

Union Conference Record

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

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IF I CAN LIVE.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me, "She did her best for one of Thine."
—Helen Hunt Jackson.

Ministerial, Work.

In all lines of ministerial work there is need of greater earnestness. Time is passing, and work that should be far advanced is almost at a standstill. Ministers are not to spend their time hovering over the churches, laboring for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. They must sow the seeds of truth in fields that have not yet been sown.

Work is to be done in various ways. Humble men, willing to make sacrifices, to work as Christ worked, are needed. Church members are to be taught to work in the Lord's home vineyard.

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere subjectives of religion. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth.

God's servants are to be "not slothful in business, fervent in spirit, serving the Lord." The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest, faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions need to be

changed to petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much."

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good.

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the Source of all strength.

To every young man who desires to enter the ministry, Paul's words to Timothy are spoken: "Take heed to thyself and to the doctrine." *Thyself* needs the first attention. First give yourself to the Lord for sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. The tree itself must be good in order to produce good fruit.

Let the young men and young women who are preparing for service read and study the third chapter of Colossians, and the first chapter of second Peter, and also the following Scriptures:—

"The Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight. But all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have a great High Priest that is passed into the heaven, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian.

Christ said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." "Sanctify them through Thy truth; Thy Word is truth." "Neither pray I for these alone, but for them also which shall believe on Me through their word."

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor.

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfill the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such a one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason.

When young and old give careful, prayerful thought to the preparation required in order to do true service for God, a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartily to the words of life, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

THE REWARD OF EARNEST ENDEAVOR.

Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow-workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he needs in order to be a help and strength to the whole work. Each may receive light from the Source of light. "Wait on the Lord; be of good courage and He shall strengthen thine heart; wait, I say, on the Lord."

All are to do their best according to their several ability. All are to keep looking to their Leader, studying the lessons He has given in His guidance of His people from the beginning. The experience of Abraham, of Moses, of Daniel, contains lessons of great value to us at this time.

Those whom God chooses as His workers are not always talented in the estimation of the world. Some-

times He selects unlearned men. These have a special work. They reach a class to whom no one else could obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. In every act they follow the example of their Leader. They strive to promote the well-being of their fellow-men. They take relief and happiness to the needy and distressed. They realise the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how they can best follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve.

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of perfection, yet all the time feeling a sense of their weakness and insufficiency. They are drawn upward by the strong, loving admiration they have for Christ. They practise His virtues, for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek; for they shall inherit the earth."

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in His chain of service. And it is God's desire that every human instrumentality engaged in work for Him shall be recognised, however small may be the work he does.

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom He gave His life. They will be rewarded with the same commendation as those who, from outward appearances, exerted a wider influence.

"We are laborers together with God." Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag.

Let us press forward unitedly to the help of the Lord, all of one heart and of one mind. Let us not depend on human wisdom. Let us not lean on man. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at His word, move forward with steadfast, unflinching faith. Christ's presence and His word, "Lo, I am with you always,"—this is our wisdom and righteousness. It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power.

MRS. E. G. WHITE.

THE MORNING COMETH.

LONG has the gloom of error's night upon the earth been falling;
 And long the world has waited in the clouds of sin and wrong;
 Long has the cry of anguish'd hearts from stricken homes been
 calling,

Up to the listening ear of Him whose vengeance waiteth long.

But, though His vengeance waiteth long, His love it faileth never,
 And the good will surely triumph, and the right shall win
 alway;

For, lo! upon the mountain-tops the shafts of sunrise quiver,
 And the past is flushing crimson with the dawning of the day.

O, ye who pray, have faith, for, lo! the world is surely waking!
 Take courage, ye who toil "for God and home and native
 land."

And ye whom wrong hath well-nigh slain, whose hearts are well-
 nigh breaking.

Lift up your heads, rejoice, for your redemption is at hand.

Soon, soon, your longing eyes shall see the Son of Truth ascending,
 And the glory of His coming drive dark error's night away;
 Then you'll cry in tones of rapture, hope and awe and gladness
 blending,

"Lo! our long, long night is over, and our day has dawned
 for aye."
 —Franc Remington.

