

# Union Conference Record

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

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## THY WILL.

Why should I doubt that this way is Thy will—

This rugged way, beset with darkest ill?

Did I not plead for wisdom in my choice,  
And prayerful listen for Thy guiding voice?

Did I not count the cost, come weal or woe,  
To follow bravely whither Thou shouldst go?

Now, that darkness looms on every side,  
Dare I to think that Thou was not my guide?

Although the foe with painful, dead'ning blow,  
Has in the dust my forces all laid low;

And changed my morning song of hope and joy  
To pleading for this draught some sweet alloy;

Yet still, I will believe Thou'st brought me here;  
Nor backward look with vain regret and fear.

Enough to know that I have followed Thee,  
And so, this path must be the best for me.  
CORNELIA SNOW.

## The Two Thrones.—No. 2.

THAT there was to be a limit to the rule of Christ as priest upon His Father's throne, is made definite by the prediction made by David concerning it: "Sit Thou at My right hand until I make Thine enemies Thy footstool." Ps. 110: 1, 2. This language would surely lead us to understand that when Christ's enemies are made His footstool, His position as priest at His Father's right hand would cease. As intimated in the statement from Rev. 3: 21, the time would then come when His own throne and kingdom should be established, and His people be associated with Him as joint-rulers in that kingdom.

While Christ is seated upon His Father's throne, is the time when grace is manifest in behalf of penitent sinners. Of this we read as follows: "For we

have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16. That priestly service of Christ in our behalf is confined to His work in the sanctuary above, which was shadowed forth in each year's service of the earthly sanctuary; it was first a service for all those who humbly confessed their sins on the head of the beast whose blood was conveyed into the sanctuary, and then blotted out in the closing work of the year, on the day of atonement. The "mystery of God"—the gospel work—is "finished" under the sounding of the seventh angel "when he begins to sound." Rev. 11: 7. And when that angel sounds, the apartment of the temple in heaven is opened containing "the ark of God's testament." Rev. 11: 19. That service, as set forth in the typical sanctuary, was when the high priest blotted out the sins and no longer bare them; but placed them upon the head of the scapegoat, a type of Satan, who, when Christ blots out the confessed sins of His people, and puts them on the head of Satan, will bear them into a land uninhabited.

Of the termination of the priestly work of Christ upon His Father's throne we read definitely in Paul's letter to the Corinthians in the following words: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all

things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." 1 Cor. 15: 22-28.

Some persons have attempted to apply the above language to Christ's own throne and His kingdom, saying that the "delivering up of the kingdom" meant that He subjected it to His Father "for His inspection, to see if all was in harmony with the Father's mind." Such reasoners make Christ the one who puts all enemies under His own feet. Surely such construction makes confusion enough in the language used. For in the end it makes Christ appear to become subject to Himself, who put all things under Himself.

The language is a clear commentary on the Father's statement, "Sit Thou at My right hand [as a priest], until I make Thine enemies Thy footstool." Ps. 110: 1. And it clearly sets forth the time when He yields up that priestly position on the Father's throne. We will quote the scripture again, inserting the names meant by Him:—

"Then [at the resurrection of the righteous at Christ's second coming] cometh the end, when He [Christ] shall have delivered up the kingdom [the kingdom of grace—His position on His Father's throne] to God, even the Father; when He [the Father] shall have put down all rule and all authority and power. For He [Christ] must reign [on His Father's throne], till He [God] hath put all enemies under His [Christ's] feet. The last enemy that shall be destroyed is death. For He [God] hath put all things under His [Christ's] feet. But when He [God] saith all things are put under Him [Christ], it is manifest that He [God] is excepted, which did put all things under Him [Christ]. And when all things shall be subdued unto Him

[Christ], then shall the Son also Himself be subject unto Him [God] that put all things under Him, that God may be all in all."

That Christ's work as a priest ceases when He leaves His position on His Father's throne, is further made clear from Paul's statement respecting His work as a sin-bearer. When writing to the Hebrews He compared the work of Christ with that performed in their temple service. That service He calls "a shadow of good things to come, and not the very image." Heb. 10:1. In order that the service of the high priest, on the day of atonement, should be the very image, the priest himself must have shed his own blood—died, been raised from the dead, and offered his own blood. Instead, he died in symbol, as represented in the death of the victim over which he had confessed the sins of Israel. Of this service he says: "And as it is appointed unto men once to die [in figure by the slaying of the goat], but after this the judgment [the typical judgment on the day of atonement, in the cleansing of the sanctuary]: so Christ was once offered to bear the sins of many [He "bore our sins in His own body on the tree." 1 Peter 2:24]; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:27, 28.

This language clearly states that when Christ comes the second time, He is no longer a sin-bearer. That work for sinners is then done. The confessed sins of His people are blotted from the book of record in heaven, and laid on the head of the scapegoat. The sinners are to meet the penalty for their own sins. Christ comes "without sin." That is, His work for those in sin, is done. Strange is the theory now taught by some, that when He comes again there will be a better chance for sinners than ever before. But more of this hereafter.

