

# Union Conference Record

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

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## THE CALL OF THE HOUR.

Quit you like men, be strong;  
There's a burden to bear,  
There's a grief to share,  
There's a heart that breaks 'neath a load  
of care—  
But fare ye forth with a song.

Quit you like men, be strong;  
There's a battle to fight,  
There's a wrong to right,  
There's a God who blesses the good with  
might—  
So fare ye forth with a song.

Quit you like men, be strong;  
There's a work to do,  
There's a world to make new,  
There's a call for men who are brave and  
true—  
On! on with a song!

Quit you like men, be strong;  
There's a year of grace,  
There's a God to face,  
There's another heat in the great world  
race—  
Speed! speed with a song!  
—William Herbert Hudnut.

## The Message of Preparation.

THE subject of the Sabbath-school lesson for August 15 is "The Work of John the Baptist," and this opens up a large field for study. We can present only a few of the thoughts which are naturally connected with this topic.

The work of John the Baptist was specifically predicted in the prophecies, and was definitely based upon the prophecies. Jesus said of John: "This is he of whom it is written, Behold, I send My messenger before thy face, who shall prepare thy way before thee." John himself declared: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." A messenger was foretold in the prophecies, and at the right time the messenger appeared. The prophecies set forth a work to be done in preparation for the coming of "the messenger of the covenant," and "when the fullness of time came," the work was accomplished. Students of the prophetic word who were willing to accept

light from heaven, even though it should be contrary to their theories already adopted, had a most satisfactory basis for testing the genuine character of the work of John the Baptist.

The message of John was needed first in order to show the need of a divine Saviour, and second to bear witness to the fact that Jesus of Nazareth was the promised Messiah, the Saviour of the world. These were the two distinctive features of John's work.

Under the teaching of a degenerate priesthood the people had lost their sense of their need of a Saviour who should save them from their sins, and had come to depend upon their strict compliance with forms and ceremonies as the essential requisite for acceptance with God. "The Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of resting upon Him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy. With all their minute and burdensome injunctions, it was an impossibility to keep the law. Those who desired to serve God, and who tried to observe the rabbinical precepts, toiled under a heavy burden. They could find no rest from the accusings of a troubled conscience."

To those who were groping in moral darkness, vainly seeking for deliverance from the power of sin by their own efforts to fulfil man's perversion of God's requirements, John was to go forth as Jehovah's messenger, to bring to men the light of God. He must give a new direction to their thoughts. He must impress them with the holiness of God's requirements, and their need of His perfect righteousness. He saw His people deceived, self-satisfied, and asleep

in their sins. He longed to arouse them to a holier life. The message that God had given him to bear was designed to startle them from their lethargy, and cause them to tremble because of their great wickedness. Before the seed of the gospel could find lodgment, the soil of the heart must be broken up. Before they would seek healing from Jesus, they must be awakened to their danger from the wounds of sin."

The parallel between the actual condition of things in the time of John the Baptist, just before the manifestation of the Messiah, and in our time, just before "the manifestation of His coming," is both clear and instructive. The decline of true religion as an experience of the life, the acceptance of tradition and human interpretation and political philosophy, the substitution of works of self-righteousness for the works of faith, the inculcation of the doctrine of the salvation of the nation rather than of individuals, and of help for the nation through the gateway of politics, plans for bettering the condition of men in this world rather than for preparing them for the crisis just at hand—in all these respects the two periods correspond very closely! And the remedy is the same in both cases. There must be a message proclaiming the sacrifice and the righteousness of Christ, the necessity of faith in a personal Saviour in order to overcome sin, and that the kingdom of heaven is at hand.

The first step in preparing the way for receiving the help provided in the gift of the Son of God is to show the utter helplessness of man when left to himself, and thus to destroy all confidence in the flesh. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can

be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness." The message of John the Baptist was designed to bring this truth home to the hearts of the people.

At least a week of centuries before the first advent of our Lord, there was announced through the prophet Isaiah that principle which both justified the need of a Saviour, and, when acknowledged, leads to the personal acceptance of "the power of God unto salvation" as the only hope of deliverance. The statement is brief and simple: "All flesh is grass." In interpreting this fundamental truth to the people of his time, John said: "Think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." The blessing of Abraham—forgiveness of sin through God's gift of righteousness—is bestowed upon those who exercise the faith of Abraham rather than upon those who are the descendants of Abraham according to the flesh. "All flesh is grass," even the flesh of Abraham, even the flesh of every individual, even "my" flesh; for "I know that in me, that is, in my flesh, dwelleth no good thing." "We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh."

Self-righteousness, in all its many and varied manifestations, is estimated at its true worth in the sweeping declaration, to which there is no exception: "All flesh is grass." With this belongs the equally clear and emphatic statement of Jesus: "Without Me ye can do nothing." Salvation from sin is not accomplished through the evolution of the divinity within; a righteous character is not the result of environment and development: "There is none righteous, no, not one; . . . they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one." We are all sinners. We cannot save ourselves. There is no other name under heaven, except the name of Jesus, wherein we can be saved. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God."

Such was the message which John the Baptist gave in order to prepare a people to recognize and to receive the Messiah when He should be manifested. Such is the message which should be proclaimed in this generation to prepare a people for the second advent of our

Lord. This is the message of the nothingness of man, and his entire dependence upon Christ and His righteousness.  
W. W. PRESCOTT.

## Our Mission Field

### A Week's Experiences.

THE first day of the week found me busy in one of the suburbs. This led me past the race course, where at the time of my visit here three years ago, races were permitted four days a week, but are now restricted to one. I found many of the Americans who live in this vicinity, as their Filipino wives said, at the races. It is unnecessary to say that a great deal of petty gambling is associated with this sport, as well as with cockfighting.

The next day a trip was made into the country. San Fernando, the capital of the Province of Pampanga, was my "stop-off." I immediately set out on foot for a small town three miles distant. It was well I did, for a *fiesta* (church feast) was in progress. Bacolor was reached, and almost entirely canvassed before nightfall. The summer vacation for the schools was over, and they had just opened. The few American teachers had hardly got settled, but nevertheless were glad to see me and treat me to their best. This town is an old one. The church is 200 years old. The following day Guagna was reached, and worked before evening. Rest was found with the only white man in town—the supervising teacher.

