

Union Conference Record

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

Vol. 13. No. 33.

SYDNEY, MONDAY, AUGUST 16, 1909.

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

PRAYER.

To stretch my hand and touch Him,
Though He be far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray!

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that He is calling—
This is to hear!

—Selected.

The Two Thrones.—No. 6.

THOSE advocating the theory of a kingdom on earth for a thousand years, in which there will be a more favourable time for men to serve the Lord than has been known in this life, make much of the fact that Satan is bound for this thousand years, and that in this glorious time mankind are free from his temptations; for does it not say he is bound, "that he should deceive the nations no more, till the thousand years should be fulfilled"? Rev. 20:3. Let it be borne in mind that those he is hindered from deceiving, are the very ones he has been deceiving; he is bound that he should *deceive them no more till* the thousand years are fulfilled.

As we have already seen, Satan, as the being represented by the scapegoat in the Levitical service, bears the confessed sins of God's people "into a land uninhabited." Roaming for one thousand years over a desolate earth, he finds no food of men for his "devouring." He is thus "bound"—restrained until the wicked are raised at the end of the thousand years. Then those whom he deceived in this life, being alive again, he goes forth again to deceive. And at that time his deception is to lead them to think they can capture the camp of the saints, and the beloved city. But alas! both the deceiver and deceived ones go to their destruction in

the lake of fire and brimstone, rained upon them from God out of heaven.

The view of the future-probation advocates is that those who are to have this thousand years' probation are composed of such as they conclude have not had a fair chance in this world: that in this thousand years, free from Satan's temptations, they will more easily serve the Lord. It seems in this world, it is the trials and temptations resisted that develop stable, Christian characters. The apostle Peter calls these trials more precious than the trial of gold (1 Peter 1:7). And James exhorts us to "count it all joy when ye fall into divers temptations" (James 1:2, 3), because it will work patience, experience, and hope.

Let us consider those who, having met no temptations of Satan are suddenly subjected to his fiercest temptation. What would we naturally expect of such souls? That they would all be led astray. What is the fate of those Satan is let loose upon at the end of the thousand years? Every one of them, according to the record, goes into the lake of fire; for there is not an intimation that a soul of them escapes his deceptions in the end. And yet these "Age to Come" advocates call this a "glorious restitution." Restitution of what? Who can see any glory to God or to man in such a supposed thousand years of gospel labour with such a destruction of the whole work at the end? According to the plain Bible-doctrine respecting the thousand years, Satan is bound that he may *no more* deceive those who have already yielded to his temptations, till the thousand years are finished. Then he, their leader, goes with his deceived ones to their final doom.

The mode of reasoning of the future-probation theory, as stated by some of its advocates, is that when Christ comes, literal angels will go forth to preach to men; that their first work will be to convert the Jews, and then the Jews, having accepted Christ

as the Saviour, will make the best of missionaries to go forth to convert the heathen world. Some have claimed that all these railroads, steamboats, and different modes of communication will not be disturbed by the coming of Christ, but will be used in that future age for the promulgation of the gospel. In fact some of them claim that these things are tokens that the Millennium has already had its dawning upon the world. They construe the scriptures that speak of Christ coming as a thief, to mean that the coming of Christ will be as silently as the coming of a thief; that He will come and take away His saints; and that it will be found by the people that their good neighbours are missing, and angels will have to come and inform the world that the Lord has come. This is just contrary to what Paul said, "Ye, brethren, are not in darkness that that day should overtake you as a thief." Of such secret coming of Christ, the late Pastor James White said: "They do not make the coming of Christ of much more display than the arrival of a train of cars."

While I was living in England in the winter of 1882, a paper came into my hands, published by those advocating this theory in that country. I concluded from reading what they claimed would be accomplished in that future age that the theory "had gone to seed" with that people. The paper set forth that angels would convert the Jews; the Jews convert the world; and then would follow a work for the fallen angels, which would result in their conversion, and that last of all, Satan himself would be converted, and restored to favour with God. To cap the climax, a call was made for all that would "join the editor in praying the Lord to convert the devil," to send their names and addresses to the said editor of that paper. All this was based upon their construction of what was involved in the "love of God," without giving heed to the plain statements of the Bible that Christ passed through death

that He might "destroy him that hath the power of death, that is, the devil" (Heb. 2: 14); and that he who was once the anointed cherub, and was in Eden, the garden of God, is at last to be brought to ashes in the sight of men, and "never be any more" (Eze. 28: 14, 18, 19).

As I read the said article in that "Age to Come" paper, I said to those sitting by, "If I were going to give my name to pray for the devil, it would be that the Lord might hasten the time when Satan's reign in this world would cease; and finally reduce him to ashes as He has promised." To pray for him otherwise has no foundation in faith, but would be the rankest presumption.

J. N. LOUGHBOROUGH.

The Holy Spirit an Aid to Bible Study.

THE Holy Spirit has been given as an aid in the study of God's Word. Jesus promised, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Those who are under the training of the Holy Spirit, will be able to teach the Word intelligently. When the Bible is made the book of study, with earnest supplication for the Spirit's guidance, and a full surrender of the heart to be sanctified through the truth, it will accomplish all that God has promised.

