ came to save."—*Christ's Object Lessons*, p. 233.

10. What should we do in regard to those who know not Christ?

"We should speak of Christ to those who know Him not. Wherever we are, we should watch for opportunities of speaking to others of the Saviour."—*Id.*, pp. 338, 339.

"Precious will heaven be to those who have been faithful in the work of saving souls. From hour to hour in our varied life, opportunities to reach and save souls are opened before us. These opportunities are continually coming and going. God desires us to make the most of them."—*Id.*, p. 373.

"As you engage in this work, you have companions unseen by human eyes. Angels from the heavenly courts stand by all who do God's service in ministering to their fellow-men."—*Id.*, p. 388; *Testimonies*, Vol. 8, p. 17, Vol. 6, pp. 303, 456.

11. What does the Lord say of those who win souls for Him? Prov. 11: 30.

12. Where does He say His sheep are? Ezek. 34: 6.

13. If we fail to win souls for Him, what will He ask us? Jer. 13: 20, 21.

14. What is the work then that every Christian is called to do?

"The work to which we, as Christians, are called to do, is to co-operate with Christ in the salvation of souls. This work we have entered into covenant with Him to do. To neglect this work is to prove disloyal to God."—*Christ's Object Lessons*, p. 358.

"Although professing to be servants of Christ, they brought no souls to Him."—*Testimonies*, Vol. 4, p. 386.

"To how many have you spoken regarding their salvation? How many have heard from your lips earnest appeals to accept Christ as a personal Saviour? How many have been led by your words to turn from sin to the service of the living God?"—*Id.*, Vol. 7, p. 117.

"With earnest, unwearied effort, you are to seek to save the lost. Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls?"—*Id.*, Vol. 7, p. 2.

15. What is one thing that will have power to win souls to Christ?

"When Christ is thus revealed in our speech, it will have power in winning souls to Him."—*Christ's Object Lessons*, p. 338.

16. When is the time to labor for souls?

"Now is the time to labor for the salvation of our fellow-men. All are to labor in winning souls to Christ."—*Id.*, p. 343.

17. Must we make personal effort to save?

"Philip was then called and he went in search of Nathaniel. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring one soul to the Saviour. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for men. Many are waiting to be personally addressed."—*Desire of Ages*, p. 155.

18. How did Jesus work?

"Jesus saw in every soul one to whom must be given the call to His kingdom. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. It was by personal contact and association that Jesus trained His disciples. We should not seclude ourselves from others. In order to reach all classes we must meet them where they are. Social power, sanctified by the grace of Christ, must be improved by winning souls to the Saviour."—*Desire of Ages*, p. 169.

19. What is it a fatal mistake to suppose?

"That the work of saving souls depends alone on the ordained minister. Whatever one's calling in life, his first interest should be to win souls for Christ. He may not be able to speak to them in congregations, but he can work for individuals."—*Desire of Ages*, p. 985.

A. W. SEMMENS.

*** Our Canvassers. ***

Are You Persistent?

WE take pleasure in quoting from an agent's letter just received, as it deals with principles which all our canvassers and workers in every department must learn in order to succeed in this work. Brother Gill, who writes, had met with an accident,

and in response to our letter says:—

Yes, the same idea about Satan not only trying to destroy me, but also trying to impede the work of God, came to my mind at the time and very often since. Right in connection with this thought I had a very remarkable experience yesterday while canvassing one of the local business men. I called a little before the dinner hour at his home, and was told by one of his grown daughters that he was at business, and that mother was too busy, so begged to be excused from seeing me. I thanked her, and went along a little farther, canvassing several of the neighbors. Finding that I was in a blind street, and would have to repress the place where I had previously called without being able to get a hearing, I decided that I would call again and make the explanation, if necessary, that I was under the impression that having called at their dinner hour before, I thought since that was over I might be able to see the mother. To my surprise the door was opened by the same young lady, who immediately invited me inside. After waiting a few minutes, presumably for her father, an elderly man entered, and I made my business known to him.

He promptly declined to see the work, stating they were not in need of any such book. Both he and his daughter were members of the local school of arts and they could obtain there whatever they might not have in their own home. But I kept on until he eventually decided to look at the book, although he assured me it was only wasting my time, and that he would not subscribe to it. After I had canvassed him, while he was deliberating whether he would order one or not, his wife entered the room and stated boldly that they had the book in the house. He assured her they had not, but she persisted in prompting him not to take it.

I had earnestly asked the Lord, while waiting, to give me an order there, and while they were discussing it among themselves, I lifted my heart in prayer to our Heavenly Father and asked Him to help me. Whenever the wife made a statement, I took the book from him, and turned to the place where there was an answer to her question, and he eventually decided I could put him down for a copy, with the remark, "It is a cheap book for the money and one which you can pick up every time to learn something." His wife left the room in a very undignified manner, exclaiming, "You have more pounds than sense." I could not help thanking God for giving me the victory over Satan in his efforts to frustrate the work of God in trying to keep the book out of that home. God truly allows Satan to go "thus far and no farther."