The midday train was then taken to another town, and a few orders were secured. The only teacher was glad to entertain me, as his home in America was just a short distance from Battle Creek. At this time the weather is extremely hot, nevertheless I felt no inconvenience, securing forty orders during the four days.

While these towns give a population of from 8,000 to 20,000, still only a very few can read Spanish. It impresses one with the urgency of native literature, although the work that is now being done can be productive of much good as books are sold to individuals of each province having a different dialect. Pray that the fruits may soon be gathered: This will mean reapers. Maybe you are to be one of them.

R. A. CALDWELL.

Manila, June, 1908.

### The Fijian Council.

THE annual Fijian Council held this year, June 10-15, at Suva. You was in every way a profitable one, and we believe the beginning of some advance steps, not only in this field, but in the surrounding islands.

It was the most representative gathering yet held in this field, as the following list of delegates will show: From the Australasian Union Conference, J. E. Fulton; Samoa, J. E. Steed; Tonga, W. W. Palmer; Fiji, C. H. Parker and wife, A. G. Stewart, G. E. Marriott and wife, G. Smith, and about forty native delegates as well as a large number of the church members, making in all about 140 persons present.

The chair was occupied by Brother C. H. Parker, the superintendent of this field. Pastor J. E. Fulton occupied the time each morning and evening with interesting and helpful studies on the spirit of prophecy and other doctrinal subjects, while the time during the day was occupied with business and council meetings, bearing particularly on the extension of the work. One very prominent feature of the entire meeting was the unanimity in all the deliberations, and not one discordant note was heard.

The Committee on Plans and Recommendations consisted of the following persons: J. E. Fulton, C. H. Parker, Mrs. Parker, A. G. Stewart, Mrs. Stewart, J. E. Steed, W. W. Palmer, G. E. Marriott, Mrs. Marriott, Ratu Ambrose, Esekai, Orisi.

The Committee on the Distribution of Labour was composed of the following: J. E. Fulton, C. H. Parker, Mrs. Parker, Mrs. Stewart, G. E. Marriott, Mrs. Marriott, J. E. Steed, W. W. Palmer, Orisi, Metui, Kelepi.

Following is a list of the recommendations of this council:—

1. That the young people of Ra and Colo, before coming to Buresala, be invited to enter the intermediate school at Ra until they can pass the standard of admittance to the Buresala School.
2. That as far as possible schools be started in each town where our people are, for the education of their children.
3. That we put forth earnest effort to sell all the present edition of the book "Nai Tukutuku ni Veiguana," before the close of the year.
4. That we reverence the seventh day of the week as the Sabbath from its beginning to its close.
5. That we refrain from planting such things as tobacco and *yagona*.
6. That we each pay one shilling subscription annually for the *Rarama*, this amount to be paid in the month of January each year.
7. That regular quarterly meetings be held in each district of our people, these

meetings to be general gatherings of our people in these provinces.

8. It was unanimously agreed that the council next year be held at Buresala.

9. That we have printed in the Fijian language some of the visions of Sister White, the name of this book or pamphlet to be "Raivotu Taumada."

10. It was unanimously recommended that the Fijian, Samoan, and Tongan fields be united in one, the name of this field to be the Central Polynesian Mission.

11. That the tract "Scripture References" be printed in the Fijian.

12. That if possible a suitable building be hired at Suva for holding religious services.

13. That we keep our houses clean, and forbid the use of tobacco and yaqona therein.

14. That a letter of thanks be sent to the Union Conference for the help afforded us by the presence of Brother Fulton at our council, and requesting that if possible he be present at the council to be held at Buresala next year.

15. That the President of the Australasian Union Conference also be invited to the forthcoming council meeting.

The Committee on the Distribution of Labour then submitted the following report, which was adopted:—

1. That Brother G. E. Marriott and wife connect with the work at Suva Von.

2. That Alipati be appointed to the work at Loa, Cakaandrove.

3. That Naibuka be appointed to the work at Colo.

4. That Epenisa be asked to connect with the work and to labour for the half-castes under the direction of the superintendent of the field.

Thus closed the council with the native brethren. After a good praise meeting we returned to Buresala, where the European delegates continued the meetings a few days longer discussing the work of the three island fields thus represented.

Brother Fulton occupied the chair, and we very much appreciated his assistance and advice.

The Samoan work was first considered, and after hearing of the need of literature for immediate use, the council recommended:—

1. That a small tract on the Sabbath be published.

2. That some copies of the *Rarama* and Fijian tracts be granted for use among the Fijian people in Samoa.

3. That if thought best after further investigation, a young Samoan be asked to attend the Buresala School.

4. That a set of harness be purchased to enable the workers there to utilize the horse and the trap in missionary work.

5. That the house and land question in Samoa be referred to the Union Conference.

6. That Timoci Tonga return to his own field under the direction of Brother Palmer at the close of the present school year.

7. That the Buresala School be open to receive students from the islands of the Central Polynesian Mission.

8. That a four-page monthly paper be printed in the Tongan language as soon as practicable.

The following nominations were adopted for the present year:—

CENTRAL POLYNESIAN MISSION: C. H. Parker (Chairman); Samoa, J. E. Steed; Tonga, W. W. Palmer.

FIJIAN MISSION: C. H. Parker (Chairman), A. G. Stewart (Secretary), G. E. Marriott, Pauliasi Bunoa, Mrs. C. H. Parker.

SABBATH-SCHOOL WORK: Mrs. C. H. Parker (Secretary), Mrs. G. E. Marriott (Assistant Secretary).

PUBLISHING BOARD: C. H. Parker, A. G. Stewart, G. Smith, J. E. Steed, W. W. Palmer.

BURESALA SCHOOL BOARD: A. G. Stewart (Chairman), C. H. Parker, G. Smith (Secretary).

In all the deliberations a most harmonious spirit prevailed, and the last evening of the meeting was devoted to a praise service to the Lord for His help and presence in our council.

