

Union Conference Record

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

Vol. II.

JULY 26, 1899.

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No. 6.

The A.M.M. and B. Association.

A Meeting of this Association was held at 3 p.m., July 23; A. G. Daniells in the chair.

The Chair appointed as a Committee to propose a plan for the organisation of a Health Food Bureau, the following names:—W. C. White, G. W. Morse, W. H. Covell.

The balance-sheet was then presented by the treasurer, E. M. Graham, as follows, and adopted.

LIABILITIES.

	£	s.	d.
Deposits	426	15	0
Echo Co.	60	18	6
Union Conference	989	15	7½
Current Accounts	205	14	0
M. and S. Sanitarium, B. C. . . .	150	5	8½
Mrs. E. G. White	203	2	5
	<u>£2036</u>	<u>11</u>	<u>3</u>

ASSETS.

Machinery	185	8	2
M. and S. Sanitarium	262	12	2
San. H. F. Co.	1028	10	10
Current Accounts	114	14	10½
Cash	0	10	3
Balance	444	14	11½
	<u>£2036</u>	<u>11</u>	<u>3</u>

PROFIT AND LOSS.

	Dr.	£	s.	d.
July 1st—				
To Balance		284	11	3
„ Laborers' Audits		175	18	9
„ General Expenses		3	2	4½
		<u>£463</u>	<u>12</u>	<u>4½</u>
CR.				
Membership Fees		6	10	0
Health Foods		12	7	5
Balance		444	14	11½
		<u>£463</u>	<u>12</u>	<u>4½</u>

The Nominating Committee suggested the following names for the Board of Directors, which were duly chosen:—J. J. Wessels, Dr. E. R. Caro, G. W. Morse, A. T. Robinson, W. C. White, P. B. Rudge, W. D. Salisbury, G. C. Tenney, F. E. Braucht, and A. G. Daniells.

The meeting then adjourned.

THE meeting formally closed on Sunday evening when the time was occupied by various speakers in appropriate remarks. Some necessary business for the Conference remained, so that it was necessary to hold two extra meetings the following morning for considering the treasurer's report, and some resolutions that were left over from previous meetings. During the day many of the delegates and visitors went home, and the meeting was merged into a council of board and representatives of the various Conferences. This will continue through the week, and the main features of the proceedings will be given in the *Record*, together with other important matter that still awaits publication. Although the meeting closes before the series of our "special" numbers are complete, they will continue to be published, though perhaps not without a little delay to give time for finishing up the business.

PASTORS G. A. IRWIN and S. N. Haskell expect to leave Sydney for America on August 2. Let the prayers of God's people follow them on their journey across the great waters.

DURING the closing days of the Conference, many friends from Sydney, Newcastle, and elsewhere have come in, so that the attendance has increased from the first. The boarding and sleeping accommodation provided have consequently been taxed to about their utmost limit. No complaints, however, have been heard from anyone, all seeming to have fared well in every way, and to have thoroughly enjoyed the meetings.

NUMEROUS reports of the Union Conference have appeared in the daily and weekly newspapers of Sydney, Newcastle, Maitland, Singleton, and other cities throughout the colonies.

As will be seen from the *Record*, the purely business sessions of the Conference, so far, have taken up but a small portion of the time of the Conference. Much time has been devoted, and we believe with good profit, to the consideration of principles and the lines upon which the work should be conducted and carried forward. When correct principles are rightly understood and acceded to by all, unanimity of action is but a natural consequence.

Union Conference Proceedings.

SEVENTH MEETING.

The seventh meeting of the Union Conference convened at 7 p.m., July 19. G. A. Irwin occupied the chair.

Prayer was offered by W. C. White.

The pleasure of the Conference being solicited, it was voted that the report of the Nominating Committee take precedence in the order of business. The report was then read as follows:—

Your committee would submit the following names for officers for the Union Conference:—

President: A. G. Daniells.

Vice-president: W. C. White.

For the Executive Committee: W. C. White, the President of the Central Australian Conference, President of the N. S. Wales Conference, President of the New Zealand Conference, W. D. Salisbury, G. C. Tenney, J. J. Wessell, Dr. E. R. Caro.

For Corresponding Secretary: Mrs. A. L. Hindson.

Recording Secretary and Treasurer: Miss E. M. Graham.

School Board: A. G. Daniells, E. R. Palmer, C. B. Hughes, M. Hare, W. C. White, J. J. Wessels, and P. B. Rudge.

Book Committee: W. D. Salisbury, A. T. Robinson, W. A. Colcord, R. Hare, F. J. Brainerd.

E. W. FARNSWORTH, }
C. B. HUGHES, } Committee.
R. HARE, }

Moved by W. C. White, and carried, that the names be voted on one by one.

The report was adopted, and the nominees elected. At the urgent request of W. C. White, the name of E. W. Farnsworth was substituted for his name as Vice-president, and by his own request the name of J. J. Wessels was deferred for further consideration.

Unfinished business being called, the secretary read resolution 7, as follows:—

“That all our producing or earning institutions pay tithes; those which are local paying to the Conference in which they are situated, and general institutions paying to the Union Conference.”

W. C. White said he thought there should be a reformation in the matter of tithe paying. Institutions as well as families should pay tithes, but it was not for any person to say how much the tithe should be.

E. R. Palmer: I would like to call attention to the remarks made by Brother Paap this morning. Every tenth orange raised here belongs to God just as much as oranges raised by anybody else; so with everything we raise or produce. The publishing-house has eighty employees; the medical institution has several employees; if these institutions pay tithes, it would be a good example to the employees.

J. H. Woods: I am heartily in sympathy with this resolution. Not only should this be done as a precedent to those in the work, but a great blessing will follow.

A. T. Robinson: I feel very heartily opposed to this resolution, though I am heartily in favor of the principle. Tithe-paying is a duty between these institutions and God. I do not believe that this Conference should put itself on record as saying that these institutions shall pay tithes.

W. A. Colcord: I think we can all heartily agree with the statements made by the last speaker. We do not want to be legislated into doing our duty. I would, therefore, suggest to amend this resolution to read, “That we approve of the principle of all our producing or earning institutions,” etc.

W. C. White seconded the amendment, and it was carried.

A. T. Robinson: If there should be a resolution introduced into this Conference recommending all our people to keep the Sabbath, I would not vote in favor of it. I believe that such a resolution would be exactly on a par with the one before the house. He also read a statement from the Testimonies on this point. (Reads.)

W. C. White: It seems to me the matter last read treats of something just the opposite of what we are dealing with. That speaks of passing binding resolutions as a matter of policy to advance the cause of God. We are proposing to pass a resolution to recognise an existing principle, and I think it would be fitting to put on record that the Lord would be pleased for us to exercise this principle.

N. D. Faulkhead: I believe that the principles expressed by Brother Robinson are correct, though I believe that the *Echo* Co. should pay tithes. I do not think it is the province of the Union Conference to vote that that institution should pay tithes, any more than it is the province of the church to vote that I shall pay tithes.

M. Hare: I view this very much in the same light as the last speaker. I

do not think it is competent for this Conference to judicate on this matter.

G. C. Tenney: If there is any principle which would forbid this Conference calling the attention of any of our institutions to a remissness of duty by way of recommending a right course, I would like to know by what right any minister goes to a church and points out to the people what he regards as their duty. Why not leave everyone free to do just what he pleases? There is nothing mandatory in the resolution as it now stands; it is simply advisory. If our General Conference does not hold this privilege, then I would like to know what we have a General Conference for. If we take the stand here that the General Conference has no right to point out the duties of institutions or individuals, we are taking a very radical step in the wrong direction.

G. A. Irwin: I understand this is merely the expression of the opinion of this Conference. It is not mandatory. I understand that it is still in the hands of these institutions to act for themselves, even if it is passed. But I do think we want to be careful; we can carry these things too far. I think it will be just as well to leave this matter with the institutions themselves. The managers will be held responsible to God for the way they manage the institutions.

W. M. Crothers: I understand that the managers of these institutions are servants of the Conference; the Conference, therefore, has a right to instruct them what to do. Supposing the *Echo* Co. were found to be conducting their business on the Sabbath, would not the Conference have a right to say anything about it?

N. D. Faulkhead: We must not get away from the fact that the *Echo* Co. is registered under the Companies' Act of Victoria, and none but share-holders have a right to vote on this question. I, as a member of the Board, heartily approve of paying tithes.

A. G. Daniells: I should be sorry to see this resolution expunged or put aside. I think, from the expressions that have been made, that there is a misapprehension as to the meaning of the recommendation. I do not see that it directs anybody to pay tithes; it simply recognises the rightfulness of the act. I would move that this recommendation be laid on the table for the present.

The motion was seconded and carried.

The secretary then read resolution 8, as follows:—

8. 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; that tract societies allow to such workers the same discount as to canvassing agents, and that all profits on sales be reported to the Conference as receipts.

A. G. Daniells: I am much pleased with the most of this recommendation. I was taught when I started out in this work to sell publications; in fact, I thought that that was about all I could do to advance the message. I never engaged in evangelical work anywhere without carrying along my box of books to leave with the people. I believe as much good has thus grown out of my work as from any other method. I believe that the value of the work of our ministers is about doubled by their distributing literature. The one clause that I do not favor is this, that all the profits should be reported to the Conference. There is a good deal of expense connected with that kind of work. A man often gives away a lot of tracts, sometimes leaves a book with a family, so it is very difficult at the end of a year to tell what his profit is. It is better not to "muzzle the ox that treadeth out the corn"

W. A. Colcord: I move that all the words following "canvassing agent" be stricken out from the recommendation.

The motion was carried.

G. B. Starr thought that the resolution might have a tendency to turn some of our laborers from their natural work as Gospel workers into active canvassers.

G. Teasdale: I have been very successful in selling books, and if this clause were left, I would suggest that another be added, and that is, that if the minister or worker loses he ought also to report that to the Conference.

The resolution was adopted.

The ninth recommendation was then read, as follows:—

9. 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.