J. N. LOUGHBOROUGH.

### The Trinity.

IN the fourth and fifth centuries many absurd views were set forth respecting the Trinity—views that stood at variance with reason, logic, and Scripture. As these views were formulated into creeds, humanity had to shut its eyes and receive them as the dictates of God, though they were verily human and some of them even satanic. Mystery was heaped upon mystery, and the mind of man at last gave up the effort to reason out the dogmas of what claimed to be religion.

Satan was behind this work of mystification, just as he has been behind every other false idea of God. Where Satan cannot lead into absolute unbelief, he will endeavour to mystify so that the belief remaining may prove ineffectual. From the confusing idea of "one God in three Gods," and "three Gods in one God"—the unexplainable dictum of theology—the enemy gladly leads to what appears to be a more rational, though no less erroneous idea—that there is no trinity, and that Christ is merely a created being.

But God's great plan is clear and logical. There is a trinity, and in it there are three personalities. We have the Father described in Dan. 7:9, 10, a personality surely—the "Ancient of Days" enthroned. In Rev. 1:13-18, we have the Son described. He is also a personality. The appearance and form of the Holy Spirit is not described. He is the agency whereby God revealed His Word to man, and of Him Christ declares, "He shall not speak of Himself." John 16:13. Hence the man who speaks much of himself has not a very close acquaintance with the Holy Spirit. The Holy Spirit is spoken of through the Scriptures as a personality.

These divine persons are closely associated in the work of God. Christ speaks of Himself and the Father as "one." But this union is not one in which individuality is lost. Christ would have His people one even as He and the Father are one. But we know that the union of God's people is to be one of mind not of personality (John 17:21-23). This is set forth in the admonition to "be of one mind." 1 Peter 3:8.

With these scriptures agree the words of the Spirit in these latter days:—

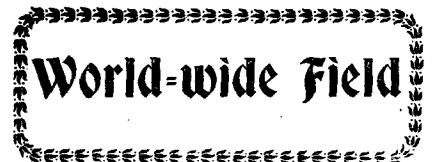
"There are three living persons in the heavenly trio. In the name of these three powers—the Father, the Son, and the Holy Ghost—those who receive Christ by living faith are to be baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."—*Mrs. E. G. White, in Bible Training School, February, 1906.*

This is indeed a divine trio, but the Christ of that Trinity was not a created being such as His angels—He was the "only begotten" of the Father, and He came to earth as the one with the Father from the "days of eternity." Micah 5:2 (margin). His goings forth were of old, and He came full of "grace and truth" to reveal God to man. John 1:14, 17.

While on earth He ceased not to be divine, for we read of the "divine-human suppliant."—*Desire of Ages, page 693.* "From the days of eternity the Lord Jesus Christ was one with the Father."—*Desire of Ages, page 17.* "In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God; the light of heaven and earth."—*Desire of Ages, page 21.* "Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own."—*Desire of Ages, page 663.*

Then let not the lips of man speak of Christ as a created being. He is one of the divine trio—the "only begotten Son" of the Father; and the doctrine that would make Him a created being is not of God.

R. HARE.



## World-wide Field

### Observations by the Way.

CEYLON.

FROM letters written by Brother C. W. Irwin to the Avondale School while on his way to the General Conference by way of Europe, we quote the following:—

"After a long and uneventful trip of nine days from West Australia, we reached Ceylon. As we approached the harbour we could see the palm-trees along the ridges. Soon the pilot came out and guided us into the harbour. There is no natural harbour at Colombo, but a fairly good anchorage has been provided by the construction of a good breakwater.

"There are three and one-half million people in Ceylon: two and one-half million Cingalese, and nearly one million Tamils. There are a few thousands of Europeans and thirteen thousand aborigines, which would compare with the mound-builders of North America or the Druid worshippers of Great Britain. Ceylon is a little smaller than Tasmania, its area being twenty-five thousand square miles.

"In Ceylon we see the palm, bread-fruit, bananas, jack-fruit, etc., but we are especially interested in the people and their customs. The men are dressed in all sorts of ways, varying from a loin cloth to a full European dress. The women wear a sort of blouse and skirt. They are very fond of jewellery, which consists of rings,

bracelets, necklaces, ear-rings, nose-rings, etc. Sometimes the lobes of the ears are so distended by the weight of the ear-rings that one could thrust his thumb through the opening. Again we see ears that have been pierced at frequent intervals right around the margin of the ear, and perhaps a dozen rings have been inserted. Some have pierced the side of the nostril and inserted jewels. The finger-rings, bracelets, and necklaces are quite similar to those worn by white natives in so-called civilized lands.

"There are swarms of beggars in Colombo. Some of them are really pathetic cases. We were pleased to meet a group of seventy-five school children who were walking along the road accompanied by their teacher, who was able to speak English. Their general attitude, decency, and cleanliness of dress, and respectful manner, and the entire absence of the begging spirit were a striking testimony of the value of education for native people. As soon as we came to the parting of the ways they all, led by their teacher, gave us a parting salutation. Their schoolhouse consists of an airy building supported by pillars, with no enclosure other than a low wall.