The results of such study will be well-balanced minds. The understanding will be quickened, the sensibilities will be aroused; the conscience will become sensitive; the sympathies and sentiments will be purified; a better moral atmosphere will be created; and a new power to resist temptation will be imparted.

The knowledge of God is not to be gained without mental effort, without prayer for wisdom. We should search, diligently search for its hidden treasures, and seek wisdom from heaven that we may be able to distinguish between human inventions and the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. A casual reading of the Scriptures is not enough. We must search, and this implies a doing of all that the Word implies. As the miner eagerly explores the earth to discover its veins of gold, so we are to explore the Word of God for the hidden treasures that Satan has so long sought to hide from man. The

Lord says, "If any man will do His will, he shall know of the doctrine."

The great error of the Romish church is found in the fact that the Bible is interpreted in the light of the opinions of the "Fathers." These opinions are regarded as infallible, and the dignitaries of the church assume that it is in their prerogative to make others believe as they do. Those who do not agree with them are pronounced heretics. But the Word of God is not thus to be interpreted. It is to stand on its own eternal merits, to be read as the Word of God, which declares His will to the people.

The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the Book? Jesus Christ. He is the True Witness, and He says to His own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." The Bible shows us the way to Christ, and in Christ eternal life is revealed. Jesus said to the Jews, and to those who gathered about Him in multitudes, "Search the Scriptures." The Jews had the Scriptures which testified of Christ, but they were not able to discern Christ in the Scriptures. The truths of the Old Testament they had so mingled with human opinions that its teachings were mystified, and the will of God to man covered up. Christ's sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that He was looked upon as a stern judge, incapable of compassion, mercy, or love. They presented to the people endless maxims and traditions that had no "Thus saith the Lord" for their authority. Though they professed to know and worship the true and living God, they wholly misrepresented Him and His character as revealed in His Son. Christ laboured constantly to sweep away these misrepresentations, that the confidence of men in the love of God might be restored. He taught man to address the supreme Ruler by the new name "Our Father." This name represents our true relation to Him, and when spoken sincerely by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way.

Men need not the dim light of tradition and custom to make the Scriptures comprehensible. It is just as sensible to suppose that the sun, shining in the heavens at noonday, needs the glimmerings of the torchlights of earth to increase its glory. In the Bible

every duty is made plain, every lesson is comprehensible. The gift of Christ and the illumination of the Holy Spirit reveal to us the Father. The Word is able to make men and women and youth wise unto salvation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." No other book is so potent to elevate the thoughts, to give vigour to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times.

Little benefit is to be derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or to comprehend its depth of meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking in the street, you may read a passage and meditate upon it, thus fixing it on the mind.

Never should the Bible be studied without prayer. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathaniel came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile." Nathaniel said, "Whence knowest Thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret place of prayer, if we will seek Him for light, that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the purity of His righteousness, and the great salvation that we have through Him. Jesus says, "He shall receive of Mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth.

MRS. E. G. WHITE.

"UNREPENTED sin must become worse: it cannot stand still or disappear. It never stops itself."

Our Missions

THE LABOURERS ARE FEW.

There's a weary longing in brain and heart,
A pain that I cannot make depart,
As I think of the crowds that walk in sin,
The tares that the tempter has gathered
in,

Of the waiting ones in the dark that stand,
Fainting for bread from a Saviour's hand;
Soon will the years of probation end,
But whom can the Lord of the harvest
send?

The fields to be gathered are broad and
white,

And the grain for the sickle is fully ripe;
But the reapers—O, how few on the plain!
While, alas! is wasting the golden grain!
The day is waning, the sun's glad light
Will soon be followed by gloom of night,
And many a sheaf that the wind has tossed,
For the lack of the reapers will be lost.

Soon will the last sheaf droop and fall,
And the mantle of night will cover all;
The work of the reaper will then be done,
And the grain that is saved will be gathered
home;

But, O! must we plead, and plead in vain,
For reapers to gather the precious grain?
Once more we pray, and we plead with
tears,

For reapers to work till the Lord appears.
L. D. SANTEE.

Singapore.

OUR week-of-prayer readings arrived in Singapore three weeks late, and as we had but one copy, it made it somewhat difficult to have the readings translated each day for the Chinese brethren in time for the meetings. These drawbacks, which at first we could not understand, were blessings in disguise.

After we had decided on the hour of meeting each day, we found it extensively advertised that Mr. F. B. Meyers would preach at the same hour every day in the church just across the way from our mission. As he is one of London's great preachers, most of the Christians of Singapore were eager to hear him, and several of the missions had united in holding prayer-meetings in various parts of the city for the success of this popular evangelist's mission in Singapore. He has come to the East on a church-federation campaign. While he succeeded in drawing a large audience every day, our people came together willingly each day to pray and study the good week-of-prayer readings; none were attracted from our prayer-meetings to hear this

man of whom they had heard so much during the previous weeks. In some of his discourses, we were told, he made some feeble attempts to disprove our position on Sabbath-keeping, saying that he had had several inquirers and anonymous letters about it. Our Sabbath-afternoon meeting was well attended as usual, while Mr. Meyers was holding a big meeting across the way.

