

Special No. 4.

Union Conference Record

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

VOLUME IV.

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NUMBER IV.

The Work in Fiji.

WEDNESDAY EVENING, JULY 17.

J. E. FULTON.

I SHALL continue my talk about Fiji, and the answers to the questions you may ask me may be more interesting than anything else to you.

When I came to Australia it seemed so strange to see so few services on the Sabbath. I will tell you about our services in Fiji. I told you the other evening that we had only two little tracts beside the Bible. We have also a small hymn-book, and that is one reason why the natives like to come to meetings. Sister Parker is here, and if she is willing we might sing you one. (The hymn "On Jordan's stormy banks I stand" was sung in Fijian by Brother and Sister Parker and the speaker.) We commence our Sabbath services on Friday evening at the ringing of a bell. This bell is a hollowed out log, which is beaten with two big clubs. This is done either by children or grown people, and can be heard a long way. This was the kind of bell that was formerly used to summon the people to their cannibal feasts. Now it is used to call them to the church services. At Suva we have such a bell. We have a prayer service at the beginning of Sabbath. At sunrise they come again. This is not only for a few Sabbaths, but is done throughout the year. At 10 A.M. we have our Sabbath-school. At 11 A.M. we have our preaching service. At 3 P.M. we have another preaching service, and at the close of the Sabbath they come again for praise and prayer. On Tuesday evening we have our prayer and social meeting, and on Thursday evening we have an informal talk on health reform or other subject, or I try to answer any questions the people may ask. There is a membership of about forty-five in our Sabbath-school. There are also a few scattered ones in other parts of the group, but the company I have been speaking of is at Suva Vou. The people sit on the floor. The men sit on one side of the building and the women on the other. They have no use for chairs or tables. They write their letters while lying on the mats. They eat their meals off mats which are spread upon the floor. Their plates are usually banana leaves, which need no washing. They use their fingers instead of knives and forks.

Their food consists of various things. They eat yams, taro, and bananas which are sometimes boiled in the green state and eaten. They often bake them. They make a pit in the ground and put a fire in it and

heat it. Then the fire is taken out and the food put in. This is then covered with grass and left to cook. Pigs, tinned beef, and fish are also eaten. Taro is an article of diet,—a root which is eaten either boiled or baked. Vakalolo is a preparation of this root. It is beaten up fine, mixed with cocoa-nut milk and sugarcane juice, and baked brown. It takes the place of pudding.

For beds one end of the house is raised like a platform. This is often fifteen feet wide, and its length is the width of the house. On this stage are placed long boughs or leaves of the cocoa-nut tree, and over these a large number of mats according to the wealth of the owner. Over these is a mosquito screen. Their mats are very remarkable. Some of them are very beautiful indeed.

The breadfruit is eaten. It grows on a tree but is more of a vegetable than a fruit. They sometimes preserve it, or rather rot it, by burying it in the ground for weeks. The Fijians esteem it a great delicacy. They make bread from a nut called *ivi*. It is soaked in dirty pools of water. If a native woman, loaded with this, were to see a white person coming, she would take a very circuitous route to pass him. The reason is that her burden does not smell very nice. After being soaked, the nuts are scraped and made into bread. Some of our people have put this kind of food away, but it is as hard for them to break off old habits as for us. Baker's bread can be got in Suva. The Fijians are in advance of other natives. They have good clean mats even in the houses of the poor. I told you the other night that there are about 15,000 Hindus in the islands. Well, there are more Hindus than Fijians in the gaol. This gaol has a wall all round the grounds. The wall is composed of reeds from the bush. These are as large as a man's finger and about ten feet high. Yet, although the walls are so flimsy that a man might break through them anywhere, it is very seldom that one escapes. The prisoners are treated very leniently, and are trusted as messenger boys to go miles into the interior. They wear their *sulu* like other people, and you would not recognise them only by the letters "S. G." (Suva Gaol) printed on the *sulu*. The Fijians are a very reverent people, in form at any rate. When entering a church they will bow down, and when inside they will sit very quiet. Before the coming of Christianity the Fijians had a religion of their own. They had their priests, and their heathen temples were all over the islands.

We find it a very hard task to discipline the children in school. When we are correcting one all the rest join

in correcting that one too. If they are close enough they will give him a slap. When we turn round to the one who has slapped him and speak to him, then all the rest turn on him. It is very hard to make them understand they must be quiet.

I have been asked if our work in the islands cannot be made self-supporting. I do not know what the Lord may do. The chiefs get some money from the Government, but the common people are poor. Their usual wage is a shilling a day. You can readily see that there is not very much to save up after purchasing clothing and a few necessaries. I often think of the text, "The poor ye have always with you." It seems to me that we shall always have to help these needy mission fields.

Our Sabbath-school contributions in Suva amounted to £3 14s 7d in one quarter. The people had paid their tithes, too, and had helped to make the mission quarters. Other quarters our contributions amounted to £2.

The Government taxes these people very heavily indeed. They are required to pay £1 4s per man in Fiji, and a boy is reckoned a man as soon as he reaches the age of sixteen years, or when he leaves school. Many are required to pay their taxes by raising sugar-cane for the mills. Where no sugar is raised they must raise cocoa-nuts, dry them, and bring them to Suva or Levuka. Besides this they must work on the roads. They get no food supplied them, and, as they are far from their homes, they are obliged to go out in the bush and dig roots for food. The Hindus and other islanders are free from all this taxation. Besides all this they must pay an indirect tax on store goods, such as cloth and tinned meats. If they get a few shillings they always spend it. Sometimes the natives are required to get out timber for the Government. It takes a very long time to get out this timber. Not long ago some of our brethren were nearly imprisoned over this thing. They were engaged in getting the timber, and as the Sabbath drew on they saw they could not get to their destination without breaking the Sabbath. So they tied up their raft, left it, and went home. The chief threatened to report them to the Government. They said that even if they were to be sent to gaol they would rather suffer that than break the Sabbath. The brethren there love the truth very much. If we could only be there at their family worship, we should hear them praying for this Conference, and in their meetings they pray for the work in other parts of the world.

Two years ago when Brother Irwin was passing through Fiji, I went on board ship and met him. The chief Ambrose saw him. The natives wanted to know who he was. I explained to them that he was the president of the General Conference, who had charge of the work all over the world. They now call Brother Irwin—Qase Levu kei Vuravura (the big man of all the world). They call Brother Gates—Qase Levu kei Polynesia (the great man of Polynesia), while my name is—Qase Levu kei Viti (the great man of Fiji).

They have a real love for the work, and I have heard them break down as they prayed for others in the different parts of the world. A visitor to Fiji would be much struck by the sound of singing coming from homes of the natives as they engage in their morning and evening worship. This is true of the Wesleyans all over the group. The Wesleyans did a great deal of good amongst them in the early days.

I want to mention again about the launch. Calls continue to come from all parts for help. "Come and help us," they cry. I believe there is a harvest to reap

among these islands. I feel we must have a launch. If, after you have paid for these great institutions in Australia, you should have a few pence left, I trust you will remember us in Fiji. With the launch we can go inside the reef in any ordinary weather. We could also go outside the reef and visit the outlying islands. Inside the reef which surrounds many of the islands it is calm in almost any weather. The people are calling for the message, and whether they call or not we must take it to them. It really seems as if we must have this launch, and I believe the Lord will give us means somehow.

At Bau, the great cannibal capital, about a month ago there was a large feast while my wife and I were visiting the place. They had large turtles, pigs, and yams. They had also fowls, taro, and other things. I went to see the chiefs and to distribute literature among them. I hardly dreamt of having the opportunity of preaching to them. They were asking me questions all the afternoon. Finally, one of them said, "Why don't you preach? I will ring the bell." I told them I would preach. There was a large building, their council chamber. After the singing of a hymn and prayer the building was filled. Several hundred were present. Many seemed very glad of the meeting and wanted me to come again. I gave them some more tracts, and they said they wanted the book we are having printed. Now is the time to do work in Fiji. If we wait the interest will grow cold. I want to see the work go there, and the Lord has told us that *now* is the time. Just a word about the medical missionary work. Before going to Samoa Dr. F. E. Braucht visited Fiji, but he could not practise then owing to British law. We asked the governor about it, but he said that, while nurses would be welcomed, the law forbade doctors to practise unless they had Colonial or English diplomas. There is one circumstance that would militate against medical work on a self-supporting basis. The Government give free treatment at their hospitals. Yet we need and must have medical missionary workers.

