

Union Conference Record

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

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PREPARATION DAY.

Clear the breakfast from the table,
Wash the dishes right away;
Now the rooms must be in order—
This is preparation day.

There's the cooking and the baking—
Hurry up! make no delay—
Cleaning, brushing, dusting, scrubbing—
This is preparation day.

Let the children do their duties,
And be careful to obey;
For we're apt to lose our patience
On the preparation day.

Sabbath comes; we're all in order,
But we scarce can read or pray,
Mind and body both exhausted,
After preparation day.

Ah, my weary sister housewives,
Do you think the Lord would say
We have done as He would have us
On the preparation day?

True, our homes are all in order,
All our six days' work is done,
As we gather for God's worship
When the Sabbath has begun.

Would it not be vastly better,
As we journey on our way,
To prepare our hearts for worship
On the preparation day?

Take a little time for study,
And a little time to pray,
And you'll find your burden lighter
On the preparation day.

Tired sisters, needless pastries
You can do without one day;
For we should not think of feasting
On the holy Sabbath day.

JESSIE D. BELKNAP.

Typical and Antitypical Babylon.

THE subject of the Sabbath-school lesson for August 8, is "The Restoration from Babylon," and this suggests a study of the significance of the experience of the people of God in their connection with ancient Babylon.

The real meaning of the record concerning ancient Babylon, as given in the Scriptures, is lost unless we see that it is prophetic history or typical prophecy. Ancient Babylon is a type of modern Babylon. In ancient Baby-

lon as a temporal power, is the prophecy of modern Babylon as a spiritual power. The religion of ancient Babylon was paganism, open and unconcealed. The religion of modern Babylon is paganism baptized under Christian forms and names—the most dangerous and most deceptive idolatry. Ancient Babylon was a universal temporal kingdom, and modern Babylon claims universal spiritual jurisdiction. So long as the people of God maintained the spiritual character of their religion in the olden time, and did not adopt the customs and habits of the heathen around them, they were protected against the assaults of their enemies, and the glory of the Shekinah was revealed in the temple service; but when a compromise was made with heathenism, and the temple service became a mere cloak for sin, then "the Lord gave Jehoiakim king of Judah into his [Nebuchadnezzar's] hand, with part of the vessels of the house of God." A few years later, because of persistent refusal to listen to the counsel of God, "the wrath of Jehovah arose against His people, till there was no remedy"; the captivity of Judah became complete; and the temple was utterly destroyed. This experience was repeated in the history of the Christian church. So long as the gospel was maintained in its purity, the church was powerful against all her foes, and prospered under fierce persecutions; but when the standard was lowered, and a compromise with paganism was effected, the church lost her means of defence, and soon became a captive in modern Babylon. This parallel might be extended to many particulars, but this is sufficient to illustrate the typical character of the history of ancient Babylon.

The fundamental principle underlying all false religions is that the worshipper must do something for his own benefit. If there are sacrifices and offerings, they are offered as a means of purchasing the favour of some god or appeasing his wrath, rather than as an

expression of faith in an efficacious sacrifice. If there are gifts made, they are regarded as meritorious according to their size, rather than as a manifestation of gratitude to be estimated only by the motive back of the gift. Punishment of the body is substituted for that self-denial which is a crucifixion of the old man of sin, and thus indulgence of the worst passions becomes compatible with a spurious holiness. Such is heathenism, both ancient and modern, although the revelation of it may vary in different ages and in different countries. It is that out-working of the pride of the human heart which will not submit itself to the righteousness of God, but goes about to establish its own righteousness. It is the substitution of righteousness by works for righteousness by faith.

All false religions must necessarily deny the essential doctrine of Christianity—the mystery of godliness—the union of divinity and humanity through the incarnation of the Son of God. The reason of this lies in the fact that "every spirit that confesseth that Jesus Christ is come in the flesh is of God"; and, further, "whosoever believeth that Jesus [the man] is the Christ [the Messiah of prophecy] is begotten of God." The personal acceptance of the doctrine of the incarnation of the Son of God, not as a theory but as a fact of life, means the indwelling presence of God in our flesh and the manifestation of His righteousness in the place of our righteousness. This is the vital thing in the gospel: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; . . . for therein is revealed a righteousness of God from faith unto faith: as it is written, But the just shall live by faith." The denial of the incarnation is therefore a necessary feature of all false religions, whose fundamental principle is self-salvation—righteousness by works.

When the Chaldeans had pressed by Nebuchadnezzar to tell him his

dream and to make known the interpretation thereof, declared their inability to meet the requirement of the king, and said: "There is no other that can show it before the king, except the gods, whose dwelling is not with flesh," they published the creed of Babylon, and the creed of all false religions, and denied the essential principle of Christianity—the incarnation of the Son of God. This denial of the incarnation is the true explanation of that exhibition of pride in her own achievements which is the characteristic of Babylon, and which was expressed in those significant words of King Nebuchadnezzar: "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?" This formal declaration of righteousness by works marked the climax of Nebuchadnezzar's self-exaltation, and having thus declared himself independent of God he was left to reveal the consequences, and to show that a man apart from the indwelling of God will be reduced to the same plane as other animals.

