

Union Conference Record

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

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As soon as the various Conferences have held their yearly meetings, a complete directory of the workers in the Australasian field will be published.

Anstralasian Union Conference.

THERE were forty-six delegates present at the Union Conference. We give below a list of the names, with the Conferences and Mission fields they represented.

CENTRAL AUSTRALIA. J. H. Woods, C. P. Michaels, S. McCullagh, N. D. Faulkhead, R. Hare, W. Knight, A. W. Anderson, Mrs. Anderson, J. Johanson, G. James, Mrs. Robinson, Miss Gregg, Miss Schewie.

NEW ZEALAND. D. Steed, G. Teasdale, J. H. Camp, A. Mountain, S. H. Amyes, W. H. Covell, J. Hare, Mrs. Caro.

NEW SOUTH WALES. C. B. Hughes, H. C. Lacey, G. W. Morse, A. H. Piper, M. Hare, F. Martin, R. J. Newiss, E. A. D. Goodheart, W. A. Colcord.

QUEENSLAND. G. C. Tenney.

WEST AUSTRALIA. J. Hindson.

AT LARGE. A. G. Daniells, W. C. White, A. T. Robinson, E. W. Farnsworth, G. B. Starr, W. D. Salisbury, S. N. Haskell, E. R. Palmer, E. R. Caro, G. A. Irwin.

POLYNESIA. E. H. Gates.

SAMOA. Dr. Braucht, D. A. Owen.

RARATONGA. Dr. Caldwell.

TONGA. E. Hilliard.

As THE Australasian field has for many years been receiving very liberal contributions both in money and in workers from America, we know that the brethren there feel a deep interest in the work in these colonies. We have, therefore, sent free of charge to a large number of the workers in the United States, as well as to some in other parts of the world, copies of the ten special numbers of the *Record*, containing the proceedings of our late Union Conference. During the Conference it was decided to enlarge the *Record* and make of it a church paper, in which all departments of work carried forward in the colonies will be well represented. In another place the plans for the paper will be stated more fully, and the subscription price given. We think that some of these brethren receiving the special numbers may like to become regular subscribers. If so, the orders, with the money (seventy five cents, post-paid), can be sent either to the *Review and Herald*, or to the *Signs of the Times*.

"The medical missionary work will discover, in the very depths of degradation, men who once possessed fine minds, richest qualifications, who will be rescued, by proper labor, from their fallen condition. Nothing can, or ever will, give character to the work in the presentation of truth to help the people just where they are, so well as Samaritan work. A work properly conducted to save poor sinners that have been passed by the churches, will be the entering wedge whereby the truth will find standing-room."—
MRS. E. G. WHITE

The Principles of True Education Applied in the Study of Geography.

(Miss S. E. Peck.)

Continued from Special No. 9.

Thus minds were carried from the sin and death of earth to the righteousness and life of the eternal world.

The sixth and last division of this department of geography is animal life. The plan of conducting as well as the results of this study were very much the same as that for vegetable life.

We based our study of political geography, which treats primarily of the human race, upon this quotation. "Man is the crowning work of all that God has made. The science of man is the proper study of every learner. This science is to be studied at the feet of the God of science."—(U. T. O.) The same three divisions which were followed in considering the other subjects were also used here, viz., man's condition before the fall, his condition after the fall, and his conditioned when redeemed; under each division considering such points as physical appearance, length of life, mental ability, moral powers, race as regard color, race as regards civilisation, religion, language, position, dwellings, clothing, food, education, government, and industries.

In the study of these various subjects, our information was gained from the Bible and the Testimonies, and occasionally from other reliable sources. Every feature was full of interest, and at every turn we were constantly being surprised to find how much had been said by the Lord concerning each one.

The study of descriptive geography was based upon Christ's commission to His disciples, "Go ye into all the world and preach the gospel to every creature." Under this section of geography, the earth was regarded as the great missionary field, where man is to co-operate with God in working out the plan of redemption. As a means of preparing students to engage in this work, they should become familiar with the industries, government, religion, the physical, mental, moral, and social advantages and disadvantages of the people inhabiting the various countries of the globe; for in this way they will be best prepared to render to the people such help as they require. Whatever knowledge is not of practical usefulness to the stu-

dent in fitting him for his God-given work, forms no part of a true education.

The general Conference districts may be made the basis of dividing the world in convenient sections for study, beginning the study with the home district. Each student should be required to locate on maps executed by himself all the countries studied, their principal, physical, and political features. The various countries mentioned in the Bible were considered from a Bible standpoint, and the hand of God traced in His dealings with these nations. Special attention was given to the advancement of the Third Angel's Message in the various parts of the world, the needs of the more destitute fields, and places in which the work has not yet been established, the advantages and disadvantages of each. The special object of this department of geography is to develop a strong missionary spirit, that the way may be opened for God's Spirit to impress minds with the message, "Go work to-day in My vineyard."

I have given you our plan of study thus fully, that no one may feel that by following the instruction the Lord has given us in placing the Bible in its proper place as a lesson book in the school, there will be a lowering of the standard of education, but that the science itself becomes magnified and beautified, when seen through the powerful microscope of God's Word, daily revealing more and still more of His power and love.

Health Reform.

(G. A. Irwin.)

July 22, 5.30 a.m.

In the lessons that we have gone over we have found, first, that God is the owner of the whole man, soul, body and spirit; that He gave His only begotten Son for the body as well as the soul, to be consecrated to His service, and that through the exercise of all our faculties we may glorify Him. We found, further, that it is robbery if we hold back any of these faculties from Him; that man was God's workmanship, fearfully and wonderfully made; and that this wonderful body was made as a habitation for the mind, and an indwelling place for the Holy Spirit. Then the last paragraph studied told us that man was the crowning act of God's creation, for man was made in the image of God, both in form and feature, and that this fact should impress us

with the sin of defiling these bodies by any wrong use, and that this body was designed to represent God to the world. That is simply a brief resume of what we have gone over. These are the great underlying principles of the subject that has been under consideration.

We stopped yesterday with the thought that this wonderful mechanism of the human body does not receive half the care that is often given to a mere lifeless machine. There are pieces of machinery in the world that men prize and are more careful of than they are of their own bodies. Take an electric light plant, the dynamo, etc., and see how careful the owners are that that machine is cared for. And yet this body, the most wonderful thing God ever made, we are so careless of. Have you thought how silly it is of mankind to make it appear that man developed from a lower order of being? Does it not seem silly to your minds, now, that men possessed with intelligence would try to make themselves and others believe such a thing? We have found man's origin and his destiny. God was the origin of man. He was his creator, and Eden was his home; and now the Lord is trying to bring this man back to that primeval condition, right here in this life. And so this morning I thought we would do no more than to read some paragraphs scattered through this little book, "Healthful Living." It has been suggested by some, that these talks, while they may do some good while we are together, as soon as we separate we will not understand the details, which will necessarily have to be wrought out in our home life. That may be true, and to take this subject and to carry it through fully would require a long series of studies. But I thought that if we would get hold of these great underlying principles, we would see more in the subject than we have ever seen before, and it would be an impetus for us to strike out on these lines after we get home. I hope you will get this little book; I am sure there is a great deal of light in it for you.

Not to enter into the details, I will simply notice a few paragraphs, to impress some of these thoughts upon our minds. There is enough published along this line, so that if we have the desire we may become intelligent and work out these problems in our everyday home life.

Paragraph 34. "He who hungers and thirsts after God will seek for an understanding of the laws which the

God of wisdom has impressed upon creation. These laws are a transcript of His character. They must control all who enter the heavenly and better country." Then, if they must control all who enter the heavenly and better country, when will that control begin? It must begin here; we must understand about these laws here if they are the laws to control us in the heavenly country. If we are going to start out from this to some other country to make our permanent home there, we will want to understand about the laws of that country. And so the Lord has given us the laws that are to control us in the heavenly and better country. And we will have to put those laws into practice here if we get to that heavenly and better country. So we want to get an understanding of these laws here.

Paragraph 37. "The transgression of physical law is the transgression of God's law. Our creator is Jesus Christ. He is the author of our being. He is the author of the physical law as He is the author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God. God is not revered, respected, or recognized. This is shown by the injury done to the body in violation of physical law." Jesus Christ is the author of the physical as well as the moral law, and to transgress the physical law is a sin. Have we always looked at it in that way? I know that not very long in the past I did not see it in that way; that to be careless of our persons, and to disregard the laws of our being, was sin. But it says so; the same author—Jesus Christ—was the author of both laws, and each is the law of God, and the transgression of either law is sin. That may be a new thought to some of us.

Paragraph 38. "God loves His creatures with a love that is both tender and strong. He has established the laws of nature; but His laws are not arbitrary exactions. Every Thou shalt not, whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness." So then, when God says "Thou shalt not do this," it means that if we do not do it His blessing will come to us both in moral and physical law. He does not take anything away from us that is for our good. He knows what is for our good better than we do, just as parents do for their children. When

a parent says, "You must not do that," that is not an arbitrary exaction. He loves to save his child from suffering pain and possible death. So it is with God. It is not because He is all powerful and we so weak that He forbids us doing certain things; it is simply an evidence of His love for us. If we could only remember this, what a blessing it would be to us. If we obey God these blessings will come to us.

Paragraph 46. "You should move out from principle, in harmony with natural law, irrespective of feeling." The Lord says we should move out from principle, not because somebody else moves, or anything of that kind, or through fear of somebody else; but simply because we believe it is right; that it is an obligation we owe to God. We should act from principle. And that is about the only way our actions will amount to anything. If our actions are from the fear of men, or because somebody else acts that way, there is no virtue in them. We must move out from principle, irrespective of feeling. It may be quite a cross for us to make some of these dietetic changes. I remember that Sister White told me that some of the health-foods, biscuits, etc., were distasteful to her, but that she ate them from principle; she did it because it was right. When we do this the Lord will help us to change our abnormal appetites.

Paragraph 56. "Our first duty, one which we owe to God, to ourselves, and to our fellowmen, is to obey the laws of God, which include the laws of health." It is our first duty, one which we owe to God. Why do we owe that to God? Because we belong to Him, and because these bodies are to represent Him to the world. And we owe that to God for what He has done for us, that we may not misrepresent Him to the world. It is our duty to glorify God in our bodies, which are His. So our first duty, one that we owe to God, to ourselves, and to our fellowmen, is to show them that there is something in the religion of Jesus Christ, especially in the Third Angel's Message, where all the truths of God, from the very beginning, have a resetting. We owe it to our fellowmen who are perishing in their sins, in consequence of giving loose rein to their appetites, that by conforming to the laws of our being it will conform us to the Divine image. "Our first duty." Have we thought of it in that light? Many of us have made it our last. God says it should be our first.

"It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law." H.L., p. 58. Yes, there is a very plain and positive statement. There is no need to comment upon it.

"God, the Creator of our bodies, has arranged every fibre, and nerve, and sinew, and muscle, and has pledged Himself to keep the machinery in order if the human agent will co-operate with Him and refuse to work contrary to the laws which govern the human system." H.L., p. 63. Do you think that is true? Do you think the One that made man, man that is so fearfully and wonderfully made, this complicated piece of mechanism, do you believe the One who had power to create such a being can keep him in order? The one that makes the machine usually knows the most about it. But in this case the machine must obey. What did we read in the first paragraph this morning. "The wonderful mechanism of the human body does not receive half the care that is often given to a mere lifeless machine." Has God, the Creator of our bodies, who arranged every fibre and nerve and sinew and muscle, promised to keep the machinery in order in spite of the human agent? No. "Every misuse of any part of our organism is a violation of the law which God designs shall govern us in these matters; and by violating this law, human beings corrupt themselves. Sickness, disease of every kind, ruined constitutions, premature decay, untimely deaths, these are the result of the violation of Nature's laws." Page 73. Refer right back to the paragraph that has been read, that God has pledged Himself to keep the machinery in order, every nerve and fibre, if the human agent will conform to His law.