This is the spirit of success. We must learn to stick to our business in spite of all opposition. In "Testimonies," Vol. 6, we are told that, "We must be more decidedly in earnest. We must talk the truth in private and in public, *presenting every argument, urging every motive* of infinite weight to draw men to the Saviour uplifted on the cruel cross." Again it says, "Now is the time for the last warn-

ing to be given. There is a special power in the presentation of the truth at the *present time*; but how long will it continue?—*Only a little while.*"

If we were more persistent in our efforts, would not much more be accomplished? Shall we not take heed to the instruction?

L. M. GREGG.

The Sabbath-school.

"The Signs of the Times."

No. 1.—WHAT IS ITS MISSION?

"THE publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world, they are to do the same work that was done by John the Baptist for the Jewish nation. By startling messages of warning, God's prophet awakened men from worldly dreaming. . . . By his presentation of truth, he exposed popular delusions. In contrast with the false theories of his time, truth in his teaching stood forth as an eternal certainty. 'Repent ye, for the kingdom of heaven is at hand' was John's message. This same message, through the publications from our printing houses, is to be given to the world to-day."—*Testimonies, Vol. 7, p. 139.*

"To the world"! Yes, to every nation, kindred, tongue, and people, the warning message must go. "And in a large degree through our publishing houses, is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the world with his glory."—*Ib., p. 140.*

Never did mortals engage in a more solemn or important work than that which is represented by the angel referred to in Rev. 13: 1, whose message of invitation to God's people to come out of Babylon must, in a large degree, be heralded throughout the world by our publications. This noble work is one in which all may have a part. So many avenues are now open for the entrance of the message of truth for these last days that all are left without excuse. There are none too feeble, none too old, none too busy, none too inexperienced, to take an active part in the circulation of our missionary paper.

Time hastens to its close; eternity draws near. Will you begin now to do your part in the work of circulating our literature which, under the blessing of God, is to lighten the world with its glory?

A. W. ANDERSON.

Notes and Personals.

SO FAR as we have learned, the donations by the Sabbath-schools on March 28, toward the Fiji printing-office were very liberal. Avondale heads the list with an offering of over thirteen pounds towards this enterprise.

BROTHER S. W. CARR spoke to the patients in the Sanitarium parlor on Sunday evening, April 5, on Fiji. His talk was much appreciated. A collection was taken at the close, which, together with the £1 3s 6d given by the Sabbath-school, makes a total of £4 17s from Wahroonga for the Fiji printing-office.

THE week of prayer will soon be here. The time set for it is May 9-16. Read what Brother Daniells says on the object and importance of such a season. Brother Olsen also makes reference to this occasion in the first-page article, which was written while on his way to England, and has just come to hand in time for this issue.

BROTHER GREGORY, of Warburton, writes on April 1: "It was decided that the contents of our birthday box for this quarter go toward the Fiji printing-office, and we also made an extra effort to make the special collection in the Sabbath-school a good one for this enterprise, and with quite gratifying results. The birthday box was found to contain £2 10s 9d, and the collection amounted to £2 6s 3d. I think this very good that considering that it was the fourth Sabbath, and we have had, of late, a great many calls upon us for means."

ON the evenings of Monday, Tuesday, and Wednesday, March 24-26, and on the Sunday afternoon and evening following, Pastor Pallant conducted meetings at the Strathfield office for the benefit of the church officers in the vicinity of Sydney. There was an excellent attendance at all of these meetings, and a deep interest manifested as the Bible and Testimonies were studied in reference to the qualifications of, and solemn responsibility devolving upon the officers of our churches. As no room in the office was sufficiently large to accommodate the meetings on Sunday, a canvass was stretched in the back garden, that served as a covering from the sun, under which benches were arranged, thus furnishing a commodious and pleasant meeting place. Brother Pallant now proposes to carry this instruction to the various churches as far as he is able, and has already made a beginning at Stanmore.

Obituary.

BELLETTTE.—Fell asleep in Jesus at Tasman's Peninsula, Tasmania, March 20, 1908, Vinton Bellette, aged eleven years and seven months.

His parents, Brother and Sister George Bellette, began to observe the Sabbath of the Lord over twelve years ago as the result of reading a tract. By searching the Scriptures with the assistance of books purchased and loaned, they soon became intelligent in every phase of the message, came out of the Disciple Church, and having been baptized a little later by Pastor Wilson, united with our people. They have stood alone all these years as faithful witnesses for the truth they both love, and have contributed liberally toward the spread of the message.

Little Vinton's life began under favorable circumstances, having been born, as it were, into the light of truth, in which he was instructed from infancy, and he grew up in the third angel's message. His knowledge of the Scriptures and his deep Christian experience were most remarkable; he was as a little child in simple faith, yet reaching the perfection of manhood in Christ. An invalid almost from childhood, this beautiful character was developed through much-suffering, during which the rich fruit of the Spirit was manifested to all around him.

During the last days of his life, he loved to talk to his mother of the resurrection scene, the gathering together of the elect by the angels, and their glorious re-union.

We laid him to rest to await the consummation of this blessed hope at the soon coming of the Life-giver. Words of comfort were spoken at the grave by the writer.