Go Forward.

"ENLARGE the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isa. 54: 2, 3.

The chapter whence these verses are taken is a prophecy relative to the spread of the everlasting gospel, coupled with promises of God's guidance and protection in its onward march. Every specification of the prophecy, we are told in the Spirit of Prophecy, will be fulfilled to the people of God in these last days.

First of all we are to "break forth into singing" and rejoice that we are no longer "children of the bond-woman," but are the "children of promise as was Isaac." "So then, brethren, we are not children of the bond-woman, but of the free," and being free, it is our bounden duty to press out on the right hand and on the left to carry the good news to those who are in the bondage of sin.

To "enlarge" means to spread out, to add to, and this is just what the Lord is calling upon us to do. On page 26 in "Testimonies," Volume 6, I read these words: "God calls upon us to push the triumphs of the cross in Australia. New fields are opening. For want of workers and money the work has been hindered, but it must be hindered no longer. Of all countries, Australia most resembles America. All classes of people are there. And the warning message has not been presented and rejected. There are thousands of honest souls praying for light. God's watchmen are to stand on the walls of Zion and give the warning, 'The morning cometh and also the night,'—the night wherein no man can work. While the angels are holding the four winds, the message is to enter every field in Australia as fast as possible."

Faith says, Push out and enter new fields at once, but doubt says, It can't be done now. You must remember that there has been a dreadful drought, and cattle and sheep have died by the thousands, and the drought still continues. The people are becoming

destitute, and many are suffering for want of the necessities of life. High prices and hard times are upon us.

All this no doubt is true, but let us pause a moment and reflect; did God know anything about this condition of things when He said for us to "push the triumphs of the cross in Australia"? Did He know that the Israelites were hemmed in on the right and the left by mountain walls, and that the Egyptian host was close upon them in the rear and the sea in front, when He said, Go forward? Did He know anything about the giants and walled cities of Canaan when He bade His people enter? Caleb and Joshua did not deny the existence of these seeming obstacles, but in courageous faith said, "Let us go up at once and possess it, for we are well able." The same power that gave victory to these intrepid men forty years later would have given victory to the whole congregation in the beginning had they exercised faith and moved forward when God said, Go.

The very things the enemy would hold up before us as reasons why we cannot obey the command to go forward in this time God intends as aids to victory and success; for we read that "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

That the judgments of God are in the earth now, we have a two-fold evidence; first, by what we see and hear, and second, by the Spirit of Prophecy,—which is more sure than our sight or our hearing,—which has just recently said, "The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, 'It is done.' 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.'"

Brethren and sisters, now is the time to make haste to do something. I believe the Lord of the harvest would have us push out into these very drought-stricken districts, and show the people from the sure word of prophecy just what these things mean. We will not be compelled to talk of judgments and calamities that are going to come upon the earth some time in the indefinite future, but we can point them to the very scriptures, penned by divine inspiration hundreds of years ago, picturing the condition of things that exists in their midst in more graphic and impressive language than it is within the power of man to use to-day.

While the ministers and workers in many instances are hovering over the churches, God is saying, "What doest thou here, Elijah?" The Elijah message is an aggressive message. We must not settle down in ease and comfort, but push the battle to the gate. God is saying to the churches at this time, "Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers, 'Go, work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain these laborers in more needy and destitute fields.'" "Testimonies," Vol. 6, page 30.

To the ministers and workers in each conference I would say, let us heed the words of the Lord, and inaugurate an aggressive campaign the coming season. Let us go without the camp to bear reproach and suffer privation if need be for Christ's sake. Are there not others to whom the Lord has given ability, and who at some time in the past have been connected with some branch of the work, but who for some reason have dropped out and gone into some business of their own, who would like to join in a forward movement? If so, come along, and let us join heart and hand and soul in an advance move, never to stop or slacken until the whole earth shall be lightened with the glory of God.

An advance move will meet with opposition from without, and perhaps from a few half-hearted ones from within, but this should not deter us. We are told to "press the battle to the gate, yea, even storm the very citadel." The enemy is strongly entrenched behind tradition, custom, and human laws, but his lines must be broken.