W. C. White: I want to make a few suggestions as to what this resolution is talking about. The old-time missionary spirit was a spirit of individual responsibility, of reaching out after souls; a spirit that so took hold of the people that they talked about it

when they rose up, when they walked out, or whatever they were doing. It was a spirit that led them to send into the dark parts of the earth literature to enlighten the people. These workers who had the old-time missionary spirit would hunt up the newspapers for names in the different parts of the world, and would send our literature to them. That is the kind of spirit our societies want to get. We may have elaborate plans, nice programmes, etc., but if we do not think of it, and pray for it, and talk about it with our families and our neighbours, what does it amount to? The spirit giveth life, but the letter killeth.

A. G. Daniells: The other day we were pointed to a little experience when the first paper was published, and brought home by the writer and publisher, James White. When the order was given to the printer he made out his order as large as he thought he could find people in the world to read the paper. When he carried it home at night, all the friends of the cause gathered around in a circle, with those papers in the centre, and prayed to God that His Spirit would attend them as they were sent out. And while they were wet with the tears of the prayers, they were folded and addressed to every person in the world whom it was supposed would read them. That is the old-time missionary spirit, or at least, a portion of it, that is referred to in this recommendation. I do believe that we ought to have a revival of that spirit, and if we as a people would take our papers and send them out as thoroughly and as heartily to all the people that we know of, we would soon bring up our *Bible Echo* to a circulation of 10,000, and we would soon have the message being told in thousands of homes that do not hear it at the present time. I am heartily in favor of this, and I believe it would scatter our literature as the leaves of the forest.

F. Paap: It was my privilege to work for some years in the circulation of the *Signs of the Times*, and I thought a little of our experience might be helpful. We increased our club lists to something like 4,000, and it was done by individuals becoming responsible for say 5, 10, or 15 copies of the *Signs of the Times*, and they would get them then at club rates. Then the neighborhood would be divided off, and they would work the district as far as they possibly could. If they could not dispose of them all they would mail them to their friends, or to those whose names they had re-

ceived, and it seemed to bring light to their church all through. I know that in churches where they were taking a club of only 5 or 10 papers, they increased it to 150, and the societies were not involved at all, for the different individuals would each become responsible for the papers they took.

The resolution was accepted.

The meeting adjourned until 10 a.m. Thursday morning.

Organisation.

(G. A. Irwin.)

Thursday, July 20, 1899.

I HAVE been requested to explain a little more fully the subject of organisation and order of the work of the Lord. You remember in Elder Haskell's first talk, he spoke of the opposition that was made to the matter of organisation, in the first place. They thought it was going back to Babylon, and you will see by reading the Testimonies that they had a severe battle on that subject; finally, however, the work took shape, and the battle has never been fought again. There have been some side issues, but they have always come to naught.

The form of organisation adopted by this people is as near that set forth in the New Testament as it is possible, and our work is conducted as the apostles and disciples conducted their work; they went out two by two and preached the present truth for that time, a crucified and risen Saviour. They had conferences at that time, and the work was carried forward in a systematic way. "The Lord has shown that Gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There was order in the church when Christ was upon earth, and after His departure, order was strictly observed among the apostles." So it is clear that we should have our work properly organised. There is strength in order and organisation.

It is interesting to notice that the system of organisation of the General Conference to-day is almost precisely the same as that decided upon at the time of the early church. Our form of church government is very similar to that given in the epistles to Timothy. We have local elders for every church; these elders have the right to administer the ordinances of the church; also the right to ad-

minister baptism in their own church. In addition, we have deacons provided for by this epistle, also a treasurer and a church clerk to keep the records. Now the church is the foundation of the whole organisation, it is first and last.

I understand that it is not clear to some what division was made in the General Conference at its session of 1897. I will go back and read the Testimony that caused that division, and then I think we can see clearly what the Lord designs. "As a people we should study God's plans for conducting His work. Wherever He has given directions in regard to any point, we should carefully consider how to regard His expressed will. This work should have special attention. It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised to change the present order of things."

Now, the reason for that division was simply this: In the beginning of this work, after the first General Conference was organised, it was not larger than many of our State conferences now, and one man was president of the General Conference, and all the varied interests that it represented. First, Elder James White carried on the work for a long time, then Elder G. I. Butler, then Elder O. A. Olson; all the while the work was spreading and advancing, until it encircled the world. From the way matters had been established, one man was president of all the various organisations; and that was what the Lord meant when He said one man was over everything, and that there should be a division of territory and responsibility; which divisions are made simply for the sake of simplifying the work and dividing and sharing the responsibility.

The divisions are made something like this:—

First: The church, composed of individual members.

Second: Conferences, composed of a limited number of churches.

Third: District conferences, composed of a limited number of conferences and mission fields.

Fourth: General Conference, composed of all the conferences and mission fields in the world.

I will read from the *Bulletin* of the Conference of 1897: "That Union Conferences be organised in Europe and America, as soon as deemed advisable; and that these Union Conferences hold biennial sessions, alternating with the General Conference."

That the executive committee chosen by the General Conference, shall consist of thirteen members, composed of the presidents of the General Conference, the Australasian and European Union Conferences, the superintendents of the six general conference districts in the United States, the president of the mission board, and three other persons; the president of the General Conference being the chairman of this committee.

"That this Conference, through its chair, appoint a committee of five to revise the constitution and by-laws in harmony with this report and submit it to this Conference for acceptance."

I will now read a clause or two from the General Conference Constitution:—

Article 1. Name: This organisation shall be known as the General Conference of Seventh-day Adventists.

Article 2. Object: The object of this Conference shall be to unify and extend the work of the Seventh-day Adventist Denomination throughout the world.

Article 3. Membership: This Conference shall be composed of such local conferences of Seventh-day Adventists as are or will be properly organised, in any part of the world, under the direction of the executive committee; provided such conferences shall have been accepted by vote at a session of the General Conference.

Every conference in the world is entitled to a representative, and an additional representative for every five hundred members. So that when the General Conference convenes, it is composed of representatives from the various conferences. I have noticed in your resolutions a recommendation that the Australasian Union Conference be more adequately represented at the next session of the General Conference. This is a move in the right direction.

I believe this is in perfect harmony with what the Lord wishes. "The mustard seed has grown to a great tree." The trunk of the tree, the centre of all our work is represented by "the commandments of God and the faith of Jesus." From this trunk there have grown many branches; the Publishing work, which was organised

in 1850, was the first, then came the Health and Temperance work in 1866, the Educational work and the Tract and Missionary work in 1874, the Sabbath-school work in 1877, the Religious Liberty work in 1889, the Foreign Mission work in 1890, and the Medical Missionary work in 1893. These years do not represent the dates when these lines of work were first begun, but they represent the times when these different branches were crystallised into organisations. All these branches of the work compose the General Conference, and no one branch can be independent of this body, any more than one limb can be separated from the trunk of the tree. The spirit and life of this whole message is vitalised through these branches, and they are interlinked one with another.

Union Conference Proceedings,

EIGHTH MEETING.

THE eighth meeting of the Union Conference was held in the forenoon, July 20.

W. C. White took the chair.

After the usual opening exercises, the reading of the minutes being waived, the secretary read the resolution under consideration when the previous meeting adjourned.

A. G. Daniells: Before reading the resolution I would be glad to read a telegram which I have just received from the members of the Petersham church: "The members of the Petersham Church send greetings to the Conference assembled at Cooranbong." I am glad to know that our brethren are thinking of us, and praying for us, and send us such kindly greeting.

Resolution 9 was then read, as follows:—

"Resolved, that we encourage all our labourers and tract society workers to labour for a revival of the old-time missionary spirit in the circulation of our literature."

The Chair offered some suggestions by which business could be expedited, and the resolution was adopted unanimously.

Resolution 10 was then taken up:— "That we suggest to each of the Colonial Tract Societies and Conferences the advisability of placing in the cities which have not 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, or other lines of Gospel work.

C. P. Michaels: I am very much interested in this question, but I do not know that I have any practical advice to give. I have done a little along this line, and believe a good work can be done in that way. I have succeeded in reaching a number of people, working in the canvassing line, and allowing the work to develop into missionary work. I find in the majority of cases the minds of the people have been opened beforehand, and as we lead them to inquire by presenting the subjects to them, it usually opens the minds of the people for Bible readings, etc. There is one point in the resolution with which I am not in harmony, and that is that it should be self-supporting. If a person engages in this work to any great extent, his time is so taken up he cannot make the work self-supporting. Without that clause the resolution is a good one, and I believe a great work can be done under it.

J. Johnson: I know a canvasser can go into a large city and do a great work if he sticks to canvassing, but if he has to turn his attention to Bible-reading, he will not be able to make it self-supporting, and I wanted to ask whether it is implied that the Conference would assist such a man, or whether he would be obliged to depend upon his own efforts.

The Chair: My opinion regarding this resolution is that it is meant to encourage what are sometimes called resident canvassers. One of our pioneer canvassers, who spent from eight to ten years in the open field, settled in the city of Brooklyn as a resident canvasser. In his work he finds openings that keep three or four Bible-workers busy.

A. W. Anderson: I am heartily in sympathy with these last two resolutions, and I believe a great work can be done along these two lines. In my work in Melbourne I have found that very few of the people even have heard of Seventh-day Adventists, and I suppose the case is not different in other large cities.

W. H. Covell: I will be glad when the time comes when you will encourage those who canvass to stick to it, and not go to giving Bible readings. There are very few people in the world who can give effectual Bible-readings, and those who can do so should be encouraged to stick to that work, and

the missionary canvasser should be encouraged to hold to his line of work.

E. R. Palmer: I am quite in harmony with what Brother Covell has just said. This resolution does not call for the canvassers to do this work; it calls for a missionary worker.

The resolution was adopted unanimously.

Resolution No. 11.—Read, and suggested by the chair that it be made a matter of special business at the next meeting.

Resolution No. 12:—"That we urge our tract societies to encourage the general agents to devote a portion of their time to introducing our trade books for sale in the book stores throughout the colony."

After considerable discussion, the resolution was carried.

Resolution 13 was presented:—"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."

It was unanimously carried.