J. ALLEN.

SOME interesting field reports and other matter have been crowded out of this number, but will appear next week.

THE study "Call to Service," by Brother Semmens, was given to the nurses at the Sydney Sanitarium; and believing that it would be of equal interest to all our readers, we have passed it on to them.

FROM a letter received from Brother Fulton we learn that the West Australian Camp-meeting started well. An excellent spirit was manifested right from the beginning, and the first Sabbath will long be remembered by old and young as a day of great spiritual blessing. As the first Sabbath of the camp was the last one in the quarter, the Sabbath-school offerings on that day amounting to ten pounds, were given toward the Fiji printing office.

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Why Appoint a Week of Prayer?

WHY appoint a week of prayer? Is it done merely as an official act to perpetuate a custom? Is it to provide a "form" to be observed once a year to take the place of the prayer and devotion that should have been a part of the life all through the year? Or is it because there is at this present time a good reason why we should devote a week to earnest prayer and devotion?

For one, I wish to say that never before in my experience in this cause have I seen the great, pressing need of this whole denomination's giving itself to earnest importunate prayer as I see it now. I do feel that if ever the church of God has been called to its knees, it is at this present time.

Prayer is communion with God. It brings us into His divine presence. It "opens the windows of the soul heavenward." Prayer does not change God. It changes the one who prays. Our prayers for personal help do not inform the Lord of our needs, nor cause Him to pity and love us. He knows our needs, and loves us just the same before we pray as afterward. Prayer enlightens those who pray, and places them in an attitude of humility and loyalty that will lead them to make a right use of the blessings of the Lord. He knows all the time what they need, and what His love continually longs to give them.

All the praying of the week of prayer for the prosperity of the cause will not increase the Lord's interest in it. It will not increase His assurance in its final triumph. It will not give Him courage to undertake to do more to hasten it. But earnest prayer will do all that for the one who prays aright. It will put him in such union and harmony with God that he will see light in God's light. His mind will be illu-

minated and filled with the Lord's wisdom. His heart will be inspired with the assurance and courage of his great Leader in the conflict. His soul will be filled with a love for the perishing that will lead to sacrifice and service for their salvation.

This experience, this condition of heart, this attitude toward God and humanity, is just what the church needs. It is this that will make God's people the power in the world that He intends them to be. Without this heart experience the message for this time will lose its meaning and its charm to us, the work of God will be made secondary to our personal interests, and the worship of God will become destructive formalism.

The week of prayer is intended to aid the church in reaching higher spiritual ground, and to stimulate her in missionary enterprises. When the Saviour sent the seventy out to make Him known in every city, He said to them, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." What is the situation presented?—A large field and few laborers. What was the remedy?—"Pray ye." Here is a lesson. Prayer is the resource of the church in behalf of a destitute field—not to take the place of laborers, but to secure them.

The harvest of the whole world is now to be garnered. Truly the laborers are few. The church must pray. How appropriate, then, that a week should be set apart for the study of the Bible, the field and its needs, and for prayer.

All can take part in this season of devotion. Preparations can be made beforehand so as to have as little of the regular work of life as possible to do during the week. Every morning an hour can be devoted to the study of the reading for the day, and to prayer. This will be a good preparation for the meeting that may come later in the day or in the evening. Once reading is not enough for the stirring articles prepared for this occasion. They will bear re-reading a number of times.

Dear brethren and sisters, all that is true and solemn in this message calls to earnest prayer at this time. Do we need a week of prayer?—Most assuredly. Has the appointment of such an occasion at this time more in it than merely to comply with a form

of long standing?—It certainly has. The earnest calls from open doors in all lands are not being answered by this people as they should be. Our comrades at the front are not being reinforced as they must be. "*Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.*" And remember that the earnest, importunate prayer of faith will not permit the one who offers it to withhold himself, nor his children, nor his money from going forth into the harvest-field in harmony with his prayers.

A. G. DANIELLS.

Walking with God.

AMONG the examples of faith recorded in the eleventh chapter of Hebrews we find the case of Enoch. Of him it is said, "By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God." The account as given in Genesis is in these simple words: "And Enoch walked with God: and he was not; for God took him." Enoch's faith in God took away from him all that spirit of self-exaltation which leads one to lift up himself above God, and with the true spirit of humility he walked with God. This experience of communion with heaven prepared him to be a blessing to others. What he received in seeking the fellowship of God in secret he imparted afterward to the multitude. Thus the blessing which he sought he shared with the people. Enoch's life of walking with God in the time just before the destruction of the world by a flood of water—a time of great wickedness—is both an example and an encouragement to us who live in this time of wickedness just before the destruction of the world by fire. Even though iniquity abounds, and the love of many waxes cold, still it is our privilege to walk with God. The same loving Father invites us to the same closeness of communion with Him that we may be ministers of His grace to others.

"O, let me walk with Thee, my God,
 As Enoch walked in days of old;
 Place Thou my trembling hand in Thine,
 And sweet communion with me hold;
 E'en though the path I may not see,
 Yet, Jesus, let me walk with Thee."
 W. W. PRESCOTT.