E. HILLIARD: Is it not a sin then to be sick?

PASTOR IRWIN: Of one thing we may be assured, that sickness, disease of every kind, ruined constitutions, premature decay, untimely deaths, these are the result of the violation of Nature's laws.

Brother Tenney says that sickness is not always the fault of the one that is sick. That is surely the case with infants; they are the victims of ignorance and carelessness on the part of those who have them in charge.

R. HARE: I believe there are circumstances in life when the Lord sends sickness, but I believe He sends it as a chastisement.

JOHANSON: Sometimes God takes the sickness for our good.

G. C. TENNEY: I think it is stated that the sickness of Lazarus was to the glory of God, and Hezekiah was sick unto the Lord.

PASTOR IRWIN: "If we would have health, we must live for it." Page 101. Do you think that is correct?

JULIA MALCOLM: Can you give me a reason why so many who have professed to live according to the laws of health reform appear to be so delicate?

DR. BRAUCHT: I think they have the zeal without the knowledge. The question answers itself, "professed to live."

MRS. HASKELL: Are there not a great many among us whose constitutions were ruined before they accepted health reform, and would have been in their graves but for health reform?

PASTOR IRWIN: (Paragraph 104.) "When we do all we can on our part to have health, then we may expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer if His name can be glorified thereby; but let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick."

A. T. ROBINSON: When healing does come through God, the message is, "Go and sin no more lest a worse thing come upon thee."

Pastor Irwin continuing:—

"The Lord has given His people a message in regard to health reform. This light has been shining on their pathway for thirty years. . . . Can He be pleased when half the workers laboring in a place teach that the principles of health reform are as closely allied to the Third Angel's Message as the arm is to the body, to have their co-workers, by their practice, teach principles that are entirely opposite? Testimony after testimony has been given which should have brought about great reforms. . . . The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God, while, by precept and example, he acts in opposition to the light which God has sent."—Page 109. Now, the Lord does not connect with the Third Angel's Message anything of minor importance. It all has a direct bearing on our eternal salvation, and no man can hope to

succeed in the work of God while by precept and example he acts in opposition to the light God has given. The spirit of prophecy that God has connected with the Third Angel's Message is not to be trifled with.

"The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what He says, and He is to be honored in what He says" (page 115), whether it is on health reform or the Testimonies. Even ignorance is sin when light has come. The law of the land does not hold a man guiltless because he does not know the law. It is his business to know the law.

"To make plain natural law, and urge the obedience of it, is the work that accompanies the Third Angel's Message, to prepare a people for the coming of the Lord."—Page 139. That has not always been done as it ought to have been done in connection with the Third Angel's Message. The ministry, I maintain, ought to understand these things, so that they can preach them as intelligently as they do the book of Daniel or some of those things. In going out to preach the truth we cannot send doctors everywhere, therefore I believe that God wants the ministry to be intelligent along these lines, that they may explain it to the people, and urge obedience to it; and, further, they must be living examples of obedience to these principles.

"Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement."—Page 157.

"If those who profess to be Christians desire to solve the questions so perplexing to them—why their minds are so dull, why their religious aspirations are so feeble—they need not, in many instances, go farther than the table; here is cause enough, if there were no other."—Page 162. When our religious aspirations are dull, in many instances we have not to go farther than the table for the cause.

"Satan is the originator of disease. . . . There is a divinely appointed connection between sin and disease. . . . Sin and disease bear to each other the relationship of cause and effect."—Page 248. That settles the point that God never sends sickness to any man. In these expressions in the Bible that God sends so and so, He simply permits it. He says He will "send them strong delusion, that they should believe a lie." If

we refuse the light and do not live the truth, then God will stop striving with us by His spirit, and the devil rushes in with strong delusions. It is the love of God that protects us from these things. Take a case back there in the wilderness, the time the serpents came and bit the people. Did God send them? They were there all the time, and they did not bite the people till the people began to grumble and complain about the food, etc.

Satan is the originator of disease, and the Lord is not going to perform a miracle to preserve us in health when we transgress the laws of our being, when He tells us what we are to do. "The angel of the Lord encampeth round about them that fear Him."

J. H. WOODS: I notice many professing Christians charge God with many things that are their own fault.

M. HARE: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:13. That includes health reform.

Sermon.

(S. N. Haskell.)

Sabbath Morning, July 22.

TEXT.—Zechariah, 4th chapter, which read.

Those who read the Scriptures as a narrative fail to get out of them the lessons that God would have us. If we could realise that every judgment of God that has come upon His people in the past was an object lesson for us on the judgments that will finally come upon the people of this world, we would study them that we might avoid being found with them. Just so with the deliverances. Every deliverance of God's people in the past is only an object lesson to teach us how He will deliver them in the closing scenes of this world's history. If we could realise this we would study the Scriptures with the deepest interest. When we have learned these object-lessons, we shall be better prepared to know how to stand through the last days.

Satan proposes to bring to bear every scheme, every device that he has invented, upon those who will be in the closing work of the gospel. This will make the closing work of the gospel the most important work that has been since the world began, and

the most interesting work, a work which the angels of Heaven will look upon with the greatest interest. So all these Scriptures and all these experiences of the past were written for object lessons for us.

In the book of Zechariah was written the history of Darius Hystapes, to encourage the people of God who had become discouraged in building the temple. When the seventy years of Babylonian captivity had about expired, Daniel saw this from the prophecy of Jeremiah, and he earnestly prayed that the Lord would bring His people out from captivity. God heard his prayer. In answer to it He sent the angel Gabriel from Heaven to work upon the heart of Cyrus, that he should release the people of God from captivity, and take them to Jerusalem. Gabriel failed to accomplish the mission, but Daniel was so earnest that the Lord sent Jesus Christ Himself to assist Gabriel in accomplishing the work Daniel wanted done.

You have only to compare a few texts in the Bible to see that this is so. See Daniel 10: 10 12. Daniel had made up his mind that he would fast and pray until his prayer was answered. Then the angel Gabriel was sent from heaven. Explaining to Daniel he says, "The Prince of the kingdom of Persia withstood me one-and-twenty days: but, lo, Michael, one of the chief Princes, came to help me; and I remained there with the kings of Persia." "Then said he, knowest thou wherefore I came unto thee? and now I will return to fight with the Prince of Persia: and when I am gone forth, lo, the Prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things, but Michael, your Prince." Verses 20, 21.

Daniel prayed until the decree was sent forth for the people to return. That decree was one of the broadest in the Bible. Even those that were sick were to go. Provision was made for them to be carried on litters. Every man, woman, and child was to go. When only a few went, Darius became discouraged, and thought it a strange thing that the people would not go up to their native land when he had made every provision for them to go. The people did not appreciate their privileges.

And so, in the second year of Darius, Haggai began to prophecy. He tells the condition they were in. Those who had gone up to Jerusalem had become discouraged in building the

temple. They said—we will stop work on the temple and go to work farming and earn money, and when the rest of our brethren come up we will go on with the temple. Then the prophet tells them they have lacked faith.

Zechariah came at the same time and began to prophecy. He goes on in the same strain, telling them that they should go forward with the building. Zerubbabel seems to have been a man who took heed to what God had said, and he arose and laid the foundation of the temple. But he also became discouraged, and this fourth chapter in Zechariah and the one before it bring to view the condition of things then. In the third chapter, Joshua, the high priest, is represented as standing before God, and Satan, the adversary, there at His side to resist him. In the fourth chapter the Lord goes on to describe the candlesticks that are in the sanctuary. Notice the spiritual lesson He wished to be learned from the golden candlesticks—"Not by might, nor by power, but by My spirit, saith the Lord of hosts."

This lesson of the candlesticks, therefore, brings to us the greatest assurance of God's prospering hand accompanying those who give their interests and their soul to the accomplishment of the work of God here upon the earth. To those who study the sanctuary question, and only get out of the furniture of the earthly sanctuary a representation of the furniture in heaven, and can see nothing more, I do not wonder that they look upon our work as a dry theory. But there is a great lesson in it. There is something in it that comes to us in a practical way, giving us assurance that God will fulfil every one of His promises.

And these lessons are for us who are down here in the loud cry of the Third Angel's Message. For fear you will not believe it without, I will read to you out of the Testimonies a few expressions concerning this very chapter.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. * * * * * As he (Satan) influenced the heathen nations to destroy Israel, so in the near future will he stir up the wicked powers of earth to destroy the people of God. * * * * * As Joshua was pleading before the angel, so the remnant Church, with brckness of heart and earnest faith, will plead for pardon and deliverance before Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and their unworthiness, and as they look upon them-

selves, they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters."

"Satan urges before God his accusations against them, declaring that they have by their sins forfeited the Divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favour of God. 'Are these,' he says, 'the people who are to take my place in Heaven, and the place of the angels who united with me? While they profess to keep the law of God, have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred towards one another.'"

"The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents them in the most exaggerated light. * * * He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, 'The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven on the palms of My hands.'" Vol. 5, pp. 472, 473, 474. See also No. 32, pp. 223-232.

I want to read and put together a few texts which apply to the candlestick, to get out of it the spiritual lesson in it, if I can, that you may see the promises which come to the remnant people in these last days. "And the angel said unto me, what seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and His seven lamps thereon, and seven pipes to the seven lamps, which are on the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Zech. 4: 2,3. "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day." Chap. 3: 9. I thank God that He will do it, and He will give the righteousness of Christ in its place. Another expression: "For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Chap. 4: 10. That is what they are.

Let me read a few more Scriptures and place beside these. "And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of

God."—Rev. 4: 5. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."—Rev. 5: 6. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven golden candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. The mystery of the seven stars, which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."—Rev. 1: 12, 13, 20. What are the seven churches? We say they cover the seven different periods of the church in the Gospel dispensation. But who are the angels?—The ministers. Who are the instructors?—The ministers. Then they have been the ones all down through this age that have been giving light to the people, and God is represented as holding them in His right hand.

Perhaps I will have to put another text with this. "Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, He delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."—2 Chron. 16: 8, 9.

What then do the seven lamps that were seen here in the earthly sanctuary mean? What is the lesson in them? They not only represent the Spirit of God in the whole apartment in heaven, but they represent the eyes of the Lord that run through the whole earth, beholding the evil and the good. What for? To show Himself strong on behalf of those whose hearts are perfect toward Him. It is "not by might, or by power, but by My Spirit, saith the Lord of Hosts." That is the lesson of the sanctuary.

Then if we study the lesson thoroughly and see how God uses that lesson, when we come down to the closing work of the Gospel we will find the same scene acted over again in the deliverance of God's people finally. If we study the object lesson in the sanctuary as we should, we will

find in it promises that will bring deliverance to every son and daughter of Adam who takes hold of these promises, and sees that God means us.

We ourselves are the only people in the world that can impede the progress of God's work. It is not the world we lay it to the devil; but it is the devil through us. There are not angels enough cast out of heaven to stop God's work, there are not wicked men enough to stop God's work, for God's eyes behold the evil and the good. He maketh the wrath of man to praise Him, and He restrains the rest. A man cannot get too much wrath for God to manage. He may turn forty somersaults, but that does not make any difference. God has a definite purpose, and He will have somebody in the world whose heart will be perfect. Those who can see what God has promised, can see the prophecies that pertain to the time in which we live. In their fulfilment, and in labouring toward that end, they will find a power of God which will be made manifest to them.

But when we stop as the Jews stopped, and begin to reason that it must be so and so, that this plan and that plan must succeed in order to accomplish the work, we are getting out of our place entirely. We are to look to the fulfilment of prophecy, and keep our eyes directly toward God, and He will accomplish the work. It is not by might, nor by power or armies, as the margin says, but by My Spirit saith the Lord of Hosts. I do the work.

