

# Union Conference Record

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

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## PRESENT AND FUTURE.

How speaks the present hour?—"Act!"

Walk, upward glancing;  
So shall thy footsteps in glory be traced,  
Slow, but advancing.

Scorn not the smallness of daily endeavour,

Let the great meaning ennoble it ever;  
Droop not o'er efforts expended in vain,

Work as believing that labour is gain.

What doth the future say?—"Hope!"

Turn thy face sunward!  
Look where light fringes the far-rising slope,

Day cometh onward.

Watch! Though so long be the twilight delaying,

Let the first sunbeam arise on thee praying;

Fear not; for greater is God by thy side,

Than armies of Satan against thee allied.  
—Author Unknown.

## The Last Reform Movement.

THREE of the present series of Sabbath-school lessons are devoted to a study of "The Second Advent Movement," and the subject of the lesson for September 5 is "The Last Gospel Message."

A review of the history of the gospel revelation shows that there has oftentimes been the expectation of the speedy fulfilment of the promises of God, and that the faith of believers has frequently been severely tried by repeated delays in the accomplishment of the announced purpose. The promise of a Redeemer to come in the flesh was so vivid to our first parents in the declaration that the seed of the woman should bruise the serpent's head, that when Cain was born they regarded him as the promised One, and expressed that idea in the name which they gave to him. The hope that the great Deliverer might appear as one of her own family was cherished by many a mother in Israel, and the passing of one generation after another did not extinguish this hope.

To Abraham, who looked for the

speedy increase of his literal seed and for the immediate possession of the promised land, it was revealed that there would be a delay of at least four centuries during which his seed would be "sojourners in a land that is not theirs," and that he himself would "be buried in a good old age." Thus Abraham was taught to look forward to the resurrection of the dead and the creation of the new earth as the time for the fulfilment of the promise concerning his seed. Therefore "by faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." They rested in hope during the long delay while the purposes of God were being accomplished.

When David desired to build a house for Jehovah, this message was sent to him through the prophet Nathan: "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be My son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but My loving-kindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever." David, and those who followed after him, recognized this as a prophecy and promise of the coming Messiah, the son of David, concerning whom the angel afterward said to Mary: "The Lord God shall give unto

Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Wearied with waiting for the fulfilment of this promise, and taunted by many with its failure, the Psalmist uttered this plaintive inquiry and reminder:—

Lord, where are Thy former loving-kindnesses,

Which thou swarest unto David in Thy faithfulness?

Remember, Lord, the reproach of Thy servants;

How I do bare in my bosom the reproach of all the mighty peoples,

Wherewith Thine enemies have reproached, O Jehovah,

Wherewith they have reproached the footsteps of Thine anointed.

The coming of the Anointed had been so long delayed that some reproachfully declared that the promise had failed, and that He never would come. And yet the delay continued.

In due course of time the prophetic periods were announced, and a time limit was set before which the Messiah would not appear. First came the general predictions of the Babylonish disaster, and later the duration of the captivity was declared through the prophet Jeremiah to be seventy years. During the captivity Daniel was given a foreview of the successive world-kings which would appear previous to the setting up of the everlasting kingdom of God, and in later revelations it was made known to him that "from the going forth of the commandment to restore and to build Jerusalem unto the Anointed One [Messiah], the prince," would be sixty-nine weeks of years, or 483 years; that the enemy of God's people, symbolized by the little horn upon the nondescript beast, would have power over saints, times, and laws for a period of 1,260 years; and that the treading underfoot of the sanctuary and the host would continue until twenty-three centuries had been measured off, when a work designated as the cleansing of the sanctuary would take place. Thus a definite limit was an-

nounced to the delay in the fulfilment of the promise concerning the manifestation of the Deliverer in the flesh, and an equally definite limit was placed upon the period during which the people of God would be held in spiritual captivity, and the true service of God in "the true tabernacle, which the Lord pitched, not man," would be despised and perverted. This deferred the final deliverance into the distant future, and interposed a long delay before the glorious hope of a complete triumph over the enemies of God and His church could be realized.

All these time prophecies have been fulfilled. The Messiah appeared "when the fulness of time came"; the little horn arose and did his work of persecuting the saints and perverting the truth during the allotted time; and the sanctuary and the host were trodden under foot, and the ministry of Christ, the great High Priest in the heavenly sanctuary, was set aside in favour of a service invented by man, until the time announced to Daniel the prophet arrived. In the meantime through the prophet John the limit of all delay had been announced in these words: "The angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by Him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things

that are therein, and the sea and the things that are therein, that there shall be delay no longer; but in the days of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets." There could be no further delay. A mighty angel had announced in the most emphatic manner possible that in the time of the seventh angel all the things promised through the prophets would find their accomplishment, and the hope of the ages would be consummated.

The chronology of the line of prophecy in which the trumpet symbols are employed, indicates that the sixth trumpet closed in 1840, and that the seventh would come "quickly" after that. From the prophecies of Daniel, compared with other portions of the Scriptures, we learn that the long period of 2,300 years came to a close in 1844. Thus the 2,300 years included the whole time of delay, and at its close the seventh angel would sound, and the gospel work would be speedily finished. In other words, at the close of the 2,300 years would be inaugurated a movement in preaching the gospel which would be the last effort for reform in the world, and which would prepare a people for the final consummation. There would be delay no longer.

