

Union Conference Record

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

Vol. 12. No. 47.

SYDNEY, MONDAY, DECEMBER 7, 1908.

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

"I HAVE PRAYED FOR THEE."

Hush! 'tis night at Olivet,
Deep'ning shadows fall around;
Save the rustling in the branches
All is quiet—not a sound.
Foxes now are in their burrows,
Birds have sought their leafy bower,
Naught is there to mar the stillness
Of that solemn midnight hour.
Man long since has ceased his labour
And returned to home and bed;
All? No, One who still is waking
Has not where to lay His head.

See Him now upon the hill-side
As He kneels in silent prayer—
He who had the griefs and sorrows
And the sins of all to bear,
Praying there for His disciples
That they might be kept below
From the sins and snares about them
Set to entrap them by the foe.
Yet, not just for those who are with Him
On the shores of Galilee
Does He pray, but for believers
Yet to come—for you and me.

Now, although no longer kneeling
On the lonely mountain side,
Yet He still is interceding
For those souls for whom He died.
He is our propitiation,
And He will not be content,
Till He sees in heaven's kingdom
Those for whom His life was spent.
Oh, then, do not disappoint Him,
Do not longer doubt His love,
But accept His peace and pardon
And an endless life above.

PEARL WAGGONER.

Early Experiences in the Publishing Work.—No. 5.

IN the early days of the proclamation of the third angel's message, the work was confined almost exclusively to those who had been in the first and second messages. This was so for two reasons: (1) It was the Lord's purpose that those who had been in the former messages, should have an opportunity to be assured that the past movement was indeed the work of the Lord, and learn of its connection with the third angel's message which was to follow the other two; (2) As stated by Sister White respecting those early times,

in an article in the *Review* of November 20, 1883, "It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."

The work of Brother Bates, as a pioneer in planting the message among the advent people, led him to make constant inquiry for those who had been in the former movement, and who still held fast faith that the Lord's coming was indeed near. His burden was to visit such, and explain to them the clear line of truth which established the past movement as indeed the work of the Lord, and, as some expressed it, "enabled them to find their moorings."

Again Brother Bates was moved upon by the Spirit of the Lord to write and publish. He readily saw that it would be a great aid in the work if he could have reading-matter to place in the hands of the people, showing how the Lord had led, and fulfilled His Word, in this great second advent movement. So he entered upon this third effort in printing, by writing a book of eighty pages addressed to "The Little Flock." The title page of this book was "Second Advent Waymarks and High Heaps, or a Connected View of the Fulfilment of Prophecy, by God's Peculiar People, from the year 1840 to 1844; by Joseph Bates." Imprint of Benjamin Lindsay, New Bedford, Massachusetts, 1847.

When Brother Bates had written his book on the "Waymarks," he found himself again without the necessary money for publication; but his earnest prayers ascended to the Lord to open a way to have the important document printed. The Lord moved upon the heart of a young widow to dispose of her cottage. She said she "could go out to service, and get along without the house and lot." Having sold the place, she put in the hands of Brother Bates the needed amount of money for the printing of this third book, which was

soon on its way, confirming the faith of "the little flock."

The Lord did not leave the widow to suffer because of this sacrifice, which was indeed a proof that the cause of God and its advancement was the first great object in life before her. Although the remainder of her lifetime was a period of widowhood, she was spared many years, and died steadfast in the faith. The son of her youth, and his descendants, are rejoicing in the hope of soon meeting that devoted mother in the kingdom of God.

J. N. LOUGHBOROUGH.

Separation of Israel from Idolaters, or Lessons from Nehemiah.

ANOTHER subject to which Nehemiah's attention was called on his return to Jerusalem, was the danger that threatened Israel from intermarriage and association with idolaters. "In those days also," says Nehemiah, "saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This assimilation to the language of the heathen was an indication of the inroads made by heathenism. In many families, children, trained by heathen mothers, were prattling around them in the tongue of the several idolatrous nations with whom the Israelites had intermarried. These children, as they grew up in the habits and customs of heathenism, became idolaters of the most dangerous class, because they were connected with the people of God.

These unlawful alliances caused great confusion; for some who entered into them were persons in high position, rulers of the people and men connected with the service of God, to whom, in the absence of Nehemiah, the people had a right to look for counsel and correct example. God had carefully excluded the heathen from uniting with His faithful

worshippers; but the divinely erected barriers had been broken down, and as a consequence of mingling and intermarrying with other nations, the Israel of God were fast losing their peculiar, holy character. Nehemiah knew that ruin was before the nation if this evil were not put away, and he reasoned with these men on the subject. He firmly and fearlessly declared, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." He presented the case of Solomon, and reminded them that among many nations there had arisen no king like this man, whom God had favoured, and to whom He had given great wisdom. But the idolatrous women whom he connected with his house by marriage, led his heart astray from God, and his example had a corrupting influence on all Israel. The commands and threatenings of the Lord, and the fearful judgments visited upon Israel in past generations, aroused the consciences of the people. The strongest and most endearing ties that bound them to idolaters were broken. Not only were future marriages with the heathen forbidden, but marriages already formed were dissolved.

Some men in sacred office pleaded for their heathen wives, declaring that they could not bring themselves to separate from them. Nehemiah replied, with solemn sternness, "Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

A grandson of the high priest, having married a daughter of the notorious Sabbat, was not only removed from office, but promptly banished from Israel. "Remember them, O my God," exclaimed Nehemiah, "because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." He adds: "Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business." No respect was shown for rank or position. No distinction was made. Whoever among the priests and rulers refused to sever his connection with idolaters, was immediately separated from the service of the Lord.

How much anguish of soul this needed severity cost the faithful workers for God, the judgment alone will reveal. Every advance step was gained only by fasting, humiliation, and prayer. There was a constant struggle with opposing elements.