We have learned since our meetings of some of the interested ones, and that there is a greater interest than we were aware. The other missions also have evidently learned of this, as they have been more active in their tract distribution. We are encouraged to press on. We have been much blessed since we sought the Lord for more strength during the week of prayer.

The envelopes were all returned well filled, each doing his best. The children were especially glad to be able to contribute their share in giving.

G. F. JONES.

June 19, 1909.

Tahiti.

"THE Lord gave the word: great was the company of those that published it." Ps. 68:11. The company is scattered in various parts of the field publishing the Word—scattering the seed. As we go forth bearing our baskets of precious seed, we go in faith, looking forward to the time when we believe we shall come again rejoicing, bringing our sheaves with us.

Tracts are good, and have an important place in the work; but the unbelieving, the careless, the atheistic of these lands do not read tracts. How thankful we often feel for our papers, which are published from week to week, or month by month, as the case may be.

The Lord gave the Word—the seed of truth; but our regular publications are like the bread freshly prepared from the seed, sweet and nourishing, for those who have not the patience to masticate, nor the power to digest and assimilate, the seed of the Word itself. We may never know in this season of seed-sowing how many may have been attracted to and caused to consider the Word by means of our publications.

I succeeded in taking quite a number of subscriptions for the French *Signs* during the last week or two. It is an excellent publication, and I am thankful that this faithful witness will be finding its way regularly into twenty-five homes where the inmates have not heard anything of the message for these times. As they read it, I trust

that the seed may find a lodgment in good soil in some cases, and that some may feel disposed to inquire further and decide to have Bible-studies in their homes. People of all classes are among my subscribers. Some are from the banks; others are clerks of the courts; there are the editors of the two local papers; besides chemists, shopkeepers, and many more, down to the humble girl, half French and half native, in her own home.

Knowing how often the silent messenger has been the means of bringing the light to those who have not seen it before, we feel that this is one of the most effective lines of work to be done here, and are of good courage, trusting that the Lord will add the increase.

Mr. Thomas does not speak French, but we always go out together, and there are often opportunities of lending our Australian and American papers, and speaking of the message and holding Bible-studies. L. THOMAS.

Mornington Island Aborigines.

MR. R. B. HOWARD, chief protector of aborigines, in the course of an interview on his recent visit to the islands to the north of Queensland, said: "After two days and nights of very rough weather our little craft glided under the lee of Mornington Island, one of the Wellesley Group in the Gulf of Carpentaria. In years past a few attempts have been made to approach the natives on Mornington, but with little success. On this occasion, however, after a day or two's fruitless efforts, I succeeded in finding a few natives, and next day quite a number turned up. The natives here are in a primitive state, and did not know the use of tobacco, and would not eat bread or meat, or even sugar, although they readily tasted anything given to them. It was evident that so far these people had not come into contact with white men. They were very healthy, with no sign whatever of any disease, and although emaciated in appearance are strong and agile.

"I spent three days on Mornington, and found the island to be about thirty-five miles long by sixteen miles at its widest point. A chain of permanent fresh-water lagoons exists a few miles from the beach, on which there is abundance of wild fowl. The natives do not apparently build gunyahs, but place a few bushes around their camps to act as a break wind. They are very timid, and somewhat difficult to approach, but I think they would soon

become friendly. Their food consists chiefly of bulgeroo nuts, the fruit of the pandanus tree, fish, and a species of large yam. These are now the only aborigines I know of in Queensland, who have not in some measure come into contact with the whites, and Mornington Island offers a splendid opportunity to prove whether or not these people can be brought into a better and more comfortable mode of life."

Religious Liberty

Notes.

IMPORTANCE OF THE MESSAGE.

SPEAKING concerning the religious liberty work, Pastor Olsen wrote as follows: "This is a very important matter, and our people need much instruction on the subject. Our people should be better posted in the truth than they are. The one thing above all others that will help them is a better understanding of the message for this time, and a real experience of grace in their hearts."

"We are certainly hastening to the end. On all sides, things seem to be closing up. The reports from our missionaries seem to indicate this. Now, just now, is the time to make the great strike that must be made to give the message to all the world."

INJUSTICE OF SUNDAY LAWS.

PASTOR PALLANT sends us a cutting from the *Auckland Star* of July 25, which speaks of a number of Chinese who were summoned and fined £20 for fulfilling their regular calling on Sunday. The same article mentioned the cases of others who trained their rose-bushes, hoed weeds in their gardens, cut their cabbages for their Sunday dinner, and were not called in question at all. Both parties did the same kind of work, so far as the real physical exercise was concerned; but it was regular work of those found guilty, while for the others it was out of the regular line of daily routine. But why this injustice? Why should it be thought a crime for one man to hoe weeds on Sunday, while the other man who hoes weeds on Sunday does not come under the ban of the law? This is a good illustration of the injustice that always results from legislation on religious questions.

