

UNION CONFERENCE RECORD

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

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A LOST OPPORTUNITY

It came and went so quickly,
My sluggish soul saw not
The Master stand and beckon
Toward one of humble lot.

And I rose not up to follow,
So slow was I to see,
Till the help I might have given
Forever fled from me.

And often I am grieving,
And longing all in vain,
For a blessed opportunity
That will not come again.

Dear Lord, give Thine anointing,
And make mine eyes to see;
And make me swift in doing
The work Thou givest me.

—Selected.

A Month at the Sydney Sanitarium

WHILE on a visit to Sydney over three years ago as a delegate to our Federal Assembly, I stayed with a Presbyterian family that had a relative undergoing treatment at the Sydney Sanitarium. These friends were so much pleased with their dear one's treatment that they urged me to visit the sanitarium as one of the "sights" of Sydney. I went; I saw; I was conquered. So warmly was I drawn to Dr. Kress, and so full of admiration at the beautiful surroundings, that I resolved to spend a holiday there as soon as it could be managed. At the end of last winter I suffered from a poisoned leg; the run-down condition consequent on this led to the carrying out of my resolve. I spent four weeks at the sanitarium, beginning from the first week of last September. My highest expectations were realized, and in some respects surpassed. The food was above the criticism of the most

fastidious, though I soon found that here as elsewhere one has to make as wise a choice as possible. To do this, we were helped by lectures from the doctors, and hints from the attendants and menu-cards. By experience I found what best agreed with me, and so derived most benefit during the latter part of my stay.

The "treatment" in the bath-rooms I found to be not only beneficial, but exceedingly pleasant. The massage was most skilfully done by young men that always looked bright, and apparently never lost their temper. Any extra service asked for was rendered with invariable cheerfulness. My experience of the bath-room is one of the brightest memories I retain of my visit.

The nurses, male and female, formed part of the benignant atmosphere of the place. They looked pleasant; their manners were pleasant; their service was pleasant. Such nurses are forthcoming only when their hearts are warmed by divine love to God and man.

To Dr. Richards I felt myself closely drawn. The doctor is singularly approachable; the most nervous, shrinking patient can speak freely to him. He is particularly free from professional mannerism.

The morning worship at 7 a.m. I attended with scarcely a break, and received much comfort and strength from it. The service was generally conducted by Pastor Gates, and two of his prayers in particular gave me such an uplift as I shall not soon forget. I had the privilege of many conversations with Pastor Gates. He is a sincere, self-denying, enthusiastic missionary of the cross, and has given proof of his quality by years of arduous labours in

foreign mission fields. In his broken health he bears branded on his body "the marks of the Lord Jesus."

I paid a flying visit to Avondale, where there is a great industrial settlement of Seventh-day Adventist students. Avondale is between the Hawkesbury and Newcastle. There I saw the process of preparation of some of the famous Sanitarium Health Foods, notably granose flakes. How different the place looked to an abattoir! The printing-presses and bookbinding rooms were interesting in such an out-of-the-way place. At dinner I had a good look at the students—a fine, healthy set of young people. Occasionally they get a black sheep among them, but either his colour is changed or he is turned into outside pastures. Avondale College is giving technical education that I am sure the government technical institutions cannot surpass, and withal imparting to its students a moral and spiritual training the government institutions cannot even attempt to do.

I was privileged to visit the homes of several of the Wairoonga Seventh-day Adventists, and received in them much unaffected hospitality. All showed me much kindness. I was thus enabled to see how the principles of food reform are being carried out by the Seventh-day Adventists in their own homes.

The surroundings of the Sydney Sanitarium are exceedingly beautiful. There are some lovely walks in the vicinity, along tree-embowered roads or through sylvan glades. I know, as I must have averaged about five miles a day walking, and I never grew tired of the scenery. While I was at the sanitarium the waratah was in gorgeous bloom, and there were lovely wild

flowers everywhere carpeting the ground, the exquisite native rose being particularly striking. The large estate of the sanitarium is really a sanctuary for native birds, a large variety of which may be found in the season by any one who will keep his eyes and ears open. Being an enthusiastic bird-lover, I spent some delightful times among these sylvan haunts watching the birds. I saw birds there, such as the active little tree-creeper, that I have never seen about city gardens.

Such an institution as the Sydney Sanitarium can rest and be worked only on a religious basis, and by men and women who are themselves genuinely religious. The devotion of the sanitarium staff could not be bought with money. The doctors, nurses, electrical engineer, and manager could all command much larger salaries "outside." They feel, however, a "call" to this work, and having all they actually need, but no wealth, they are content and happy.

Though I am by no means a Seventh-day Adventist, I am in the most complete accord with their methods at the sanitarium. Strongly seized of the fact that the gospel of Christ is for men's bodies as well as for their souls, they are putting their faith into practical operation, with splendid results. Their methods appealed to me as rational and scientific. They are not faddists—unless aversion to a flesh diet, tea, alcohol, and other drugs constitutes them such. And in their treatment of the sick they manifest much of their Master's sympathy and compassion. Their ordinary methods are not those of "faith healing," although they believe in and habitually practise prayer for blessing on physicians, nurses, and patients. The atmosphere of the sanitarium is one of prayer and works—man working together with God. Nevertheless, prayer only, apart from physical means, is occasionally used by some of the pastors when they feel led to it, and used not in vain.