And then He speaks directly to Zerubbabel, and He says, Your hand has laid the foundation, and notwithstanding you have nothing to go forward with, your hands will finish this temple. Why?—Because his heart was perfect with God. And this lesson belongs down here. There will be a remnant people of God. They will be those whose hearts are perfect with the Lord.

I have often thought of a story I once read in a little book. Perhaps you have all heard me mention it. I mention it now to show where our power lies. It is not always the ones who are most conspicuous in the work of God who have the most power. It is not that way. The story is something like this. On a certain time a Christian moved into a very wicked place. So they hired a minister, and there was a great revival, and he built a church. When he got it built I suppose he felt somewhat as Nebuchad-

nezar felt—This is great Babylon that I have built. There was an old lady in the town, and she used to thank the Lord that He had permitted her to live and help build the church. The minister was troubled a little, and he got someone to ask her what she had done. She was surprised that anyone should ask the question. "Did not I ask the Lord to send for such a man long ago?" she asked. "And when there was a load of stones going up there, and the horses would not go, I took out a wisp of hay and gave it to them, and away they went. Cannot I thank the Lord for helping me to build that church?"

When we come down to the judgment, and self is all swept back and rolled on one side, and the naked power of God is seen, it will be those who have taken and carried the burden of the work on their very souls through whom God will work. It may be those who have never come to light any more than did that woman. There is something so good about the Gospel where the heart is sound and perfect with God. It is like the sun that strikes this atmosphere; it is diffusive. It spreads its fragrance all over the world. That is the work of grace, and that is the secret of the power of the work of God in every age of the world.

How does God carry forward His work in this world?—By the anointed ones.—Zech. 4: 11, 14. Who are the pipes through which the golden oil flows out to give the light?—The anointed ones. It is those who are anointed with the Spirit of God that give themselves to the work of God, and if they give themselves wholly to the work of God they become the anointed ones.

But what relation does this have to Zerubbabel, and to the temple he was trying to build?—This: God prepares the way, and when He prepares the way, if we are in a condition so that the golden oil can flow through us, then we will take advantage of the openings of God's providence, and thus God will accomplish His work.

Let me give you an illustration of this. That Samaritan woman came from the city of Sychar to the well to draw water, and the Saviour sat on the well. There were two providences that came together. There was the Saviour who sat on the well; there was the woman that came to draw water. Simple circumstances. The Lord had the woman coming out just then. We might say, what if somebody else had happened to come

That is only reasoning in the air. She did come. And when she came she was simple enough to believe Christ. He did not have to work a miracle to convince her that He was the Messiah. He could just tell her, I am the Messiah, and she believed it. And she went back to the city and brought out the multitude to hear the Word. The two circumstances themselves made the two olive trees, one on the one side and one on the other.

God will always prepare the way before His people. He never sends a man out on a warfare at his own charge. He always pays the bill, and He always prepares the way. Very frequently we have so much reasoning to do about it that the devil steps in between us and the way God has prepared, and then we cannot get along, and we are in trouble. But there is a way. If God tells a man to feed a multitude of 15,000 people with five barley loaves and two small fishes, he can feed them, because there is power in the Word to feed them. What we want is to trust in God. What, then, shall I fold my arms and sit down, and say the Lord is going to do it, and I have nothing to do? No; but, like the bird that sits on the tree when the ground is covered with snow,—and I never knew one to stop singing because it was snowing;—when everything is covered with snow he sits on the tree watching, and presently the housewife throws out some crumbs, and he flies down and eats them. That is how he is fed. God knows what He is about. He has the means for us somewhere; and it is simply for us to keep the vessel clean, the pipes clear, so that the golden oil can flow, and we will find ourselves surrounded with circumstances of God's providence.

With the people of God living now there will be developed the greatest faith of any people, because the greatest light shines on their pathway. We will need every ray of light before we get through, to strengthen us, and to enable us to stand, and go forward in the work of God.

I will read a text that I have often read and thought of. 2 Cor. 5: 17-20: "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses

unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We are ambassadors for Christ when we become reconciled to God through His precious blood. Our very appearance and conversation, and whatever there is about us that should carry an influence, should represent the government of God. We are citizens of the kingdom of heaven. God has made us thus, and sent us forth, authorised by the Lord of lords and King of kings, to represent this government of heaven. Then suppose we fail; yes, it is we that fail, it is not God. Our government is sure, and the promises of God are sure. There is no failure when we fall back on the government. It is not ourselves that we represent, but it is the government of heaven. We are to represent it in our living, in our diet, in our dress, in our conversation, in everything. But how many turn traitors to the government as soon as they come in among the enemies of the government. May God help us to be true to the government of God.

I know there are many questions that arise in reference to the accomplishing of God's purpose. One says we must not take help from those that are not God's people, to carry forward God's work. Then I refer you back again to this decree of Cyrus. Who was it that was to carry forward that work?—Cyrus. Cyrus said, "God has given me a charge to build Jerusalem." He thought that God was only a god that was a little stronger than other gods. He had no idea of His being the creator of the universe any more than the heathen, but he thought that He was a god all right. And so he said that He has commanded me to build the temple at Jerusalem. He told every man to turn to and help, and that those who were sick were to be carried, and he also said that it should be paid for out of the treasury. Do you suppose that Daniel had anything to do with that? I think he had. When Daniel read that handwriting on the wall at the doom of the Babylonian Empire, Cyrus came in, and found him standing up against the ruins of that kingdom. So he says, "I will make you a prime minister." And after he was prime minister Cyrus made this decree. Can you see any connection? I suppose Daniel took him to the prophecy of Isaiah, and showed him

where God said one hundred years before he was born that he was to come, and that he was to rebuild Jerusalem. The king finally came to the conclusion that the Lord had commanded him to build that house, and he says, You furnish them with timber, materials, and everything they need. Shall we accept help, then, from the Gentiles?—Yes; I thank God that He owns the world. The silver and the gold are His, and the cattle upon a thousand hills. He says, If I were hungry I would not tell thee, because I own all the cattle. Then if we appeal directly to God, He can touch somebody's heart to say, "I will help you."

I think we have not half enough faith in God. We have altogether too much faith in our own judgment, our reasoning. We think we can plan the thing that will come out alright. I read somewhere that Christ had no plan for every day, but at night He went to God, and God directed Him throughout the day. I do not say that we should not use our judgment, but I do say that if we have any plans, in the name of the Lord, lay them at the feet of Jesus, and if He wants them upset, let them be upset. When we can see the hand of God, and we can believe God, we shall watch His providences.

I have thought sometimes that the heathens themselves know more about the providences of God than His people do. Take king Achish. He said, "You go, and I will show you what I can do." The Philistines said, "No, we know David; we know how he killed Goliath; we know what he has done in the past. You let him get into this army and he will turn against us." And the king sent him away. They studied God's providences.

Thus you will find it all through the Bible. Why did that harlot Rahab say we are all fainthearted here? She knew all about the history of the past. Said she, "I want to connect with your people." And she hid the spies in the top of her house, and then let them down over the wall. She was saved, and became connected with the children of Israel. It was because she studied God's providences. And I believe every circumstance in life, when we can see it aright, will be an open providence before us.

May God help us, dear friends! O, what would He do for us if we would just trust Him! When He says, rise and go forward, we would go forward. When Moses brought the people down

to the Red Sea, after he had kept the people from stoning him by telling them that it was God who would deliver them, he put up this prayer: "O Lord, we despair of any help except from Thee. If Thou shouldst say to the mountains, become a plain, we could go that way, or we could fly through the air, or we could go through the sea. Do you tell us just what we shall do and we will do it." I do not suppose Moses had the least idea how they were going. He knew they were going to be delivered, but he did not know how. Now that is the faith the Lord wants us to have. Jesus wants us to come to Him, and trust everything to Him, and He will open His arms to us, and enclose us in His bosom. May the Lord forbid that we should turn our backs upon Him when He loves us so much, but may we all come to Him and be saved in His glorious kingdom.

For Charitable Purposes.

MEMORANDUM OF ASSOCIATION OF THE AUSTRALASIAN MEDICAL MIS- SIONARY AND BENEVOLENT ASSOCIATION.

1. The name of the Association is The AUSTRALASIAN MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

2. The registered office of the Association will be situate in Sydney, in the colony of New South Wales.

3. The objects for which the Association is established are:—

1. The acquiring and holding of Real and Personal Estate, moneys, stocks, funds, securities, by gift, devise, bequest, purchase, subscription, or otherwise (but as regards real estate and property savouring of the realty, subject to the provisions of the 35th section of the Companies Act of 1874, so far only as the Association lawfully may acquire and hold the same by virtue of the licence of the Governor and the Executive Council), or otherwise, so that the Association shall not at any time hold more than two acres of land without the sanction of the Governor and the Executive Council), and the holding, selling, changing, leasing, converting, or otherwise dealing with the same respectively, and the appropriation, distribution, and spending of the same, and of the rents, issues, and profits, dividends, and income thereof, and of every or any part or parts thereof, and of any moneys arising from the selling, exchanging, leasing, converting, or otherwise dealing therewith as aforesaid, in all, or some, or one, of the ways, or for all, or some, or one of the purposes hereinafter mentioned. That is to say:—

(a). For the establishment and maintenance of Medical Missions, Hospitals, Surgeries, Sanitariums, Convalescent Houses, Orphans Homes, Homes for the Aged and Destitute, Schools for Nurses, Schools for Medical Missionaries, or other Medical Charities or Institutions, within the Colony of New

South Wales, or in all or any other of the Australasian Colonies or the islands adjacent thereto, and in connection therewith to make such charges or accept such other remuneration as the Association may determine.

(b). The manufacture and sale of health foods, health clothing, and other health appliances, and generally in the dissemination of the correct principles of health and temperance throughout the Australasian Colonies and adjacent islands.

II. To rent, lease, or purchase, any property, and to mortgage the same.

III. To acquire medical and surgical appliances, either by purchase, gift, bequest, or otherwise, and to dispose thereof, either gratuitously, or otherwise, as the Association may see fit.

IV. To do all such other lawful things as are incidental or conducive to the attainment of the above objects, including power for the Association to accept gifts of property under any special conditions, that the same shall be applied to any one or more of the objects of the Association to the exclusion of or in preference to any other or others, and at any time to resign the administration of the said property, or vest the same in any two or more trustees, or obtain the administration of the same by any approved registered Company, or by the Supreme Court of New South Wales: Provided, that if any gift or property taken by the Association shall be in the nature of such a charitable endowment as to be subject to the jurisdiction of the Supreme Court, the Association shall observe all rules and directions in accordance with any order made therein.

4. The purposes and character of this Association being purely benevolent, charitable, and philanthropic, it is hereby expressly declared that the income and property of the Association whencesoever derived shall be applied solely towards the promotion of the objects of the Association as set forth in the Memorandum of Association, or of any one or more of those objects to which such income or property may lawfully be applied, and no portion thereof shall be paid directly or indirectly by way of dividend, bonus, or otherwise, howsoever by way of profit, to the members of the Association; provided that nothing shall prevent the payment in good faith of remuneration to any officials or servants of the Association, or other person, in return for any services actually rendered to the Association.

5. The fifth paragraph of this Memorandum is a condition on which this license is granted by the Governor, with the advice of the Executive Council, to the Association, in pursuance of section 54 of the Companies Act of 1874.

6. If any member of the Association pays or receives any dividend, bonus, or other profit, in contravention of the fourth paragraph of this Memorandum, his liability shall be unlimited.