I will tell you a little experience. Some little time ago I visited the island of Nairoi. I got there in the evening and stopped at the house of a native. He was just going out to visit a sick man who was dying. He had been eating some hurtful thing. I asked if he would allow me to do something. I applied fomentations to his chest and back. In half an hour he was asleep. He slept on and on till 10 A.M. next day. Then he said to me, "I was dying. You've saved my life." Brother and Sister Parker did good work in these lines. The natives were very grateful and brought mats and other things. Some, of course, are ungrateful. A native was going to die, but through medicine given him by a white man he got well. Then he came to him and said, "You have cured me. Now I need clothing and food and money. If you had let me die, I shouldn't have needed these things." There is a man in Fiji whom Brother Parker cured. He is around every day. We can't get rid of him. Still we must work for them. Christ healed ten lepers, yet only one returned to thank Him. I think more than one in ten would be grateful in Fiji. I believe they are very good people. Some of them are growing in grace and the knowledge of the truth, and will find a place in the kingdom. Some are growing up to be missionaries. We have also Hindus and Polynesians there. It is a good mission field. The other day a Hindu offered to interpret for me if I would speak to his people. May our hearts all be stirred to aid in answering the calls from this needy mission field.

The Island Work.

By E. H. Gates, Thursday, July 18, at 7 p. m.

I WAS glad to learn from the *General Conference Bulletin* that the General Conference had been made a missionary conference.

It pleases me to see the great interest which you are all taking in the island work. I heard an old brother say the other evening, referring to the much needed launch for Fiji, "We shall have that launch." Yes, we need that launch very much indeed. Brother Fulton was both astonished and delighted, yesterday, to have £5 put into his hand by one of the students at the school, to form the nucleus of a launch fund.

Never was a work begun with more enthusiasm than the island missionary work. Great enthusiasm was manifested in building the missionary ship *Pitcairn*. The Sabbath-school children in America with their pennies raised over £2,000; and that was ten years ago.

One of the most important island groups in the Pacific, is the Society Islands. We began work there ten years ago, after a three weeks' visit to Pitcairn Island.

Polynesia originally embraced the whole of the Pacific Islands; finally it was divided into five great groups. Now for a little geography. All to the east of Fiji and south of the equator is known as Polynesia. Melanesia lies to the west and south-west of Fiji. The islands to the north-west of Australia are called Malaysia. Those to the north of the equator and to the east of the Philippine archipelago are known as Micronesia. Australia, Tasmania, and New Zealand, together with a few islands adjacent, are designated Australasia. The meanings of some of these names are interesting. Polynesia means "many islands." Melanesia means "black islands," and Micronesia means "small islands." In Malaysia there are over forty million inhabitants. Java alone has twenty-five millions, and is one of the most thickly populated places on the face of the earth. The Philippine Islands have from seven to ten millions.

The Society Islands was the point where the missionaries first began their work in 1797. The work there went very hard, and it was sixteen long years before a single convert was made. Now, however, they are all professedly converted. I visited there ten months ago. The climate is very warm and extremely enervating. The same climatic difficulty has to be faced in Rarotonga, where Brother and Sister Piper are now located. Our missionaries should be occasionally relieved in order that they may go to a cooler climate to recuperate.

We have now only one man and his wife working in the Society group. Bro. Cady, however, will soon return. We have met with quite a measure of success in these islands. There are about one-hundred and twenty-five Sabbath-keepers and three organised churches there. (Elder Gates here showed an excellent photo of the church in Papeete.) You see this is a very fine church indeed. It measures twenty-four by forty-eight feet. It has the appearance of being built of stone. On Raiatea is Bro. Cady's home, 120 miles from Papeete. I first visited there in 1891. At that time the French were trying to get Raiatea, and we were particularly warned to be on our guard against a certain man who was said to be a French spy, and who might get us into needless trouble. To-day that man and his whole family are Sabbath-keepers. He has been a great help to us in translating

books into the French language. The inhabitants of the Society group have *Steps to Christ* and *Bible Readings* in their own language.

Brother Cady expects soon to start an industrial school at Raiatea. He owns a hundred acres of land on which are growing four thousand excellent cocoa-nut trees. They are very fine trees indeed. Hitherto Brother Cady has conducted simply a Bible school. According to the laws enacted by the French, the teachers in the schools *must* be Frenchmen.

Brother Conradi and Dr. de Forest have offered to send a teacher from France, so you see that we shall have no difficulty in meeting the law in this respect. Brother Cady took four young islanders with him to Healdsburg College, Cal., to be educated. He feels he can make good workers of them. One great advantage is that they will be able to endure the climate. Brother Cady is bearing the expense of educating these young people at Healdsburg. I should like to tell how he has managed to meet a part of that expense. Before leaving for America he purchased three or four hundred strings of shells at tenpence apiece and took them with him to the General Conference. He began to sell them for a dollar apiece. Brother Corliss arose and said that they were worth five dollars apiece. Brother Cady expects to get at least a hundred pounds out of these shells.

You will remember that some time ago the donations from the Sabbath-schools for one quarter were devoted to the work in Tahiti. I understand that there are eighty-six pounds in the treasury at Summer Hill. That will help us wonderfully in our work in Tahiti.

We sadly need a little schooner of our own. Pitcairn Island is now quite cut off since we sold our missionary ship *Pitcairn*. When at Pitcairn Island I gave a talk on tithing. I advised them to tithe all their produce and to bring the tithe into the storehouse. Every tenth cocoa-nut tree was branded "LX.," meaning Lord's tenth. They wondered how their produce could be turned into cash, but I said to them, "If the Lord does not see His way to realise on the produce that you have put into His store-house, you are not to blame." The General Conference has promised £500 toward a new missionary ship. It is 1250 miles from Pitcairn to Tahiti, and there is a very large number of small islands between. Part of these comprise the Gambier group, where there are extensive pearl fisheries. About eighty years ago there were 10,000 people in the Gambier group. Many years ago Roman Catholic missionaries settled in these islands, and they have very successfully Christianised the natives according to their standard. Out of the 10,000 original inhabitants there remain only a few hundred, and these are in the greatest darkness and degradation. There are a few French converts in Tahiti, but, as a rule, the French are hard to reach. The son of an excellent old French sister in Tahiti has recently accepted the truth in France.

South-west of Tahiti is Tonga, also known as the Friendly Islands. Our work began there ten years ago, when we sold books to the value of £4, on an average, to every white family on one island. One man bought £16 worth at once. He told me that he had read the *Great Controversy* fifty times. I should like to tell you about a trader there who was once a very hard case indeed. Brother Tay visited him and sold him a book. To-day he is a Seventh-day Adventist. In his library is a copy of all our books, and he also has many

sacrifice and labor for the good they could do; and she was thankful to say there were a number of this class connected with the Retreat. Considerable patronage, she said, was coming in from the surrounding district. She herself had been called upon lately to perform a number of minor surgical operations. The people thought it queer that a woman could cut off a finger or sew up a wound.

(Adjourned for intermission.)

After intermission the Conference again convened and prayer was offered by Dr. D. H. Kress.

J. A. Burden, the acting chairman, remarked that it was a matter of great encouragement to see the good attendance and the full representation of the medical workers. They had some plans for the future advancement of the work to place before the meeting, and while it would be gratifying to go on with the consideration of these plans, it would be expedient first to get a correct view of our present standing and view things as they are. We would therefore proceed with the reports of other branches of the medical work.

The report of the Adelaide Hydropathic Institute was called for, and presented by the manager, A. W. Semmens.

Before presenting his written report, Brother Semmens said he desired to speak briefly of the steps that had led to the establishment of the work in Adelaide. It was in April, 1899, that he left Sydney for Adelaide. Before that time he had been in correspondence with one of the leading physicians of Adelaide, who had been urging the establishment of our work there. The doctor himself needed treatment, and was finally persuaded to come to Sydney where he received much benefit from the treatment given. He renewed his solicitations for the opening of the work in Adelaide similarly as it is carried on in other places. After reaching Adelaide six or seven weeks were consumed in obtaining a suitable location and getting the work started. At last we secured our present building, which is eighty-five feet by thirty-five in size. It consisted of one large room, which is divided into treatment rooms and offices. Although the building is not all that we could desire, still it has served our purpose. We have had good support from our own people in Adelaide. When they saw that we meant to take hold in earnest, they took hold with us and rendered substantial aid. Difficulties pressed themselves upon us, but these have been successfully met. There have been lots of quack institutions in Adelaide, and as the city is not a large one, everybody knows everybody's business, and we were freely questioned as to whether we belonged to the same class. It was a question with us whether to unite with the physicians or to go on independent lines.