Resolution 14 recommended, "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 reason for such a change seemed to be the need of a strictly Church paper, which the *Bible Echo*, being designed for missionary work among outsiders, does not fill. There would be no conflict with local papers, such as those issued monthly by the several Conferences, as the *U. C. Record* would deal with matters of general interest rather than local.

E. R. Palmer suggested that it would be desirable to have a recommendation as to the size of the periodical, also its price, and for that purpose it was referred back to the Committee on Resolutions.

Meeting adjourned to call of the chair.

THE spirit of criticism is satanic in its nature, and can never work out God's will. To Peter's question—"What will this man do?" the Lord made answer, "What is that to thee? Follow thou Me."

The Avondale Health Retreat.

(Mrs. E. G. White.)

Thursday, July 20, 1899.

I WANT to say that I am very thankful that the movement to erect a health retreat here has been made. My heart has been deeply pained as I have seen parents here who did not know what to do when their children were sick.

This institution is to be a place where an education will be given in right principles of health reform, so that those who receive help in it will go forth with an understanding of how to take care of themselves, and thus prevent sickness, and also how to treat sickness if it should come upon them. They should be taught by example how to take care of themselves in regard to diet. Men and women need an intelligent knowledge of how to care for the sick wherever they are, and how to give rest from suffering.

In the night season I was looking at a building. "What is this?" I asked. "The building in which you shall take care of the sick and suffering." "But," I said, "I did not know that we had such a building." "No," was the answer, "but you must have it." This building presented was very nearly like the building now being erected here.

The building is so placed that it will get all the sunshine possible, not only in the sleeping rooms, but in the rooms where the patients sit. The sun is God's doctor, which brings health and strength, purifying and giving color to the blood, and we must have it. It was objected that the building would be askew with the road. "Askew let it be," I said; "that building must be where it will get the sunshine, in whatever position it is." The building is just right as it now is. It will get the sunshine, and I am well pleased with it.

When in the night season the building was standing before me, I said, "We have no money; how can we put up such a building?" I was asked, "Where are you going to put your wearied, worried, worn-out ministers? Are you going to let them go wherever they can find a place?" I said, "We are going to take care of them." The answer was, "You need a building fully as large as this in which to take care of them, and you need another building in which the very sick can be accommodated."

This is the work that must be done, but we must move carefully, so that we shall not incur a heavy debt.

I never have seen such carelessness in regard to the health as I have seen in this community. We need to educate, educate, educate. If human beings are worth all that has been paid for them, should they not be uplifted? For us the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, and clothed His divinity with humanity. This He did that humanity might touch humanity, and divinity lay hold of divinity; and thus the help that the sick and suffering need be brought to them. As we follow Christ in doing this work, we shall awaken an interest in the God we love and serve. We shall find that this is the successful way to save soul and body. Medical missionary work is the entering wedge to the work of saving souls.

You will remember the poor paralytic who was brought to Christ. This man had heard that the Saviour was healing the sick, but he did not know how to get to Him. His friends decided to take him to Christ, but when they reached the house where He was teaching, there was so great a crowd that they could not get even to the door. Christ saw them bringing that man to Him. He saw them leaving their home, and His heart went with them at every step.

As the sick man's friends stood round the house where Christ was speaking, unable to get in, some one suggested that they take off part of the roof, and let him down at Christ's feet. The priests had told this man that his sins were the cause of his sickness, and they could give him no hope that there was any way in which he could be saved from sin. With this burden of sin upon him, the paralytic was let down before Christ. The Saviour knew just where to commence His work for the sufferer. He knew that he was longing for help, and He said, "Son, thy sins be forgiven thee." Hope sprang up in the man's heart. But the wrath of the priests was roused, and they said, "Who can forgive sins but God alone?"

"When Jesus perceived their thoughts, He, answering, said unto them, What reason ye in your hearts! Whether is it easier to say, Thy sins be forgiven Thee; or to say, Rise up and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (He said unto the sick of the palsy), I say unto Thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and

departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day."

I am glad we have a health retreat here. It is not ready for use yet, but it soon will be. We are going to move out by faith. We have already moved out by faith in putting this building on the ground. God knows all about it. I would ask you all, instead of investing your means in something you can do without, help us in furnishing our health retreat. We desire that everyone shall become interested in this institution, where an education is to be given in the science of healing. Every student in the school is to understand that he is to be economical in everything, in dress, in time, that he may have something to divide with the suffering poor. If those to whom the Lord has entrusted means use their money to glorify themselves instead of helping suffering humanity, they dishonor their Maker. God has entrusted men with His goods, His capital, and they are to use this capital aright, for it is the Lord's money.

This institution is to be a blessing to the afflicted and suffering. There are souls to be saved. Christ left His home in glory in order to do this work. He came as a man. Unless He had come thus, He could not have reached the suffering ones. Satan had the field, and he was doing all he could to keep men and women in affliction.

Christ is touched with the feelings of our infirmities. Why was He poor? Why did He not come to our world with outward display, with splendor and power? Because He wanted to bring to every human being the test that all must bear. Humanity must be touched with the sufferings of humanity, that men and women might learn how to show tenderness, kindness, and pity, and thus a Christ-likeness of character be developed in humanity. In this way they were to be fitted to be missionaries. This is the work that is to be done everywhere.

God declares, that in the last day there will be only two parties, one on the right hand and one on the left. To those on the left hand He says, "I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not." They have no part

with Him; for they know nothing about Him. They could not enjoy life in His kingdom and He says to them, "Depart from Me."

They are surprised. They did not think that they had done anything particularly wrong. "Lord when saw we Thee an hungered," they ask, "or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" Christ answers, "Inasmuch as ye did it not to one of the least of these ye did it not to Me."

To those on the right hand Christ says, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me."

These also are surprised. They did not think that they had done anything worthy of commendation. "Lord, when saw we Thee an hungered, and fed Thee?" they ask, "or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?" Then the King shall answer and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

They are co-workers with Christ. They believed and lived the words—"Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." This responsibility rests upon every one of us. The students in this school are daily to strive to form characters for the future immortal life. God is testing us, to see whether we will prove ourselves worthy to enter in through the gates into the city. Why are we here? It seems strange to everybody that we should be located in the woods. But we do not want our students to be near the city. We know that even though we bring them into the country, we cannot escape from all evil. We have a public-house here, and not long ago a man left this public-house drunk. As he was crossing a bridge he fell from his horse and was killed. Thus through intemperance Satan works to destroy. But in the country the youth are less exposed to temptation. They are away from the sights and the sounds of the city.

We desire to take the students away from the foul atmosphere of the city. Not that Satan is not here. He is here, but we are trying to do all we can to place the students in the very best circumstances, in order that they may fasten their eyes on Christ. In the country they are not near the temptation of horse-racing and cricket matches. Once in Sydney I saw a great multitude on one of the streets. Hundreds and hundreds, and I might say thousands, were gathered together. "What is the matter?" I asked, "It is because of the cricket match," was the answer. And while men were playing the game of cricket, and others were watching the game, Satan was playing the game of life for their souls. Therefore we decided to locate our school where the students would not see cricket matches or horse races. We are just where God wants us to be, and many conversions have taken place in this school.

The work of education must begin in the home. It must be carried on in the schoolroom. Parents and teachers must unite in doing all they can in order to place the youth on vantage ground. Children have hereditary tendencies to wrong, which must be overcome.

Christ came to restore the moral image of God in man, and if parents and teachers will do all in their power, with prayer, working to bring their children into a right position, God will bless them.

Missionary work is to be done on this ground; for this is missionary soil. Efforts are to be made to save body and soul. In order that the soul may be saved, attention must be given in sympathy to the sufferings of the body.

In the Word of God is found the education of God. This Word tells what Christ will do in behalf of everyone who will co-operate with Him. This book should be our lesson book, for it contains the higher education. Christ prayed, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Do we not all wish to know how to gain life eternal? It is gained by knowing God and Jesus Christ. We are to make our teaching in regard to this as plain and clear as possible, and then students will fall in love with it.

This morning I was reading the nineteenth Psalm and the Psalms following, and I thought, What beautiful lessons these Psalms teach. "The heavens declare the glory of God, and the firmament showeth His handi-

work." What is the matter with us? We have lost sight of God. The world has lost the knowledge of God. Our work is to bring this knowledge within the reach of all we possibly can. Our message is. "Behold the Lamb of God, which taketh away the sin of the world."

The history of Joseph and Daniel contain lessons which all should learn. How full their lives are of patience, of noble, sanctified independence. What better instruction could be given to the youth than this. How was it with Daniel. God gave him knowledge and understanding in all visions and dreams. He strengthened Daniel's mind, increasing his power and his ability: and the record states, "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

Let us place ourselves where we may gain the very best knowledge in regard to our accountability to God and to the souls for whom we must give an account. As we help these souls to reach a higher standard, God will help us. "Dare to be a Daniel, dare to stand alone, dare to have a purpose true, and dare to make it known." This is what the youth should be taught to do. We need to catch the inspiration of God's Spirit, and then work with all the power He has given us to co-operate with Him in restoring the moral image of God in man. When we have done this, we shall feel indeed that we have not lived in vain.

The Life of Trust.

(E. W. Farnsworth.)

Thursday Evening, July 20, 1899.

"AND Jesus answering saith unto them, have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, be thou removed and be thou cast into the sea; and shalt not doubt in his heart but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them, and ye shall have them. And when ye

stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses."—Mark 11: 22-25.

I suppose the last expression was thrown in to help us to see that a man could not pray in faith while he had hardness in his heart towards a fellow man; it takes all the foundation of faith away, apparently. But I wish to emphasise this thought, that if he "shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith."

"Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thy heart. If thou return to the Almighty thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver."—Job 22: 21-25.

Acquaint thyself with Him. The difficulty with people is that they will not really acquaint themselves with God. The fact is, we cannot have much faith in a stranger, can we, brethren? A person comes along who is a stranger, and wants something from you; you cannot have much faith in what he says because he is a stranger. One of the first things you would enquire is whether he could give you a letter of introduction, or a reference. After you get acquainted with him you can have faith in him. So one of the first things God asks us to do is to get acquainted with Him.