I have no hesitation at all in recommending "outsiders," such as I am, to undergo treatment at the sanitarium, if Dr. Richards advises them to do so. They will be charmed with the place and the people. A lady visitor, whom I have known from my boyhood, and whose lot it has been to travel much, was telling me one day about some of her experiences, not very pleasant, in first-class hotels. Then she suddenly said with emotion, "What a beautiful place this would be to end one's days in among these happy, kindly people!" That expresses much—"a beautiful

place," "happy, kindly people." No wonder I felt physical and spiritual benefit from my holiday at the Sydney Sanitarium!

REV. HUGH JONES, M.A.,
Presbyterian Minister, Victoria.

Our Missions

The Beginning of the Work in Tahiti—No. 3

NO ONE is permitted to open a school in these islands unless French is taught in it. And as I was a French citizen and knew a little French, I was able to satisfy the government. We had asked the parents to give donations toward the school. The queen donated the land, and a sufficient amount was collected to build the school and living-room. I slept in the schoolroom for the time, and later moved to my brother's house in the township and held meetings. He and his family were the only Sabbath-keepers on that island up to that time, but another large family now joined them.

The following August, 1894, Brother Graham arrived in charge of the *Pitcairn* on its third trip. He had anchored at Huahine, and came across in a life-boat to Raiatea. He wished to meet with Brother Cady and myself, and we met him accordingly in my brother's house. Next morning I left Raiatea for Huahine, and met Brother Read, Dr. Caldwell, and other workers on board. Brother Read held some meetings on shore and on the boat, and we visited the native people there. Two days later Brother Graham joined us and after three more days my brother and I left Huahine for Tahiti, where we found the Arue Church continuing in good order. But we were sorry to find later that all the company who had commenced to keep the Sabbath in Huahine went back to observing Sunday, because there was no one to help and instruct them.

In 1895 I took a trip around Tahiti, visiting the people, and spent most of my time in Paea, where five families accepted the truth. When the people saw me pass on Sundays, one man said to another, "There goes Antichrist." He replied, "You ought to go and see him, and he can show you he is not Antichrist." He came to see me, and asked first, "What is the true baptism?" I said, "Follow Christ, who was thirty years old when He was immersed, and the voice from heaven witnessed that this was in accordance with God's will."

The man said, "It is true, and I will follow you." And so this man who said I was Antichrist was the first Sabbath-keeper in Paea. Four other families joined with his in keeping the Lord's Sabbath. Eight souls were baptized later by Brother Cady at Hamuta.
PAUL DEANE.

Home Field

South Australian Conference

THE tenth annual session of the South Australian Conference was held in connection with the Beverly Camp-meeting, February 17-27, 1910. Eight meetings were held. Pastor J. M. Cole occupied the chair.

A good representation of delegates from the various churches in the conference was present. Pastors J. E. Fulton, L. A. Hoopes, A. H. Piper, and Brother L. A. D. Lemke attended on behalf of the Union Conference.

The president, Pastor J. M. Cole, presented a report of the conference for the year 1909, which showed progress, not only spiritually, but also from a financial point of view. Short reports from the conference workers were given which showed their confidence in the message and the work in which they are engaged.

The following committees were appointed:

NOMINATIONS: T. A. Brown, J. E. Fulton, J. A. Chaney, W. Bowhey, B. J. Smith.

CREDENTIALS AND LICENSES: A. H. Piper, J. E. Fulton, G. A. Wantzlick, J. A. Chaney, H. Speck.

PLANS AND RECOMMENDATIONS: L. A. Hoopes, A. H. White, P. H. Pretzman, Miss E. R. Carter, C. Davey.

YOUNG PEOPLE'S COMMITTEE: L. A. Hoopes, A. H. White, Miss E. R. Carter, L. Currow, B. Cozens.

CHILDREN'S MEETINGS: Miss E. Gooding, Miss J. Sisley.

SABBATH-SCHOOL: Senior division, Superintendent, J. A. Chaney; Secretary, Miss R. Strathford.

PRIMARY DIVISION: Leader, Miss J. Sisley; Secretary, Miss Were.

KINDERGARTEN: Leader, Mrs. L. Currow; Secretary, Miss Fauser.

PASTORAL COMMITTEE: J. M. Cole, J. E. Fulton, J. A. Chaney.

Miss Hare read a report and balance-sheet of the Adelaide Cafe. The bal-

ance sheet presented showed the working of the cafe from July 1 to December 31, and revealed a profit for that period of nearly £20, £7 of which was a donation by one of our cafe customers, who has since accepted the truth, thus showing a net profit in the running of the business of about £13. This was very encouraging as compared with the same period of last year. We also have the satisfaction of knowing that some of Adelaide's leading citizens are becoming acquainted with the principles of our message, and this counts for a good deal.

Brother J. A. Chaney, the State canvassing agent, presented a tabulated report of the canvassing work for twelve months ending December 31, 1909. At the beginning of the year there was a small number of canvassers in the field, but before the close of the year the numbers had increased. The work done by the agents resulted in subscription-book sales to the value of £1,314 19s. 9d., and helps £75 2s. 6d.

P. H. Pretyman, treasurer of the conference, presented a balance sheet for the twelve months from June 30, 1908, to June 30, 1909. The net gain was £160 9s. 5d.