When the professed people of God lost the significance of the temple and its services, designed to be a witness to the purpose of God to make humanity His dwelling-place through the incarnation and the priesthood of His Son, and substituted the outward forms of religion for the inward experience, they put righteousness by works in the place of righteousness by faith, and in reality, although not in express terms, adopted the creed of Babylon. When they said, "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these," and made the glory of the temple and its services an excuse for gross and heaven-defying sins, they denied the true principle of the gospel of salvation by faith just as truly as did Nebuchadnezzar when he said, "Is not this great Babylon, which I have built?" The consequence of this departure from the truth, was that they lost their defence against their old-time enemy, the temple was destroyed, the outward forms of their religion were interrupted, and they themselves were led captives to Babylon. The lesson which they refused to learn and to remember in prosperity, they were compelled to learn in adversity. And before the seventy years' experience was accomplished, they saw Babylon humbled by a foreign foe, her pride of independence of any help outside of herself brought into contempt, and her false religion discredited. Individuals were saved out of Babylon through the preaching of the gospel by some of

the faithful believers among the captives; but Babylon, as Babylon, was overthrown, and never recovered her former glory. Righteousness by works may make an outward appearance for a time, an impression upon the senses by great buildings and dazzling ornamentation and an elaborate ritual, but it will not endure the test and trial which will reveal the worth of righteousness by faith. The power of the indwelling Son of God through the Spirit, is alone sufficient to save from sin and death.

The call out of Babylon was a call to righteousness by faith, and the restoration from Babylon was the outworking of righteousness by faith. The city and temple which they could not retain against the power of their enemies after they had fallen from righteousness by faith, they were able to rebuild in the face of bitter opposition, after they had once more accepted righteousness by faith. They had learned that "except the Lord build the house they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain," and their trust was placed in God. The result was the restoration of the city and the temple and the service of God.

The application of these lessons to our time is obvious, and hardly needs to be pointed out. The final call out of Babylon is now going forth in the threefold message of Revelation 14; but that message must be proclaimed as the gospel of righteousness by faith, in order that the call may be effective. And it is only through the vital truth of the sanctuary and its services in its present application to the work of our great High Priest in the heavenly sanctuary, that this message can be the genuine message of righteousness by faith to this generation. Let the genuine message be proclaimed in its purity and power.

W. W. PRESCOTT.

Keep Still.

MANY a man whose life has had in it a great deal of trouble and opposition would have saved much if he had learned in his childhood the lesson to "keep still." If the hard words hurt, it will not make them easier to bear to make an angry reply. If you do not answer at all, the matter stops right there; if your tongue cannot be restrained, nobody knows what the result may be. You will find again and again that the way to keep out of trouble is to keep still.—*Argus*.

Our Mission Field

An Interesting Letter.

THE following letter from Brother and Sister Carr, although quite long, is so interesting and so instructive that we give it almost entire. This letter was started at Samarai, Papua, June 24, and finished after their arrival at Port Moresby, their destination:—

As the rays of the setting sun ushered in the Sabbath, June 5, the *Moresby* passed through Sydney Heads. The passage to Brisbane was good, as the wind was off the land. We were met at the wharf by Brother and Sister Craddock and several of the Queensland brethren. As there was no time to spare, a hurried meeting was convened at the tract society's office, at which there were about fifteen present.

The brethren were particularly anxious to become acquainted with Bennie, whom the Queensland Young People's Society are supporting in New Guinea; and after I explained how the Lord had helped in the plans for opening up the work there, Bennie occupied the rest of the time telling of his call to the work, of his gratitude for the same, and how pleased he was to see the interest the Queensland brethren were taking in the work in New Guinea. Brother Craddock closed our meeting with prayer, and we were soon on the train making our way to the wharf, about twelve miles distant. Here we bade adieu to our brethren and to Australia. A minister and two natives were on the wharf, but we did not know till after that they were Mr. Goldie, superintendent of the Methodist Mission in the Solomon Islands and his two boys, who are helping him translate the New Testament into the Rubiana language of the Solomons.

Nothing of special interest occurred till we reached Guadalcanar, one of the largest of the Solomon Islands. The weather for the whole week was good, and but for the tobacco smoke we could have enjoyed ourselves. We were the only three on board not using tobacco, and we could not get away from it. Taking them as a whole, the passengers were a quiet lot, including one Roman Catholic priest, two Campbellites, ourselves, the rest professing nothing. If we had taken the previous boat we would have had twelve Methodist missionaries as fellow-passengers. May the day soon hasten when such a company of Seventh-day Adventists can be sent to the Solomon Islands and New Guinea.

Guadalcanar is about eighty miles long, and like most of the Solomon Islands it is quite mountainous, the highest peak reaching 8,000 feet high. The highest peak in the Solomons is 10,000 feet high, and is situated in the largest and most northerly island, called Bougainville, owned by the Germans. The Solomons are of volcanic origin and are densely wooded. Hot springs are found in the island of Savo, the first island we passed on our left on our way to Tulagi, the

first port of call. Both at Savo and Guadalcanar the Catholics have missions, with about 1,500 adherents altogether. They have about 666 more on another island near Fauro to the northwest of the group. It was in 1836 that the first Roman Catholic missionaries came to these islands. Four of this party were eaten and most of the remainder died, so that the mission was abandoned. Later another attempt was made, but with no better results. However, twelve years ago the present mission was started by the sending out of twelve priests, six of whom have died in the field and the other six are trying to regain their health in Australia, so that none of the original priests are at present in the field. These facts I got from Mr. Marrion, our fellow-passenger, who had spent over twenty years in Fiji and knows Brother Fulton.