#### BUDDHISM IN CEYLON.

"We saw a man clothed in a yellow robe carrying an umbrella over him and walking with solemn mien. We were told he was a Buddhist priest. We paid a visit to the principal temple in the vicinity. It is enclosed by a white wall, and everything in and about the temple is kept in very good order. Just as we approached the door we met the devout worshippers coming out. We went no farther than the threshold, as we did not want to do violence to their sense of propriety by profaning their temple by our presence. We feel that so long as they are in this condition we should respect their convictions, although we pity their blindness.

"From our position at the doorway, we see a large image of Buddha sitting in a cross-legged attitude on an elevated platform, and in front of him tapers are burning. Below the tapers are tables covered with bouquets, which evidently were brought for the pleasure of Buddha.

"Here and there on the tables are bowls for the reception of donations to various charitable enterprises. The floor is paved with beautiful tiles set in nice designs, and the whole interior is beautifully finished. Buddhism was introduced into Ceylon about 300 B.C. by a Buddhist missionary from the

mainland of India. 'As the monarch had become an ardent supporter of the new faith, Buddhism rapidly gained ground, and it was not long before the whole population was converted to its new tenets. In contrast to Java, where it was soon supplanted by the teachings of Mohammed, Buddhism, though it experienced many reverses, never retrogressed permanently, and to-day probably numbers as many adherents on the island as ever it did.'

"Ceylon contains the remains of great cities and immense temples of wonderful architecture, which if restored would rival the temples of any other heathen nation of antiquity. There are Mohammedan mosques and Hindu temples, which represent the religions of invaders or immigrants from India. But these are conspicuously in the minority as compared with the evidences of Buddhist worship.

#### A NEEDY FIELD.

"So far as we could determine, there is not a single representation of the third angel's message to be found in the whole island. Our observations would lead us to suppose that no Christian denomination has as yet done much for this people. It is true that some work has been done by our people, but every one of the three and a half million inhabitants must be warned of the second coming of Christ, for His commission is, 'Go ye into all the world, and preach the gospel to every creature.'

"Many of the objectionable traits of this people are due to the fact that they do not have the gospel of Jesus Christ. In order for them to have this message there must be messengers. When one actually sees with his own eyes the millions of people who are still in heathen darkness and superstition, he begins to wonder how it is possible for all these people to hear this message in this generation: but we turn to the book of Jonah and learn how one man warned a great city in a few days' time; and when we consider the promise that God will cut short His work in righteousness, and that with God all things are possible, we begin to see by the eye of faith how this work will be done in a very brief space of time.

#### AS IN THE DAYS OF NOAH.

"But when we take our eyes away from the heathen and look at the so-called enlightened people, we see unmistakable signs of the fact that we have come to the time typified in the Scripture by the days of Noah. Hitherto the world has not regarded it as

anything strange that men should be addicted to all kinds of evil habits, but the example of temperance and purity set by the women of the world has acted as a powerful restraining influence to hold in check the tide of evil so common throughout the history of mankind. But now even this influence is weakening, and on our boat we saw women ordering beer and spirituous liquor at their meals, and shamelessly walking the deck smoking cigarettes. Surely we see signs that the angel of mercy is folding his wings preparatory to leaving this sin-cursed earth. In view of these facts it behoves us to pray with John, 'Even so, come, Lord Jesus,' and work accordingly."

## Our Missions

### Samoa.

FROM the reports in the Australian papers doubtless many of our people have been anxious about our work here. We are pleased to be able to state that even these things have been used by our Heavenly Father to advance His cause.

Satan has been working to make strife, first by causing the natives to rise in opposition to German rule, thus working to bring about bloodshed; and then by bringing these war boats, his instruments of destruction, here.

When we saw this fleet arrive, we embraced the opportunity to do what we could for the men. We had very little in the way of German literature—a few books that had been here for years, the remains of the *Pitcairn's* stock, a few tracts, and some copies of "Glorious Appearing," recently sent by Pastor McElhany, for which we are thankful.

We invited many of these men to visit the sanitarium, and most of those invited embraced this privilege and enjoyed coming. Often they would come while we were having our meetings, and those that could understand us would tell the others what was said. By this we were enabled to give them many points of truth; and as they were getting near the time for their departure, we could see that the truth was doing its work upon the hearts of some of them.

One young man, a petty officer who had served five years, said, "After what you have told me, I shall leave the navy and come back here and join you, if

you will let me." I have given him a letter to our brethren in Germany. He is now on his way home, and expects to finish his time in October and then connect with us. Another one desiring to show his appreciation of what he had received, sent an envelope addressed to me, not to be opened until their vessel had left. When opened this contained a half-sovereign for our mission, with the text found in Matt. 25 : 40.