However, I soon received an invitation to meet with the medical association, where I was freely questioned as to why we were establishing our work there, and how we proposed to run our institution. I told them that we had not come to oppose them in their work, but to be a help to them and to cooperate with them. One member suggested that I unite with them, to which I replied that I would willingly do so as far as my principles would permit. They plied me with questions as to whether the observance of the Sabbath would interfere with my work. I told them it would not. They asked me, "How is it that you in your work mix up the religious and medical work together? I told them that

as a Christian I endeavored to follow the example of Jesus Christ, who first healed the bodies and then the souls of men. He combined healing with preaching the truth. I was asked, "When you go to see a man, do you go as a medical man or a minister?" I replied that that depended on the circumstances. If a man was sick, I first sought to give relief to his sufferings. They thought that was a funny kind of business; but when they saw we were in earnest and would carry the work forward on consistent lines, they assumed a friendly attitude, and have come in to help us. We have gained the confidence of the medical profession.

Bro. Semmens then proceeded to read his report, which will appear in another place. He said that the sale of health foods within the last eighteen months had amounted to about £ 224.

The acting Chairman remarked that it was very gratifying that a work started so humbly could so soon be able to exert so wide an influence.

J. H. Woods being called upon said that he could add nothing to the report. We have no discouraging words to bring from the work in South Australia in any of its departments. We are seeking in every branch to keep free from debt, and if we cannot pay for what we get, we go without some things we would like to have.

D. H. Kress said he had made a short visit to Adelaide, and did not know that he had ever seen a cleaner work. It was begun on right principles. Given a good nurse with a fomentation cloth, and we have a proper start for our health and medical work. It is not a building that we want first. When the work is started that way it will surely prosper. When I arrived there, I saw two carriages standing before the institution, and I found that they belonged to two leading doctors, who were themselves there for treatment. This gave me the idea that they were ready to cooperate with us, and this is as it should be. In Battle Creek our work was not at first rightly represented, and it took a long time to break down the prejudice that was created. At first the physicians were greatly opposed to Dr. Kellogg. But now nearly all our patients come to the Sanitarium recommended by their physicians. They have come to recognize the benefits derived from rational treatment.

The Chairman: I have something here that seems so appropriate that I think that I must read it.

"True missionary work is that in which the Saviour's work is best represented. When his methods are most closely copied, his glory is best promoted. Missionary work falling short of this standard is recorded in heaven as defective. It is weighed in the balance of heaven and found wanting.

"Physicians should seek to direct the minds of the patients to Christ, the great physician of soul and body. That which physicians can only attempt to do, Christ accomplishes. The human agent strives to prolong life. Christ is life itself. He who passed through death to destroy him who had the power of death is the source of all vitality. There is a balm in Gilead, and a physician there. Christ endured an agonizing death under the most humiliating circumstances that we might have life. He gave His precious life that He might vanquish death. But He rose from the tomb, and the myriads of angels that came to behold Him take the life He had laid down heard His words of triumphant joy as He stood above the rent sepulchre of Joseph proclaiming, 'I am the resurrection and the life.'"

found it one of the best of helps and this step has served to increase the circulation. We also opened our pages more freely to advertisements, and secured quite a number of contracts. The size of the journal was increased to twenty-eight pages, nine of which were given to advertisements, without cutting down the number of reading pages.

Recently our institutions have reduced the large number they were taking by 2500 copies; but notwithstanding this our circulation has increased during the year about 1,000 copies. Two or three workers have been devoting their time to this purpose. Brother Owen in Christchurch has secured 1,000 orders in this city. Sister Mary Owen of Dunedin disposes of nine dozen copies regularly. We are prepared to allow a liberal discount to those who will devote their time to the journal. In order to allow the tract societies a little margin in their work the price of the journal was raised from 2s 6d to 3s per year. This action has had no appreciable effect upon the circulation.

The balance sheet of the *Herald of Health* was presented at this point.

“HERALD OF HEALTH” BALANCE-SHEET, ETC., FOR TEN MONTHS ENDING JUNE 30, 1901.

Liabilities.		Assets.	
£	s. d.	£	s. d.
Union Conference ..	268 1 7	Institutions ...	25 9 0
Avondale Press ...	50 17 5	Tract Societies ...	10 11 8
W. C. White ...	38 7 7	Advertisers ...	103 2 3
Med. and Sur. San., Sydney	0 8 3	Individuals ...	40 12 1
Victorian Tract Society ...	0 8 0	Bank, No. 1 ...	5 9 7
Fisher and Lingham ...	8 0 0	Bank, No. 2 ...	16 9 8
W. M. Crothers ...	15 7 2	Cash on hand ...	9 0 5
Chas. Peart ...	0 7 0	Office furniture ...	15 6 10
N. Harker ...	0 1 1	San. Sup. Stock ...	21 7 0
		Trade Stock ...	6 11 0
		Balance... ..	127 18 7
	£381 18 1		£381 18 1
To balance	£127 18 7		

PROFIT AND LOSS FOR TEN MONTHS TO JUNE 30, 1901.

Dr.		Cr.	
£	s. d.	£	s. d.
To Bal. old U. C. account...	269 4 1	By <i>Herald of Health</i> ...	445 7 2
Gen. expenses £22 16 8		Advertising ...	243 2 9
Postage, etc. £69 9 0		Stock (San. sup.) ...	14 3 11
Wages ...	160 16 2	Office furniture ...	4 0 0
Illustrations ...	20 0 4	Balance... ..	127 18 7
Printing ...	292 6 2		
	£834 12 5		£834 12 5
To balance, Sept. 1, 1900 ...	269 4 1		
“ “ June, 1891 ...	127 18 7		
Gross gain for ten months ...	141 5 6		
Cost of completing advts now under contract ...	50 0 0		
Net gain for ten months ...	91 5 6		

Audited and found correct,
E. M. GRAHAM.

The Medical and Surgical Sanitarium, Christchurch, New Zealand.

THE medical work in New Zealand commenced about three and a half years ago, in a private house in Linwood, a suburb of Christchurch. The work here was carried on by G. A. Brandstater until it grew to such an extent that a large house was secured in Hereford Street, Christchurch, where more effective work could be done. In-door and out-door patients were here treated, and the last three months spent in this place, before removing to Papanui, realised £164 for treatment.

About one year ago the present building and property situated in Papanui, a suburb of Christchurch, known as the Christchurch Medical and Surgical Sanitarium, was purchased, containing twenty rooms and seven and a half acres of land attached, for the sum of £1800.

This place was originally a private residence. A two-story addition was built to this building so that the institution could be equipped with the necessary bathroom facilities, and additional bedroom accommodation. This has raised the value of our property from £1800 to £2456. This last year many improvements have been made to the ground surrounding the building, three-quarters of an acre having been planted in orchard. The past few months we have realised £27 10s from tomatoes sold, besides all we have used and preserved for winter use. The poultry farm and vegetable garden supply nearly all the needs of our family on these lines.

Our report dates from July, 1900, when we entered the Sanitarium. We are, however, happy to say that our report for the twelve months shows an increase in our capital account of £291.

The work then was under the supervision of Dr. Braucht, who was assisted by a trained nurse in both the ladies' and gentlemen's departments and nine nurses who were receiving instruction and training. Since then Dr. Braucht has returned to Samoa, and Dr. P. M. Keller is now taking his place. At present the employees consist of doctor, manager, matron, head nurses for both departments, six assistant nurses, accountant, stenographer, engineer, and gardiner.

During the past year we have had patients from all parts of New Zealand. In all 319 have been treated, of these 155 were out-door patients. Many cases have come under our notice during the past year of individuals who have needed help and did not have the wherewithal to receive it. We have done a little towards helping this class, £601 being spent in charity work. Owing to the absence of Dr. Braucht we are unable to report on the surgical operations performed.

Some of the patients have manifested much interest in the truth, and we trust that the good seed sown may yet bring forth much fruit. So far we know of only three patients having taken their stand for the truth and keeping Sabbath.

The last six months facilities have been added which have enabled us to manufacture our own health foods. A brick oven has been erected, costing £55. A baker was secured, who was an experienced workman, and we have sold £224 of foods. The foods are taking well with the general public, and we trust before long to have a considerably increased demand. We feel greatly encouraged at the progress that has been made in the past in our work in Christchurch, and look forward for greater things to be accomplished. S. H. AMYES.