The long delay in bringing to a close

the mystery of God has not changed the character of the work to be done in order to prepare a people for the setting up of the everlasting kingdom of God; and the threefold message of Rev. 14:6-12, which is the last proclamation of saving truth before the Lord of glory appears in the clouds of heaven, is "the everlasting gospel"—the same gospel of righteousness by faith which has been the comfort and the hope of God's people in all ages. In this last effort to establish the truth in the hearts of the people, all the doctrines of the complete gospel must be presented in the setting appropriate to the nearness of the advent of Christ. Truths which have been set aside must be restored, and truths which have been perverted must be again taught in their purity, and all must be taught as the development and application to the life of the one vital principle—righteousness by faith.

The great second advent movement arose at the right time to take its place chronologically as the successor of all past reform movements at the close of the long delay—a delay as viewed from the human standpoint, the explanation of which is found in the fact that the Lord "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." It is of the utmost importance that this great second advent movement should vindicate

### Statistical Report of the Australasian Union Conference for the Quarter Ending March 31, 1908.

Name of Conference or Mission	Year Organized.	Area in Square Miles.	Population.	Number of Churches.	Membership of Churches.	Number of Companies.	Membership of Companies.	Number of Isolated Sabbath-Keepers.	Total Sabbath-Keepers.	Number of Sabbath-Schools.	Membership of Sabbath-Schools.	Number of Church Buildings.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Canvassers.	Total Labourers.	Labourers on Conf. Pay Roll.	Number of Church-Schools.	Number of Teachers.	Total Enrolment.	Total Tithe Receipts.	Total Offerings to Foreign Missions, except S. S. Offerings.	Total Sabbath-School Offerings.	Sabbath-School Donations to Missions.	Total Contributions for Special Work.	Total Contributions for Local Church Work.	Sales of Books
Australasian Union	1894	...	...	1	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	£ 234 4 7	£ 28 8 10	£ 107 3 0	£ 95 12 5	£ 29 2 10	£ 41 9 0	...
New South Wales	1896	310,700	1,473,973	22	891 8	97	40	1028	39	1244	13 5	6 2	1 11	13	30	19 2	2 30	647 17 9	28 8 10	107 3 0	95 12 5	29 2 10	41 9 0	...	...	...	...	...
New Zealand	1889	106,259	857,539	16	435 12	87	146	668	28	557	12 3	3 4	10	20	11 2	2 20	628 7 5	23 0 4	65 19 11	51 11 10	3 16 0	...	...	...	...	...	...	
Queensland	1899	668,497	542,348	5	239 5	23	34	296	9	233	4 1	1 6	9	17	6	...	302 1 6	20 18 2	20 14 8	18 0 8	...	...	...	...	...	...	...	
South Australia	1899	904,600	381,148	10	327 5	18	4	364	14	325	4 2	2 2	6	12	4	3 4	269 7 4	54 14 7	39 0 8	34 14 7	70 19 9	18 9 4	...	...	...	...	...	
Tasmania	1901	26,215	177,213	5	229 1	6	56	291	11	271	6 1	1 4	6	12	4	3 4	166 4 8	7 14 10	18 17 3	13 18 9	8 10 0	...	...	...	...	...	...	
Victoria	1888	87,884	1,210,304	17	748 3	56	36	840	34	880	5 3	4 10	21	19	1 1	16	518 14 6	36 15 6	81 2 5	65 19 10	...	...	...	...	...	...	...	
West Australia	1902	975,920	261,746	16	355 2	15	25	393	29	529	4 2	2 6	6	21	9	3 3	49	444 6 1	...	62 4 4	52 16 5	...	...	...	...	...	...	
Cook Islands	1894	200	12,250	1	19 4	...	...	6	25	3	27	1 1	...	...	...	...	...	...	...	...	...	6 0 2	5 1	1 0 6	1 0 6	4 6	...	...
Fiji	1899	8,000	125,000	13	148 4	13	7	190	24	299	5 2	...	...	...	...	...	...	...	...	...	...	18 14 3	10 6	6 14 4	6 14 4	...	...	...
Friendly Islands	1895	374	18,000	1	12	...	...	3	12	1	27	1	...	...	...	...	...	...	...	...	...	26 14 0	...	5 16 5	5 16 5	...	...	...
Java	1906	52,000	32,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4 6 8	...	2 19 13	2 19 13	...	...	...
Norfolk Island	1895	28	700	1	23	...	...	...	23	1	42	1	...	...	...	...	...	...	...	...	...	2 13 1	...	1 10 0	1 10 0	...	...	...
Philippines	1906	115,026	10,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 6 8	...	7 7	7 7	...	...	...
Pitcairn	...	6	173	1	67	...	...	...	67	1	126	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Samoa	1895	1,701	36,755	1	5	...	...	2	7	1	11	...	...	...	...	...	...	...	...	...	...	16 16 7	...	4 0 10	4 0 10	...	...	...
Singapore	1904	224	300,000	...	...	...	...	...	48	1	70	...	...	6	3	10	6	...	...	...	...	24 16 6	2 18 8	5 4 8	5 4 8	4 11	...	...
Society Islands	1892	642	12,800	4	74 1	6	...	...	80	9	123	4	...	...	4	...	5	6	1	1	4	13 8 9	...	3 2 5	3 2 5	...	...	...
Sumatra	1899	161,612	3,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3 14 1	...	15 0	15 0	...	...	...
Totals		3,419,888	50,479,949	114	5576 42	325	359	4345	208	4782	60 29	17 65	66	189	125	20 22	369	£ 3323 14 7	£ 177 6 6	£ 426 13 3	£ 367 5 6	£ 112 18 0	£ 160 13 5	368	...	...	...	...