7. Every member of the Association undertakes to contribute to the assets of the Association, in the event of the same being wound up during the time that he is a member, or within one year afterwards, for payments of the debts and liabilities of the Association contracted before the time at which he ceases to be a member, and the costs, charges, and expenses of winding up the same, and for the adjustment of the rights of the contributories amongst themselves, such amount as may be required, not exceeding one guinea, or in case of his liability becom-

ing unlimited, such other amount as may be required in pursuance of the last preceding paragraph of this Memorandum.

8. If upon the winding up or dissolution of the Association, there remains, after the satisfaction of all its debts and liabilities, any property whatsoever, the same shall not be paid to or distributed among the members of the Association, but shall be given, conveyed, transferred, or assigned, to some other institution or institutions, having objects similar to the objects of this Association, to be determined by the members of the Association at or before the time of dissolution, or in default thereof, by any Judge of the Supreme Court of New South Wales, as may have or acquire jurisdiction in the matter.

9. True accounts shall be kept of the sums of money received and expended by the Association, and the matter in respect of which such receipt and expenditure takes place, and of the property, credits, and liabilities of the Association, and subject to any reasonable restriction as to the time and manner of inspecting the same that may be imposed in accordance with the regulations of the Association, for the time being, shall be open to the inspection of the members.

10. Once at least in every year the accounts of the Association shall be examined, and the correctness of the balance-sheet ascertained by one or more properly qualified Auditor or Auditors.

We, the several persons whose names and addresses are subscribed, are desirous of being formed into an Association, in pursuance of this Memorandum of Association.

Dated this day of 1899.

| NAME. | ADDRESS. | DESCRIPTION. |
|-------|----------|--------------|
| | | |
| | | |
| | | |

For Charitable Purposes.

ARTICLES OF ASSOCIATION OF THE AUSTRALASIAN MEDICAL MIS- SIONARY AND BENEVOLENT ASSOCIATION

It is agreed as follows:—

1. The Association means the members of the Australasian Medical Missionary and Benevolent Association.

2. The Board means the Board of Directors of the said Association.

3. A Committee means a Committee formed with the approval and under the control of the Board, for the purpose of in any way furthering the objects of the Association.

1. For the purpose of registration the Association is declared to consist of fifty members.

2. The Board may, when they think fit, register an increase of members.

3. The Association is established for the purposes expressed in the Memorandum of Association.

4. The name of the Association shall be "The Australasian Medical Missionary and Benevolent Association."

5. These Articles shall be construed with reference to the provisions of the Companies' Act, and the terms used in these Articles shall be taken as having the same respective meanings as they have when used in that Act.

OBJECTS.

6. The objects of this Association shall be to labor for the dissemination of the correct principles of Health and Temperance throughout the Australasian Colonies and adjacent Islands, by the establishment and maintenance of Medical Missions, Hospitals, Surgeries, Sanitariums, Orphan's Homes, Homes for the aged and destitute, Schools for Nurses, Schools for Medical Missionaries, and the publication and sale of health and temperance literature, the manufacture and sale of health foods, healthful clothing, and other health appliances, and to use such other means and agencies as may be deemed efficient, and in harmony with the principles of the Association.

PLACE OF BUSINESS.

7. The Head Offices of this Association shall be situate in Sydney, colony of New South Wales.

MEMBERSHIP.

8. The members of this Association shall be of two classes, viz., permanent members and annual members.

9. Any person subscribing to these Articles of Association and Conditions of Membership, as herein set forth, and contributing not less than ten pounds (£10) to the Association, shall be a permanent member.

10. Any person subscribing to these Articles of Association and Conditions of Membership as herein set forth, and contributing annually not less than ten shillings, shall become a Member of the Association for the fiscal year in which such sum is paid, and shall be deemed an annual member.

11. Any member of the Association may at any time retire by giving notice to the Board of his or her desire to resign his or her membership.

12. Any person subscribing to the Articles of Association and Conditions of Membership, and who shall pay to the Association in one year collections to the amount of one hundred pounds (£100) or upwards, shall be enrolled a permanent member.

13. Persons who shall have conferred any signal benefit on the Association, irrespective of subscription, may be elected honorary permanent members at any annual meeting, on the recommendation of the Board, and shall be entitled to all the privileges of membership.

MANAGEMENT.

14. The work of this Association shall be directed and its business controlled by a Board of ten Directors, who shall be chosen as hereinafter provided, and shall be members of the Association.

15. The Board, in the first instance, shall be the several subscribers to the Memorandum, and they shall hold office until the Annual General Meeting of the Association, to be held in July, 1900.

16. At the general meeting of the Association, to be held in the month of July, 1900, and every subsequent year, five of the Directors shall retire from office.

17. All elections of Directors shall be by ballot of the members of the Association.

18. The Association, at any annual meeting, may, by special resolution, carried by a three-fourths majority vote, remove any Director before his period of office expires, and may, by a like resolution, appoint another person in his stead. The person so appointed shall hold office during such time only as the Director in whose place he is appointed would have held the same if he had not been removed.

19. The Association may, from time to time, in general meeting, increase or reduce the number of the Directors, and may also determine in what rotation such increased or decreased member is to go out of office.

20. Any casual vacancy occurring among the Directors may be filled by the Directors, but any person so chosen shall retain his office only until the next annual meeting.

21. The Directors to retire each year shall be those who have been longest in office, but whenever any of the Directors to retire must necessarily be selected from among those who have held office for an equal length of time, the order of retiring shall be determined by lot.

22. A retiring Director shall be eligible for re-election.

POWERS OF THE BOARD.

23. The Board shall have full power to appoint and remove such trustees, officers, physicians, nurses, agents, employees, and servants, in all institutions or work under its management and control, as they shall think proper; define their powers, duties, and obligations, fix their compensation, and make regulations for their change and removal, or they may delegate such power to any committee or local board of management which they may appoint for the carrying on of their work in any place or institution.

24. The Board shall have the control of the affairs of the Association, the management and disposal of its property, and the execution of all the trusts confided to it; and they may pay all expenses incurred in forming and registering the Association, and may exercise all such powers of the Association, including power to rent, lease, purchase, or mortgage any property, loan, or borrow money, as are not by the Companies' Act or by these Articles required to be exercised by the Association in general meeting.

25. The purposes and character of this Association being purely benevolent, charitable, and philanthropic, it is hereby expressly declared that this is an Association not for gain, and that no dividends shall be paid on any fund, and that all its property, real and personal, shall be used in carrying into effect its legitimate aims.

26. The Board may borrow such sums of money as they may think fit on mortgage of the property of the Association.

27. The Board may exercise all the powers given to it, notwithstanding any vacancy or vacancies.

28. Minutes of the proceedings of the Association, Board, and of every Committee, shall be recorded in separate books kept for that purpose, and be signed, respectively by the chairman of the next meeting of the Association, Board, or Committee, and every such minute when so signed, shall, in the absence of proof of error, then be considered evidence of the facts stated therein.

29. All acts done by any meeting of the Board, or Committee, or by any person acting in the name and with the authority of the Association, Board or Committee, shall, notwithstanding it shall be discovered afterwards there was some defect in the appointment of the Board, or Committee, or person acting as aforesaid, or that they or any of them were disqualified, be as valid as if the Board, or Committee had been duly qualified.

30. The members of the Board and the officers for the time being of the Association, shall be indemnified out of the funds of the Association against all such charges, damages, and expenses, which they shall respectively incur, or be put to on account of any contract, act, deed, matter, or thing which shall be made, done, entered into, or executed by them respectively on behalf of the Association, and they shall be reimbursed by the Association all reasonable expenses incurred by them in and about any legal proceedings or arbitration on account of the Association or otherwise, in the execution of their respective offices, except such costs, losses, and expenses, as shall happen through their respective wilful neglect or default, and in any such matter members of the Board or said officers shall be chargeable only for so much money as he shall receive, and the members of the Board shall not be answerable for the acts, receipts, neglects, or defaults of each other, but each of them for his own acts, receipts, neglects, or defaults only, nor shall they respectively be answerable for any banker, broker, collector, or other person appointed by the Board, with whom, or into whose hands, any property or money of the Association may come, nor for the insufficiency of the title to any estate or property which may from time to time be purchased on behalf of the Association, nor for the insufficiency of any security upon which any of the moneys of the Association shall be invested by order of the Board, nor for any loss or damage which may happen in the execution of their respective offices, unless the same shall happen through their own respective wilful neglect.

31. The Association may accept gifts of property under any special conditions that the same shall be applied to one or more of the objects of the Association, to the exclusion of or in preference to any other or others; but the Association may at any time resign the administration of the said property, or vest the same in any two or more Trustees, or obtain the administration of the same by any approved registered Trustee Company by direction of the Supreme Court of New South Wales.

32. The Association may, except as regards property taken subject to special conditions, and subject as regards all its property, to the conditions of the Memorandum and these Articles, deal with all its property as absolute owner thereof, and may sell, let, invest, or otherwise dispose of the same, or any part thereof, for any estate or interest, and may invest money in any investment in its own name, or in the names of any person or persons, or in the purchase of any estate or interest in land, subject to the provisions of the 54th Section of the Companies Act.

33. In case of any gift of any money or property to the Association which may not lawfully be applied to all the objects of the Association, the Association shall only apply the same to some or one of the objects of the Association to which it may lawfully be applied, but subject as aforesaid the Association may give, grant, or dispose of with or without consideration or condition, any of

the property of the Association to any institution for the benefit of which this Association was founded.

34. The Association may assist any enterprise, whether by individuals, companies, or societies, which have for their object the making, or doing, or aiding, in making or doing, all or any things which shall be conducive to any of the objects of the Association.

35. The Association may subscribe out of its funds to any such individuals, companies, or societies, or to any local committee, which have for their object the promotion of all or any of the objects of the Association.

36. The Board shall cause the banking account of the Association to be kept in the name of the Australasian Medical Missionary and Benevolent Association.

37. All cheques payable to the order of the Association shall be endorsed by such person or persons and in such manner as the Board shall from time to time authorise.

38. The Board shall cause to be kept true accounts of all receipts, credits, payments, and liabilities of the Association, and all other matters necessary for showing the true financial state and condition of the Association.

39. The books of accounts shall be kept at such place or places of security as the Board shall think fit.

40. At every ordinary general meeting of the Association, the Board shall lay before the Association a statement of the income and expenditure of the Association since the date at which the last account was made up, and every such statement shall be accompanied by the report of the Board as to the financial state and condition of the Association.

PROCEEDINGS OF THE BOARD.

41. Immediately after each annual meeting, the Board shall elect a President and Vice-President, who shall be of their number; they shall also elect a Secretary and Treasurer from the members of the Association. All such officers shall hold office one year, or until the next annual meeting. Five members of the Board shall form a quorum.

42. The Board may meet for the dispatch of business, adjourn, or otherwise regulate their meetings as they may think fit. Questions arising at any meeting shall be decided by a majority of votes. Each Director shall be entitled to one vote. The President or any two members of the Board may at any time call a meeting of the Board.

43. The Board may appoint from its own members sub-committees, and delegate to them such powers as they think fit; any sub-committee so appointed shall, in the exercise of the powers so delegated, conform to any regulation that may be imposed on them by the Board.

MEETINGS.

44. The first general meeting of this Association shall be held in Sydney at such time (not being more than four months after the date of registration of the Association) at such place as the subscribers of the Memorandum of Association may determine.

45. The annual meetings of the Association shall be held in the month of July in each year, at such time and place as may be decided upon by the Board, notice of which shall be published in the *Herald of Health* or such papers circulating in Sydney as the Board may deem advisable, which notice shall be published in two consecutive issues within at least 60 days, and not less than seven clear days prior to such meeting.

46. The last-mentioned meetings shall be called the annual general meetings. All other general meetings, except the meeting mentioned in paragraph 44, shall be called special general meetings.

47. Special meetings of the Association may be called at any time and place by the Board, notice of such meetings to be given as in the case of annual meetings, and no business shall be transacted at such special meetings except that for which it shall have been summoned.