Many who had married idolaters chose to go with them into exile; and, with those who had been expelled from the congregation, they joined the Samari-

tans, a heathen people who had combined with their idolatrous worship many of the customs of the Jews. Hither some who had occupied high positions in the work of God now found their way, and after a time they cast in their lot fully with them. Desiring to strengthen this alliance, the Samaritans promised to adopt more fully the Jewish faith and customs; and the apostates, determined to outdo their former brethren, erected a temple on Mount Gerizim, in opposition to the house of God at Jerusalem. This spurious religion continued to be a mixture of Judaism and heathenism; and their claims to be the people of God were the source of schism, emulation, and enmity between the two nations from generation to generation.

MRS. E. G. WHITE.

Our Mission Field

Thursday Island.

AFTER about nine days' travel by steamer from Sydney, we were brought to Thursday Island, a few miles north of Cape York, at the very extreme north point of Australia, and only about 10 degrees south latitude. As this island is situated so near to the Equator, the weather is warm; but as the heat is tempered by the cool sea breeze, we did not find our stay uncomfortable.

The town on the island, though small, is not an unimportant one, being a port of call for the ships passing from Australia to the East Indies, the Philippines, China, and Japan. From the number of hotels in the town one might wonder whether the real name were not *Thirsty* Island. This place is the headquarters for the pearl-fishing industry, there being 347 pearl-fishing boats registered here, many of which lay at anchor on our arrival. They were of all sizes and shapes, from the ten-ton cutter to the fair-sized schooner. In company with the captain and the harbour pilot, I visited one of the largest of these schooners, a rather fine, well-fitted little vessel; and here I was shown into some of the mysteries of the pearling business. I was first attracted to the diving apparatus, a very cumbersome looking suit. The diver is first clothed with flannel, and then with the diving suit, which keeps out the water, the head and face being covered with an immense helmet with a window in front through which the diver looks. The helmet has a long rubber tube con-

nected with it, reaching from the vessel above down to the lowest depths below to which the diver can go, and through this tube air is pumped down to the diver as he pursues his pearling work down in the "lower regions." The work is a perilous one, for the diver is forced into unnatural conditions—the vitiated air and great water pressure; and, too, the sharks which abound in the tropical waters are fierce at times, often attacking the diver even when he is dressed in this formidable attire.

The diver being thus dressed for his hazardous task and equipped with an instrument for cutting the oysters off the rocks to which they cling, and a bag to fill with the valuable mollusks, he descends in a likely spot and commences his work. He is lowered by ropes from the vessel, and by a signal from him he is drawn up to deposit his find. The oyster is opened, cleaned from the meat, and the shells are packed in large cases, sent away to London or other places, to be employed in the manufacture of various things, such as buttons, knife-handles, and ornaments. Sometimes very fine pearls are formed in the oyster, and, of course, are especially valuable. The shells we saw were large, flat, plate-shaped shells, rough and dingy on the outside, but bright and shiny within. The meat which we mention being taken from them is not in all cases thrown away. Many of the Japanese who follow this business, and others, string it on a cord and dry it, after which it is ground up, mixed with curry, and so used as a table delicacy. There is no doubt that much money is made in this pearling business.

But we looked upon these hundreds of men who throng these fishing boats as being the greater pearls. Here they were from the many surrounding islands of the great Malay Archipelago, and from far-off Japan, all looking *downward* and seeking pearls, and scarcely one knowing aught of the "pearl of great price." Could they but know Him who called the fishermen of old, could they but know the value of a human soul, they would no longer squander their lives for naught but these sea-born treasures. Could they but look *up* instead of *down*, and learning of His priceless value, be led to search after Him, and find Him, what boundless and enduring satisfaction and wealth would be realized by them!

So here at the very beginning of our voyage into the Tropics, on the outskirts of the great island, we are at once beset with the enormity of the task set before us in giving the message in this generation to the many, many thou-

sands, yea millions, of these tropical seas, that they may be led to see the emptiness and uncertainty of worldly wealth and pleasure, and be drawn to the enduring riches, and to the beauties of divine truth. J. E. FULTON.

A Trip Inland in New Guinea.

THE following description of their trip into the interior of New Guinea, came in the form of a letter written by Brother Carr to the Union Conference office. It contains so much information that will be of interest to our readers generally that we pass it on with Brother Carr's permission:—

Our long-expected trip to Sogeri, which is thirty miles inland, has at last become an accomplished fact, although it seems that Satan tried to do all he could in one way and another to prevent us getting there. It took place sixteen weeks from the time we received the invitation from Mr. Green, manager of the Papuan Para Rubber Company, to visit his home and stay there for a time. First Mrs. Green took ill and had to be carried down to Port Moresby; then, as she was getting better, Bennie took the fever, and that delayed us another month. However, a week ago last Sunday, all things were ready; and after getting three horses to carry us and our baggage, we started out.

BY THE LALOKI RIVER.

We intended to make it a three days' trip, as there is a lot of up-hill climbing. We went seventeen miles the first day, and slept at the place for travellers. The road was practically level all the way, and we passed through grass country studded with short bastard gums. We passed also one of the copper mines of the district. Monday morning we made an early start, pursuing our journey by way of a road which runs parallel to the Laloki River. After about two hours' riding and walking, we came in full view of the best waterfall it has yet been my privilege to see—the whole river falling a height of from 200 to 300 feet into the gorge below. We enjoyed the sight very much. As we journeyed, the vegetation became more tropical, and we saw some large birds, also a beautiful wax plant in flower.

By 2 p.m. we arrived at the upper rest-house, near which the track crosses the river. The water was too high to permit of our crossing, so we had to wait until it went down. We waited four days—that is until Friday morning—when we were able to cross. Each afternoon there was rain; consequently the river kept high. However, there was very little rain on Thursday afternoon, and we believe that the better weather was in answer to our prayer that we would not have to cross on Sabbath. We were able to make ourselves comfortable with grass for a mattress and a rug over that. The house consists of a roof only, so that we found the temperature pleasant and cool.