Number of Colleges and Academies: Australasian Union, 1. Number of Teachers: Australasian Union, 10. Total Enrolment, 213.

Number of Intermediate Schools: New Zealand, 1; West Australia, 1; Fiji, 1; Singapore, 1. Number of Teachers: New Zealand, 8; West Australia, 2; Fiji, 2; Singapore, 2. Total Enrolment: New Zealand, 50; West Australia, 13; Fiji, 25; Singapore, 18.

Amount of Tithe appropriated to use of Fields outside of Conference: New South Wales, £39; New Zealand, £39.

cate its claim to be the last reform movement by teaching with clearness and power the same vital gospel which has been the theme in all the past movements for the salvation of the people—a righteousness by faith which is revealed in obedience to the commandments of God. This is the third angel's message. W. W. PRESCOTT.

### Trusting to Feeling.

#### Part 1.

IMPRESSIONS and feelings are no sure evidences that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be how they can adorn their profession, and bear fruit to the honour of God.—*Review and Herald*, No. 31, 1886.

At times a deep sense of unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel to-day the peace and joy which was felt yesterday, but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light.—*Review and Herald*, No. 26, 1881.

Be not discouraged because your heart feels hard. Every obstacle, every eternal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to Him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonour my Redeemer?" Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting His wounded hands as He pleads for you. Believe that strength comes to you through your precious Saviour.—*Review and Herald*, No. 18, 1881.

We are not to make our feelings a test by which to discern whether we are in or out of favour with God, whether they be what we consider encouraging or not. As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels joyous, he is confident that he is in a favourable condition; but when a

change comes, as it will, for circumstances will be so arranged that feelings of depression will make the heart sad, then he will naturally be led to doubt that God has accepted him. Do not study yourself; look away from self to Jesus. While you acknowledge yourself as a sinner, yet you may appropriate Christ as your sin-pardoning Redeemer. Jesus came not to call the righteous, but sinners to repentance. Satan will not be slow in presenting to repentant souls suggestions and difficulties to weaken faith and destroy courage. He has manifold temptations that he can send trooping into the mind one after another; but the Christian must not study his emotions, and give way to his feelings, or he will soon entertain the evil guest, doubt, and become entangled in the perplexities of despair. Expel the suggestions of the enemy by contemplating the matchless depth of your Saviour's love.—*Signs*, No. 56, 1894.

Do not exalt your feelings or be swayed by them, whether they be good, bad, sad, or joyful. . . . We cannot be lifted up in thought, or know what it is to be the sons and daughters of God, unless we trust implicitly in the Word of God; for Satan will ever be on the ground to dispute our claims. We must educate the soul to trust in God's Word with unwavering confidence. Let gratitude and thankfulness flow out of the heart, and cease to hurt the heart of Christ by doubting His love, which has been assured to us by most astounding evidences; for He so loved us as to give His own life for us, that we should not perish, but have everlasting life.—*Signs*, No. 56, 1894.

It is no sign that Jesus has ceased to love us because we experience doubts and discouragements. Affliction comes to us in the providence of God in order that we may see that Christ is our helper, that in Him is love and consolation. We may receive grace whereby we may be overcomers, and inherit the life that measures with the life of God. We must have an experience so that when afflictions come upon us we shall not depart from the faith and choose fables.—*Signs*, No. 19, 1896.

We should grow daily in faith in order that we may grow up to the full measure of the spiritual stature of Christ Jesus. We should believe that God will answer our prayers, and not trust to feeling. We should say, "My gloomy feelings are no evidence that God has not heard me; I do not want to give up on account of these emotions; for faith is the substance of things

hoped for, the evidence of things not seen.—*Signs*, No. 19, 1896.

The rainbow of promise encircles the throne of God. I come to the throne, pointing to the sign of God's faithfulness, and cherish the faith that works by love and purifies the soul. We are not to believe because we feel or see that God hears us; we are to trust to the promise of God. We are to go about our business, believing that God will do just what He has said He will do, and that the blessings we have prayed for will come to us when we most need them. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our Heavenly Father as more willing to help us than an earthly parent is to help his child.—*Id.*

When we go to Him for wisdom or grace, we are not to look to ourselves to see if He has given us a special feeling as an assurance that He has fulfilled His word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. Satan can give feelings and impressions, and those who take these for their guide will surely be led astray. How do I know that Jesus hears my prayers?—I know it by His promise. He says He will hear the needy when they cry unto Him, and I believe His word. He has never said to the seed of Jacob, Seek ye in vain.—*Signs*, No. 19, 1884.