At 1 p.m. we dropped anchor at Tulagi, which is the capital of the Solomon Islands, and consists of the houses of the resident commissioner, the agent of the shipping company, and another European building, which is used as a jail and post-office. These with about five native houses constitute the capital! Burns, Philp and Co. are now erecting a store and dwelling on an island about a quarter of a mile distant. We found the *Makambo*, another of the company's boats on this line, was anchored at Tulagi, so that the following day the two captains took a number of passengers from each ship for a trip in the ship's launch to a group of native villages about eighteen miles distant. We were among the number, and as we passed through the narrow strait, adjoining the island of Florida, passing for about ten miles through most beautiful tropical country, we could not help thinking of the words of the poet, "Where every prospect pleases and only man is vile." The vegetation was so dense that one probably could not go more than a few hundred yards in a day. We were quite forcibly reminded of past experiences in Fiji, by the launch stopping with us twice on the trip. The villages visited were small, consisting of six to nine houses to a village. The villagers were very scantily dressed, most of them being almost naked; some possessed a loin cloth and some had a coat or a shirt, which, however, were not clean. They look much better without the European clothing; as they never think of washing the same; so it is not at all pleasant to be near them. Most of the villagers were either smoking, or chewing the betel nut. This nut, when eaten with lime and an aromatic leaf, makes the mouth and lips look horrible and bloody. What they most need is the gospel of cleanliness from all defilement. The third angel's message is what they need, and who is to give it them? Truly the fields are ripe unto the harvest, but the reapers are few. Let us pray the Lord of the harvest to send forth the reapers, and let us help Him to answer our prayers. The houses we visited were for the most part clean, and the church also was clean. A native teacher who had been trained in New Zealand and Norfolk Island by the Melanesian Mission, was in charge. We noticed that a number of words were quite similar to the Fijian, especially the numerals. There were a number of large breadfruit trees

in the village, and we had opportunity to see a fine war-canoe about thirty-six feet long beautifully decorated with mother-of-pearl set into the bow. The curios bought by our fellow-passengers were paid for mostly in tobacco, which is largely used as money throughout the Solomon Islands and New Guinea. There are twenty-six sticks to the pound, each stick being about six inches long. Many of the islanders had various skin diseases, ring-worm being most common, often covering the body from head to foot. We returned to the steamer without mishap, without having seen even a crocodile, which reptiles are said to be quite plentiful in those parts.

We were able to spend a few minutes with Miss Young, a lady missionary to the natives on the island of Malaita, the most populous and savage island of the group. Miss Young was engaged in mission work for the Kanakas in Queensland, but when they were deported she came to the islands to continue to work for them and also for their fellow-men. There are some 40,000 natives on this island, and there are nine white missionaries together with Miss Young labouring for them. The *Evangel*, her yacht, is beautifully fitted up and has every convenience. It is to a large extent her home. The mission company on board were glad to receive two bottles of preserved fruit from our trunk. We did not stay as long as we would have liked, as they were busy writing their Australian mail.

Next morning early the *Evangel* went steaming past us as the wind was unfavourable to her sailing. Nearly all the boats that are being made now for the various missions in the Solomons and New Guinea are being fitted with small engines to use when becalmed or in time of danger or when the wind is unfavourable. There were an auxiliary cutter and a launch shipped by the *Moresby* for the Solomons and New Guinea respectively.

At Tulagi we became acquainted also with a young man who had been engaged in mission work in New Guinea under the Anglican Mission for ten years. He is now an overseer on a plantation here. From him we were able to obtain helpful information in connection with our field of labour as well as to get a letter of introduction to a friend of his in Samarai, whom we visited later.

The *Moresby* left Tulagi next day for Aola, about fifty miles to the southeast, passing on her way several large plantations. One of these is owned by Lever Brothers, soap-makers. Steam ploughs and all the latest implements are used to prepare the ground for the cultivation of the cocoanut. I was informed that this firm is preparing to plant 100,000 acres of cocoanuts and spend a million pounds on the same. Private individuals and companies are planting nuts very largely, and these islands seem destined to become very valuable. At Aola 100 tons of copra were ready to be shipped to Sydney from one plantation alone.

Leaving Aola early Wednesday morning we arrived at Gizo at midday on Thursday, remaining there till Sabbath morning. Here we met two of the Methodist missionaries, one of whom, Mr. Nicholson, had been receiving the *Good Health* from

the Avondale Young People's Society. It was through him that the deputy commissioner to the Solomon Islands saw about our health foods, and wrote to the sanitarium about the same. Both the missionaries were interested in health reform, and we invited them to take dinner with us on board, and they thoroughly enjoyed the foods. They were very thankful to receive several samples of foods from our supplies, and asked for a full list of health foods and prices.

The Methodist Mission is carrying on work about New Georgia, Vella Lavella, and Choiseul, also at Ontong Java, where for three months a Samoan teacher lived in a small boat anchored off one of the islands, waiting for an opportunity to land. He was able to live on the food he had with him, while a friendly native brought him water each night. The people at last allowed him to land; and now there are two teachers, with a day-school of seven to eight hundred and a congregation on Sundays of from two to three thousand. This shows what consecrated perseverance can do.

At each port of call in the Solomon Islands we left a goodly number of copies of the *Signs* and the *Good Health* with planters and traders who came to meet the boat. We trust that it will not be long before some messenger of present truth will be stationed in these islands, the white population of which is about 230, while the number of natives is unknown.

NEW GUINEA.

Thirty hours' steam from Gizo brought us to Woodlark Island, where there are about eighty miners and about seven thousand natives. The former earn between £5 and £8 per week, while the natives are paid from £3 to £6 per year, with food. Gold was first discovered here about twelve years ago, it being then mostly alluvial. Now most of the precious metal is won from the deep-sinking mines. Malarial fever is very prevalent here, nearly every one, both white and black, having lately been touched with it. We were not able to go ashore here, as the anchorage is about five miles from the town. After twenty-four hours' stay here we headed for Samarai, the commercial capital of Papua (British New Guinea), arriving there within one day's steam. Samarai is situated on a small island about sixty acres in extent at the eastern end of New Guinea. The population is about eighty, consisting of government officials, storekeepers, traders, etc. The town is nicely laid out in two streets, with beautiful crotons each side of the walks. We, with several other passengers, were able to visit Kwato, one of the London Missionary Society's stations. Here there is an up-to-date saw-mill, the only one in Papua, run by the students under white supervision. The buildings, which are mostly of wood, were erected by the students and do credit to the institution.

