

Union Conference Record

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

Vol. 12: No. 35.

SYDNEY, MONDAY, AUGUST 31, 1908.

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LABOURERS WANTED.

"Labourer wanted! The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall first reply,
'Who is wanted, Lord, is it I?'"

"The Master calls, but the servants wait,
Fields gleam white 'neath a cloudless sky;
Will none seize the sickle before too late,
Winds of winter come sweeping by?
Who is delaying, Lord, is it I?"

The True and the Counterfeit Gospel.

THE subject of the Sabbath-school lesson for September 12—"A message against the East and His Image"—is an important one, and is worthy of earnest study. It will certainly be impossible to proclaim such a message effectively without an intelligent understanding not only of those truths which lie at the foundation of this second advent movement, but also of the special application of those truths in order that they shall constitute the third angel's message.

The good news of salvation is developed from the vital principle. This is set forth in the definition of the gospel: "It is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith, as it is written: But the righteous shall live by faith." The perversion of this truth appears in many forms; but none else is the perversion so fully worked out, and so completely systematized, as the teachings of the Papacy. It would be difficult to understand the reason for this if we remember that the "mystery of iniquity" is a counterfeit gospel, originated by the enemy of truth, the most effective means of satisfying the minds of those who desire to save themselves by their own works. This gives a complete reversal of the way of life as set forth in the Scriptures. Adding to the revelation therein made, the Christ is the thing

essential to salvation. The reply of the apostle Paul to the inquiry of the Philippian jailor contains the whole gospel in few words: "Believe on the Lord Jesus Christ, and thou shalt be saved." To believe on the Christ set forth in the Scriptures according to the meaning of the Scriptures is to accept the divine plan for the world by giving to the eternal Son of God His true place as the representative of the Father in the control and direction of all things both in heaven and in earth.

Opposed to this divine plan is the ambition of the enemy of God to put himself in the place of the Son, and to bring as many as possible into subjection unto himself. This unlawful ambition has found its most complete expression in the organization and the workings of the Papacy. In the symbolic prophecy we find the dragon giving to the beast from the sea "his power, and his throne, and great authority." We learn that the dragon is "the old serpent, he that is called the devil and Satan," who revealed himself openly in his effort to overthrow Christianity by using the pagan Roman Empire as his agent. When this effort to shut away Christianity from the world had failed, the same end was sought by so perverting the truths of Christianity that while the familiar names and formularies of the gospel were retained, the philosophy of paganism would be substituted for the essential truths of Christianity.

The limits of this article will not permit us to follow the historical development of the Papacy, and we can only summarize the leading perversions of truth found in this organization as follows: chiefest of all is the claim that the pope is vicegerent of Christ, the visible head of the church. Next comes the doctrine that tradition is a clearer and safer guide in religion than the Scriptures, and that the Bible alone is not an infallible guide, nor a sufficient rule of faith and practice. From these two fountain heads of error flows a broad, deep stream of false doctrine,

which, taken as a whole, constitutes the counterfeit gospel of Christ.

The rise and the working of this wonderful system of error has been clearly foretold in the prophecies; and the preaching of "the everlasting gospel" in preparation for the second coming of Christ, is designed to expose all these perversions of truth by presenting in bold contrast with them the way of salvation revealed in the Scriptures.

As the essential and fundamental truth of the gospel is that Christ, our High Priest, "is able to save to the uttermost them that draw near unto God through Him," the counterfeit gospel must expressly deny this teaching and present another way of access unto God. The extent to which this has been done is shown by the following extract: "Podoxy has a god of its own—him, even whom the canon law calls the 'Lord our God.' It has a saviour of its own—the church, to wit. It has a sacrifice of its own—the mass. It has a mediator of its own—the priesthood. It has a sanctifier of its own—the sacrament. It has a justification of its own—that even of infused righteousness. It has a pardon of its own—the pardon of the confessional.

And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel—the 'Mother of God'! It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet it is not a church. It is a grand deception—"the all-deceivableness of unrighteousness." Such is the beast after whom the whole world wondered, and whom all that dwell upon the earth shall worship, except those whose names have been written in the book of life.

In direct contrast to this whole system of error is the third angel's message, the final proclamation of "the everlasting gospel," which is to expose all

perversions of the truth, and to restore the pure teaching of the apostolic church. This message is to give to Christ, the eternal Son, His rightful place as the head of the church, present with His people on earth through His representative the Holy Spirit. This will be the natural and logical result of assigning to Him His place as one with the Father through whom alone the Father revealed Himself in the original creation, and through whom, therefore, He reveals Himself in redemption, which is the re-creation of the soul in the image of God. And as the original Sabbath of the fourth commandment was the sign of the God who thus revealed Himself in creation, so in the restoration of the true gospel the same Sabbath will be presented as the sign of re-creation, the sign of sanctification, the sign of righteousness by faith; and instead of faith in the creed of the church and a salvation through works commanded by the church, the message of the true gospel presents faith in the power of Christ to save, and the works of faith as revealed in obedience to the commandments of God, not as the price of salvation but as the fruit of salvation.

There is nothing which has contributed more to the building up of this system of false teaching than the suppression of the truth relating to Christ as our great High Priest, and as revealed in the heavenly sanctuary, and substituting therefor that principal service of the Roman Catholic Church designated as the mass. In this service the earthly temple takes the place of the heavenly temple; the earthly priest takes the place of the heavenly; the earthly altar is substituted for the heavenly altar; the earthly sacrifice is presented in place of the heavenly sacrifice; and as a result, forgiveness of sin is based upon the service of the church, rather than upon the ministry of righteousness by the great Head of the church.

In restoring the truth of the gospel, that which has been suppressed by the Papacy must be set forth with clearness and fulness, and this can be done only by presenting the atoning sacrifice, and the present ministry, of our great High Priest in the heavenly sanctuary. This enables us to understand the significance of that light concerning the sanctuary and its services which was the explanation of the great disappointment in 1844, and the moulding power which gave shape to the present system of truth.

It is clear, therefore, that the message against the beast and his image

will present to the world anew "the everlasting gospel" as set forth through the sanctuary and its services, and that it will be the message of righteousness by faith, in which Christ will be given His true place as the head of the church, the original Sabbath will be restored as a sign of righteousness, and obedience to the commandments of God will be inculcated as the evidence of salvation by faith. It is high time that this message should be given with a loud voice to all the world.