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily growth is as essential to growth in grace, and even the spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to lift the thoughts often to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He Himself has laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our power of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.—*Review and Herald*, No. 18, 1881. *Phil.* 4: 6-7.

Satan is very ready to insinuate that prayer is a mere form, and avails us

nothing. He cannot bear to have his powerful rival appealed to. At the sound of fervent prayer the hosts of darkness tremble. Fearing that their captive may escape, they form a wall around him, that Heaven's light may not reach his soul. But if in his distress and helplessness, the sinner looks to Jesus, pleading the merits of His blood, our compassionate Redeemer listens to the earnest, persevering prayer of faith, and sends to his deliverance a reinforcement of angels that excel in strength. And when these angels, all-powerful, clothed with the armour of Heaven, come to the help of the fainting, pursued soul, the angels of darkness fall back, well knowing that their battle is lost, and that one more soul is escaping from the power of their influence.—*Signs No. 44, 1886. Ps. 20 : 1, 2, 6.*

Pray in faith. "This is the victory that overcometh the world, even our faith." Prevailing faith is the prayer of living faith; it takes God at His word, and claims His promises. Feeling has nothing to do with faith. When faith brings the blessing to your heart, and you rejoice in the blessing, then it is no more faith, but feeling. How strange it is that men will put confidence in the word of their fellow-men, and yet find it so hard to exercise living faith in God! The promises are ample; why not accept them just as they read? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—*Signs, No. 44, 1886.*

## Our Mission Field

### An Interesting Occasion in Singapore.

At seven o'clock on Thursday morning, June 25, a company of about thirty Sabbath-keepers sailed across the waters of Singapore Harbour to a quiet and shady spot for the purpose of witnessing the burial in baptism of seven precious souls.

In conducting the ceremony, Brother Jones, announced the Scriptures in English, and read and commented upon them in Malay, after which one of our Chinese brethren read the same from his Chinese Bible. In this way all present were benefited by the service. After prayer had been offered in the

same three languages, the congregation joined in singing the hymn "I Will Follow Thee My Saviour" as the candidates were buried with their Lord.

Brother Chan and wife, who were the first to be led to the water's edge, are the parents of our young Chinese lady canvasser. For more than a year they have taken a very active part in interesting Chinese in the truth for these days. They, with their daughter, are planning to go to Penang on July 1, where they will continue the same line of work they have been doing in Singapore. Their eldest son also was baptized on this occasion. He has been assisting in the detail tract society work for several months.

The remaining four were young men from our school, one of whom was formerly a student in China under Brother Keh, and after coming to Singapore was a preacher among the Chinese Presbyterians. He will now visit, and work up an interest among the Chinese of Singapore.

Another of these four was a young Chinese of about seventeen years of age, who has been our mainstay in the general industrial work at the school for a number of months, and has proved himself faithful in every particular.

Ezekiel and Gains, who are from Battakland, Sumatra, were the other two. We have every reason to believe that all these individuals are sincere in the step which they have taken, and it did our hearts good to see them go forward in this ordinance. We regret that Immanuel was not here to take part also.

While we sailed to and from the spot, songs of praise and thanksgiving ascended to God from the happy company.

On the Friday evening following, about the same number gathered together in the mission house at the commencement of the Sabbath to take part in the ordinances of the Lord's house.

On both of these occasions we were forcibly impressed with the words of the prophet Isaiah,—“Behold, these shall come from far: and lo, these from the north and from the west: and these from the land of Sinim [China].” Several distinct nationalities were represented at these gatherings, which reminded us of the great gathering when representatives from all nations, kindreds, tongues, and people, shall come to worship before God. We trust many more from this place will yet take their stand among God's people. Pray that this may be so.

NETTIE MILLS.

Mount Pleasant, 147 Thompson Road,  
Singapore, June 28, 1908.

## Our Field Work

### AN ADVENT SONG.

Sound the loud trumpet o'er land and o'er sea,  
Jesus is coming His people to free!  
Shout! for the power of the tyrant is broken,  
The kingdoms of earth form the kingdom of God.  
Rejoice and exult—yon cloud is the token!  
He comes to receive us, He says in His Word.  
Sound the loud trumpet o'er land and o'er sea,  
Jesus is coming His people to free!  
Praise to the Lord, for truth is His throne;  
Weak ones of earth, your cause is His own!  
Long have ye watched for this glorious hour  
When Jesus would smite Oppression's red hand.  
Behold, how He comes with almighty power,  
O'er dark sin and death a victor you stand!  
Sound the loud trumpet o'er land and o'er sea,  
Jesus is coming His people to free!  
J. GIBSON.

### Broken Hill.

OUR tent has now been running for three months; but the time has come when we must take it down for the winter. Most of the time the evenings have been very cold; this has prevented many from attending. Heavy frosts have been frequent of late.