We all felt that our meeting together had been a most profitable one, and trust that the work for the new year will be attended with much of the Lord's blessing.

C. H. PARKER, *Superintendent.*  
A. G. STEWART, *Secretary.*

### Tasman's Peninsula.

THE following letter written by Brother J. Allen from Tasman's Peninsula to the Secretary of the Union Conference, will, we feel sure, be of interest to our readers:—

You will have noticed by a reference in the RECORD some six months since that it was decided we should make this corner of the Lord's vineyard our field of labour.

One family has been witnessing here for the truths of the third angel's message for about twelve years, and had made repeated requests for assistance at times when more might have been accomplished than at the present, had the conference been able to respond. A strong Disciple Church of over seventy adult members has now been raised up, and their "No Law" banner floats defiantly.

We found, on our arrival, instead of an interest a most bitter prejudice, and that spirit of contention and debate characteristic of this church. The elder summoned their evangelist immediately an interest began to develop: he conducted a mission for two weeks in opposition to our meetings, and by the usual misrepresentation and the presentation of the "desired smooth things," succeeded in persuading the people to keep away from our meetings and refuse to accept our literature in the houses where an interest before existed; instead of a disposition to calmly search the Scriptures to "see if these things were so," there was manifested the desire for angry discussion on the law, which made the work go very

hard indeed. We, however, by God's grace, refused to retreat before the enemy and determined to press the battle more closely from house to house wherever an entrance could be gained. "The voice of the great words" echoed by our opponents served only to remind us of the closing scenes of the judgment, now in session, and to stimulate us to greater effort to save some from impending doom.

We had in mind, the Lord working with us, to relieve the isolation of Brother and Sister Bellele and family by searching out other honest souls who would "make up the hedge and stand [with them] in the gaps."

It is with heartfelt gratitude to God we now report that through the agency of His good Spirit, who alone giveth the increase, eight adults (and their children) have been added to His witnesses up to the time of writing. One of these, a man of previous Christian experience, has fully consecrated himself to the work of carrying the third angel's message, and is preparing to enter the school next year to remain until fitted for service. Our prayers will follow him.

Our hearts have been made glad the last few Sabbaths as our school opened with twelve adults and eight or nine children, most of this number having come a distance of five or six miles to meet with us in our home. We are watching for the souls of some others "as they who must give an account"; for these, and those who have taken their stand, we ask an interest in your prayers that they may be fully established in the present truth.

The work here is unavoidably slow; the district being a farming one, the homes are very much scattered, and to give a reading means a walk of from eight to eleven miles: the dairy-farmers' working day covers from sixteen to eighteen hours, and the diligence, tact, and patience, of the worker must necessarily be proportionate, if he would secure the most convenient season to sow that he might reap (unless a real interest exists).

We are encouraged on reading the various good reports in the RECORD, showing that the work is onward, and are grateful to be permitted to have a part in it, praying that the Lord may condescend to honour our humble efforts.

"Our God through ways they have not known,  
Will lead His own."

"Trials, seeming strange,  
May press us sore;  
But, He abides, no change;  
Need we ask more?"

'Tis well to walk with a cheerful heart,  
Wherever our fortunes call,  
With a friendly glance and an open hand,  
And a pleasant smile for all.  
Since life is a thorny and difficult path,  
Where toil is the portion of man,  
We should all endeavour, while passing along,  
To make it as smooth as we can.

—Selected.

**Our Canvassers**

**Monthly Summary of Australasian Canvassing Work.**

**Victoria.**

JUNE, 1908.

Ladies' Guide—	Hrs.	Ord.	Value.
R. C. Stewart, Harrow .....	23	£25	5 0
J. Stewart, Bendigo.....	129	30	30 15 0
J. Saunders, Horsham.....	62	10	10 0 0
<b>Home Hand Book—</b>			
Tract Society, Welshpool .....	41	24	36 0 0
(Other books) .....	1	1	1 10 0
<b>Bible Readings—</b>			
R. Collmann, Alexandra.....	70	11	7 15 6
<b>Desire of Ages—</b>			
R. C. Stewart, Harrow.....	4	5	0 0
(Other books).....	1	1	1 10 0
<b>House We Live In—</b>			
J. Stewart, Bendigo .....	5	1	2 6
Miscellaneous .....	23	2	1 6 6
<b>Helps Sold by Agents .....</b>			9 7 6
323 111 £129 12 0			

**South Australia.**

JUNE, 1908.

Ladies' Guide—	Hrs.	Ord.	Value.
J. J. Potter, Loxton .....	67	27	£27 7 6
<b>Home Hand Book—</b>			
J. J. Potter, Renmark .....	14	6	9 0 0
<b>Man the Masterpiece—</b>			
C. J. Harris, Renmark.....	3	3	0 0
<b>Coming King—</b>			
J. J. Potter, Pyap .....	35	14	12 6
C. J. Harris, Renmark.....	89	74	34 3 0
W. Vercoe, Jr., Sturt .....	10	4	1 13 0
J. Powell, Quorn .....	27	17	7 2 6
G. Powell, Hawker.....	107	56	24 3 0
<b>Great Controversy—</b>			
W. Bowhey, Blythe .....	23	3	2 4 6
<b>Daniel and Revelation—</b>			
L. W. Gericke, Mifflaton.....	55	19	14 0 0
B. J. Smith, York-Town.....	102	11	7 4 6
<b>Helps Sold by Agents .....</b>			6 17 0
494 255 £151 7 6			

**Queensland.**

MAY, 1908.