48. The Board shall also, whenever they receive a requisition signed by at least twenty-five members of the Association, call a special general meeting of the Association.

49. Each requisition shall specify the object of the meeting required, and shall be deposited at the office of the Association.

50. In case the Directors fail to convene a special general meeting within thirty days from the time of such deposit, the requisitionists may themselves convene a meeting; but no such requisition shall remain in force for more than two calendar months from the time when the same shall be deposited at the office of the Association.

51. The members present at any meeting regularly convened shall form a quorum for the transaction of business.

52. All permanent members, and all annual members, whose annual membership fees due shall have been paid prior to time of voting, shall be voters in any meeting at which they may be present.

53. No person shall be entitled to more than one vote on any question, nor to vote in any manner other than in person.

54. All business shall be deemed to be special that is transacted at any special general meeting, and also all business that is transacted at any ordinary general meeting, with the exception of the following matters; that is to say: the election of the honorary officers and Board, the consideration of the annual reports of the Board, and balance-sheet.

55. Any member may submit any resolution of special business to any annual meeting, provided that ten days previous notice be given by leaving a copy of the resolution to be moved at the office of the Association.

56. The Chairman of the Board, or in his absence the Vice-Chairman, if present, or if he be not present, any member the members of the Association then present may elect, shall preside at any meeting of the Association.

57. The Chairman presiding at any meeting may, with the consent of the members present, adjourn such meeting from time to time and from place to place, but no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place.

58. If, in the opinion of the Chairman, any matter of urgent importance has arisen which requires immediate discussion, any member may, with the consent of a majority of the members then present, propose any motion without having given the notice required by paragraph 55 of these Articles.

59. At any General Meeting, a declaration by the Chairman that a resolution has been carried, or lost, shall be sufficient evidence of the fact without proof of the number or proportion of the members who may be in favor of or against such resolution, providing the declaration of the chair is not called in question at the time.

60. No person shall be entitled to vote while his subscription for the current year is unpaid.

61. The Chairman of any meeting, in every case in which on any question arising at such meeting there is an equal show of hands, an equality of votes at a meeting, or at a poll, shall have a second, or casting vote at such meeting or poll, as the case may be.

62. No objection is to be made to the validity of any vote except at the meeting or poll at which such vote shall be tendered, and every vote not disallowed at such meeting or poll shall be deemed valid for all purposes whatever.

63. The Chairman shall, except as hereinafter provided, be the sole and absolute judge of the validity of any vote tendered at such meeting, and may allow or disallow the votes tendered according as he shall be of opinion that the same are or are not valid; provided always that in case of a vote given on any question affecting the Chairman personally, the majority of members present may control his decision on the validity of such votes, and themselves decide on the validity of the same.

64. A balance-sheet shall be presented at every annual meeting, and shall contain a summary of the assets and estimated liabilities of the Association, arranged under convenient heads.

65. Previous to every ordinary general meeting after the first, the Accounts of the Association shall be examined and the correctness of the yearly statements ascertained by one or more Auditor or Auditors. If only one is appointed, all the provisions herein contained shall apply to him.

66. An Auditor or Auditors shall be appointed by the Association at the annual meeting in each year. They shall be eligible on quitting office, and in case of their not being so appointed, shall be appointed by the Board.

67. The Auditors may be members of the Association, but no person shall be an Auditor who is interested other than as a member in any transaction of the Association, and no member of the Board or officer of the Association shall be eligible during the continuance of his office.

68. Notices may be served on the Association by leaving the same at or sending the same by post to the registered office of the Association.

69. The Board shall forthwith cause a common seal to be made bearing the name of the Association, and such motto and device, if any, as they may think fit.

70. The common seal shall remain in the custody of the Board, and shall be affixed by the Secretary, or such other person as the Board shall designate, and only in accordance with the actions of the Board.

RELATION TO ALLIED ASSOCIATIONS.

71. This Association shall recognise the International Medical Missionary and Benevolent Association, of Michigan, United States of America, as its maternal and allied Association, and shall elect to its Board from time to time at least one person, a member of this Association, who shall be recommended by the said International Medical Missionary and Benevolent Association, for that position. Quarterly and annual reports of the work of this Association shall be made to the Secretary of the International Medical Missionary and Benevolent Association.

72. This Association shall labor to establish such relations with allied Colonial Societies and Associations as will give it the perpetual right to appoint through its Board one member of the Board of Management of such allied Society or Association.

FURTHER CONDITIONS OF MEMBERSHIP IN THE AUSTRALASIAN MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

73. The following are declared to be the further conditions upon and subject to which persons may become and remain members of the Association, and these conditions shall be set forth in the following form in a proper book entitled "Articles of Association, Declaration of Principles and Conditions of Membership in the Australasian Medical Missionary and Benevolent Association," and shall be signed by each member as evidence of irrevocable consent thereto, viz.:-

(1) As a condition of becoming and remaining a member of the Australasian Medical Missionary and Benevolent Association, I declare and consent (a) That the objects of this Association are and shall be such as are set forth and defined in the Memorandum and Articles of Association; (b) That the work of the Association shall be purely charitable, benevolent, Christian, and philanthropic, and all of which shall be without profit or dividend, direct or indirect, to the Board or any of the members as such of the Association.

(2) I declare my belief in God, in the Bible as the inspired Word of God, and in the principles of the Christian Religion, and desire that so far as the Association is permitted to do so, it shall co-operate in every good work which has for its object the elevation and improvement of mankind without distinction of creed or denomination.

(3) I further declare and consent that it is a condition of my becoming and remaining a member of this Association that at any annual meeting of the Association, a three-fourths majority of the members present and voting may drop me from the roll and remove me from the Association, if in their judgment I am not in harmony with the principles of the work of the Association; or instead of dropping me, I may by a like vote be suspended from all membership rights for such period as such vote shall fix. And I further declare and consent that the act of the Association in removing or suspending me in the manner herein set forth shall be final.

(4) I further stipulate, agree, and direct, that whenever the then Board may deem it advisable to reorganise under the provisions of a Federal Act, or for more successfully carrying forward the work which this Association is designed to do, the then Board by a three-fourths vote of all the then Board, shall cause to be made in due form and manner a transfer of all the assets of every kind, name, and nature, to such other organisation as shall then be in existence to receive the same, provided, however, that such receiving organisation shall be charitable and philanthropic in its object and purposes, and shall be non-profit and non-dividend paying to any of its members, and which shall have for its aims substantially the same objects and purposes as the Australasian Medical Missionary and Benevolent Association; the receiving organisation shall also assume all debts, duties, and liabilities of the same. Provided, however, that such transfer shall preserve the conditions of the principles of the Association, and the conditions of membership as herein

expressed, and shall preserve to me the same membership and right to membership therein as I have herein.

74. The Association may, in pursuance of any resolution to that effect, carried by a majority of not less than three-fourths of the members present and voting at an extraordinary general meeting convened for that purpose, for such consideration and generally upon such terms and conditions as such meeting may determine, amalgamate with any other association having the same or similar objects as the Association, and which is constituted with a Memorandum of Association that prohibits the payment of any dividends to its members. And upon the amalgamation being concluded, the Board shall, by all proper acts and deeds, convey and assign the property of the Association to the use of the Amalgamated Association.

AMENDMENTS.

75. These Articles may be amended at any Annual General Meeting of the Association by a three-fourths vote of all the members present.

| NAME. | ADDRESS. | DESCRIPTION. |
|-------|----------|--------------|
| | | |

The Avondale School Farm.

(Mrs. E. G. White.)

Read by her at the Avondale Church, Sabbath Afternoon, July 22.

I HAVE words of counsel for our brethren regarding the disposition and use of the lands near our school and church. I have been learning of the great Teacher. Many particulars regarding the work at Cooranbong have not been opened before me until recently, and not until now have I felt at liberty to speak of them. And even now I do not feel free to reveal all things, because our people are not yet prepared to understand all that will be developed at Avondale in the providence of God.

At the beginning of the Sabbath I fell asleep, and some things were clearly presented before me. There were persons selecting allotments of land on which they proposed to build houses and establish their homes. But one stood in our midst who said,

You are making a great mistake; which you will have cause to regret. This land is not to be occupied with buildings, except to provide the facilities essential for the teachers and students of the school. This land about the school is to be reserved as the school farm. It is to become a living parable to the students. The students are not to regard the school land as a common thing, but are to look upon it as a lesson book which the Lord would have them study. Its lessons will impart knowledge in the spiritual culture of the soul.

If you should settle this land near the school with private houses, and then be driven to select for cultivation other land at a distance from the school, it would be a great mistake, and one always to be regretted. All the land near the building is to be considered the school farm, where the youth can be educated under well qualified superintendents. The youth that shall attend our school need all the land near by. They are to plant it with ornamental trees and fruit trees, and to cultivate garden produce. The school farm is to be regarded as a lesson book in nature, from which the teachers may draw their object lessons. Our students are to be taught that Christ, who created the world and all things that are therein, is the life and light of every living thing. The life of every child and youth who is willing to grasp the opportunities for receiving a proper education will be made thankful and happy while at school by the things which his eyes shall rest upon.

THE WORK BEFORE US.

We need more teachers and more talent, to educate the students in various lines, that there may go forth from this place many persons willing and able to carry the knowledge which they have received to many others. Orphan boys and girls are to find a home here. Buildings should be erected for a hospital; boats should be provided to accommodate the school; and we should have wise, energetic, and active men to act as superintendents of the several enterprises, men who will use their whole and undivided talents in teaching the students how to work. A competent farm manager should be employed, that before the winter school shall open again the grounds around our school buildings may become a school farm.

Lads are to come in from different localities, and nearly all will take the industrial course. This course should

include the keeping of accounts, carpenter's work, and everything that is comprehended in farming. Preparation should also be made for the teaching of blacksmithing, painting, shoemaking, cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth equipped for the duties of practical life.

Cottages and buildings essential to the school-work are to be erected by the students themselves. These buildings should not be crowded close together, or located near the school buildings proper. In the management of this work, small companies should be formed who should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we are to begin to work in faith.

THE LAND TO BE RESERVED.

The Lord would have the grounds about the school dedicated to Him as His own school room. We are located where there is plenty of land, and the grounds near the church should not be occupied with private houses. Those who believe the truth for this time are not all transformed in character. They are not all proper object lessons, for they do not represent the character of Christ. There are many who would be pleased to get close to the church and the school who will not be helps, but hindrances. They feel that they should be helped and favoured. They do not appreciate the character and the situation of the work in which we are engaged. They do not understand how that all which has been done at Avondale has been accomplished with the hardest labour, and the use of money given with sacrifice, or which must be paid back again to those from whom it was borrowed.

Among those who will desire to settle at Avondale, there will be some who are filled with importunce and anxiety about their own reputation. They are sensitive and cautious. These need to be converted, for they are far from standing where they can receive the blessing of the Lord. Satan tempts them to ask favours which will only injure them if granted, and thus they bring anxiety to their brethren. The living principles of the Word of God need to be brought into the lives of many who now find no room for these principles. Those who are learning in the school of

Christ will count every favour from God as too good for them. They will realise that they do not deserve all the good things which they receive, and they will count themselves happy. Their faces will express peace and rest in the Lord, for they have the Word of God that He cares for them.