We are now engaged in the work of church building; and hope to have before long a permanent place where we can worship. The land has cost us thirty-five pounds and we expect the building will cost fifty pounds. The company here are not many, the Sabbath-school numbering thirty-five while the church record bears twenty-three names. The company, with the exception of two brethren, is composed of sisters. None are rich financially, so the work of building falls heavily upon us. We would again remind our readers of the need here. We have not been able to find any place that we could secure for meetings, and none of the homes can accommodate the number attending; this is one reason why we have kept our tent up so long.

Twenty-five per cent of the money for material must be found at once, and the balance paid within eighteen months. We would therefore be grateful for any

help that can be given in this matter.

Broken Hill is now in the midst of a financial crisis, and the way out has not yet appeared. Thousands have lately left the district, and others are preparing to go.

A few statistics about Broken Hill may be of interest. In 1907 the people of the Silver City spent £16,000 on apples and oranges, and £8,300 on other fruit, £24,000 on fresh vegetables, and £8,000 on potatoes. Firewood represents an outlay of £22,520, and hay and flour £97,000. Eggs to the number of 8,000,000 were imported at the cost of £26,000, while the butter supply represents £54,000. Everything in the way of daily requirements must be imported, as nothing grows up here.

We are endeavouring to get the message before the people, but the progress is slow as the people think mostly of earthly things. With many life is a constant struggle in which religion has no part.

There are many needy fields, but I know of none more needy than Broken Hill. We hope to have the building ready for occupation before the Union Conference.

R. HARE.

### The Victorian Missionary Convention.

THIS meeting was held in Melbourne, July 31 to August 9, at the Temperance Hall, that being the most central place for all to attend. The attendance was good and the interest grew day by day from the beginning to the close of the meeting. Some of the brethren, not understanding the nature of these missionary conventions, questioned the wisdom of leaving their fields of labour for so long a time (ten days) for such a purpose, but became fully satisfied that it was time and effort well spent, and that would prove a great blessing to them in their future labours.

The general programme followed was much the same as in previous conventions, and the lines of instruction also the same. The interest and enthusiasm of the class was an inspiration to those who gave the instruction.

We were greatly favoured in having the presence and labours of Pastor Porter on this occasion. As is known, Brother and Sister Porter are here on their way to Africa, having accepted a call from the General Conference to that field. The labours of Brother Porter proved a great blessing to the convention, and will be a blessing to the work in Victoria.

The two Sabbaths of the convention

were of special interest. During the forenoon the ministers present were distributed among the different congregations of our people in Melbourne and its suburbs; and in the afternoon we met in a union meeting in the North Fitzroy church. On the first Sabbath a model young people's meeting was on the programme, and was held with excellent effect. It was both interesting and instructive. On the second Sabbath, after a short Bible-study on the power of the message in the closing work, the time was given to the congregation for a praise and testimony meeting, and a very blessed meeting it was. For more than an hour the testimonies came one after another in quick succession; on an average there were more than two each minute. It was an occasion long to be remembered. On both these Sabbath afternoons the church was packed to its utmost capacity, and some could not find seats. Such experiences are a great encouragement on our homeward journey to the better land.

The two first-day meetings were also times of interest. They were held in the Temperance Hall in the city. The evening services were all led by Brother Porter, and every evening we had a full house. Many were deeply moved, and on the last evening more than forty persons signified their desire for prayers—not feeling free in the Lord. Some among them were making their first start in the Christian life.

Thus closed the missionary convention for Victoria. On the whole it was the best series of meetings we have experienced in Victoria, and we believe that it will mark the beginning of a forward movement in that conference. It was a time of refreshing, indeed. May the good work go on, is our earnest prayer.

O. A. OLSEN.

## Our Canvassers

### How Can Church Officers, Church-School Teachers, and Ministers Assist in the Canvassing Work?

THERE are many ways to do this. In the first place, all can pray for the success of the work, and pray for the individual canvasser. "Prayer is the key in the hand of faith to unlock heaven's storehouse."—*Steps to Christ, page 115*. "Ask, and ye shall receive."

It is the duty of church officers to see that each member is trained to

do missionary work. They need not wait until the field missionary visits them, but get the members to sell papers and books around home, thus educating some for the canvassing work. Then when the field missionary does come, have all attend his meetings, and urge all proper persons to take up this work.

Hold meetings occasionally in the interest of the canvassing work. At these meetings selections from the "Testimonies," or articles from the papers on this subject, can be read to good advantage. If any canvassers are present, have them relate some of their experiences. Pray for the canvassers, and write them encouraging letters, stating, "We are praying for you." This will call forth a response from the canvasser, and then his letters can be read at these meetings. Then take up a collection for the canvassers' fund while the interest is good.

Get every one that can to attend canvassers' institutes, whether these canvassers expect to canvass or not. It will do any one good to attend. The more one hears of the canvassing work, the greater interest he will have in it. The canvassing work will never go as it should until every Seventh-day Adventist takes an interest in it.

Seek out promising persons, and help them to get into the work by persuasion and by giving your means to help the agent get started, and by doing his work, if necessary, so that he can go.

When opportunity offers, make a home for canvassers while they canvass your county. And please do not grumble if they do not pay for their board in work. Give it freely.