Coming King—	Hrs.	Ord.	Value.
Mrs. Newley, Toowoomba .....	109	35	£15 4 6
..... Brisbane .....	69	45	19 0 6
J. Tinworth, Booval.....	46	18	7 4 0
Mrs. C. Hodgkinson, E. Brisbane	3	4	1 19 0
<b>Patriarchs and Prophets—</b>			
W. G. Hodgkinson, Oakview...	30	7	5 10 0
C. F. Hodgkinson, Tamaree .....	30	8	5 5 0
<b>Bible Readings—</b>			
L. Bailey, Roma .....	111	44	34 19 0
<b>Seer of Patmos—</b>			
Mrs. C. Hodgkinson, E. Brisbane	21	4	2 10 0
A. E. Hodgkinson, Wooloongabba	15	8	5 0 0
<b>Desire of Ages—</b>			
A. E. Hodgkinson, Caboolture .....	2	2	0 0
<b>Great Controversy—</b>			
A. Stitt, Mackay .....	96	56	38 5 0
<b>Daniel and Revelation—</b>			
W. B. Lamb, Yandina .....	8	6	16 0
(Other books).....	1	1	1 10 0
<b>Ladies' Guide—</b>			
Mrs. A. J. Hewitt, Boonah.....	61	35	35 15 0
(Other books) .....	4	1	2 0 0
<b>Helps Sold by Agents .....</b>			7 17 6
595 276 £190 15 6			

**Tasmania.**

JUNE, 1908.

Desire of Ages—	Hrs.	Ord.	Value.
D. Ferris, Launceston, etc.....	67	8	£9 0 0
A. A. Kappler, Hobart .....	60	3	4 5 0
<b>Daniel and Revelation—</b>			
H. Darko, Queenstown .....	10	1	12 6
<b>Christ Our Saviour—</b>			
H. Darko, Queenstown .....	1	1	4 6
<b>Bible Readings—</b>			
D. Ferris .....	1	1	12 6
<b>Helps Sold by Agents .....</b>			12 0
137 14 £15 6 6			

**West Australia.**

JUNE, 1908.

Home Hand Book—	Hrs.	Ord.	Value.
F. Masters, Kalgoorlie.....	40	12	£19 0 0
A. W. Nock, Suburban.....	8	2	3 0 0
<b>Seer of Patmos—</b>			
R. M. Adams, Kalgoorlie.....	114	4	2 10 0
C. Hanbury, Kalgoorlie .....	110	24	17 15 0
G. W. Hawkins, Boulder .....	54	8	6 10 0
<b>Coming King—</b>			
J. W. Hunt, Kalgoorlie.....	47	20	8 6 0
F. Masters, Kalgoorlie.....	8	7	3 2 6
<b>Helps Sold by Agents .....</b>			2 18 9
131 77 £63 2 3			

**Queensland.**

JUNE, 1908.

Coming King—	Hrs.	Ord.	Value.
Mrs. K. M. Newley, Toowoomba	108	36	£14 10 0
Mrs. C. Hodgkinson, E. Brisbane	6	2	18 0
J. Tinworth, Booval.....	104	29	11 6 6
..... Brisbane .....	66	34	13 16 0
<b>Great Controversy—</b>			
A. T. Start, Mackay .....	6	4	2 0
<b>Ladies' Guide—</b>			
A. T. Start, Mackay.....	1	1	7 6
A. E. Hodgkinson .....	5	5	0 0
Mrs. A. J. Hewitt, Boonah.....	64	35	36 10 0
(Other books) .....	1	1	2 0 0
<b>Patriarchs and Prophets—</b>			
C. F. Hodgkinson, Flaro, etc.....	137	45	32 1 0
W. G. Hodgkinson, Gundiah.....	146	38	27 19 6
<b>Bible Readings—</b>			
L. Bailey, Roma.....	43	13	10 3 6
A. E. Hodgkinson .....	2	1	5 0
<b>Seer of Patmos—</b>			
W. R. Lamb, Warwick .....	19	13	11 0
<b>Helps Sold by Agents .....</b>			17 11 0
674 266 £192 1 0			

**New South Wales.**

JUNE, 1908.

Coming King—	Hrs.	Ord.	Value.
R. Salton, Carcoar.....	94	36	£15 11 0
W. Harrison, Wollongong .....	128	55	25 5 6
A. M. Potter, Corowa.....	29	15	5 18 6
<b>Ladies' Guide—</b>			
J. M. May, Cessnock .....	111	37	37 0 0
(Other books) Maitland .....	5	3	6 0
C. E. Harlow, Candelo.....	90	27	27 0 0
(Other books) .....	6	6	5 0
F. Hedges, Clarence R.....	115	21	21 0 0
(Other books) .....	15	3	7 6
Mrs. Gill, Inverell.....	24	7	8 10 0
Mrs. Hedges, Clarence R.....	24	7	15 0
(Other books) .....	1	1	4 6
<b>Bible Readings—</b>			
A. E. Gill, Inverell.....	38	9	6 18 0
<b>Great Controversy—</b>			
H. M. Burns, Booral.....	85	38	25 3 0
J. B. Anderson, Gloucester R.	86	54	36 11 0
<b>Seer of Patmos—</b>			
G. H. Holder, Manning R.....	70	20	15 0 6
<b>Miscellaneous—</b>			
State Agent, Singleton.....	42	42	2 6
Mrs. Rudge, Dubbo.....	22	6	6 7 6
<b>Helps Sold by Agents .....</b>			10 17 9
916 402 £304 3 3			

**New Zealand.**

MAY, 1908.

Christ Our Saviour—	Hrs.	Ord.	Value.
J. A. Chaney, New Plymouth .....	15	£3	19 6
Miss Owen, Wellington.....	4	3	13 6
<b>Daniel and Revelation—</b>			
J. A. Chaney, New Plymouth	133	24	19 2 0
E. H. Guilliard, Waihi.....	46	4	2 10 0
W. Richards, Waihi.....	72	23	17 0 0
<b>Home Hand Book—</b>			
G. Masters, Sydenham, Ch'ch... ..	27	...	...
<b>House We Live In—</b>			
Mrs. Masters, Christchurch... ..	5	1	2 6
<b>Ladies' Guide—</b>			
W. J. Redhead, Edendale .....	22	23	17 6
W. Richards, Waihi.....	4	4	0 0
Mrs. Masters, Christchurch... ..	13	5	5 0 0
<b>Patriarchs and Prophets—</b>			
W. J. Redhead, Edendale .....	42	37	28 3 0
<b>Helps Sold by Agents .....</b>			5 7 0
337 142 £110 15 0			

**New Zealand.**

JUNE, 1908.