W. W. PRESCOTT.

The Old-New Gospel.

Saved by Believing.

ETERNAL life is a gift from God. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

This gift of life is received by receiving Christ the Son of God. "The witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."

Christ is received by believing on Him. "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name."

This is the experience for which the apostle Paul prayed in behalf of all believers: "For this cause I bow my knees unto the Father from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith: to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

This is the gospel of Christ, set forth in these few words: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." But the Christ who is our life is also our righteousness: "Of Him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness." And as life is the gift of God, so also is righteousness: "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift

of righteousness reign in life through the one, even Jesus Christ."

This righteousness is received by believing on Christ (or receiving Christ), and is in marked contrast with the righteousness of the law or righteousness by works: "If any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit that things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." The righteousness thus received through faith in Christ is not an excuse for sin nor a substitute for good works. The instruction concerning this is clear: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who did to sin, how shall we any longer be therein?" "We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we would walk in them."

Neither does the faith which apprehends this righteousness set aside the law of God. Read the words: "Now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets: even the righteousness of God through faith in Jesus Christ to all them that believe; for there is no distinction; for all have sinned, and are short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; who God set forth to be a propitiation, through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the show I say, of His righteousness at this present season: that He might Himself be just, and the justifier of him that hath faith in Jesus. . . . Do we then make the law of none effect through faith? God forbid; nay, we establish the law. The purpose of the gospel is to restore moral image of God in man in order that the divine character may be lived in conduct in harmony with God's law, the tran-

script of His character. This was the aim in the gift of Christ: "What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

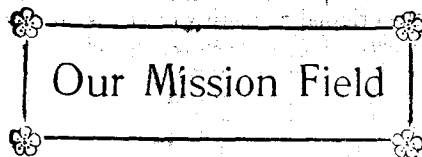
A brief outline of the essential features of the gospel may be deduced from the passages of Scripture already quoted: (1) Eternal life is the gift of God; (2) this life is inseparable from Christ, and is imparted by giving Christ to the human family; (3) Christ is received as our life by believing on Him; (4) when thus received, He dwells in the heart as the very life of our life; (5) He who is our life is also our righteousness; (6) thus life and righteousness are equally the gift of God, and both are received by believing; (7) life and righteousness are bestowed, not in order to perpetuate sin, but as a means of salvation from sin; (8) the experience of salvation from sin, is manifested in a life of obedience to the law of God—the obedience of faith.

This is the gospel for all times, all places, and all peoples; and there has never been any other gospel, and there never can be any other gospel. It is true that the full light of this gospel did not shine out all at once, but there has been no change in the way of salvation since the good news of victory over sin and Satan was made known in the garden of Eden. In the various crises in the history of God's work in the earth the gospel message has been proclaimed with reference to the needs of the time, or in view of some impending event, as the first advent, etc., but the vital features of salvation by faith have ever been the same.

The threefold message of Rev. 14: 6-12 is "the everlasting gospel" preached in all the world as a means of preparing a people to meet the Lord. It is not a new gospel, neither does it present a new way of salvation. Like John the Baptist, it says, "Bring forth therefore fruit worthy of repentance"; and it insists that this fruit means obedience to the commandments of God, but it also teaches that this obedience must be the fruit of salvation and not the price of salvation. The coming of the Lord is the key-note of this last gospel message and righteousness by faith—saved believing rather than by doing—shall be its burden. In no other way can a people be prepared to stand with him in this closing hour of God's judgment.

The thought presented in this article

may aid in the study of the Sabbath-school lesson for September 19, the subject of which is "The Everlasting Gospel." W. W. P.



From a Fijian Boy.

THE following is a translation of an article written by a member of the Bible-class in the Buresala School, Fiji. I thought it would be of interest to the readers of the RECORD. Livai (Levi), the writer, is about sixteen years of age; his parents are not in the truth:—

THE TITHE.

One is my question, Is it told in the Bible that the tithe is done away with? I am always hearing people say that it is, or that its time is now ended. Certainly not! The Bible says, "Let us give a tithe of all our things" (Lev. 27: 30-32).

It is true that the priests in that time did not possess any land: their portion was the tithe (Num 18: 20-24). What about the present time? It is also true that Jesus is our High Priest. Yes, and He has helpers in this earth: they are the ministers, therefore it is right to give for them the tithe (1 Cor. 9: 13, 14). Jesus also said it was right to give the tithe (Matt. 23: 23).

Abraham paid tithe and he lived 400 years before the time of Moses. Abraham gave tithe to Melchisedek, the priest, and also taught his children to give their tithe. Now if we are the children of Abraham, let us follow his example (John 8: 39).

It is very plain to us all that all things in heaven and earth are the Lord's (Ps. 50: 10-12). Do we then own this earth? Certainly not.

We are only servants of Jesus (Matt. 25: 24). Whose, then, is the tithe?—The Lord's. Then it is very plain that if we do not give the tithe, we are stealing (Mal. 3: 8). But if we give the tithe, it is also plain that we show our faith in the things the Lord has appointed. As it says in Proverbs, "Honour the Lord with thy substance."

It is true that I am a child of Fiji, and one thing I am constantly seeing in the other churches is that when they make their offerings or gifts they ring a bell or blow a trumpet before the people. I would like to know where they get this teaching from. It is like those people we read about in Matt. 6: 1-4. A very good thing to do is to search the Word of God to see what it says; for there we are told that those that are faithful in paying the tithe the Lord will greatly bless.

I am,

LEVI,

Your obedient child.

Samoa.

OUR friends in Australia will be glad to hear a few words from Samoa. We are glad to say that God has been very good to us in all our experiences. During the quarter we have had some very good meetings with our little company; in our week-of-prayer meetings we had a very good time together: and while we cannot tell of any increase in numbers, we feel especially thankful that God is giving us favour with the people, both among the natives and the whites.

Our work is limited very much for want of literature in English, German, and Samoan. We are very glad indeed that with the help of some friends here we have two tracts on the Sabbath, and one on the coming of Christ, translated into the Samoan language and now going through the press.

We would like to make a plea to our Sabbath-schools in behalf of our island fields, and to ask them to make their donations high this quarter. Here are fields "white already to harvest": fifty thousand people are waiting for the message to be translated into their own languages in Samoa and in the Tukelau Islands besides the many groups around us for which nothing has been done.