Do not say anything to belittle the work, or to discourage the workers; such as quoting 1 Tim. 5:8 and saying, "You had better stay at home and take care of your family." This text applies to the one who misapplies it in this way. The one who is struggling along, denying himself and family many of the comforts and even necessities of life, to get the printed page before perishing souls, is not denying the faith; but he that sees his brother in this struggle and does not do anything to help or encourage him, is the one that denies the faith, as mentioned in James 2, and is worse than an infidel, for an infidel will assist his associates.

Do not listen to, but discourage, any talk that is belittling to this work.

The church-school teacher should educate her pupils to believe that the canvassing work is an honourable business. She should teach them that it is a branch of education; that it is each

one's duty and privilege to have a part in this work, and that it is a mighty factor in the spread of the third angel's message. Then during vacation, she should not only go out herself, but take a company of pupils with her, and train them in the field.

As the people are educated to have confidence in a preacher, he carries a weight that no one else has; therefore, he should use his influence at all times and in all places to get suitable persons to take up this work and to encourage those in the field to stick to it.

The minister should encourage giving to the canvassers' fund and for institute work.—*C. F. Dart, in Report of Progress.*

## Missionary Campaign

### A Missionary Study from "Ministry of Healing."

(The first seventeen questions are from page 150.)

1. WHAT kind of workers can do the most extensive work for God?

Educated workers, who are consecrated to God, can do service in a greater variety of ways and can accomplish more extensive work than can those who are uneducated.

2. What enables them to do more?

Their discipline of mind places them on vantage ground.

3. Can the uneducated accomplish anything?

But those who have neither great talents nor extensive education may minister acceptably to others.

4. Whom will God use?

God will use men who are willing to be used.

5. Will the possession of brilliant minds and talents ensure success?

It is not the most brilliant or the most talented persons whose work produces the greatest and most lasting results.

6. What class are needed in the work?

Men and women are needed who have heard a message from heaven.

7. Who are the most effective workers?

The most effective workers are those who respond to the invitation, "Take My yoke upon you, and learn of Me."

8. What kind of missionaries are most needed?

It is heart missionaries that are needed.

9. With what are true missionaries filled?

He whose heart God touches is filled with a great longing for those who have never known His love.

10. What is it that affects him so?

Their condition impresses him with a sense of personal woe.

11. What does this lead him to do?

Taking his life in his hand, he goes forth, a heaven-sent, heaven-inspired messenger, to do a work in which angels can co-operate.

12. If talents are wrongly used, what will happen to the possessors?

If those to whom God has entrusted great talents of intellect, put these gifts to a selfish use, they will be left, after a period of trial, to follow their own way.

13. Whom will God select in their stead?

God will take men who do not appear to be richly endowed, who have not large self-confidence, and He will make the weak strong, because they trust in Him to do for them that which they cannot do for themselves. God will accept the whole-hearted service, and will Himself make up the deficiencies.

14. Whom has the Lord often chosen?

The Lord has often chosen for His co-labourers men who have had opportunity to obtain but a limited school education.

15. What have this class done in response to God's call?

These men have applied their powers most diligently, and the Lord has rewarded their fidelity to His work, their industry, their thirst for knowledge.

16. What has God seen and heard?

He has witnessed their tears, and heard their prayers.

17. To such workers what does God give?

As His blessing came to the captives in the courts of Babylon, so does He give wisdom and knowledge to His workers today.

18. What special work has the Lord for these workers?

The Lord brings them into connection with those of more marked ability, to fill up the gaps that others leave.—*Page 151.*

We can all be "gap-fillers."

19. What effect has personal missionary work upon the character?

Nothing will so arouse a self-sacrificing zeal and broaden and strengthen the character as to engage in work for others.—*Page 151.*

G. B. STARR.

"SEEKST thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

## Our Young People

### Missionary Volunteer Reading Course.

No. 1.—"PASTOR HSI," PAGES 1-97.

NOTE.—"Pastor Hsi" (Shee) is the last book in the reading course for 1908. This thrilling story of one of China's native workers, contains so much of the human element that it cannot fail to awaken a sympathetic interest, and is so filled with evidences of the power that saves to the uttermost that it must strengthen the reader's faith.

To whom is this book dedicated? What has this man done for China? See page 401.

CHAPTER I: What changes were observed in Pastor Hsi after his conversion? What was his own experience? How did conversion influence home life?

CHAPTER II: Relate the story of Mrs. Hsi's conversion.

CHAPTER III: What was Hsi's experience at Yang-ts'uen? Judging from the contents of this chapter, what portion of the Bible must Hsi have studied? How did he interpret it?

CHAPTER IV: How was Hsi convinced that ancestral worship was idolatry? Why did he cease to raise opium? How was he once delivered from wolves? What similar experience did he have later?

CHAPTER V: Why did the men of the village wish Hsi to become chairman of the parish council? Upon what conditions did he agree to accept the office?

CHAPTER VI: What evidences do you find of the spirit of prayer and sacrifice? How was the medical mission station established? Describe it. How long had Hsi been a Christian when it was opened?

CHAPTER VII: Relate the incident connected with Fan's conversion. Describe two sad events which entered into his early Christian experience. Tell the story of the "Refuge."