THE WARIRATA.

While waiting, one day Mr. Green and I rode over to the Warirata, six miles to the west, 2,600 feet high, and delightfully cool. From here an excellent view can be had of the surrounding country, and even down to Port Moresby and out to sea. It is magnificent. We passed through clouds, and there were at times clouds below us.

Here, about ten years ago, Burns, Philp and Company erected a house, and cleared and planted eighty acres in coffee; but everything has been neglected; most of the coffee has died, and the pigs have charge. They have rooted up all the pineapples, granadillas, sweet potatoes, etc., and we were able to get only a few limes. We saw two small villages on our left on the other range as we rode along, but there were only four or five houses in each. The villages up in the hill districts are very small compared with the coast towns, where the villages sometimes have a population of over 1,000.

AT MR. GREEN'S RUBBER PLANTATION.

When crossing the river, four boys first carried Mrs. Green in a light reclining chair across, and then returned for Mrs. Carr. We men walked through with the help of boys, and even then the water nearly took me off my feet. After another four miles we were at the plantation, which consists of 1,500 acres of well-timbered land, 100 acres of which have been already cleared. They expect to be able to plant before March 250 acres in rubber.

The house is well built and is delightfully cool, as it has a grass roof. All the flooring, etc., had to be shipped from Sydney in six-foot lengths, and carried by boys thirty miles to the plantation. The pillars, joists, and heavy timbers were cut out of the bush near by and squared, some of the boys having been trained to do the work very well. The walls are rubberoid, with which Mr. Green is well satisfied. The company is now erecting houses of rubberoid with iron roofing for the labour boys. There are some ninety boys working on the clearing, carrying, etc., and all their food—rice, sago, and other things—has to be brought from Port Moresby.

Mr. Green says that the boys have carried about sixty tons of stuff from Port Moresby, counting timber, food, furniture, and so forth. The cost per ton for delivery at Sogeri of rice, etc., is twenty-five pounds from Port Moresby, mule-carriage.

A VISIT WITH MR. BALLANTINE.

Mr. Green, we were aware, had started another plantation several years ago about five miles farther inland, and on this he had erected a house and had planted coffee quite largely. He had told us that we were welcome to live there during the summer months. We were anxious to see the place, so on Sunday morning early Mrs. Carr, a Mr. Burgess, and I took a trip there. We first went to the place of a Mr. Ballantine, who was the first to settle in the district. Mr. Ballantine was until two years ago the government treasurer of Papua. He was retired, however, and then went on to his plantation, which is about eight years old. We were made very welcome at his home, which is a native-built house in the

middle of his coffee and rubber plantation. Mr. Ballantine had at a previous date invited us to go up and spend a time at his home; and but for Bennie's illness we would have made a two weeks' trip together into the inland districts. However, we have now arranged to go next week a two days' journey, returning by another route; and may be absent the following week for about four days in another direction. After this we will then know the nature of the country, the natives, their numbers, etc.; and will be able to form an idea as to the advisability of commencing the work in that district. The Lord is guiding, and we believe that our prayers for the Lord to open up the way so that we can get a foothold are not now to be long unanswered.

AT MR. GREEN'S SECOND PLANTATION.

After dinner we took a walk over the hill, about 400 feet high, to Mr. Green's plantation which he started about seven years ago. There we found a cool house with bamboo latticed walls and grass roof (the room space occupying about 36 feet by 16 feet), and with a verandah all around. And besides this there were two outhouses, and a coffee-house containing pulping machinery for the coffee. There were a splendid lot of pineapples in full bearing and quite a number of bananas, as well as planting stuff. There is a good acreage of coffee in full bearing, and a number of rubber trees, some of which are now ready to be cut for rubber, being six years old. Mr. Green was able this year to get from these trees about 200 seeds to plant, and all came up; whereas in a shipment of 70,000 seeds received a few weeks ago from Ceylon, only about seven per cent germinated. There are not many six-year-old trees, but there are 1,000 trees ranging from one to six years of age. We saw some fine granadillas and some good lime and mandarin trees.

We were there only about half an hour, and then had to return home; but we were very favourably impressed with the place, which reminded us so much of Buresala, the house occupying the same position as the schoolhouse does in Fiji, and within full view of the whole plantation. There is a good view from the house down the valley, and a range of mountains finishes the view about twelve miles to the west. The house site is good, and the bamboo lattice work is pretty. At the back of the house two very large clumps of bamboo give the place an excellent appearance. The property is freehold, contains 129 acres, and belongs to Mr. Green and his cousin, who is private secretary to the governor. They have also a ninety-nine years' lease of a fifty-eight acre piece adjoining this property, and they have commenced planting on it also.

THE CLIMATE.

We will be able to tell better the prospects of the surrounding country and people after having travelled around during the next two or three weeks. As regards the climate, it is splendid, and the rainfall is good—from 130 to 150 inches per annum. Rain falls almost every afternoon, the mountains being so close. The place is 1,200 feet above sea-level, and the

nights are all that can be desired, and the mornings very pleasant. Of course, the days are warm, but it is not a muggy warmth like on the flat. From Mr. Green's house Mount Victoria, 13,000 feet high, can be seen about thirty-two miles distant as the crow flies, but really is about twelve days' journey away.

BECOMING ACQUAINTED WITH THE NATIVES.

We can depend upon Mr. Ballantine's co-operation, I am sure, as he told me so, and even suggested the best way of making a start in becoming acquainted with the natives and gaining their confidence. Mr. Ballantine has the reputation of being able to get on well with the natives. I inquired of him his manner of dealing with them, and found that he places confidence in his boys, of whom he has generally about forty or fifty working for him all the time. He treats them kindly, and now and then gives them a feast, to which he invites the surrounding tribes, who roll up in good force. Two months ago there were 400 or more natives at one of his feasts.