The Adelaide Medical Work.

For the year ending June 30, 1901.

It is with the deepest gratitude to God for his fostering care during the two years' existence of the medical work in Adelaide, that we present our report. That some progress has been made will appear evident from the financial report accompanying this. Personally I do not feel satisfied. I long to see greater progress and more accomplished. This will be so as we learn more of the Lord's way, and become better acquainted with the precious principles that underlie the work. We would not offer one word of complaint. God has blessed us above all we could ask or think. And when you come

to think of it, with all our mistakes and blunders, it is a wonder that it is as well with us as it is.

We do not always at the time see why some things are withheld from us, but the sum is worked out in our experience, and we begin to realise to some extent the wisdom of God, and we have the blessed promise and assurance that all things work together for good to those who love God. Perplexities and difficulties work for us, if taken as God intends they should be, a far more exceeding and eternal weight of glory. We humbly submit to the divine will, to trust and pray, to understand the working of the Lord, who is wonderful in counsel and working.

The first two years of any work is generally spent in laying a basis on which to build for the future. That base must be built on true principles; for no matter how beautiful the structure may appear, if the basic principle is at fault, the structure will not stand. By the grace of God we have endeavored to lay true principles in the medical work in Adelaide. This has been no easy task. Temptations have presented themselves on every side, but that precious promise that has always been such a help to us, has ever presented itself to our minds. "Be strong, and of good courage; for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do all according to the law. . . . Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1: 6-8.

BALANCE-SHEET OF THE ADELAIDE MEDICAL INSTITUTE,
JUNE 30, 1901.

Liabilities.			Assets.		
	£	s. d.		£	s. d.
Loans	473	11 10	Furniture & fittings	475	0 0
Current accounts ..	92	7 9	Current accounts ..	42	19 1
Balance	15	9 11	Bank	39	6 11
			Health Foods ..	13	10 0
			Stationery, etc. ..	10	13 6
	£581	9 6		£581	9 6

PROFIT AND LOSS.

Dr.			Cr.		
	£	s. d.		£	s. d.
Wages	288	0 0	Treatments.. ..	613	18 7
Bad debts	5	0 0	Health Foods ..	42	9 10
Travelling expenses	8	12 6	Sundries	20	16 11
General expenses ..	278	18 6			
Depreciation	50	6 10			
Interest	20	11 3			
Balance	25	16 3			
	£677	5 4		£677	5 4
			By balance	£ 25	16 3

CAPITAL ACCOUNT.

Dr.			Cr.		
	£	s. d.		£	s. d.
Net loss to June 30, 1900	88	19 9	By donations ..	78	3 5
Balance	15	9 11	Gain to June 30, 1901	25	16 3
	£104	9 8		£104	9 8
			Present worth ..	£ 15	9 11

The institution has held its own amid its trials. The first year closed with a net debit balance of £88 19s

9d. We have had to pull that up, and keep running. This has been accomplished, we are thankful to say, and at the close of this year we stand with a credit balance or a net profit of £15 9s 11d.

We have no store bills to meet. We are all clear with the exception of a few items which can be met. The loans on the institution are arranged in such a way that none are pressing for some time. So with the blessing of God and faithful work, we trust next year will see us another step in advance.

Something like 200 or 300 people have passed through the institution. Twenty-four cases have been nursed outside.

Treatments given, July 1899-1900	2531
Yearly subscriptions obtained	3090
Free treatments (individual cases)	1166

OTHER WORK ACCOMPLISHED.

Copies of <i>Herald of Health</i> scattered for one year ..	2750
Yearly subscriptions obtained	69
Cook Books sold	60
<i>Home Hand Book</i>	3
<i>Science in the Kitchen</i>	1
Pages of temperance tracts given away	3000
<i>Marshalling of Nations</i> given to patients	12
Pages of religious tracts	2500

The amount of good accruing from this cannot be estimated in this life. That some tangible results have been seen is gratifying. Scores of families have adopted healthful living in South Australia, through the medium of the *Herald of Health* and the Institute. A lady writing a few weeks ago remarked that we had made a complete reformation in their home.

During the year I have given eighteen health lectures, and spoken five times before the Vegetarian Society. The last meeting was a most interesting one. I have given thirty Bible readings on subjects pertaining to the truth. Three persons have embraced the truth by coming in contact with the institution. Others are deeply interested. God has given us many splendid opportunities to speak for Him.

The class of patients we have in general are those who move in the higher circles of society, and under ordinary circumstances these are the most difficult to reach. We have come in contact with some of the wealthiest people of Adelaide, and these have appreciated the help they have received in the Institute.

Personally, I have labored in church work, taking fourty-five services; and besides this I have had a class in the Sabbath-school. I have also held two classes a week with my nurses.

The health foods sold have amounted to £212 12s 8d. These foods are selling very well, and are gaining prestige. We would have done more in this line; but a few drawbacks that we have had have hampered the sales somewhat.

Number of workers: Two lady nurses and one gentleman nurse. Facilities added: one complete electric outfit, hot air cylinder, manual outfit.

In closing we say we owe a debt of gratitude to the Lord for His prospering hand, and trust by His grace to be faithful to the sacred trust he has given us. We trust that He will accomplish His own end and purpose in the work, and that in the final consummation we may hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

A. W. SEMMENS.

Union Conference Proceedings.

Seventh Meeting, Friday Morning, July 19, 1901.

THE meeting opened with singing Hymn 847, and prayer.

The first matter presented was a report of the New South Wales Conference, by the president, W. A. Colcord, which will be found elsewhere in the RECORD.

J. A. Burden then presented "An Instrument of Gift," which was accompanied with a donation of £1200, from the Medical Missionary and Benevolent Association of Battle Creek, U. S. A., with a view to legally incorporating the Sydney Sanitarium. The document read as follows:—

INSTRUMENT OF GIFT AUTHORISING THE FOUNDING OF THE "SYDNEY SANITARIUM AND BENEVOLENT ASSOCIATION" OF NEW SOUTH WALES, AND TO BE ATTACHED TO AND MADE A PART OF THE ARTICLES OF INCORPORATION THEREOF.

To All Whom It May Concern, GREETING.

BE IT KNOWN, THAT WE, THE INTERNATIONAL MISSIONARY AND BENEVOLENT ASSOCIATION, A CORPORATION OF BATTLE CREEK, MICHIGAN, AND JOHN H. KELLOGG,—

are desirous of founding a hospital or charitable asylum within the State of New South Wales, for the care and relief of indigent or other sick or infirm persons, at which institution may be received also patients and patrons who are able to and do pay for the benefits there received, and which institution shall devote the funds and property acquired and received by it from time to time from all sources, exclusively to maintaining itself, improving its condition and facilities, extending its benefits and usefulness, and facilitating and promoting its purposes by such sanitary, dietetic, hygienic, and philanthropic reforms and efforts as are germane or auxiliary thereto; all of its said purposes being undenominational, unsectarian, philanthropic, humanitarian, charitable, and benevolent, and in no way, directly or indirectly, for private profit or dividend paying to any one. The said institution is to also have authority to manufacture, buy, sell or otherwise dispose of all manner of wholesome and healthful foods, healthful clothing, and health appliances of all sorts, and devote the profits arising therefrom to its corporate purposes, and acquire and hold by purchase, lease, gift, and devise, and bequest or any other lawful means such real estate, personal or mixed property, water rights and other property privileges as may be necessary, useful, and convenient in entering upon, promoting or maintaining the business of said institution, and to sell, encumber, or otherwise dispose of the same whenever it may become necessary and proper to do so.

And, in order to more effectually accomplish said purposes, are further desirous of securing the incorporation of an association to manage, exercise, and control the said institution and its said enterprises, to be known

as "The Sydney Sanitarium and Benevolent Association."

We desire that said association shall be organised under the laws of the State of New South Wales providing for the incorporation of "Charitable Associations," and make it a condition of the acceptance of the gifts hereinafter mentioned that the articles of incorporation of said association shall provide for the mode of nomination and appointment of its trustees and their successors, and the naming of the constituency for said association to be known as members, and their subsequent nomination and appointment and mode of succession, and the object, and purposes, business or pursuits of said association only, however, as in this instrument specified and set forth, and that the same shall not be changed or modified in any way without the written consent of not less than three-fourths of the trustees of the International and Medical Missionary and Benevolent Association, a charitable corporation of the city of Battle Creek, County of Calhoun, State of Michigan, and United States of America.