Following the example of Elijah of old, we will not evade the issue, but give the true reason why the drought and judgments of God are coming upon the land, even though we do it at the risk of being denounced as troublers of Israel, as he was. If we are faithful in the discharge of our duty, we can rest in the assuring words found in the closing part of the chapter from which our text was taken, "Whosoever shall gather together against thee shall fall for thy sake. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

G. A. IRWIN.

A Few Suggestions Regarding Church-building.

THOSE who embrace the truth are generally and for the most part from among the poor in this world. Their numbers in any one place are not often large. At the start they are frequently compelled to meet in very humble and unpretentious places, sometimes in private houses. And while the little congregation may be the poorest in the land, and without the attraction of any outward show, as "Christ's Object Lessons" (p. 298) expresses it, "If its members possess the principles of the character of Christ, they will have His joy in their souls. Angels will unite with them in their worship. The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation."

At the same time it is a great mistake for a church, even though few and poor, to go on year after year and make no effort to improve their condition, and provide themselves with a more suitable place of worship. The instruction given in the latest volume of the "Testimonies," Vol. 6, pp. 100-104, is,—

Wherever a company of believers is raised up, a house of worship should be built. . . . When a church is raised up, let the members arise and build.

Such a course is only wise and consistent. And if the church moves wisely and in the fear of the Lord, the thing will be done. They will doubtless meet with some difficulties in the undertaking, and possibly with some opposition. They need not be surprised at this. When God's people begin to work to raise the standard of truth in a place, Satan will work also, and do his best to

thwart and counteract the work of God. But when we are clear that it is in harmony with God's will for us to do a certain thing, we should not be disconcerted nor discouraged at anything, but push right on, and steadily persevere, and see the Lord give success to the movement.

Frequently, when enterprises of this kind are started, some—sometimes in the church and sometimes out of the church—will shake their heads, and say it cannot be done; the church is too poor. They forget that the Lord is rich, and that the hearts of all are in His hand.

Others will argue that if the Lord is coming so soon, as we profess to believe He is, it is inconsistent for us to be putting up churches, and sanitariums, and schools, and buildings of this kind. To do so, they reason, is practically to deny our faith. They have no objection to people putting up good, substantial houses to live in, but to put up a house to *worship God in*, or to *help carry forward the closing work of the gospel*, that, to them, is a denial of our faith! But the real fact is, if we all believed the message as we should, there would be a great many more churches and schools and sanitariums going up than there are at the present time. There is no denial of our faith in doing things of this kind. The denial comes in in our not doing more than we are doing in these lines, and spending so much of our time and means upon ourselves.

Therefore, if a church has carefully and prayerfully considered the matter of building a church, and is convinced that the time has come to make a decided effort in this direction, we say, Go ahead, and God be with you in the undertaking.

But in order to be successful, it is necessary to go about the matter in the right way. When it has been decided to build a church, some begin to look abroad for help. The first thing a church should do in the matter is to see what it can do itself, and what can be raised in its immediate vicinity, then begin to make appeals for help from more distant parts as they see they have need. When we have done all we can ourselves, then we feel free to ask others to help us. Begin right at home first; then begin to spread out. Often much more can be done in the place where the church is to be erected than many suppose. God can put it into the hearts of men to give. Very few may give large sums. It may not be God's will that they should. But if a large number give small sums, it amounts to the same thing in the end. In this way a good many get a blessing—the blessing of giving—instead of a few, only it takes a little more effort on our part to gather the sums in.

In order to give business men and our friends from the outside an opportunity to give, a little printed collecting card may be prepared, and given the members of the church with which to collect. These rightly used may bring in a good number of pounds. They may be printed so as to fold in the middle, being ruled for two columns of names and amounts on one side, with the object of the fund stated on the front outside cover, with place for the name of the collector to be written near the bottom. The wording on the cover might be something as follows: "Building Fund for Seventh-day Adventist Church, (stating place). All donations thankfully received., Collector." Such cards are not only neat and handy, but, being printed, indicate that we mean business. Merchants with whom we trade may be asked to assist us. Many will gladly give a little.