There would always be an outlet for all that is grown on the plantation, such as corn, sweet potatoes, taro, pumpkins, yams, limes, and granadillas, besides the rubber and sisil hemp, both of which grow to perfection. Cocoanuts and mangoes will not grow well there, as the climate is too cool; but there is a nut called *okari*, which tastes like the brazil nut, and which could be used instead of the cocoanut.

These inland tribes have had very little to do with the white man, and are simpler than the coast native, and more honest and open also. Mr. Ballantine has all hill boys on his plantation, and has always been well satisfied with them. He says that as far as he can judge, there is no immorality carried on among them.

OVERLAND MAIL.

An overland mail has lately been established, which passes Mr. Ballantine's plantation. A new road is being made from the first rest-house across the river, by a bridge, and up the Hombrom Bluff, and so on to the Sogeri. This will mean regular communication with Port Moresby and that we will not have to depend upon the state of the river. The government is about to erect a building on the Hombrom Bluff for use as a mountain home for invalids, who would benefit by a change inland.

A FEW APPARENTLY UNFAVOURABLE POINTS.

I have given so far only the favourable side of the establishment of the work in that district. There are three items on the other side which I should mention—the languages spoken there; the inaccessibility, making the cost of conveying goods quite an item; and the fact that the people, being brought up inland, have not had the chance to learn much about sailing, etc. However, in Fiji we found that the boys from inland were most studious and anxious to learn and were never any trouble, whereas the boys from Suva were much more difficult to manage.

The tribes in the New Guinea district of which I have been talking, do not speak the Motuan, although many of them have a working knowledge of it, having come in contact more or less with the coast people. Their poor knowledge of the Motuan would not, however, be an insurmountable difficulty, as they would soon learn it if we taught all in that language.

CONCLUDING REMARKS.

A number of people have applied for land within five or six miles of Sigorotana. Should their applications be granted, it would mean that they would get labour from various towns along a stretch of 800 miles of coast. We would be able to become acquainted with these natives, who after they had finished their year's work would doubtless want to come to us as students, and thus workers would be provided for many districts.

I might say that European vegetables grow well at Sogeri, as I saw some fine-looking cabbages and tomatoes there. It took me only nine hours to come down the other day, the time including an hour for dinner and a half hour to cross the river with the boys. I had a good horse lent me for the occasion.

This is preparation day, so I will not be able to return to-day; but will try to get half way, and spend the Sabbath at the rest-house, continuing the journey Saturday night and Sunday morning, so as to keep the appointment to visit Sigorotana with Mr. Green on Sunday.

From Sourabaya, Java.

BROTHER E. E. THORPE, who with his wife and child sailed in company with Brother and Sister Fulton for the East Indian field on October 1, writes from Sourabaya, Java, October 21, as follows:—

"You will see by the address that we are here in Sourabaya. Our trip was a very pleasant one, taking it altogether. The first night and the last two days were somewhat rough. We have much for which to be thankful.

"We had many opportunities on board to speak to the passengers. The captain was very pleasant, and we had the pleasure of acquainting him with some of the points of our faith. He asked for them. He is a very liberal-minded man, and we believe God will give him the opportunity to know more of the truth.

"I was impressed with a statement that the second officer made. It was to the effect that the time was not far distant when Sunday labour would not be permitted on the boats. He said he had a paper to sign asking whether Sunday work was done on their boat. Little do the people know what this means, but it is significant to us. Surely the end is near.

"While in Sourabaya we are staying with Brother and Sister Fox. To-morrow we leave for the mountains. We have been busy getting a few things for our mountain home, obtaining our passes, and looking over this great city with its 200,000 inhabitants. We have already had some interesting visits among the Dutch people."

Our Canvassers

THE CAMEL.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burdens lifted off,
And rest to gain.

My soul, thou too should'st to thy knees
When daylight draweth to a close,
And let the Master lift the load,
And grant repose.

Else how could'st thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night,
Dost carry through?

The camel kneels at break of day,
To have his guide replace the load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Selected.

Monthly Summary of Australasian Canvassing Work.

West Australia.

OCTOBER, 1908.

Home Hand Book—	Hrs.	Ord.	Value
F. Masters, Leonora	42	15	£27 10 0
C. A. Hanbury, Rockingham ...	72	18	26 10 0
<i>Daniel and Revelation—</i>			
C. A. Hanbury, S. W. Railway	5 ⁸	3	2 1 0
F. Masters, Leonora	23	6	4 9 0
G. W. Hawkins, Lake Side ...	45	14	10 6 6
R. M. Adams, Norseman	71	10	6 2 6
<i>Ladies' Guide—</i>			
F. Masters, Leonora	24	6	6 17 6
<i>Christ Our Saviour—</i>			
F. Masters, Leonora	27	7	2 5 6
<i>Coming King—</i>			
W. J. Hunt, Kalgoorlie	72	21	8 12 6
Helps Sold by Agents .....	...	...	3 2 0
	434	100	£97 16 6

Tasmania.

OCTOBER, 1908.

Desire of Ages—	Hrs.	Ord.	Value
D. Ferris, Launceston	99	14	£16 10 0
<i>Daniel and Revelation—</i>			
H. Darko, Queenstown	29	5	3 2 6
<i>Christ Our Saviour—</i>			
H. Darko, Queenstown .....	...	1	4 6
D. Ferris, Launceston .....	...	1	4 6
Helps Sold by Agents .....	...	...	9 0
	128	21	£20 10 6

Malaysian Mission.

SEPTEMBER, 1908.

Patriarchs and Prophets (Spanish) —	Hrs.	Ord.	Value
R. A. Caldwell, Manila	144	120	£56 12 0

South Australia.