"Thou shalt have plenty of silver." We perplex our brains at the present time about this very thing. We talk about building a Sanitarium pretty soon, but the great problem is where is the money coming from? I believe the time has come, brethren and sisters, for us to begin to look in a different direction, to get some new idea into our hearts, about where the money is coming from. So long as we look to man to furnish it, so long will we be in trouble and difficulty all the time. "For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows."—Verses 26, 27. You will have enough to pay

your pledges then. I have seen brethren make a pledge, and let it run for years, thinking that they cannot pay it. God says if you do this you shall pay your vows, whether it has reference to money or whatever it may have reference to. "Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways. When men are cast down then thou shalt say, There is lifting up; and He shall save the humble person." Verses 28, 29.

I bless God for that whole Scripture. I wish we had faith enough in God to believe that He rules in the realms of pounds, shillings, and pence, as well as to believe that He rules in the heavens. God rules in everything, and He is the king of gold as well as the king of everything else; and our faith must be enlarged to that extent that we will take God for what He is in every respect, as well as to take Him for some little thing that we may conceive of in our mind.

I have been amazed and astonished lately to see how many passages there are in God's Word that bear right on this point. The Lord knows there are people enough all around us, and He knows they have an immense amount of money. As I go through great cities and see the wealth in them, it is perfectly bewildering; the massive piles that make the streets, the shops filled with goods from the bottom to the top; the wealth these men handle is bewildering. And there is a promise that the wealth of the Gentiles shall come unto thee. And if I believe in anything to-night I believe that the prayer of faith can unlock the coffers and bring that wealth to forward His cause. I believe He is only waiting for someone to have faith enough to ask Him to get us out of this dilemma, and He will do it.

I want to read from an article in the *Review of Reviews*. It is an astonishing article, when we think of the source from which it comes. I believe that it will do our people good to consider this question seriously. The first illustration seems a little humorous, but it was not given for that purpose, but to more vividly bring to our minds the great truth he wished to bring out a little further along in the article.

GEORGE MULLER, OF BRISTOL.

I.—AN APOLOGUE OF A TELEPHONE.

"I sometimes amuse myself by imagining the mental processes of an intelligent scientist

of 1870, if he could be suddenly transported to the present day, and confronted with the spectacle—the familiar, ordinary spectacle—of a telephone. Imagine him in my office suddenly remembering that he ought to have telegraphed to a friend in Dover to meet his daughter, who was arriving from Calais in less than half an hour.

"It is too late to telegraph now, for he lives a mile off the pier, and the telegram would never reach him in time."

"But," I reply, "is your friend not on the telephone?"

"The telephone!" replies my scientific visitor. "What is that?"

For answer I point to the instrument on the office wall, and, taking up the Telephone Directory, I ask, "What is your friend's name?"

"Hobhouse, the large warehouseman in East-street—quite a mile from the pier. It's no use."

"Hobhouse, Dover. Yes, here it is!" I exclaim. "It will be all right. I'll ring him up, and you can give him your message." (To the 'phone): "Hello, Central! Give me 230960, Dover."

The usual pause ensues. My friend stares incredulous.

"Why on earth are you talking into that hole in the wall? Have you gone mad?"

"Don't you under—?" (To the 'phone): "Yes! All right. Is that you, Hobhouse? I want Mr. Hobhouse; a friend wants to speak to him."

Another pause. My scientist protests: "Why, man, Hobhouse is at Dover!"

"Of course he's at Dover. But he's on the 'phone; he will be there directly." (To the 'phone): "Hello! Mr. Hobhouse, is that you? All right! One minute." "Now, Mr. Jones, if you will come to the 'phone, you can speak to your friend."

"Indeed, I shall do no such thing!" exclaims Mr. Jones. "Speak across seventy miles! I am not in Bedlam. Don't play any of your fool's tricks on me!"

"Yes, that's his voice you hear, Mr. Hobhouse. He wants to speak to you, but I cannot get him to the 'phone. I'll try again." "Say, Mr. Jones, look sharp! They'll ring us off in a minute. Hobhouse is on the 'phone." (To the 'phone): "Stop—just a little! We'll be done directly." "Now, Mr. Jones."

The Central is now hurrying me up. So to avoid being cut off, as Mr. Jones still refuses to come to the transmitter, I say (to the 'phone), "You there still? Yes? All right! Mr. Jones wants you to meet his daughter, who is arriving by the Calais boat. Can you manage it? All right! Thank you. Mr. Jones is so much obliged. Good day." "It will be all right, Mr. Jones," I say turning to my visitor. "He will have plenty of time to meet the boat."

"Don't make a fool of me, sir!" retorts Mr. Jones, who leaves the office in a huff, firmly convinced that I have been making a fool of him.

Two hours later he returns, somewhat crestfallen, to apologise.

"I've just had a telegram," he explains, "from my daughter. She says Hobhouse met her at the pier, and looked after her. I cannot understand it. How did you communicate with him?"

"By the telephone, of course. Did you not see me ring him up, and did you not hear me deliver your message? If you had come to the 'phone you would have heard his voice. He heard yours as it was, but you would not come to the instrument."

"I don't understand," says Mr. Jones. "I heard you talking into that hole in the box on the wall; but you don't mean to tell me that you spoke through to Dover? Tell that to the Marines! Why, sound only travels at the rate of 1,100ft. per second. Dover is seventy miles off, as the crow flies. Supposing that you had a speaking-tube laid all the way, you could not have sent the message and received the reply in less than ten minutes. No, no; that won't do. Besides, you have no speaking tube."

"No, but we have the telephone. He is at the other end. The sound wave goes by electric motor, and there you are."

"But how can you speak direct to the very man you want? Is the wire laid through specially to him?"

"Oh, dear me, no! We communicate through the Central. They ring him up, and put him in connection, just for as long as we want him."

"I do not understand. Who is the Central?"

"Why, the Central Office of the Telephone Exchange, where they switch you on and off as you ring them up."

"Mr. Jones, of course, would not believe it. He had never heard of the Central. He knew the laws of sound, the science of electricity, and he knew a great deal too much about the matter to be hoaxed by any such rubbish as this about the telephone."

"I make no apology for opening my Character Sketch of George Muller with this little introductory apologue concerning my friend Mr. Jones, the scientist of 1870, and the telephone of 1898. For by no other expedient can I so effectively raise the immense question which lies behind the personality and the work of George Muller. In relation to this subject, how many of my readers are not veritable prototypes of the scientist of 1870? They are oblivious of the very existence of the Central which, to George Muller, was the pivot of all his operations. For without postulating something which Mr. Muller called God, and which in one department, at least, corresponds strictly to the Central Telephone Exchange, it is as absolutely impossible to explain the phenomenon of the Orphanages at Bristol as it was for Mr. Jones, the scientist of 1870, to account for the phenomenon of telephonic communication between London and Dover."

"It is this which constitutes the supreme, the permanent importance of George Muller and his work. Great as his charitable work has been, admirable as has been his apostolic labours, incalculable as are the results of his splendid philanthropy—all these things are as the mere dust in the balance compared with the importance of his discovery, or re-discovery, if so it may be called—of the practical utility of that well-nigh forgotten and universally neglected Telephone which in theological dialect is called the prayer of Faith, with its stupendous corollary of a God that heareth and answereth prayer. In the midst of a material age, in which the vision of God has grown dim, and when the worship of the golden calf has become almost universal, the demonstration of the supernatural—if we may use so incorrect a term—is not the apocalypse of the inspired seer, but the constantly repeated proof that the invisible law of God can govern even pounds, shillings, and pence."

HIS CHILDLIKE FAITH.

When Muller was past one-and-twenty he was converted. He says quite truly:—

"From the very commencement of my divine life the Lord very graciously gave me

a measure of simplicity and of childlike disposition in spiritual things, so that, whilst I was exceedingly ignorant of the Scriptures, and was still from time to time overcome even by outward sins, yet I was enabled to carry most minute matters to the Lord in prayer."

So far from feeling that the Almighty would resent this perpetual troubling Him with all the good George's anxieties concerning the life that now is, as well as the life which is to come, he was firmly of opinion that the Lord expected it, and rather resented his failure to consult Him upon every trifling detail of his existence.

THE PRINCIPLES OF HIS ORPHANAGES.

(5) In 1835 the orphan work was established. Of the principles of the institution *two only need be mentioned—first, that debt should never be incurred; and second, that no rich, great man should be its patron, but that the living God alone should be the patron of the institution.*

The Lord helping us, we do not mean to seek the patronage of the world, as we never intend to ask unconverted persons of rank or wealth to countenance this institution, because this we consider would be dishonourable to the Lord. He alone shall be our Patron. We reject altogether the help of unbelievers in managing or carrying on the affairs of the institution.

Of the less known part of his work, the following summary must suffice:—

In various localities schools were supported with a view of extending the influence of Christian influence, and thus in sixty-three years of work 121,683 young people have been taught, a number altogether outside the Orphanage work. That is not all. In the same period there have been circulated, by means of this institution, in almost all parts of the world, and in many different languages, 281,652 Bibles, 1,448,662 New Testaments, 21,343 copies of the book of Psalms, and 222,196 other portions of the Holy Scriptures. Copies of the Scriptures have been sold at half-price by Bible carriages journeying to out-of-the-way districts. When Spain was opened to this work in 1868, Mr. Muller promptly sent many thousands of copies in Spanish, and so in the ease of Italy. In other parts of the world similar work has been done. The distribution of religious literature has been in the aggregate enormous, more than 111 millions of books, pamphlets, and tracts having been sent out.

Nearly £400,000 has been raised and expended in this work. The sum raised and expended on the Orphanage is in round numbers about a million sterling.

HOW THEY GREW.

In April, 1836, Mr. Muller opened a large rented house in Wilson-street, Bristol, for the reception of 30 orphans; in November, 1836, he opened a second house in Wilson-street for the reception of 36 orphans; in 1837, a third house for 30 orphans; and in 1843 a fourth house for 30 orphans; there were now 126 orphans and 11 helpers, or teachers and matrons. In 1849, as no houses were to be had suitable for orphans, he opened the first Orphan House on Ashley Down, which he had built for 300 children; in November, 1857, he opened a second Orphan House, built and fitted up for 400 children; in March, 1862, a third house for 450 children; in 1868, a fourth house for 450 orphans; and in 1869, a fifth house for 550 orphans; thus he had accommodation

for 2,050 orphans and helpers. The term of residence at Ashley Down has averaged between eight and nine years, but some girls admitted as infants have remained under the sheltering roof over seventeen years.