Coming King—	Hrs.	Ord.	Value.
Mrs. Grubb.....	40	14	£6 5 0
<b>Christ Our Saviour—</b>			
J. A. Chaney.....	4	£1	2 0
<b>Daniel and Revelation—</b>			
J. A. Chaney.....	38	9	5 12 6
E. H. Guilliard.....	26	2	1 5 0
<b>Home Hand Book—</b>			
I. Johnson.....	35	3	4 10 0
<b>House We Live In—</b>			
Mrs. Masters.....	1	1	4 6
Mrs. E. Cole .....	3	5	1 2 6
<b>Ladies' Guide—</b>			
W. J. Redhead.....	3	3	0 0
W. Richards.....	4	4	0 0
Mrs. Masters .....	17	2	2 0 0
<b>Patriarchs and Prophets—</b>			
W. J. Redhead.....	19	6	4 5 6
<b>Seer of Patmos—</b>			
W. J. Hurley.....	27	1	12 6
<b>Helps Sold by Agents .....</b>			3 15 6
205 54 £37 15 0			

**Malaysia Mission.**

MAY 22 to JUNE 26, 1908.

Patriarchs and Prophets (Spanish)*	Hrs.	Ord.	Value.
R. A. Caldwell, Manila .....	209	218	£113 0 0
*The hours are not complete, as the results of one country trip are included where the time is not reported.			

**Totals for June, 1908.**

	Hrs.	Ord.	Value.
New South Wales .....	916	402	£304 3 3
Queensland .....	674	266	192 1 0
Queensland (May) .....	595	276	190 15 6
South Australia .....	494	255	151 7 6
Victoria .....	325	111	129 12 0
Malaysian Mission .....	209	218	113 0 0
New Zealand [May] .....	337	142	110 15 0
West Australia .....	131	77	63 2 3
New Zealand .....	205	54	37 15 0
Tasmania .....	137	14	15 6 6
4023 1814 £1307 18 0			

**A Reward of Perseverance.**

In a company of canvassers last year was a young man, a beginner, who worked for weeks without getting an order. More than two months of earnest effort was rewarded with but a single order. But he persevered; he didn't lose hope or faith, and at the end of each week of apparently blank results he would report that he was of good courage in the Lord. He didn't con-

clude that canvassing "wasn't in his line," and give up, as many others would have done, but kept on trying and seeking the Lord for success. This year, at the opening of the campaign he enlists again, and goes out with undaunted courage, after attending a canvassers' institute, and what happens? His latest report comes in: 45 hours' work, 350 dollars' (£71) worth of orders for "Daniel and the Revelation."

Does it pay to persevere in the work of God? If that young man had stopped when it was apparently no use to try any longer, he would have had but the memory of defeat; but perseverance turned seeming defeat into glorious victory. Dear friends, there is success, splendid success, for those who go out to spread this message for which the world is perishing, when they lay hold upon the Lord by faith, and hold on.—*Selected.*

**Missionary Campaign**

**Importance of Reporting Missionary Work.**

SO MUCH difficulty has been experienced in obtaining reports of our Missionary Campaign work from both individuals and societies, that it may be profitable to notice a few things the Scriptures say concerning the matter of reporting. The experience of one of the ancient prophets of Israel at least suggests that much harm might have been prevented had the people of God been faithful in reporting.

Elijah was a man of God and knew Him face to face. "He prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain." Yet, because of the failure of other "labourers together with God" to report their work and experiences, this man, whose faith and Christian experience was such that he was finally translated, became so utterly discouraged that he wanted to die. He thought he was all alone, so far as human help and sympathy were concerned, in his battles against the evils of his day; and the thought overwhelmed him, forcing from his lips the admitted defeat; "I have been very jealous for the Lord God of hosts; because the children of Israel have . . . slain Thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away." It is

enough; now, O Lord, take away my life; for I am not better than my fathers." 1 Kings 19: 14, 4.

A dismal failure after the glorious victory which just preceded this experience! If the seven thousand of God's children mentioned in verse eighteen had reported their missionary work and faith in God, what an additional victory might have been gained for the cause of truth.

Were our foreign missionaries and home workers of to-day suddenly to cease sending in the inspiring reports that so often appear in the *Review* and *RECORD*, how soon would many of us, like Elijah either become discouraged, because of the difficulties in the way, or become indifferent in giving the "advent message to all the world in this generation"?

Some have asked, What particular good is to be derived from reporting; that is, from telling what we have done and are doing to win souls for Christ?—By so doing we show our love for one another and for the Lord's work. "Then they that feared the Lord spake often one to another": and when they thus spoke to one another, the angels reported it; for, "A book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3: 16.

All need encouragement and sympathy. Even the Saviour longed for human sympathy and encouragement. We may read in the sorrowful words expressed during His anguish in the garden of Gethsemane, "What, could ye not watch with Me one hour?" Matt. 26: 40.

The apostle Paul realized the value of reporting. Notice the similarity between his report of individual experience and ours:—

- Stripes received . . . . . 195
- Beaten with rods, times . . . . . 3
- Stoned, times . . . . . 1
- Days in the deep . . . . . 1
- Nights in the deep . . . . . 1

Other items of interest: "In journeyings often, in perils of waters, in perils of robbers, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, . . . beside . . . the care of all the churches." See 2 Cor. 11: 23-28. And we find that the apostle used this means most effectually, for "when they were come, and had gathered the church together, they rehearsed (or reported) all that God had done with them," and "caused great joy unto all the brethren." Acts 14: 27 and 15: 3, 4, 12.

Thus he sets the example, and then says after speaking of "good reports,"

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4: 9.

Finally we may be encouraged to know that the angels of heaven are kept busy reporting. Read the interesting pen-picture in *Eze.* 9: 2, 3, 11. A man is represented clothed with linen and having a writer's inkhorn by his side. A cherub calls to him and gives him some missionary work to do, and after the work was completed, "behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

So let us be more faithful in this work and receive the promise that "the God of peace shall be with you in this life," as Paul said, and also the rich reward promised by the Saviour in the life to come. "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." Luke 19: 17.—*Selected.*

**Our Tour.**

BROTHER PASCOE and I took our departure from Awera early Sabbath morning, June 20. I wanted so much to remain over the Sabbath, but this was not possible. The Friday evening meeting was the last one, and will long be remembered. The Lord came very near, and we had a very precious season. Some definite victories were gained, and all felt much encouraged. We shall watch the developments of the work in this field with renewed interest. Especially will we be interested in the progress and success of the training school, for more workers are needed very much here as well as elsewhere. We pray that the blessing of the Lord may attend the work here in a marked manner.