We may go to the homes of the wealthy, and ask them if they would not like to help us a little. Ask the mayor of the town. He would perhaps like to give something. Some will give a pound, some ten shillings, some five, some half a crown. Every little helps.

Do not expect many to give large sums. Do not expect sister churches to provide the greater part of the necessary funds. Depend largely upon your own efforts. Get all in the church to working toward the one object. Some will doubtless wish to write to brethren or friends at a distance, whom they have reason to believe would help if the matter were set before them. Nearly all can use the collecting cards. Every one can assist in some way.

Be careful in selecting a lot. Possibly you can get one donated. Appoint a committee to look up a lot and plans for building, and a treasurer, perhaps the church clerk and treasurer, to receive all moneys coming in on church building fund. And do not be discouraged if you are not able to build at once. Keep working and praying, and just when you think the work has come to a standstill and can go no further, help will come, and things will move along again. Keep at it till the church is up. Get the lot first, and pay for it, if it is not donated. Then work for the building.

And above all, plan to incur just as little debt as possible. Dedicate free of debt if you can; if not, then just as nearly so as possible. Debts, especially heavy debts, are crippling and demoralising. Steer clear of them. Build neatly, but economically. The lining, or all but the lining of the ceiling, could perhaps be dispensed with for a time. In many cases, much of the work can be donated. If all take hold with a hearty goodwill, and labor, doing service as unto the Lord, the building will go up in due time. W. A. COLCORD.

In Whom is Our Trust.

"THINK not with thyself that thou shalt escape in the king's house, more than all the Jews." Esther 4: 13.

The foregoing text shows that position, or personal relationship with the world, or connection with the powers that be, is no guarantee of safety in a time of peril.

The past experience of the people of God with Babylon and Medo-Persia justified Mordecai's statement. Shadrach, Meshach, and Abednego occupied high positions in the kingdom of Nebuchadnezzar, but they were thrown into the fiery furnace all the same for their refusal to worship the golden image.

Daniel occupied the position of first president over the princes of the Medo-Persian empire, and Darius "thought to set him over the whole realm," but this did not save him from the lions' den when he refused to obey the king's decree in putting himself in place of God as an object of reverence and worship.

Daniel had passed from the stage of action before the death decree was issued against the people of God in the days of Esther, but had he been alive, "he could have delivered neither sons nor daughters, but simply his own soul, and that because of his righteousness.

He who trusts to the arm of flesh, or the help and protection that may be afforded by the arm of the State, is leaning upon a broken reed. The minds of rulers frequently undergo sudden changes, and the minds of the people are no less fickle. The populace which at

one time wished to make Christ king by force, later on joined in the cry, "Crucify Him, away with such a fellow from the earth."

The people who would gladly have joined in carrying out the wicked decree obtained by Haman for the destruction of all the Jews in the kingdom of Ahasuerus, when the decree was reversed by an interposition of divine providence, and by command of the king the Jews were instructed to stand in their own defence against any who might attempt their hurt, "many of the people of the land became Jews."

The only way that we can become fitted to stand in the day of fierce temptation and trial, is to trust God in the little trials that come to us daily. Thus day by day we may be gaining an experience that will make us strong to meet the larger trials, and prepare us for the final test. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in a land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

It is a mistake for anyone to think they can with safety pass by the little things with indifference. In the home and in the church there are matters which are looked upon as "little things." But it is these little things that have the great results. It is the "little things" that discipline the soul, and prepare men to act with lowly-mindedness under large responsibilities. The leaven of truth is a living principle. This principle is to be practised in the "little things," and exert an influence over the daily life. It is because the "little things" are not always seen and linked with those of higher interest that so many professed Christians fail. Many whose characters are now being weighed in the balances of the sanctuary are pronounced wanting, because they do not bring the truth into the practical life.

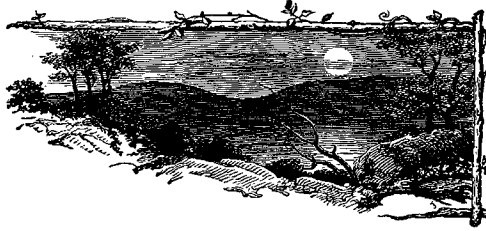
The four Hebrew captives referred to in the beginning of this article were true to principle in what might by some be classed as "little things," but in just such things their souls were disciplined, and they prepared to act a noble part with lowly-mindedness under the most trying circumstances.