In pursuance of this desire and subject to the conditions and limitations herein set forth, we have delivered over and do hereby give to John A. Burden, Daniel H. Kress, George A. Irwin, Eugene W. Farnsworth, Asa T. Robinson, Fred L. Sharpe, and Philip B. Rudge, as trustees, the amount set opposite our respective names, to wit; International Medical Missionary and Benevolent Association, John H. Kellogg, President, \$5,000; John H. Kellogg, \$1,000, to found and endow such a hospital and charitable asylum within the State of New South Wales as in the premises hereinbefore set forth, and do hereby authorise and direct the immediate incorporation of said trustees under the laws of the said State hereinbefore mentioned into a charitable and benevolent association, the articles of incorporation of which shall contain substantially the following provision, namely,—

OBJECTS AND PURPOSES.

First: The objects, purposes, and business or pursuits of the association shall be as heretofore stated in this instrument of gift.

TRUSTEES AND OFFICERS.

Second: The business and affairs of the association shall be managed and controlled by a board of seven trustees having the power of directors, elected annually by the members of the constituent body hereinafter provided. They shall organise by the election of a president, secretary, and treasurer; the president shall be chosen from among the trustees; the secretary and treasurer need not necessarily be members of such body.

Vacancies that may occur at any time in the board of trustees or other officers may be filled by a majority vote of said board until the next regular election. The other officers and agents of the association,—their term of service and official duties shall be as ordained and defined in the by-laws.

CONSTITUENCY.

Third: The constituent body of the association shall consist of fifteen members composed at first of the following named persons:—

The constituency thus provided shall have succession as follows: The term of service of five of the persons so named to be determined by lot, shall expire at the first annual meeting as soon as their successors are elected and appear for duty, by majority vote by the members of said constituency present at any legal meeting thereof, from not less than five persons or more if requested by a majority vote of the constituency but in no case to exceed ten persons at any one time previously nominated by the Australasian Union Conference of Seventh-day Adventists, and unincorporated association, provided such association has a clause in its constitution providing for full representation in all meetings of said Union Conference at which said nominations shall be made of delegates representing the medical missionary branch of the work, to be appointed in such a manner and in such numbers as may be determined by the constituent body of said Sydney Sanitarium and Benevolent Association and the Executive Committee of said Union Conference acting conjointly. And, provided further that in case said Union Conference shall fail to have incorporated said clause in its constitution, then said persons are to be nominated by the physicians, nurses, and managers of the said Sydney Sanitarium and Benevolent Association and its branches when assembled together in meeting for that purpose. The term of service of the five members so elected shall be for three years, and until their successors are elected and appear for duty.

At the second annual meeting, the term of service of five of the ten remaining members, to be determined by lot, shall expire as soon as their successors are nominated and elected in the same manner and for a like term of service as the five members elected at said first annual meeting. At the third annual meeting the term of service of the five remaining original members shall expire in the same way, and their successors shall be nominated and elected in the same manner and for a like term of service as those elected at the first and second annual meeting, and so on at each annual meeting thereafter, five members shall be nominated and elected by the same process and for a like term of service. Retiring members or trustees shall be eligible for re-election.

Vacancies that may occur in the constituency from any cause may be filled at the next annual meeting in the same manner as is provided for the nomination and election of members to fill expired terms of services. No member shall cast more than one vote for any one person, either in the election of the members of the constituency or board of trustees, but shall have the right to cast one for each of the members or trustees to be elected as the case may be. No member shall vote by proxy, but must exercise the right in person. At all meetings of members duly called, a quorum for the transaction of business shall consist of such duly qualified members as are present and voting.

EXPIRATION OF CORPORATION.

Fourth: If this corporation shall at any time come to an end by statutory limitations, by legal proceedings, or otherwise, the then trustees by majority vote shall in due form and manner cause to be made a transfer of all the assets of the association of every kind, name, and nature to such other corporation as shall then be

in existence to receive the same, and assume its debts, liabilities, and duties, provided, however, that such receiving corporation shall be charitable and philanthropic in its business and purposes and shall be non-profit and non-dividend paying to any of its members, and which shall have for its aim substantially the same objects and purposes as this association and be organised under the same conditions and limitations as are contained in this instrument of gift; in case, however, no such receiving corporation is provided, then all such assets, either real, personal, or mixed, and wherever situated or located shall at once by operation of law become the property of the aforesaid International Medical Missionary and Benevolent Association, a charitable corporation of Battle Creek, Calhoun County, State of Michigan, and U.S.A., or its legal successors to be held by said association for exactly the same objects, uses, and purposes for which it would have been held by such receiving corporation if one had been provided.

IN WITNESS WHEREOF, we have hereunto set our hands and seals this day of , A.D. 1901.

Upon the motion of J. H. Woods, seconded by S. H. Amyes, it was voted that we accept the Instrument of Gift, and proceed to incorporate the Sydney Sanitarium in harmony with the principles and objects set forth in the same.

Some discussion followed, in which Brethren Irwin and Burden called attention to some of the evils growing out of the formation of stock companies for carrying forward the work of God, and the advantages of incorporating in such a way as to allow the utmost freedom possible in doing our work on gospel lines, while the church itself stands back of and controls our various institutions.

The Conference then took an intermission.

It was voted that in the articles of incorporation the words "undenominational" and "unsectarian," found in the first paragraph of the Instrument of Gift, be dropped out.

The committee on plans and resolutions presented the following in reference to the food business:—

Whereas, The condition of the Food Company's business is such that it needs careful and vigorous planning to bring it to a successful issue, Therefore, we recommend,—

1. That a board of management other than the Sanitarium Board be appointed for the Food business, who shall organise the work upon such a basis as will best promote its interests.

2. We endorse the present plan of establishing a general office and distributing centre in Sydney, and recommend as soon as circumstances will permit that the operations of such distributing centre be extended so as to embrace the supplying of all kinds of vegetarian and hygienic foods other than those now manufactured or supplied by the Food Company, and, further, that as opportunities present themselves, similar depots be established in the other States.

3. That these distributing centres cater directly to the consumer, saving the middle-man's profit, and thus opening up the way to effect a reduction in the retail price of the foods.

4. That the conduct of the Food Business be placed upon a sound financial basis, no debts being contracted either in the running expenses or payment of salaries,

but all such obligations being discharged out of the earnings or profits of the business.

5. That we recommend our people to give their hearty coöperation in furthering the interests of these food depots, not only by patronising them themselves, but by recommending them to their friends and by circulating such health food literature as will create an interest in the foods.

6. That we solicit donations with the view to liquidating the present deficit, in the proportion of one pound for one pound furnished out of the profits of the Food Business.

E. W. Farnsworth moved, and A. T. Robinson seconded, that it be adopted by item.

Section 1 was passed without discussion. Quite an extended discussion attended the consideration of Section 2. The question was asked as to what comprised vegetarian food.

The Chair explained that one of the purposes that would be served by the establishment of such a depot would be to open a medium through which our people in the islands could dispose of their produce, fruits, etc., and thus enable them to contribute to the support of the gospel in their midst. It would also furnish an opportunity by which people could obtain the food they need, and bring those foods within their reach. A constituency would thus be worked up which would in turn assist very widely in carrying forward the work of food reform. This work is to become the greatest and grandest in the world, not from a worldly standpoint, perhaps, but from the standpoint of philanthropy and Christian reform.

God has ordained that His people shall be the head, and not the tail; lenders, not borrowers. In our message, business is to be combined with fervency of spirit, and if there is a profit in this business, it is perfectly right that it should be made to contribute to enlarge the work. We should be the ones to supply the people with what they need in the lines of healthful food, not for commercial purposes, but from the standpoint of education and reform.

A. W. Semmens: I understand that such a place would be free to supply leguminous foods, and all such foods as fruits, nuts, and all those articles of food which are prescribed for our patients, and which they often find difficult to procure.

E. H. Gates was glad indeed to hear the proposal before the meeting. We in the islands have been planning and studying how to make our work self-supporting. I learn that a man is going to Tahiti to start the canning industry. Such a place as is proposed will furnish the outlet for our manufacturers and fruit-growers. In this way the natives can exchange their produce for goods.

J. E. Fulton: One blessing that such an enterprise might confer upon our people in the islands, is to give them something to do. The brethren there need some employment, but having no market there is no encouragement for them to engage in the raising of fruit.

Dr. D. H. Kress: I am very much in favor of this proposal. Anyone engaged in the health work will appreciate its utility. People are anxious to obtain these things, and they need to have the avenues opened up whereby they may do so.