The editor's statement reveals the

fact that it is the religious aspect, and not the civil, that the promoters of the law had in mind when it was framed. "The law applies to Europeans as well as to Chinamen, and is necessary to secure labour against encroachment on the weekly day of rest. There is no more hardship in requiring cessation of work on Sunday than in compelling shopkeepers and manufacturers to observe a weekly half-holiday." In these words the editor of the *Star* voices the sentiments of many would-be reformers. But it does not make wrong right. Legislation of this sort does not permit the individual to follow the dictates of his own conscience, except wherein his conscience may coincide with the mind of the majority.

Inalienable rights, endowed by the Creator, must look to their divine author for laws which only can guide and control the exercise of these rights. The real purview of the state, therefore, has to do with man's relation to his fellow-man. When the state sets apart Sunday as a sacred day, or as a day on which all shall rest, she by that act gets out of her proper sphere, for the Author of the universe has decreed that the seventh day is the holy day, and the day on which His intelligent creatures shall rest.

L. A. H.

Saturday Half-Holiday.

THE compulsory Saturday Half-holiday Movement, ostensibly for the benefit of Labour, is a well-laid scheme to bring about a better attendance in the churches, also a better observance of the Sunday. Many of the actors in the movement do not see whether the undercurrent is tending. But when the compulsory half-holiday is secured, it will be a powerful weapon in the hands of the Sunday advocates to require a cessation of all work and of all games on that day, also to secure attendance at church on the Sundays.

This movement is a counterpart of the steps which were taken in the formation of the Papacy in the fourth century, and of the arrogancy of Papists in the beginning of the thirteenth century. Neander, in his "History of the Christian Religion and Church," writes as follows: "By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced; and, in general, civil transactions of every kind on Sunday were strictly forbidden. . . . Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened

that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. . . . Church teachers . . . were in truth, often forced to complain that in such competitions the theatre was vastly more frequented than the church."—*Vol. II, Sec. 3.*

At a council held at Carthage in June, A.D. 401, the following canon was enacted: "On Sundays and feast-days, no plays may be performed." The emperor was petitioned "that the public shows might be transferred from the Christian Sunday and from feast-days, to some other days of the week." "Later it was Augustine that devised the scheme which contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition." "In this way the church received help from the state for the furtherance of her ends."—*Vol. II, Sec. 3.*

In the beginning of the thirteenth century, miracles were brought into requisition, and the people under pain of anathema were forbidden to work from the ninth hour (about 3 p.m.), on Saturday to sunrise on Monday morning. The authority for all this was the purported "holy commandment as to the Lord's day, which came from heaven to Jerusalem." See extended accounts found in "Great Controversy," and in Andrews's "History of the Sabbath."

Just now a Royal Commission Inquiry, appointed by the New South Wales Government, is considering the investigations held in Sydney and Newcastle and their respective suburbs. The commission was appointed to ascertain what effect the Saturday half-holiday would have on the business interests of these two cities. We have no doubt but what the New South Wales Government wants to do the right thing, and to meet the minds of the majority of the citizens. And possibly they will find a majority of those of whom they took testimony, will be in favour of a Saturday half-holiday, but that does not establish the moral right to fix by law such a holiday.

Nor do we have to look far to see what use will be made of this compulsory half-holiday to enforce a better observance of Sunday, and a better attendance at the various churches, at least once each Sunday. We are not so sure but what a certain justice looks with

a good deal of complacency towards the salutary effects that the Saturday half-holiday would have on church attendance. The *Daily Telegraph* of July 28, comes out in glowing headlines, "Why Don't People Go to Church? Speech by Mr. Justice Pring." Then in the course of his speech, the justice incidentally refers to a testimony that was taken in one of the hearings where the witness said "that after working all the week and until eleven o'clock Saturday night he was too tired to go to church on Sunday morning." The justice thought that there might be a good deal in that. At least he said it made a deep impression on his mind.

The *Daily Telegraph* of July 26 reports Principal Harper, D.D., of St. Andrews's College, as speaking on the subject, "The Workingmen's Interest in the Day of Rest." "Sunday was to him a day of rest, and he would keep it so. That should be a good deal more general than it was. The day of rest had come through the Christian church, and it was a command of God. It should be kept as such, and all work of the week should be entirely stopped. He was particularly averse to pleasure-seeking on Sunday, as it gave work to others, and every man's duty that had Sunday as a day of rest, should be to see that his fellow-beings had it also, and use it for the higher and nobler purposes for which it was given, and not to drag it down." At the close of his speech, in answer to a question concerning a compulsory half-holiday, he said he was "decidedly in favour of a universal half-holiday." Evidently the doctor can see in the half-holiday movement, a great impetus for the Sunday observance.

The *Age*, of April 10, is very pointed. "The Sunday problem, practically divides itself into two: first, to get people into the church, and next to keep them awake when they are there."