Our little company here have decided to carry out the ten cent a week plan as suggested at the General Conference Council meeting to double the number of workers in the mission field.

It was my precious privilege to attend the yearly council in Fiji, where we greatly enjoyed meeting with the brethren of Fiji, also with Brother Palmer from Tonga, and Brother Fulton from the home field.

During my return by the Union Company's new steamer *Tofua*, I had the opportunity of presenting the truth to many of the passengers; some of them visited us at the sanitarium while the boat was in harbour; this enabled us to do quite a lot of missionary work among them.

Our missionary society's report for this quarter consists of 2 missionary letters written, 7 cottage meetings held, 245 visits, 190 papers given away, 56 pages of tracts loaned, 8,973 pages given, 13 books sold, 9 books loaned, 1 family supplied with clothing, 6½ hours of Christian help work, 52½ hours of labour as offering for home mission work; £7 3s. donated for the Eastern Polynesian Mission boat.

JOSEPH E. STEED.

"LOOK for the light that the shadow
presents."

Sabbath-school Quarterly Reports,

For the Quarter Ending June 30, 1908.

Victoria.

Name of School	Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
Amherst	13	£ 7 5	£ 2 6	£ 11 5
Ararat	6	15 0	2 6	19 5
Ballarat	52	2 0 0	5 0	2 10 0
Banalla	27	3 12 8	5 9	4 7 1
Bendigo	33	1 2 4	2 2	1 7 3
Blackwood	4	1 9 3	3	2 3
Brighton	15	1 7 5	3 2	1 14 0
Brunswick	47	16 9	3 1	2 3 11
Bunyip	27	1 12 7	9	1 17 0
Casterton	8			
Dandenong	5	2 8		3 6
Devenish	31	2 5 11	6 2	2 17 10
Drouin	10	1 6 8	4 5	1 15 1
Geelong	19	19 3	2 1	1 7 7
Hamilton	5	11 0	2 6	15 0
Hawthorn	49	3 2 0	9 2	3 19 1
Horsham	11	3 5 7	3 9	7 0
Katunga	6	2 15 7	3 8	3 6 1
Koo-wee-rup	29	6 0	1 5	8 3
Merrigum	12	1 9 1		10 0
Moore	10	1 7 0	2 0	1 12 4
Moonee Ponds	52	2 9 7	5 5	3 6 10
Mooroopna	25	8 8	1 3	1 3 3
N. Fitzroy	92		1 3	4 7 0
Sassafras Gully	9	14 2	1 3	17 1
Shepparton	17	13 6	1 2	16 3
S. Melbourne	46	13 2	2 10	1 19 5
Stawell	32	3 11 3	8 8	4 7 11
Warburton	110	7 1 3	1 16 0	12 5 3
Williamstown	26	1 2 4	3 4	2 1 1
Windsor	72	3 12 4	9 9	5 4 11
Yallock	10	1 19 11	3 0	2 7 8
Yambuk	19	1 19 3	9 2	2 14 0
Yarraville	16	1 1 1	1 8	1 6 3
S. Home Dept.	58	4 9 9	11 1	5 13 11
Totals	1,001	£54 14 9	£7 12 5	£81 4 11

† Also £1 15 0 for Java Rest House.
 Tithes from Schools £8 1 3
 Expenses of Schools £10 16 6
 MRS. W. L. H. BAKER, Sec.

South Australia.

Name of School	Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
Adrossan	12	£ 14 3	£ 3 1	£ 19 2
Black Swamp	16	5 0	1 3	6 11
Broken Hill	3	2 1 9	3 6	2 11 7
Burra	37	15 2	6	17 5
Crystal Brook	4	13 9	1 6	17 0
Edwardstown	11	17 9	4 4	1 4 7
Gawler	22	4 0 9	9 3	5 0 0
Jamestown	14	19 10	1 3	1 3 5
Kadina	12	8 2	2 0	12 5
Kangarilla	20	16 0	1 0	1 1 5
Kensington	58	5 14 3	12 2	7 0 5
Mill End	5	18 6	6 6	1 7 10
Mt. Gambier	42	2 5 0	6 0	2 10 8
Parnaroo	18	1 7 7	3 2	1 14 1
Penola	13	12 1	2 11	16 8
† Prospect	45	3 8 5	14 0	4 11 7
Quorn	8	1 1 9	4 6	1 9 2
Wallaroo	6	6 8	3 5	11 1
Warolea	4	6 3	6	7 6
S. Home Dept.	30	2 18 11	15 3	4 2 4
Totals	381	£30 11 10	£4 16 1	£39 11 2

† In addition to the above, the Prospect Sabbath-school collected £1 13 7 in Birthday Box for Samoan Literature.
 Tithes from Schools £3 18 10
 Expenses of Schools £0 4 5
 MRS. L. THOMAS, Sec.

West Australia.

Name of School	Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
Arthur River	13	£ ...	...	...
Boyanup	16	4 6	...	5 0
Bookara	16	1 8 1	...	1 11 3
Bridgetown	14	1 19 7	...	2 4 0
Bunbury	8	9 0	...	10 0
Capel	30	1 15 7	4 1	2 4 0 6
Collie	16	19 10	2 2	1 5 6 6
Cook'nup-U-doc	23	4 2 2	9 4	5 1 8
Cue	4	5 5	...	6 0
Fremantle	15	...	...	...
Geraldton	13	10 6	2 3	14 1
Heidelberg	52	4 7 2	9 1	6 2 7
Jungerdie	18	14 3	3 2	1 0 0
Kalgoorlie	23	1 3 11	3 10	1 11 1
Midland Junct.	49	2 5 9	5 1	2 16 7
Narrogin	14	2 19 7	9 7	3 17 6
Osborne Park	40	1 0 7	3 3	1 15 7
Peak Hill	4	16 2	...	18 0
Perth	86	4 1 8	9 0	5 2 11
Pingelly	8	18 0	2 9	1 3 0
Quellington	8	12 1	...	13 5
Spring Valley	14	14 10	1 0	17 4
Upper Preston	18	4 7 7	8 3	5 6 6
Warr'n-Sp'g'dle	16	2 11 9	14 7	3 13 8
Wonganmire	9	2 2 11	12 0	3 1 0
Woorooloo	3	3 6	1 0	5 0
York	11	18 9	2 6	1 3 7
Camp-meeting	...	4 1 0	...	4 10 0
S. Home Dept.	13	15 9	2 0	19 7
Totals	545	£46 9 11	£5 4 11	£58 18 10

Tithes from Schools £6 0 0
 Expenses of Schools 1 4 0
 CHAS. E. ASHCROFT, Sec.