Early Thursday morning the *Moresby* left the wharf, bound for Port Moresby, the capital of Papua and our destination. We were safely anchored by 11 a.m. and were met by a friend, who provided us with a furnished house, for a couple of days until we could get settled in a small cottage, about a half mile from the town. This cottage became vacant the day previ-

ous to our arrival. Accommodation is very scarce here, and it is very evident to us that it is only in answer to prayer that we have been able to procure our two-roomed cottage.

The prayers of our people on our behalf for a calm and safe passage have been abundantly answered, and we praise the Lord for it. We want a continuation of your prayers on behalf of the work here, that wisdom may be given by Him who is the Source of all wisdom, so that no unwise moves may be made that would hinder the spread of the message.

We are all well, and glad to be here to work for the many thousands in darkness in this great land.

Our Canvassers

A High and Holy Calling.

THE recent New South Wales Canvassers' Convention held at Avondale showed such a decided tendency in all its meetings toward general improvement, both from an individual and collective standpoint, that the lessons given and influence exerted generally would indeed prove a help and blessing to brother canvassers in the other states. In view of this, and also seeing that the time has come when all are recognizing the great importance of this work, it may be in season to give a few impressions of the work in a general way, and also to notice some of the thoughts given at the meetings; always having in mind the best interests of the truth, and the manner in which it appeals to our hearts through the divine influence of the prophetic gift.

Years lie buried in the past. Alike to our fathers and us, they have each in their turn been born, and at birth seldom have promised aught but joy and gladness, hopes laden with the thought of Christ's return, and wonderings as to what fresh evidences of that glad time would be added to the waymarks. As they have waned and died, how oft also have our hopes waned? What have we buried with those years? Errors, may be, and vain regrets; but away with them; let "Onward, ever onward and upward" be our motto; let us profit by our mistakes and the mistakes of others, and build fresh hopes on the ruins of despair. God has said that as far as the east is from the west, so far shall our sins be placed from us; yea, they will be remembered against us no more forever. Just so, and where by sins of omission we have failed to profit by the warnings of God's servant, let us each resolve that at least this sin will be reckoned against us no more.

The writer has in recent years been

somewhat exercised in mind concerning the need of a more determined effort to reach God's ideal of the canvassing work. Sister White says, "The canvassing work, properly conducted, is a missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time. God has ordained the canvassing work as a means of presenting before the people the light contained in our books, and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. This is the very work the Lord desires His people to do at this time. All who consecrate themselves to God to work as canvassers, are assisting to give the last message of warning to the world. We cannot too highly estimate this work, for if it were not for the efforts of the canvasser, many would never hear the warning."

In view of this statement, what kind of individuals should, and what kind should not, be employed in this important work? Let the same writer answer: "Some are better adapted than others for doing a certain work, therefore, it is not correct to think that every one can be a canvasser." "Persons of uncouth manners are not fitted for this work. Men and women who possess tact, good address, keen foresight, and discriminating minds, and who feel the value of souls, are the ones who can be successful. Those of the best talent and ability who will take hold of the work understandingly, and systematically carry it forward with persevering energy, are the ones who should be selected." "Canvassers need to be daily converted to God, that their words may be a savour of life unto life, that they may exert a saving influence."

Now let us read carefully and study well the following extract from the same source. "Canvassers need self-culture and polished manners; not the affected and artificial manners of the world, but the agreeable manners that are the natural result of kindness of heart and a desire to copy the example of Christ. They should cultivate thoughtful, care-taking habits, habits of industry and discretion, and should seek to honour God by making of themselves all that it is possible for them to become. Christ made an infinite sacrifice to place them in the right relations to God and to their fellow-men; and divine aid, combined with human effort, will enable them to reach a high standard of excellence. The canvasser

should be chaste like Joseph, meek like Moses, and temperate like Daniel; then a power will attend him wherever he goes."

We know that in the past these instructions have not always been followed to the letter. And although we are now on the up-grade, and the work is slowly but surely being fitted into its proper place, yet a word in season to those who carry the responsibility may not be out of the way. No matter how the work may apparently be languishing, no matter how far behind financially, keep close to God's ideal—"The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry." Wait, watch, and pray, and the right workers will be sent along.

Brother workers, human nature is much alike the world over. Let us therefore imagine ourselves for the moment, not the canvasser, but the person being canvassed. As we hurry to the door in response to a knock or a ring, naturally we wonder who is there. Generally speaking, apart from this thought, the mind would be a blank, ready to receive its next impression. Surely this is the caller's critical moment. Should we find a rough, uncomely-looking person when we open the door, the impression is by no means favourable toward that person, and we do not feel called upon to display our best manners. The door is only slightly opened, and our answers may be more curt than we would care to confess, and most likely the caller does not obtain a hearing. Suppose, however, as we open the door we find a person carefully and neatly attired, of quick speech, and with that gentle courtesy that bespeaks one of good manners. Instinctively we recognize a gentleman; our first impressions are decidedly favourable; we willingly grant his request for a few minutes' interview, and invite him into our home. If he is a true Christian, his demeanour as he unfolds his mission to us, will inspire us with further confidence in him, and we will recognize that he brings us something which will reveal only light and truth; and so we will be ready to grant him at least a patient hearing, which to the canvasser means much. A great deal more might be said on these lines and still be in harmony with the spirit of prophecy. If this, then, is approaching the mark of our high calling, if this is required of us as canvassers, what shall we do? Shall we give up? No, indeed, a thousand times no, but rather face the matter, discover

wherein we come short, and determine by God's help to meet the requirements. He says we need daily conversion. Let us in our spare moments study what this means, and where it will lead us, and before we are through we will find ourselves face to face with the admonition in Rom. 12 : 1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