We are in favour of Sabbath observance, and of attendance at divine worship; but we most emphatically protest against any attempt at legislation to compel the observance of the Sabbath, or of any day as a day for worship, or to compel attendance at worship. No Act of Parliament can make a man a Sabbath-keeper, or a Christian. Only the grace of Christ in the heart can do this for the individual.

L. A. HOOPES.

"Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs, and counts thy tears,
God shall lift up thy head."

Field Work

Queensland.

WE have just returned to the centre of our work from a trip north as far as Mackay.

In the early part of last November we commenced tent-meetings in that northern town, and, although the meetings from the inception to the close had not a large attendance, varying from seven to seventy, they were from the first an attraction to a number of honest, truth-loving souls. Brother Hubbard, who has had charge of the mission, pitched the tent in three different parts of the town during his nine months' stay. The Lord has blessed the faithful efforts put forth, fifteen souls having responded to the light of the third angel's message. These, with three who were keeping the Sabbath in Mackay at the time the mission opened, gives eighteen light-bearers in that sugar-growing district of North Queensland. It was, indeed, a great pleasure to meet again with these newly-born souls, and talk with them on the practical side of the Christian life.

During my visit we arranged to hold a baptismal service, and planned for Sabbath, July 17, as the day when that sacred ordinance should be celebrated; but the fine weather which they had enjoyed broke soon after I arrived in the town, and rain continued to fall for several days. It looked as though our plans would be thwarted. However, on Friday afternoon the weather cleared up, and, hiring a dray, we took two tents to a nice secluded place on the beach, about a mile and a half from the post-office; and after erecting them as securely as we could on the sand, we left them in charge of the angels. Soon after we arrived home it commenced to rain again and continued nearly all night. However, with the rising of the Sabbath sun, a beautiful bright day was ushered in—one of those delightfully pleasant days which Queensland winters can produce—and, when 10 a.m. arrived, the candidates, with their friends, had gathered according to appointment. It was a time not soon to be forgotten by these new converts to the present truth. A solemn service was held under the canopy of heaven, at the conclusion of which fourteen precious souls were buried in a watery grave.

Brother Pearce, who has given up his employment on the government railways in order to keep the Sabbath of the commandment, could not be with us, owing to a failure of the railway to make connection in time for the baptismal service, but arriving by a train after sundown, he asked, "What doth hinder me to be baptized." We knew of nothing, only the late hour of the day, to hinder such a desire; and so, in company with a few of the brethren, we walked over to the beach on the Sunday morning, and baptized this willing soul. It meant lots of faith and courage on the part of this brother to step out on Sabbath principles.

He has a wife and six young children depending on him for support, but trusting in the Lord, he has dared to do right. We ask that our brethren will remember him at the throne of grace.

This made fifteen whom we buried with the Lord in baptism. May the arms of omnipotent Love be about these dear men and women who have taken their stand for the "commandments of God, and the faith of Jesus," to keep them from stumbling, and their feet from wandering back into the world, is our sincere prayer.

BUNDABERG AND MARYBOROUGH.

On our homeward journey we visited the companies at Bundaberg and Maryborough. Stress of duty and much travelling in various directions, for Queensland is a large territory and our people are greatly scattered, had prevented my meeting with the members in these places for over a year. The meetings we were able to hold were therefore appreciated. While at Maryborough, I paid a visit to a family living seven miles out of the city. This family have for some time been feeling their way into the light. They earn their livelihood by fruit-growing and dairying. It was, indeed, a great pleasure to meet with these honest hearts, and to talk with them about God's message for to-day. In the course of conversation, I asked how they first became acquainted with Seventh-day Adventists, and I was told that it was through reading the *Signs of the Times*, two numbers of which their children picked up near the railway line on their way home from school. These papers had evidently been thrown out of a carriage-window by some one of our people with the hope that some honest heart would be made glad by the message of truth which they contained. The seed fell on good ground. This should inspire us never to relax our efforts to spread the truth. We should continue to sow be-

side all waters, for we know not which shall prosper, this or that.

We are pressing forward with the work in this part of God's vineyard as fast and as well as our strength and ability will allow, and we are of good courage in the Lord.

THOS. H. CRADDOCK.

Brisbane, July 30, 1909.

A Good Meeting at Lismore.

ON Sabbath, July 10, the ordinances were administered at Lismore. The Sabbath-keepers here either belong to the Corndale Church or are new converts. The homes are very scattered, and the distances between them are a drawback to our assembling together as often as desired. But on this occasion the brethren and sisters made a special effort, resulting in twenty Sabbath-keepers meeting together to participate in the ordinances. The ages of those taking part ranged from seventeen to seventy-five years, our oldest sister here having attained this age. She was baptized by Pastor McElhany three years ago at Grafton, and this was her first opportunity of partaking in the ordinances.

This service was conducted by Brother Hill, the elder of the church, and the presence of the Holy Spirit was manifest. The morning service occupying the time of the Sabbath-school, this meeting was held in the afternoon.