OCTOBER, 1908.

<i>Ladies' Guide</i> —	Hrs.	Ord.	Value
J. J. Potter, West Coast	164	79	£80 17 6
<i>Great Controversy</i> —			
W. Bowhey, Balaklava	114	47	36 5 0
<i>Coming King</i> —			
W. Vercoe, Burnside	36	23	12 8 6
C. J. Harris, Adelaide	1	2	15 0
J. Ivey, Uraidla	97	52	22 16 0
Helps Sold by Agents			3 18 0
	412	203	£157 0 0

Victoria.

OCTOBER, 1908.

<i>Home and Health</i> —	Hrs.	Ord.	Value
A. N. Harker, Mallee	264	110	£119 15 0
W. Fowler, Mallee	203	99	104 12 6
J. Saunders, Nhill	163	42	38 10 0
S. G. Tank, Maryborough	122	17	17 0 0
W. A. Chapman, Leongatha	60	7	7 0 0
J. L. Simpson, Leongatha	28	6	6 0 0
<i>Ladies' Guide</i> —			
R. C. & Mrs. Stewart, Dimboola	26	42	48 15 0
Miss I. Stewart, Dimboola	34	32	38 7 6
Mrs. Tank, Maryborough	142	30	30 7 6
Miss A. Murray, Malvern	21	2	2 0 0
<i>Desire of Ages</i> —			
R. C. & Mrs. Stewart, Dimboola	7	11	13 17 6
<i>Bible Readings</i> —			
R. Collmann, Merrigum	136	31	21 13 0
E. C. Palne, Williamstown	69	3	2 12 6
J. S. Stewart, Merrigum	29	5	3 2 6
<i>Seer of Patmos</i> —			
A. N. Harker, Mallee	1		12 6
Helps Sold by Agents			8 6 6
	1304	438	£462 12 0

New South Wales.

OCTOBER, 1908.

<i>Seer of Patmos</i> —	Hrs.	Ord.	Value
W. Westerman, Nowra	68	9	6 13 6
Miss E. Westerman, Nowra	59	4	2 12 6
A. D. Fowler, Manilla	154	37	31 3 6
L. W. Davey, Bathurst	62	9	6 15 0
<i>Heralds of the Morning</i> —			
Miss M. Dawkins, Orange	29	6	5 19 6
Miss A. M. Higgins, Orange	30	1	1 7 6
Miss M. J. Eyre, Orange	14	1	1 7 6
Miss C. M. Bourne, Goulburn	19	2	7 13 6
Miss I. M. Ward, Goulburn	16	3	1 17 6
<i>Home and Health</i> —			
G. H. Holder, Richmond R.	38	11	11 0 0
(Other books)			2 1 5 0
J. Pascoe, Richmond R.	40	10	10 0 0
L. Currow, St. Albans	36	5	5 0 0
<i>Great Controversy</i> —			
H. M. Burns, Cooperook	67	22	17 2 0
<i>Coming King</i> —			
J. T. Boyd, Wyalong	64	26	10 16 0
Helps Sold by Agents			5 10 0
	696	148	£120 3 0

Queensland.

SEPTEMBER, 1908.

<i>Seer of Patmos</i> —	Hrs.	Ord.	Value
W. R. Lamb, Warwick	8		£6 5 0
<i>Bible Readings</i> —			
L. Bailey, Western Line	32	10	7 7 0
<i>Great Controversy</i> —			
A. T. Start, Mackay	117	58	38 3 6
<i>Coming King</i> —			
Miss Morton, Newstead	16	6	9 0
Miss Newley, Toowoomba	129	39	17 5 6
(Other books)	3		19 6
<i>Home and Health</i> —			
W. F. Ford, South Coast	168	19	17 7 6
(Other books)			1 2 0
Helps Sold by Agents			5 5 6
	446	153	£100 4 6

Queensland.

OCTOBER, 1908.

<i>Coming King</i> —			
Mrs. Newley, Toowoomba	50	20	8 13 0
Miss Morton, Brisbane	38	17	6 16 6
Mrs. C. Hodgkinson, Brisbane	5	2	18 0
<i>Patriarchs and Prophets</i> —			
W. G. Hodgkinson, Mt. Morgan	93	49	38 2 0
C. F. Hodgkinson, Mt. Morgan	86	35	25 4 0
Helps Sold by Agents			5 0 0
	272	123	£84 13 6

Totals for October, 1908.

	Hrs.	Ord.	Value
Victoria	1304	438	£462 12 0
South Australia	412	203	157 0 0
New South Wales	696	148	120 3 0
Queensland (September)	446	153	100 4 6
West Australia	434	100	97 16 6
Queensland	272	123	84 13 6
Malaysian Mission	144	120	56 12 0
Tasmania	128	21	20 10 6
	3836	1306	£1090 12 0

Our Young People

Work for the Young People.

CHRISTIAN HELP.

WE know of young people who are devoting their spare time and means to gathering and preparing clothing, and bedding, and food, with other necessities of life, for the widows and orphans, the sick and the destitute. God will reward every such effort.

A Russian soldier, one very cold winter night, was on duty as sentry. A poor working man, passing by, moved with pity, took off his thick sheepskin coat and gave it to the soldier to keep him warm. Notwithstanding this act of kindness, the sentry succumbed to the terrible cold, and was found dead in the morning. Some time afterward the labourer, on his death-bed, had a dream in which Jesus appeared to him. "You have my coat on," said the man with great surprise. "Yes," Jesus replied, "it is the coat you lent me that cold night when I was on duty and you passed by."

All such ministry, if done for Jesus' sake, will not alone minister comfort to the individual helped, but will bring a wave of blessing into the life of the "helper."