If we then accomplish this, and our minds are renewed, it follows that our every faculty is renewed, is enlarged ; there is a continual, a constant growth ; daily we discover our faults and overcome them. We remember that we are ambassadors—representatives—of the Most High, and we become careful of our appearance, our walk, and our talk. Sister White, in "Manual for Canvasers," page 21, says : "Of all the gifts that God has bestowed upon men, none is more precious than the gift of speech ; it is a talent that should be diligently improved. If sanctified by the Holy Spirit, it is a power for good. It is with the tongue that we convince and persuade. By a right use of the gift of speech, the canvasser can sow the precious seeds of truth in many hearts." Dear brethren and sisters, much more might be written along these lines—but enough. Let us be true to our calling, and heed the admonition given us by God's servant. Let us study well to show ourselves approved unto God.

In closing, may another note of warning be sounded. The recent successes of some of the Avondale students in the canvassing field, will no doubt raise hopes in the minds of many other students, worthy or otherwise. And without discouraging any, we would say to them, Study well the "Manual for Canvasers," by Sister White, and if convinced that you can, with God's help, approach the ideal there set, send in your names, and He will help and bless you. But if in doubt about it, if you feel that you have not been born again, well, just wait, watch, and pray ; but do not bring God's holy truth into disrepute by entering the canvassing field until you are worthy the position of canvasser. J. C. D.

"It is not wishing and desiring to be saved will bring men to heaven : hell's mouth is full of good wishes."
—Thomas Shepard.

Good Results from Opposition.

IN the RECORD of April 6, Brother Fowler told us of some of his experiences in canvassing for "Coming King" on the Upper Murray in Victoria. Brother A. N. Harker in following Brother Fowler's work in this district writes :—

Brother Fowler met opposition, and a certain minister preached against our literature; but as the result the latter only awakened an interest. I found that the good he had done in this way was very pronounced.

A lay-preacher questioned me concerning the Sabbath when I delivered him his book. He listened very attentively for about half an hour, and was visibly impressed with the clear manner in which the Bible presents the Sabbath controversy with the remnant church. He told me that he possessed a copy of "Bible Readings," but said he had not studied it, but would from that time on make it his business to read it carefully. He said he had rebuked his pastor for agitating against a belief the followers of which he dared not say were unchristian ; and added, "We know it would be easier to prevent the ocean tide from coming in, than to stop the progress of eternal truth." In not a single instance did the delivery fail, as far as the influence of the minister's efforts extended.

On another occasion I was mending my bicycle when a Roman Catholic priest happened to stop near, which led to my showing him "Seer of Patmos." After I had pointed out to him the trend of the work, he expressed a desire to possess a copy, when I candidly showed him the Roman numerals of *Vicarius Filii Dei*. He was somewhat puzzled, but the thought gradually dawned upon him that they were connected with the personage at the Vatican. I pointed to the text Rev. 13 : 18, and for a moment his face perceptibly darkened. But he could not help repeating and closely examining those Roman numerals. He said it was absurd to take the view our people hold in the matter, but I could see it amazed him ; and he said, "Well, I'll take a copy. If Seventh-day Adventists have the truth and I turn a Seventh-day Adventist, it would not be a bad thing, would it ?" He said this while another priest, who had just joined him, stood by. This indicates that there are honest hearts even among the propagators of the Roman See.

TEMPTATION.

Deal gently with the erring ;
Ye know not of the power
With which the dark temptation came
In some unguarded hour.

Ye may not know how earnestly
He struggled, or how well,
Until the hour of darkness came,
And sadly thus he fell.

Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path,
Thou hast in weakness trod.

—Selected.

Our Young People

Report of the Young People's Work of the Australasian Union Conference for Quarter Ending Mar. 31, 1908.

NUMBER of Societies : 45.
Present Membership : 899.
Members in State Home Department : 62.
General Subjects Studied in Meeting : Home and Foreign Missions, Third Angel's Message, The Bible, Prophecies of Daniel, Nature.

REPORT OF WORK DONE.

Missionary letters written.....	816
Missionary letters received.....	224
Missionary visits	1,059
Bible readings or cottage meetings	250
Subscriptions taken for periodicals	53
Papers sold	8,967
Papers loaned	152
Papers posted or given away.....	12,270
Books sold	171
Books loaned.....	207
Books given	48
Pages of tracts sold	1,582
Pages of tracts loaned	24,410
Pages of tracts given away	33,214
Hours of Christian help work	1,110
Persons supplied with food, clothing, etc.	107
Treatments given.....	24
Offerings for home miss. work	£40 10 3
Offerings for foreign miss. work	£15 13 11

The members have also made 54 visits to hospitals and 2 to other institutions ; and they have made 12 to ships.

The Young People's Report.

WE here present another quarter's report of the work of our young people. We are sorry that out of the eighteen divisions of work, thirteen show a decrease from last quarter, and only five have an increase. We trust that the June quarter will reverse this. We have not much time left in which to labour in peace, and ought to make the most of it for the purpose of giving the warning to others.