Between April, 1836, and May 29, 1897, 9,844 orphans had passed through, or were then residing in the Muller Orphanages.

HIS REFLECTIONS WHEN NINETY YEARS OLD.

Mr. Muller could preach the gospel in seven languages. He had preached it in forty-two countries, and the distance covered on those journeys was more than six times round the world. He did not spare himself. He sometimes preached thirty-eight times in thirty-six days, or seventeen times in fifteen days (as at Dundee), or twenty-one times in twenty days (as in Dublin). At Liverpool and Hull he preached forty-eight times in thirty-eight days. Speaking at Bethesda, on his ninetieth birthday, Mr. Muller said:—

He had travelled 200,000 miles by land and sea with his departed wife; had preached in forty-two countries in Europe, America, Africa, Asia, and the six Australian colonies. Although formerly he used to suffer much from sea-sickness, he placed himself at God's disposal, and in all his journeys by sea had never suffered from sickness during these tours. He had crossed the Atlantic seven times, had been over the Red Sea five times, sixteen times had been over the Mediterranean. He had crossed the Pacific Ocean and the Indian Ocean, and never once had been the least sick. See how good it was to be an obedient servant of Christ. His mental powers were as clear as when he passed his examinations, and wrote essays in Latin, French, German, and had to pass examinations in Hebrew and Greek, mathematics, history, and the like. These examinations were seventy-years and six months ago. How they should admire the Lord's kindness! See how God could use a miserable worm which was only a wreck when brought to a knowledge of the Lord Jesus Christ, and who was that evening at the commencement of his ninety-first year. For sixty-nine years and ten months he had been a happy man—a very happy man. That he attributed to two things. He had maintained a good conscience, not wilfully going on in a course he knew to be contrary to the mind of God; he did not mean, of course, he was perfect; he was poor, weak, and sinful. Secondly, he attributed it to his love for the Holy Scripture. Of late years his practice had been four times every year to read through the Scriptures with application to his own heart and with meditation and at that day he was a greater lover of the Word of God than he was sixty-six years ago. The more it was treated with carelessness and indifference, and the more it was reasoned away, the more he stuck close to it. It was this, and maintaining a good conscience, that had given him all those scores of years peace and joy in the Holy Ghost.

V.—THE PRAYER TELEPHONE.

These details are interesting enough. But they only lead up to the real topic of importance, the way in which George Muller proved and tested the practical working of that Spiritual Telephone, the Prayer of Faith. There is no doubt it worked, worked every day and all days for over sixty years. Worked too with a punctuality and a certainty, although not with a regularity, which filled even those who regarded him as a heretic with admiration.

A PRELIMINARY TEST.

Without discussing this further, let us see how the Orphanage came into existence, which was to become so gigantic and conspicuous an illustration of the potency of the Prayer of Faith. From what has been already said, it will have been seen that George Muller had long relied upon answers to prayer for his financial needs before the Orphanage was started. He found that the results of relying on prayer as compared with the regular income which he had given up were encouraging. For every secured pound which he had sacrificed, he received two or three by way of prayer. From the purely financial point of view he had gained money hands down, by trusting the Lord for his own needs. Hence, before he made the experiments about the Orphanage, he had put his principle to a preliminary test extending over nearly six years. Again and again his last penny had been spent, and he had not had a sixpenny piece in hand with which to meet the anticipated visit of the tax-collector. But time after time the money always turned up before it was wanted. In the year 1835, for instance, £5, sent from a distance of eighty miles, arrived just before the collector called for the taxes. George Muller was always able to meet every call upon him, whether for rent, rates, or taxes. *He never got into debt.*

THE FIRST CALL.

It was on October, 1828, that he first began to think seriously about the matter. A little orphan boy, who had been "brought to a real concern about his soul, through what I said concerning the torments of hell," was taken to the workhouse some six miles distant, and could therefore no longer "attend our school and ministry." In his Journal, Muller wrote:—"May this, if it be the Lord's will, lead me to do something also for the supply of the temporal wants of poor children."

It was not, however, till twelve months later that he began no longer to think about "the establishment of an Orphan House, but actually to set about it." His first idea was, as usual, "to ascertain the Lord's mind." *After a month spent "much in prayer,"* he became more and more convinced that the idea was "of God." But let no humanitarian reader, intent solely upon the filling of the hungry stomachs and clothing the naked backs of the starving orphans, imagine that the good Muller was moved to this conclusion solely by any such consideration of a materialistic philanthropy. Nothing of the kind. As Mrs. Browning has told us, "It takes a soul to move a body e'en to a cleaner sty," and George Muller's desire to start the Orphanage was only in a very secondary way due to his pity and sympathy for the physical sufferings of the children. The children, indeed, were by no means the first object of his solicitude.

WHY HE FOUNDED THE ORPHANAGE.

In his published Journal he tells us frankly and fully why he wanted the Orphanage. He says that, in his ministry, he had so often found Christians full of misgivings and ready to faint for lack of faith, that he saw that "one of the especial things which the children of God needed in our day was to have their faith strengthened." Some were afraid to take the time necessary for reading the Bible and prayer for fear their business might suffer, others went through life with a haunting dread of the workhouse hanging over their heads, while others were

afraid to trust God to provide for them if they fearlessly obeyed His commands. The object for which he longed was "to have something to point the brother to as a visible proof that our God and Father is the same faithful God as ever He was, as willing as ever to prove Himself to be the living God in our day as formerly to all who put their trust in Him." Over and over again he recurs to this. He wanted a sign, a proof, something to point to, like the going back of the shadow on the sundial of King Ahaz, or like the budding of Aaron's rod. That was what he was after—a tangible object-lesson impossible to be misunderstood: that if you took God at His word you would never have reason to regret it.

THE ORPHANAGE AS A PRAYER TEST.

It is necessary to insist upon this point. Because the popular idea is that he established the Orphanage to help the orphans, and that in some mysterious way the Invisible Powers rewarded the excellence of his intention by supplying him with funds. This is putting the cart before the horse. He did not use the Prayer Telephone in order to found the Orphanage. He founded the Orphanage in order to demonstrate the utility of the Prayer Telephone. He wanted, he wrote in his Journal, to set before the world at large, and the Church, a proof that God had not in the least changed, and this, he adds, "seemed to me best done by the establishing of an Orphan House." He proceeds:—

"It needed to be something which could be seen, even by the natural eye. Now, if I, a poor man, simply by prayer and faith, obtained, without asking any individual, the means for establishing and carrying on an Orphan House, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God. This, then, was the primary reason for establishing the Orphan House. I certainly did from my heart desire to be used by God to benefit the bodies of poor children, bereaved of both parents, and seek, in other respects, with the help of God, to do them good for this life. I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God; but still, the first primary object of the work was (and still is) that God might be magnified by the fact that the orphans under my care are provided with all they need only by prayer and faith, without any one being asked by me and my fellow laborers, whereby it may be seen that God is faithful still, and hears prayer still."

Here was the genuine method of the man of science applied to the verifying of the working hypothesis of the German missionary. If God be the same, then the Prayer Telephone will work. To prove that He is the same, let us try the Telephone. And so he set to work to feed the orphans as the best means of making a scientific investigation by the experimental method into the nature and existence of God.

A TEXT OF DESTINY.

Muller's methods of arriving at certainty were all his own. As he read the ancient Scriptures of Israel he searched diligently for texts to fit his own needs. On December 5, he was reading the 81st psalm. It is a psalm of thanksgiving indited by some pious Hebrew, more than two thousand years since, in praise of the marvellous loving-kindness of God to Israel, especially as it

was manifested in the Exodus. The tenth verse runs: "I am the Lord thy God, which brought thee out of the land of Egypt. Open thy mouth wide and I will fill it." Interpreted historically, rationally, or in any conceivable natural method, this poetical refrain applied, first, to that familiar incident of the Exodus, the feeding of the Israelites with manna and quails, and with possibly some reference to the circumstances of Israel at the time when the psalm was written. On any rational system of interpretation it could certainly not be construed as containing a promise binding the Lord God of Israel to fill the mouth of George Muller, the German missionary at Bristol, in the Nineteenth Century, however wide he might choose to open it. But, incredible though it may appear, it was this text, and that interpretation of this text, which decided George Muller to start his Orphanage House.

"OPEN THY MOUTH WIDE."

He says:—

"The whole of those two weeks I never asked the Lord for money, or for persons to engage in the work. On December 5, however, the subject of my prayer all at once became different. I was reading psalm 81., and was particularly struck, more than at any time before, with verse ten: 'Open thy mouth wide, and I will fill it.' I thought a few moments about these words, and then was led to apply them to the case of the Orphan House. It struck me that I had never asked the Lord for anything concerning it, except to know His will respecting its being established or not; and I then fell upon my knees and opened my mouth wide, asking Him for much. I asked in submission to His will, and without fixing a time when He should answer my petition. I prayed that He would give me a house, i.e., either as a loan, or that some one might be led to pay the rent for one, or that one might be given permanently for this object; further, I asked Him for £1000; and likewise for suitable individuals to take care of the children. Besides this, I have been since led to ask the Lord to put into the hearts of His people to send me articles of furniture for the house, and some clothes for the children.

"AND I WILL FILL IT!"

Next day, nothing came. The day after he received his first shilling. Before night, a second shilling was added to it. On December 9 a wardrobe came along. At the meeting 10s was subscribed. No collection was taken, but one sister offered herself for the work. On December 10 he sent to the Press a statement of what he proposed to do. The same day a brother and a sister offered themselves for the work. They would give up all their furniture for the use of the Home, and were willing to work without salary. "In the evening a brother brought several individuals, three dishes, twenty-eight plates, three basins, one jug, four mugs, three salt-stands, one grater, four knives, and five forks." This was the beginning of a story of magical attraction heretofore seldom seen out of the "Arabian Nights."