Queensland.

Name of School	Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
Brisbane, N.	30	£ 1 7 5	£ ...	£ 1 10 5
Brisbane, S.	36	2 8 8	5 4	3 0 1
Buderim Mts.	10	13 6	4 6	1 0 0
Charters Towers	10	13 3	1 0	15 10
Gatton	38	2 19 8	8 2	3 15 4
Murgon	38	1 2 6	3 3	1 8 3
Rockhampton	24	14 2	1 5	17 7
Toowoomba	28	1 15 3	6 4	2 6 3
Townsville	12	14 8	1 5	17 11
S. Home Dept.	40	5 19 1	6 1	6 18 11
Totals	266	£18 8 2	£1 17 6	£22 10 7

Tithes from Schools £2 4 11
 Expenses of Schools £0 0 0
 MRS. T. H. CRADDOCK, Sec.

Tasmania.

Name of School	Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
Bismarck	49	£ 1 5 1	£ 3 6	£ 1 11 10
Bishopsbourne	12	2 16 2	7 1	3 9 7
Devonport, W.	16	1 3 6	3 2	1 6 4
Pt. Esperance	8	14 1	4 0	1 0 1
Hobart	41	1 19 3	8 1	3 12 8
Kettering	6	7 0	1 11	9 11
Launceston	28	1 6 1	2 3	1 11 10
Meander	10	8 1	9	11 6
St. Mary's	18	11 9	1 9	15 0
Upper Huon	29	16 11	4 0	1 7 0
Nubeena	18	12 4	2 4	16 2
New Norfolk	10	7 4	1 0	9 3
S. Home Dept.	26	1 2	7	1 11
Totals	271	£12 8 9	£2 0 5	£17 6 1

Tithes from Schools £1 13 6
 Expenses of Schools £1 3 5
 MRS. L. V. FINSTER, Sec.

New South Wales.

Name of School	Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
Avondale	259	£11 17 8	£1 2 5	£15 5 2
Ashfield	21	3 5 2	10 1	4 2 6
Arcadia	22	2 13 3	10 0	3 10 3
Auburn	26	19 6	2 9	1 5 8
Bathurst	13	18 6	1 6	1 2 6
Bullahdelah	26	1 9 2	4 0	2 1 6
Blayney	10	3 6	1 0	5 0
Chatswood	30	14 8	3 5	2 2 4
Crookwell	5	2 9		3 0
Corndale	29	1 9 4	2 9	1 16 4
Dural	15	18 4	3 0	1 3 8
Engowra	45	4 5 1	8 7	5 15 2
Epping	30	1 4 5	3 3	1 10 8
Forbes	10	4 0	4 0	9 0
Guildford	31	10 6		14 0
Goulburn	3	5 9	1 0	7 6
Hamilton	25	1 6 3	3 6	2 6 9
Hornsby	15	1 1 10	2 0	1 6 5
Kellyville	11	9 0	4 6	15 6
Lithgow	7	7 11	1 10	12 5
Maitland	18	8 2	1 10	17 0
Moss Vale	4	10 2	2 9	15 0
Murrumbidgee	52	1 16 9	3 3	2 3 4
N. Sydney	34	1 5 4	1 0	1 11 6
Orange	16	8 0	1 3	12 6
Quirimbah	4	17 3		19 3
Prospect	16	11 6	1 4	14 2
Parke	30	1 5 10	1 0	2 0 7
Paramatta	38	1 8 3	9	2 2 6
Paterson	9	10 1	1 1	2 5 6
Stanmore	63	2 16 8	0	4 0 5
Snakes Valley	6	5 3	6	7 6
Tarana	11	16 2	6	1 4 1
Tuggerah Lakes	6	4 0	6	6 0
Wollongong	16	14 11	3	19 0
Woollahra	25	15 8	7	18 0
Wahroonga	99	7 1 6	1 1	9 4 0
Wallsend	22	1 0 11	7 0	1 11 11
S. Home Dept.	130	18 3	6 0	3 9 3
Totals	1,230	£59 1 10	£1 7 5	£82 16 10

Tithes from Schools £8 1 7
 Expenses of Schools £3 6 0
 MISS EDITH FREGG, Sec.

New Zealand.

Name of School	Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
Aratapu	7	£ 4 10	8 9	£ 16 11
Cambridge W.	92	3 15 2	5 5	4 9 6
Christchurch	54	3 1 8	14 0	4 4 0
Dunedin	10	1 9 3	4 0	2 1 2
Epsom	27	19 2	10 9	1 15 2
Eketahuna	10	17 8	4 3	1 4 4
Gisborne	19	3 5 0	5 5	4 1 3
Hastings	11	1 4 0	3 7	1 10 7
Hawera	54	17 5	3 6	1 3 2
Kaeo	22	1 14 2	4 6	4 2 9
Napier	54	2 13 4	4 4	4 4 1
New Plymouth	11	9 4	2 11	1 4 9
Norsewood	3	13 6	16 0	1 11 0
Ormondville	7	1 3 3	0	2 8 0
Oamaru	6			
Pahiatua	15	15 0	5 0	1 2 3
Palmerston N.	25	1 11 2	3 5	1 18 5
Petone	42	4 6 6	6 8	5 3 6
Ponsonby	41	2 3 3	3 7	2 17 1
Timaru	11	16 8	2 7	1 1 3
Stratford	15	1 0 3	0	1 6 0
Tolago Bay	29	18 10	0	1 11 7
Temuka	5	4 1	0	6 0
Timaru	13	18 2	3 1	1 7 5
Wanganui	30	1 4 1	1 11	1 12 0
Wellington	18	1 10 1	10 0	2 5 4
Woodville	12	1 5 5	0	1 13 6
Waimate	5			
S. Home Dept.	208	3 15 2	14 0	7 3 5
Totals	808	£42 17 1	£15 10	£64 4 5

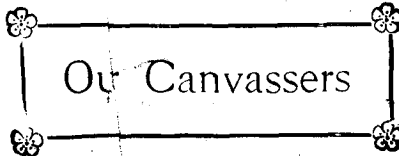
Tithes from Schools £6 4 3
 Expenses of Schools £3 6 9
 MRS. A. G. KENZIE, Sec.