One encouraging feature among the increases is that two hundred and seventy more letters were written during the March quarter than during the previous one. We are pleased to see that more of our young people are taking up missionary correspondence. There is a large field for such work, and many who do not have opportunity to do other lines of work can engage in this. The results from missionary correspondence in past years have been very encouraging, and there is no reason why they

should not continue equally so. We would suggest that in each state efforts be made to obtain the addresses of people who live in what are called the "back blocks" to whom we can hardly gain access in any other way than by our missionary letters, papers, and tracts. Many of these people are so isolated that they have no religious privileges whatever, and yet many of them have honest hearts that would receive the truth if sent to them.

More work needs to be done with our missionary paper, the *Signs of the Times*, and with our tracts. We are told that there is no work more important than that of distributing our literature. So, dear young people, do not neglect this very important branch of work. Sell, lend, and give papers and tracts, to the extent of your ability. We know that to many of our young people this is difficult work. They are timid, and shrink from approaching strangers. But if they will take hold of the strength of the Lord, remembering that it is the enemy who puts this fear of men in their hearts, the Lord will help them to go forward. Love casteth out fear, and if we get that love for the souls who are perishing for lack of knowledge, which will make us long for their salvation, the fear of them will disappear. What though some may rudely rebuff the efforts made to help them, their angry or contemptuous words really do no harm to the one to whom they are spoken. We can afford to pass them by without a second thought, knowing that we were honestly seeking the people's good, and that God approves, if they do not. So let us, during the coming quarter, take up the circulation of our literature with renewed consecration to the Lord's service.

Altogether the report shows a large number of people to have received evidences of the soon coming of our Saviour, and we feel very thankful that the efforts of our young people have accomplished as much as they have. But we want to be continually growing and increasing in all good things. So let us all take hold, during the coming quarter, with deep purpose of heart to serve the Lord and to carry forward vigorously the work He has given us to do.

E. M. GRAHAM.

Opening a Sunday-School.

A YOUNG brother, of the name of W. J. Ross, who attended the Avondale School during the early part of this year but was prevented from continuing his studies at that institution, being isolated from others of like faith,

joined the State Home Department of the Sabbath-school in Victoria. In writing to the Sabbath-school Department, he gives the following account of his experience in working for others. His example is worthy of imitation. Are there not many out-of-the-way places, removed from church privileges, where the children would hail the opening of a Sunday-school as these have done? Brother Ross says:—

The Lord is with me here, and has made the way clear for me to open a Sunday-school. The Methodists used to have it, but they got tired of it and the children were running wild. I went around to all the parents and asked them if they would let their children come, and they seemed pleased to think somebody would take the school up. The first Sunday there were twenty-two children present; the next Sunday was very wet, and only eight were able to come. But last Sunday I had four new scholars; one of them is a young man about twenty-three, and the others are big boys. I am going to start a Bible-class as soon as I can get some one to take the smaller children. I asked them to bring the money for lesson pamphlets, so I think I shall be sending for some.

I have also arranged with the trustees of the hall to hold meetings on the Sunday nights on which there are no services; that will be every fortnight. I had my first meeting Sunday week. It was a very wet night, and I did not think that anybody would come; but nine young people were present and listened attentively. I am expecting a big house next Sunday. All the people say they are coming. They are very curious to hear me. I will soon be able to tell if they are coming to hear the truth or only to kill time.

I am glad that the Lord has made it clear for me to do this work. It is so helpful to me, and when I see these dear little mites listening so attentively, it is the happiest time I have.

When you are gathered around your family altar, remember the little ones here in this sin-darkened valley, and the people as well, that they may see more clearly the solemn warning that is being sounded all over the world. My heart goes out to the Lord when I think of what He has done for me. I feel that if it had not been for the earnest, faithful prayers of the brethren, I should have fallen by the wayside long before now.

Some Things We Cannot Do.

WE cannot sit quietly at home enjoying its comforts, and fulfil the commission of our Lord to go into all the world and carry the gospel to every creature.

We cannot plan for our own ease and comfort, and gain the experience that enables us to "endure hardness as good soldiers of Jesus Christ."

We cannot find the blessed comfort and peace that comes to the worker as he visits the stranger in his own home, if we remain in our homes inactive.

We cannot share in the joy of the Lord as soul-winners, unless we yoke up with Him in His work as the unwearied servant of man's necessity.

We can never know the real condition of the people until we see them in their own homes amidst their usual surroundings.

G. B. STARR.

Medical Work

Our Health Food and Cafe Work.

IN Volume VII of the "Testimonies" we read that "the manufacture and sale of health foods will require careful and prayerful consideration"; and, with the exception of a few, only those persons who are directly connected with this branch of the work, can appreciate the truth of this statement.

In America, years of thought and experience, combined with a considerable sum of money, have been spent in bringing the foods up to their present standard. For the past ten years in Australia our people have been endeavouring to develop some of the health foods locally. They have had to meet obstacles innumerable, but every one has endeavoured to do his best, with the result that some of our foods (cereals especially) compare favourably with those produced abroad. Our greatest difficulty has been, however, with nut products. In the same volume it says, "It is God's design that the food treasures of each country shall be so prepared that they can be used in the countries for which they are suited. . . . These foods should be made in the different countries, for to transport them from one country to another makes them so expensive." We recognize this fact, and there are also many other drawbacks which make it imperative that something should be done to develop the products of our own soil.

With this point in mind, the Health Food Co. have invited Pastor W. A. Hennig, who has had considerable experience in the manufacture of foods, to spend as much time as he can spare to develop some new nut foods, and bring our other foods up to a higher standard. Brother and Sister Hennig are now located at Cooraubong. The Lord has said that "He will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease." We are praying and looking forward to this statement soon being verified in Australia.