Neither do we believe we are straining a point or wresting the Scriptures when we say that Esther was prepared to act the part she did, because of a similar training; for even after she was exalted to the position of queen, she "did the commandment of Mordecai, like as when she was brought up with him," and Mordecai's principles are revealed in his refusal to bow and do reverence to the wicked Haman, notwithstanding such reverence was demanded by command of the king.

It is in a time of crisis that character is revealed. Are we so learning to trust God in the "little things" of every-day life, that when the world shall see in the sect of Sabbath-keepers a Mordecai in the gate, and a decree goes forth for their extermination, that we will not bow the knee to Baal or do reverence to the beast or his image in the vain hope of saving our lives, but will trust in the living God for deliverance, as did the Hebrew captives in Babylon and Persia? If we shall stand firm in such a time, it will be because we are daily hiding the Word of God in our hearts, and living as seeing Him who is invisible. GEO. A. IRWIN.

LET all conference workers remember to send in short, pointed reports to the RECORD, that all may know of the progress of the work.

Our Mission Field



A TRIP THROUGH SUMATRA.

AFTER nearly a week's stay at Singapore, January 6, I started for Padang, West Sumatra, to visit Bro. Munson. As there is no railroad across Sumatra, I had to cross to Batavia, Java, opposite the south-east point of Sumatra, and then sail along the south-west coast of Sumatra to Padang.

Java, where I spent two days, is one of the most densely populated parts of the earth. This island is 600 miles long, and probably does not average much more than one hundred wide, but it has a population of more than 25,000,000. The natives are of the Malay race, and are mostly Mohammedans. This island, like many of the East Indies, is under the government of Holland.

From Batavia to Padang, the passage was made in a Dutch steamer. I have had great difficulties in different parts of the world to get proper hygienic food, but never before such trouble as I had in these eastern islands. There being no lodging houses, I was obliged when on shore to put up at hotels. While these were very fine, and the accommodations high priced, there was scarcely a thing that a hygienist cared to eat. A meat eater could get a great variety; but take away the flesh food, and there was little left. My first trouble was to make myself understood. Not being able to speak the language of the country, I had to take what was on the table or go hungry. My next trouble was the *time* of meals. The heavy meal of the day, and the one that furnished the best variety from which to select, was the dinner, which was served between 8 and 9 P.M. Of course I could not think of eating at that unreasonable hour. In the morning I had a fine appetite; but of course the people who had the night before stuffed themselves with half a dozen kinds of meat, rice, pickles, and curry (which was like liquid fire), and had drunk two or three bottles of beer, had little or no appetite. For this reason the breakfast was but a mockery, there being generally nothing on the table but some exceedingly white white bread, strong butter, some cold meat, a cup of tea, with perhaps occasionally some jam or jelly. And even this poor trash was not served generally till 8 or 9 o'clock. Occasionally, however, I was able to get some soft boiled eggs to help out.

The second meal, or *tiffin*, as it was called, was served from 12 to 1. Of course the poor stomach had not finished its work of digesting the breakfast; but this meal must be taken now, or a person must wait till the next morning. Outside of the hotels, nothing could be obtained except at Chinese shops, which was not to be even thought of. Many times I made my second meal of bananas, there being often no other fruit to be purchased. In all these eastern countries food is prepared and eaten with most fiery condiments, the very taste of which drew from my eyes floods of tears. When I saw the wretched trash eaten by the people, I ceased to wonder that their poor, ill-nourished bodies clamored for stimulants—tea, coffee, and alcoholic liquors. And when

I saw all their health-destroying habits, I ceased to wonder that the people were morally bad. And never before did I see as now the value of the blessed health reform which God has given to us.