In addition a balance sheet for six months from June 30 to December 31, 1909, was presented, showing a balance of £964 9s. 7d., being a net gain of £84 0s. 8d.

P. H. Pretyman presented a balance sheet of the Adelaide Sanitarium for twelve months ending June 30, 1909. On June 30, 1908, there was a balance of £106 18s. 10d., and on June 30, 1909, the balance was £43 0s. 5d. An additional balance sheet for six months ending December 31, 1909, was presented, showing at that date a balance of £87 5s. 8d., being a net gain of £44 5s. 3d.

Miss E. R. Carter, State secretary of the young people's society, presented a tabulated report for twelve months ending December 31, 1909, showing the energy and activity that our young people are putting into their work. The amount of £37 0s. 8½d. had been collected by the young people. The adult members of the society had contributed the sum of £15 12s.

Miss Carter, State secretary of the Sabbath-school, presented a report for twelve months ending December 31, 1909, showing that £178 8s. 6½d. had been contributed, which was an increase of £21 13s. 2½d. All the schools but one had sent in the whole of their contributions, not having kept back anything for school expenses.

P. H. Pretyman, secretary of the

State tract society, presented a report for twelve months ending June 30, 1909, which showed a loss of £43. An additional report for six months ending December 31, 1909, showed a net loss of £66 18s. 8d. We regret that our book work has come behind, but there was a spirit of determination to lift manifested, to bring this part of the work up.

The Committee on Nominations presented the following report, which was adopted:

PRESIDENT: J. M. Cole.
VICE-PRESIDENT: G. A. Wantzlick.
TREASURER: P. H. Pretyman.

SECRETARY: Miss E. R. Carter.
STATE AGENT: J. A. Chaney.

TRACT SOCIETY SECRETARY: P. H. Pretyman.

YOUNG PEOPLE'S SECRETARY: Miss E. R. Carter.

SABBATH-SCHOOL SECRETARY: Miss E. R. Carter.

EXECUTIVE COMMITTEE: J. M. Cole, G. A. Wantzlick, P. H. Pretyman, J. A. Chaney, G. A. Randle, J. E. Steed, Dr. Martin Keller.

RELIGIOUS LIBERTY SECRETARIES: A. H. White, T. A. Brown, N. J. Walldorff.

SUPERINTENDENT OF EDUCATIONAL DEPARTMENT: J. M. Cole.

The Committee on Credentials and Licenses presented the following report, which was adopted:

CREDENTIALS: J. M. Cole, G. A. Wantzlick.

MINISTERIAL LICENSES: A. H. Rogers, J. E. Steed, N. J. Walldorff, A. H. White.

MISSIONARY LICENSES: L. Currow, P. H. Pretyman, J. A. Chaney, Miss E. Gooding, Miss E. R. Carter.

MISSIONARY TEACHERS' LICENSES: Miss J. E. Sisley, Miss E. Brown.

We recommend, That B. Cozens take a short course at Avondale School in order to gain a more thorough preparation for work in ministerial lines.

The Committee on Plans and Recommendations presented the following report, which was adopted:

EDUCATIONAL

1. That in view of placing the church-school work upon a more stable basis than that hitherto obtained—

(a) The South Australian Conference have an Educational Department adapted to its needs, which shall take the oversight of all church-schools within

the boundaries of this conference.

(b) All tuitions received in these schools be accounted for, or forwarded to the Educational Department.

(c) Church-school teachers be recognized as conference labourers, and be paid from the Conference Educational Fund.

(d) The Educational Fund be replenished by special donations by the sale of "Christ's Object Lessons," or by whatever means the Conference Committee may decide upon.

2. *We recommend*, That definite steps be taken to give the children of Sabbath-keepers systematic instruction in Christian education in addition to that which is obtained in the Sabbath-school.

3. *We recommend*, That in view of the importance of unifying the educational work throughout the field, the Educational Department of the Union Conference take under its supervision all schools, other than church-schools, which exist or may be established in the Australasian Union Conference.

HEALTH AND TEMPERANCE

WHEREAS, The liquor traffic is a gigantic evil, condemned by the Word of God, by medical and scientific investigation, and by the experience of all time; and, whereas, it is destructive of law, order, and the civil rights of humanity, therefore,

4. *We recommend*, That our ministers, teachers, physicians, nurses, and people generally engage in a vigorous campaign in behalf of total abstinence, by means of lectures, demonstrations, and the distribution of health and temperance literature, and that, wherever consistent, our people, by voice, pen, and vote place themselves on record as favourable to its restriction and entire prohibition.

WHEREAS, The Lord has said that the health reform work is as closely connected with the message as the right hand and arm are with the body, therefore,

5. *We recommend*, That our people generally, in this conference, earnestly study the principles as given in the Word of God and the Spirit of prophecy, and seek with the Lord's help to carry them into effect; and that our labourers throughout the conference be urged to carry on an active campaign on behalf of health reform principles.

6. *We cheerfully say* to our brethren who are working as agents for our health foods to have a uniform price-list for individual purchasers and another uniform price-list to dealers, thereby enabling these agencies to do the most effective work in the dissemination of health principles.

YOUNG PEOPLE

7. *We recommend*, That the Bible doctrine studies be continued, and that the invitation be extended to the adults.