Brother Cady took us by his team eight miles to *Euterua*, where we boarded the s.s. *Haukoto* of the Union line for Auckland, New Zealand. On the way we made a number of stops at different islands where the ship takes on cargo. The first stop was on Monday at Aitutaki Island. Brother Pascoe had provided himself with literature, including the *Rarotongan* paper, "Christ Our Saviour," and the book on Daniel in the *Rarotongan*.

We had a very interesting time on shore. The natives were eager to get the papers, and Brother Pascoe sold all the books he had taken with him. The book on Daniel takes well among the people. It was really interesting to see

them, after getting the paper and books, sitting in groups reading. I was much impressed with the importance of getting out more literature on present truth in the language of these people. While our labourers are so few, very much can be done by the circulation of literature. The request comes from Rarotonga for the paper, *Tuatua-Mou*, to be enlarged to eight pages and to have the Sabbath-school lessons printed in it. I think this ought to be done, and I hope the Union Conference will see its way clear to grant this request.

The following day we made a stop at Mangaia. Also here we went ashore, though it was rather a difficult task. The tide being low, there was not enough water on the reef to float the canoe. The natives took us on their backs and carried us ashore—a novel experience indeed. Here we had the same interesting experience as the day before. As soon as it was known that we had literature, the natives crowded round us, eager to get the papers and books. Again we emptied our bags, this time having nothing left even on the ship.

While I could not talk with the natives, nor understand what they said, I could hand out papers and books, and receive the pay for them; this to me was quite an eye-opener, showing me as never before the need of getting more of the truth printed for these people.

We heard a number speak of the truth they had learned from the papers; for we have some regular subscribers for the *Tuatua-Mou* on both these islands. Some said, "We never heard of the coming of the Lord till we read these papers." Others said, "We did not know that the seventh day is the Sabbath till we read it in the paper, but now we see that the Bible says so." This is evidence that the truth in these papers is making an impression on the minds of these people.

Leaving Mangaia in the evening, the next morning, Wednesday, we dropped anchor at Rarotonga, and as the ship remained all day, I had a good time on shore. On this island we have a church, also a church building. A number of our brethren were at the landing to meet us, and I was pleased to greet them and make their acquaintance. I only wish I could have understood their language and have talked with them freely. It would have been such a pleasure. However, I made the best of the situation.

In company with Brother Pascoe, I visited the house built many years ago by Doctor Caldwell. It is now occupied

by a Mr. Blaine, a government official. The location is a pleasant one, and the house is in good repair. After attending to various matters at Avarua, the landing-place and the most populous village on the island, we drove over to Tokeran, not many miles to our mission home, which is in a very pleasant and quiet location. At 2.30 p.m. a number of the brethren and sisters gathered for a meeting. I spoke to them on our work and position, one of the brethren acting as interpreter. After speaking, I spent some time answering questions on various subjects. Our people here are very desirous to have the *Tuatua-Mou* enlarged, and they are also calling for a book on the Revelation, like that on Daniel. The call for a teacher was renewed. We had an interesting time, taking nearly three hours for our meeting.

At this place we have thirteen acres of leased land. Five acres are very excellent land and would grow almost anything. These are separated by a little distance from the eight acres on which the house is located. As far as location and natural surroundings go, one could hardly think of a pleasanter situation for a home than this presents to the eye, but the summer is rather trying for some that are not used to it.

The church is located at the village of Titikaveke, seven miles farther on. I wanted to go on there, but time would not permit, so at dark I returned to the boat. Here I parted with Brother Pascoe. Sister Pascoe is back in New Zealand, as her health would not permit her to remain on the island. Brother Pascoe's health is none too good, and it is evident that a change will need to be made as soon as possible.

This will be the last stopping-place till we get to Auckland, New Zealand, where we are due on Thursday, July 2. On this tour I have had the privilege of calling at six of the islands of this district, and it has given me a much better idea than I had before of the conditions and needs of this part of our field. I wish we were in a position to do for these and the thousands of islands what is needed. We must put forth every effort within our power. These islands are very small as compared with many others in our field. May the Lord hasten the message to them all is my prayer.

O. A. OLSEN.

*On board Hauvoto, June 28.*

ONLY the eternal love gives the eternal life.—S. S. Times.

"THE Master weighs gifts and works in the scales of self-denial."

## Our Young People

### Letter from the Eugowra Church-School.

THE following letter from the teacher of the Eugowra School to the State Secretary of the Young People's Work, speaks for itself:—

Some time ago I received your letter, stating how we stood with regard to the support of the Singapore teacher. I at once presented the matter to the children and succeeded apparently in making it plain to even the little ones. All were interested and were anxious to see the work go forward, but the question was "How?" The money box was never so empty before at that time of the quarter. What was to be done? Suddenly the idea presented itself: read the letter to the church, let the parents know the difficulty. This was done. Soon afterwards it was suggested by the parents that the children be granted a midwinter holiday from school in which they might have a chance to earn a little money, if possible. All agreed to the idea.

Two little girls, with their faces covered with smiles, hearts filled with hope and courage, and on their arms baskets filled with the little wall-pockets, pin-cushions, mats, bounnets, and other things made in our society from week to week, started off to sell what they could. With a few exceptions they were kindly treated, and were successful in disposing of over one pound's worth of goods.

Cheered by this success, they spent a little while now and then at this good work during the remaining time. Being in the country, the houses were far apart, and the children had a great deal of walking to do. Satan tried to stop the work by making one little girl sick for a day or two, but "glory be to God who always causeth us to triumph," she was soon well, and set out again with her companion.