The progress of the message in this, an admittedly hard field to work, is of interest, particularly to those who have laboured here in the early days, and also more recently. We have a small missionary meeting, which is alive to the importance of circulating our literature. Many miles of territory are travelled, and many leaflets have been scattered among the people. There is a decided interest in this district, some having taken their stand, while others are in the valley of decision. We are all of good courage, prayerfully working to teach the last great message, of mercy to a perishing people. May the Lord still increase within us a burden for souls, is our prayer.

E. A. WESTCOTT.

THINK what the coming of the gospel must be to a soul in the dark. Apart entirely from the profound problem of the future of the unevangelized, what a difference *now*; what a banishment of night and chaos from the soul!—*Rev. G. A. Chadwick, D.D.*



Young People

WORK WHERE YOU ARE.

"Perhaps you cannot go away
To some far distant clime,
To preach the glorious truth of God,
The message for this time;
But then your own dear little home
Can be your mission field.
Just work for God where'er you are,
Let love her sceptre wield.

"Perhaps you cannot preach like Paul,
In language clear and plain;
But you can live the truth of God,
And work in Jesus' name.
Perhaps you cannot do *great* things,
Nor *mighty* deeds each day;
But you *can* speak of Jesus' love,
Or give a *tract* away."

Missionary Volunteer Reading Course.

Lesson 11.—"Great Controversy," Chapters 15, 16.

CHAPTER XV: THE BIBLE AND THE FRENCH REVOLUTION.

1. WHAT do you consider the cause of the French Revolution? Why?
2. How was Matt. 24 : 22 fulfilled?
3. Give briefly the cause and results of the massacre of St. Bartholomew.
4. How did the Papacy show its approbation of the massacre? (*Te Deum laudamus*, means, We praise Thee, O God).
5. What led to the establishment of the worship of reason in France? Describe the ceremony.
6. Describe the political, social, and economic conditions in France on the eve of the Revolution.
7. What had unfitted France for self-government?
8. Characterize Louis XV.
9. Show how, in France, Rome's zeal defeated her own purpose.
10. Explain how "unhappy France reaped in blood the harvest she had sown!"
11. Note how the deceiver lured her on to destruction.
12. Read Rev. 11 : 2-12, and explain carefully the fulfilment of each verse. (For verse 6, see 1 Kings 17 : 1 and Ex. 7 : 19).

CHAPTER XVI: THE PILGRIM FATHERS.

13. Into what two classes were the Protestants in England divided?
14. What led to the persecution of

the Puritans? How did God make the persecution a blessing?

15. What important principles are set forth in John Robinson's farewell address?

16. What shows that the Puritans did not fully comprehend the principle of religious liberty?

17. How could it be said that Roger Williams laid the corner-stone of the American Republic?

18. What are some good reasons for religious liberty?

19. How did the church in America lose its purity? What principles were violated?

NOTES.

IMPRISONMENT OF THE POPE.—In 1791 France formed a new constitution. Pope Pius VI issued a bull denouncing it, and prohibiting its acceptance by the French clergy. The French National Assembly retaliated by confiscating the Papal possessions in France. The clergy were persecuted. "Excommunications and interdicts had lost their force; for the people no longer believed that their temporal or spiritual well-being was in the hands of pope or priest. The pope was helpless. In 1795 he joined the coalition of European powers against France, and put an army in the field." Napoleon Bonaparte, at the head of a victorious French army, seized the pope's possessions in Bologna and Ferrara, and compelled him to pay an indemnity of twenty-one million francs. When the pope resorted to efforts at evasion, the indemnity was increased. In 1798 Rome was captured by the French, a republic was proclaimed, and the pope was taken to France as a prisoner, where he died, August, 1799.

THE FATE OF THE GODDESS OF REASON.—In the Paris papers of August 1, 1817, we find the following announcement among the obituaries: "Died within these few days, in the hospital of pauper lunatics of Salpêtrière, where she had lived unpitied and unknown for many years, the famous Theroigne de Mericourt (the Goddess of Reason), the most remarkable of the heroines of the Revolution.

JAKOBINS (see page 284) formed one of the most popular clubs which the Revolution called into existence. Their club was a sort of political association. They practically ruled France for a time, and became a dread throughout Europe. Among its prominent members were Lafayette, Mirabeau, and Robespierre.

CRITICAL SITUATION.—In 1792 the monarchy was abolished, and an associa-

tion of men, known as the National Convention, assumed control. For more than six months Louis XVI and his family were confined in prison. On January 21, 1793, he was beheaded. As the news of this act flashed over the Continent, Europe rushed to arms, and suddenly France was threatened on all sides.

THE SETTLEMENT OF AMERICA was inaugurated with song and prayer. On her virgin soil were planted the ripening seeds of the Reformation. "So conspicuous are these influences that we must acknowledge American colonization, independence, and self-government to have been potentially a part of the Reformation. Our republic, with all its present greatness and all its possibilities came out of that Protestant revival."—*Providential Epochs*, page 224. To that revival is that country indebted for her principles of Protestantism and republicanism—the two horns of the beast of Rev. 13 : 11.—*Youth's Instructor*.

The Stanmore Young People's Society.