After leaving Batavia, we sailed along the south-west coast of Sumatra, stopping at different points to discharge cargo. The general appearance of Sumatra is not unlike that of tropical islands in other parts of the world. The island is 1000 miles long, its greatest width being 250 miles. The population is 3,000,000. The inhabitants are principally Malays and Bataks. The latter are wild and fierce pagans, and reside in Batakland, toward the north part of the island, and in the small islands off the west coast. I am told that German missionaries are doing good work among them. As the missions were in the interior, I was not able to visit them without heavy expense and much loss of time.

The Malays, who make up the great bulk of the population, are Mohammedans. Their religion was first introduced here in the beginning of the thirteenth century, and has since spread over a large part of the East Indies. Wherever there is a collection of Malays, there is a prayer house, or as the larger ones are called, a *musjid*, or mosque. The British and Foreign Bible Society is doing commendable work in placing the Holy Scriptures among them, but with little apparent result.

Very few Mohammedans ever accept Christianity; but after seeing the treatment they receive from professing Christians, I am not surprised at their slowness to receive it. In their estimation, Christianity is synonymous with idolatry, greed, cruelty, and bloodshed. But God's last message will find some adherents even from among this people. At one place I was told by an intelligent man, that the Mohammedans have a tradition that when the Turks leave Constantinople, then Christ will come to earth again.

The products of Sumatra are varied. Of minerals, there are gold, tin, lead, coal, marble, and slate. Vast forests of valuable timber, including teak, are found. Gutta-percha, rattan, and capoc are exported in considerable quantities. Among the articles of consumption are rice, coffee, sugar, copra, tobacco, quinine, vanilla, pepper, ginger, nutmeg, and cloves. There are several native fruits which are peculiar to the East Indies, as the durian, mangosteen, rambutan, pumbaloo, rambei, jambu, etc., etc.

In the jungles, a little back from the coast, are found lions, tigers, elephants, rhinoceros, tapirs, bears, orang-outang, monkeys, wild pigs, and the kerban, also called the water buffalo, which is tamed and used by the natives to haul their two-wheeled waggons.

On this trip I was able to place literature in the hands of different ones, both Dutch and English. At one stopping place a man accepted literature, which he placed in a reading room, of which he had charge.

E. H. GATES.

THE TONGUE.—The tongue of the slanderer is forked like the tongue of a snake, inflicting three wounds at a single thrust; it injures him who speaks; it injures him who hears, and makes him partaker of the sin; it hurts him of whom the slander is spoken. A long tongue has the slanderer; it can reach around the world; a sharp tongue, it pierces the solitude and quiet of the grave.—*Rev. F. M. Munson.*

REPORTS FROM THE FIELD.

WEEK OF PRAYER AT GISBORNE.

THE average attendance at our meetings was about ten. Some of our members at a distance could not attend any of the meetings on account of the bad weather.

The meetings were marked throughout by the solemn presence of the Holy Spirit. All were refreshed with new blessings, and determination was expressed by nearly all to consecrate anew their all to God, that more may be done for the cause in the future.

Two thoughts seemed to have precedence in all the meetings,—the nearness of the end, and the necessity of doing systematic work for God from this time onward.

Deep gratitude to God was expressed after reading Brother Irwin's article on the progress of the work in our own field. The health and temperance article by Dr. Kress called out several good testimonies on blessings received by those who had lately given up the use of tea.

One sister, now seventy-three years of age, left it off two months ago, but not without a struggle, and now is a strong advocate of its disuse. Another sister has received better eyesight, and enjoys better sleep as a result of two months' disuse of the tea. Truly all the crosses the Lord asks us to lift are for our own benefit.

We feel these occasions of spiritual refreshing are just what we need at this time in the message, to gather fresh courage and determination for the work. The Spirit of God is urging us all to push forward.

The message is stepping quickly now, and we must keep pace with it. F. E. LYNDON.

PALMERSTON NORTH.

OUR annual week of prayer has come and gone, and left a blessing behind it for us all. The first Sabbath of the week of intercession witnessed the most destructive flood that has ever afflicted the district. The melting of the snow on the adjacent mountains swelled the waters of the Manawatu River to such a height that all the low-lying land on its banks was inundated, the sheep and cattle were swept away by hundreds, while, in some cases, isolated settlers were rescued from their flooded homes only after having been in imminent danger of losing their lives. One of our brethren lost twenty pounds, and another over one hundred pounds, through this flood, while a sister had to be rescued at early dawn from her house in a boat.