Island Missions.

Name of School	Present Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
Cook Is.	27	£ 18 11	£ 4 5	£ 22 6
Fiji	318	8 5 11	13 9	8 19 8
Friendly Is.	22	2 16 8	15 7	3 12 3
Java	15	3 6 8	7 1	3 13 9
New Guinea	3	2 2	2 3	4 5
Norfolk	41	10 0	10 0	1 0 0
Philippine Is.	3	8 3	1 0	9 3
Pitcairn	128	9 0	9 9	9 9
Samoa	12	3 3 2	7 1	3 10 3
Society Is.	121	1 1 9	2 0	1 3 9
Singapore	72	4 11 4	7 5	4 18 9
Sumatra	5	14 4	1 3	15 7
Totals	767	£26 7 4	£3 12 7	£29 19 11
Tithes from Schools				£0 0 0
Expenses of Schools				£0 0 0

Total Summary.

Name of State or Mission	Membership	Donations for Periodicals for Missions	Special Donations to Maori Work	Total Contributions
N. S. Wales	1230	£59 1 10	£ 12 7 5	£ 82 16 10
N. Zealand	808	42 17 7	11 15 10	64 4 5
Queensland	266	18 8 2	1 17 6	22 10 7
S. Australia	381	30 11 10	4 16 1	39 11 2
Tasmania	271	12 8 9	2 0 5	17 6 1
Victoria	1001	54 14 9	7 12 5	81 4 11
W. Australia	545	46 9 11	5 4 11	58 18 10
Island Missions	767	26 7 4	3 12 7	29 19 11
Grand Totals	5269	£291 0 2	£49 7 2	£396 12 9
Total Tithes from Schools				£36 4 4
Expenses of Schools				£20 1 1



Our Canvassers

Monthly Summary of Australasian Canvassing Work.

N. South Wales.

JULY, 1908.

Ladies' Guide	Hrs.	Ord.	Value.
C. E. Han, Bombala	168	50	£50 15 0
C. K. Mey, Lithgow	11	5	5 15 0
Mrs. Hod, Clarence R.	23	6	6 0 0
F. Hedge, Clarence R.	153	30	30 15 0
" (Other books)	1	1	1 10 0
J. M. Mape, snook	56	13	13 0 0
" (Other books)	2	2	2 5 0
Seer of Patmos			
G. H. Hol, Manning R.	70	30	24 0 0
State Ag, Singleton	26	17	2 0 0
C. E. Dingle, ton	123	30	20 10 6
" (Other books)	1	2	2 0 0
Coming King			
W. Harri, Corrimal	85	62	28 19 0
J. T. Boyd, nora	67	20	8 13 0
A. M. Po, Berrigan	125	77	34 12 6
" (Other books)	1	1	1 0 0
Desire of Ages			
A. E. Gill, arell	91	22	26 10 0
" (Other books)	2	1	1 5 0
Great Controve			
H. M. But, rster	81	37	23 9 6
Helps Sold by Agents	...	...	9 10 0

1053 415 £307 11 6

New Zealand.

JULY, 1908.

Coming King	Hrs.	Ord.	Value.
Mrs. Grubb	4	11	£4 17 6
Mrs. McElhany	14	4	1 15 0
Christ Our Saviour			
W. W. Ward	25	14	3 9 0
J. A. Chaney	2	2	11 0
Daniel and Revelation			
J. A. Chaney	32	5	3 17 0
Home Hand Book			
I. Johnson	68	17	27 0 0
House We Live In			
Mrs. E. Cole	5	6	1 7 0
Ladies' Guide			
M. S. Masters	9	2	2 0 0
W. J. Redhead	6	6	6 0 0
J. A. Chaney	1	1	0 0 0
Patriarchs and Prophets			
W. J. Redhead	110	47	34 17 0
Seer of Patmos			
W. J. Hurler	147	24	15 17 0
Helps Sold by Agents	...	...	4 8 6
Totals	414	139	£106 19 0

South Australia.

JULY, 1908.

Great Controversy	Hrs.	Ord.	Value.
W. Bowhey, Snowtown	36	10	£7 6 0
Coming King			
W. Vercoe, Jr., Inglewood	35	17	7 5 6
C. J. Harris, Kersbrook	63	21	9 11 0
J. J. Potter, River Murray	2	2	15 0
G. Powell, Port Augusta	99	26	10 19 0
Ladies' Guide			
J. J. Potter, Murray River	25	10	10 0 0
Daniel and Revelation			
L. W. Gericke, Yorke Town	92	15	11 18 0
B. J. Smith, Yorke Town	89	10	6 19 0
Helps Sold by Agents	...	...	9 5 6
Totals	439	111	£73 19 0

Victoria.

JULY, 1908.

Ladies' Guide	Hrs.	Ord.	Value.
Mr. & Mrs. R. C. Stewart, Harrow	53	44	£44 12 6
James Stewart, Cobuna	76	24	23 14 0
Bible Readings			
R. Collmann, Alexandra	80	12	8 7 6
Desire of Ages			
Mr. & Mrs. R. C. Stewart, Harrow	6	12	15 15 0
Coming King			
W. Fowler, Yarra Glen	34	8	4 3 6
Home Hand Book			
Tract Society, French Island	3	4	10 0
Great Controversy			
Tract Society, French Island	5	3	17 6
Helps Sold by Agents	...	...	13 9 0
Totals	249	108	£118 9 0

Tasmania.

JULY, 1908.

Desire of Ages	Hrs.	Ord.	Value.
D. Ferris, Deloraine, etc.	149	30	£36 0 0
Ladies' Guide			
P. Larsen, Channel Ports	78	10	13 0 0
House We Live In			
P. Larsen, Channel Ports	13	2	18 6
H. Darko, Queenstown	2	2	9 0
Daniel and Revelation			
H. Darko, Queenstown	6	4	10 0
Christ Our Saviour			
H. Darko, Queenstown	4	4	18 0
Helps Sold by Agents	...	...	3 7 6
Totals	227	65	£61 3 0

Malaysian Mission.

APRIL, MAY, & JUNE, 1908.