"I have read of a man who, journeying on a winter's day through the deep, drifted snow, became benumbed by the cold, which was almost imperceptibly stealing away his vital powers. And as he was nearly chilled to death by the embrace of the frost king, and about to give up the struggle for life, he heard the moans of a brother traveller, who

was perishing with the cold, as he was about to perish. His sympathy was aroused, and he determined to rescue him. He chafed the ice-clad limbs of the unfortunate man, and after considerable effort, raised him to his feet; and as he could not stand, he bore him in sympathizing arms through the very drifts he had thought he could never succeed in getting through alone. And when he had borne his fellow-traveller to a place of safety, the truth flashed home to him that in saving his neighbour he had saved himself also. His earnest efforts to save another quickened the blood which was freezing in his own veins, and created a healthful warmth in the extremities of his body.

"These lessons must be urged upon young believers continually, not only by precept, but by example, that in their Christian experience they may realize similar results. Let the desponding ones, those disposed to think the way of life is very trying and difficult, go to work and seek to help others."—*Gospel Workers*, page 46.

BIBLE-READINGS.

In the past this has seemed like a difficult line of work for the young people, but we are now witnessing the development of an army of young people who are strong in faith, earnest in prayer, ambitious in the work of winning souls to Jesus, and fearless and undaunted in meeting the enemy.

"We are nearing the close of this earth's history: soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasure of truth. Go to work, and ways will open before you."

"The Lord will fit men and women—yes, and children, as He did Samuel—for His work, making them His messengers."

"Hundreds of men and women, now idle, could do acceptable service. By carrying the truth into the homes of their friends and neighbours, they could do a great work for the Master. He will use humble, devoted Christians, even if they have not received so thorough an education as others. Let such ones engage in service for Him by doing house-to-house work. Sitting by the fireside, they can, if humble, discreet, and godly, do more to meet the real needs of families than could an ordained minister."

"The plan of holding Bible-readings was a heaven-born idea. Workers may

thus be developed who will become mighty men of God."

"The Lord calls for pastors, teachers, and evangelists. From door to door they are to proclaim the message of salvation."

To-day young men and women, without experience, but with living faith and the passion for souls, are going from house to house, asking the privilege of studying the Bible with the people. They are more often gladly welcomed than refused, and precious souls are being won to Christ and the truth, who will shine as bright stars in the workers' crowns.

"And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 37.

Recently a young woman of our acquaintance was laid away in the silent tomb to await the resurrection morning. She had reconsecrated her life to God and united with the church several months before her last illness. As death drew near, she felt no fear, and her faith in Jesus and hope in the coming resurrection were unwavering, but she expressed one last sorrowful regret in the words, "I am trusting in Jesus, and if it is His will, I am ready to die: but I am sorry that I shall not have more stars in my crown."

Each day we are doing work for eternity. When probation is ended, and in the light of eternal realities we look back over our lives, shall we feel with inexpressible regret that we have been occupied with trifling things to the neglect of the highest of all considerations? or shall we be able to say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith"?—*Meade MacGuire, in Youth's Instructor.*

"If the youth could only see how much good it is in their power to accomplish, if they would make God their strength and wisdom, they would no longer pursue a course of careless indifference toward Him; they would no longer be swayed by the influence of those who are unconsecrated. Instead of feeling that an individual responsibility rests upon them to put forth efforts to do others good, and lead others up to seek their own amusement. They are useless members of society, and live as aimless lives as do the butterflies. The young may have a knowledge of the truth, and believe it, but not live it. Such possess a dead faith."

Report of the Missionary Work Of the Australasian Union Conference for Quarter Ending September 30, 1908.

NUMBER of Societies: 59.
Present Membership: 1,166.
Members in State Home Dept.: 98.
General Subjects Studied in Meeting:
Home and Foreign Missions, "Steps to Christ," Bible, Mission Fields, Work of Missionaries.

REPORT OF WORK DONE.

Missionary letters written ...	780
Missionary letters received ...	337
Missionary visits ...	2,417
Bible-readings or cottage meetings ...	520
Subscriptions taken for periodicals ...	37
Papers sold ...	13,498
Papers loaned ...	2,576
Papers mailed or given away ...	16,085
Books sold ...	158
Books loaned ...	402
Books given ...	50
Pages of tracts sold ...	2,978
Pages of tracts loaned... ..	57,555
Pages of tracts given away ...	45,659
Hours of Christian help work ...	1,453
Treatments given ...	81
Persons supplied with food, clothing, etc. ...	142
Offerings for home mission work ...	£36 5 11½
Offerings for foreign mission work... ..	£100 11 4½

Other missionary work has been done, such as visiting jails, distributing Maori and Chinese literature, giving text-cards and flowers to the sick; gathering stamps, making articles, and sewing, to provide missionary funds.

The Young People's Report.

THERE are many points of encouragement in this quarterly report of the young people's work. One hundred pounds raised for foreign mission work during the quarter shows what united effort can do; and this does not really give all that was actually raised, as some returns reached the officers too late to be included in this report. They will help to swell the next one.

The home field has not been neglected, as thirty-six pounds has been used there, to provide literature for distribution.

As we see the large number of papers, pages of tracts, and books that are being distributed in various ways by our young people, we cannot but be impressed that the youth are becoming a mighty factor in the giving of this warning message. Such a report as this means that no small number of people have received some light on the truth for these times. Only eternity

will show the real results of this work.

But we should not rest satisfied with what we have done, but continually strive to do more. Time is short, and we must work fast, that we may not disappoint the dear Lord, who has done so much for us. Let us endeavour to have the last quarter always the best.

E. M. GRAHAM.

Missionary Campaign

The Missionary Campaign in Queensland.

WE give below some encouraging extracts from letters of our Queensland members. One isolated member writes:—

In reference to the debt on our conference, we will give all we can. My father and I will give one pound each: I am sorry we cannot give more. This winter has been a very trying one to us. I would like to see this debt, of which Pastor Craddock told us in his last letter, paid off. Please let me know how you stand in the matter; and should you require more, I will try to help again.