Two others in various ways also showed their appreciation for the little done for them. One of them said he would keep the Sabbath. Altogether there are five of them that are interested in us and our work. What the outcome of this will be, the Judgment alone will reveal. We praise God for His wonderful leading. These men came all the way from China, and expected to engage in bloodshed. Every preparation was made; swords were sharpened as keen as razors; guns were painted green to suit the surroundings; ammunition was all packed ready for the fray. Just a few hours more and the strife would have begun, had not the rebels (?) surrendered.

But instead of all this, some of these men came all this way to hear the truth. All the war vessels have now a copy of "Bible Readings" and "Great Controversy," in German, for the use of all on board. They also have a few tracts and papers. We have now bidden them good-bye with many prayers. One half of the crew return to Germany, and the other half are going to China.

We ask that others will join us in praying for these men, that God's truth may triumph and win some for Him.

JOSEPH E. STEED.

### A Convincing Argument.

I WROTE a letter some ten years ago referring to my acceptance of the seventh day as the Sabbath. By request I will explain again what I wrote then. Some of my statements met the statements made by the ministers of the Wesleyan Church while I was yet a member of that church, and with them keeping the first day of the week as the Sabbath of the Lord; for I had weighed carefully the evidence regarding the first day, and found that it stood on the outside of the Sabbath.

When I was called on by the leading minister and questioned as to why I had left that church to keep the ancient Sabbath, and was now working on the Sunday, and was told that the Sabbath that I was now keeping was the Jewish Sabbath and had been changed,

I said like this: "Is it true that I have erred in turning from the first day of the week? One thing is clear and certain—Moses wrote that the seventh day is the Sabbath, and all the prophets witnessed to it. Also Jesus and all the apostles gave their testimony to this day being the Sabbath by their daily lives for above ninety years. Matthew, Mark, Luke, and John wrote the report of the words and work of Christ, but never a word spoke they of a different day being the Sabbath.

If I am accused in the Judgment because I have kept the seventh day as the Sabbath, I will place the responsibility upon those who wrote the Bible. Yes, I will accuse Jesus, for He was thirty years on this earth, and He never once said or explained that the Sabbath would be changed to another day after He returned to heaven. Forty days He spent with His disciples after the Resurrection, but He never taught them in the custom of a new Sabbath, and that they should cast away the seventh-day Sabbath, and preach another day as the Sabbath. I will accuse Paul, he who wrote to the Gentiles, but never taught in any of his writings that they should keep another day as the Sabbath. I then said, as I now say, I will abide in the Bible and follow its teachings till the Master comes. But what about you, if you are accused in that Judgment, whom will you be able to accuse for your practice of keeping the first day as the Sabbath, or whom will you be able to present as your advocate? There was no answer, and this closed our conversation.

Be it known unto you, my brethren, my faith rests upon nothing else than Jesus' blood and His immutable Word, which is the Old and New Testaments. Like Luther of old, "Here I take my stand: I cannot do otherwise. God be my help. Amen."

PAULIASI BUNOA.

"Down amid the depths of heathen darkness

There are heroes true and brave,  
Shirking not from death or toil or danger;  
They have gone to help and save.  
But hear them crying:

"Do not leave us mid these dreadful depths to drown;  
Let us feel your arms of love around us,  
Hold the ropes as we go down."

"TO EVERY one who offers himself for service, withholding nothing, is given the power to achieve measureless results."

## Young People

### Missionary Volunteer Reading Course.

#### Lesson 7.—"Great Controversy," Chapter 9.

##### THE SWISS REFORMER.

1. WHOM did God use as leaders in the Reformation? Why?
2. Compare the early environments of Zwingli and Luther. Their conversion.
3. Characterize Zwingli as a Bible student.
4. How do you account for the similarity of Luther's and Zwingli's teachings?
5. Contrast Zwingli's and the ecclesiastics' plans for the work in Zurich.
6. Note the effect of Zwingli's work there.
7. Who was Wittenbach? Sampson? Ecolampadius? Haller? Eck?
8. Mention four places of special interest.
9. What to you is most interesting concerning the council at Baden?

##### NOTES.

THE GERMAN AND SWISS REFORMATIONS.—Luther and Zwingli began to preach their reform doctrines independently of each other. It was the true reformation spirit in both countries, yet the movements developed somewhat differently. In Germany, the political divisions were ruled by princes, while the confederate cantons of Switzerland were democratic. Luther and Zwingli were different, Luther being disposed to leave such things in the church as the Bible did not prohibit, while Zwingli was inclined to reject everything the Bible did not enjoin. The greatest difference in doctrine was on the Lord's Supper. Luther always held to the doctrine that the body and blood of Christ were present in the wine and bread, while Zwingli regarded the supper as merely a memorial. A council between Luther and Zwingli at Marburg failed to bring a reconciliation on this point. Zwingli was a patriot and social reformer as well as a leader in the religious reformation. He took a more active part in political affairs than did Luther.