Daniel and Revelation	Hrs.	Ord.	Value
F. J. Parkin, Hong Kong	63	31	£35 10 0
L. Mobbs, Hong Kong	52	31	16 6
Christ Our Saviour			
Mrs. Parkin	296	86	90 11 4
Miss Chan			
Singapore	296	86	90 11 4
Totals	296	601	£157 17 10

Queensland.

JULY, 1908.

Coming King	Hrs.	Ord.	Value.
Mrs. K. M. Newley, Toowoomba	115	29	£12 6 6
A. E. Hodgkinson, Brisbane	6	5	1 8 6
Mrs. C. Hodgkinson, E. Brisbane	19	10	4 7 0
New Farm	65	37	15 3 6
J. Tinworth, Boval	67	44	16 19 0
Mrs. Peters, Kelvin Grove	15	5	1 12 6
Patriarchs and Prophets			
W. G. H. Hodgkinson, Gayndah line	195	41	27 18 0
C. F. Hodgkinson, Gayndah line	190	49	31 8 0
A. E. Hodgkinson, Brisbane	1	1	12 6
Seer of Patmos			
W. R. Lamb, Warwick	50	34	15 0
A. E. Hodgkinson, Brisbane	1	1	12 6
Great Controversy			
A. T. Start, Mackay	141	97	68 15 6
Family Bible			
Mrs. Newley, Toowoomba	1	2	15 0
Bible Readings			
L. Bailey, Western line	14	8	5 10 6
Mrs. Newley, Toowoomba	1	1	12 6
Ladies' Guide			
Mrs. A. J. Hewitt, Boonah	31	22	22 0 0
Helps Sold by Agents	...	...	13 4 6
Totals	918	399	£260 11 0

Totals for June, 1908.

	Hrs.	Ord.	Value.
New South Wales	1053	415	£307 11 6
Queensland	918	399	260 11 0
Malaysian Mission	296	601	157 17 10
Victoria	249	108	118 9 0
N. Zealand	414	139	106 19 0
South Australia	439	111	73 19 0
Tasmania	227	65	61 3 0
Totals	3596	1838	£1086 10 4

GO, WORK.

O hide not thy talent! go use it with care;
Secure for the Master the usury fair;
Go spread for the Saviour His message abroad,
Go earnestly, bravely—so teacheth the Word.

The harvest is white, but the labourers few.
"Go work in My vineyard"; He says this to you.
Go gather the lonely ones, wandering by night,
The erring ones turn into paths that are right.

The reward is in readiness, linger no more;
Go work for the Master, who stands at the door;
Go help right the wrong; go lighten the woe;
And soon the blest joy of the Lord you shall know;

—Selected.

Missionary Campaign

Report of the Missionary Work Of the Australasian Union Conference for Two Years Ending June 30, 1908.

NUMBER OF SOCIETIES: 92.

Present Membership: 1,983.

Members in State Miss. Band: 262.

REPORT OF WORK DONE.

Missionary letters written	...	5,448
Missionary letters received	...	1,893
Missionary visits	...	17,576
Bible-readings or cottage meetings	...	6,382
Subscriptions taken for periodicals	...	693
Papers sold	...	125,793
Papers loaned	...	14,285
Papers posted or given away	...	221,734
Books sold	...	3,785
Books loaned	...	5,690
Books given	...	988
Pages of tracts sold	...	68,361
Pages of tracts loaned	...	444,820
Pages of tracts given away	...	518,471
Hours of Christian help work	...	8,665
Persons supplied with food, clothing, etc.	...	1,726
Treatments given	...	1,952
Offerings for home mission work	...	£283 19 6
Offerings for foreign mission work	...	£916 2 7

In addition to the above the members are earning money in various ways, collecting stamps, and giving text cards and flowers.

REMARKS: This report includes the young people's work for six quarters, which is the time covered by this report, from January 1, 1907, when the Missionary Campaign was first organized.

Our Field Work

Murgon, Queensland.

SINCE my last letter to you, many things have happened in which I am sure our people will be interested.

The Spirit of the Lord has said, Get into the country on land, and bring up your children away from city influences. In accordance with this, the brethren came here, and indeed the Lord has blessed them in a wonderful way, inasmuch that the people say, "Those Seventh-day Adventists all seem to be getting along very well."

The Lord has given a bountiful harvest of maize this year to those who sowed in faith, and they are now reaping the fruits of their labour. As in the natural, so in the spiritual, that which we sow we shall also reap; therefore let us see that we sow to eternal life.

Sabbath, July 18, we were pleased to welcome Brother Craddock. It was a busy day with us, as the church was organized with a membership of twenty-four. The ordinances of the Lord's house were also celebrated, and one precious soul followed the Lord in baptism in Barambah Creek. As the little company sang that dear old hymn, "I Will Follow Thee, My Saviour," we felt sure the angels of God were near to us.

On Sunday, Pastor Craddock and the writer visited the aboriginal settlement. Pastor Craddock held a meeting with them, and we felt deeply impressed with the great need of this people, and hope some will be saved in the kingdom of God. On Monday we visited some of our people in their homes, and on Tuesday we went to Kingaroy (the terminus of the railway line) to see what the prospects might be for a tent effort there. Wednesday morning Brother Craddock left for Gympie. We were sorry he could not remain longer with us, but we know we always have Him with us who has said, "I will never leave thee nor forsake thee." "Lo, I am with you always, even unto the end."
H. J. COOPER.

Our Young People

Missionary Volunteer Reading Course.

No. 3.—"PASTOR HSI," PAGES 202-307.

CHAPTER XVII: Was the request of the Christians at Chao-ch'eng granted? Explain. Speak of Stanley Smith's work in Hung-tung. Who was Si? What shows his earnest desire to live a better life? How did the conference, held in April, 1887, show that great progress had been made during the preceding winter?

CHAPTER XVIII: How was it possible for Hsi's Sunday sermon to precipitate trouble? Contrast the spirit manifested by those involved. What definite answer do you find to prayers during this trying time? What blessing did the trouble bring to Hsi personally? To the work?

CHAPTER XIX: How do you explain, "The Lord knows how to open fresh springs of encouragement"? How did Messrs. Stevenson and Ewing help in aggressive missionary work? Tell how an opium-smoker became the founder of the refuge at P'ing-yao. What experience led to the plea, "We, too, want to be cured, and believe in Jesus"? How were the prayers for Si-an answered? Who was Botam? the Mohammedan Mandarin? Chang? Fransen? Holman? How did Ch'eng win the confidence of the people at Huai-king?