"Thus saith the Lord, the heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? for all those things hath Mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is of a poor and a contrite spirit, and that trembleth at My word." During the last days of 1898 we had many experiences to teach us what these words mean. My heart was greatly burdened, and matters were opened before me then in regard to the evils to arise from disposing of the land near the school to be occupied with dwelling houses. We seemed to be in a counsel meeting, and there stood or e in our midst who was expected to help us out of our difficulties. The words which he spoke were plain and decided: "This land, by the appointment of God, is for the benefit of the school." You have had evidences of the working of human nature, and what it will reveal under temptation. The more families that you settle around the school buildings, the more difficulties you throw in the way of teachers and students. The natural selfishness of the children of men is ready to spring into life if everything is not convenient for them. This land about the school is to be the school farm, and this farm is to occupy much more space than we have thought it would. Work in connection with study is to be done here according to the counsels given. Avondale is to be a philanthropic centre. God's people in Australasia are to be moved upon by the Spirit of the Lord to give sympathy and means to support and encourage many charitable and benevolent enterprises, which shall teach the poor, the helpless, and the ignorant how to help themselves.

A PANORAMA.

On several occasions the light has come to me that Avondale is to be used as the Lord's farm. In a special sense there is to be connected with this farm land that shall be highly cultivated. Spread out before me there was land planted with every kind of fruit trees that will bear fruit in this locality, also vegetable gardens, where seeds were sown and cultivated.

If the managers of this farm and the teachers in the school will receive the Holy Spirit to work with them, they will have wisdom in their management, and God will bless their labours. The planting and the sowing, the gathering of the harvest, and the care of the trees, are to be wonderful lessons for all the students. The invisible links which connect the sowing and the reaping are to be studied, and the goodness of God is to be pointed out and appreciated. It is the Lord that gives the virtue and the power to the soil, and to the seed. Were it not for His divine agency, combined with human tact and ability, the seed sown would be useless. There is an unseen power constantly at work as man's servant, to feed and to clothe him. The parable of the seed as studied in the daily experience of teacher and student is to reveal that God is at work in nature, and it is to make plain the things of the kingdom of heaven.

GOD AND NATURE.

Next to the Bible, nature is to be our great lesson book. But there is no virtue in deifying nature, for this is exalting the thing made above the great Master Artist who designed the work, and who keeps it every hour operating according to His appointment. As we plant the seed, and cultivate the plant, we are to remember that God created the seed, and He gives it to the earth. By His divine power He cares for that seed. It is by His appointment that the seed in dying gives its life to the blade, which contains in itself other seeds to be treasured and again put into the earth to yield their harvest. We may also study how the co-operation of man acts a part. The human agent has his part to act, his work to do. This is one of the lessons which nature teaches, and we shall see in it a solemn, a beautiful work.

There is much talk about the Lord in nature, as if God were bound by the laws of nature to be nature's servant. In this men do not know what they are talking about. Do they suppose that nature has a self-existing power without the continual agency of Jehovah? Many theories would lead minds to suppose that nature was a self-sustaining agency apart from Diety, having its own inherent power with which to work. The Lord does not exert His laws to supersede the laws of nature. He does His work through the laws and the properties of His instruments, and nature obeys a "Thus saith the Lord."

"The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things. It is through God's immediate agency that every bud bursts into blossom. When He was in the world, in the form of humanity, Christ said, "My Father worketh hitherto, and I work." So, when the students employ their time and strength in agricultural work, in heaven it is said of them, "Ye are labourers together with God."

Let the lands near the school and the church be retained. Those who come to settle in Cooranbong can, if they choose, find for themselves homes near by, or on portions of, the Avondale Estate. But the light given to me is that all that section of land from the school orchard to the Maitland road, and extending on both sides of the road from the meeting house to the school, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be fruit orchards and every kind of produce cultivated that is adapted to this soil, that this place may become an object lesson to those living close by and afar off.

Then let everything not essential to the work of the school be kept at a distance, and thus prevent any disturbance of the sacredness of the place through the proximity of families and buildings. Let the school stand alone. There must not be this one and that one claiming personal property near it. It will be better for private families, however devoted they may be in the service of the Lord, to be located at some distance from the school buildings. The school is the Lord's property, and the grounds about it are His farm, where the great Sower can make His garden a lesson book. The results of the labours will be seen, "first the blade, then the ear, then the full corn in the ear." The land will yield its treasures, bringing the joyousness of an abundant harvest, and the produce gathered through the blessing of God is to be used as nature's lesson book from which spiritual lessons can be made plain, and applied to the necessities of the soul.

AN OBJECT LESSON.

There are great things before us which we see must be done, and as fast as we obtain the means with which to work, we shall go forward. There needs to be patient, painstaking effort made for the encouragement and uplifting of the surrounding communities, and for their education in industrial and sanitary lines. The school and everything connected with it should be object lessons, teaching the ways of improvement, and appealing to the people for reform, so that taste, industry, and refinement, may take the place of coarseness, uncleanness, disorder, ignorance, and sin. Even the poorest can improve their surroundings by early rising and putting forth diligent, painstaking effort. By our lives and example we can help others to discern that which is repulsive in their characters, or about their premises, and with Christian courtesy we may encourage improvement.

The question will often arise, What can be done where poverty prevails, and is to be contended with at every step? Under these circumstances how can we impress minds with correct ideas of improvement? Certainly the work is difficult, and unless the teachers, the thinking men, and the men who have means, will exercise their talents, and will lift just as Christ would lift were He in their places, an important work will be left undone. The necessary reformation will never be made unless men and women are helped by a power outside of themselves. Those who have entrusted talents and capabilities must use these gifts to bless their fellow men, labouring to place them upon a footing where they can help themselves. It is thus that the education gained at our schools must be put to the very best use.

God's entrusted talents are not to be hid under a bed or under a bushel. "Ye are the light of the world," Christ said. As you see families living in hovels, with scant furniture and clothing, without tools, without books or anything indicative of refinement about their homes, will you become interested in them, and endeavour to teach them how to put to the very best use their vital forces, that there may be improvement, and that their work may move forward? It is by diligent labour, by putting to the wisest use every capability, by learning to waste no time, that they will become successful in improving their premises and cultivating their land.

Physical effort, moral power, and intellectual achievements are to be united in our effort to regenerate and reform. We are to seek to gain knowledge both in temporal and spiritual lines, that we may diffuse it to others. We are to seek to live out the Gospel in all its bearings, that its temporal and spiritual blessings may be felt all around us.

MISSIONARY EFFORT THE HIGHEST TRAINING.

The Lord will surely bless all who seek to bless others. The school is to be so conducted that teachers and students will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will constantly increase in wisdom and knowledge. We are to learn from the Book of books the principles upon which we are to live and labour. By consecrating all our God-given abilities to Him who has the first right to them, we may make precious everything that is worthy of our attention.

When entered upon with this spirit, the missionary work becomes an elevating and uplifting work, both to the labourer and to the person helped. Let everyone who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in word, in spirit, and in works, he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the manners of the citizens of the kingdom of God.

The students who will get the most good out of life are those who will live the Word of God in their connections and dealings with their fellow-men. Those who receive to give will feel the greatest satisfaction in this life. The members of the human family who live for themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies to our own selfish hearts. We are to bring the brightness and the blessing into the lives of others, thus doing a good and holy work. The Lord has ordained channels through which He lets flow His goodness, mercy, and truth; and we are to be co-workers with Jesus Christ in communicating to others practical wisdom and benevolence.

If the Avondale school becomes what the Lord is seeking to make it, the missionary effort of teachers and students will bear fruit. Both in the school and outside there will be willing subjects brought to allegiance to God. The rebellion which took place in heaven under the power of a lie, and the deception which led Adam and Eve to disobey, opened the flood-gates of woe upon our world, and all who believe in Christ may become sons and daughters of God, and labourers together with Him, that restoration may take place through the truth. The truth, peculiar in its working power, is adapted to the minds and hearts of the wandering sheep. Through its influence they may be brought back to the fold.

Whatever may be the position or possessions of any individual who has the knowledge of the truth, the Word of God teaches him that all that he has he holds in trust. It is lent him to test his character. His worldly business in all its lines, his talents, his income, his opportunities, are all to be accounted for to Him to whom he belongs by creation and redemption. When he uses every precious talent in carrying forward God's great work of education, when he strives to obtain the very best knowledge of how to be useful, how to labour for the salvation of souls ready to perish, God's blessing will surely attend his efforts. God bestows His gifts upon us that we may minister to others, and thus become like Him. Those who receive His gifts that they may impart to others, become like Jesus Christ. It is in helping and uplifting others that we become enobled and purified. This is the work that causes glory to flow back to God. We must become intelligent upon these points. Our souls must be purified of selfishness, for God desires to use His people as representatives of the heavenly kingdom.

Our school must be conducted under the supervision of God. There is a work to be done for young men and young women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our school. They need the manual training course, that will teach them how to lead an active, energetic life. All kinds of labour must be connected with our school. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted on the most thorough and systematic lines that

long experience and wisdom can plan and execute.

Let the teachers in our school wake up, and impart knowledge they have in agricultural lines, and in the industries that it is essential for the students to understand. Seek in every line of labour to reach the very best results. Let the science of the Word of God be brought into the work, that the students may understand correct principles, and may reach the highest possible standard. Exert your God-given abilities and bring all your energies into the development of the Lord's farm. Study and labour, that the best results and the greatest returns may come from the seed sowing, that there may be an abundant supply of food both temporal and spiritual, for the larger number of students that shall be gathered in to attend the school.

Resolutions Adopted by the Union Conference.

For the convenience of the readers we here give a complete list of the resolutions and recommendations passed by the Union Conference at its late Session.

1. That the Australasian Union Conference do its utmost to strengthen the faculty of Avondale School by assisting in securing teachers who are not only apt to teach, but who possess the more needful qualifications afforded by a tried experience in the Third Angel's Message.

2. That the Union Conference provide one of its most experienced laborers to act as Bible teacher in the Avondale School.

3. That the A.M.M. and B. Association provide one of its most competent nurses or physicians to take charge of the nurses' training department in the Avondale School, and that the Medical Association locate the above-mentioned teacher in the Avondale Health Retreat, thus binding together the work of the School and Retreat as means for the education of students in this department.

4. That the various departments of Avondale School be so clearly maintained, and the book-keeping with each be so distinct, that the financial running of each may be definitely known; and that tuition, board, and residence fees be so adjusted as to make all departments self-supporting.

5. That all our workers throughout the field put forth their best endeavour to increase the attendance at Avondale

School of consecrated persons, who can be prepared rapidly for service; and that much care be exercised by Conference laborers in advising parents to send children to our school, whose influence and department are likely to be an injury.

6. That the Union Conference laborers be urgently requested to contribute regularly to the columns of the *Bible Echo*, and do all in their power to encourage others to do so.

7. That we urge all our ministers and Conference workers as they labor in the churches, or for the general public in tent effort, or otherwise, to make the circulation of our periodicals and other publications an important feature of their work; and that the Tract Societies allow to such workers the same discount as to canvassing agents.

8. That we encourage all our laborers and Tract Society workers to labor for a revival of the old-time missionary spirit in the circulation of our literature.

9. That we suggest to each of the Colonial Tract Societies and Conferences the advisability of placing in the cities, which have not yet been entered with the Third Angel's Message, a missionary worker, who shall make his work self-supporting by the sale of our literature, and that as far as possible this work be followed by Bible workers and other lines of Gospel work.

10. That we urge our Tract Societies to encourage their general agents to devote a portion of their time to introducing our trade books for sale in the book stores throughout the colonies.

11. That we encourage all our Conferences to support as many *Bible Echo* workers as possible, either by supplying them with a portion of their papers free of cost, or by paying them a certain amount of money each week, which will enable them to keep up a weekly list of subscribers.

12. That the *Union Conference Record* be enlarged, issued monthly, and made a subscription paper; and that assistant editors be secured to maintain the several departments:—Church, Sabbath School, Tract and Missionary, Canvassing, Educational, and Medical Missionary.

13. That we urge all our ministers and Conference workers to subscribe for the *Review and Herald*, and that they encourage the lay members as far as possible to do the same.