Such letters as these have the right ring. They reveal a spirit of sacrifice for the truth we love, and show that the writers, like Nehemiah, do not wish to see the cause of the Master suffer reproach.

Another dear sister writes:—

I am sorry to hear that the *Signs of the Times* is being published at a loss. I am enclosing one pound toward the deficiency, and will send further sums as I am able from time to time.

Another member wishes to become responsible for four *Signs* for himself and mother this quarter, so encloses addresses and thirteen shillings to have the *Signs* posted to several in his neighbourhood. A letter of a similar nature reads:—

I see by your letter that the conference wants all the members to take four *Signs* each week. Well, I will take four. Let me know how much they will cost for six months in advance.

This brother is a new Sabbath-keeper. Shall we not all do likewise?

A sister writes:—

I enclose half-a-crown to send the Prohibition Number of the *Signs* to the schools of art. Kindly send me four copies every week, as I am willing to do my part in sending them to my friends in the town. I wish also to subscribe to the

young people's magazine, and to know the price of "Ministry of Healing." By the good will of the Lord I will try my best to sell some.

This is the way to grow spiritually. Let us search the Word and put its instruction into practice by working earnestly for the Master. Blessed is the servant whom our Lord will find so doing when He comes. May we then be found among the willing workers, and hear the "Well done" from His loving lips.

The following helpful words are gleaned from another letter:—

I am enclosing one pound tithe, and will forward fourth-Sabbath donation next mail. We will be responsible for the payment for twelve copies a month of our young people's magazine. Kindly send us four and use the rest as you think best. For the last few years I have read and studied God's Word every morning by lamp-light, thus giving the Lord the best portion of the day; and the Lord has given me light on many parts I could not understand, and also helped me in understanding "Early Writings."

E. HILL.

"The Great Second Advent Movement."

We are greatly privileged in having Brother J. N. Loughborough in this field at the present time. The talks he has given in the conferences he has visited, on the early experiences in the message, have been most interesting and profitable. They have inspired in the hearts of those who have heard them a deeper faith in this movement, and a stronger determination to triumph with it.

We wish to call attention to the book called "The Great Second Advent Movement," written by Brother Loughborough, in which much of what he presents in his talks is embodied, together with a mass of other very interesting and instructive information on the progress of this message. It will be of much interest to those who have heard Brother Loughborough, as it will enable them to go over many of the inspiring experiences again, and find others equally good, that for lack of time Brother Loughborough could not present.

To those who have not had, and will not have, the privilege of hearing Brother Loughborough personally relate these experiences, this book will be doubly welcome, as it will, in a large degree, compensate for the deprivation they have suffered. Of course, nothing can quite compensate for the personal touch that a man can give in relating

things in which he has had experience, for there are things that can be said that cannot be expressed so well in writing. But the next best thing to hearing these things is to read them as written by one who has passed through them.

"The Great Second Advent Movement" is a book that ought to be in every Seventh-day Adventist home. The young people should be encouraged to read it, and they will not find it a dry book either. It can be obtained from any of the state societies. We are glad that quite a large number of copies have already been purchased by our people, but hope that others will get this book and read it.

E. M. GRAHAM.

Notes

PASTOR PALLANT's present address is, Care of the New Zealand Tract Society, Queen's Road, Lower Hutt, Wellington, New Zealand.

BROTHER and Sister Finster sailed on Wednesday, December 2, on the s.s. *Kumano Maru* for Manila, Philippine Islands, to take charge of the work in that important mission field. They need our prayers.

WE trust all our churches will remember Young People's Day, Sabbath, December 12, and make the necessary preparation in harmony with the instructions that are being sent out by the state officers, that this may be both an interesting and profitable occasion.

PASTOR OLSEN reached Melbourne on November 24, and took boat the following day for Tasmania, to attend their camp-meeting and conference. Brethren Loughborough, Hennig, and J. H. Paap joined him in Melbourne en route for this meeting, which opened in Hobart, November 26.

PASTOR WOODS, accompanied by his wife and son, arrived in Sydney from Melbourne on November 25. He has taken a house in Croydon, and is entering at once upon his work as president of the New South Wales Conference. Sister L. M. Gregg returned to Sydney from the West Australian Convention in company with Brother Woods and family.

THE *Young People's Magazine* is the name chosen for the youth's paper for Australasia. The subscription list for this paper is being worked up with enthusiasm. Orders have been placed with the Signs Pub-

lishing Company for 5,300 copies from West Australia, 5,000 from New South Wales, 5,000 from Victoria, and 2,000 from South Australia. We have not yet heard definitely what the orders are from Queensland, Tasmania, and New Zealand. West Australia challenged the larger conferences to exceed their order.

At the time of the West Australian Convention, a meeting of the conference committee in council with the Union Conference visiting brethren, made a number of changes to advance the interests of the work. Brother and Sister Ashcroft were invited to enter the Bible work. Miss Lillian Clarke was appointed secretary of the Missionary Campaign work, and of the Young People's work; and Mrs. A. Mountain, secretary of the Sabbath-school Department. Brother A. Mountain, secretary and treasurer of the conference, was also appointed treasurer of the tract society, that Miss Rule, their new tract society secretary, might have time to cooperate with Miss Clarke in pushing the missionary work in that field.

Obituary.