CHAPTER VIII: Write a paragraph on the opium curse of China. Tell the story of the midnight prayer-meeting; of Liu's experience at the home of Fan and his work afterward. How was the work opened at Soku?

CHAPTER IX: How did the Chefoo convention influence the work of the China Inland Mission? Describe the quarterly meeting at Pingyang. Why

was the one held in April, 1883, of special interest? Relate Hsi's experience at the capital.

### Missionary Volunteer Reading Course.

NO. 2.—"PASTOR HSI," PAGES 98-201.

CHAPTER X: What consolation do you find in the story of Hsi's experience in the refuge work? What do you think of his method for healing the breach between the Chang brothers? Why? How did he prepare for his task?

CHAPTER XI: What caused Pastor Hsi's bankruptcy? How was that sad experience made a blessing? Write a paragraph on lessons learned from the story of Kuo. What in this chapter emphasizes the importance of prayer?

CHAPTER XII: Relate the story of the opening of the refuge at Chao-cheng. What encouraging results of the refuge work were seen in 1884? How did Mrs. Hsi help give Hohchan the gospel? For what elements of character did Hsi pray? Do you find any evidence in this chapter that God answered his prayer? Explain.

CHAPTER XIII: Describe the journey of Mr. Baller and his company into interior China; also their first Sunday at Hsi's home. Write two sentences on each lesson Hsi drew from the account of Paul's shipwreck.

CHAPTER XIV: What experience led Hsi to say, "The ungrieved presence of the Holy Spirit is more to be desired than abundance of gold and silver?" Write a paragraph on Spiritualism in China.

CHAPTER XV: How would you characterize Pastor Hsi after reading Mr. Stevenson's impression of him? What was the passion of Hsi's life? Describe the journey of Mr. Taylor's party to Hung-tung. What plans for aggressive work were laid at that conference?

CHAPTER XVI: What have you learned in this chapter about Ch'u and David Hill? What is your impression of "red-letter day" at Tao-hsiang?

### One Way to Use a Programme.

ONE of our young people's leaders writes as follows:—

Last evening we had quite an interesting meeting on "Home Culture Reading." I had previously given the questions to different ones, so that they were prepared to ask them in turn. On their little slips of paper, I wrote the name of the one whose question came before, in brackets, as well as the name of the one who was to ask the question, so that each one knew

just what to ask, and was prepared to ask his or her question naturally, without having to read it off the paper. I read the answers to each, enlarging a little on them in order to impress the lesson brought out in the Testimony. This was a change from the usual way of the leader asking the questions and the various ones answering, and I think was more profitable on that account. It seemed like a class, and as they questioned, I conveyed the instruction they asked for, by means of the Testimony from which the answer was culled.

Then after hearing the reports, seven young brethren gave the little recitations. We all enjoyed the meeting, and our allotted hour expired all too soon, but I hope that a number will be interested to start the Reading Course.

The programmes sent out by the Union Conference can be made much more interesting if the leaders will study the best methods of presenting them, than when the information is simply read by some one who has not looked at the paper until just before reading it. The programmes provide the information; the leaders should present the information, or arrange for it to be presented, in the most interesting way, varying the methods continually to avoid monotony. E. M. GRAHAM.

### Notes

THERE will be one more regular edition of the RECORD before the first special containing the reports for the Union Conference, appears.

PASTOR COBB was planning to leave Wellington, New Zealand, August 14, for the Union Conference. Other delegates from that field follow on a later boat.

WORD from Brother and Sister Chapman written at Pastor Craddock's home in Brisbane, states that they fared well to that port, considering the stormy weather encountered.

THE Union Conference and the convention preceding it will be very close at hand when this paper reaches its readers. The convention opens August 25, and the conference September 3.

SISTER A. ROESNER arrived in Sydney from the Adelaide Cafe on August 7 to spend a little time at the cafe here that she may obtain a wider experience for further responsibilities in this line on her return to Adelaide.

THE quotations from the Testimonies on "Trusting to Feeling" have been very carefully selected from various sources, as will be seen, and are deserving of more than an ordinary reading. This subject will be continued in our next number.

PASTORS Olsen, Porter, and Parker, and Sister Graham returned to Sydney on Tuesday, August 11, from Melbourne, where they were in attendance at the Victorian Missionary Convention. Pastor Fulton is expected on Tuesday, August 18.

WE think it has been made quite plain through our columns what visitors coming to the Union Conference should bring with them, but possibly some of the delegates have overlooked that they are to furnish their own bedding, straw-ticks, towels, serviettes, knives, forks, dessert and tea spoons.

WITH this number we start again the Missionary Volunteer Reading Course. It will be noticed that we give two sets of questions in this paper. This is done in view of the fact that there will be no regular issue of the RECORD during the time that we are getting out the two special numbers containing the reports and proceedings of the Union Conference session.

THE statement has been made a number of times in the RECORD that for the tents provided to the visitors in attendance at the Union Conference there would be a nominal charge. We are now requested to say that these tents, which are supplied by the New South Wales Conference, will be free of charge to all.

WHEN we see the extensive preparations for, and the intense interest manifested on every side in, the coming of the American fleet to these shores, and then think of that event only a little way in the future when the King of kings and Lord of lords shall visit this earth, and the significance of this advent to every soul, and see the utter indifference to, and lack of preparation for, that great day, we are appalled and amazed. How great the responsibility resting upon those who have the light!