After the formal charge was made against him by the bishop of Constance in 1522, Zwingli published sixty-seven theses, and defended them in a public

debate; and as a result, the government of Zurich decreed in favour of the reform movement. Other cities separated from Rome. In deep earnestness Zwingli attempted to reorganize the federal constitution. For this movement some of the cantons, or districts, of Switzerland were not prepared, and the dispute which arose ended with an appeal to Worms. In this war Zwingli was slain. This seemed a hard blow, but God did not let the work drop. Heinrich Bullinger, a priest who accepted the Reformation in 1529, took up the reins that had fallen, and in the spirit of Zwingli he carried on the work.

Ecolampadius was one of the best educated men of his time. At the age of fourteen he received a master's degree. He studied both law and theology. He was a student of both Greek and Hebrew. He was somewhat acquainted with Melancthon. When coming to Basle in 1522, he accepted the Reformation. Under his careful management the Zwinglian doctrines prospered in Basle. He died about a month after Zwingli's death.—*Youth's Instructor*.

#### SOWING SEED.

"Behold, a sower went forth to sow." Matt. 13:3.

Patient we sow with weary hand,  
In the soil of the heart in every land,  
While many a kernel of precious grain  
Is lost on the rocks of greed and gain;  
Many the powers in earth and air,  
To choke out the seed that would blossom fair,

But though soil be sterile, or hearts be hard,  
Still shall the sower receive reward.

Sowing the seed though it profit not,  
Speaking kind words to be forgot,  
Sowing in hearts that are hard and cold,  
Haughty with pride and love of gold,  
Drop we the seed where the heart has been

Torn and blackened by ways of sin;  
Christ will from heaven our work regard,  
And the faithful sower receive reward.

Patient we labour through years of toil,  
Dropping the germs in the heart's deep soil,

Asking the blessing of God to crown  
The good seed scattered, the labour done,  
Asking our Father, with gracious face,  
To water the seed with the dews of grace;  
Asking that evil may not retard  
The yield when the sower receives reward.

Some seed falls in the fertile mould,  
Growing, perchance, to an hundredfold,  
Ripening whether in sun or rain,  
Yielding the Master the golden grain.  
So, though many a grain is lost,  
Many a seed on the rocks is tossed,  
Labour was earnest and long and hard,  
And the faithful sower receives reward.

L. D. SANTEE.

#### Relation of the Missionary Secretary to the Missionary Meeting.—No. 1.

THE missionary secretary has an important part to bear in relation to the missionary meeting. Usually a leader is appointed for this meeting who is known as president, chairman, or leader. With him is associated the missionary secretary, and on them falls the burden of planning for this meeting, unless a committee is appointed to act with them, as is sometimes the case in a large church.

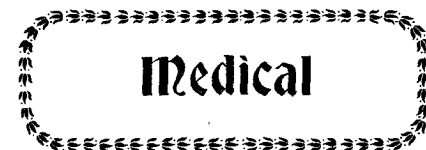
Much of the success of the missionary meeting will depend upon the preparation of the programme. In some places, the programmes are prepared in the conference office, and sent to the churches regularly. There is much in favour of this plan. There is much matter available in the conference office to which the churches do not have access, especially the small country ones, and an opportunity is given to the conference to give a systematic education in the churches on missionary work in its various phases. It is a valuable help to both missionary leader and secretary, giving them the time they would have had to use in preparing the programme, to devote to training the members in taking part in it.

Whether the programmes are prepared in the conference office or by the church, they should be planned so as to allow several to take part in them. Here is where the missionary secretary has a work to do. In every one of our churches there is talent, ability that needs to be developed. Taking part in these programmes is one way of doing this. In some cases parts of the programme will be in the form of readings. Those who are appointed to read them will need instruction, and if they can be drilled beforehand, until they can make themselves heard in any part of the church or room, it is an advantage. Every church member who is young enough and who has had sufficient education, ought to learn to read aloud clearly and impressively. This is a valuable acquisition.

Though readings are occasionally necessary and good in missionary meetings, as in the case of extracts from the Testimonies, as a general rule the subject matter of the lesson should be studied until it can be told instead of being read. This will make it more interesting to the hearers and more educational to the speakers. But unfortunately most people are mentally indolent, and the missionary secretary will find it will take considerable time

and effort to get the members to give the necessary study to the lessons to be able to talk them intelligently. This should not lead to the effort being abandoned, for with perseverance and tact the desired result can be accomplished, and it is well worth all its cost. It is well to enlist the younger members for these parts, as their minds are more retentive, and therefore the study is not so difficult for them. In this way a foundation for public speaking can be laid.

E. M. GRAHAM.



#### Health Reform, Medical Missionary Work, and the Closing Message.

SURELY now is the time for the people of God to claim the fulfilment of His promises. Very clear light has been given to us as a people on the part health reform is to take in connection with the closing work of the third angel's message. From a special Testimony published in 1891, we read: "God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere. There *must* be a revival in regard to this matter; for God purposes to accomplish much through this agency."

It is impossible for any one who has had opportunity to visit among the churches and in the homes of the people of God, to shut his eyes to the fact that the knowledge and the practice of health reform principles are sadly lacking.