"OUR prayers and offerings follow you to Java." Such was the message which the young people's societies of New South Wales gave to Sister Knight on the eve of her sailing for her mission field. The members of the Stanmore society determined at the beginning of the past quarter to carry out this promise in deed and in truth. Sister Knight has been remembered in our prayers, and letters from her have always been received and read with the deepest interest by our members.

A special effort has also been made to raise funds for this needy mission field. Several of the members took advantage of the talent fund; others sold our one-shilling books and other publications, and secured subscriptions to our periodicals, passing in the profits to the mission fund. Then still others collected a few pounds by means of small tin boxes, bearing the State secretary's authority for collecting for the Java Mission. It may be of interest to know that two "wee" children, one four months of age and the other two years, each have Java Mission boxes into which friends and relatives put perhaps more than they would otherwise.

A few of the sisters conducted a sewing-club, which brought in a creditable amount. Some of the little children did various kinds of work for pennies, which they saved up and gave towards this fund. One little lad brought in

1s. 8d., and when asked how he got it, said: "Sixpence for picking beans; sixpence for wheeling soil; sixpence for pulling up weeds." His little offering shows that even the very young children are imbued with a missionary zeal. As they grow older, may this spirit also grow, and make them faithful workers in the great harvest-field.

A somewhat unusual method of raising missionary funds was adopted by the leader of the society in conducting a shorthead class.

These means, together with small donations made by various members, brought the good result for the quarter of £11 4s. 11d. for the Java Mission.

This however was not the only amount raised, for the young people interested themselves in our local church debt, and raised £6 6s. for this fund. The braille work for the blind also received attention, and a donation amounting to £3 8s. 3d. was made. The total of these amounts makes the splendid showing of £20 19s. 2d. raised in three months for missionary work.

The secretary's half-yearly report to the society showed a large amount of work done, and an encouraging increase over that of the previous half-year. The members of the society take a keen interest in the studies on Bible doctrines, sixteen having successfully passed examinations and gained certificates during the six months.

May the Lord bless the efforts of all the members, and fit them for a still nobler work in His vineyard.

C. J. DRISCOLL,
President.

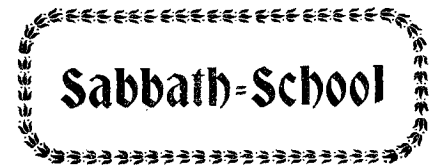
Obituaries.

STEPHENS.—On Friday, July 23, it was our sad lot to lay to rest in the Payneham Cemetery, Sister Anne Stephens, the beloved wife of William Stephens, aged seventy-five years. She had been sick for some time with congestion of the lungs, and toward the last suffered very much. The end at last came, on Wednesday, July 21. Our sister, who was a member of the Kensington Church, was a native of Scotland. She had early given her heart to the Lord, and when she heard present truth preached by Pastor Curtis about eighteen years ago, she stepped into the light. Those who knew her best, paid a glowing tribute to her stirring character. "She was always the same" was said of her. When seen by the writer a few days prior to her decease, she said, "I know that Jesus is mine, and I am His." She left this message for the church, "Tell the brethren and sisters, I'll meet them in the kingdom." Our sympathies are with her aged husband, to whom her death has come as a sad blow; but we extend to him the message of comfort found in 1 Thess. 4 : 13-18.

R. H. CONSTANDT.

MANNERS.—Brother Henry Manners died at his residence in Semaphore, July 18, 1909, in his seventy-third year. He leaves a wife and eleven children to mourn their loss. Brother Manners attended our last camp-meeting, and bore some good testimonies. Since then he has been ill all the time, and yet his death has come as quite a shock, and we extend our deep sympathy to the relatives and friends.

EDWIN S. BUTZ.



Mission Study.

IN the latter part of October, 1904, Brother and Sister G. F. Jones and R. A. Caldwell landed in Singapore, and at once began the circulation of literature. Brother Jones began to take orders for the *Good Health*, which gave ready access to the people. Small books and tracts were circulated freely, and soon different ones began to obey the truth. Brother Caldwell began by taking orders for "Desire of Ages," and had splendid success notwithstanding the clergy of Singapore bitterly opposed his work. The ministers told the people through the papers the price of the book, trying to make it appear that it was exorbitant, and that the scheme was a money-making one; also just how the canvasser introduced his book. But notwithstanding, hundreds of books were sold.

From Singapore, Brother Caldwell went through the Malay Peninsula, taking a large number of orders. After that, he canvassed in Siam for the same book. In all these places he took many orders for *Good Health*. It was thus demonstrated that our books could sell in heathen lands.

From Siam, Brother Caldwell went to the Philippine Islands and canvassed Manila for our health books. This was the first effort made by our workers in that field. That was in 1905.

Early in January, 1906, I was in Singapore, and found that the circulation of literature, and other work, had created a real interest.

February 24 of that year, Brother F. Parkin arrived in the city, and began the sale of "Daniel and the Revelation." His sales were remarkable. Sometimes he would take as many as eight orders for his book before breakfast. The opposition of the clergy did not seem to diminish the sales of the book.

E. H. GATES.

Union Conference Record

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

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

SUBSCRIPTION RATES.

	s.	d.
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 School Press, COMPTON, N. S. W.