The time had almost arrived for our programme day (one missionary meeting in each eight weeks being set apart for that purpose) when the school holiday began. When school opened only two days remained to get in reports and make a good finish before June 30. It was suggested that we unite our meeting with the usual weekly prayer-meeting of the adults on Tuesday night. This was done. The children's parts were acted quite as well as though they had had weeks in which to prepare.

In the opening prayer season, several of the adult members took a willing part. A Bible-study showed why the Lord chooses young people for His work, and what He desires them to do; how young people in the Bible have been used of God to do a great work, and why they were successful. This was followed by a reading on the "Opportunities and Privileges of Seventh-day Adventist Young People." A song and several poems, together with a few readings on the Singapore School and its work, were nicely rendered by the children.

When reports of labour were called for, several responses were made. Among them were heard the voices of the little missionaries to which we have referred. They gave all the praise of their success to Jesus, who, they said, guided them to the houses, where they were not in the habit of going. They always sent up a silent prayer for help before going up to a house. Besides selling most of their goods they received a few orders for more. May their faith in, and their love for, the Master ever be as simple and pure.

At the close of the meeting, a tiny girl recited nicely the poem, "Please Don't Refuse," after which in her little tin box she collected over four pounds.

The Lord was especially near to all during this fortnight, and angels must have smiled to see the busy little workers. One little boy had rabbit skins to sell (which now are at a good price), and had not as much money as he had hoped to have, but the Lord sent a skin-buyer right to the door on that very day to finish our work.

Another boy left school early to take his skins to town to dispose of them, and met a man on the road coming to buy his skins. So you see the Lord was at work. The same boy made one pound to place in the little tin box, although the weather has been extremely cold and the rabbits not trapping well.

Others were engaged in pulling turnips, sweeping yards, and other duties to help on the good work. I, myself, worked as hard and fast as I could to supply the little canvassers with articles to sell. How it makes us all rejoice to be working diligently for the Master. I hope this effort will not stop here, but go forward and increase.

May these dear children prove such faithful missionaries here day by day that the Lord can see fit to use them sooner or later in a greater work; and may they shine as stars in their Saviour's crown and have many in their own, is my earnest prayer.

Yours in the glorious cause of Truth,  
RITA FORD.

### Obituaries.

**ROESNER.**—On Friday, July 10, it was our sad lot to say the last good-bye to our sister, Pauline J. E. Roesner, aged seventy-two years. At the time of her death she was living at the home of her grandson, Brother L. W. Gericke. For the last few weeks she had been subject to choking fits, one of the most violent occurring a few days before her death. From this she seemed to recover almost entirely, so that it came as a great shock to those with whom she was living on entering her room on the morning of the 9th instant to find her dead.

She was a member of the Parneroo Church and accepted present truth in 1901. She dearly loved the third angel's message; and although infirm and able to walk with difficulty, it was her greatest joy to visit the people of the neighbourhood, and in her simple way tell them of the second coming of Christ and the Sabbath. Nothing afforded her greater pleasure than to relate her experiences in missionary work.

She finds a resting-place in the same

grave as a daughter, and adjoining the one where her husband lies, who was laid to rest in 1905.

We sympathize with the bereaved ones, of whom there is a wide circle; but we bid them not to sorrow as others that have no hope, for we sincerely believe that when the Life-giver comes she will be among those who will have part in the first resurrection. R. H. CONSTANT.

**MACDONALD.**—It is with sadness that we record the falling asleep of our dear brother and God's faithful workman, Alexander Macdonald, at 7.25 on the morning of July 6, of pulmonary consumption. His quiet life of devotion to God and to His work, was an inspiration to his loved ones, and to those with whom he came in every-day contact.

He was taken ill in December, 1906, and left the Sydney Sanitarium, May 23, 1907. Since September 6 he had been confined to a wheelchair and his bed for a period of ten months until he peacefully yielded his life to the keeping of the Life-giver, until the day dawn and the shadows flee away. He manifested a childlike trust and unwavering faith. He patiently accepted his lot, although life was very sweet to him, and he desired to live to work in the cause and for the Master he loved so well. He was wonderfully sustained and realized continually Heaven's abiding peace. In answer to the question the day before he died, "What is Christ to you now?" he said, "He is more and more precious."

About two o'clock on the morning of July 6, he began to be somewhat distressed and asked for prayer to be offered for him, after which he rested quietly until three o'clock, when he realized that the call for him had come. His loved ones prayed with him, and he responded in clear, strong tones almost to the last. His last whispered words were, "It is all right," and the silver cord was severed until that glad morning when the voice of the Son of God will be heard calling our fellow-worker and His loved one from his dusty bed in the Grafton Cemetery.

"The winds breathe low, the yellow leaf  
Scarce whispers from the tree;  
So gently flows the parting breath

When good men cease to be.  
Night falls, but soon the morning light  
Its glories shall restore,  
And thus the eyes that sleep in death  
Shall wake to close no more."

L. M. T.

[A few additional items in reference to our departed brother, will be of interest to his friends and former co-workers.

Brother Macdonald was born on the McClean River in this state, where he was greatly loved and respected. He was converted while attending some revival meetings on the north-west coast of New Zealand in April of 1901. In October, 1902, he went to Dunedin, where his sister was keeping the Sabbath, and in a few days after his arrival observed his first Sabbath. The following March he was on his way to the Avondale School, his one aim being to prepare himself for a medical mission. He left all to follow Christ. Joining the nurses' class the same year, he graduated at the Sydney Sanitarium in October, 1905. He was united in marriage on Octo-

ber 9, 1906, to Miss Bree, who also had taken the nurses' course, and they were in active service at the sanitarium at the time Brother Macdonald's health failed. While we cannot understand why such faithful labourers should be called to rest, we know that there is a divinely purposed end in all these orderings. We pray that many other medical missionaries may rapidly be trained for the numerous openings. —Ed.]

### Notes

PASTORS Olsen and Porter spent the Sabbath of July 25 at Avondale.

SISTER ESTHER ANDERSON of the Sydney Sanitarium left on July 25 for a visit to her father's home in New Zealand.

PASTOR G. F. JONES and wife left the *Airlie* at Melbourne to be in attendance at the missionary convention, convening July 31-August 9.