Our cafes are the distributors of the foods; hence the cafes and the factory are very closely related. Our cafe in Melbourne, which has now been opened about eighteen months, continues to grow in favour. The snug, clean dining-room is crowded with patrons daily. Brother C. Hallam, the manager, has just finished a series of six lectures at the cafe, which were very much appreciated; at the close many stood up and testified to the benefits received.

Brother W. F. Rudge, who has charge of the Adelaide Cafe, reports continued interest. The very cold, wet weather has interfered considerably with the number of visitors, but the present patronage is forming a splendid nucleus for the coming spring and summer, when the cafe expects a good harvest. Sisters L. Dawes and A. Rigby have just concluded a series of cooking-classes in that city; the last one, "An Ideal Breakfast," being specially appreciated and very favourably commented upon.

In West Australia the food store has just removed to a more central location, and Brother Parsons believes that their sales will increase. We hope to establish a cafe in the city of Perth as soon as the Lord indicates an opening.

The Hobart agency is growing nicely, and Sister Ulrich still continues to supply many with meals.

Miss M. Hawkins and her large family of workers in the Sydney Cafe, are also kept as busy as bees. In the latter place Dr. Eulalia Richards is conducting a series of lectures each Wednesday afternoon.

We thank the Lord for His providential care over all these institutions and for the faithful workers that are being raised up; and all that can be done with our limited supply of funds is being done all along the line to show the people the value of a reform diet and educate them for further light.

G. S. FISHER.

The Publishers' Convention.

OUR brethren have become acquainted with the fact that we have felt the need of holding a publishers' and book convention, and at the council held at Balaclava, Victoria, in February, the members of the Union Conference Committee there present, decided to hold such a convention at Warburton, Victoria, August 14-24, 1908. In the meantime circumstances have taken such shape that it seems impracticable to carry out this plan. At the same time there are important questions relating to the publishing and the book work that should receive immediate

attention preparatory to the Union Conference, and besides there are other matters that we would do well to consider preparatory to bringing them before the conference. We have therefore decided, after counselling with some of the brethren, not to call the publishers' convention at Warburton, but instead to call a council, August 25 to September 1, 1908, at Cooranbong, New South Wales. The same brethren and workers that would have attended the publishers' convention are invited to be present at this council.

All will take note that this council is called at Cooranbong, New South Wales, the place where the Union Conference is to be held, and that the time is immediately before the conference, August 25 to September 1, while the conference begins September 3. Thus there will be some saving of time to the ministers and workers, which is a matter of importance.

O. A. OLSEN,
President.

Notes

PASTOR FULTON left Sydney, July 16, for Melbourne, where he will remain until after the missionary convention to be held in that conference.

WILLIE FINAU, a native Tongan brother, accompanied Brother Palmer to Australia, and will enter the Sydney Sanitarium to receive a course of training in nursing.

FROM letters received from our workers in attendance at the missionary convention at Palmerston North, New Zealand, we learn that there was a good attendance, and an excellent spirit manifested.

PASTOR GATES and wife and Pastor Jones and wife from the East Indies are due in Melbourne on Thursday, July 16, and in Sydney on Monday, July 20, provided they do not stop off to attend the missionary convention to be held in Melbourne, July 31 to August 9.

BROTHER ASHCROFT, the missionary and Sabbath-school secretary in West Australia, was to leave that field on July 21 to attend the missionary convention in Melbourne, July 31 to August 9. He will also be in attendance at the Union Conference as one of the delegates from the West.

BROTHER and Sister Parker arrived on the s.s. *Suva*, from Fiji, on Wednesday, July 15. As Brother Parker's health was somewhat impaired it seemed best for him to come over thus early to the Union Conference, that he might have the benefit of rest and treatment and the longer stay in a cooler climate.

PASTOR OLSEN is due in Sydney on the *Wimmera*, from Auckland, on Friday, July 17, and is expected to be present at the general meeting on Sabbath and Sunday night, to be held in the Stanmore church. It is a little over five months since Brother Olsen left Sydney, and he will receive a most hearty welcome back to his field of labour in Australasia.

BROTHER PALMER, who has charge of our Tongan Mission, attended the Fijian Council and came over to Australia with Brother and Sister Parker, as the time before the Union Conference, which he comes to attend, was not sufficiently long to warrant the additional expense of returning to Tonga. We are glad to meet our island workers, and trust that their stay in Australia may be both pleasant and profitable.

THE book "Pastor Hsi" can now be obtained from the state tract societies. We will begin our study of it in one month's time. This will give opportunity for all to supply themselves with a copy, so that all may start the study at the same time. This is a most interesting book, and we are confident that those who start to read it will finish it. The prices are four shillings for the cloth binding, combined with "One of China's Christians," and two shillings for the paper cover "Pastor Hsi" alone.

SISTER ASHCROFT of Heidelberg, West Australia, writes: "There is one feature of our church that is worthy of imitation by others. Every fourth Wednesday afternoon we spend two hours comparing notes on quotations taken from the spirit of prophecy on a given subject which is studied by the members at home during the month. We receive much help by meeting together for this purpose, the instruction contained in these books being brought more forcibly before our minds. Just before our last camp-meeting we took the subject of camp-meetings into consideration, and it helped many to understand better for what purpose these meetings are held."