8. *We recommend*, That earnest effort be made to get all our young people to take part in the Missionary Volunteer Reading Course under the following conditions:

(a) The entrance or matriculation card shall embody the following: (a) The Aim—"The

third angel's message to all the world in this generation." (b) The Motto—"For the love of Christ constraineth us." (c) The Pledge—"By God's help I will not waste precious time in unprofitable reading; but will read for the one purpose of improving my mind and better fitting myself for usefulness in life, and will spend five minutes a day in faithful study in the book prescribed in the course."

- (b) That cards be printed setting forth the general plan of the Reading Course, together with a list of suggestive questions covering what is required for each quarter in the study.
- (c) That we would request our Union Conference Secretary for the Young People's Department to prepare a helpful bookmark that would combine the motto, aim, and a few helpful suggestions how to study.

9. *We recommend,*

- (a) That our brethren seek to enthuse the minds of the children by devising ways and means whereby they can earn money to give to missions.
- (b) That our young people's societies be encouraged to have a definite aim, under proper counsel, to raise funds for needy fields.

10. *We recommend,* That our conference labourers and responsible men in all our churches make special efforts to encourage our young people to find employment in some line of the third angel's message; such as the sale of our publications—papers, magazines, tracts, pamphlets, and books.

11. *We recommend,* That the young people of South Australia, in addition to the Pauliasi Fund, pledge themselves to support Gee Nio for two years, the fund to be known as the Pauliasi and Gee Nio Fund.

BOOK WORK

12. *We recommend,* That our canvassers use the triplicate order books.

13. *We recommend,* That all the conditions of the "agent" and "deliverer" contracts be strictly adhered to.

14. *We recommend,* That a prompt and correct record be kept of all books delivered by our canvassers in this State, and that the record book now in use by all conferences be adopted.

MISSIONARY

15. *We recommend,* That, in view of the ever-increasing demands of our island missionaries for workers and increased facilities, we endeavour to make our fourth-Sabbath offerings average, at least, threepence per member per week.

16. *We recommend,* That this conference subscribe to the funds of the General Conference a second tithe of the tithe during 1910.

17. Knowing the great need, and recognizing the worth of the call for funds, it is proposed that the South Australian Conference donate gladly the sum of £500

out of surplus tithe to the Union Conference to be used in the island missionary field.

GENERAL

18. WHEREAS, The Australasian Union Conference has so organized the work that the lines of missionary work may be carried on by the various institutions already in our midst, and by others which may be established, therefore,

We recommend,

- (a) That the South Australian Conference in annual session convened do instruct our trustees—Edwin S. Butz, of Launceston, Tasmania; W. Howard James, of Warburton, Victoria; and Rudolph H. Constandt, of West Australia—in whose names the Adelaide Sanitarium property is held, to transfer the title to the Sydney Sanitarium and Benevolent Association of Sydney, N. S. W.

- (b) That we advise our Conference Executive Committee that, although there is a transfer of financial and local control of the Sanitarium and Health Food Cafe to the Sydney Sanitarium and Benevolent Association, they convey to our Union Conference our hearty sympathy and co-operation.

19. *We recommend,* That instead of banking in worldly institutions, our conference officials and brethren generally deposit their surplus funds with the Union Conference Association, thereby enabling them to carry forward more aggressive work.

20. We urge our people in this conference to subscribe for the following periodicals: UNION CONFERENCE RECORD, Australasian Health Magazine, Liberty, Christian Education, and The Sabbath School Worker.

21. *We recommend,* That at our annual conference sessions all of our conference employees, ministers, licentiates, Bible-workers, church-school teachers, canvassers, and those in charge of institutions in our midst, prepare and present a brief summary of God's prospering hand upon them in their work during the past fiscal year.

22. That the Executive Committee take immediate steps to move our conference and tract society office to more suitable premises, and that it be left to the said committee to deal with the matter of building a suitable office.

23. That as a conference we leave on record our appreciation of the honorary services of secretaryship, so ably and so long carried by Brother A. H. Rogers.

24. Moved that this conference pass a vote of thanks to the Union Conference in appreciation of their kindness in removing our obligation to pay our portion of £312 apportioned to us on the Hydropathic Institute, and that we determine to make greater efforts to push the work in the great island field.

Recommendation 17 was carried by a rising vote, and all united in singing the doxology, feeling grateful that the conference is able to contribute to the

support of the work in the great island field.

All the proceedings of the conference were harmonious; all entering into the work gladly, rejoicing that they have a part in this last great and solemn message. Adjourned *sine die*.

J. M. COLE, *President*.

A. H. ROGERS, *Secretary*.

The Workers of South Australia

WHERE will the workers in South Australia be located the coming winter? We like to know where they are and what they are doing, because we are interested in them, and we want to pray for them.

We will tell you where they are working, and later they will tell you themselves through the RECORD what they are doing. Subscribe for and read the RECORD, and keep in touch with the work in the conference.

J. E. Steed and A. H. Rogers have pitched a tent not far from the campground, and are following up the interest created by the camp-meeting.

A. H. White will assist these brethren for a week or two, and then go to Moonta for the winter.

N. J. Walldorf has returned to follow up his work in Edithburgh.

L. Currow has gone to Kadina.

B. Cozens was recommended to go to Avondale School for two years.

Miss Ruby Stratford was recommended to go to the Union Conference office for a time, where she can have a better fitting up for office work.

Miss E. Gooding will continue her Bible-work in the city.