"This branch of the Lord's work has not received due attention, and through this neglect *much has been lost*."—*Christian Temperance*, page 121.

The place health reform is to occupy in connection with the message is set forth in the following words: "You have stumbled at health reform. It appears to you to be a needless appendix to the truth. It is not so. It is a part of the truth." "Its place is among the subjects which set forth the preparatory work to meet the events brought to view by the message. Among them it is prominent."—*Testimonies for the Church*, Vol. I, pages 546, 559.

"The presentation of health principles must be united with the message but must not be independent of it, or in any way take the place of it."

*Unpublished Testimony, May 27, 1896.*

Holding, as health reform does, such an important place in the message, and one which will become more important as the work advances, it may be well to consider its place among the subjects selected for the education of the young people in our schools. We can rightly say that we are looking, with every hope, to these young people now in training, to carry forward the closing work of the message.

"It is of the highest importance that among studies selected for childhood, physiology should occupy the first place. . . . It should be regarded as the basis of all educational effort."—*Health Reformer*.

"We have special duties resting upon us. While Greek and Latin, which are seldom of any advantage, are made a study by many, physiology and hygiene are barely touched upon. As rational beings we are deplorably ignorant of the body and its requirements. While the schools we have established have taken up the study of physiology, they have not taken hold with the decided energy they should."—*Unpublished Testimony, May 19, 1897.*

Many of the young people now in our schools will go out into the work as ministers. "The ministers of our land need to become acquainted with the science of physiology. Then they will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul. Then they will be able to speak correctly upon this subject."—*Unpublished Testimony, January 11, 1897.*

"Those who proclaim the message should teach health reform also."—*Christian Temperance, page 122.*

Nowhere are we given to understand that God will work a miracle to protect any one from the effect of the plagues so soon to fall. Complete harmony with the will of God in regard to natural laws is as necessary as complete harmony with the moral law.

"God's law must be written with His own finger upon every muscle, every nerve, every faculty entrusted to man" (*Unpublished Testimony, August 30, 1896*) of those who wish to escape the wrath of God.

There is no doubt that Satan is doing all he can to prevent the Lord's people from gaining this knowledge. The enemy of souls did his utmost to destroy Daniel and his three companions. Daniel had "purposed in his heart that he would not defile himself with the king's meat." And when Satan's agents, the astrologers, magicians, etc., were called before King Nebuchad-

nezzar to tell his dream and interpret the meaning of the "great image," but failed to do so, there can be very little doubt that he (Satan) prompted the king to issue the decree of death against the wise men, hoping to involve Daniel and his companions in the slaughter. "They sought Daniel and his fellows to be slain." Dan. 2:13.

I firmly believe that Satan is responsible for the neglect of this branch of the work, through which the Spirit says "so much has been lost."

"Those who proclaim the message should teach health reform also. Satan and his angels are seeking to hinder this work of reform, and will do all they can to perplex and burden those who heartily engage in it."—*Christian Temperance, page 22.*

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavourable positions. For their own sakes they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention and cure. Those who do this will find a field of labour anywhere."—*Medical Missionary, Vol. II, page 216.*

"Would that all our workers might be enlightened, so that they could work intelligently as medical missionaries, for such knowledge would serve as credentials to them in finding access to homes and families wherein to sow the seeds of truth."—*Unpublished Testimony, June 13, 1895.*

A more decided effort to awaken an interest in this important branch of the work is needed. We owe a duty to our young people, and the world at large; and this duty cannot be evaded. The time has come to lay as decided plans in order to carry out this work, as are laid for other branches. The Lord says, "My people perish for lack of knowledge." C. V. BELL.

### The Adelaide Cafe.

OUR health food and cafe work has been established in Adelaide for fifteen months. It has a fairly central position, about two minutes' walk from the general post office. As we become better known, we feel certain that our work in this direction will command a good deal of attention.

Adelaide people, when once thoroughly aroused, take a deep interest in matters that pertain to their general welfare. Many are manifesting an eager desire to become better acquainted with our health principles.

Our average weekly attendance is

about one hundred and sixty. Proportionally this is not quite so large as that of our sister cafes, but we are placed somewhat at a disadvantage on account of the numerous special tram cars which are dispatched to the suburbs close by during the meal hour to accommodate the business people. Still we thank the Lord for the success with which He has already blessed us.

The workers number five, all of whom are of good courage and willing to take any step that will advance the work. Though pressed for time, the way has been opened for one or two of the workers to go out with copies of the *Good Health*, by this means enabling the people to see more clearly the importance of caring for the temple which God has entrusted to their care.

Up to the present a fair attendance has rewarded the efforts of Dr. James to hold the first few of a series of health lectures. These lectures are held in the cafe every Thursday evening at eight o'clock. Several of those attending have manifested a profound interest, and we pray that these talks may be the means of interesting them further in the truth.

As soon as arrangements can be made, cooking-classes will be again instituted. Many ladies attended last year, and we anticipate a good attendance.