E. H. Gates spoke of the advantages that would come to the Pitcairn Islanders if they could procure an open market for their products.

Section 3 was spoken to by quite a large number.

The Chairman spoke of the necessity of making as close a connection as possible of producers and consumers, thus saving the profits that must go to the middle men.

J. A. Burden gave a sketch of a similar work in San Francisco.

H. C. Lacey said he should be very glad if this action resulted in bring our health foods within the reach of our people in general, many of whom are too poor to procure them at the present rates.

Others spoke in the same tenor, referring to the articles which were commonly sold for porridges.

The Chairman replied that our health foods cannot be placed in the same class with the ordinary mill goods. People must be educated as to the real value of our foods, and those who are unable to purchase them should be taught how to make them for their own use. As our work is a work for humanity, there is no object in keeping these things from the people.

D. H. Kress: We should keep in mind that it is our work to educate the people on principles and show them how to cook proper foods for themselves.

Upon the consideration of Section 4, it was remarked by J. A. Burden that we should undertake our part in this work with the understanding that we assume the responsibilities of its success. We should not come up at the end of the year and say, Brethren, we have lost so much, and we want a donation.

From this point the discussion took a wide range, and the subject of economy furnished the text for a good many thoughts worthy of contemplation. Ministerial economy, household economy, institutional economy,—all received a good share of attention.

G. A. Irwin spoke of the danger of swaying from one extreme to another. God wants His workers to be properly supported. We can educate the people to become penurious in dealing with the work of God. He read a short statement from the *Testimony* to the effect that we must not obstruct the work of God. "We must push forward the work, not waiting to see the funds in the treasury before we undertake it." He referred to the spirit which had come into the present Conference as opposed to debt, and was in hearty accord with it; but we must be careful not to carry this to such an extreme as to hinder the work of God.

R. Hare thought that we as ministers should get our eyes entirely off the wage question. God has promised to supply all our needs, and we can safely leave the question of support with our auditing committee.

Section 5 was passed without discussion.

In presenting Section 6, J. A. Burden remarked that there are recuperative powers in this work; but at this juncture it needed help. The deficit to be faced by this board at present is a great task, and at such a time all our people should willingly come to its assistance.

The motion to adopt was then carried unanimously.

The Chairman called attention to the fact that certain measures already adopted involved a change in the constitution. He recommended that a committee be appointed to revise the constitution and provide for the necessary amendments. It was voted that the Chairman be authorised to appoint such a committee. W. A. Colcord, G. Teasdale, and G. A. Snyder, were thereupon appointed.

Adjourned.

Sermon by Elder Snyder.

Sabbath Morning, July 20.

ALL who have their Bibles please turn to Rom. 6, and let us read first the eleventh verse. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." In order that we may fully get the force of that first word "likewise," let us read the two preceding verses. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that he died, he died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin." I do not think that I need to make much of a comment upon this, but I do want that each of us should see the full force of that expression "likewise." The word "likewise" means in like manner, just so. Just as Christ died unto sin once, and death hath no more dominion over Him, so likewise we are to die unto sin, and as we read in the fourteenth verse, "Sin shall not have dominion over you." I want, brethren and sisters, that we should all see clearly the force of that expression; for it is a very forcible one. It is full of force, and to those who understand it and believe it and live it, it is full of power. Let us read it again, that you may get it clearly. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God." How many know that to be a fact, that Christ died unto sin once, and that death has no more dominion over Him? That is a fact; no one will doubt it. "Likewise reckon ye yourselves to be dead indeed unto sin." We are to be just as free from sin according to this text as Christ is free from death. Is that the provision that God has made for each of us as revealed in this chapter and in the plan of salvation? If that is not the force, the logic, of the comparison here drawn, I would like some one to tell me what it does mean.

Now, to make this clear, I wish to repeat a little illustration that I heard a brother make not long ago. He said, You know Seventh-day Adventists do not believe in the doctrines of Spiritualism, the possibility of the return of people who have died, and that is right. But when it comes to this old man who has died and whom we have put away, we do not practise that same doctrine the way we ought to. We let Spiritualism creep into our doctrine some way or other.

Suppose some spiritualistic medium were to come to you to-day and bring up before you one of your friends, and say, There he is, there is your friend, what would you say? You would say, I know that it is not so. How do you know that it is not so? God's Word has said that the dead know not anything, and you believe God's Word, and you stand on that Word, and all the spiritualistic mediums in the world could not make you believe otherwise. If we are dead to sin, and Satan brings up the old man and says, There he is, shall we not say we will firmly stand on God's Word as we would in the other case? Then we would be able to bid defiance to Satan and his hosts. If we will continually do that, the Word of God says that sin shall not have dominion over us. When Satan says, There is the old man, we can say it is not the old man, and reckon ourselves to be dead indeed unto sin.

This expression does not stop there. "But alive unto God through Jesus Christ our Lord." God does not propose to leave us in a dead condition. He proposes to give us life unto God. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." These are good words, brethren and sisters, and I tell you it is a precious part of God's Word to me. These bodies of ours, which were once yielded as members of sin and unrighteousness, have been delivered from that condition and are now yielded to God as members of righteousness, and when Satan comes along and says that we can do something wrong, then we can say that these have been yielded to God and we cannot do that wrong.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." This brings to view the way we are to live. That is the only true way of living. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." A man may try to live to himself, but that man is not living. There is no such thing as living to ourselves. No man can do it. If we try to live to ourselves, we are simply separating ourselves from the life of God. I want to turn and read a few other texts on this line. Rom. 12: 1. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." That word "living" means to me that we are to come to God after we have died to sin, and reckon ourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord, in the sense that sin shall have no more dominion over us. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is a reasonable service. God says that that kind of life and consecration to Him is a reasonable service. I remember hearing an individual once say that it is a high ideal, and it never can be attained until we reach the other shore. I know that God would never have placed it before His people and given it to us in His Word unless He had given us the power to reach that ideal. I know that it is a high ideal, but it is to be reached. If I believed that it could never be reached in this life, I would continue to strive for it rather than go after something that would keep me down in this quagmire of sin. May the Lord help us to realise what it is to present ourselves unto God a living sacrifice, holy, acceptable.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." In one of the prayers last evening someone asked that this might be a day of transformation. That thought is brought to view in this text. "Be not conformed to this world: but be ye transformed by the renewing of your mind." It not only tells us that we shall be transformed, but gives us the process of that transformation. "Be ye transformed by the renewing of your mind." What is the objective point in that?—That ye may prove something. God wants us to prove something. We have been hearing during the week in the lessons we have had that we are to receive the gift of the Holy Spirit in order to be witnesses. You know, brethren, that a witness is brought forth for the sake of

proving something, and we are told that we are to be transformed by the renewing of our minds, that we may prove something. What is that something that is to be proved?—"What is that good, and acceptable, and perfect will of God."

Just a few words in regard to that process. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4: 15, 16. Here is another step in the process. It is to be a daily process; a renewing now. We cannot get enough to last us through to the end. It is a renewing day by day.

Let me read another text on the same thought. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3: 9, 10. It is the new man which is renewed in knowledge after the image of Him that created him, and we have already found that that renewing is a daily, continuous process, and, in fact, the Revised Version reads: "And have put on the new man which is *being* renewed in knowledge after the image of Him that created him." The new man that has been put on must be continually renewed. That is the only way that it is possible for us to bid defiance to the hosts of the enemy. If we can be continually renewed after the image of Him that created us, then we can quote that text, "Sin shall not have dominion over you," and that will cause the hosts of Satan to flee.

Turn with me to 1 Peter 1: 22, 23. I read this text for this reason. You can see that the apostle is talking to people who have purified their souls by obeying the truth. Being in that condition, we are to be born again. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Now there was a point in the experience of every Christian where they were born again. I have heard a great many people say, when they looked back to the time when they gave their hearts to God, that it was a happy time, and they wished they could get back to that point in their experience where they could enjoy the happiness and peace which they then enjoyed. The trouble is that the new man is not being renewed day by day, and they have drifted back. When I first gave my heart to God, I came to Him and confessed my sins, and believed God's Word that if I confessed my sins "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It was the belief in that Word that brought joy and happiness into my soul, and put a new song in my mouth. If I wish to get back to that experience, it is because I have ceased to believe the precious promise of His Word, and have lost that experience. The only way to get it back is the way we got it first. If I can find out how I got that thing, I can find out how I can keep it. How did I get it?—By believing just what God has said, and that Word constituted my new life. When I keep on believing that, and keep continually believing in the incorruptible seed of God's Word, then the process is kept up in my life, and each moment is just as happy as the first, and more so, because two happy moments together constitute greater happiness. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Let us go back for a moment. Rom. 12: 2. "Be

ye transformed by the renewing of your mind." You all know what that word "renewing" means. It is not as though it said, Be ye transformed by the renewal of your mind. It does not say, Having been transformed; but it says *Be* ye transformed by the renewing of your mind. That means an active process, day by day, accepting the precious promises of God, by which we are enabled to escape all the corruption that is in the world through lust.