The writer will be busy in general work. J. M. COLE.

KEEP on the safe side. Be sure rather than sorry. Do not give yourself the benefit of every doubt. Be lenient to others' faults, but strict regarding your own. If there be an act which in your own mind is *doubtful* or *questionable* in its character, take the course of wisdom and of prudence. It would be a terrible thing to be mistaken in the final day; it is better to be *sure here* than to be *sorry at the judgment-seat of Christ*.—*Selected*.

"THE habit of threatening is bad every way. It does not tend to secure obedience and respect. A simple command given in gentleness and firmness, and invariably enforced, soon creates a habit of obedience without storming or enumeration of awful penalties."

Book Work

A HELPING HAND

A helping hand we all may give,
When hearts are sad, and skies are gray,
And something find each day we live
To help another on the way.

A helping hand may sow the seed
From which the fruits of goodness grow
And to the right may gently lead
The erring from the path of woe.

A helping hand we all may need,
When darkest sorrows leave their trace,
Some one to comfort and to lead,
To give us strength and trustful grace.

A helping hand where'er we go
A ray of sunshine may impart,
And simple deeds of kindness show
A noble and a generous heart.

—Selected.

Commercialism and Evangelistic Canvassing

MONEY; get money honestly if you can; anyway, get money, is the language of the world to-day. From the tiny urchin on the street-corner to the high-salaried representative in the desk, the one all-absorbing theme is money.

The habit of doing things for the sake of money has come to have such a far-reaching influence that it is common talk in the ranks that men are preaching for the salvation of souls no longer; it is a business, a clean easy living, with no great responsibility attached.

At this time we find a work going on in the world, begun but a few years since in weakness; now going by leaps and bounds. This work is known as the canvassing work; and in it we see a carefully-laid plan to reach all kinds and classes of people, even the most isolated.

This work has been well described by Mrs. E. G. White in "Testimonies for the Church," Vol. VI, page 313: "Many who are hungry for the bread of life have not the privilege of hearing the Word from God's delegated preachers. For this reason it is essential that our publications be widely circulated. Thus the message will go where the living preacher cannot go, and the attention of many will be called to the important events connected with the closing scenes of the world's history. . . . We cannot too highly estimate this work; for were it not for the efforts of the canvasser, many would never hear the warning."

As important as this work is, we find even here there is constant need of watchfulness; for past experiences prove that there has never been an important step made for the enlightenment of the world, that the enemy has not tried to thwart with his blighting influence.

Now as the prevailing customs in business of different kinds have their weight with every one of us, it behoves us to watch carefully and prayerfully lest we fall into the habit of selling the truth simply for money.

TWO KINDS OF CANVASSERS

It is very evident that there are two kinds of canvassers. One can be called merely a peddler, or commercial agent, who sees in every prosperous-looking home a good order, and nothing more. Let him meet a sin-sick soul, hungering for something that only Christ can give, and he is non-plussed and hurries to a place where his selling points can be used to greater practical advantage. But his brother, the humble, God-fearing labourer, has entered the canvassing work because he sees in it a golden opportunity to carry to a perishing world the good tidings of a soon-coming King. In the eyes of the world he is playing a losing game; he may never become prosperous from the standpoint of the world. But were the truth revealed, were the books of heaven opened to us, and the two men's records laid side by side, you would see a tremendous balance in favour of the humble evangelistic canvasser.

The time has come when God is calling for men. He wants honest men, noble men, men who will be men in spite of the world, men who will do anything when God speaks, and the fate of a soul is at stake. There is a scarcity of that kind of men in the world to-day, and there are none too many in our ranks.

Legitimate commercial methods have their place, and when properly employed will enable the evangelist canvasser not only to lead a starving soul to the Bread of Life, but also to take good substantial orders for the book which his obligations to God require him to place with as many people as possible.

The greater value of the labours of the evangelist canvasser over those of the money-blinded commercial man need not be argued. You have each experienced the difference between the impressions made by the commercial man, and those left by the one who has a living connection with God.

A PERSONAL EXPERIENCE

One personal experience may not be out of place here. One morning last summer as I stepped up to the first house, I prayed that the Spirit might suggest every thought and word. Some one was playing upon an organ the tune of an old-fashioned hymn, which expressed the feelings of a soul seeking for God. I waited until all was quiet, then knocked. An elderly woman came to the door, and I introduced myself as being engaged in a line of gospel work. She threw open the door, as much as to say, "Come right in." From the first of that exhibition until she ordered "Great Controversy" in one of the best bindings, I could feel the Spirit of God at work, so that when she rather abruptly asked me to pray for her that she might again have the communion with God which she once had, and we knelt in prayer, the Spirit came upon her in such measure that she sobbed aloud in her joy at receiving pardon and grace. She then promised to take up the work where she had left it some years before, and said that as fast as God gave her light she would follow in it. That was not all. On leaving the house a boy of about fifteen years came out from another door. Evidently he had been listening to what had been going on in the front room. I took him by the hand and asked him if he knew Jesus. He said, "No; but I am going to know Him, for the Christian way is the best way, and I want to be a good man."

This is only one of many experiences during my year and a half of evangelistic canvassing; and, as I look back and see how God has blessed in the sowing, I cannot doubt that the reaping will be even more fruitful. The Lord has said, "As a man soweth, so shall he also reap."