THE MAGIC OF PRAYER.

The magic continued to work, increasing more and more, and day by day, and still as the funds came in George Muller opened his mouth wider and still more wide. On December 12 an individual unexpectedly gave £50. So "I was led to pray that this day the Lord would give still more." In the

evening, accordingly, there were sent in twenty-nine yards of print. Sister after sister came in offering themselves for work in the Orphan House. Then premises, which it had cost £2600 to build, were offered him as a free gift if he could raise £500 to extend them. In January, and again in May, Mr. Muller put statements in the papers of his proposals, but no subscriptions were asked for personally, nor were any acknowledged publicly by name. Still, although the Orphan House was opened in April, 1837, the whole of the £1000 had not been raised. In May, Mr. Muller was sending to the Press an account of "The Lord's Dealings with George Muller," and he grudged sorely issuing it until every penny had been subscribed. So he gave himself much to prayer. The Central was rung up pretty continuously these May days, and soon the money began to roll in. £7 10s. came one day, £40 another, and so on with a multitude of trinkets: 1 gold pin, 15 Irish pearls, 2 brooches, 2 lockets, 11 rings, 1 bracelet, &c., all of gold. At last, on June 15, he had received £995. One more day was spent in prayer, and in came the lacking five-pound note. George Muller's mouth was filled at last, and he called on the brethren and sisters beloved in the Lord to help him to praise the Lord.

HOW THE PROMISE HAS BEEN KEPT.

That was how it began. How it grew and prospered until it became a mighty institution sheltering 2,000 orphans and entailing an annual expenditure of £20,000, must be read in detail in the Reports of "The Lord's Dealings With George Muller." The Orphan House as a test was a brilliant success. It verified George Muller's hypothesis every day for sixty years:—

Whilst we have often been brought low; yea, so low that we have not had even as much as a single penny left, or so as to have the last bread on the table, and not as much money as was needed to buy another loaf, yet never have we had to sit down to a meal without our good Lord having provided nourishing food for us. I am bound to state this, and I do it with pleasure. My Master has been a kind Master to me, and if I had to choose this day again as to the way of living, the Lord giving me grace, I could not choose differently.

Church Schools.

[The following reading on Church Schools was compiled by Miss S. E. Peck from recent Testimonies, and was presented at a meeting of the Conference, being followed by an interesting and earnest discussion, a portion of which we are able to reproduce. In the credit notes, "S.T." means Special Testimony, and "C.E." refers to the book, "Christian Education," while the paragraphs without references have been taken from M.S. unpublished as yet. In giving the reading the paragraphs were called out by appropriate questions which are here omitted to save space. It will be well to preserve this reading for study and future reference.—Ed.]

SHALL WE ESTABLISH CHURCH SCHOOLS?

1. "In all our churches, and wherever there is a company of believers, church schools should be established."

2. "If people would encourage the church in which they are members, to establish small, humble school buildings in which to do service for God, they would accommodate their own children within their own borders."

3. "In this country (Australia) many parents are *compelled* to send their children to school. Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend."

4. "Establish schools for the children where there are churches. Where there are those who assemble to worship God, let there be schools for the children." "We are far behind in what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches."

WHY DO WE NEED CHURCH SCHOOLS?

5. "The education that is generally given in the schools of the world is not that which can be accepted as true education."

6. "Can we wonder that children and youth drift into temptation and become educated in wrong lines where they are continually associating with other neglected children? Can we wonder, neglected as they have been, that their energies become devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened?"

7. "There is earnest work to be done for the children. 'Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve Him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Strike the blood upon your door-posts, and go not out until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.'"

8. "And I heard another voice from heaven, saying, Come out of her,

My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18 : 4.

WHAT SHOULD BE THE CHARACTER OF SUCH SCHOOLS?

9. "The Lord would have our primary schools, as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principles of government, the order and government of heaven."

10. "These schools established in different localities . . . should be built upon the same principles as were the schools of the prophets."

HOW SHOULD CHURCH SCHOOLS BE SUPPORTED?

11. "Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God."

12. "Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service."

13. "The church is asleep and does not realize the magnitude of this matter of educating the children and youth. . . . The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work."—(S.T., p. 200.)

WHAT SHALL BE TAUGHT IN CHURCH SCHOOLS?

14. "The Bible must be made the groundwork and subject matter of education." "When teachers become connected with the Great Teacher, we shall see the golden mixture of heaven in every line of study, binding all together, and enabling each one to do its work in revealing the character and purpose of God. Much is lost by the students because there is brought into their lessons studies that have an influence merely to make them ambitious to master them, while the truth is overshadowed and buried out of sight."

15. "It is the Third Angel's Message that needs attention in our schools. . . . The urgent

necessities that are making themselves felt in this time demand a constant education in the Word of God. . . .

Students need lessons which they have not yet received. We are not at liberty to teach that which shall meet the world's standard of the standard of the church, simply because it is the custom to do so.

16. "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."—(S.T., p. 58.)

17. "Our schools should teach the children all kinds of simple labor. Teach them that all their faculties of body and mind were given to them to use, and that all are the Lord's, pledged to His service"

18. "Let them employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries themselves."

19. "If teachers were receiving light and wisdom from the Divine Teacher, . . . they would measure the relative importance of the things to be learned in school; the *common, essential* branches of education would be *more thoroughly* taught, and the Word of God would be honored and esteemed as the bread sent down from heaven."—(S.T., p. 165.) "The *common branches* of education should be *fully and prayerfully* taught."

20. "In itself the beauty of nature leads the soul away from sin and worldly attractions, toward purity, peace, and God. For this reason the cultivation of the soil is good work for the children and the youth."—(S.T., p. 60.)

21. "The little ones should be trained to be obedient, upright, and practical."—(S.T., p. 70.)

22. "The youth should be taught to look upon physiology as one of the essential studies."

23. "God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure house of His Word. . . . Then let the children become acquainted with nature and nature's laws. . . . The little children should come especially close to nature. . . . Let them become familiar with its beautiful, varied, and delicate forms. Teach them to see the wisdom and love of God and His created works; and as their hearts swell with joy and grateful love, let them join the birds

in their songs of praise. Educate the children and youth . . . to imitate the attractive graces of nature in their character-building."—(S.T., p. 61, 62.)

WHAT WILL BE THE EFFECT UPON YOUNG CHILDREN OF SO CONSTANTLY USING THE BIBLE IN THE SCHOOLROOM?

24. "O, for a clearer perception of what we might accomplish if we would learn of Jesus. The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence, to bless all who connect with him. Do not think that the Bible will become a tiresome book to the children. *Under a wise instructor*, the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and beauty which attracts and charms the children and youth. It is like the sun shining upon the earth, giving light and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children can learn that all other books are inferior to this. They can find here a fountain of mercy and love."

WHAT KIND OF TEACHERS SHALL BE EMPLOYED IN OUR CHURCH SCHOOLS?

25. "If the instructors themselves have a religious experience, they will be able to communicate to the students that knowledge of the love of God which they have received. These lessons can be given by those only who are themselves truly converted."

26. "The youth are in need of educators who shall keep the Word of God ever before them in living principles."—(S.T., p. 238.)

27. "Special talent should be given to the education of the youth."

28. "Every teacher should be under the full control of the Holy Spirit."

29. "In these schools should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries."

30. "The great aim of the teacher should be the perfection of Christian character in himself and in his students." "No one should have a part in the training of youth who will be satisfied with a lower standard."—(S.T., p. 50, 51.)

QUALIFICATIONS OF TEACHERS.

31. "Again and again has the educator of youth carried into the school-room the shadow of darkness which has been gathering upon his soul. He has been overtaxed, and is

nervous; or dyspepsia has colored everything a gloomy hue. He enters the school-room with quivering nerve and irritated stomach. Nothing seems to be done to please him; he thinks that his scholars are bent upon showing him disrespect, and his sharp criticisms and censures are given on the right hand and the left. . . . No one who will become impatient and irritated should be an educator."—(C.E., p. 26, 154.)

32. "The teacher may understand many things in regard to the physical universe; he may know all about the structure of animal life, the discoveries of natural science, the inventions of mechanical art; but he cannot be called educated, he is not fitted for his work as an instructor of youth, unless he has in his own soul a knowledge of God and of Christ. He cannot be a true educator until he is himself a learner in the school of Christ, receiving an education from the Divine Instructor."—(S.T., p. 49.)

33. "Let none feel that, having an earnestness in religious matters, is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences."—(C.E., 51.)

34. "The *principles* and *habits* of the teacher should be considered of greater importance than even his literary qualifications."—(C.E., p. 8.)

35. "One may have sufficient education and knowledge in science to instruct; but has it been ascertained that he has tact and wisdom to deal with human minds?"

36. "The cause of God needs teachers who have high moral qualities, and can be trusted with the education of others—men who are *sound* in the *faith*, and have tact and patience; who walk with God, and abstain from the very appearance of evil; who stand so closely connected with God, that they can be channels of light—in short, Christian gentlemen."—(C.E., p. 213.)

37. "We cannot in this day of peril, accept teachers because they have been in school two, three, four or five years. The question which should decide whether they are qualified for their work should be—have they, with all their acquisition of knowledge, searched and dug beneath the surface for truth, as for hidden treasures? Are they partakers of the *fruit of the tree of life*?"

HOW SHOULD THE WORK BE REGARDED?

38. "This is the noblest missionary

work that any man or woman can undertake."

39. "The smaller children should not be neglected. This work is fully as essential as the work for the older pupils."

WHAT WILL BE THE RESULTS OF SUCH SCHOOLS?

40. "We may bring hundreds and thousands of children to Christ if we will only work for them."

41. "Church schools will be the means of lifting the standard of truth in the places where they are established."

42. "Children who are properly instructed will be witnesses for the truth."

43. "The promises spoken by the Great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is Divine. There will grow in the fruitful mind a familiarity with Divine things, which will be a barricade against the temptations of the enemy."

44. "In the last days, children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of 'higher education.'"