THE first general report for the special RECORD came from the Java Mission field. Others are now coming in well, and we hope very soon to have them all in hand.

BROTHER and Sister Gates arrived in Sydney on Sunday, July 19. Brother Gates's health improved on the trip. They are located at the sanitarium at present.

PASTORS Olsen, Porter, and Parker, and Sister Graham will be in attendance at the missionary convention in Victoria. They left Sydney on the Melbourne express on Monday, July 27.

THE New Zealand Tract Society office was moved into its new premises on Queen Street, Lower Hutt, near Wellington, New Zealand, on Monday, July 20. Please take note of the address.

BROTHER PALMER from Tonga and Willie Finau, our young Tongan brother, went to Cooranbong on Sunday, July 19, where they plan to devote some time to supervising the printing of literature for the Tongan field.

AN important meeting of ministers of the various denominations to discuss measures for promoting the better observance of Sunday, was held in the Y.M.C.A. Building on Monday, July 13. Pastor Hennig, and most of the members of the Religious Liberty Committee in this state, consisting of Pastors Pallant, Paap, and Brother C. H. Schöwe, also Pastors Porter, Starr, Fulton, and Parker were in attendance. We hope to have a report of this meeting for the RECORD.

"He always wins who sides with God  
To him no chance is lost,  
God's will is sweetest to him when  
It triumphs at his cost."

## Union Conference Record

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### Our Coming Union Conference.

THE time set for this meeting is  
September 3-13, 1908.

That the meeting will be an important one, there can be no question. The gathering will also be a large one, for we look for a very full delegation from all parts of our field. Many important questions relating to the work within our territory will come, before this meeting for consideration, and consequently much wisdom and grace will be needed in dealing with them all in the proper manner.

The two years that have passed since our last conference, have been marked by a continuous advance in every department of our work, but the condition of things as they meet us to-day calls for a much more decided advance all along the line, than what we have as yet experienced. And I shall be much disappointed if the conference does not experience a very special blessing—a visitation of God's Holy Spirit and power. We need this blessing so much that I cannot but feel that we must have it.

But the Lord has made it our privilege and prerogative to ask and to seek for the things we desire—yea, to press our suit with much earnestness and determination. Jacob, in his struggle for blessing and victory, made use of the strong language, "I will not let Thee go except Thou bless me." His determination was crowned with a most decided victory. The language of Christ as recorded in Luke 11 is most assuring. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Verse 13. And further, we have been repeatedly assured that "the Holy Spirit awaits our demand and reception." All these statements are certainly very encouraging to us.

In view of the importance of our

coming conference, and the deep interest felt by all our people in the measures that shall be considered and the decisions that shall be made, it has occurred to me that it might be well to make Sabbath, August 15, a day of special prayer for God's blessing to rest upon our conference in a marked manner, and for the Holy Spirit to direct in all our deliberations, that all the decisions and appointments may have the divine sanction. I believe it will be pleasing to God for us all to unite in seeking the blessing of God on this meeting, and then we shall also all join heartily in carrying out the measures decided upon. I merely make the suggestion, and leave all free to do as seems good to them.

O. A. OLSEN.

### Farewell, Australia.

AFTER eight and a half years of labour in connection with our publishing and educational work at Cooranbong, the time has come to bid adieu to our many friends and acquaintances of Australasia. The conditions which have led to the departure of myself and family are known to many and need not be mentioned here. We believe the Lord has His hand on the lever of circumstances, and is working out His will. With this thought in mind we go with courage to another field of labour. We wish to express our appreciation of the privileges enjoyed during the years that have passed, in having a part in so glorious a work, and also of becoming acquainted with so many of the Lord's people. The experiences have been of great benefit to us in many ways, and have brought renewed faith and courage. We shall push forward to accomplish the utmost for the Master in the time that remains for closing up this work in the earth.

Our hearts are made sad to leave a place which we love so much, which has become hallowed by seasons of spiritual refreshing, and where the Lord has brought us in touch with brethren and sisters in Christian fellowship.

We have witnessed great changes during the past eight years in every phase of our work in this field. In no department is the advancement more encouraging than the developments in connection with the publishing work. The Lord has a hand in this work of developing missionaries and producing literature, and His hand brings success.

We may all be faithful a little longer, till the battle is over, and have part in the song of triumph over the destroyer.

"There we'll meet he'er to part in our  
happy Eden home,  
Sweet songs of redemption we'll sing,  
From the North, from the South, all the  
ransomed shall come,  
And worship our heavenly King."

E. C. CHAPMAN.

### The Late Brother P. Hansen.

PASTOR REASER, president of the Southern California Conference, gives in the *Pacific Union Recorder* the following account of the death of Brother Peter Hansen:—

Recent word from Loma Linda brings the sad news of the decease on the 13th instant of Brother Peter Hansen. The disease which terminated his life was kidney trouble. Brother Hansen was best known among our people as an officer of the crew of the *Pitcairn* on the first three voyages made by our missionary ship. He was also connected with the health work at St. Helena and in Australia, and spent the last three years of his life at Loma Linda. He was an expert baker and had himself developed numerous recipes for the preparation of excellent health foods. It was planned that he should have charge of the new bakery at Loma Linda, which has just been completed. Brother Hansen leaves a faithful companion and five children to mourn his loss. We extend to the bereaved family our deepest sympathy.

### Visitors to the Australasian Union Conference.

ALL who are planning to attend the Union Conference, who are not delegates, should notify Miss E. M. Graham, "Elsnath," Burwood Street, Burwood, N.S.W., at once. The accommodation at Cooranbong is very limited, and unless notification is sent early, visitors will find themselves unprovided for. All visitors must come prepared to care for themselves just as they would at camp-meeting. Tents will be provided at a nominal charge. Stretchers will be rented at the usual prices. Health foods and the usual groceries can be obtained from the stores in the township. No cooked food will be provided.

Owing to the crowded condition of the school homes, no visitors should come expecting to be accommodated in the school.

We must impress upon all the necessity of sending in immediate notification in order that no disappointment may be experienced by those who expect to come.

O. A. OLSEN.

HE that loses his conscience has  
nothing left worth keeping.—Isaac  
Walton.