14. That a uniform policy be adopted in the work of circulating our literature in the Australasian colonies,

and that no changes be made in this policy without mutual counsel. That this general policy be as follows:—

(a) That the Echo Company be the sole importer and wholesaler of our books, tracts, and pamphlets, on terms already arranged. That it employ a General Canvassing Agent as manager of the book business, both in the office, to supervise the publishing and circulating, and in the field to visit the various Tract Societies as may be deemed advisable.

(b) That the Colonial Tract Societies be the retailers in their various colonies, and that they adopt a uniform system of book-keeping and reporting prices and discounts, and of dealing with agents.

(c) That the Secretary and Treasurer of the Union Conference promote the harmonious working of the Tract Societies by frequent correspondence, and by visiting each society for the purpose of giving necessary help and counsel, and to audit their books.

15. That we recognise well planned and properly conducted camp-meetings as most effective evangelistic agencies.

16. That it is the sense of this meeting that the Australasian field be more adequately represented at the sessions of the General Conference than in past years.

17. That this Conference clearly recognise the Sabbath School department as an important branch of its general work.

18. That it shall appoint annually, through its executive committee, a general superintendent and a corresponding secretary, whose relation towards the Sabbath School work in Australasia shall be similar to that borne by the president and secretary of the International Sabbath School Association to the Sabbath School work throughout the world.

19. That it shall encourage and assist the Colonial Conferences and Missions to secure efficient Sabbath School workers, and to plan for their effective work.

20. That it shall make provision for a Sabbath School department to be maintained in the *Union Conference Record*, in which the superintendent and secretary of the department, and the Sabbath School workers throughout the colonies, may speak to all our schools.

WHEREAS, The chief objects of the Sabbath School offerings are the cultivation of the spirit of benevolence, and the stimulation of an interest in Missions; and,

WHEREAS, That at the last session of the General Conference the fact was recognised that this can be best accomplished in the several continents and great divisions of the world by encouraging the workers in each field to administer its own Sabbath School Missionary Offerings, therefore,

21. RESOLVED, That the offerings of the Australasian Sabbath Schools for the third quarter of 1899 be devoted to mission work in Fiji; the offerings for the fourth quarter, to the mission work in the Cook Islands; for the first quarter of 1900, to the work among the New Zealand Maoris; and for the second quarter of that year, to the work in Tonga.

WHEREAS, We believe that it would be a valuable means of education in benevolent and philanthropic work if the work and needs of our various home missionary enterprises were brought directly to the attention of all our Sabbath Schools, therefore,

22. RESOLVED, That we recommend that during each quarter general information be laid before the schools regarding one of these benevolent enterprises, and that a special collection be taken up in its behalf; and further,

23. RESOLVED, That among the first enterprises presented, attention be given to the Melbourne Helping Hand Mission, the Avondale Health Retreat, the charity work of the Christchurch Health Home, and the charity work of the Sydney Sanitarium.

24. That we encourage each Conference to place before its church members the benefits of laying aside each week a certain per cent of their income, to be used as offerings to the Lord.

25. That this Conference, through its executive committee, shall appoint a missionary committee of three persons, of which E. H. Gates shall be chairman, to act in conjunction with the Foreign Mission Board and the Union Conference Committee, in behalf of the evangelisation of the aboriginal and alien races in Australia, and for the people of neighboring missionary fields.

26. That the Foreign Missionary offerings of the Australasian Sabbath Schools be placed at the disposal of this committee to be used according to the advice of the Executive Committee.

27. That in harmony with the recommendation of the General Conference, and in response to the request of the managers of the Echo Publish-

ing Company, the Executive Committee of this Conference shall unite with the managers of the Echo Co., in selecting its editors, and also in outlining the general policy of the *Bible Echo*.

28. That we encourage the managers of the Avondale School to strengthen its Teachers' Training Department.

29. That we invite the attendance during the remainder of this school year of persons desiring a training for the church school work.

30. That we unite with the officers of our conferences and missions in selecting suitable persons to be trained for church school teachers, and in encouraging them to take up this important work.

31. That we heartily approve of the action of the Avondale School Board in pressing forward the work to its present state of progress.

32. That we will use our united and personal efforts and influences to secure to the school gifts, legacies, and loans without interest, that it may be freed from its interest-bearing indebtedness.

WHEREAS, Our brethren in America, Africa, and elsewhere have responded very heartily from time to time to the appeals sent from Australasia for financial help to issue publications, to establish missions, to build meeting-houses, and to establish and operate training schools for Christian workers; and,

WHEREAS, At the last assembly of the General Conference nearly £1000 was subscribed for the assistance of our sanitarium, our school, and other branches of mission work, therefore,

33. RESOLVED, That we gratefully acknowledge the goodness and mercy of God, and the love and liberality of our dear brethren in this matter; that we will be active and joyful in the use of the facilities for a broader work thus provided; and that we renew the consecration of ourselves and our possessions to the Lord our King, for the furtherance of His sacred work.

WHEREAS, The Echo Publishing Company has been favored during the last two years with abundance of work, and has been enabled to erect a large and convenient building, and equip it with the most improved book printing presses and other printing and binding machinery, thus doubling the company's capacity for general work, and enabling it to print and bind both trade and subscription books, therefore,

34. RESOLVED, That we acknowledge with gratitude the providences that have led in this work, and that we

encourage the managers of the company to go steadily forward in their efforts :—

(a) To fully equip the office for the printing and binding of large editions of subscription books.

(b) To arrange with authors and publishers for the acquisition of book-plates and rights to territory, so that Australasian editions may be published successfully and to profit.

(c) To arrange with the managers of the London Publishing House plans for co operation in the great work of adapting, publishing, and supplying our most important religious and health works for the successful sale among the people of Great Britain and the Colonies.

New South Wales Conference.

THE following recommendations and resolutions were adopted at the New South Wales Conference, held at Stanmore, August 1-7, 1899 :—

1. That we gratefully recognise the prosperity which God has given to this Conference during the past year, as manifested in the increase of numbers, tithes, workers, and book-sales.

2. That during the present Conference year we undertake to lift the full indebtedness which has rested upon the Conference from its organisation, that we may, at our next annual session, "owe no man anything."

3. That in the success attending the plan followed in the camp-meeting and tent effort at Hamilton, of uniting the spiritual and medical missionary lines of work, we recognise the leading of God's providence, and an indication as to how He would have the work carried on in the future.

4. That we approve of the plan to follow up the work already begun in Newcastle, by opening up, and carrying on still further, the work in its suburbs.

5. That a camp-meeting be held as soon as possible after the close of the Avondale School term in October, and that immediately following it an institute for the training of workers be held at the same place.

6. That in the interests of Gospel simplicity and economy our people who attend this meeting be encouraged as far as possible to provide their own tents, furniture, and provisions.

WHEREAS, the Sabbath-school is an efficient agency for the upbuilding of the church in the education of the children, and the training of workers, therefore,

7. RESOLVED, That we deem it important that more attention be given by ministers and Conference officers to this department of our work, and that a field secretary and a corresponding secretary be chosen, who can give to this work their first attention.

WHEREAS, it has been proposed by the Union Conference that the missionary offerings of the Australasian Sabbath-schools for the present year be donated to mission work in Fiji, Raratonga, among the New Zealand Maoris, and in Tonga, therefore,

8. RESOLVED, That we enter heartily into these plans, and keep our schools supplied with information regarding these missionary fields.

9. RESOLVED, That we approve of the following resolutions passed by the Union Conference :—

"Whereas, we believe that it would be a valuable means of education in benevolent and philanthropic work, if the work and needs of our various home missionary enterprises were brought directly to the attention of all our Sabbath-schools, therefore,

"Resolved, That we recommend that during each quarter general information be laid before the schools regarding one of these benevolent enterprises, and that a special collection be taken up in its behalf; and further,

"Resolved, That among the first enterprises presented, attention be given to the Melbourne Helping Hand Mission, the Avondale Health Retreat, the charity work at the Christchurch Health Home, and charity work at the Sydney Sanitarium."

10. Inasmuch as New South Wales presents a large and favorable field for the canvassing work, and with an efficient corps of workers employed in the sale of our books, an excellent work may be done in preparing the people to receive the Third Angel's Message, we would recommend—

(a) That we approve of persons of Christian experience and mature years being selected for the canvassing field.

(b) That provision be made at the Avondale School for a canvasser's class, in which students shall be fitted to go into the canvassing field without loss of time at the expiration of the school term.

(c) That we encourage the employment of resident canvassers in our large cities, to handle our publications.

11. That we approve of the action of the Conference Committee in main-

taining four experienced canvassers for the sale of the *Bible Echo*, and view with satisfaction the results of the work already done in this line.

12. That all our people be encouraged to subscribe for the *Bible Echo* and the *Herald of Health* by the quarter, at 1s per quarter for the *Bible Echo* and 6d for the *Herald of Health*, or 1s 6d combined, when taken from their local society, and at 1s 9d if delivered.

13. That trusty young people be employed to deliver these papers, and that they be encouraged to extend their canvass to the public, and, about once a month, to take around new and popular tracts for sale.

14. That a corresponding secretary be employed who shall maintain regular and active correspondence with our churches, to encourage and instruct them in the various lines of home and foreign missionary work.

15. RESOLVED, That we view with satisfaction the progress of the Avondale School in its preparation for the accommodation of a large number of students, and that we go forward with the work undertaken last year, of contributing proportion of the £2000 to be raised in Australasia for the erection of the necessary buildings.

WHEREAS, there is urgent demand for preparatory schools to be established in our churches, and there are few teachers as yet prepared to undertake this important work, therefore,

16. RESOLVED, That we request the Avondale School to give special attention to the training of teachers, and that we select and encourage persons of suitable age, education, and Christian experience to give themselves to this work.

17. That we gratefully recognise the establishment of the Avondale Health Retreat, believing that its proposed mission is needful and praiseworthy; and that we commend this enterprise to our people, and bespeak for it their cordial and liberal support.

18. That in the establishment of the Health Food Factory at Avondale we recognize an invaluable agency for the promotion of healthful living, which forms an important feature of the Third Angel's Message; and that we extend our hearty co-operation to this worthy enterprise.

19. That we most cordially recommend our people to contribute liberally to the fund that has been started for the purchase of a site for a Sanitarium, and the erection of the same in the vicinity of Sydney.

20. That we approve of the decision of the Union Conference to enlarge the *Union Conference Record* to a three-column, sixteen-page, demy 4-to, and to make it a church paper through which to speak to our people in Australasia on topics relating to the Church, Missionary work, Sabbath Schools, work for women, schools, and medical missionary work; and encourage every family in our Conference to subscribe for the paper.

Periodicals.—That all may be intelligent and in touch with all the phases of the work, it was urged that every family of Seventh Day Adventists in Australasia be encouraged to subscribe for and read the *Union Conference Record*, *Bible Echo*, and *Herald of Health*; and that our church societies be advised to subscribe for the *Advent Review*, *The Signs of the Times*, *The Home Missionary*, *Medical Missionary*, and *The Gospel of Health*, as reference papers, to be kept on file for the use of officers and members.

The committee on nominations reported as follows:—For President, G. B. Starr; Vice-president, W. A. Colcord; Secretary and Treasurer, A. H. Piper; Conference Executive Committee, G. B. Starr, W. A. Colcord, F. L. Sharp, J. Hindson, G. W. Morse.

The report was adopted.

The committee on licenses and credentials reported:—

For Credentials: G. B. Starr, A. S. Hickox, W. A. Colcord.

For Ministerial Licenses: F. Lyndon, M. Hare, G. W. Morse, A. H. Piper.

Missionary Licenses: W. R. Carsewell, Mrs. W. R. Carsewell, Mrs. G. B. Starr, Mrs. M. S. Boyd, Mrs. F. Lyndon, Mrs. G. T. Wilson, Mrs. A. E. Edwards, Mrs. Hettie Piper, Miss Annie Walker, Miss I. Robertson, Miss Julia Malcolm.