ARE WE PREPARED FOR A CHURCH SCHOOL?

45. "I told the brethren that from the light given me of God, they were not prepared to have a school established among them. The spirit they cherished would communicate itself to others, and leaven all the influence for good that would be exerted by the school." (M.S. regarding the establishment of schools.)

46. "Parents and teachers should work for the accomplishment of this object—the development of all the powers, and the formation of a right character; but when parents realise their responsibilities, there will be far less for the teachers to do in the training of their children."—(S.T., p. 42.)

47. "Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises."—(C.E., p. 47.)

48. "Parents must come to view this matter in a different light. They must feel it their duty to co-operate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging them; neither will you act a good part to help them to rebel, and to be disobedient and unkind and unlovable, because of the spirit you develop."—(C.E., p. 155.)

49. "When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the people. The workers should not leave their field of labor without building a church and providing a school-room and a teacher. . . . All this has been presented before me as a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. A school-room was prepared for the children. Teachers were selected to go to this place. The number in the school was not large, but it was a happy beginning. I heard the songs of children and of parents. Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman watcheth but in vain. . . . The establishment of churches, the erection of meeting houses and school buildings was extended from city to city, and the tithe was increasing to carry forward the work. There was a class, not only in one place, but in many places, and the Lord was working to increase His forces. Something was being established that would publish the truth. The work is to be done, not only in Australia, but in the cities of America as well."—(M.S.)

DISCUSSION.

S. N. HASKELL: I should be glad to see a school opened in every church in Australasia, and the children gathered in and instructed. Then we would see God work for His people.

E. HULLIARD: The Testimonies say that wherever there is a church and children, there should be a school established.

S. N. HASKELL: I believe that where these principles are taught when we raise up a church, there will be men and women that feel the burden of it.

I think that God goes with the Message; and if we teach the truth as it is in Jesus, there will be on the part of the people a longing desire to have a school for their children. They want them taught in the Third Angel's Message. And now I believe what the Testimonies say, that wherever there is a church raised up, that there should be a school. That should be so, and there is no time that you can mould the children, and the church through the children, so easily as when they first receive present truth. I hope that we will get on to right lines of teaching, right methods of teaching, right lines in the textbooks, then God will do wonders. I would like to know what God has placed all those wonderful miracles in the Bible for, if it is not for us to trust in a God that can do something when we co-operate with Him. All we have to do is to co-operate with Him, and He will fight the battle. I long to see the time come when we shall see the manifestation of the power of God in our educational work; in fact, that is about all there is in the Message. I long to see the time when it will go through this world as a beacon light that will draw all people to it.

W. C. WHITE: There was a time when David knew there was a battle ahead. The Lord told him that when he heard a sound of a going in the tops of the mulberry trees, then was the time to attack. It seems to me that there is some sound in the mulberry trees.

G. A. IRWIN: I am in sympathy with this church school work, and I believe it is the right way to work. It appeals to our good sense and judgment; and I am sure that it is the very foundation of our school work. It is the place to begin, not at the top, after the children have become incorrigible, and then send them to our schools. It should begin in the home, and the home church. Now, this is a new work among us. It has only been about two years since it was undertaken. We have now moved out, and I regard it as a success so far. It seems to me it is a remarkable success, all things considered. It was a new thing, and like all new things, it had its objections to overcome, and when the Lord says that we are to do a thing the devil will try to block the way every time. And if we wait to start out until the objections are removed, we will never do anything. This work will not go simply from enthusiasm; we must not expect that we will not meet any obstacles in this line.

But it must be undertaken, brethren, and I am glad there is such a feeling in regard to it. There has been some complaint in the past that students, when they are through school, there does not seem to be any place for them to work. The ministry seems to be filled up, and there is not much opening there for them, but it seems to me that here is an outlet for all of the persons that we can educate in our schools for some time to come, and it is right in the line that God has indicated.

It seems to me that right here is the place to train workers for these schools. There should be a normal training school started, and every president of every Conference should interest himself in sending people of mature judgment to this school for that work. You have noticed in the reading we have had, the character of those that should go to start these church schools, and it is not a low standard by any means. I do not know of a place where better judgment is needed than in these church schools, and we do not want to see our young girls, that are not established, go to these schools to take charge. I do not know of any greater work that one could undertake than church school work; and it seems to me the most fitting thing in the world that you take up this work, and carry it along as God has indicated. These church schools will then be a link between this school and the churches throughout the colonies. Those that go out from here will feel an interest in this school, and the children who are started in the church schools, and come to this school, will have received a training that will very greatly lessen the work of the faculty in this school. One of the greatest difficulties of the faculty is to have young people who have had no training in their own homes, and all of this work has to be begun with them in this school; and it is difficult to begin with a child which has got to that age. We do not want to stop because of the objections that might be raised, because of the lions that are in the way; but God, who has said, "Go forward," will chain the lions, and He will remove the mountain of difficulty, or show us a road over it. I do believe that the time has come when we want to take an earnest interest in our own children. I never could see why we should leave our own children to go to the devil, and then gather somebody else's. Let us save our own children. They can go to make up the 144,000 as well as other

people's children. This is not selfishness, brethren, to look after those that God has given us. There are people who are anxious to get their children out of the public schools, and when they see schools where the Bible is the principal text-book, instead of being satisfied with what they have, there will be a great many people who will be attracted to these schools.

The Hamilton Church, Newcastle.

DURING the session of the Conference, mention has been made a number of times to this Church, which is in contemplation of erection.

for this purpose. Two collections have so far been lifted, amounting to £11 11s. 6d.

The total estimated cost of the Church and grounds is £465; towards which about £185 have been raised.

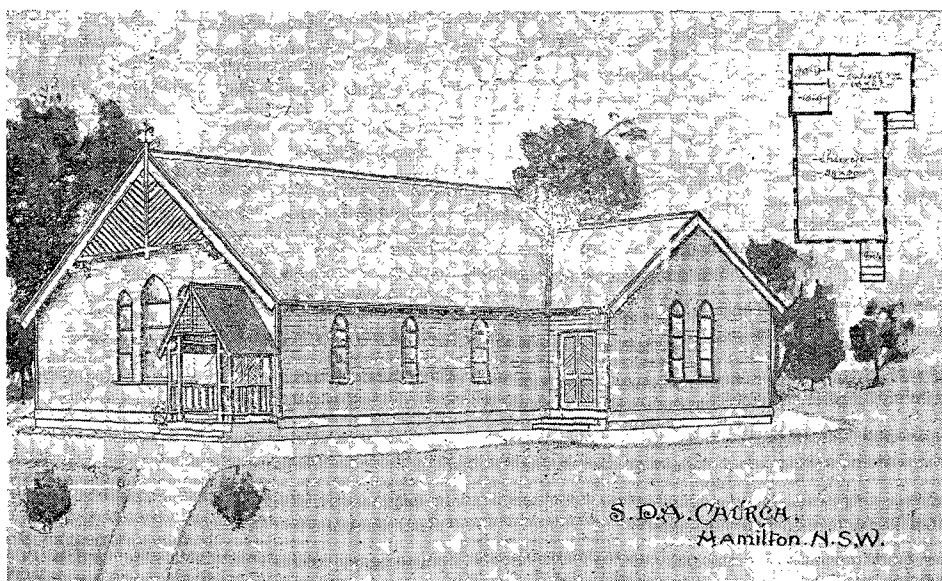
Not wishing to incur an indebtedness, the trustees and members are praying, waiting, and working toward securing the entire amount required before beginning to build. Donations may be sent or paid to the Treasurer, Mr. A. H. Piper, Lindsay-street, Newcastle.

The cut of the proposed building, which appeared in "Special No 7," is here reproduced. Who will assist in this enterprise?

G. T. Shannan as an analyst and nurse, four lady nurses, one gentleman nurse, a cook, errand boy, and laundress—twelve persons in all.

In August, Mr. Louis Currow commenced a special course of training as nurse, which he continued until about the middle of January of the present year, when, upon request of the Victorian Medical Board, he was released to connect with the work in that field.

October 4, 1898, the Sanitarium Board, appointed at Melbourne the previous August by the Australasian Medical Missionary and Benevolent Association Executive Board, held its first meeting. On the following day the Board completed the organisation



The first mention was made by Mrs. E. G. White in a public address on the advancement of the work, in which she stated that not only must a Sanitarium be built near Sydney, but also a Church at Hamilton; and both should be pushed forward at once.

A large drawing of the Church has been on view in the school chapel, where the Conference has held its meetings, of which the accompanying cut is a fac simile. We sincerely hope that liberal donations will be forthcoming toward this enterprise, so that these plans may be soon realised. Especially should the membership throughout New South Wales take an active interest in thus establishing the great interest awakened at the Newcastle camp-meeting.

The Avondale Church has set apart (3) three special Sabbath collections

Medical and Surgical Sanitarium, Summer Hill, N.S.W.

ANNUAL REPORT.

(G. W. Morse, Manager.)

THE business has continued to be carried forward in the same building, viz., Meaford, Gower-street, Summer Hill. This building and its equipment are entirely inadequate in every particular for the demands of the business, thus rendering its operation extremely difficult and often embarrassing to a serious degree. For lack of means, nothing worthy of mention has been done by way of increasing the facilities, and only very limited additions made to the furnishings.

July 1, 1898, the institution was being operated by Dr. Caro, Mr. and Mrs. A. W. Semmens, assisted by Mr.

by electing G. W. Morse president, E. A. D. Goodbart secretary, A. W. Semmens treasurer and business manager. Dr. Caro was re-employed as medical superintendent, and Dr. S. C. Rand engaged as house physician.

In view of the very urgent needs for increased facilities, a vote was passed, asking the A. M. M. & B. Association Executive Board to furnish £500 to the Sanitarium Board for the erection of suitable bathrooms.

November 3.—The Board adopted by-laws for the more complete and successful operation of the institution. These by-laws were published in the *Union Conference Record*.

December 3.—A course of study, also rules and regulations pertaining to the nurses' training school, were adopted, which have been duly published.