ROBERTSON.—Eric Robertson, aged seventeen years, died at the General Hospital, Brisbane, Friday, November 6, and was interred at the Toowong Cemetery, Sabbath afternoon, November 7. Eric, with his mother and father, Brother and Sister Anderson, was at one time an observer of the Sabbath, and with Brother and Sister Anderson belonged to the company at North Brisbane. The family, however, became discouraged, and ceased to keep the Sabbath day holy. Of late the Spirit of the Lord has been striving with them, and we have hopes that they will return to the fold. During his sickness, Eric gave his heart to the Saviour, and his prayer was that the Lord would spare him to prove his fidelity. The Lord, however, whose eye can pierce the future, thought well that Eric should be laid to rest. Quite a large gathering of our people from the various suburbs met at the cemetery to pay their last tribute of respect, and to show sympathy with the bereaved parents. The funeral service was conducted by the writer.

THOS. H. CRADDOCK.

For Sale.

A SMITH-PREMIER typewriter, No. 4, in good order and condition. Original cost, £25. The only reason for selling is that the owner is desirous of getting a typewriter with the various accents for the island literature work. Price, £14. For particulars apply to the Editor of the *Tuatua-Mou*, Wahroonga, New South Wales.

Wanted.

A SITUATION by experienced man on farm, to do farm work, or on a station, with sheep, horses, cattle, etc., where he can observe the Sabbath. Is about thirty years of age. Has a wife and two children.

Address: W. T. Bradbury, G. P. O., Goulburn, New South Wales.

Union Conference Record

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

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

SUBSCRIPTION RATES.

Single subscription, per year, post-paid, 4 0
Foreign Countries, per year, post-paid (\$1.25) 5 0
Editor: Mrs. J. Hindson, Roland Avenue,
Wahroonga, N. S. W.

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

The West Australian Missionary Convention.

THE readers of the RECORD have already learned of the beginning of this convention, and of the large attendance of our people; and we are glad to say that the interest continued to grow till the close. The different lessons and studies were followed with marked attention, and I am sure that the results will be a lasting benefit to the work in the conference.

On account of previous arrangements and the running of the boats, we had planned to leave on Friday, November 13, but it did not seem right for us all to go before the close of the meeting, so it was decided for Brother Lemke and myself to remain while Brethren Loughborough and Johansen and Sister Gregg left as arranged.

The closing meetings were of much interest. The lessons and studies during the week had led many to see and deeply feel their needs and deficiencies. After a talk on the subject of a whole-hearted consecration, and what it called for, an invitation was given to all who felt that they had not made this consecration and wished to do so to come forward and thus give definite expression to their desire. Fully one-third of the congregation responded to this call, and we had a most profitable season waiting on the Lord. In the afternoon the same line of thought was continued, and this was followed by a blessed praise service. During the time numbers were on their feet waiting to give expression to their feelings of praise and gratitude to God for the blessings received, and for the victories gained.

Brother Loughborough's rehearsal of the early experiences in the message, showing the wonderful leadings of the Lord, and God's manifest presence in the work in all the stages of its prog-

ress, was greatly appreciated by all present. Indeed, it gave them quite a different idea of the message and the work of the Lord for this time, and greatly encouraged and strengthened their faith and confidence in the prophetic gift among this people. His talks will have decided results on the work in the conference.

A very interesting feature in the work in this conference, is the large number of young people, and the earnest manner in which they relate themselves to the work of the message. I feel greatly encouraged by the outlook for the work in the Australasian field, because of the stand taken by our young people; for it is to them that we must look very largely to fill the ever-increasing calls from the mission field at home and abroad.

During the convention the West Australian school enterprise received considerable attention. The convention being held there, and the camp located on the school grounds, gave all the brethren and sisters an excellent opportunity to become better acquainted with the school in its work and needs.

On the evening after the last Sabbath of the meeting, Brother Martin, the principal of the school, gave us a very interesting talk on the beginning of the school work, and the experiences through which they had passed. While some of these had been quite trying, the blessing of the Lord had been very manifest from the beginning. During the year just closed their attendance had run up to twenty-two, and the school had been successful in every way. This was evident to all present. But while in the past they had managed to get along as they did by practising the greatest economy, the time had come when they must make a move to meet the increasing demands. The prospects are that the coming year will show a large increase in the attendance; and for this accommodation must be provided. During last year the only place for the young men in attendance, was an iron shed provided for the purpose, and while all had adapted themselves to the situation with good will, still that is not the best way to continue.

At the close of the meeting the brethren and sisters present were requested to make the matter a subject of prayer until the next day, when it would be further considered. It was also stated that to make the needed improvements would take at the very least £300; but to do justice to the situation £500 would be required.

The next day the question was again considered, and it was very apparent that nothing had been lost by taking time to pray over the matter. When the question was put to the brethren as to what they would do, the response came in pledges and cash to the amount of £464 9s. and the offer of £440 in loans to the school without interest. In all this there was no uncertain sound. It was a good meeting indeed.

The convention closed on Sunday evening by a discourse by Brother Hilliard, which was followed by another praise meeting, in which 117 testified in a little over an hour. Thus closed this good convention. The next morning early the people began to take their departure for their homes and fields of labour. May the Lord be with them. The number of canvassers will be doubled, and the good work followed up among the churches.

I am now on my way to Adelaide.

O. A. OLSEN.

November 20, 1908.

PRAYER.

I cannot tell why there should come to me
A thought of some one miles and miles
away,
In swift insistence on the memory—
Unless there be a need that I should
pray.

He goes his way, I mine: we seldom meet
To talk of plans or changes, day by day,
Of pain or pleasure, triumph or defeat,
Or of the special reasons why 'tis time
to pray.

We are too busy even to spare thought
For days together of some friend away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer
fight.

A more appalling weakness and decay
Of courage, darkness, some lost sense of
right—

And so, in case he needs my prayer, I
pray.

Friend, do the same for me! If I intrude
Unmasked upon you, on some crowded
day,

Give me a moment's prayer, as interlude:
Be very sure I need it, therefore pray.

—Marianne Farningham.

"NO AMOUNT of sorrow for sin is sufficient unless it produces amendment of life. The sorrow that does produce amendment of life is godly sorrow, and needs not to be repented of."