Considering the scarcity of labourers now sowing the seed, it behoves every evangelistic canvasser to work as never before, knowing that though few in numbers, the same God who gave victory to Gideon's chosen few, will, in the last great siege, the storming of the strongholds of Satan, grant a most glorious triumph; so that with Paul we will be able to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—S. A. Oberg, in *Report of Progress*.

"CROOKED lives come from taking curves around duty."

Missionary Campaign

Very Encouraging

A LETTER has just been received from one of our members in West Australia which we will pass on to others, feeling that it will help and encourage those who are faithfully working on day by day for the Master with tracts and papers:

"There is one man here in Geraldton, nearly seventy years old, with whom I have been working for one year. He was once a strict Roman Catholic, but afterwards decided to follow no religion. I have been visiting him nearly every week for twelve months, giving him copies of the *Signs*, and tracts, as well as reading from the Bible when he would let me. Twice during that time he gave way to drink, and I thought it was of no use going to him any more; but somehow I kept on. The Spirit of the Lord must have been compelling me to go. About three weeks ago when I visited at his home, he said, pointing to a copy of the *Signs* which was lying on the table, 'I had no faith before, but now I have, and you are more than welcome to come and study the Bible with me. I was up until three o'clock this morning, thanking the Lord for sending you to me.' I had a number of studies with him then, and lent him the book 'Christ and His Righteousness.'

"He does enjoy reading that book and his Bible. It is good to see him. I need hardly say that I am rejoicing that the Lord has thus blessed my efforts. This man knows that I am a Seventh-day Adventist, and has been looking through his Bible 'to see if it is right to keep Sunday,' but cannot find any authority for doing so. This led to a study on the 'Sabbath,' and another on the 'First Day of the Week.'

"We had a meeting at his house last Sabbath, and after the meeting he said, 'I am going to keep the Sabbath from now onward. It is of no use for me to say that I love the Lord, and at the same time disobey Him. I must keep the fourth commandment as well as the other nine.'

"Do you not think I ought to be happy when I see how the Lord has used me? I am so glad to have a part in carrying the third angel's message to those around me."

"Let us not be weary in well doing; . . . we shall reap if we faint not."

A gentleman came into our tract society office to-day, and inquired for a tract which he noticed was advertised on the back of a tract which he had purchased from a worker who has been going from house to house with them in Perth. He took other tracts away with him from the office, and we hope to hear from him again.

Shall we work on in faith and courage? The Lord is watering the seed that is being sown. The promise is given us that "His righteousness shall go before" us. Angels of the Lord will prepare the way for the gospel message. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

C. M. RULE.

An Afternoon's Work with Our Tracts

ON Tuesday afternoon, March 8, a few members of the Hutt-Petone Church, New Zealand, had an opportunity of demonstrating in a practical way that the work of tract-selling among the public can be made a success.

At our usual missionary meeting, which is held every Wednesday evening at one of our sister's homes, a call was made for volunteers who would devote a few hours one afternoon to the selling of our tracts. Though some had never before engaged in this kind of work, and naturally felt somewhat timid at meeting the people, yet, without an exception, every one present responded heartily to the call, and expressed the desire to do what they could in this work.

Each took from the meeting a good supply of the tract "False Hope," and on the afternoon mentioned, after territory had been allotted them, set to work.

At the next missionary meeting, it was interesting to listen to the reports which were given, and we felt much encouraged with the result of a few hours' work. The reports showed that from eight to twenty-seven tracts were sold by each, according to the time worked. Many could have sold more, but their supply was exhausted.

All enjoyed the afternoon's campaign, and some interesting experiences were related. One little girl, who had been successful in selling some of these tracts, met with a gentleman who at one time had been a regular patron of our cafe in Wellington, and who is now a vegetarian as the result. He was

pleased with the work she was doing, and encouraged her in it. She is planning to take him the *Signs of the Times* every week. We trust that he with many others who were visited that afternoon, may be led to search further for the truth for this time.

This was our first trial in the work of tract-selling, but we hope not our last, as we shall plan for another campaign shortly, and we also hope to have further reports of similar work done by the members of our other churches in New Zealand.

We are glad of the privilege of having a part in this good work, and pray that the Lord will bless our efforts.

I. M. SHARP.

The Attitude of Seventh-Day Adventists Towards the Liquor Traffic—No. 3

IN noting what has been done by us as a people in our efforts against the liquor traffic, we cannot of course give any definite figures. Many of our ministers and medical workers have given lectures frequently in connection with their regular work. Many of our church members have done good service in circulating temperance literature. This has all had a telling influence in the various communities, and eternity alone will reveal the true results.

In September, 1907, our first really organized effort was made in New South Wales. In view of the ballot to be taken on the liquor question it was thought wise to issue a special edition of the *Signs of the Times*. All will remember the "Blue Ribbon" edition of that time. The matter was first presented at a general meeting, then in session in the Ashfield Church. As the importance of the work was presented, enthusiasm ran high, and although only a limited number were present, 20,000 copies of the Temperance *Signs* were ordered. The interest spread throughout the States, and nearly 35,000 copies were used. Besides this, a large number of leaflets were distributed. We are confident that this literature had a telling effect on the ballot taken which reduced the number of licenses in many electorates.

The interest spread, and many thousands of this good paper were circulated throughout the various States of the Commonwealth. A special Temperance edition of the *Good Health* was also published, and this added greatly to the effort.