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Now just a few words on that statement. The objective point in this whole thing is that we may prove something, just as we have learned. God wants us to bear witness, to be witnesses of God's character to the world, and, brethren and sisters, this is the only way we can do it,—by being born again. And when someone comes to me and says, Have you been born again? I ought to be able to answer that I have been born again, and not only that I have been born again, but I *am* born again. There is a great difference between having been born again and being born again. There are a great many people who have been born again, but who are not born again. God wants us to be in that position where we can truly say, I *am* born again. God has told us in His word to go out and baptise the people in His name. The Revised Version says, "into His name;" and God announced Himself to Moses when he asked Him His name, Tell them that I AM sent me to you. That is God's name: I AM. It brings to view a great eternal condition of the present: now. And so, brethren and sisters, I think that is what it means to be born again; born again now, this moment. Do you know that the first verse of the eleventh chapter of Hebrews says that "Faith is the substance of things hoped for?" Did I quote that rightly? When is it the substance of things hoped for?—Now; and that is the only time it can be the substance of things hoped for. "Now faith is the substance of things hoped for, the evidence of things not seen." And when is it that the "just shall live by faith?"—Now. Did it mean that away back in Abraham's time?—Yes; and it means it now. It is not that which shall be by and by, but it is simply right now. "The just shall live by faith," and if we are doing that by faith, we reckon ourselves to be dead unto sin, and alive unto God through Jesus Christ our Lord. Then we are witnesses. We will prove something to our own satisfaction. No, not to our own satisfaction, for we will never be satisfied. But we will prove that there is power in the Word of God to keep us out of the quagmire of sin, and place our feet firmly on the Rock of Ages where we can trust, and trust continually. We will prove it to ourselves, and not only to ourselves, but to the world, that God has sent Jesus Christ into this world with all power to save to the uttermost all who come to Him. We have long sought to prove these things to the world. We have tried to prove them by logic. I will simply say this: The only way we can prove our doctrines to the world, prove anything to the world, is when we can come before the world and by our lives show to them that we have been delivered from all the powers of sin. That is the only way we can prove our doctrines to the world. It may be clear from cold logic, but the people of this world are testing our logic by our lives. If our lives are not in harmony with our arguments, then there is no weight in the argument. It

is no use for us to go out and try to become witnesses without that experience.

Let us resolve in our hearts to-day that we are going to take God's Word for just what it says; that we are going to believe it with all our hearts. It is as though Satan pretended to bring up our dead friends. They seem to be just as they were when they were alive. But when we simply make up our minds that God is true, and everything else to the contrary is not truth, then it becomes an easy matter to do it. Then if we will only do that, I want to read another text. I remember that I used to read this text a very great many times, and wished it was not in the Bible, simply because I could not understand it. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." Now comes the point. "Whosoever is born of God doth not commit sin; . . . he cannot sin because he is born of God." 1 John 3: 7-9. Is that true, or is it not? It is true, and everybody in the room says it is true. But remember it does not say, "Whosoever *was* born of God doth not commit sin. It does not say anything of the kind, but it does say, "Whosoever *is* born of God doth not commit sin, for His seed remaineth in him." He is "being born again, not of corruptible seed, but of incorruptible, by the Word of God." That seed, here spoken of, is the Word of God. That seed remaineth in him, and he cannot sin so long as he is born of God.

Now, brethren, I do not believe there is anything hard about that. Just so long as I can say I am born of God I cannot sin. It is only when I am not in a position to say that that sin can come in. Just so long as that new birth is a present thing in my life and the power of God is a permanent thing in my soul, there is no opportunity for sin. But just as soon as I begin to doubt that Word of God, then sin comes in, and then I *was* born of God. I think that everyone can see the difference between the two conditions. I do not believe in trying to illustrate the Word of God, when it is so clear.

As I said before, it is a fight. It is the good fight of faith. Satan will come with all his snares and allurements and will try to deceive us and will try to get us off the track. But, brethren and sisters, with God on our side and each one standing on the promises of God, then we can look forward with faces straight toward Zion, and bid defiance to Satan's hosts. We can do it. The reason we do not do it is simply because we do not believe we can do it. That is true in almost everything we undertake.

Let us believe it. Let us make up our minds that it is an eternal truth. Even though we may be defeated sometimes, let us say that it is true. Even though I may not have proved it to my own satisfaction, I am not going to give up, I am going to strive for the mark of the prize of the high calling in Christ Jesus. Although I fail a thousand times, I am going forward. By and by we will all come out successful to the glory of God. The children of this world are wiser in their generation than the children of light. This is true in a great many things.

Suppose a man started out to be a millionaire, and he made up his mind that he would be a millionaire. He meets a reverse. What would he do? Some men would say, I will give it up; I never can be a millionaire.

Other men will have a reverse, fall down, and get up with a million in their eye. Another fall, and again they rise up with a million in their eye, and so on. They are the ones who become millionaires. If you start out with this high calling in mind, keep it in your eye; do not let the tempter deceive you, but keep that purpose before you, and I know, because God says so, that you will reach it by and by.

That makes me think of a little experience I had once. I was living on a farm in California, and started to go fishing one night. It was a very dark night, and we had to go across the country. During the winter the land would be overflowed, but when spring came the water would run off, leaving lakes in different places. We had to cross a large open plain and go through a large field. At one corner of this field there was an iron gate. There were two of us. When we came to the gate, I got out and opened it, and when I got in again we struck for the lake. We travelled and travelled and travelled, but we did not reach the lake. Then the horse stopped. We got out and looked around, and there was the fence, and the iron gate through which we had come. The horse had travelled round the field, and had come back to the gate. We then located a certain star and travelled towards that, and we got to the lake. A great deal depends upon that. If we know where the goal is, let us fix it in our minds, and go for it, and we will get it. Success will crown our efforts. There is not enough doubt and discouragement in this world to turn us off.

Why was it that God told His people that they should be the *light* of the world? Why did He tell us that we should let our light shine? The shining of the light is one of the most powerful things that we can conceive of, and yet we do not appreciate it because it is done so quietly. We read of Christ that He was the true light which lighteth every man that cometh into the world. What constituted that light? "In Him was life, and the life was the light of men." It was His life. We may talk of Christ giving up His home in glory, and His great gift for us; and we may present it to infidels, and they will laugh at it. But O, when we come to the life which Christ lived on this earth they can not gainsay that, but say that if there ever was such a life it was just what it ought to be. It is the life of Jesus Christ that lighteth every man that cometh into this world. This to my mind is the one thing that is needed above all others. I believe that it is God's will that we should have it, and every other good will come in its train.

In closing, I wish to relate a little incident which I know to be true. A brother told me, and he was a brother in whom I have great confidence, that during the great war of the rebellion in America a young man went into the service as a private. He was a man noted for his honesty and integrity of purpose. He received a great many words of praise and commendation from the commanding officer for his gallantry and courage in service, and the captain would sometimes take him and put him over a detachment of soldiers because of his true courage. But this captain was a very dissolute man. On one occasion, when this individual was in charge of a detachment, the captain treated him so badly that he told the captain that he would never serve under him again for one day. He said he was willing to go anywhere, and willing to give his life, but he would never do it under him. Well, the captain tried to reason with him. But he had settled

the question right there. He was then put in irons and placed in a cell. The captain asked him to reconsider the matter. The commander-in-chief came and was ushered in to the cell where he was confined. He said, "My friend, are you ready to go out to service under your captain?" He said, "No, I will never serve under that man again." A few days passed, and the commander-in-chief came again, and said, "My friend, I want to ask you again, Are you willing to go out under your captain." "No," he said, "I will never serve under that man again." "All right," the commander said, "follow me." He followed him, and he finally brought him out about twenty paces in front of a company of men with rifles all ready. He left him standing there, and walked off, and said, "Are you ready now to go back and fight under your captain?" "No, sir." "All right," said the captain, "come here, and I will give you charge over this detachment of soldiers. You are the man I want."