The health food sales are steadily growing. Several of the leading doctors of Adelaide are recommending the granose biscuits, which they consider a splendid food. Orders are also coming in freely from country districts. This is due to the labours of Dr. James in recommending the health foods while travelling through these parts.

The financial aspect is decidedly encouraging. The months of April and May saw expenses cleared and a small credit balance.

We wish to thank the Lord for His many blessings, and for His guiding hand which has been with us through all our experiences here.

E. M. HARE.

"Just where you stand in the conflict,  
There is your place!  
Just where you think you are useless  
Hide not your face.  
God placed you there for a purpose,  
Whate'er it be;  
Think He has chosen you for it—  
Work loyally."

"EVERY act of life is a revelation of character, and he only who in small duties proves himself 'a workman that needeth not to be ashamed,' will be honoured by God with weightier trusts."



## Sabbath-School

### Mission Studies.

#### OUR BOOK WORK IN JAVA.

LAST week we learned a little about the good work that Brother van de Groep is doing in Java with our Dutch books. Now we learn of others who have been sent over from Singapore to work among those speaking the Malay language. Of these workers Brother G. F. Jones writes:—

"Java's time to receive our books has now come. Singapore has sent a company of workers to that fine country with the Malay 'Christ Our Saviour.' Brother and Sister Fletcher, Brother Mobbs, Brother Lee Chiong Miow, and

ting our books in the native language out among the people is very pressing, and we are really depending upon our native brethren for this work, as the canvassers from Australia have not yet been able to do much in this line. The training of the young people of these lands is the solution of the problem of reaching the masses in this field with our literature.

"Sister Gee Nio in Sourabaya is another of our faithful workers, and Chan Thiam Hee, now in Singapore, has been exceptionally faithful. He is the father of the Chan family, all of whom to the lisping child, are workers. Sisters Teck Soon and Teck Sung are both engaged in Bible-work and teaching.

"While you remember in your prayers the workers sent from Australia, do not forget those raised up here in the field who are so valuable to the work, and who need our prayers quite as much. These lands are waiting to hear the message in their own tongue, by their own people. The giving of the message in any land is best accomplished by preparing the people to carry the message themselves. So please remember our native workers, who are destined to act such a prominent part in the spread of the truth in the East Indies."

## Notes

PASTOR WOODS gave a talk to the students of the Avondale School in the chapel on Wednesday morning, July 7, and Pastor Gates addressed them the following morning. These talks were replete with helpful thoughts, and were much appreciated.

A "MUSICAL EVENING" was given by the Avondale School on Wednesday, July 7. A large number were present from the surrounding district. The programme, consisting of vocal and instrumental music, was well rendered throughout, and did much credit to all taking part and to the school.

THIRTY-THREE new fields were entered during the four years bounded by the last two General Conferences. These are nearly all Catholic or heathen countries, and represent a population of two hundred and fifty million thus brought within our boundaries, for missionary operations.

AN order has recently come to hand from the Penrhyn Islands, in which the writer asks for an exposition of the Bible from Genesis to the Revelation with the exception of the Book of Daniel, which he says he already has. Another in the Cook Islands made a similar request, who has since received Bible instruction from Pastor Lyndon and has taken his stand with us.

DO ALL know that at the present time in various parts of the world our brethren are suffering persecution for the truth's sake? In his report to the General Conference, Pastor Conradi says: "Quite a number of our people are suffering from imprisonment and fines, in Germany, Turkey, and Russia; and some of our workers have been expelled from Austria and Rumania. Some of our young men have been condemned to even fourteen years' imprisonment for refusing service on the Sabbath in the army."

ONE of our isolated members writes: "I was reading an article in the *Review and Herald* by Sister White, urging the canvassers to get the books into the people's homes even if they do not read them, as she said that one never knows when an interest may be awakened. I have just seen that verified. I have been giving a family the *Signs of the Times*. They were sitting over the fire looking at the paper when the advertising column caught the wife's eye. She read it until she came to 'Patriarchs and Prophets,' when the husband said, 'Why, my father gave me that book for a present. I never looked at it. I believe it is there on that shelf.' He looked and found it, and now that woman is reading the book."

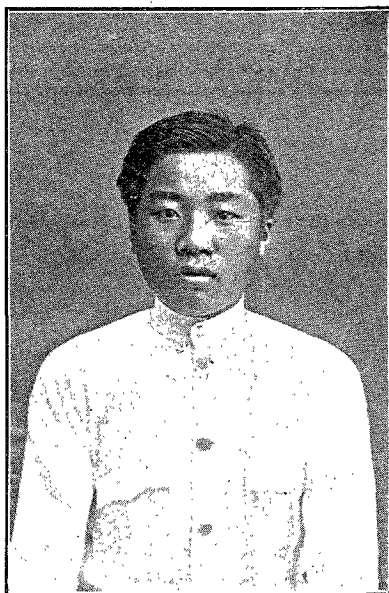
### We Have Not Seen the Plan.