Our brethren in New Zealand entered

heartily into a temperance campaign prior to the ballot being taken throughout the Dominion in November, 1908. Over 70,000 copies of the Blue Ribbon number of the *Signs* were used.

All who engaged in this work realized the blessing of the Lord. The motto on our front page is the admonition we have from the Lord at this time, and believing that the people are willing to work (Neh. 4: 6) the New South Wales Conference Committee are now planning for a vigorous campaign in behalf of the temperance work throughout the State, prior to the vote being taken in September next.

It has been thought that if the territory is rightly divided and all our members enlisted in active service, thousands of our temperance tracts may be circulated and donations solicited from the public, so that just before the vote is taken we can plan to circulate at least a hundred thousand copies of another special temperance *Signs*.

The public are willing to contribute to this, if others will do the work. *Seventh-day Adventists have the literature, the ability, and the willingness to do the work* we are sure. One church has tested the plan. A few members have taken a given territory and have called at only a few homes as yet, leaving a tract and stating that they were collecting to circulate such literature throughout the State. They found nearly all were willing to assist, and in a few hours' work, have collected, above the cost of tracts distributed, almost sufficient to pay for a thousand copies of the *Signs*. This proves what can be done in this way. If every church and company will take hold of this work heartily at once, and keep it going from now on to next August, we are sure they would each have in hand, collected from the public, a large amount of money which would enable them to circulate thousands of a special *Signs* early in September, just before the ballot is taken. In this way we should greatly assist in influencing thousands to cast their vote against the liquor traffic.

Cards have been printed giving authority to each one to collect. This work must be done in a proper manner. Every penny must be accounted for which is received from the public, so that complete balance sheets may be presented at any time should this be necessary. These cards and literature may be procured from your State tract society. Your secretary or the writer will gladly give any further information should you desire it.

This in brief is our plan for the tem-

perance work at this time. Brethren and sisters, one and all, what is your response? We must have your help, and the time to work is *now*. Will you not take steps to have the work thoroughly organized in your district so that every family is visited and given the opportunity of receiving the literature and assisting in the work? Do not delay; let us take the place the Lord wants to see us take, and become "leaders" in this great work.

L. M. GREGG.

New South Wales, Notice

SABBATH-SCHOOL AND MISSIONARY CONVENTIONS

STANMORE, Marrickville, Woollahra, Ashfield, and Annandale members kindly remember that your all-day meeting will be held in the Stanmore Church, Sunday, April 3. We trust that all will make every effort to be present.

Will the brethren and sisters in the Parramatta district please notice that the convention advertised for May 8 will now be held on April 10? Let all the brethren and sisters from this district, including Kellyville, Prospect, Guildford, and Auburn, plan to be present in the Parramatta Church all day, Sunday, April 10.

Important plans for our temperance campaign are to be presented, as well as other important matters. Local and Union Conference labourers will be in attendance to assist in the meetings. Let all remember the dates, and plan to come.

Our Extraordinary Offer

FOR foreign books still holds good. We still have the following on hand:

DANISH: "Bible Readings," "Daniel and the Revelation," "Great Controversy," "Life of Christ," and "Patriarchs and Prophets."

SWEDISH: "Daniel and the Revelation," "Prophecies of Jesus," "Great Controversy," and "Patriarchs and Prophets."

These may be obtained from 2s. 6d. to 4s. each, according to binding. Postage 1s. extra. Who will place one or more of these books on ships which come to our shores with sailors on board who can read these languages, or post to friends who can read them? Who will help to circulate these books? Send all orders to the New South Wales Tract Society, Burwood.

Obituaries

ROWE.—Died very suddenly on Sabbath, January 21, 1910, Charles Rowe, aged

eighty-five years. Our brother was laid to rest in St. Thomas Cemetery, North Sydney. Brother Rowe accepted the message under the labours of Pastor J. O. Corliss in Prahran, Victoria, over twenty years ago, and continued faithful throughout. He leaves a large family of married sons and daughters to mourn their loss.

J. H. WOODS.

OSGOOD.—Died at the Coast Hospital, New South Wales, March 6, Erle Henderson Osgood, aged eleven years, and on March 10, Lyle Silversides Osgood, aged four years, both sons of Sister Osgood of the Marrickville Church. Diphtheria was the cause of these two deaths. They were laid away, side by side, in the Rookwood Cemetery, the first on March 8, the latter, March 12. Both were members of the Marrickville Sabbath-school and children's society. Those who were acquainted with these boys testify that they were good children. Erle was a general favourite with his school-fellows, and exceedingly kind to his brothers. The testimony of the mother is that he was her "right hand helper." Pastor Woods conducted the burial of the elder boy. Most of the members of the Marrickville Church and many relatives of both parents were present at the burial of Lyle, to show their sympathies in this terrible bereavement. As we laid away this little lamb in the midst of a driving rain storm, our hearts went out in tender compassion for these stricken parents, and we more than ever longed for the day when "there shall be no more death, neither sorrow, nor crying."