CHAPTER XX: Show how Hsi earnestly sought God's guidance in the refuge work. Relate the experience of the refuge at Hoh-chan. Tell the story of the "fifteen ounces of silver" How did Hsi improve his opportunities? Why? Do you see anything in Hsi's life that interprets the text, "The just shall live by faith"? Explain. What called Wang and later Hsi to Yung-ning? How do you account for their deliverance from the robbers? Relate the story of the founding of the women's refuge work.

Missionary Volunteer Reading Course.

No. 4.—"PASTOR HSI," PAGES 307-398.

CHAPTER XXI: How did the change from refuges to missions influence the work done by the stations? Tell about the visit to Chao-ch'eng. What in the old refuge-keeper's story impresses you most? Why? How would you characterize Hsi?

CHAPTER XXII: Who visited Hsi at "Middle Eden" in 1894? How were they received? How did Si show his anxiety for Mr. Hoste's welfare? What do you think of the rules laid down for "Middle Eden"? How are they a further revelation of Hsi's character? Write a short paragraph on his characteristic saying, "Everything has a great truth underlying it." Show how he prayed about everything. What was his reason for so doing? What spiritual lesson did he draw from the loss of the sheep? What proof Mrs. Hsi's faith in God is found in this chapter? Note how Hsi met the little annoyances and interruptions.

CHAPTER XXIII: What did Hsi use in developing native workers? What was especially impressed upon Mr. Hoste's mind during his years of intimate association with native workers? What was the secret of his successful missionary career? Tell something of the conference held at Ng-tung in 1894. What do you think the unan-

ious resolution of the Hung-tung Church? How was the strength of the resolution soon tested? How did God answer the prayer offered in Shao's orchard? How were the workers at Kich-hsiu reconciled to one another? Do you find anything in this chapter that indicates that Hsi has grown in the Christian graces? Explain.

CHAPTER XXIV: Upon what occasion did Hsi preach his last sermon? Give his text. As your sympathetic interest followed him through his last illness, what impressions did you receive? What comforted Mrs. Hsi in her sad bereavement? (While according to Bible teaching we cannot agree with the statements found on page 390, we are grateful to believe that this earnest worker probably sleeps in Jesus, and will come forth in the resurrection morning to receive his reward). Who took charge of Pastor Hsi's work? Ponder carefully the questions on page 393. How will you answer them?

What is the author's special request in the open letter? Why is speedy work for China urgent? Explain the words above the chart on page 399, "Without hope and without God in the world."

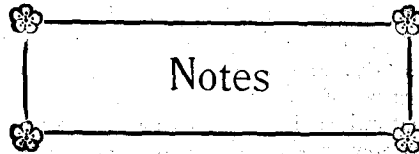
Report of the Young People's Work of the Australasian Union Conference for Two Years Ending June 30, 1908.

NUMBER of Societies: 67.
Present Membership: 1,372.
Members in State Home Department: 106.

REPORT OF WORK DONE.

Missionary letters written	...	4,427
Missionary letters received	...	1,559
Missionary visits	...	12,713
Bible-readings or cottage meetings	...	2,840
Subscriptions taken for periodicals	...	549
Papers sold	...	84,962
Papers loaned	...	2,651
Papers posted or given away	...	133,729
Books sold	...	1,841
Books loaned	...	2,016
Books given	...	422
Pages of tracts loaned	...	183,264
Pages of tracts sold	...	48,886
Pages of tracts given away	...	346,462
Treatment given	...	1,338
Hours of Christian help work	...	7,569
Persons suited with food, clothing	...	1,192
Offerings for home miss. work	£138 11 9	
Offerings for foreign miss. work	£662 1 3	

In addition to the above the members of the Society are earning money in various ways: collecting stamps, and giving textiles and flowers.



Notes

ALL who cannot be present at the Union Conference are requested to pray for the success of this meeting.

A NUMBER of reports have come in for which we have not space in this number. We regret that it is necessary to hold these over for the next regular issue of the paper.

FROM a letter written by Pastor Hare from Broken Hill, we learn that they hoped to have their church building so near completion as to enable them to worship in it on August 15.

WE go to press just as the Publishers' Convention, preceding the Union Conference meeting, convenes. A large number of the delegates to this meeting have gathered in time for the convention.

PASTOR FINSTER reports three new Sabbath-keepers at New Norfolk, Tasmania, and Brother Allen writes of several taking hold at Nubeena, making in all seven or eight new Sabbath-keepers at that place.

AN interesting report from New Guinea has just come to hand. This will appear in the special RECORD in order that our newest mission field may be represented among the others at our Union Conference.

WHILE canvassing at Swansea, Tasmania, Brother Watson found several families much interested. Pastor Finster has followed up the work with the result that seven or eight persons are now keeping the Sabbath.

WE take this opportunity to thank all who have had to make reports for the special RECORD for the promptness and care exercised in this matter. We now have nearly all the copy in hand, and much of it is already in type.

FROM a report by Brother Mills that came too late for this issue we learn that Immanuel returned to the Mount Pleasant School from Battakland on July 18, bringing his wife and child and also another promising young man from that field.

AS THIS is the last RECORD before the specials containing reports of the Union Conference proceedings, we give two articles on the subject of the Sabbath-school lessons and also two more studies in the Missionary Volunteer Reading Course.

PLEASE bear in mind that there will be no further regular weekly edition of the RECORD until after the publication of the two special numbers. In view of this we have had to give a number of statistical

reports in this issue, as it is desired that these appear before the Union Conference.

BROTHER R. H. CONSTANDT, the treasurer of the South Australian Conference, and secretary and treasurer of the South Australian Tract Society, was united in marriage to Miss Green of South Australia, August 18, by Pastor Butz. Brother and Sister Constandt will be in attendance at the Union Conference.

SISTER CALDWELL, in writing from Manila, says that they had just been sending out 290 Spanish papers to Filipinos who have purchased the Spanish "Patriarchs and Prophets." She says that the Philippines are an interesting field and that she enjoys the work there, and that by exercising care she has been enabled to keep well. She feels that the Lord has been very good to them and she desires to glorify Him.

WE give in this paper the reports of the Missionary Campaign and the Young People's Work for the quarter ending June 30, 1908. It is very encouraging to note that there is a marked increase in every line of work reported, over the totals of the previous quarter's reports. It shows our people have been putting forth more earnest efforts in the giving of the message. Our last report ought always to be our best.