In spite of this apparent set-back at the very inception of the week of prayer, there was a good attendance at the meetings throughout the week and on the last Sabbath, and a good interest manifested in the readings. The practical result of it all is seen in an increased consecration on the part of our members, and an awakening zeal in the home missionary work, both among our English and Maori neighbors. Most of the brethren and sisters are pledged to devote some time each week in selling and distributing our papers and tracts in this district, and in seeking to disseminate, in every way possible, a knowledge of the present truth. We are encouraged to go forward and work, for we know that God is with us. H. C. LACEY.

ACCORDING to a report from F. I. Richardson in the May number of the *Missionary Magazine*, there are thirteen companies of commandment-keepers in Jamaica, with a membership of 198, and 112 awaiting baptism. They are erecting eleven church buildings on the island.

THE RELIEF OF OUR SCHOOL.

WORK WITH "OBJECT LESSONS."

SINCE this noble work has begun among us, I feel that a fresh spirit of brotherly love is going with the message.

We are all canvassers now,—ministers, doctors, teachers, and laymen, and consequently we feel towards each other as brethren should feel. Engaging in the same work, bearing the same crosses, and partaking of the same joys, we know how to sympathise and to encourage one another.

The Waldenses engaged in a similar work. Two and two these sacrificing men went from house to house with an object in view of finding out those whom God had prepared to receive the truth. One experienced brother was associated with a younger one of less experience for mutual comfort and encouragement. The truth was carried in this manner over a large part of the world in those days. Why not start out in the same way now for the sale of "Christ's Object Lessons"?

One timid one associated with another of more experience will soon become strong and even bold in the service. We tried this plan a few days ago, and the supposed burden vanished away like smoke, the Lord gave success, and both were encouraged. The encouragement we are now getting from our ministers in house to house work ought to stimulate all in our churches to do the same systematic work. The admonition is no longer heard, "Get out and do something," but "Come along with me" is the invitation. Jesus never asks us to wear a yoke which He never wore. "Take My yoke upon you and learn of Me," He says. So His true followers in this closing message will have the same spirit and the same invitation to give by pressing to the front in every fresh enterprise.

There are many fields like this one, where considerable ministerial work has been done with very little results, and we are inclined to think that the message has been rejected. A very different appearance presents itself after the same fields are canvassed for "Christ's Object Lessons." The situation is then something like it was in the days of Elijah and Ahab—"There are seven thousand in Israel who have not bowed the knee to Baal."

Brother Baker is marching ahead with the flag in this colony, and we are trying to follow him.

May the Lord give us time till we all see the importance of this work, and of entering into it before the next demand is made upon us. F. E. LYNDON.

A BLESSING IN IT.

THE following letter to Brother Farnsworth reveals how God "opens the windows of heaven" to those who honor Him:—

Enclosed please find the money I promised to the school fund, a post office order for five pounds.

The Lord has greatly blessed me this season in my business. The bees have gathered about ten tons surplus honey of the finest quality. My brother-in-law has done well also.

When I started paying second tithe it considerably embarrassed me, but the Lord has blessed me and helped in such a way that I feel thankful that I did it. Shortly after the camp-meeting a honey dealer came from Wellington, who, when he saw what fine honey I was getting, gave me an order for £100 worth, cash on delivery, to be sent as soon as possible.

The Lord has also been very good to Sister McGee, who has also paid second tithe. Your brother in Christ,

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ARE you reading and circulating our important missionary paper, the *Bible Echo*? It is full of important and timely matter, and should be distributed by the tens of thousands.

THE oil launch of the Avondale School is about completed, and will, we trust, ere this paper reaches its readers, be making regular trips between Dora Creek Station and the school.

THE chapel of the Avondale School is now seated with new folding seats. They have just been installed and prove highly satisfactory, being as comfortable as they are handsome. Students coming to Avondale in the future will enjoy some comforts that were unknown to those of years gone by.