A STONEMASON was at work, chiselling on a block of stone, when an on-looker observed:—

"What is to be done with this stone?"

"I have not seen the plan," replied the man, "therefore I cannot say"; and he went on patiently chiselling and fashioning the stone, getting it ready for its proper place.

"We have not seen the plan" which God has for our individual lives, but this we know, if we go on steadily, patiently, and prayerfully doing the duty that is ours day by day, seeking to please Him in all things, the great Architect will use us.—*Selected.*



TINDEK.

Tindek are now in Java with Brother van de Groep, who is selling the Dutch books.

"Tindek is another addition to our labourers, and understands the language. He arrived in Singapore from Sumatra four years ago with Timothy and his family, and has been living with them most of the time. Two years ago his grandmother wished me to take him into the mission with us, and educate him, but it was many months after that before he was free to come to us. We then sent him to our school here, where he has been one of the promising boys. He is very young, but the need of get-

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## An Insult.

THERE is a pertinent question found in Mal. 1 : 8 which relates to our offerings. It reads thus: "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto the governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts."

Let us apply this to our offerings for missions. We buy for ourselves every necessity and perhaps provide besides some articles we might do without. Our houses are ornamented with costly vases, pictures, and expensive drapings. We must have our photos taken for our relatives' sake, and occasionally we buy some sweetmeats. The fashion demands a new hat, suit, or dress, and these must be provided. And now the day comes round when we are told of the heathen in his blindness bowing down to wood and stone, and a good liberal offering is requested. How much do you now expend on this worthy object?

When we remember ourselves first always, and the poor heathen (and of course, the Lord) last; when many pounds are expended for luxuries as well as for necessities, and only a few pennies given for missionary work, are not such offerings lame? And is there not danger that we shall reap a curse instead of a blessing? Is not such an offering an open insult to the great King? (See Mal. 1 : 14.)

This is not saying anything against small offerings wherein there is sacrifice, for Christ said the widow who gave two mites bestowed more than the rich. But she gave all that she had. Few make such a sacrifice. But of the saints who shall be gathered unto Christ at His coming, it is written that they have "made a covenant with Me by sacrifice."

The conditions of our mission fields demand just such a spirit of liberality.

There is a promise that the wealth of the Gentiles shall flow into the treasury of the Lord, but we shall never see this fully accomplished until there shall be first upon our part a spirit to lay all our means upon the altar to be used where He shall direct. The urgent need of our many mission fields should touch our hearts and tender our consciences concerning a useless outlay of means.

In the islands one of our native youth, Jekope by name, listened intently while I interpreted one of Pastor Spicer's week-of-prayer readings on the progress of the work and the need of the cause. The meeting was dismissed simply, without any call for means. A little later while I was sitting at breakfast Jekope came into the house out of breath, having run to his room for his only shilling, which he laid beside my plate saying, "That's to help make the gospel go in foreign lands." He needed this for clothing, but his love for the Master's work became all absorbing in his young heart. O for more of this spirit of sacrifice!

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . . Give not grudgingly, or of necessity: for God loveth a cheerful giver." J. E. FULTON.

## The Infidel's Sheep.

ACROSS the hills of northern New England were two infidel neighbours who lived to man's estate, sinning and blaspheming against God. One of them heard the gospel message, and on hearing believed unto eternal life. A short time afterward the converted man went to the house of this infidel neighbour, and said to him: "I have come to talk to you; I have been converted."

"Yes; I heard that you had gone forward to be prayed for," said the sceptic, with a sneer; "and I am surprised, for I thought you were about as sensible a man as any about town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I have not slept much for two nights thinking of it. I have four sheep in my flock that belong to you. They came into my field six years ago, and I knew they had your mark on them, but I took them and marked them with my mark, and you inquired all around, and could not hear anything of them. But they are in my field with the increase of them; and now I want to settle this

matter. I have lain awake nights and groaned over it, and I have come to get rid of it. And now I am at your option; I will do just what you say. If it is a few years in prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up, and get rid of it."

The infidel was amazed: he began to tremble.

"If you have the sheep, you are welcome to them. I don't want anything of you, if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may have the sheep if you will only go away."

We do not know what the after influence of the professor's life was on the unbelieving infidel, but we do know that when the true religion gets into a man's heart, it works such a change in him that those who have known him before, soon decide that "something must have got hold of him." And when this kind of Christianity gets into a man's heart, it does more to convince the sceptic than a world of sermonizing.—*Selected.*

## Held Down by Clogs.

I LOOKED not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for schoolboys. The old grey mountaineer felt its galling imprisonment, and occasionally flapped its wings as if it were homesick for the skies. "Loose him, and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun! Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls; yes, some Christian souls, that are terribly tied down by unbelief. Too many people have enrolled themselves in the church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them, and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way, and mistakes this grueness for humility. He is a chained bird from the skies.—*T. L. Cuyler, D.D.*

"ABILITY never amounts to much until it acquires two more letters—stability."