I want to tell you this morning that if we will only have that kind of faith and courage, if we have made up our minds that we will never go back into the service of Satan, but stand by the service of God, though we may be brought face to face with death, it means everlasting life in His kingdom. God grant that this may be the individual experience of each one of us.

Proper Financial Support of Church Schools.

Read before the Conference.

ALL Seventh-day Adventists who have carefully read what has appeared in our papers in regard to church schools, or who have become intelligent on the subject from experience or observation, must agree that such institutions are desirable wherever there are children to attend. In fact, the almost absolute necessity for schools, if we would save our children, is no longer a matter for discussion. The question no longer is, Do we need church schools for our children? but, Can we secure teachers? and, How can they be supported? A favorable solution of the last question will remove the chief difficulties connected with the second. In our ranks are many intelligent young women who would gladly devote themselves to the task of getting an education to fit themselves for teachers, if afterward there were any prospect of securing employment with sufficient remuneration attached to provide for their temporal needs. In those districts where there are a large number of Adventists living within a short distance of a church building, the question is easy of solution.

The church elects a school board. Upon the board falls the responsibility of providing suitable rooms and furniture, of securing a capable teacher, and paying regularly the salary previously agreed upon; also it is necessary that it exercise a careful oversight of the school and its working.

The revenue is derived from two sources; viz., donations, and tuition fees. Especially is it desirable that all initial expenses, securing accommodation, providing desks, maps, charts, books, etc., be met by donations and pledges before the school opens. It is also desirable to charge a moderate fee for tuition, regulated by the number and circumstances of the children who attend.

Where there are sufficient children and incidental expenses are small, the school should be almost or altogether self-supporting. Under no circumstances should any child be debarred from attending because of inability to pay the fee. It is the duty of the board to see that every child has an opportunity of attending the school, and to provide by means of a church fund, or private or public subscriptions, for the tuition of indigent children, and to meet any deficit there may be in the school accounts. It will be readily seen by all that if we are to have church schools only in those places where all the circumstances are favorable, the large majority of our children will be debarred from attending them. Seventh-day Adventists in Australia are scattered all over the habitable portion of the three millions of square miles, mostly in small companies or isolated families. This is as it ought to be; and yet, how are we to secure the advantages of the church school in places where, of necessity, so few can come together? And frequently several of these are children whose fathers are not in the truth. God has shown us the way; we must provide the will, and the difficulties will be overcome. The financial responsibility ought to be borne commensurately by those who are benefited. First, the parents; second, the church; third, the conference.

In opening a school in a small church, it will be necessary to carefully ascertain how many children will attend the school, and how much the parents or others can give per week for tuition. This, added to a certain amount guaranteed by the church, will frequently be found sufficient to pay the salary. If not, and there are other Adventist families too far away to attend, and yet accessible, it may be well for the teacher to take charge of two schools, devoting the mornings to one, and the afternoons to the other, or alternating each day. In country districts and even in towns, as a last resource, it may be advisable to adopt the boarding-out plan, the teacher living a short time at each home. The teacher will find under these circumstances that she will have to bear most of the responsibility herself. There will be, most probably, no school board to watch over the interests of teacher and scholar, and she will find it necessary to take an important part in the Sabbath-school work, tract society work, and perhaps take a turn at the Sabbath meetings. If the circumstances be favorable, it may be well to ascertain if the conference will provide half-time employment, as Bible worker, *Echo* seller, canvasser, nurse, according to circumstances, and thus may the school secure a teacher, and the conference a capable helper, at small expense to each.

These schools will require sacrifice on the part of teacher and parent, but the salvation of our children will be an abundant reward. G. TRASDALE.

THE present Conference has been called upon to grapple with difficult problems, and to shoulder heavy burdens. There has been no disposition to grumble or to dodge the issue. The Lord has graciously given strength, and His Spirit has been present to unite hearts and subdue criticism. The determination to owe no man anything has evidently taken deep root. If we stand close to God, He will help us to roll back the reproach, and we shall soon see His glory. So far over £600 in cash or its equivalent has been given to the relief of the work by those present at this meeting.

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THE early morning meetings are devoted to Bible studies, conducted by G. A. Irwin, and others. These have been valuable seasons of light and blessing, and are generally highly appreciated. In Elder Irwin's studies upon the book of Acts, the lines of truth have been traced in many directions through the Scriptures and *Testimonies*, so that apparently but little progress has been made in the book itself. This fact is an illustration of the wonderful depth and breadth of truth contained in the Bible. When shall we come to a full understanding of all the Bible contains? Eternity alone can answer that question. On Thursday morning, July 18, the study led to a consideration of the subject of the Spirit of Prophecy. The *Testimonies* themselves were freely referred to in illustrating the character and object of this gift of the Spirit. The Spirit itself was present to witness to the truth.

Sabbath Services.

SABBATH, July 20, was a good day. At 6:30 Sabbath evening a social meeting was conducted in the chapel; and, contrary to the usual custom, an early meeting was held at six o'clock in the morning. This was the concluding lesson of Elder Irwin's series, and was characterised by more than usual interest.

The Sabbath-school convened at 9:45, and was a most interesting occasion. J. H. Woods conducted the review. The morning discourse was by Elder Snyder, who has recently come from California. It is given quite fully elsewhere, and will repay a careful reading. But the reading will not convey an adequate idea of the spirit which marked the meeting. It was the united testimony of all present that the occasion was one of great profit and blessing.

In the afternoon Elder Woodford, recently from the United States, conducted a social meeting. In his introductory remarks Brother Woodford said that he was glad for the simplicity of the gospel, which in its simplicity was possessed of great power. He read and commented upon Rom. 3:23, 24. All have sinned; and the only remedy for sin is the redemption that is in Jesus Christ. We are apt to overlook the simplicity of the gospel plan. Extracts were read from the Spirit of Prophecy throwing light upon the design of God in the gospel. We are not responsible for being in the world; but we are responsible for how we live in the world. Three steps mark the work of salvation,—repentance and confession, the keeping power of Jesus Christ, and the

salvation that is to be revealed when Jesus comes.

The social meeting which followed was attended with a deep interest, and lasted till near the close of the Sabbath. The following evening was employed by those who were members of the committees in carrying forward their work.

A Novel Boarding Plan.

ONE of the changes that have taken place at Avondale since the last Conference is the introduction of the "European" method of dining. A bill of fare for the corresponding meal the following day is placed upon the tables. The boarder fills out his order on a slip of paper. He has purchased a ticket having 240 little squares, representing one pound in pence; and this is in the hands of the matron of the hall. There is an established price for each dish, with which the boarder may familiarise himself if he cares to do so. His order is filled out, the price is checked off his ticket, and the food is placed at his plate.

It is interesting to study the moral, social, and economic effects produced by this method. One who is given to gust is inclined to order his following dinner before he eats the present one. The one who desires to be saving prefers to wait until he feels as if he cares but little if he has another dinner or not. He that wants his third meal manages to include it in his second by a combination that adds little to the cost. The man who has fortunately ordered a plentiful supply for himself "looks down" with complaisant satisfaction on the thoughtless one who did not order his dinner until he was full, and therefore has not enough. "Economy, economy" is the invisible heading of every order, and naturally the principle thought and theme in discussing the *menu*; and the results are reckoned by the halfpennies involved. The family spirit is somewhat lost in the anxiety each one feels lest his neighbor has something he should not have, and the barrier which the every-man-for-himself order erects about every individual. There is, be it said, a minimum of this result manifest here, because of the excellent order in which the whole system is carried on, and the perfect confidence each has in his neighbor.

It is said on good authority that before this method was adopted the proportion of white bread to brown bread eaten was three loaves to one. Now it is exactly reversed. Why?—Because sense and science teaches us that brown bread is far better for us. But when one chooses from impulse with both before him, he will take that which tastes best. But when he reflects, and when his decisions relate to what he will do to-morrow, his resolutions are always good, so he orders brown bread.

Economy manifests itself in the amount of food consumed, which is no doubt a beneficial relief to digestive apparatus that are frequently overtaxed in order that the ordinary boarder may get the worth of his money. There is economy in the diminished quantity of refuse food. The saving accrues both to the student and school. The student has the satisfaction of having what he wants and pays for. The school is content to cook only what is called for.

One grand result of the change is the removal of sundry causes for grumbling. Some people will grumble without a cause, but the Avondale students are not of that class; consequently, grumbling is just about extinct.