GOD knows our needs, and is caring for His school at Avondale. During the long and severe drought just experienced, the school farm has produced bountiful harvests of pumpkins, sweet potatoes, beans, corn, and vegetables, while north and south and west of us all has been dry and parched. At last the school cistern gave out. With anxious faces it was examined to see if it really was dry. The larger one, which was cracked, was repaired, the gutters were cleaned, and preparations made for rain, while the last few bucketfuls of water from a neighboring cistern were carefully husbanded. No sooner were preparations completed and the time of man's extremity reached than the rain came in bountiful showers. Blessed be God, who daily loadeth us with benefits.

THE Board of Management of the Avondale Press met July 9 for their annual meeting. A report of interest concerning the work of the past year was presented. The institution has made advancement in every way during the past year. Much missionary work has been done. Students have been trained for usefulness in an important line of work. The indebtedness of the institution has been wiped out. God's hand has been guiding all along the way. Resolutions were presented and adopted in favor of raising funds at an early date for erecting a suitable building for the printing work at Avondale. A fuller report will appear later.

THERE are two organised companies of command-keepers in Wales. One of these is at Cardiff, the metropolis; the other is at Swansea, another large town, and in each the membership is about twenty.

A LADY in New York City has advanced £1000 to be used in opening a health restaurant in that city. She feels sure that the right food will be served, and correct health principles maintained, under Seventh-day Adventist management.

SUBSCRIPTIONS TO THE "RECORD."

By reference to the subscription list, we find that a number of private subscriptions as well as clubs expire this month, hence, in order to insure its regular visits, you should renew at once. Attention is again called to the action taken by the recent Union Conference Council in dropping the club rates. Owing to the small number of subscribers, the RECORD has been, and is still being published at quite a loss to the Conference. The change from a sixteen-page monthly to an eight-page semi-monthly will add a trifle to its cost. But this was thought to be justifiable in view of the advantage it would be both to the readers and the work in general. We have come to a point in the message when events that have a bearing upon our work will follow each other in rapid succession, and the message and work must go in a corresponding ratio. In order to keep pace with the advance, we need the RECORD oftener than once a month. In fact, there will be plenty of interesting and important matter to fill a weekly paper of its present size.

We trust that the librarian of each church will look into this matter at once, and ascertain the number of subscriptions that expire this month, or that have expired previously and not yet been renewed, whether single or in clubs, and solicit renewals at once. Do not stop simply with renewals, but keep right on until every family, and single individual not a member of some family, is taking the paper. While there will be no reduction from the regular price hereafter to clubs, the papers can all be sent to each church in one package to one address if desired. The subscription list should be trebled inside of six months, and can be by a little energetic work upon the part of the librarian, or church clerk where there is no librarian. Who will see in this, home missionary work, and take it up heartily for the good of individuals and the advancement of the cause?

Order through your tract society.

"God wants no cowards in His ranks,
So let your colors fly;
He calls for fearless, loyal hearts
Who dare to do or die."

Homes for Sale about Avondale.—There are several of varying sizes and prices for sale. There is also uncleared land of the school for sale. Further particulars can be obtained by addressing the Avondale Press, Cooranbong, N. S. W.

Obituary.

DIED, at Cooranbong, N. S. W., June 27, 1902, May Gooding Sheppard. Sister Sheppard was born May 12, 1875, being at the time of her death twenty-seven years, one month, and sixteen days old. She became a Christian at the age of sixteen, and united with the Seventh-day Adventist Church in Adelaide, South Australia.

As long as health would permit she was a faithful attendant at the meetings and services of the church, and took an active part in missionary work. She was united in marriage to Brother Sheppard on May 22, 1894. Besides a husband and an adopted child, she leaves a father and mother, five brothers, and four sisters to mourn their loss. The deceased had been in failing health for the past six years. No means were left untried or service omitted to arrest the progress of the disease, but all failed, and she was finally compelled to succumb to the fell destroyer, but with a bright hope of being a sharer in eternal life in its fullness when the Life-giver shall return. Services were conducted at the grave by Pastor Gates and the writer.

GEO. A. IRWIN.