IN the summary of the canvassing work for April, published in the RECORD of June 7, Brother Caldwell is reported as working with "Christ Our Saviour" in Spanish instead of the "Coming King."

BROTHER SEMMENS reached Sydney on Sabbath afternoon, August 7, having had a slow passage from Auckland. He received a hearty welcome from the sanitarium family, by whom he had been greatly missed during his four months' absence attending the General Conference.

AMONG the actions of the General Conference Committee following the session of the Conference that are of special interest to this field is the appointment of B. F. Machlan to the Avondale School in the place of C. W. Irwin, who was assigned to the school work in California; the call of Brother and Sister W. W. Fletcher from Singapore to the work in China; and the sending of J. W. Hofstra of West Michigan to reinforce our workers in the Java Mission.

THE Sabbath-school report from the Society Islands reached us just too late to be included in the report published last week. Their membership was 141 instead of 139, as given from the previous report. Their total contributions were £6 9s. 3d., of which £5 16s. 9d. was given to the Suva Vou mission house, and 12s. 6d. to New Guinea. This brings the total contributions of all the Sabbath-schools in our field for that quarter up to £445 5s. 6d. Of this, £351 6s. 7d. was given to the Suva Vou mission house, and £83 0s. 2d. to the New Guinea Mission, while only £10 18s. 9d. was reserved by the schools for their own local expenses. Two States, Queensland and South Australia, gave all

their contributions to missions. On the whole, the report was an excellent one. The most striking feature was the increase in the membership from 5,033 of the quarter before to 5,278, a gain of 245 members.

An Expression of Thanks.

ON behalf of Mr. and Mrs. J. Giblett and family, we wish to convey, through the RECORD columns their gratitude and thanks to the many friends who expressed their kind sympathies both in words and letters to us in the late sickness and bereavement that crossed our pathway at the Darling Range School, West Australia; and especially would we thank the kind helpers at the school at the time of such anxiety. These expressions of sympathy have caused us to see more fully the love of the brethren and to understand the unity of the grand truths God is giving to the world to-day, and which we are thankful to say He has opened our blind eyes to behold.

EPHRAIM AND KATHLEEN GIBLETT.

A Time for Earnest Work.

THE close of probation! What an awful hour is that when the destiny of a world is decided! When we stop to think that this long-looked-for yet awful hour is near, how it ought to move the hearts of those who believe this solemn truth. The last plagues are at hand. When we pause to think that in a few brief years at most, earth's millions, our unsaved friends and neighbours, will be in the grip of the seven last plagues, from which there will be no deliverance, it should arouse us to work for souls perishing in their sins.

Our inaction is appalling in view of the lost millions around us. We should awake to our responsibility. It is related of Rowland Hill, who was noted for his energy and eccentricity, that once, while speaking, he was carried away by the impetuous rush of his feelings, and exclaimed:—

"Beware! I am in earnest; men call me an enthusiast, but I am not; mine are words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel-pit fall in, and bury three human beings alive. I lifted up my voice for help so loudly that I was heard in the town below, a distance of a mile: help came and rescued two of the poor sufferers. No one called me an enthusiast then. When I see eternal destruction ready to fall upon poor sinners, and

about to entomb them irrecoverably in an eternal mass of woe, and call on them to escape by repentance and fleeing to Christ, shall I be called an enthusiast?"

Our efforts are far too feeble when compared with the terribly solemn message with which we are entrusted, and the remnant of time which remains in which to finish the work. We should awake from the stupor which rests upon us, and throw all our power and energy into the finishing of the work. Let us work as if we really believed God's truth for this time.

G. B. THOMPSON.

Report of the Missionary Work Of the Australasian Union Conference for Quarter Ending March 31, 1909.

NUMBER OF Societies	...	107
Present Membership	...	1,995
Members in State Home Department	250	
General Subjects Studied in Meeting:		
Programmes on Foreign Missions, Home Missions, Bible Biographies, Bible Study, Nature, and Children's Practical Lessons.		

REPORT OF WORK DONE.

Missionary letters written	...	1,951
Missionary letters received	...	521
Missionary visits	...	9,181
Bible-readings or cottage-meetings	3,026	
Subscriptions taken for periodicals	943	
Papers sold	...	40,078
Papers loaned	...	4,132
Papers posted or given away	...	45,939
Books sold	...	931
Books loaned	...	1,255
Books given	...	1,224
Pages of tracts sold	...	13,363
Pages of tracts loaned	...	91,876
Pages of tracts given away	...	134,401
Hours of Christian help work	...	3,806
Persons supplied with food, clothing, etc.	...	527
Treatments given	...	457
Visits to hospitals	...	65
Visits to other institutions	...	52
Visits to ships	...	33
Offerings for home mission work	£59 19s. 0½d.	
Offerings for foreign mission work	£131 11s. 6½d.	

Other work has also been done in the way of collecting for the blind; giving flowers and text-cards to the sick; making fans, baskets, and bed-quilts.

THE heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth!—*Desire of Ages*.