January 15.—In harmony with a recommendation from the A. M. M. and B. Association Board, Mr. J. S. Reekie was received as an employee of the Sanitarium, while preparing to take a medical course in Sydney University. At this meeting it was decided to open a branch office in Newcastle, and arrangements were perfected for Dr. Rand to go to that city and take the position of resident physician, and Miss Hungerford to connect with the work as nurse. This plan was at once put into operation.

March 5.—A request was received from the A. M. M. and B. Association Board for the release of Mr. and Mrs. Semmens, in order to allow them to go to Adelaide, S.A., to open up Medical Missionary work in that city. It was voted to grant the request, and two weeks later they took their departure for that field, where very encouraging success has attended their labours. Nurse Pallant was given a vacation for six months. She accompanied Mr. and Mrs. Semmens, and is now engaged with them in the work in Adelaide.

The removal of Mr. and Mrs. Semmens rendered a partial reorganisation necessary, by which A. G. Daniells became president of the Board, G. W. Morse manager and treasurer, Mrs. M. H. Tuxford matron, Mr. and Mrs. G. T. Shannan head nurses, Miss Alvie Blunden as accountant, office clerk and stenographer. Mr. and Mrs. Herbert A. Hellier, of Melbourne, to connect with the work in Newcastle. They soon after arrived and proceeded to Newcastle, but they have since been released from that work in order to connect with the Health Retreat at Avondale.

April 27.—The matter of more suitable accommodation for the Sanitarium work was again very earnestly considered, and it was decided that in view of the encouraging prospect for means, we should proceed at once with preliminary steps. Accordingly, A. G. Daniells, Dr. Caro, and G. W. Morse were appointed a committee on location for a Sanitarium and plans for the same.

A recapitulation regarding the force of Sanitarium workers for the year ending June 30, 1899, gives the following results:—Number employed at the beginning of the year, 12; number added to the force during the year, 17; number sent out to connect with the work elsewhere, 7; voluntarily retired, 1; present number of the force, 21; net gain, 9.

The number of patients for the year closing June 30 was 285. The

majority of these were from New South Wales, but there were also patients from all the Australasian colonies and New Zealand.

The net charges for the year were £2,265 1s. 11d. This does not represent the entire earnings of the institution, but simply the amount of charges that have been made for services that have been rendered. A large amount of free work has been done, but as no record of free work was kept previous to the month of May of the present year, it is not possible to give the figures of the same. The free work for the month of May amounted to £115 17s. 2d.; for the month of June, £90 1s.

The total number of surgical operations performed by our medical superintendent during his connection with the institution is 127. Of these, thirty-three were major operations, and many of them of a very serious character. Notwithstanding the extremely unsatisfactory and inadequate facilities for this class of work, the results have been gratifying in almost every case, especially in the good recoveries made by the patients. In a number of instances the direct interposition of Providence, in behalf of the sufferers, has been manifested in a marked manner.

Regarding the spiritual interests at the Sanitarium, there is abundant cause for gratitude and encouragement. Without exception, the entire family, from medical superintendent to errand boy, are devoted Christians, and endeavor to connect closely with the Lord in all their work. At family worship, the room is invariably filled with patients and helpers. Many of the patients take frequent occasion to express their gratification with the Christian lives and examples that they constantly observe among the helpers.

The Bible studies with the nurses, which constitute a portion of their regular studies, are deeply interesting and profitable. Occasionally a religious service is conducted on Sunday evening, to which there is a general invitation.

All things considered, the experience of the past year in connection with the Sanitarium and the work carried on there, affords abundant cause for gratitude and encouragement. It very strongly emphasizes the conclusion that this kind of work is in harmony with the will of God. It demonstrates that in the prosecution of this work, many golden opportunities are afforded for bringing the precious light of a complete Gospel to the favorable consideration of our

fellow-beings. In the dissemination of present truth, and in the work of preparing the way for the coming of the Saviour, no more potent agency exists.

Since the Lord has so signally set the seal of His approval to this work, it certainly behoves us to go forward as energetically and expeditiously as possible in the work of securing a suitable site, and building with proper equipment for the work.

Union Conference Proceedings.

NINTH MEETING.

RESUMING discussion of resolution 14, J. H. Woods spoke of the different departments it was proposed to introduce into the *Conference Record*, and stated that it would be for the benefit of the *Bible Echo* to have those same departments inserted in that paper, and the cost of sustaining the large paper would be much greater than that of supporting one.

G. A. Irwin expressed the opinion that such a paper as that proposed would be useful in this field, and from the light that he had he should favour such a paper. He referred to the General Conference of 1895, when it was proposed to merge some of the different papers into the *Review and Herald*, but at that time the spirit of prophecy spoke very clearly against such a step, therefore it was abandoned.

R. Hare thought that it would be an injustice to the *Bible Echo*, to its publishers and its agents, to introduce matter that would be objectionable to a large portion of its readers.

The resolution was further discussed by E. R. Palmer, W. A. Colcord, and G. W. Morse, and was then referred to the special council for consideration.

Resolution 15 was read as follows, and passed without discussion:—

“That we urge all our ministers and conference workers to subscribe for our church paper, the *Review and Herald*, and that they encourage the lay members, as far as possible, to do the same.”

Resolution 16 was then read as follows:—

“That a uniform policy be adopted in the work of circulating our literature in the Australian Colonies, and that no changes be made in the policy without mutual consent. That this general policy be as follows:—

(a.) That the Echo Co. 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 work—both in the office, to supervise the circulating and publishing; 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. That they adopt a uniform system of book-keeping and reporting prices and discounts and of dealing with their agencies.

(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.

This resolution was referred to the special council.

Resolutions, numbers 17 and 18, relating to camp meetings, were then presented, and the following substitute was offered by W. C. White, and adopted, after being discussed by S. N. Haskell and F. W. Paap.

Resolved: 17. "That we recognise well-planned and properly-conducted camp-meetings, as a most effective evangelistic agency."

In answer to a query raised by Dr. Caldwell, as to the mode of conducting camp-meetings, the Chair said:—

"In this country camp-meetings attract a very large attendance, and a deep interest is raised, so that usually the meetings have to be continued beyond the appointed time, and in nearly every instance the result has been to raise up one or more churches. Our first camp-meeting in Australia, was held at Brighton in 1894. Its expenses were £100, which was met by contributions taken before the meeting was held. The result of the meeting was that more people listened to our message than had ever heard it before in Australasia, many thousands visiting the grounds. As the outcome of the meeting, a church was raised in Williamstown, and another in Brighton, and a third in another suburb; and inside of two years the tithes of the Williamstown church amounted to more than twice the cost of the meeting. In the light of our experiences it would be nonsense to hold two meetings in succession on the same ground."

Notwithstanding the good that had already grown out of our camp-meetings, the Chair felt persuaded that they might be made much more effective for good. Much more thought might be given to the work of preparation, and more time taken to properly finish off the work.

E. W. Farnsworth spoke in favor of simplicity of arrangement, and expressed the opinion that the Spirit of God was of more importance as an adjunct to such meetings than fine fixtures.

Resolution 18 was then read as follows:—

"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."

This resolution was spoken to by G. A. Irwin, who set before the Conference the advisability of a more full representation of the Australasian field in the general councils.

The resolution was then adopted.

A resolution, numbered 19, relating to the appointment of a general Sabbath-school Secretary, was placed before the meeting, but was, by common consent, withdrawn, as provision had already been made for this officer.

The resolutions referred back to the Committee were again presented, and adopted.

The report of the Committee on Credentials and Licenses, being called for, was adopted as follows:—

For Credentials: A. G. Daniells, W. C. White, G. C. Tenney, W. A. Colcord, Jesse Pallant, C. B. Hughes, H. C. Lacey, Robert Hare.

That, in accordance with his request, S. McCullagh be re-ordained to the ministry.

Ministerial License: T. Whittle, F. W. Paap, Dr. F. R. Caro, E. R. Palmer, T. H. Craddock, G. W. Tadish.

Missionary License: T. A. Chapman, Mrs. Gertrude Chapman, Emily Appledorf.

Signed, G. B. STARR }
N. D. FAULKHEAD } Committee
GEO. TEASDALE }

The Committee on Distribution of Labour then submitted their report, as follows:—

Your Committee on the Distribution of Labour recommend—

1. That Pastor E. W. Farnsworth be requested to arrange with the New Zealand Conference so that he can devote a portion of his time to the general work of the Union Conference.

2. That we request the representatives of the General Conference who are with us, to encourage Pastor E. H. Gates to remain here in Australasia for a time, to engage in the work of—(a) superintending the work of the Polynesian Mission; (b) getting out Polynesian literature; (c) teaching in Avondale School for the purpose of fitting students for the Island work.

3. That Dr. E. J. Waggoner be invited to spend the summer in camp-meeting labor.

4. That with the concurrence of the representatives of the General Conference, we invite Pastor E. Hilliard and wife to come to Australia and connect with the Queensland Mission.

5. That Pastor A. S. Hickox be recommended to labor in the New South Wales Conference.

6. That Bro. F. W. Paap and wife be requested to make Queensland their field of labor.

The report was unanimously adopted.

The consideration of the name of J. J. Wessels as a member of the Conference Executive Committee and School Board, having been postponed at his own request, was now taken up, and he was unanimously elected to those positions.

Resolutions 21, 22, 23, 24, 25, and 26, were then read, and their adoption moved, but after a brief discussion the Conference adjourned to 5 30 a m, July 24. The resolutions read as follows:—

21 and 22 (combined). That this Conference, through its Executive Committee, shall appoint a missionary committee of three persons, of which Eld. E. H. Gates shall be the chairman, to act in conjunction with the Foreign Mission Board and Union Conference Committee, in behalf of the evangelization of the aboriginal and alien races in Australasia, and for the people of neighbouring missionary fields.

23. 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.

24. That in harmony with the recommendation of the General Conference, and in response to the request of the managers of the Echo Publishing Company, Limited, the Executive Committee of this Conference shall unite with the managers of the Echo Publishing Co., Ltd., in selecting the editors, and also in outlining the general policy of the *Bible Echo*.

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

26. That we invite the attendance during the remainder of this school year of persons desiring a training for the Church School work.