EARLY Monday morning, July 13, the s.s. *Manuka* reached Sydney, bringing Pastor R. C. Porter and wife and Miss Winifred Trunk. At the recent General Conference Council, Pastor Porter was appointed to the presidency of the South African Union Conference, and he is now on his way to that field. He will remain here to attend the Union Conference at Cooranbong, September 3-13, before proceeding on his voyage. Miss Trunk comes to connect with the teaching faculty of the Avondale School. They were met by Brother Irwin and taken to Cooranbong on the afternoon of their arrival. Brother and Sister Porter returned to Sydney on Friday to attend a general meeting in the Stanmore church on Sabbath and Sunday evening.

"EVERY manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings."
—Patriarchs and Prophets.

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Our Tour.

A Visit to the Eastern Polynesian Mission.

ON May 20, I boarded the steamship *Mariposa* at San Francisco for Tahiti. We had a favourable passage and arrived at our destination on Monday morning, June 1. It was a bright, cheerful morning, and all nature seemed to smile, giving us a pleasant welcome to this gem of the sea. Brother Cady, together with Brother Pascoe, who had arrived from Rarotonga, soon made their appearance among the crowd on shore. We were heartily glad to meet these brethren, and to learn that they were well and of good courage in the work. We soon passed the customs and were taken to the mission home near the church.

The Eastern Polynesian Mission District is composed of the Society, Cook, Marquesas, Tuamotu, Gambier, and Austral Islands, also the Eastern and Pitcairn Islands. There are some 110 islands in the district that are inhabited, and there are Sabbath-keepers on seven of them.

The truth was first taken to Pitcairn Island by some literature sent there; then followed a visit by Brother Tay; and the next visit was by the missionary schooner *Pitcairn*, in the latter part of the year 1891. On the same trip the schooner *Pitcairn* visited Tahiti, and brought the truth to the Society Islands. The first of our people to labour at Tahiti were Brother and Sister A. J. Read. Since then a number of labourers have had a part in the work here. It is now some fifteen years since Brother and Sister B. J. Cady arrived, and they have nobly stood by the work. We have now six organized churches, with a membership of 162, five church buildings, and thirteen Sabbath-schools with a membership of 298.

The work and the scattered condition of the islands seemed to demand a boat, and so after much consideration our

people here bought a small schooner of twenty-five tons, called *Tiave* (pronounced Teera). In April she was sent on a trip to Pitcairn Island to give our Pitcairn brethren and sisters an opportunity to attend our general meeting to be held on Raiatea, and twelve of them returned with the *Tiave*.

I spent nineteen days in these islands, thirteen of which were spent at Tahiti, where I visited our three churches and most of the families. We had good meetings. Of course, I could speak only through an interpreter. This is not the best way, still we got along really well. Brother Cady served me well in translating. It was not our plan to remain so long in Tahiti, but we were awaiting the return of the schooner which was to take us all to Raiatea, and she being delayed, we could not but await her coming.

In due time the schooner arrived safely, and on the evening after the Sabbath, June 13, a company of thirty-seven, including the captain and mate, started for Raiatea. It was a beautiful evening, the sky clear, the moon full, and the company all cheerful. But during the night the heavens became covered with clouds, the wind rose, the rain began to come down, and the sea tossed the little boat about as a toy. When day dawned, the whole situation was quite different from that of the evening before. Many of the passengers were thoroughly wet, and so sick that they were unable to move or help themselves. Well, it was quite an experience, and we now know what it means to make a voyage in a little schooner. But after a while the sun came out and dried our wet clothes, and we began to feel better. On the way we called at the Island of Huahine and took on five more passengers, and about 11.30 a.m. on Monday we arrived at Euroa, Raiatea, in good shape. After discharging some cargo and clearing the ship, we sailed around to Awera, which is within a mile of the mission home on Raiatea.

The next day, Tuesday, we began our meetings. Those of us who came by the schooner, together with the brethren and friends in Raiatea, made a company of about seventy. We had four long meetings each day. Our programme ran something like this: Devotional meeting, 8 to 9.30 a.m.; breakfast at 10; business meeting 11.30 a.m. to 4.30 p.m.; with a short recess about 1 p.m.; dinner at 5 p.m.; evening service at 6.30 p.m. You will see from this that the time was well improved. It was a very profitable occasion. It was a matter of much regret that Brother Pascoe and I should have to leave early

Sabbath morning, June 20, but the boat came and there was no alternative. I would have been pleased to remain over the Sabbath.

I have enjoyed my visit here very much. We realized much of God's presence in all our meetings. All were eager to learn all they could, and showed an encouraging willingness to take hold and co-operate in every branch of the work. Our prayer and testimony meetings were good, there being no delay or dragging. The native brethren were very free to take part.

I was pleased to meet a goodly number of young people, who with instruction and training might develop into labourers. Such would have many advantages over those sent here from abroad; for the former would know the native language, would be acquainted with the habits and customs of the people, and more than all would be perfectly acclimated. This led us to consider the question of opening a training school for workers. This idea received a very hearty response on the part of all present, and it so rapidly developed that it was decided to begin at once, as a number were present who were ready to enter without delay. Some of these are persons of mature years, who with some help would soon be able to do good service in the work.

This educational development was to me one of the most encouraging features of the situation. The location and surroundings of the mission home are admirably adapted for a training school. And now that more teaching help is coming from America there is nothing in the way of going forward at once. Sixteen individuals gave their names right there, and Brother Cady knew of more that would be glad to enter. Thus the enterprise is assured.

As I leave, I carry away very pleasant memories of this visit.

O. A. OLSEN.

Notice.

ALL conference presidents', department secretaries', island superintendents', institutional, statistical, missionary campaign, young people's and Sabbath-school reports and all balance sheets should reach the Union Conference office not later than August 7, and as much earlier as it is possible to send them. Do not keep one report waiting for another, but send each report as soon as completed.