THE next number of the RECORD will contain the reports of the conference presidents, superintendents of mission fields, managers of institutions and various departments of the work, for the Union Conference session to be held September 3-13. Instead of publishing these in connection with the proceedings of the meeting, as we did two years ago, we are getting them out before the meeting. This will greatly facilitate the work of the conference, and also enable our brethren and sisters who are not permitted to be present at the meeting to have them at an early date. As this will be an extra large number and is to be followed at the close of the meeting by another special, containing the proceedings of this important gathering, there will be no regular weekly issue of the RECORD during this time. The first special will bear date of September 7, and the second, September 21. We know that all our people are deeply interested in this meeting, and will be looking forward to receiving these special numbers of the RECORD. We shall do all in our power to get them out at the earliest date possible.

For Sale.

ABOUT thirty miles from Sydney, four-roomed cottage, poultry farm and registered dairy, 48 1/2 acres of land, about 300 laying fowls (Wakfer's Langshans; Luck's White Leghorns, and good laying strain, Black Orpingtons), three milking cows, farm implements, etc. Owners leaving on account of sickness.

Apply A. REEKIE, the Vineyards P.O., via Riverstone.

Union Conference Record

PUBLISHED WEEKLY BY THE
Australasian Union Conference of Seventh
Day Adventists.

"Elsnath," Burwood St., Strathfield,
N. S. W., Australia.

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Printed for the Conference by the Avondale Press
Cooanbong, N.S.W.

"Ministry of Healing." A Good Delivery.

WE are pleased to be able to report a successful delivery of the first orders for "Ministry of Healing" taken in May, at Pitt Town and Wilberforce, New South Wales, for delivery about August 1.

This effort was to be a trial as to whether the book could be more readily and largely sold in this way, rather than to secure cash sales in each instance. Out of thirty orders, we delivered only three for cash at the time of taking the order. We are able now to report a 100 per cent delivery for the remainder.

Some of our good experiences in securing the orders have been reported in the RECORD. The delivery had equally precious experiences awaiting us. In the majority of cases the people were awaiting our coming. Parents and children had been looking forward to it, and expressed pleasure in meeting us again, and had their money ready. In one instance, a mother, on account of sickness had to pay out a portion of the money. She paid part of the price, however, and will call for the book in a few days and pay the balance. Another book, on account of failure of crop, will be delayed in delivery; but the order is still good. Two families have moved away, and one of these we have not seen. To offset these two failures we sold three extra books; two were conditional orders, and one was to a new customer. The last-named was a Baptist minister, an aged man who had bought "The Coming King" and liked it very much. We found this man and wife and daughter devoted earnest Christians, as are also several married sons and daughters, who reside in the district and enjoy a good reputation. We sold to some of these also, at which the father expressed his pleasure.

We experienced the blessing of God in this work and wish to express our thankfulness for the results. For the

encouragement of other beginners, we wish to state that this was the writer's first experience in book delivery. We hope that others will try the plan. Securing orders has the advantage of giving the people time to secure the price of the book and also of opening the way for a second visit.

The new canvass will be sent free to all applicants. G. B. STARR.

Sydney Sanitarium and Benevolent Association, Limited.

NOTICE is hereby given to the members of the Sydney Sanitarium and Benevolent Association, Limited, that the sixth annual meeting of the said association will be held at Wahroonga, New South Wales, on September 17, 1908, at 3 p.m. The object of the meeting is to consider the annual report and balance sheet, and to transact any other business that may legally come before the constituent body.

O. A. OLSEN,
President.

Trusting to Feeling. Part 2.

LET there be much praying done, and even with fasting, that not one shall move in darkness, but move in the light as God is in the light. We may look for anything now to break forth outside and within our ranks, and there are minds undisciplined by the grace of the Holy Spirit, that have not received the words of Christ, and who do not understand the movings of the Spirit of God, who will follow a wrong course of action because they do not follow Jesus fully. —*Special Testimony, page 423.*

Excitement will not avail to save any soul. To have faith in Christ, to become a child of God, it is not necessary to be stirred with powerful emotions. You are to come to Jesus just as you are, for you know it is the only right thing to do. —*Signs, July 11, 1892.*

It is not a decided evidence that a man or a woman is a Christian because he manifests deep emotion when under exciting circumstances. He who is Christlike has a deep, determined, preserving element in his soul, and yet has a sense of his own weakness, and is not deceived and misled by the devil, and made to trust in himself. He has a knowledge of the Word of God, and knows that he is safe only as he places his hand in the hand of Christ, and keeps firm hold upon Him. —*Review and Herald, No. 38, 1895.*

While many profess to be sons and daughters of God, in practice they

ignore the example of the works and words of Christ. "It is my privilege," they plainly say by their actions, "to act for myself; I should be perfectly miserable if I could not act for myself." This is the religious current of the world; but it does not bear the heavenly endorsement. It is a deception, a delusion. Persons may under certain influences of the moment be full of ecstasies; for cords are touched whose vibrations are pleasing to the natural tastes. But these persons will have to learn that it is not the religion of Jesus Christ. When the circumstances change which so elated them, the depression and want of stimulus is felt, as the drunkard feels the want of the stimulus of the intoxicating cup. —*Review and Herald, No. 30, 1896.*

There is a class of people that is always ready to go off on some tangent, who want to catch up something strange, and wonderful, and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water. —*Special Testimony, page 223.*

We should study the Bible more that we may become familiar with the promises of God; then when Satan comes in, flooding the soul with his temptations, as he surely will, we may meet him with, "It is written. We may be shut in by the promises of God, which will be as a wall of fire about us. We want to know how to exercise faith.

Faith is the gift of God; but the power to exercise it, is our own. If faith lies dormant, it is no advantage to us; but in exercise, it holds all blessings in its grasp. It is the hand which the soul takes hold of the strength of the Infinite. It is the medium by which human hearts, renewed by grace of Christ, are made to beat harmony with the great heart of God. Faith plants itself on the promises of God, and claims them as surety. He will do just as He said He would. Jesus comes to the sinful, heathen, needy souls, and says, "What thing soever ye desire when ye pray, be that ye receive them, and ye shall have them." Believe; claim the promise and praise God that ye do receive things that ye have asked of Him. —*Signs, No. 20, 1884.*