N.S.W. Conference receipts:—

| | | | |
|---------------------------|------|---|---|
| Tithe for the year ending | | | |
| June 30, 1899, ... | £869 | 6 | 1 |
| Donations ... | 100 | 3 | 0 |
| Total ... | £969 | 9 | 1 |

PASTORS S. N. Haskell and G. A. Irwin spoke at the Conference on Tuesday evening, August 1, just prior to their sailing for America. Pastor E. W. Farnsworth remained during the entire Conference, giving some practical and stirring discourses.

The Sydney Sanitarium Fund.

AN EXTRAORDINARY MEETING.

REFERENCE has already been made to a very interesting and encouraging meeting held on Friday forenoon, July 21, in the interests of the erection of a Medical and Surgical Sanitarium in the vicinity of Sydney. See "Special" No. 7, pages 8, 15, 16. It may be of interest to many of our readers to learn further in regard to this meeting and the noble start made at it toward the raising of the necessary fund for this purpose.

The meeting, the second of the Australasian Medical Missionary and Benevolent Association, was convened at 9 o'clock, a.m., Friday, July 21. After the singing of the hymn "He Leadeth Me," Dr. Braucht and Pastor Daniells engaged in an earnest season of prayer. The Articles of Association, found elsewhere in this number, were then read, considered, and, after making a few slight emendations, adopted.

This occupying a considerable time, a recess was taken at 10.45, and all present were given an opportunity to pay the sum of 10s., and enrol themselves as members of the A.M.M. and B. Association. Ninety-nine persons availed themselves of this opportunity.

At 11 o'clock the meeting was called to order again, and the resolutions found on pages 15 and 16 of "Special" No. 7, were taken up for consideration. While the resolutions relating to the building of a Sanitarium,—Nos. 7, 8, and 9,—were being considered, Mrs. E. G. White came in and spoke of the need of such an institution, where it should be located, how the funds should be raised, and giving altogether a very instructive, earnest, and inspiring appeal for the work to be started in faith, and prosecuted with vigor. Her address appears on pages 1-3 of the last number, No. 9.

After this address, the resolutions just referred to were unanimously adopted. Pastor E. W. Farnsworth then stated that whether what he was about to propose was in order or not, it seemed to him that they could not do better than to make a practical beginning of this matter right there, and to start the fund he would pledge £50. This was quickly followed by others. The list of those who pledged, together with the amounts pledged, is given below.

PLEDGES MADE AT THE UNION CONFERENCE TOWARD A FUND FOR THE ERECTION OF A SANITARIUM IN THE VICINITY OF SYDNEY, N.S.W.

| | £ | s. | d. |
|----------------------------|-----|----|----|
| E. W. Farnsworth | 50 | 0 | 0 |
| Mrs. E. G. White | 100 | 0 | 0 |
| C. B. Hughes | 40 | 0 | 0 |
| S. N. Haskell and wife .. | 55 | 0 | 0 |
| G. B. Starr and wife .. | 10 | 0 | 0 |
| F. Martin | 10 | 0 | 0 |
| J. E. Caldwell | 10 | 0 | 0 |
| W. C. White | 20 | 0 | 0 |
| E. Hilliard and wife .. | 10 | 0 | 0 |
| D. Lacey | 25 | 0 | 0 |
| E. H. Gates | 10 | 0 | 0 |
| E. E. Chandler | 10 | 0 | 0 |
| G. W. Morse | 25 | 0 | 0 |
| G. C. Tenney and wife .. | 19 | 0 | 0 |
| E. R. Palmer | 10 | 0 | 0 |
| Miss Hungertford | 5 | 0 | 0 |
| W. D. Salisbury | 5 | 0 | 0 |
| Mrs. Caro | 50 | 0 | 0 |
| J. Hindson and wife .. | 10 | 0 | 0 |
| D. Steed | 10 | 0 | 0 |
| R. H. Canstandt | 2 | 0 | 0 |
| W. A. Colcord and wife .. | 10 | 0 | 0 |
| M. Hare | 10 | 0 | 0 |
| E. A. D. Goodhart | 5 | 0 | 0 |
| John Reekie | 15 | 0 | 0 |
| A. Mountain | 10 | 0 | 0 |
| A. G. Daniells and wife .. | 25 | 0 | 0 |
| Minnie Hawkins | 5 | 0 | 0 |
| F. E. Braucht | 50 | 0 | 0 |
| D. A. Owen | 20 | 0 | 0 |
| C. P. Michaels | 5 | 0 | 0 |
| J. Johnson | 5 | 0 | 0 |
| H. Camp | 5 | 0 | 0 |
| A. W. Anderson | 5 | 0 | 0 |
| J. H. Woods | 5 | 0 | 0 |
| Miss Schewie | 5 | 0 | 0 |
| S. McCullagh | 10 | 0 | 0 |
| A. W. Piper and wife .. | 5 | 0 | 0 |
| Mrs. Boyd | 10 | 0 | 0 |
| Ella Boyd | 10 | 0 | 0 |
| Mrs. Robinson | 5 | 0 | 0 |
| Charlie Paap | 5 | 0 | 0 |
| Mrs. G. T. Wilson | 5 | 0 | 0 |
| F. Farrant | 5 | 0 | 0 |
| Harriet Pearce | 5 | 0 | 0 |
| Annie Pierce | 5 | 0 | 0 |
| A. S. Hickox | 10 | 0 | 0 |
| A. T. Robinson | 10 | 0 | 0 |
| G. A. Irwin | 10 | 0 | 0 |
| Fred Paap and wife .. | 5 | 0 | 0 |
| W. A. Covell and wife .. | 10 | 0 | 0 |
| G. A. Morse | 10 | 0 | 0 |
| Maggie Hare | 5 | 0 | 0 |
| E. Hilliard | 5 | 0 | 0 |
| Miss Tuxen | 1 | 0 | 0 |
| E. M. Graham | 5 | 0 | 0 |
| H. E. Minchin | 25 | 0 | 0 |
| Alfred Hughes | 10 | 0 | 0 |
| M. Taylor | 0 | 10 | 0 |
| Minnie Steele | 5 | 0 | 0 |
| E. Missen | 5 | 0 | 0 |
| Mrs. Amyes | 10 | 0 | 0 |
| F. W. Reekie | 10 | 0 | 0 |
| Susan Sisley | 1 | 0 | 0 |
| Walter Codling | 5 | 0 | 0 |
| W. H. Symonds | 0 | 10 | 0 |
| G. Tadisch | 2 | 0 | 0 |
| R. A. Nattras | 2 | 10 | 0 |
| Dr. Caro | 25 | 0 | 0 |
| H. Hughes | 5 | 0 | 0 |
| James Ivey | 1 | 0 | 0 |
| <hr/> | | | |
| £905 10 0 | | | |

INDEFINITE PLEDGES.

Miss Ellis, Amelia Mills, W. J. Redhead,
W. H. Pasco.

J. Paap, loan for 3 years without interest, £100.

Important Changes in the "Record."

ONE of the resolutions passed at the recent session of the Union Conference was the following:—

"That the *Union Conference Record* be enlarged, issued monthly, and made a subscription paper, and that assistant editors be secured to maintain the several departments—Church, Sabbath School, Tract and Missionary, Canvassing, Educational, and Medical Missionary."

The details regarding the exact size, price, departments, editors, etc., were referred to the Union Conference Committee. The following are some of the more important decisions of the Committee:—

(1.) That the size of the *Record* be the same as the "Special," in which have been printed the proceedings of the Conference, namely, demy quarto, 16 pages, 3 columns to the page.

(2.) That A. G. Daniels be appointed editor, and Mrs. A. L. Hindson assistant editor.

(3.) That it be printed monthly and bear the date of the first of the month.

(4.) That the price be placed at 2s. 6d. per year, single subscriptions, or 2s. per year when taken in clubs of four or more to one address.

The editors have already begun their work. Arrangements have been made with Sister V. J. Farnsworth to conduct two departments, namely, "The Sabbath Schools," and "Women's Work." The educational department will be conducted by E. R. Palmer, the principal of Avondale School. Miss Harriett Pearce, Corresponding Secretary of the Medical Missionary Association, will have charge of that department. The plan is to have the matter for each department furnished by persons who are giving special thought to those lines.

The mission of the *Record* will be to serve as a medium of communication to every Seventh Day Adventist in Australasia. The *Bible Echo* is a missionary journal. It is circulated principally to those who are not acquainted with us, and who would not be interested in our church work.

For years we have felt the need of a strong church paper. There are many things of deep interest connected with our work, our churches, missions, schools, etc., that we long to place before the rank and file of our people. There are many things we want to say to them about Sabbath School work, Camp-meetings, Church ordinances, the movements of our laborers, etc., that we cannot put in the *Bible Echo*. The *Record* will henceforth be the medium by which this communication will be made. By this means our people will be kept in close touch with all phases of our work, and will become better acquainted with each other.

We believe that the *Record* will henceforth be one of the most welcome monthly visitors our brethren will have. Every family should subscribe at once. The first number under the new management will be dated September 1, 1899. That number will, itself, be the best description that can be given of what the *Record* is to be.

PASTOR G. A. Irwin, President of the General Conference, sailed for San Francisco by the s.s. Alameda, Wednesday, August 2. Brother Irwin spent about two months in Australia. We would have kept him six months if a protracted stay had been consistent with his work in America. His visit and counsels were greatly appreciated, especially by those who attended the Union Conference, and the brethren bearing official responsibilities in our various organisations and institutions. He has our prayers as he returns to his labors in America.

PASTOR and Mrs. Haskell, who have been laboring in Australia during the last three years, accompanied Brother Irwin on his return to the United States. Brother Haskell's long and varied experience in this cause has qualified him to render most valuable service in almost any part of the field. It was to help Brother Irwin in his arduous labors that it was thought expedient for Brother Haskell to go to America. We trust that the good hand of our God may be with him in all his journeys.

The Evils of Modern Education.

In a sermon, delivered March 26, to the young men in Harvard College, Connecticut, U.S.A., Dr. Lyman Abbott gave, in a few words, a good illustration of how directly antagonistic to the Bible and how undermining to faith is the teaching in the colleges, universities, and theological seminaries of to-day. Dealing with "the practical and personal side" of his theme—text, Mark 4: 26, 27—he pictured a young man of his congregation coming to him for help, and saying:—

"I was brought up in an orthodox circle. My mother was a devout believer. I learned from her the Christian creed and the Christian Bible. I learned to pray; I had no doubts. I began my studies, and soon came to the conclusion that the world was not made in six days. Presently I discovered that man had been on the earth more than six thousand years. Then I reached the conclusion that he had come from a lower order of animals. Then I discovered that language was not broken up at the tower of Babel. I found reason to doubt one after another of the so-called miracles of the Bible, until, at last, my faith is all gone. I do not know what I believe, or whether I believe anything. I do not know what I believe about the Bible, about Christ, about myself. I do not even know whether I am immortal, or whether there is a God. O, that I could go back to the simple faith of my childhood! But I cannot."

Certainly there is crying need for schools where faith shall be cultivated and not killed, where those who attend may grow in grace and the knowledge of the truth as revealed in the Word, and come away, not with their faith all gone, but with the simple confiding trust of their childhood days. May the people of God everywhere arouse to the importance of this subject.

THOSE desiring the ten "Specials" of the *Union Conference Record*, containing the proceedings of the Union Conference, put together in permanent form, can have them neatly bound in good cloth binding, for 1s 3d plain, or 1s 6d lettered "Union Conference, 1899," by sending them to the Federal Printing Works, Newcastle, N.S.W., the printers of the "Specials." Enclose postal note for the same, adding 6d extra for return postage, and do not forget to give your address.