THE *Signs of the Times* bearing the date of August 31, 1908, is a special Fleet Souvenir number devoted to the growth of the naval and military powers and their significance in the light of prophecy. The first page is a special naval design printed in three colours, and the whole paper is fully illustrated. This paper ought to have a very wide sale just at this time when the coming of the American fleet is creating such a widespread interest. Let us embrace this golden opportunity of getting the truths of the message before thousands upon thousands in the Commonwealth.

ON Wednesday, July 1, Brother Chan Thiam Hee and wife and daughter (Sister Chan Teck Sung) and little boy left Singapore for Penang, in the Malay Peninsula. Here Brother Chan will visit from house to house among the Chinese, selling Chinese tracts, while Sister Chan Teck Sung will canvass the city for the English and the Malay "Christ Our Saviour." Her mother will accompany her as she canvasses from house to house. Sister Chan did good work in Singapore in disposing of more than 250 copies of "Christ Our Saviour" in English and in Malay, after the territory had been once canvassed.



# Union Conference Record

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## Our Coming Union Conference.

### The Importance of the Occasion and the Help Provided.

THE time of the Union Conference is now near at hand, and the preparations for this gathering are well advanced. Everything indicates that this coming conference will be a most important occasion. We are very glad to announce to our people that the General Conference has furnished excellent help for this meeting. We shall be favoured with the presence of two of the most experienced labourers from the general work in America.

Pastor Porter, who is on his way to Africa, to take the supervision of that large and important field, will remain with us until after the Union Conference. His long experience in connection with the general work in many of the states in America, will enable him to render us very valuable help in general instruction and in council on important questions. All this will be greatly appreciated at this time when so many important measures will come forward for careful consideration.

In addition to Pastor Porter's presence, we shall have with us Pastor J. N. Loughborough, who has had a longer experience in the ministry of the message than any other minister in our denomination.

It was quite an undertaking for a man of his years to make the long voyage from America to Australia, and no wonder that our brethren questioned the wisdom of the undertaking. But the evidence was so clear and manifest that the Lord was leading in this matter, and apparently strengthening His aged servant for this journey, that the brethren cheerfully sent him on his way, with many earnest prayers for his safety, and the special blessing of the Lord to rest upon him and to make his visit a source of great blessing to the work in Australasia.

Well, Brother Loughborough arrived on the s.s. *Marama*, on Monday, August 10, in excellent health and spirits. He greatly rejoices over the privilege of coming to Australia. Thus our Union Conference will have the blessing of the labours of a man that has stood in closer connection with those whom God has called to lead out in this work than has any other man living. This will be a most exceptional privilege.

And not only is this an exceptional privilege at any time, but especially so just now. That we are being surrounded by increasing evils we all realize, and hence now, as never before, we need to understand, and be well grounded in, the foundation principles of the gospel and the special features of the closing work.

The truth of God will be assailed from every standpoint, for Satan will work "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." And so effectual will the work of the adversary be "that if it were possible," he "shall deceive the very elect." Such is the description of the dangers that now confront God's people in the world. If there ever was a time when we as a people, collectively and individually, were in need of special help from God, it is now; and if there ever was a time when we stood in need of being well fortified against all manner of deception, it is now: therefore we need to seek God most earnestly, with humility of heart, for the presence of the Holy Spirit; and we also need the fullest understanding of the nature and the manner of God's leading of His people that we may intelligently meet the issue and stand firm in God on the platform of eternal truth.

I am sure we shall have the blessing of the Lord in a very marked manner in our conference. The time has come for a decided forward movement: larger and more effective plans must be laid for the rapid extension of the message to all parts of our great mission field, and the help that Pastors Porter and Loughborough can give us will be especially beneficial just at this time. I would be glad if all of our people could come to this meeting. But though it will not be possible for all to come, still I know we shall have a large attendance, and that God's blessing will be present in a very marked manner. Let all continue to pray that the Lord may lead in every plan and direct every move that may be made by the conference.

O. A. OLSEN.

## An Incident.

ABOUT a month ago one of the members of the Stanmore Young People's Society, while in the city, had occasion to go into a shop, and while there got into conversation with an attendant on the subject of smoking. Before this member left the shop the attendant had promised to read anything that this member might give him on the subject. About a week later the Smokers' Number of the *Good Health* was personally delivered to him. A fortnight more had elapsed when another interview was sought, and the attendant said that the journal was an eye-opener, though he did not agree with all it said. He further said that he had not smoked for the past three weeks, and that he expected he would give it up entirely. He had showed the journal to a friend, a non-smoker, who thought a lot of it, and desired to know where it could be obtained. An August number of the *Good Health* was then produced, and the attendant told to take it to his friend, who was welcome to it. The attendant exclaimed, "I will pay you for this one, and then pass it on to my friend."

This little incident illustrates how effectively the back numbers of our papers can be used. The Smokers' Number of the *Good Health* is nine months old, yet notice how much it was appreciated in this case and how much good was accomplished by it.

## 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 free of charge to all. 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.