E. H. GATES.

KENDALL.—Our dear sister, Caroline Kendall, passed quietly away on February 11, at her residence, Gold Street, Fitzroy. The weary, patient sufferer has gone to rest, with full confidence that she will come forth on the glad morning of the first resurrection. Sister Kendall was born in Surrey, England, seventy-two years ago, and has been in the colony between fifty and sixty years. She had eleven children, of whom seven are still living. About twenty-two years ago she accepted present truth under the labours of Pastor Curtis, while he was holding tent meetings in Collingwood. She has ever been faithful and loyal to the cause she loved, and for twenty years her place at the meetings was rarely vacant. About nine months ago she was laid aside with distressing heart trouble, which terminated fatally. She was interred in the Kew Cemetery on February 12, in the midst of the Melbourne camp-meeting. Pastor Smart officiated at the house and grave. On Sabbath, the 26th, a memorial service was conducted in the North Fitzroy Church, at which relatives of the deceased were present. Pastor Paap preached a bright and helpful memorial sermon from the text "For God so loved the world," emphasizing the blessings of life through Christ. Sister Kendall was among the oldest Sabbath-keepers in Australia, and by her uniform kindness and friendliness has endeared herself to all of her brethren and sisters wherever she was known.

W. H. B. MILLER.

Union Conference Record

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Notice

WHEN your copy of the RECORD comes in a red wrapper, it indicates that your subscription is expiring, and that your renewal is kindly solicited. Please order promptly, that no copies may be missed.

THE West Australian Camp opened on March 10 under very favourable conditions. It is the largest meeting ever held in the State.

ON their way to the West Australian Camp-meeting, on board the *Karoola* Pastor Piper was invited to conduct the service on Sunday, and they had a good meeting.

BROTHER and Sister Cady left the Society Islands on February 25 for Auckland en route for Fiji, their future field of labour. Brother and Sister Stirling left on the same boat for Rarotonga, and Pastor Lyndon's family left Rarotonga on the return trip of this boat to take charge of the work in the Society Islands.

THERE is no time to lose in the temperance campaign that is now on. The need of such an effort is apparent to all, and will, we believe, appeal to every Seventh-day Adventist throughout our ranks. Shall we not all, old and young, plan to take an active part in this campaign? Send for literature and a solicitor's card in harmony with the plan set forth in the articles on the liquor traffic, and begin work at once in your district.

IN response to our request that our people would offer daily prayer to God in behalf of our island missions, several donations have come in. We are grateful for these, and hope that our brethren

and sisters are remembering our request, and continually pleading with the Lord in behalf of this work. Prayer is a mighty weapon when offered in sincerity and earnestness. Let us not neglect to use it.

A SITUATION as general helper is desired for a girl in Norfolk Island. She is sixteen years of age, very strong and healthy, and has a kind and even disposition. She is a member of the church. There are very few openings for work in Norfolk Island, and the father of this girl would like to place her in a good Christian home where she would have opportunities for development. Apply to the Australasian Union Conference office.

ONE isolated sister, in renewing her subscription to the RECORD, says: "I cannot do without the paper. It comes as a welcome letter from a dear friend. By it we keep in touch with our dear brethren and sisters and enter into their trials and labours with interest; we also remember them in prayer. Our hearts have been made glad with all the good reports we have read lately. It cheers us to learn of the number taking their stand to keep the commandments of God. We praise the Lord for this. It gives us much joy to report that two precious souls have decided for the Lord here, and have kept their first Sabbath. They desire baptism as soon as a worker can come." Will not those who enjoy reading the paper call the attention of those who do not take it, to the good things it contains, whenever it is possible? We believe that quite a number of others would be influenced to take it if all would do this. We earnestly desire to reach every Seventh-day Adventist family in our Union Conference with the RECORD. Who will help us to secure new subscriptions?

The Coming Week of Prayer

ALMOST another year has passed since our week of prayer in 1909. How quickly the years pass away! And as the days speed by, our cares and our perplexities thicken also, and we stand in great need to-day as this annual season of prayer comes upon us. As we glance backward we can remember many blessings in which we have shared as these recurring seasons have come and gone; but was there ever a time in our history when we needed more of the Saviour's abiding presence than now? The dangers that beset our fragile vessels seem to be-

come greater and more numerous as we are nearing the haven. The enemy is strong and seeks in every way to destroy. But God has made a refuge for us in prayer.

Our individual needs are great reasons why we should pray. Who of us do not need to pray earnestly that we may be drawn near to God? And there are our children. Should there not be many heartfelt prayers go up to God for them? May God save our youth to His cause! All over Australia and New Zealand there are many burdened hearts who should make this annual season a special time of prayer for their families, their children; and let them remember the faithful promise in Mal. 4: 4, 5.

Let us pray also for our institutions. Pray for our sanitariums that God may bless the work and workers there. Pray that God may send many sick to these places for healing. Pray also for our schools, where the flower of our youth are in training. How much depends upon our schools! Pray also for our publishing house at Warburton. These brethren and sisters need your prayers. Some of our workers in different institutions are groaning under the burdens they are carrying. One good brother connected with one told me that he could not sleep because he was casting about in his mind night and day to find some better way to bring greater prosperity into his branch of the work. Pray, brethren and sisters, for these burden-bearers.

And O, brethren and sisters, the tremendous need of our mission field is a mighty call to prayer. The millions unsaved and unwarned in the islands ought to bear down heavily upon our hearts during this season of prayer. Hear the words of Jesus, "Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Let us pray this prayer fervently and with importunity. And so may God make the season of prayer of 1910 a blessed time to us individually and to His great work in the "regions beyond."

J. E. FULTON.

"LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves."